

KNOWLEDGE / CULTURE / ECONOMY INTERNATIONAL CONFERENCE

3-5 November, 2014

**Institute for Culture and Society,
University of Western Sydney**

Conference Organising Committee:

Distinguished Professor Ien Ang

Professor Tony Bennett

Professor Katherine Gibson

Professor Donald McNeill

Professor Brett Neilson

Dr Shanthi Robertson

Professor Ned Rossiter

Associate Professor Emma Waterton

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WELCOME

WELCOME FROM THE DIRECTOR

Dear Delegates,

On behalf of the Institute for Culture and Society, I am pleased to welcome you to the Knowledge/Culture/Economy international conference.

As an institute, we conduct interdisciplinary and collaborative research on a wide range of complex challenges facing contemporary culture and society. Our collective aim is to invigorate the Humanities and Social Sciences to meet the complex challenges facing cities, economies, cultures, and living environments. We are proud of our track record in engaged research, bringing the conceptual tools of cultural and social research in alignment with the 'real world' problems and issues surrounding us. In this sense our work is 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, and between academic and other professional expertise have become more porous.

This conference focuses on the complex and shifting relations between knowledge, culture and economy in our globalised world. Economic matters – defined broadly as the way we as a society manage available resources – are central to our lives today, from the intimate level of everyday life to the grand level of global affairs and international relations. It is important that addressing 'economic' issues is not left to economists alone, by putting them in broader social, cultural, institutional and historical contexts.

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, 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.

Ien Ang

Director, 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 Institute for Culture and Society is located on the University of Western Sydney's (UWS) 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 / ECONOMY INTERNATIONAL CONFERENCE

INSTITUTE FOR CULTURE AND SOCIETY, UNIVERSITY OF WESTERN SYDNEY, 3-5
NOVEMBER

Changing practices of knowledge and culture have been central to recent debates concerning economic and organisational life. This conference will assess the shifting roles of knowledge, culture and economy in contemporary and historical scenarios of globalisation, production, consumption, expenditure, crisis, governance, technological change and reckonings with nature. It will bring together theorists and practitioners from a wide range of backgrounds and knowledge institutions to debate these issues. Particular themes are:

Asia Pacific Cultural Economies

Global processes point to the re-emergence of Asia as a powerful world economic region. Yet Asia presents a complex and heterogeneous cultural landscape that resists containment by any single knowledge archive or civilisational construct. How does this shifting economic geography relate to changing practices of cultural mobility, nationalism, translation or location in the Asian region? What is the position of Australasia in the dynamic context of Asia Pacific economy and culture?

Cultures of Finance

Finance capital wields significant power in the world economy. New practices of high frequency trading move markets at a pace that exceeds human cognition, while the logic of financialisation seemingly invades all aspects of social and personal life. What are the knowledges, regimes of valuation, laws and subjectivities created by global circuits of financial action? How do cultures of finance influence experiences of debt, crisis, accumulation and dispossession?

Economic Diversity

From studies of variegated capitalism to engagements with community economies, an emphasis on economic diversity broadens perspectives on what counts as economic activity and knowledge. How does the opening of political economy to a performative approach enable a rethinking of economic possibility? What are the socio-technical assemblages that make diverse economies? What perils and potentialities are associated with conceptualising capitalist and other economies?

Digital Life

Digital technologies are rapidly changing techniques of economic and knowledge management. New kinds of interface, practices of connecting and arrangements of data affect our everyday lives and ways of making a living. How are labour and value produced in the digital economy? Do practices of peer production provide hopeful alternatives to economic activities driven by intellectual property and the extraction of rent? How are 'smart cities' and new modes of technological governance shaping everyday life? What do digital methods of social and cultural analysis reveal about contemporary knowledge and economic practices?

Fragile Environments

Modern economic practices have taken their toll upon natural and social environments. The world is dotted with fragile landscapes that raise questions about resource economies, food systems, geopolitical frontiers, the grounding of global networks, the constitution of nature, relationships with the past, and projections of future cities. What are the economic practices and knowledge infrastructures that enable the care of irreplaceable natures and cultures? How do such practices of care challenge the boundaries between the social and physical, human and non-human or material and non-material?

CONFERENCE COMMITTEE

ORGANISING COMMITTEE

Ien Ang
 Tony Bennett
 Katherine Gibson
 Donald McNeill
 Brett Neilson
 Ned Rossiter
 Shanthi Robertson
 Emma Waterton

CONFERENCE SECRETARIAT

Helen Barcham
 Vanessa Crosby
 Kristy Davidson
 Terence Fairclough
 Christy Nguy
 David Rowe

IEN ANG



Distinguished Professor Ien Ang is a Professor of Cultural Studies and the founding Director of ICS. She is one of the leaders in cultural studies worldwide, with interdisciplinary work spanning many areas of the humanities and social sciences. Her books, including *Watching Dallas, Desperately Seeking the Audience* (Routledge, 1991) and *On Not Speaking Chinese* (Routledge, 2001), are recognised as classics in the field and her work has been translated into many languages, including Chinese, Japanese, Italian, Turkish, German, Korean, and Spanish. Her most recent book, co-edited with E Lally and K Anderson, is *The Art of Engagement: Culture, Collaboration, Innovation* (University of Western Australia Press, 2011).

TONY BENNETT



Tony Bennett joined UWS as Research Professor in Social and Cultural Theory at the Institute for Culture and Society in 2009. His previous positions included a period as Professor of Sociology at the Open University where he was also a Director of the ESRC Centre for Research on Socio-cultural Change, and as Professor of Cultural Studies at Griffith University where he was also Dean of Humanities and Director of the ARC Key Centre for Cultural and Media Policy. He is a member of the Australian Academy of the Humanities. His recent interests have focused on questions of culture and government, cultural capital and cultural field theory, and the history and theory of museums.

KATHERINE GIBSON



Katherine Gibson is currently a Professorial Research Fellow in the Institute of Culture and Society at the University of Western Sydney. She is an economic geographer with an international reputation for innovative research on economic transformation and over 30 years' experience of working with communities to build resilient economies. As J.K.Gibson-Graham, the collective authorial presence she shares with the late Julie Graham (Professor of Geography, University of Massachusetts Amherst), her books include *The End of Capitalism (As We Knew It): A Feminist Critique of Political Economy* (Blackwell, 1996), republished with a new Introduction by University of Minnesota Press in 2006, *Postcapitalist Politics* (University of Minnesota Press, 2006) and *Take Back the Economy: An Ethical Guide for Transforming Our Communities* (University of Minnesota Press, 2013), co-authored with Jenny Cameron and Stephen Healy.

DONALD MCNEILL



Donald McNeill is a Professor of Urban and Cultural Geography at the Institute for Culture and Society, University of Western Sydney. The work presented at this panel is drawn from an Australian Research Council Linkage project supported by the City of Sydney, conducted with ICS colleagues and co-researchers Kay Anderson, Ien Ang, and Alex Wong. McNeill is also a holder of two other ARC awards: a Future Fellowship, in the area of 'Governing Digital Cities' (2012-2016), and a Discovery project 'Cool Living Heritage' with colleague Tim Winter and researchers from the Department of Architecture, National University of Singapore, on the nature of air-conditioning and the built environment in Singapore and Melaka. He has written four books, including *The Global Architect: Firms, Fame and Urban Form* (Routledge, 2009), and journal papers on the urban and development politics of urban typologies such as hotels, office buildings, airports and museums.

BRETT NEILSON



Brett Neilson is a professor and Research Director at the Institute for Culture and Society, University of Western Sydney. With Sandro Mezzadra he is author of *Border as Method, or, The Multiplication of Labor* (Duke University Press, 2013). Currently he is coordinating with Ned Rossiter the tricontinental research project: 'Logistical Worlds: Infrastructure, Software, Labour' (<http://logisticalworlds.org>). His writings have been translated into twelve languages: Italian, French, German, Swedish, Finnish, Greek, Hungarian, Turkish, Polish, Chinese, Japanese and Korean.

SHANTHI ROBERTSON



Dr Shanthi Robertson is Research Fellow at the Institute for Culture and Society at the University of Western Sydney. Her research works at the intersections of politics and sociology, and centres on transnational migration, citizenship and urban transformation in the Asia-Pacific region. Her work has been published in several international journals including: *Ethnic and Racial Studies*, *Population, Space and Place*, *International Journal of Urban and Regional Research*, *Journal of Intercultural Studies*, *Journal of Ethnic and Migration Studies* and *Ethnicities*. Her first book, *Transnational Student-Migrants and the State: The Education-Migration Nexus*, was published by Palgrave Macmillan in 2013.

NED ROSSITER



Ned Rossiter is Professor of Communication in the Institute for Culture and Society at the University of Western Sydney and teaches into the School of Humanities and Communication Arts. He is currently working on three books, two of which are entitled *Software, Infrastructure, Labor: A Media Theory of Logistical Nightmares* (Routledge, forthcoming 2015) and (with Geert Lovink) *Urgent Aphorisms: The Politics of Network Cultures* (Minor Compositions, forthcoming 2015). His writings have been translated into Italian, Spanish, German, French, Finnish, Dutch, Chinese, Greek, Latvian, Hungarian and Turkish. Ned is a coordinating researcher with Brett Neilson on an international project examining the imperial force of infrastructure: 'Logistical Worlds: Infrastructure, Software, Labour' (<http://logisticalworlds.org>).

EMMA WATERTON



Emma Waterton is Associate Professor and a DECRA Fellow based at the Institute for Culture and Society at the University of Western Sydney. Her research explores the interface between heritage, identity, memory and affect. Her current project, 'Photos of the Past', is a three year examination of all four concepts at a range of Australian heritage tourism sites, including Uluru Kata-Tjuta National Park, Sovereign Hill, the Blue Mountains National Park and Kakadu National Park. She is author of *Politics, Policy and the Discourses of Heritage in Britain* (Palgrave Macmillan, 2010), and co-author of *Heritage, Communities and Archaeology* (with Laurajane Smith; Duckworth, 2009) and *The Semiotics of Heritage Tourism* (with Steve Watson; Channel View Publications,

2014).

PROGRAM OVERVIEW

Day 1 – Monday 3 November

9.00am	Registration: Arrival tea and coffee
9.30am	Welcome: Ien Ang / Welcome to Country / Brett Nielson (Room: EA.G.18 – LT 01)
10.00am	Plenary: Timothy Mitchell, <i>Capitalizing on the Economy</i> (Room: EA.G.18 – LT 01)
11.30am	MORNING TEA (Location: EG Hub)
12.00pm	Concurrent Sessions 100
1.30pm	LUNCH (Location: EG Hub)
2.30pm	Concurrent Sessions 200
4.00pm	AFTERNOON TEA (Location: EG Hub)
4.30pm	Plenary: David Borger, Chris Gibson, Sophia Kouyoumdjian, Elizabeth Ann Macgregor <i>Cultural Infrastructure for Dynamic Regions</i> (Room: EA.G.18 – LT 01)
6.00-7.00pm	Welcome Reception (Location: EG Hub)

Day 2 - Tuesday 4 November

9.30am	Plenary: Katherine Gibson, <i>Postcapitalist Practices of Commoning</i> (Room: EA.G.18 – LT 01)
11.00am	MORNING TEA (Location: EG Hub)
11.30am	Concurrent Sessions 300
1.00pm	LUNCH (Location: EG Hub)
2.00pm	Concurrent Sessions 400
3.30pm	Concurrent Sessions 500
5.00pm	AFTERNOON TEA (Location: EG Hub)
5.30-7.00pm	Plenary: Chris Gibson, <i>Rethinking Redundancy: Making, Materials and Skills for Survival</i> (Room: EA.G.18 – LT 01)
7.30pm	Conference Dinner <i>Boiler House Restaurant</i>

Day 3 - Wednesday 5 November

9.30am	Concurrent Sessions 600
11.00am	MORNING TEA (Location: EG Hub)
11.30am	Concurrent Sessions 700
1.00pm	LUNCH (Location: EG Hub)
2.00pm	Plenary: Aihwa Ong, <i>Why Singapore Trumps Iceland: Gathering Genes in the Wild</i> (Room: EA.2.13 – LT 02)
3.30pm	Conference Close – Paul James (Room: EA.2.13 – LT 02)

PLENARY KEYNOTE SPEAKERS

AIHWA ONG, UNIVERSITY OF CALIFORNIA, BERKELEY



Aihwa Ong is Professor of Socio-cultural Anthropology and Asian studies at the University of California, Berkeley. Her research examines novel transborder practices and globalised situations crystallised through and by disparate flows of capital, knowledge, peoples, and cultures converging in the Asia-Pacific. She is the author of *Spirits of Resistance and Capitalist Discipline* (Suny Press; 1986, 2nd ed., 2010); *Flexible Citizenship* (Duke University Press, 1999); *Buddha is Hiding* (University of California Press, 2003); and *Neoliberalism as Exception* (Duke University Press, 2006). Recent co-edited volumes are *Global Assemblages* (Wiley Blackwell, 2005); *Asian Biotech* (Duke University Press, 2010); and *Worlding Cities: Asian Experiments in the Art of Being Global* (Wiley

Blackwell, 2011). She has lectured at major universities and attended the World Economic Forum, Davos. Her writings have been translated into European languages, Bahasa Indonesian-Malay, and Chinese. Her current project investigates DNA research in Singapore and the emergence of a biomedical network in Asia. Another interest is Chinese contemporary art proliferating novel global forms.

Plenary Address: Why Singapore Trumps Iceland: Gathering Genes in the Wild

Chair: Tony Bennett

Bioscience in action in Singapore, I argue, is an effort to find new ways to act on life problems in this particular research milieu, an "Asia" coming into view as a crucible of genetic vulnerabilities, emergent diseases and an instigator of hope for healthy futures by shaping an intensive geography of life that cuts across political boundaries.

My talk discusses a very early point in the racialisation of pharmaceuticals in Asia.

At Biopolis, a biomedical hub in Singapore, researchers responded to the sequencing of the human genome project (2003) by making forays into DNA in "the wild" in the Asia-Pacific. I show how biostatisticians actively deploy Asian ethnicities to enhance DNA data, the deployment of ethnicity as an immutable mobile, and other practices that underpin claims that their DNA database is "more valuable" than existing databases in the West. Through their strategic choices of practices, objects, and maneuvers, and positions, biostatisticians and other experts in Singapore fashion a distinctive style that enrolls, re-activates, and re-values existing cultural notions of racial/ethnic difference, bringing about new relations of genomics, race, bioeconomy, and geo-biosociality.

Professor Aihwa Ong's participation is generously supported by the Journal of Cultural Economy.



Timothy Mitchell is a political theorist and historian. His areas of research include the place of colonialism in the making of modernity, the material and technical politics of the Middle East, and the role of economics and other forms of expert knowledge in the government of collective life. Educated at Queens' College, Cambridge, where he received a first-class honours degree in History, Mitchell completed his PhD in Politics and Near Eastern Studies at Princeton University in 1984. After teaching for twenty-five years at New York University, in 2008 he joined Columbia University, where he is currently Chair of the Department of Middle Eastern, South Asian and African Studies.

Mitchell is the author of *Colonising Egypt* (University of California Press, 1991), a study of the emergence of modern modes of government in the colonial period and an exploration of the forms of reason, power and knowledge that define the experience of modernity. His 2002 book, *Rule of Experts: Egypt, Techno-Politics, Modernity* (University of California Press) draws on further research in Egypt to examine the creation of economic knowledge and the making of "the economy" and "the market" as objects of twentieth-century politics. His most recent book, *Carbon Democracy: Political Power in the Age of Oil* (Verso, 2013), examines how the possibilities for democratic politics have been expanded or closed down in the construction of modern energy networks.

Plenary Address: Capitalizing on the Economy

Chair: Brett Neilson

We can now see "the economy" not as a feature of all societies but as mode of organizing material worlds and calculative agents that developed suddenly in the mid-twentieth century. We imagine the economy as a macro-object, the product of new statistical work, regulation, and management organized at the level of the nation-state. But this is misleading, for making the economy was a work of scaling down and excluding things from calculation. The birth of the economy is better understood in relation to a wider and earlier development, the rise of the large corporation. If the economy involved what has been called "economization" (the work of rendering things calculable and creating economic agents), the large corporation involved the larger project of "capitalization." The corporation emerged as a way of building technical-spatial arrangements—initially colonies, canals, and railways, later oil fields, dams, urban fabrics, industrial processes, and consumer worlds—whose scale, durability, and powers of control promised a future stream of income that could be traded speculatively in the present. The birth of the economy was a short-lived attempt to stabilize the increasingly unstable speculative futures on which capitalization had come to depend.



Chris Gibson is Director of the Global Challenges Program and Professor of Human Geography at the University of Wollongong. His current research interests are in cultural economy, economic geography and the future of making things amidst climate crisis. His recent books include *Surfing Places, Surfboard Makers* (with Andrew Warren; University of Hawaii Press, 2014) and *Household Sustainability: Challenges and Dilemmas in Everyday Life* (with Lesley Head; Edward Elgar, 2013). He is a member of the Australian Council of Learned Academies Expert Working Group Securing Australia's Future – Australia's Comparative Advantage, and was an international expert author of the 2013 UN Creative Economy Report.

Rethinking Redundancy: Making, Materials and Skills for Survival

Chair: Donald McNeill

A widespread assumption in advanced economies has been that the decline of manufacturing is inevitable. Within this narrative, making is usurped by a transition to knowledge work and additive technologies, where the real value of a product is said to be in its intellectual or design content, not its material fabrication. In this paper I seek to challenge this narrative, in two ways. First, I question the ontological and political premises underpinning the false distinction between making material things and creative labour processes. The rise of 3D printing, craft and home-based forms of manufacturing not only blurs the distinction, but challenges gendered and classed assumptions about regional industrial inheritances, the location of production innovation, and seemingly 'redundant' skills among manufacturing workers to make and re-make objects through the manipulation of physical materials. Second, I expose the shortcomings of economic metanarratives that over-emphasise human dynamism (via capitalist technological revolutions), all the while relying on stable, rather than catastrophic, conceptions of socio-ecological futures. Given the spectre of environmental crisis, what things should we make (and re-make), using new and old manufacturing techniques, and inside and outside waged labour? What kinds of dormant practices of making and using things can be retrieved, and how might these rekindle connections with the animate qualities of the materials themselves? What roles are there for the state, and for culture and creativity in refocusing forms of material work and production? Do we also need an anti-innovation culture? If this all sounds too cerebral, I will illustrate the argument using diverse empirical examples including surfboards, bricks, cowboy boots, and car battery chargers.



Katherine Gibson is currently a Professorial Research Fellow in the Institute of Culture and Society at the University of Western Sydney. She is an economic geographer with an international reputation for innovative research on economic transformation and over 30 years' experience of working with communities to build resilient economies. As J.K.Gibson-Graham, the collective authorial presence she shares with the late Julie Graham (Professor of Geography, University of Massachusetts Amherst), her books include *The End of Capitalism (As We Knew It): A Feminist Critique of Political Economy* (Blackwell, 1996), republished with a new Introduction by University of Minnesota Press in 2006, *A Postcapitalist Politics* (University of Minnesota Press, 2006) and *Take Back the Economy: An Ethical Guide for Transforming Our Communities*, co-authored with Jenny Cameron and Stephen Healy (University of Minnesota Press, 2013).

Postcapitalist Practices of Commoning

Chair: Ien Ang

A resurgence of interest in the commons is part of a movement to rethink how we live in relation to each other and environments in the Anthropocene. If, as economic anthropologist Stephen Gudeman puts it, "a community makes and shares a commons", we are currently witnessing both the destruction and formation of vastly different ways of constituting community, as some commons are enclosed or destroyed and others emerge and grow strong. The practice of commoning is the process, or more often the struggle, to make and share, to negotiate access, care for, responsibly manage and benefit from what sustains a community. As we face the challenge of acting "as a species" within the multi-species community of life on this planet, it is ever more evident that our lack of ability to "common" our atmosphere, that is, to care for and take responsibility for what presently exists as an open access, unmanaged commons, threatens our very existence. This paper argues for a reinvigorated language and politics of the commons, one that can bring to visibility practices of everyday commoning that operate at multiple scales from the planetary to that of locality or place. In the face of limitless promotion of the individual as the quintessential political subject of modernity, it is time rethink the possibilities for collective action, not only as a public with voice and vote, but as a community-without-essence in which making and sharing a commons is a living, participatory and never-settled commitment.

PLENARY PANEL

CULTURAL INFRASTRUCTURE FOR DYNAMIC REGIONS

Panellists:

- David Borger, Western Sydney Director, Sydney Business Chamber
- Chris Gibson, Professor of Human Geography, and Director of the Global Challenges Program, University of Wollongong
- Sophia Kouyoumdjian, Coordinator, Parramatta Artists' Studios
- Elizabeth Ann Macgregor, Cultural Ambassador for Western Sydney, and Director, Museum of Contemporary Art Australia

The question of how to develop the cultural sector in dynamic regions like Western Sydney is pressing. On the one hand, there are challenges of funding and equity with respect to other regions and urban areas perceived as more central or globally visible. On the other hand, there is a need to provide and promote cultural opportunities and programs in ways that are amenable to highly diverse populations. Focusing on Western Sydney but not restricting attention to this region alone, the panel approaches these challenges by engaging with the topic of cultural infrastructure. Although this term has a policy definition that is sometimes narrowly set to describe buildings or other facilities that allow the staging of cultural events, cultural infrastructure is here used more widely to describe not only material structures but also the people, technologies and economic processes that sustain and undergird cultural activity. What resources beyond the existing facilities and funding mechanisms are needed to increase cultural amenity in regions like Western Sydney? What is the role of government and private enterprise? How can the cultural diversity and political importance of these regions be leveraged to boost activity and opportunity in the cultural sector? How can existing cultural institutions contribute? The panellists will grapple with these questions in a round table format. After a brief setting of the scene from the Chair, each panellist will present an opening statement of five minutes. This will be followed by a discussion led by the Chair and questions from the audience.

Chair: Deborah Stevenson, Professor of Sociology and Urban Cultural Research, Institute for Culture and Society, University of Western Sydney

DAVID BORGER, WESTERN SYDNEY DIRECTOR, SYDNEY BUSINESS CHAMBER



David Borger is the Western Sydney Director of the Sydney Business Chamber, a division of NSW Business Chamber. In this role, David advocates for the needs of leading businesses in the Western Sydney area, helping set the policy agenda and promote discussion on issues that contribute to economic activity and growth in Western Sydney. Prior to this, he served as Minister for Housing, Minister for Western Sydney and Minister for Roads as well as assistant Minister for Transport in the NSW Government. As Housing Minister he oversaw the construction of approximately 9,000 new social housing dwellings – including 6,300 through the Nation Building Economic Stimulus Plan. David has also worked as an Urban Planner and adviser to the Minister for Planning. He

was also the youngest person, at 30 years of age, to hold the office of Lord Mayor of Parramatta where he served for three terms.

CHRIS GIBSON, PROFESSOR OF HUMAN GEOGRAPHY, AND DIRECTOR OF THE GLOBAL CHALLENGES PROGRAM, UNIVERSITY OF WOLLONGONG



Chris Gibson is Director of the Global Challenges Program and Professor of Human Geography at the University of Wollongong. His current research interests are in cultural economy, economic geography and the future of making things amidst climate crisis. His recent books include *Surfing Places*, *Surfboard Makers* (with Andrew Warren; University of Hawaii Press, 2014) and *Household Sustainability: Challenges and Dilemmas in Everyday Life* (with Lesley Head; Edward Elgar, 2013). He is a member of the Australian Council of Learned Academies Expert Working Group Securing Australia's Future - Australia's Comparative Advantage, and was an international expert author of the 2013 UN Creative Economy Report.

SOPHIA KOUYOUMDJIAN, COORDINATOR, PARRAMATTA ARTISTS' STUDIOS



Sophia Kouyoumdjian has worked in the arts sector for over 15 years across directorial, curatorial and exhibition management roles. Currently the Coordinator, Parramatta Artists' Studios and previously the Acting Director and Curator at Blacktown Arts Centre, Sophia has comprehensive experience in Western Sydney's contemporary arts sector.

ELIZABETH ANN MACGREGOR OBE, DIRECTOR, MUSEUM OF CONTEMPORARY ART AUSTRALIA



Elizabeth Ann has been Director of the Museum of Contemporary Art since 1999. After negotiating a new funding model to allow the MCA to flourish, she has consolidated the MCA's position as one of Sydney's best loved institutions, engaging audiences with living artists. A bold, new and significantly expanded MCA opened in 2012. The redevelopment transformed the MCA, providing spacious new galleries including an entire floor dedicated to the MCA Collection; a state-of-the-art National Centre for Creative Learning; public spaces that embrace one of the world's most beautiful locations and a series of site-specific artists' commissions. Macgregor's contribution to the visual arts has been recognised with an OBE in the Queen's birthday honours list in 2011 and the 2011 Australia Council Visual Arts Medal. In 2012 she received the IMAGinE Museums and Galleries NSW Individual Achievement Award. In 2013 she was named by the Australian Financial Review as one of Australia's 100 top women of Influence. She is a member of the Advisory Board for the UTS Business School. She is also a member of the NSW Australia Day Advisory Council and the Design Advisory Committee of the City of Sydney. Recently she was named the Cultural Ambassador for Western Sydney by NSW Premier, Mike Baird.

CONCURRENT SESSION 100 | MONDAY 12PM

101 PANEL - AUSTRALIAN CULTURAL FIELDS 1: NATIONAL, TRANSNATIONAL, GLOBAL

Room: EA.G.38

Chair: Tony Bennett

This is the first of two panels stemming from current work on the Australian Research Council Discovery Project Australian Cultural Fields: National and Transnational Dynamics, and engaging with the cultural field theory of Pierre Bourdieu as it relates to questions of knowledge, culture and economy. This panel is devoted to the theoretical and empirical positioning of Australian cultural fields that are located in, and also play across, national, transnational and global environments. The subjects to be addressed in the panel's three papers are: the rethinking of cultural capital and of the aims and methods of cultural capital research that are required to engage with contemporary processes of cultural capital formation in Australia; the consequences of large-scale migration, cultural diversity, multiculturalism and transnationalism in recent decades for the social organisation of cultural practices, and the adequacy of the national cultural policy response to them; and the dynamics of an Australian sport field that is permeated by both transnational and global forces, and deeply entwined with another field – that of the media – in combination with which it is enlisted to represent the nation to itself. Addressing these related matters will contribute in particular to the conference theme 'Asia Pacific Cultural Economies'.

Cultural Capital: Challenges and Prospects

Tony Bennett, Greg Noble and David Rowe, Institute for Culture and Society, University of Western Sydney

The first paper in the panel introduces the aims of the Australian Cultural Fields project and the revisions to the principles of cultural capital research that have taken place since Bourdieu's *Distinction* and the challenges facing their application in contemporary Australia. The limitations of purely national approaches to cultural capital will be reviewed, particularly in relation to the increasingly global flows of people, goods and ideas. The paper will give attention to the implications of new media technologies - particularly digital media - in reducing the auratic qualities of cultural forms on which earlier practices of distinction depended. The need to take account of the diversification of tastes, practices and audiences across a range of fields and the challenge these present to Bourdieu's account will also be examined. The political purchase of cultural capital research will also be considered in the light of Thomas Piketty's re-assessment of the relations between wealth- and income-based forms of inequality and their likely significance for the future dynamics of capitalist economies.

Transnationalising Australian Cultural Fields

Greg Noble, Institute for Culture and Society, University of Western Sydney

This paper explores the consequences of large-scale migration, cultural diversity, multiculturalism and transnationalism for the social organisation of cultural practices in Australia, especially over recent decades. Migration has always been a fundamental element in the constitution of colonial and national formations on this continent, and thus has played a key role in the formation of various cultural fields. Yet, the increasing ethnic and linguistic diversity of Australia's migration patterns since World War II has produced a diversification of cultural production and consumption through an increasing array of goods, sites, audiences and institutions. These dynamics were recognised by policies of multiculturalism across various political, social and cultural domains since the 1970s, and which acknowledged the cultural richness offered by a widening migration programme and formalised an organisational structure which, in turn, reshaped cultural institutions and practices. While both the Creative Nation (1994) and Creative Australia (2013) national cultural policies reflect this recognition, and have accommodated cultural diversity within a representation of the national imaginary, they have perhaps been less adept in registering the extent of the impacts of hybridisation and transnationalism. The paper will address this broad problematic, and consider the extent to which these processes have transformed contemporary Australian cultural fields as a whole, and also the depth of its effect on relations between cultural institutions, policies and practices.

The Australian Sport Field: Location and Mediation

David Rowe, Institute for Culture and Society, University of Western Sydney

The prominent place of sport in Australian culture and society would suggest that it has a correspondingly robust national sport field in Bourdieusian terms. It is certainly not difficult to discern the elements that constitute an Australian sport field as a set of contending forces that shape what is commonly understood to be the sport of a nation. The investment and intervention in sport by three tiers of government and the commercial sector, for example, has produced a multi-billion dollar Australian sport industry. However, as is the case with other fields, sport as a national cultural field becomes more elusive – and even a little indistinct – on closer inspection. The configuration of the Australian sport field of necessity involves forces from outside it that erode its autonomy and distinctiveness. Flows of sporting labour, capital, forms, technologies, and consumption practices work to re-configure the Australian sport field in a range of ways that problematise its processes and boundaries. At the same time, the advanced interpenetration of the sport and media fields raises awkward questions about their status as discrete cultural fields. This paper will reconsider the idea, standing and trajectory of the Australian sport field, paying particular attention to the cultural economic forces that simultaneously construct, reconstruct and deconstruct it.

102 PANEL - AVATAR INTERFACES AND DIGITAL BODIES: ENVISIONING AFFECTS, ECONOMIES, AND AESTHETICS IN CONTEMPORARY DIGITAL CULTURE

Room: EA.G.36

Chair: Ned Rossiter

To invoke the figure of the 'avatar' may appear to resurrect the ghosts of cyberculture - a term associated not with innovations within digital life but with technological imaginaries now decades past. The four papers of this panel, however, argue that avatars are essential for understanding the contemporary technological conjuncture. No longer necessarily 'new', avatars serve as a fundamental interface for a world that cannot draw clear lines between 'physical' offline spaces and a separate 'virtual' sphere. Avatars are not simply online representations, but are processes for producing subjects that have become internalised and forgotten. These papers together draw attention to how avatars interpenetrate the everyday in ways that are often placed in the background as digital technologies define the limits for everyday cultural practices. Avatars serve as pedagogical practices for affective relation. They inform aesthetic practices that do not immediately appear to be about 'the digital'. They are essential for the articulation of digital economies with spectacles of 'creative' forms of labour. And, as digital visual culture increasingly relies on the computational identification of 'true' bodies, avatars become encodings of affect that can embody neurological expressions of the self in the service of governmental surveillance and economic circulation.

Avatar Degree Zero: An Introduction

Thomas Apperley, University of New South Wales

Although 'Avatar' is the name today loosely given in popular culture to the custom-altered creatures familiar from videogaming, in its strictest acceptation an avatar is any interface technique that serves to bind computing hardware to a extra-computer body: hence even the minimal mark that is the flashing cursor on a word document must be considered an avatar. Whatever focuses attention, signals location, and enables intentions to be elaborated within a screen environment is an avatar. But the avatar is therefore not only an in-world representation of a user and a functional operator, but a user-reprogrammer too; that is, a pedagogical practice working through granular modulations of affect. This triplet of focalisation-localisation-intentionalisation (FLI) is a key operational complex that can take on a truly staggering multiplicity of forms, both within the screen environment and in the – ahem – 'real world' too. This paper will range over a variety of well-known computer games in order to sketch out some current limits and tendencies of this FLI complex by way of examples, drawing from Computer Chess, BioShock, Dragonage, and others.

Gambling with Avatars: Online Poker as Spectacle

César Albarrán Torres, University of Sydney

Recent technological developments in the gambling industry have seen online poker platforms converge with other media forms, such as videogames and virtual worlds in the vein of Second Life. One of the techno-social manifestations of this convergence is the possibility to create avatars through which gamblers can craft and sustain an online persona. This paper discusses the 3D online casino PKR, arguing that it is a manifestation of what Guy Debord calls spectacles or "social relations

among people, mediated by images” (1967). Through a complex avatar creation system, PKR users can develop characters by selecting gender, skin tone and body shape. They can also manipulate the eyes, lips, nose and hair, and even pay to get a PKR Face, which is a 3D rendering of the user's real features. The platform also offers a wide variety of clothes and props to perfect a poker personality and situate the user in terms of class and gender identity. Avatars are an instance of mimesis or role-playing (Caillois, 1962), which complicates a highly controversial cultural practice such as gambling. As happens with other types of digital media, PKR captures its users “in intensive and extensive networks of enjoyment, production, and surveillance” (Dean, 2013, p.4). By creating spectacles more closely associated to computer games than to traditional gambling, online poker platforms represent a significant media change that reframes gambling's positioning in popular culture and entertainment markets. This has ample political implications for gambling, as the basic social relation, the winning and losing of money, is masked by mimicry and play.

Viral Virtuality and Digital Drag: New Embodiment in Contemporary Art

Katherine Guinness, University of New South Wales

This paper challenges the historical divide between contemporary and new media art by investigating the ways in which themes of telepresence and avatar embodiment are increasingly part of contemporary artworks that do not explicitly engage with the historical discourse of ‘new media art’ and do not directly appear to be about subjects associated with ‘the digital’. I examine the work of three notable contemporary artists, beginning with Jordan Wolfson's provocative Female Figure (2014), (an impressively real animatronic dancing woman), moving to Australian artist Heath Franco's eccentric video performances centred on his own body, and ending with Daniel Guinness' video camgirl works. These pieces are often thought to express adolescent fantasies that emerge from the contemporary ‘crisis of masculinity’; I will instead note how they speak to a form of embodiment linked to the virtual in which male, heterosexual artistic identity is refigured in relation to the personal experience of online spaces. These artists have all grown up playing video games and communicating in chat rooms; the ability to pick and choose their representational form from a drop-down menu is central to the nostalgic recollection of their personal experience. Their work can be seen as a form of digital drag in which age, gender, race, and sexuality are all emptied of meaning in order to be worn in the manner of a digital avatar – one that exists as a subjective articulation of personal identity and a representation of an imagined individual history that is simultaneously personal yet points towards a form of desubjectivation in which telepresence is experienced as a bleeding between self and other.

True Connectivity: Facial Recognition, Psychopathic Affect, and the Political Economy of Social Media

Grant Bollmer, University of Sydney

This paper extends the concept of the avatar through the intersection of several different technological and popular trajectories. First, in March of 2014, Facebook revealed that its facial recognition project, named 'DeepFace', could match two images of the same face with 97.25 per cent accuracy. Second, in May of 2014, the New York Times reported that, as revealed by Edward Snowden's leaked NSA documents, the United States government has been accumulating millions of images each day since at least 2011, all with the intent to use facial recognition to track suspected terror suspects. Third, the figure of the psychopath - the individual whose face simulates emotions

and conceals the 'truth' of affectless cruelty - as seemingly dominated recent popular culture. In television, especially, the figure of the psychopath seems to define 'quality TV' from *Breaking Bad* to *Hannibal*. Finally, it is increasingly clear that the traditional methods that online services use to distinguish between human and nonhuman do not work, which has serious problems for the advertising-based economy of social media. The CAPTCHAs of Google have been replaced with an internal 'risk analysis' as estimates suggest that nonhuman agents comprise over 61.5% of all website traffic today. By intertwining these four moments, this paper argues that the contemporary economic context of social media depends on a biopolitical regime of veridiction that anchors the truth of data in the visual representation of the body for purposes of both governmental surveillance and economic exploitation, extending the history of the avatar in directions of control through affective identification. This simultaneously produces a crisis in which the figure of the psychopath, as one whose face does not reveal truth, emerges as an imaginary suturing point through which to pathologise those whose facial images cannot be 'read' properly by technological means for encoding affect and the body.

103 PANEL - RETHINKING ECONOMIES AND ECOLOGIES IN A MORE-THAN-HUMAN WORLD

Room: EA.G.34

Chair: Katherine Gibson

Amidst multiple crises of growing inequality, climate destabilisation and species extinction, we are challenged to rethink some of the key orienting concepts of modernity. This session focuses on approaches to such rethinking that seek to challenge discourses of ethical closure and political necessity, opting for an exploratory and experimental scholarship of creative intervention. We draw inspiration from a variety of scholarly traditions that have all aimed at rethinking subjectivity, agency, ethics and political possibility, from psychoanalysis and classical economics to actor network theory and Gibson-Graham's theorisations of "diverse community economies." While engaging a wide variety of topics and locales, these papers share a commitment to challenging conventional distinctions between matter and meaning, facts and values, and nature and culture. We focus on dynamic emergent relations among multiple forces, and ask how engaged scholarship might intervene in such forces in new, transformative ways.

Coming to Terms with Hyperobjects: Climate, the Unconscious and Reparative Engagements

Stephen Healy, Institute for Culture and Society, University of Western Sydney

Morton (2011) says that a fundamental challenge of life in the Anthropocene is learning to live with what he calls hyperobjects, the altered-climate being the emblematic example. Hyperobjects confound both the rationalist and empiricist philosophical traditions. In his view we can have a limited understanding of climate change conceptually and sense its consequences in lived experience but the spatial and temporal bounds of the object are beyond our capacity to understand. For example, the effects of 150 years of anthropogenic emissions may linger for 100,000 years a time span 10 times the span of recorded civilization. As Morton asserts, hyperobjects are not without conceptual antecedents - most notably the notion of the unconscious, developed in psychoanalysis, could also be regarded as a hyperobject. It too has a spatiotemporality that confounds both rationalist and empirical understanding; as traumatic moments, fantasy and self-conception blend history in the service of narratives that achieve coherence and yet engender suffering. Establishing the parallel between the climate and the unconscious as hyperobjects may facilitate a new appreciation of attempts by psychoanalytic theorists and practitioners to use therapeutic approaches as part of a collective/reparative practice for adjusting to life in the Anthropocene.

Becoming More-than-Subjects of Community Economies

Ann Hill, University of Western Sydney

Increasing environmental and climatic uncertainty calls for a re-working of ourselves as economic subjects. Geographers re-thinking economy in this new geological epoch are already examining how individuals and communities work up ethical actions in ways that build community economies. Taking things one step further, here I re-think human specialness and re-think economic subjects as the ones, who think, decide, speak and act in the deliberative ethico-political moments that construct community economies. My starting place is not whether our humanness is inextricably

linked to earth others, rather how (Head and Gibson, 2012). Specifically I consider ways in which we might begin to think about ourselves as 'more-than-subjects' and part of human-nonhuman 'ethical assemblages' that act collectively much like a super-organism. We now know that we must go onward in a different mode of humanity or else we will not go onward at all (Plumwood, 2007; also see Gibson-Graham and Roelvink, 2009). Indeed the question is not whether we must re-work ourselves but how. How might we re-work ourselves as subjects of community economies in the Anthropocene through learning new economic habits whereby a collective 'we' decides, speaks and acts ethically.

Beyond Economy, Society and Environment: Ecological Livelihoods in the Anthropocene

Ethan Miller, University of Western Sydney

Conventional discourses of sustainability are often articulated in terms of a balancing-act between human "society," a (presumably capitalist) "economy," and an "environment". Yet this conceptual trio obscures more than it reveals and cuts problematic lines through complex interdependencies and ethical dynamics. We are challenged by the multiple emerging crises of the "anthropocene" to imagine and enact new forms of practice and thought beyond these divisions. How do we unthink the enclosures of economy, society and environment and their accompanying forms of discipline and subjectivation? How might we see, strengthen and enact new ethical modes of collective life beyond the old binaries of nature/culture, subject/object and human/nonhuman? This paper sketches two concepts in this direction, weaving together elements of Deleuze and Guattari's philosophy of assemblages, Latourian political ecology, and J.K. Gibson-Graham's theorisation of "community economies" in the context of recent fieldwork in Maine (USA): first, a notion of *ecopoiesis* (*poiesis*, creation; *oikos*, habitat) that names the multiple material-semiotic processes by which living beings compose and negotiate collective habitats. Second, a framework for exploring ecological livelihoods, transposing Gibson-Graham's post-capitalist politics out of the key of "economy" and into a different experimental terrain in which "development" and its conflicts might be opened to new terrains of political articulation, alliance and transformation.

Performing Markets

Gerda Roelvink, University of Western Sydney

The 'market model' that social movements oppose is rarely performed in day to day life. Rather, existing markets are better conceptualised as dynamic energetic social networks open to intervention and occupation by social movements. In this paper I draw on Adam Smith's classical political economic thought along with more recent posthumanist scholarship to develop and understanding of the relational sociality of markets and how this sociality comes to be embodied through animate economic subjects. I begin by outlining a view of markets as networks constituted through performative acts of framing. The paper goes on to show how the sociality of market networks is embodied in the form of Smith's impartial spectator who governs market transactions. The geography of market framing reveals a range of entities gathered around the market frame and affected by market practices. A politics of the market is enacted when these entities join together to form collectives that attempt to reframe markets. I argue that the conceptualisation of the market presented in this paper is a valuable tool for social movement struggles. I focus, in particular, on the example of trash pickers seeking to create markets in recycling. Viewing the market as a dynamic social network enables a variety of actors, including researchers, to participate in its performance

and opens markets up to the pursuit of an array of social, environmental, cultural and economic goals.

Room: EA.G.33

Chair: Kay Anderson

The Privatisation of Security: A Gaze on Neoliberal Economy and Assemblages of Power

Ilia Antenucci, Institute for Culture and Society, University of Western Sydney

The privatisation of security is a global phenomenon with a twofold character. On the one hand, private security companies are increasingly involved in operations that used to be under the exclusive control of the state – such as border and city patrol. Accordingly, the private security industry has been expanding constantly and enormously in the past twenty years. On the other hand, state police and military are being even more often employed for the sake of private interest and profit. This paper will explore the privatisation of security in two senses. First, as a specific economic process: the development of a market for security within the framework of neoliberal capitalism, and the social and political conditions in which a demand for security arises (or is produced). Second, as an interesting point of view on current forms of power. The privatised security provision displays indeed specific assemblages of power – such as public/private partnerships, the involvement of civil associations, the authority awarded to private security advisors – as well as practices of control of the people in the space, through formal and informal borders and enclaves. Given that, through the analysis of the privatisation of security we can get useful insights about some crucial political concepts – sovereignty, governmentality, legitimacy – and the way they operate in the present world.

Fragile Environments and Fragmented Communities: World Heritage and the Politics of Scale

Tod Jones, School of Built Environment, Curtin University

Roy Jones, Curtin University

Michael Hughes, School of Marketing, Curtin Business School

The proponents of world heritage listings regularly emphasise the connection between the protection of fragile environments and global economic flows. Indeed one of the reasons heritage is proliferating today is the way it explicitly makes a case for the scale of a place, and is therefore a social and material process that has the potential to make places as global and local. The flows that can result from such terrain making are real, high stakes and uncertain. Previously, experts and officials had a large degree of influence over world heritage listing processes utilising a positivist scientific approach to listings. Recently, a double move has asserted the importance of other scales and discourses: nation-states are contesting expert advice as World Heritage Committee meetings; and local and community stakeholders have become more important through a greater emphasis (at UNESCO and more broadly) on local engagement. New information technologies and cheap airfares (leading to greater mobility) further complicate cross-scale interactions as local community members seek to represent themselves to and in international forums, bringing with them local community politics. In this paper we engage with the new politics of scale through (following Anna Tsing's work on scale) a study of the cultural claims made about locality, regionality and globality during the world heritage listing process for the Ningaloo Coast region in the northwest of Western Australia. We base our analysis on 21 interviews of participants in the world heritage listing process and the archive of documents and articles produced for and on the world heritage listing process.

We argue that these shifts in the politics of scale have the potential to reduce the degree of protection given to fragile environments through heritage listings.

Ideas for Modernization: Political Change in China and the Sinification of Soft Power

Jukka Aukia, Centre for East Asian Studies, University of Turku, Finland

Research on the soft power of China has proliferated to the point where little coherence can be detected. This paper thus has a twofold mission. Firstly, it attempts to bring together the various forms of soft power analyses in both international and Chinese literature. A division in the non-Chinese research is drawn between those who recognize the international and domestic dimension in the Chinese soft power discourse and those who do not. Secondly, it draws from the already existing body of historical explanations concerning the role of Western ideas (Chinese renaissance/enlightenment, sinification of Marxism, socialism with state capitalism) in the modernization process of China and incorporates the latest PRC enthusiasm soft power into this broader inquiry. One aim is to show where and when an idea, including “soft power”, was received and how it became a part of the stock of ideas in China. It is concluded that the PRC state envisages cultural soft power as a tool for tackling the challenges of modernization in search of itself in a dualistic manner using both the international and domestic arenas. This is seen as part of a continuum of a historical “self-reflection” that began in China after the First Opium War. In essence, the soft power discourse of China has long since outgrown the narrow definition used in the West more in the direction of national security.

Nationalism Under the Conjunctural Crisis of Developmental Neoliberalization in South Korea

Bohyeong Kim, University of Massachusetts Amherst, United States of America

This study examines the intersection of nationalism and a conjunctural crisis of developmental neoliberalization in South Korea, focusing on celebrations and criticisms of a Korean navy mission against Somali pirates. When a South Korean chemical freighter was hijacked in the Arabian Sea in 2011, it was rescued by the military operation code-named Dawn of Gulf of Aden, which left eight pirates dead. By analyzing how this operation produced both highly nationalist sentiments and discontent with the state's policies, this study aims at illuminating mobilization of nationalism under the conjunctural crisis of frustrated but haunting promises of development. The operation has been celebrated and retold as a national victory. It was re-enacted by the military in 2014 to commemorate its three-year anniversary. The success of the operation was expected to boost the international standing of South Korea, which demonstrates the desire to display national prowess and to catch up with the West. On the other hand, overt government PR on the operation spurred citizens to express their discontent with the government's inability to reduce economic inequality and insecurity. However, this discontent with developmental neoliberalization was quickly transferred to discontent with unfair military exemption of the privileged, instead of the fundamental issues of injustice and unequal distribution of precarity. I argue that nationalism contributed to making a temporary balance in a conjunctural crisis where citizens are deprived of developmental benefits but the developmentalist rationality and desire remain hegemonic. The operation mollified hard-pressed South Koreans who suffered from a crumbling economy and widening inequality but still dreamed of an ascent to an advanced country. I argue that this case demonstrates how nationalism in South Korea, in close relation to militarism and developmentalism, operates as technologies of government.

Room: EA.G.32*Chair: Sonja van Wichelen***On the Ethical and Normative Life of Consumers: Cultivating the Self and Contesting Social Futures in a World of Material Things***Sherman Tan, Australian National University*

In thriving Asian “Tiger” economies such as Singapore, the expansion and intensification of consumer activity has frequently been regarded, in both public and state discourses, as being responsible for perpetuating a homogeneous culture of Western materialism, individualism and excess. Unfortunately, this hegemonic and negative view of conspicuous consumerism obscures the agentive, creative and sometimes conflictual aspects of consumers' lifestyle practices. More specifically, everyday consumption constitutes a fertile site of inquiry into the implicit and varied ethical and normative positions adopted by citizen-subjects. These pertain to broad notions of individual autonomy and social responsibility amidst a lifeworld of desirous commodities, as well as concerns about the nation's economic, social and environmental sustainability and future. As such, consumer activity is productive of ethical relations between people and things, between persons and others, and between citizens and the nation-state. This paper outlines how these relational fields intersect with one another in the politics of contemporary Singaporean life, and argues for a greater focus on the everyday practices, sites and objects of consumption, since they potentially reproduce different kinds of materialisms as well as give rise to various regimes of lifestyle literacies, social evaluations and ethical sensibilities.

Consuming Allah*Aila Khan, University of Western Sydney**Russell Belk, York University, Toronto**Mariam Humayun, York University, Toronto*

The commodification of religion through the sale and consumption of amulets, Qur'anic calligraphy, and various religious commodities is well recognized (e.g., Abramovitch and Epstein, 1988; Lukens-Bull, 2008; Starrett, 1996). We are interested in exploring the concept of ‘conspicuous religiosity’, an idea derived from Veblen’s theory of conspicuous consumption. We define conspicuous religious consumption as an individual’s show of support to a religion/ religious group through the purchase of religious merchandise that is overtly displayed on the individual or family’s person and possessions. More specifically, we investigate the uses of religious commodities consumed by Pakistani Muslims; the benefits perceived to be associated with consumption of these commodities; and specifically the distinction between consumption for the sake of these commodities’ efficacy in prayers, apotropaic protection, and blessings versus their proclamation of “holier than thou” religiosity. Other researchers have noted the importance of religious consumerism (Diamond, 2002). Businesses associated with the production and marketing of “articles of faith” have cropped up (Mazumdar & Mazumdar, 2005). The global Muslim population of 1.8 billion people is viewed as an attractive market worth \$2.3 trillion (Janmohamed, 2012). Consumption of Islamic religious artefacts is not limited to special occasions like the Hajj to Mecca, but is used to seek blessings in daily activities. While the concept of conspicuous religious consumption exists across most cultures, Pakistan is especially salient because it embarked upon a formal ‘Islamisation’ process (Weiss, 1985)

in the late 1970s. It has impacted the lives of all Pakistanis. It is also important that Pakistani Islam propagates the notion of building social connections and brotherhood. Normative influences or external social pressures (e.g. 'how will others evaluate me if I am seen using this religious object?) may accordingly impact consumers' behaviours towards religious commodities. In this paper we outline the parameters of such conspicuous religiosity.

Adding Collaborative Connective Labor to the Antidepressant Bioeconomy

Kim McLeod, University of Tasmania

The two key actors in most accounts of the antidepressant bioeconomy are the consumers who purchase a pill that 'works' to change their brain neurochemistry and the profiting pharmaceutical companies. This presentation develops an expanded account of antidepressant-related economic activity based on diversified forms of labor. A research project with people who take antidepressants is drawn on to illustrate how the antidepressant pill – as an object – can accelerate particular kinds of labor. This work is defined here as 'collaborative connective labor', the energy expenditure of human and nonhuman entities in forming connections. The presentation demonstrates how the intensified connective activity around the antidepressant object forms an organised and contained assemblage. Antidepressant drug 'effects' and the 'depressed' subject form are shown to emerge from this assemblage. It is argued that the depression and pharmaceutical industries extract capital from these collective formations. The paper then discusses the implications of adding collaborative connective labour to understandings of the antidepressant bioeconomy. It concludes by discussing how the empirical examination of specific drug assemblages is a way of expanding what counts as economic activity in drug bioeconomies.

Carbon Exposure: Investee Activism and the Creative Sabotage of the Future

Simon Factor, University of Sydney

In recent years, the deep entwinement of fossil fuels and global finance has emerged as a strategic battleground for environmental activism. Building on over a decade of work translating the complexities of climate change into accounting procedures and the language of finance, an important movement has emerged to encourage the mass-scale divestment of fossil fuels. This is a movement that targets the confidence investors have in their expectations of the future, warning that the "systemic risk" of "stranded" carbon intensive assets could lead to a bursting of the "carbon bubble", and with it a market collapse far more devastating than the recent financial crisis. This promotion of "investee activism", to borrow a recent phrase from Michel Feher, gives expression to an emergent critique of carbon capitalism by working within, and seeking to redirect, the orientation and composition of global finance. This paper explores how such a mode of activism challenges the funding mechanisms and creditworthiness of fossil fuel companies through generating an image of the financial future that it is irresponsible to ignore – articulating a creative sabotage of the future that generatively redeploys the threat of financial collapse. This anticipatory mode of critique-from-within, I suggest, seeks to sensitise finance to the unpredictable turbulence of ecological systems, incorporating the non-equilibrium notion of systemic risk into financial calculations and projections.

Room: EA.G.27

Chair: Louise Crabtree

The Financialisation Rush: Responding to Precarious Labor and Social Security by Investing in the Chinese Stock Market

Giulia Dal Maso, Institute for Culture and Society, University of Western Sydney

The paper provides an account of the distinctive features of Chinese financialisation. I argue that in China, “mass financialisation” was strategically led by the state in an effort to compensate for the social outcomes that resulted from the dismantling of the communist model of collective work units (danwei). As a matter of fact, in the process of accommodating the entrance of global capital after the economic reforms launched by Deng Xiaoping, the state also pushed for a general restructuring of society. It was at this time of a deeply-shaken political social and economic order that the state opened up the stock market. Since the opening of the stock exchanges in Shenzhen (1990) and Shanghai (1992), a wave of ‘stock fever’ (gupiaore) has swept the population. In this paper I argue that the Chinese stock market is working as a bi-functional device: it offers a chance for further enrichment in the context of a shrinking welfare state and increasing individualization of society; and it also acquires the role of a social space where individual investors can regroup and function in an ersatz of community belonging. Focusing on the disaggregated subjectivities left behind by the state-driven dismantling of the danwei, particularly sanhu [literally “scattered investors”] as one of the most emblematic actors to have emerged during the whole process I provide an account of the current phase of Chinese mass financialisation. I argue that this set of state interventions succeeded in strengthening the “myths of origin” of the contemporary Chinese regime: financialisation acted as the ground in which government slogans such as “to enrich is glorious,” “richness is within range,”² and “dream a Chinese dream” were subsequently formulated.

Rethinking Development: Culture, Innovation and the Informal Economy

Stacey-Ann Wilson, University of the West Indies, Mona, Jamaica

The informal sector in developing countries is the most stable feature of their economy. The historical peripheralization of the poor in developing countries from the formal economic system has resulted in the development of fairly robust and dynamic informal practices. With mass migration informal actors in developing countries have networks they can tap into in other countries, giving informal market activities global reach. Trans-border informal activities are particularly evident in the lucrative illicit trade (drugs, guns, people trafficking and piracy). However, there are a multitude of informal activities and networks that transcends borders and offers potential for economic development in the Global South. This research explores informal activities in both the political and economic arenas in the Caribbean, Latin America, Southern Africa and Asia-Pacific. The research explores the informal governance structures that exist at the local level that are said to be more responsive to the needs of citizens than elected officials. Second, it explores three segments of the informal economy: trade, the financial sector and tech entrepreneurs in order to explore what policy decisions and interventions can convert these efforts to national economic development in the countries under study.

Digital Piracy in South Korea

Gwangseok Kim, University of Massachusetts, Amherst, United States of America

This exploratory study aims to frame the “right” question of digital piracy, examining competing discourses of piracy and copyright in relation to some of the central questions and issues posed in the literature on technological development in the era of neoliberalism. Although digital piracy has been “legally referenced as the negative other of copyright” (Sundaram, 2010, p. 108) for most of modern history, the otherness of piracy has also contributed to the consolidation of copyright discourse as the only legal, rational, and legitimate means to protect and promote cultural works. At the same time, some “pirates,” actively employing this role, justify their actions as an antidote to the commodification of human knowledge by transnational cultural capital. But the way in which piracy is practiced is much more complicated than the simplified oppositions between “thieves” (illegality) and legitimate holders of copyright (legality) or between altruistic hackers dreaming of human emancipation and unconstrained “free” flow of information on the one hand and greedy corporations and suppressive states on the other. Piracy in the era of neoliberalism is shaped by, and often shapes, the complex dynamics within which technological structures, political causes, economic desires, and cultural values are interacting with each other. For this purpose, this paper examines as its case the historical development of copyright law and the representation of piracy in the specific context of South Korea, which boasts about its “one of the most advanced IT infrastructure”. Reviewing underlying assumptions of competing discourses about the nature and effects of piracy, this paper focuses on the technological aspects and architecture of pirates' networks which have frequently been omitted or neglected in the social sciences. It also explores the political implications of piracy by bringing “technology” back in, in an attempt to provide a more comprehensive framework for the question of piracy.

Room: EA.G.26

Chair: Jorge Knijnik

Post War Migrant Generations: The Human Meaning of Trauma

Anna Dimitriou, Deakin University

The Greek Civil War has left a lasting legacy of trauma on post war migrants living in the diaspora. Because of its highly politicised nature, we do not have adequate research which explores the human meaning of trauma which has been passed down through the generations. By gathering and interpreting oral histories from the first and second generation Greek migrants, and comparing these stories to literary responses in the fiction of Christos Tsiolkas and Fotini Epanomitis, we may be able to have another perspective in understanding generational misunderstanding and disenfranchisement within migrant communities suffering from the legacy of civil war.

Sunken Culture, Vibrant Nature, Terraqueous Life: Drawing a Line in the Ocean

Felicity Picken, University of Western Sydney

Oceans belong to those spaces described by Latour (2005, p. 244) as ‘the least measured, formatted and socialised’ on Earth. Consequently, they highlight how theories about society are theories about the conditions of life on land and how this statement appears utterly banal until a social life beneath the sea is contemplated. This paper illustrates this position by exploring the Museo Subacuatico de Arte – an undersea sculpture museum located within the Caribbean Sea in the Gulf of Mexico. The museum performs new relationships between humans and nature and new experiential dimensions that are difficult to explain following the purification of people and things (Serres, 2011). Immersed within undersea, there are no clear boundaries for where the museum or ‘culture’ ends and the reef or ‘nature’ begins. Instead, the border between these is a line in the ocean that is violated by both culture and nature, de-centring the artist ‘proper’ in a dance of worldmaking encounters (Haraway, 2008) that are performed in difference and indifference to preserve the natural reef, nourish the oceanic substratum and perform a work of art.

CONCURRENT SESSION 200 | MONDAY 2.30PM

201 PANEL - NEW DIRECTIONS IN DIGITAL ECONOMIES

Room: EA.G.38

Chair: Sarah Barns

The internet and software industries have experienced a second burst of innovation and investment in cities around the world, pushing the dot.com bust of the early 2000s from memory. Fuelled by the success of start-ups across a range of sectors such as social media, gaming, e-commerce, data analytics, and enterprise software, among many other areas, combined with the maturation and diversification of technology platforms from cloud computing and storage to new mobile technologies, this attention reflected a growing confidence that the industry, broadly understood, had recovered from the crash of the early 2000s. This panel seeks to bring together papers which examine the contours of these economies in various ways. This will include studies of the rise of new digital platforms from social media to cryptocurrencies, the relevance and shape of new tech clusters, hubs or ecosystems, the role of angel and venture investment in injecting capital into these spaces, and the emergence of new economic vehicles such as incubators and accelerators which seek to engineer success in these spaces.

Building a Tech Hub: Scenographic Practices in the Production of Sydney's 'Silicon Beach'

Donald McNeill, Institute for Culture and Society, University of Western Sydney

The internet industry has experienced a second burst of innovation and investment in cities around the world. It is noticeable that this sector and the business media still uses a range of nouns – such as ‘hubs’, ‘scenes’, ‘clusters’ and ‘ecologies’ – to try to capture the interactions that give some places leadership in new product development and business growth. But how do these scenes emerge, and how are they constituted as economic objects? The paper provides a cultural economy reading of one such case, Sydney's 'Silicon Beach'. While the appearance of the prefix 'Silicon' in cities around the world is often a source of ironic comment, the paper maintains that it is a conscious and reflexive effort to build a production and investment space among internet entrepreneurs, technology investors, and policy-makers. The paper describes three elements in this process as it has played out in Sydney in recent years. First, it discusses the ways in which metrological practices are used to map, position, order and rank Sydney's start-up scene, particularly in the context of ‘world’ rankings. Second, it describes the reflexive co-production of a start-up ‘community’ based upon a range of ‘ecosystem leaders’ who used a number of devices to promote the ‘scene’. Third, it discusses the role of globally ‘scaled’ local firms, and uses the enterprise software firm Atlassian as an example of how discourses of localism and loyalty are invoked as a means of sectoral strengthening.

The Normalisation of Cryptocurrencies within the World Economy: Glocal Financial Practices and Monetary Evolution

Jack Parkin, Institute for Culture and Society, University of Western Sydney

Cryptocurrencies have very recently emerged as a libertarian economic ideal initially designed by cypherpunks and cryptoanarchists as a response to feelings of apathy generated by fiat currencies that are so heavily influenced by the capitalist market and the liberal state. This investment of trust in digital code, through peer-to-peer electronic cash infrastructures, attempts to provide public control over money and trade by formulating economic systems independent of any central authority or intermediate financial institution. With their almost exponential pattern of traction and normalisation comes a shift in local and global economic practices, which harness peer-regulated transparency and anonymity, indicating a new stage of monetary evolution. This paper sets out an (auto)ethnographic methodological framework which I intend to apply to the study of Bitcoin start-up companies in order to examine the transformative socio-economic nature of cryptocurrency transactions and explore the digital-physical spaces that are consequentially produced by these innovative practices. It looks to develop three distinct strands of academic discourse by: critically evaluating the extent cryptocurrencies embody a political (as apposed to post-political) agenda; illuminating the shifting geographies of economic trust in digital networks; and analysing the complexities formulated in terms of labour, production and consumption and understanding what this means for (im)material cultures. In doing so the paper will seek to test postulations that a globalisation of knowledge will ultimately empower marginal individuals/communities and re-explore how the exchange of value via money is inherently a social practice.

Negotiating the Start-up Model in the Social Economy Ecosystem in Sydney

Andrea Pollio, Institute for Culture and Society, University of Western Sydney

The social economy sector is growing in importance, market size and also academic relevance as a site of engaged research. Therefore, issues of innovation 'management' are becoming more and more pressing, as social entrepreneurship shapes alternative economic models that allegedly need to be inserted into existing administrative, legal and commercial frameworks. So far, the response to this urgent quest for managerial strategies has been the application of the Silicon Valley start-up model, and its patented variations (lean startup,...), whose successfulness is empirically narrated by the resurgence of the digital capitalism after the dotcom boost. The start-up model is based on a strict entrepreneurial Darwinism: only the fittest survive, through a totalising commitment of the entrepreneurs, a short time to market, relatively small investment rounds and a rapid prototyping that is based on attempts rather than a profound understanding of the market. In this paper, I will address how social venture entrepreneurs come to pacts with and sometimes are obliged to a scheme that comes from the 'do or die' paradigm, even when they do not see its necessity. I will show how a global model of digital entrepreneurship has travelled to the social economy ecosystem in Sydney, and how it has been locally haggled. The essay is based on semi-structured interviews with some key figures of the local social innovation ecosystem (co-working hosts, investors and public practitioners) and with entrepreneurs, and is part of a broader PhD research on the urban environments of the social economy.

The Impact of Local Stakeholder Group Assumptions on Technology Firm Performance. The Contrasting Trajectories of Omnidrive (Australia) and Dropbox (USA)

Peter Davison, Institute for Culture and Society, University of Western Sydney

Research into the the financial performance of newly created technology companies (startups) has to date focused primarily on survey research which summarises the experience and attitudes of stakeholders in those startups. Such research typically presupposes that the ultimate financial performance of start-ups is driven solely by the business skills of founders, rather than the spatial and temporal context in which the firms operate. This paper investigates the legitimacy of this assumption by comparing the stakeholder assumptions of two startups that competed in precisely the same space – cloud-based storage. The first, an Australian company, Omnidrive, despite leading the field and receiving much media attention, went out of business entirely. The second, an American company, Dropbox, has gone on to raised hundreds of millions of dollars and is now valued at several billion dollars at its last investment round. Borrowing from the methods and attitudes of Bruno Latour proposed in *Science in Action* while rejecting its antirealist underpinnings, this paper exposes the critical role of stakeholder group mindset that differed across the location of each startup.

202 PANEL - THE VALUE OF EVERYTHING (AND THE PRICE OF NOTHINGNESS): CULTURAL DYNAMICS OF CONTEMPORARY CAPITALISM

Room: EA.G.36

Chair: Brett Neilson

“Value” is a central concept for the analysis of self-expanding capitalism, but also a culturally mediated category that finds varied articulations in different social contexts. The systemic expansion of capitalism can be overtly spatial/territorial, but it also materialises itself through the commodification of new spheres of social life and the creation of new forms of property. The generation or projection of (exchange) value over “things” is crucial in all these processes, but the systemic directionality behind such processes always operates against concrete cultural codes and human relations.

In this panel we seek to shed light on the processes through which these dimensions of value (“economic” and “cultural”) are intertwined and mutually constitutive within the contemporary world system - capitalism. We welcome empirically grounded and/or theoretically oriented papers that explore topics such as:

- Sources of and backgrounds for value (labour power, Nature, social reproduction)
- Forms of value and forms of commodification
- Forms of value and forms of property
- The social life of value
- The politics of valuation/devaluation/evaluation

Nature as a Rent-Capturing Commodity: Culture, Economy and Modern Accumulation in the Commodification of a Latin American Waterfall

Luis Fernando Angosto-Ferrández, University of Sydney

A variety of scholars and activists have remarked the importance of theorising nature as a constitutive element of capitalist wealth, complementing Marxist theory on value as stemming from labour power. Concepts such as “rent-capturing” or “nature intensive” commodities have been developed in order to distinguish types of commodities whose exchange value does not directly rest on labour power. In a critical dialogue with those discussions, in this paper I examine the process of commodification of waterfalls and the emergence of new forms of private property in Gran Sabana, Venezuela, where I have conducted lengthy anthropological fieldwork. Against this ethnographic background, I will suggest that at present a variety of social actors of the world system periphery, including indigenous peoples, are actively incorporating themselves into capitalism by transforming spaces of Nature into “rent-capturing” commodities. I will additionally argue that they do so in a process that requires their appropriating a form of “cultural surplus” that is generated in social spheres of the core and injects value into spaces of Nature that previously did not have it. I will theoretically frame this process within the concept of ‘modern accumulation’.

Capitalism and the 'Value' of Labour

Penny McCall Howard, Maritime Union of Australia

This paper draws on historical and contemporary ethnography of Scottish fisheries to examine the question of how to define capitalist economic processes. I trace historical changes in how the ownership of fishing boats and the value of fish has been divided amongst owners, skippers and crew. I argue that capitalist relations of production emerge when labour itself becomes a commodity, a situation that is intimately related to what Bernstein (2010) describes as the first key question of political economy: 'who owns what'. I trace the complex changes in social, economic, and ecological relations that follow from the commodification of labour, the centralisation of boat ownership, and the entry of bank finance into this fishery. The paper is critical of other studies that have drawn on Gibson-Graham's work to argue that contemporary fisheries share systems used in the production of fish as commodities can be examples of alternative forms of 'non-capitalism'.

'Switching on the Bula Smile' – Commodified Bodies and the Tourist Gaze in Fiji

Geir Henning Presterudstuen, University of Western Sydney

Despite dominant discourses going to great pains to distance indigenous Fijian culture from capitalism, Fijians themselves have become the most highly valued commodity in the country. Amiable, smiling Fijian faces serve as the main drawcard for international visitors, and strong, rigid warrior-bodies are the most common symbols of Fiji's tourist industry. Engagement in wage labour, then, has for many indigenous Fijians become synonymous with presenting and performing these marketable Fijian identities of which their own bodies are the main site of production, and a process through which these bodies are turned into objects of economic desire. Many of my respondents plying their trade in such jobs consequently refer to their work as a conscious corporeal performance where they 'switch on the bula smile', 'flash the Fiji muscles', or 'turn on the warrior' for the tourist gaze. In this paper I take these self-reflexive statements seriously. More than just metaphors I treat them as indications of a changing perception of bodies and selves occurring under the conditions of wage labour in the tourism industry, as well as, more theoretically, clues to the relationship between objectification and commodification.

Entrepreneurial Revolutionaries: Private Property in Cuba since the 1990s

Marina Gold, Macquarie University & University of Sydney

While post-Soviet Cuba doggedly raises the socialist flag, its critics thrive on the inevitable penetration of capitalism into the island nation. The tourist industry, joint international ventures, remittances and the emergence of private and semi-private property under the pragmatic leadership of Raúl Castro seem to suggest that Cuba is following, a similar path to Eastern European countries - the long way towards capitalism. Non-state activities emerged first as spontaneous responses to economic crisis in the 1990s, but soon became co-opted by the state through the sanction of new forms of property: private and semi-private ventures. What do these new forms of property say about the socialist state? What forms of value does private property take in a socialist context? In this paper I will explore the emergence of private and semi-private ventures in Cuba since the 1990s. I will focus on semi-private urban gardens, private restaurants and houses for rent in order to analyse the different forms of property that have emerged since the collapse of Soviet socialism. I will outline Cubans' understandings of property and forms of value over their houses, small

businesses and other commodities such as cars and mobile phones, and compare it to the hegemonic role these emerging forms of ownership entail in the relationship between people and the state. Contrary to expectations, engaging in capitalist ventures allows Cubans to be model revolutionaries.

Room: EA.G.34

Chair: Paul James

Normative imperatives such as sustainability and resilience, while possibly vague and contested, have gained a degree of traction in housing design and construction. Arguably, these imperatives have struggled to find articulation through socioeconomic aspects of housing, despite a longstanding focus within housing research on social planning imperatives such as inclusion and income diversity. Consequently, this session is interested in papers focused on the identification and articulation of justice in housing development, provision, occupation and transactions. Papers might cover the following, or related areas:

- Socially just housing tenure forms and dynamics
- Critical perspectives on justice in housing
- Social justice in real estate and property marketing
- Housing justice in the context of climate change
- Accommodation of the non-human in policy, governance and practice
- Social justice and housing policy
- Social justice and diverse economic functions of housing

The Social Nature of Housing Tenure

Louise Crabtree, Institute for Culture and Society, University of Western Sydney

A growing body of work within legal geography is highlighting and exploring the deeply social nature of property. Such work focuses on the role of law as a coding mechanism that enacts and upholds particular suites of relationships between various actors, including individuals, the state, and the non-human. Systems of law are revealed as emergent and contested phenomena and as under growing scrutiny in light of 'sustainability', ongoing issues of housing access or affordability, and challenges to Western titling and planning systems presented by First Peoples' claims and knowledges. Such work offers ground for the interrogation and subsequent reworking of property law and/or forms. Moreover, demographic shifts, lifestyle changes and sustainability imperatives are highlighting and building on the socioecological nature of housing and home.

This paper draws on 10+ years of research on sustainable and affordable housing to present a taxonomy of housing tenures and exploratory typologies based on two suites of relationships bound up in the forms within the taxonomy. These are offered as heuristic devices for highlighting the often hidden relationality of housing and as a platform for research discussion.

Community by Design, by the People: Social Approach for Designing and Planning Ecovillages and Cohousing Communities

Gilo Holtzman, Synthesis Studio, Australia

As we already know, the traditional forms of housing no longer address the needs of many people. While dramatic demographic and economic changes are taking place in our society and most of us feel the effects of these trends in our own lives, more and more people are actively seeking out a different kind of living, with values that people once took for granted – like family, community, and sense of belonging. Since the mid-20th century we have strayed so far from these values, that it now takes a much more effort to recreate them making them accessible not only for those who can afford but also to the ones who can benefit the most from its built-in support network: low-income families who could share childcare and meals, seniors who need companionship and rides to doctor's appointments, or developmentally disabled adults able to live semi-independently. A lot of those populations need support that can come from community, not social services. I believe that while many variables are taken into account when designing and re-developing our neighbourhoods making them more functional, attractive and sustainable. However, one important element, our social approach to planning and designing our immediate environment, lacks the inventiveness and the creativity that will allow us to create more resilient and sustainable neighbourhoods and housing. Through the analysis of the development process of two projects, the Tasman Ecovillage and Cohousing at Hazelbrook, I will demonstrate how the adaptation of ownership model (CDS-Community Development Scheme and Unit Trust) can bring social cohesion, flexible design and planning solutions, that allow communities to meet the above challenges and fulfill their own unique vision.

Housing Governance and Senses of Home: The Experiences of Older Residents in Affordable Housing

Emma Power, Institute for Culture and Society/ School of Social Sciences and Psychology, University of Western Sydney

Housing governance mechanisms fundamentally shape the housing choices and contexts of older Australians. While there is a range of work examining the impact of housing governance on housing provision and access, older people's attitudes to housing governance, and the impact of these structures on housing preferences, impacts of governance processes on senses of home, security and belonging remain under considered. Through a case study of an affordable housing development the paper reflects critically on how categorisations of older people by tenure (e.g. homeowner, tenant or 'hostel resident') and processes of property management and upkeep can impact on older people's senses of autonomy, security and belonging in home. The embeddedness of these relations in broader discourses of active ageing, and the economic priorities associated with this discourse, is a particular focus of discussion. This complements and expands a vast body of work that foregrounds the significant ways that care delivery and management shape senses of home in ageing.

Room: EA.G.33

Chair: Bettina Rösler

Conflict and Consensus: The Politics of Culture and the Politics of Cultural Value Measurement

Julian Meyrick, Flinders University

“Refugee Outrage Threatens Sydney Biennale Sponsorship” Sydney Morning Herald 21 February, 2014. As clashes around the Sydney Biennale earlier this year amply demonstrate, the role of cultural events and organisations in community-wide disputes about select political issues can be both significant and contentious. Western countries like Australia have a history of oppositional art dating back to the nineteenth century, situating some cultural activities as socially critical and anti-government. How does the trajectory of artist resistance to the state marry with the problem of public value in contemporary debate about measuring culture’s benefits? Is measurement of cultural value invariably instrumentalist, imposing assessment indices drawn from occluded discourses, especially economics? Even if the answer is ‘no’, how should the politics of culture and the politics of cultural value accommodate each other? In this paper, I sketch the history of Australian cultural policy as reflected in its major cultural organisations and map this onto the formal concerns of cultural value measurement today. I argue that while current conceptions of cultural value need not be regarded as narrow and ideologically-driven, the framing of the measurement debate is necessarily political. This has implications for the way academics intercede in the debate (acknowledging it is not a ‘neutral’ one), how they disarticulate the problem of value into its component parts (definition vs. measurement vs. reporting), and how they balance their different assessment techniques (quantitative and qualitative methodologies).

Cultural Value and the Public Humanities

Robert Phiddian, Flinders University

In organisational and policy discussions of the creative arts there is a developing body of knowledge about how to map cultural value in qualitative and quantitative terms. This mapping is a necessary supplement to the often reductive modes of evaluation developed in the late 20th century with the rise of economic impact statements. In the process, ‘creative’ has become a buzz word. The critical and evaluative disciplines of the humanities have many relationships with ‘creative industries’, but cannot be simply enlisted under that banner without considerable distortion. To put it in broad terms, our core mission is cultural reflection rather than creation. In various pieces (especially frequent since the de-funding of humanities teaching in the UK; Collini, Small, Belfiore et al) arguments about cultural value have begun to be translated to the humanities, as an alternative to the various forms of shrill or abject defensiveness that have done us little good in the past. I want to take this debate specifically into the area of public humanities, the interface between university-based scholarship and various publics beyond the university. How do the knowledge and practices of the humanities contribute to understanding in public spheres? What are valid qualitative and quantitative ways of describing this influence? How does the work of the public humanities fit into a broadening understanding of the knowledge economy? This paper will draw on work done in the Flinders Cultural Value Research Project, in the the ACHRC Sustainability of Humanities Research

Centres project, and also on my experience as member and chair of the programming committee of the Adelaide Festival of Ideas since 1999.

Room: EA.G.32

Chair: David Rowe

A Study of the Kaffir Community of Sri Lanka (Living in Puttalam, Kalpity and Trincomalee)

Nirosha Kulasekara, University of Colombo, Sri Lanka

Sri Lankan Kaffirs are a very small ethnic group in Sri Lanka who are descendants of African workers and soldiers brought to the island by Portuguese colonists in the 17th Century. The Kaffir community of Sri Lanka is merging with the Sri Lankan society and their African identity is not preserved in their culture or their language. Therefore, it was useful to research on the distribution and sustainability of this community and the research was focused on tracing and identifying the Kaffir communities scattered in the country. The research done on this community was mostly regarding their music and dance of one community. The aim of this study therefore was to identify other communities and document their social and cultural heritage. Most researches focused on the Kaffir community living in Sirambi Adiya, Puttalam. The famous song and dance of Kaffir Manja is found in the Kaffir community in Puttalam. The community living in Trincomalee and Kalpitiy were not included in them. Therefore this research contains data on the Kaffir community living in Trincomalee and Kalpity as well. The present research included data from male and female participants who volunteered from the Community. The research subjects were selected from all Kaffir communities found in Sri Lanka. The research instruments used in this research were speech recordings and interviews. The research findings will be documented and preserved for future research and references.

Understanding Intermediality in African Theatre

Catherine Makhumula, University of Stellenbosch, South Africa

The relationship between theatre and other media has become a major bone of contention in African theatre scholarship. Many African theatre scholars have questioned whether this age of new media and ICT will be the end of theatre and other live performance. Others have gone further to suggest ways in which traditional live performances could evolve to stay competitive in the market place. Key texts on theatre and media in Africa have also endorsed this trend, with their discussions on theatre and other media still emphasizing the boundaries between genres, disciplines, and categories in African academic discourse. This has in turn, reinforced the myth of purity in African theatre practice. On the other hand, contemporary African theatre practice, has been much more experimental in exploring the relationship between theatre and other media: African artists are now increasingly exploring and embracing the incorporation of new media technologies and other forms of media in their stage performances. This theatre may be both physically based and on-screen; experiences may be both actual and virtual; spaces may be both public and private; bodies may be both present and absent. David Kerr reports that South Africa, because of its well-equipped theatres, has taken lead in this strong avant garde tradition. He also notes that the practice of mixing live and electronic performance is beginning to take root outside South Africa.

New Culture in the Making: An Ethnographic Study of the Western Sydney Wanderers Football Club Fandom Culture

Jorge Knijnik, Institute for Culture and Society/ School of Education, University of Western Sydney

The establishment of the Western Sydney Wanderers FC (WSW-FC) stands out as one of the most significant events in Australian sporting life over the past two years. However, the exceptional nature of the cohort of supporters associated with this club carries greater cultural and sociological significance; the multicultural cohort of Wanderers supporters, and mainly the so-called “Red and Black Block” (RBB) has shown to Australia a totally new and different way of supporting a sports team. From the very beginning of the club, they have embraced it, making the Wanderers their own representative in the mainstream Australian sports scene. Being in a stadium with the RBB is an amazing experience for Australian spectators. Unlike other organised group of supporters, the RBB never stop to dance and sing; they look as if they were born wearing the team’s jersey. Building on directions suggested by previous research on fandom in Australia, this study aims to investigate the sport fan socialisation process and its cultural and educational ramifications in the Western Sydney region. By using a qualitative ethnographic approach, with face to face interviews, participation in the RBB pre-matches marches, cheering with them on stands, and also interacting with their social media channels, I intend to uncover the special “meanings” associated with the fans’ participation. It is expected that several possible “meanings” may emerge; associated, for example, with a sense of place and belonging to Greater Western Sydney (GWS), a view that WSW-FC is their authentic representative in Australian mainstream sports, and the possible emergence of a more ethnically cohesive cosmopolitanism among the fans.

Room: EA.G. 27

Chair: Stephen Healy

Attitudes and Behaviors of Consumers Toward Local and Urban Markets in The Badia Region of Jordan

Shaheen Alsirhan, Abu Dhabi University, United Arab Emirates

Madalla Alibeli, Abu Dhabi University, United Arab Emirates

The development model of Kretzmann and McKnight (1993), which is designed for communities, encourages utilizing local resources including local consumers. This paper investigates the phenomenon of rural Bedouin consumers out-flow expenditure to urban centers in Jordan. The attitudes and behavior of local consumers are investigated in four rural communities in the Badia region of Jordan. The results reveal that there is a significant positive association between the diversity level of the market and the consumers' satisfaction with that market. Also the consumers' spending ratio in the local market is positively and significantly influenced by their satisfaction with that market, their awareness of the importance to spend locally for positive development outcomes, and their belief in the importance of such spending behavior. As well, the study reveals a significant positive association between the diversity level of the market and the spending ratio by the consumers in that market. This study is an attempt to help the individuals, groups, government, and institutions involved in achieving rural development plan better for such development.

Autonomy and Assets of Smallholder Farmers: Biofuels as a Diversification Strategy

Sarina Kilham, University of Technology, Sydney

Smallholder farmers are oft perceived as passive recipients of rural development programs and agricultural extension services. The Green Revolution of the 1970s reinforced the idea of outside experts as the true holders of knowledge for agricultural and economic development. Yet, recently there has been shift, with international organisations such the UN recognizing that smallholder farmers manage complexity in agro-ecosystems for both food production and for sustainability of ecosystems services. This transdisciplinary research project was conducted in Timor-Leste with smallholder farmers growing feedstock for biodiesel production. Farmer's experiences are analysed from the perspective of autonomy and how farmers utilize a portfolio of assets (human, physical, financial, natural and social) to maximize their autonomy within the system in which they are embedded. This paper rejects the idea of smallholder farmers as passive recipients and instead argues that a diversification of a farmer's asset base increases autonomy and supports sustainable reproduction of the social and natural resource base.

Rhetorical Criticisms of Islamic Economics and Finance

Edward Mariyani-Squire, University of Western Sydney

Islamic Economics and Finance (IEF) has received little attention in the mainstream academic economics literature. One scholar from the mainstream however, Timur Kuran, stands out as making a substantial and highly critical contribution. This brief paper is divided into two parts. First, I will recapitulate Kuran's major criticisms of IEF, and then seek to show that most of these criticisms are "rhetorical" in the negative sense of that term. Devices such as guilt by association, bald assertion,

double standards and strategic silences are used to persuade the naive reader that IEF is demonstrably false and economically dangerous. Second, I argue that what is most intriguing about Kuran's mischaracterisation and critique of IEF is that it ignores the manifest trajectory of this emerging field: rather than laying the groundwork for "Islamist" anti-modernism as Kuran fears, IEF may in fact be an unconscious manifestation of something much closer to home - an emerging "Islamist" neoliberalism.

Corruption and the Economic Development of Nigeria

Magaji Dafi, Abubakar Takari Ali Polytechnic, Bauchi, Nigeria

Adamu Suleiman Yakabu, Abubakar Takari Ali Polytechnic, Bauchi, Nigeria

Corruption has been corrosively eating the fabrics of the Nigerian nation. Its persistence in form of fraud, mismanagement, misappropriation, diversion of public funds, tax aversion, money laundering etc. has led Nigeria into unfortunate national and even international circle of criminal minded persons (Nye 1976). This, therefore made development of the country and its attendants benefits only a paper work or rather an illusion. This paper conceptualizes corruption beyond the point of public officers taking bribe and gratification, committing fraud, stealing public funds and assets to equally include deliberate violation of standard for gainful ends which may be in cash or kind. It therefore, encompasses any decision act or conduct that is considered pervasive to democratic norms and values. The method utilized by this work is incidence analysis and documentary research. This paper which is divided into five sections concluded that, only anti-corruption policies and programmes anchored on ethical, balanced, independence, and self sustained and people oriented basis can succeed in Nigeria and thereby ensure national economic development. This paper recommended among other things for a successful anti-corruption crusade in third world countries that, international agencies such as parish club, IMF, World Bank, UNO should review their policies and conditions to reflect war against corruption especially among third world leaders even while in office. That a mandatory involvement of all community based organization be considered in annual budget formulation, monitoring and evaluation to avoid misappropriation and looting in the country.

CONCURRENT SESSION 300 | TUESDAY 11.30AM

301 PANEL - ANTHROPOCENE/AFTERMATH

Room: EA.G.38

Chair: Timothy Neale

This panel brings together two speculative theoretical pieces and two case studies concerned with the Anthropocene, the name proposed for the current geological period in which humans are recognised as a geo-force. This concept poses a profound challenge to humanists and scientists alike to acknowledge that culture is literally transforming the Earth. It provokes fierce debate on how to respond to, and attribute responsibility for, humanity's role in planetary changes that extend from geology and climate and across key biochemical processes that touch all lives. How do we place diverse human agencies and interests with respect to multiple other agencies in this changing world? Each of the papers in this panel is concerned with aspects of Anthropocene temporality, especially the notion of the Aftermath, a term for what follows on from a large, usually catastrophic, event. The Aftermath in these papers offers a vantage point for appreciating some of the complex interactions and causalities that will continue as the Anthropocene unfolds.

The Aftermath as Anthropocene Chronotope

Zoë Sofoulis, Institute for Culture and Society, University of Western Sydney

The Anthropocene as a spatial and temporal horizon encompasses a number of temporalities, including the futurelessness of extinction (the never will be), the forlorn time of unheeded warnings fulfilled and dire predictions not forestalled (the what need not have been), and solastalgia (longing for the disappeared here). Beginning with the example of before and after mouseover satellite images of disaster areas, this paper considers some popular media and culture expressions of a prevalent Anthropocene chronotope: the aftermath. Aptly for these times, when it is evident that less than half a millennium of fossil-fuel driven terraforming will have planetary after-effects for hundreds of millennia, this chronotope invokes a calamitous event of relatively short duration followed by a protracted recovery period. The aftermath is a chronotope familiar from many late 20th and 21st century science fiction scenarios of post-apocalyptic survival, and fantasy/horror scenarios featuring zombies and other varieties of the undead (like vampires or ghosts). In contrast to pre-apocalyptic anxiety, the aftermath can bring a sense of relief. Instead of being paralysed in the face of an imminent and unstoppable disaster, recovery and adaptation operations can get underway. This sense of aftermath is evoked in Roy Scranton's reflection on dying in the Anthropocene: "The biggest problem we face is a philosophical one: understanding that this civilization is already dead and that we need to confront this and get down to the hard work of adapting, with mortal humility, to our new reality." Like the zombie that survives its own death, and the society rebuilding after a zombie apocalypse, modern civilization in the early Anthropocene lives in its own aftermath.

Agriculture, Ecology, Anthropocene, Aftermath

Jessica Weir, Institute for Culture and Society, University of Western Sydney

Just when the more-than-human multinautures scholars had dealt with the realist-relativist roadblock, that debate where nature is a known universal and external fact that we can manage vis a vis nature as all text and discourse providing us no material recourse on which to grip, the Anthropocene comes along to make new demands of this creatively generative work. Monolithic in its global effects, weighted with the inevitability of a geologic era, setting up a cliff top drop off for modernity's linear trajectory, and foretelling a scale and complexity of change that really does defy contemplation, the Anthropocene is here to do and undo us. Unfolding alongside are its aftermaths. We live with them already and there are more flickering on the horizon. Arguments that seek to chip into this fatalistic determinism include calls to recognise contingency, variability, immanence and complexity (Head, 2014; Lorimer, 2012). It remains there is something quite terrifying about the Anthropocene and its aftermaths. This paper considers human and more-than-human experiences and foretelling's from both the Kimberley and the Murray-Darling Basin, to consider how we might be able to understand all this and what we might do in response.

Bioprospecting Extremophiles in Antarctica: A Ship-Based Ethnography

Juan Francisco Salazar, Institute for Culture and Society/ School of Humanities and Communication Arts, University of Western Sydney

Microbes are key entities to re-think life in the anthropocene. As fundamental indicators of the origins of life on this planet – and other planets –microbes are pointers to changes in the composition of the atmosphere and oceans, shaping the biochemistry of our world, and hinting to the biological substrate of the anthropocene. The planet's membrane of microbes have become a new source of genetic material of untapped biotechnological promise. As 'embodied bits of vitality' (Helmreich), microbes are a new resource frontier in environmental and marine microbiology where genomics and bioinformatics afford new multi scalar associations from genomes to biomes. Of particular interest is the new form of extremophilic microbiology that has emerged to study organisms that can survive in extreme limits of geophysical and geochemical environmental conditions. This papers offers an anthropological account of what an international group of marine microbiologists do in Antarctica, one of the planet's most extreme environments. Grounded on ethnographic fieldwork aboard a ship wandering the Southern Ocean it examines how marine microbiologists appraise marine microbes as items of interest within a wider framework provided by marine biotechnology's vision of genetically engineering microbes into commercial products. The figure of the extreme thus becomes a novel device shaping 'an analytic of limits and ever-opening horizons' (Valentine et al) that renders Antarctica as a new pharmacopia. Tracing the entanglements of people, ocean, ice and microbes in Antarctica, the paper aims to discuss how extremophile organisms can also operate at global scales when they are made part of market-driven search for bioactive components in an area of the planet where bioprospecting is highly sensitive to geopolitics, and at a specific historical-geological juncture where 'life itself' has become enmeshed in market dynamics, and contemporary biopolitics increasingly operate at the level of the molecular.

The Technofossil: A Memento Mori

Ben Dibley, Institute for Culture and Society, University of Western Sydney

In the process of formally identifying a geological interval, crucial for stratigraphers is the point at which strata reveal a significant, dramatic shift in the types of fossils and other geological markers being found. In the nomenclature of the discipline such a point constitutes a 'golden spike'. For those advancing the proposition that the Anthropocene might be formalised as the Earth's latest interval on the Geological Time Scale, such a spike will be registered by the sudden appearance of a new sedimentary layer – one decisively marked by the presence of 'technofossils'. From the proliferation of deep perforations of the strata by mining to the wide distribution of rare elements (aluminum, titanium, uranium) and novel compounds (plastics), for advocates of the Anthropocene, the deposits of human technology buried in the Earth's crust will not only be that species' geological legacy, but the mineral markers of its emergence as a geo-force. No doubt the logos of the technofossil is important for geologists making the case for the Anthropocene's formalisation; its pathos, however, is of equal import in building a public for the Anthropocene. In the hands of the Anthropocene's stratigraphers the prospective mineralisation of human activity is also the species' anticipated memorialisation: literally written in stone, the strata of the Anthropocene will be a memorial to human existence – to the era of its doing and undoing. In this sense the technofossil comes to serve as a memento mori. In this paper I investigate this morbid pedagogics of technofossils with a view to open questions around the agency of such entities for a new geo-politics – a politics of the strata.

302 PANEL - VISUAL CULTURE AND GLOBAL PROCESSES IN AUSTRALIA: AN INQUIRY INTO THE AESTHETICS OF CHANGE IN THE GLOBAL AGE

Room: EA.G.36

Chair: Hart Cohen

Due to the significant development of new media technologies, the massive uses of electronic personal devices and the continuous spread of transnational cultural flows, visibility is increasingly eclipsing textuality while images, with their "surplus of value", dominate the world. This new scenario calls for a reflection on the strategic role images play in the meaning-making process related to the rise of a new visual global regime of representation and signification. This new regime is transforming Australia's symbolic environment and contributes to destabilising the modern self-contained nation-state. This panel presents papers that explore the significance of visual cultures and visual technologies in a range of different cultural contexts, encompassing significant cultural narratives around sport, indigeneity and urban multiculturalism, as well as the shaping of social relations and subjectivities inherent in specific technologies such as digital mapping. Each paper explores the intersections between global processes and local change that emerge through an interrogation of the multiple ways that the "visual" constitutes new forms of meaning-making.

The Global Imaginary and the Rise of a New Visual Regime of Representation and Signification in Melbourne and Sydney

Tommaso Durante, RMIT University

In the last decade global economy has seen the emergence of Asia as a leading world economic area that is destabilising the modern self-contained Australian nation-state. Indeed, the region represents not only a geo-economic frame shaping global capitalism but also a significant evolving geopolitical reality of a new world order. In particular these recent, dramatic changes in local and global economies are profoundly affecting "local-national" meanings in Sydney and Melbourne. Furthermore, due to the endless spread of global cultural flows, visibility is gradually eclipsing textuality. Yet, there is a dearth of scholarship investigating the rise of this new visual economy of the global and its new regime of representation and signification. By fieldwork investigation in Melbourne and Sydney, the largest and most globalised cities in Australia, this study focuses on the increasing thickening of the production, circulation and consumption of a particular type of visual images identified a "condensation symbols" and ideological markers of globality. Exemplified by a given body of pictures, two of which are analysed and interpreted through the lens of social and political theory, this presentation aims to grasp and critically evaluate social change-history, with an emphasis on the symbolic and social production of the global imaginary in the two Australia's major cities. The paper observes that the two cities reveal complex, fragmented ideological landscapes that also display symbolic resistance to the processes of globalisation.

The Map in the Age of Algorithmic Reproduction: An Approach to Critiquing Google Maps

Timothy Ström, RMIT University

Monopolistic Internet corporations, like Google Inc., currently occupy the commanding heights of global capitalism, exerting increasing control over all spheres of life. With over one billion users per month, Google Maps is an extremely influential knowledge-artefact. This representation of space

actively shapes the subjectivity and social relations of a significant swath of humanity. At the intersection of technology, ideology and global capitalism, this paper takes a kernel from Walter Benjamin's seminal 1936 essay and reworks it for the early 21st century. As a dynamic, visual, interactive piece of web-based software, examining an artefact like Google Maps is complex process that raises a number of theoretical and methodological concerns. This paper responds by sketching out an approach to Google Maps that draws on a synthesis of cartography, ideological critique, visual culture and software studies. This approach takes the processes of representation and interpretation seriously, viewing software as fundamentally material, social and symbolic. As a case study, this paper interrogates Google Map's depiction of the conference venue, UWS Paramatta. This is done to tease out complexities in a localised, concrete manner, and to critique the corporation's relentless, user-friendly commodification of everything.

303 PANEL - MIGRATION FUTURES: EMERGING MIGRATION CULTURES IN DYNAMIC ECONOMIES

Room: EA.G.34

Chair: Shanthi Robertson

Migration is one of the key features of contemporary globalisation. The nature of migration is changing across the globe, from intensified humanitarian flows related to conflicts and environmental change, displacements related to agricultural reforms and urban transformation, to emerging forms of temporary and circular migration. The complexity of contemporary migration forms demands new ways of conceptualising how migration is being propelled and enacted in the world. This panel examines how migration is embedded within broader assemblages of global change and asks how we can think and re-think the future of mobility in this dynamic landscape. It explores a number of questions, including:

- How do we understand migration in relation to broader processes of transformation in complex ecologies of economic, social, cultural and political change?
- What are the factors shaping migration cultures in different regions and localities across the globe?
- What are the governmental technologies by which migration is being regulated?
- Who are the subjects of contemporary migration and how are migrant subjectivities being shaped and reshaped in the world?
- What is the utility of existing conceptions of citizenship, mobility and belonging in meeting the challenges of the contemporary migration landscape?

"Temporalities of Hope": Precarious Migrant Futures in Racialised Economies

Elsa Koleh, University of Sydney

In reflection of global trends towards the flexibilisation of labour and increased mobility temporary migration forms have over the past twenty years emerged as a defining feature of Australia's immigration landscape. The rapid rise of temporary migration has seen the institutionalisation of migrant precarity in a country that was previously built on a paradigm of permanent migrant settlement. Precarity, produced through the state's temporal regulation of migration, functions as a central tenet of Australia's contemporary biopolitical management of immigration to create racialised and classed economies of graduated belonging. In the face of state efforts at biopolitical management how do precarious migrant subjects imagine their futures? Drawing on research conducted with Indian migrants to Australia – both recent migrants who entered Australia through temporary migrant classes, and long-term settled migrants who migrated as permanent residents more than twenty years ago - this paper explores the concept of "temporalities of hope" as a way of understanding how migrant futures are imagined in the context of precarity. Precarity is constructed in a global context for migrants as most approach their migration journeys with a keen awareness of their positionality in racialised and classed global economies of mobility. In this context migrants find themselves imagining necessarily global visions of their futures which are driven by hope. The paper asks whether the resulting temporalities of hope that drive migrants as they seek to navigate through their precarity have the potential to exceed state efforts at biopolitical management.

The Circuit of Capital and its Agents: Australia's Recruitment of Business Migrants for the Global Market Economy

Patrick Brownlee, University of Sydney

Since the mid-1980s successive Australian governments pursued with vigour the recruitment of business migrants, initially through permanent migration programs. From the mid-1990s to the present temporary migration of entrepreneurs and independent professionals has continued to dwarf permanent entry schemes. These forms of 'skilled' migration have become the largest component of Australia's migrant intake. The growth over two decades in these migrant cohorts coincided with Australia's reorientation and engagement with a global market economy. Various policies and arguments were advanced by government about the value of entrepreneurs and professionals. The idea that ethno-cultural knowledge could be usefully deployed as competitive advantage in overseas markets was strongly influential in the way governments describe Australia's relationship to global capital. Productive Diversity emerged as one main rationale in the 1990s but with the increase in temporary migration, such rationales became less meaningful. Recent research has begun to question what migrant diversity means in this context but largely views temporary business and professional-skills migrants as a challenge to understanding Australia's multiculturalist settlement policies. I argue that the accumulation of such migrant cohorts over time followed the logic of global value chains and transnational production. Australia was not recruiting entrepreneurs for benign domestic economic expansion but as part of a global division between labour and business and management professionals, reinforcing a historical divide between the Global North and South. Consequently, Australia's migration and related diversity programs raise questions not only for diversity policy as an issue of citizenship but also about agency and class.

International Students in Australia: Ideal or Bogus Migrants?

Maria Elena Indelicato, University of Sydney

On the occasion of the Indian international students' protests in Melbourne and Sydney in 2009 and 2010, the accusation of them exploiting the loopholes of the Migration System became more and more common in Australian newspapers. International students in general, and Indian students in particular, became popularly referred to as "bogus migrants" employing their student visa as "backdoor" entry to Australia. Public articulations of national resentment apart, this accusation had the merit of shedding light on the status of international students as prospective permanent migrants to Australia. In fact, starting from 2001, international students' applications for permanent residency have been facilitated to face labor shortages and supply Australian firms with professionals with Australian educational/ vocational qualifications. This change in migration policies had followed a long-standing governmental assessment of international students as "ideal migrants" in contrast to previous waves of non-skilled, non-white migration. In light of this debate, this paper will trace the public representation of international students as "bogus migrants" back to the conditions upon which they were first accepted as a potential permanent part of the Australian population. Issues of racial desirability and cultural assimilation will then be highlighted in relation to broader changes in the way territorial borders are imagined and their function under contemporary neo-liberal governmentalities.

Of Dreams and Realities: Marriage and Settlement Experiences of Filipina Marriage/Partner Migrants to Australia

Marie Aubrey Villaceran, La Trobe University

Moving to another country to marry or reunite with a husband is never without risk, and this has been the topic of most past studies done about Filipino women in cross-cultural marriages with non-Asian Australians for almost two decades. This is in acknowledgment of the structural oppressions faced by migrants through marriage as they go through the process of migration and as they commence settlement in Australia. Now in their new host country, some of the difficulties faced by Filipinas include the clash of the Filipina's desire for modernity with that of the husband's search for a traditional wife, cultural adjustments made without the comfort of support networks they had such as friends and family in the Philippines, as well as limitations when it comes to accessing resources and aid in the host country. In this presentation, I will look at the marriage and migration experiences of Filipinas who have settled in rural, mining, and metropolitan areas in Australia. The qualitative data for this presentation was culled from 36 Filipinas and three Australian men with whom I did interviews and conducted participant observation in 2011-2012. I seek to study their desires and how "reality" fared in comparison. I also aim to explore the strategies and negotiations employed by my participants in bridging, accepting, or minimising the gaps created by conflicts and discrepancies between desires and the lived experience.

Room: EA.G.33

Chair: Ned Rossiter

Coding and Complexity: Anxieties at the Forefront of the Digital Economy

Liam Magee, Institute for Culture and Society, University of Western Sydney

Software engineers and programmers are often characterised - and caricatured - as a professional and privileged elite working at the forefront of changes to the digital economy. Being constantly "ahead of the curve" signifies, for this entitled segment of the workforce, a degree of immunity to the creative destruction that marks late capitalism in a digital age. Developer blogs and forums such as slashdot.org frequently provide evidence of anxiety from within programming culture about the directions of software development. A series of recent discussions among commentators have focussed on the problem of coding complexity. Developing systems and applications has, according to some views, become a problematically "baroque" activity, practiced by an increasingly expert cohort of developers. Rather than market demand, this is driven by competitive instincts and a fetishised enjoyment of the endless intellectual renewal posed by technological innovation. Over time this accrues, in the words of Jonathan Edwards, a "technical debt crisis": one that imperils productivity, deepens the economic and cultural divide between elites and non-programmers, and, for many, stifles the creative aspects of development practice. In this research I survey a range of these critiques, arguing they form part of a much longer historical tension concerning the status of knowledge and expertise in the software industry. I also examine some contemporary responses that aim to simplify the construction of software – visual and graphical approaches, alternative application architectures, English-like programming languages – and consider to what extent these might in time destabilise axiomatic assumptions about the software industry. I conclude with some consideration of the contradictory economic implications of constant innovation in software development practice, which both reinforces global agglomerations of engineers in regions like Silicon Valley, and opens possibilities for emergent sites of technical expertise.

Exploring the Assemblage of Youth, Wellbeing and Digital Technologies

Teresa Swirski, Institute for Culture and Society, University of Western Sydney

Philippa Collin, Institute for Culture and Society, University of Western Sydney

This presentation explores the genealogy of wellbeing in relation to young people and their digital practices. Discourses of young people and wellbeing have become prominent in recent transnational and national discourses, with dimensions for measurement spanning a range of subjective and objective dimensions. But what role does the materiality of digital technologies play in relation to wellbeing? In the recently established Global Youth Wellbeing Index (Goldin, Patel & Perry, 2014), one of the domains of measurement includes information and communications technology. This new focus upon the role of the digital and its interrelationship with youth wellbeing invites greater scrutiny. How this evolution in wellbeing has been socially and culturally shaped, alongside its interweaving with policy, governance and economic discourses is examined. Exploring the assemblage of youth wellbeing in relation to digital technologies highlights not only the new connections and values associated with this shift in knowledge practices, but also the processes involved in its configuration and unfolding. A case study of the Safe and Well Online project

(exploring the role of social communications in promoting young people's wellbeing) illustrates this new assemblage of youth, wellbeing and digital technologies.

Logistical Worlds and Platform Method

Brett Neilson, Institute for Culture and Society, University of Western Sydney

How can collective methods of research address the intersection of digital and material worlds? This paper investigates the complex evolution of research methods over two projects that addressed the making of labouring subjects across intercontinental vistas of transport and communication: *Transit Labour: Circuits, Regions, Borders* (2010-2012) and *Logistical Worlds: Infrastructure, Logistics, Labour* (2013-2015). Spanning the cities of Shanghai, Kolkata, Sydney, Athens and Valparaíso, these projects brought together a range of academics, artists and activists to explore the role of logistical media and technologies in governing the global movement of people and things. With particular attention to the role of infrastructure, both software and hardware, in establishing logistical routines of coordination, efficiency and connection, the emphasis was on creating a political understanding of contemporary regimes of labour and mobility across the heterogeneous spatial and temporal domains of global capitalism. This was accomplished through the orchestration of research platforms that combined online and offline practices to gather researchers from across the world and bring them into collaborative relation with local participants from each site. The platform method involves collective research procedures that support neither the approach of the lone scholar who remains sequestered behind the screen nor that of the individual anthropologist who conducts fieldwork. My intervention will suggest why this an appropriate and powerful research technique for a project that approaches logistics not just as a particular economic sector but as an epistemic angle through which to analyse the operations of contemporary capital and the uneven workings of capitalism on the global scale.

Room: EA.G.32

Chair: Denis Byrne

Left Turn Oil Assemblages, Governing Oil Otherwise in 21st Century Latin America

Carlos Eduardo Morreo, Australian National University

Governing oil' has been key to the production of particular sociotechnical realities. In governing oil - producing oil as a political substance beyond nature - Venezuela's Petrocaribe and Ecuador's Yasuní-ITT Initiative, two recent 'left turn' oil assemblages, have brought about and enacted particular 'distributions of the political' and thus distinct ways of worlding the domains of the economy, nature and society. Established in 2005, the Venezuelan backed oil political 'energy cooperation program', is now being expanded and rethought as a 'Petrocaribe Economic Zone (PEZ). Through the latter, and by means of oil's circulation as a particular political substance ("meeting 40% of the region's energy needs") a reshaping, and not merely a reimagining, of the Greater Caribbean is taking place. Governing oil here encompasses a disparate set of economic practices and techniques such as 'petrobartering', 'socialist missions' and the setting up of a dozen bi-national state-owned companies to perform the latter, together with an array of oil technologies and infrastructures. Similarly, Ecuador's now disbanded oil political and eco-indigenous Yasuní-ITT Initiative, also represents a discontinuity in the history of the state's commitment to oil extraction. An oil political proposal focused on the 'oil-moratorium' as a new political and economic technique for governing oil and as a potentially subversive practice challenging other market based emissions reduction approaches. As regards the above left turn oil assemblages, I will discuss the practices and techniques central to their governing of oil - petrobartering and the oil-moratorium – together with the new economic knowledges brought about through these oil political practices.

National Parks for Whom? Power Relations, Co-management Initiatives and Collaborative Policy-Making in Natural Resource Management of Northern Thailand National Parks

Aurathai Phongchiewboon, Massey University, New Zealand

John Holland, Massey University, New Zealand

Trisia Farrelly, Massey University, New Zealand

Historically, Thailand has not been colonised or been part of a European empire. However, national park management in Thailand is influenced by western approaches that exclude human settlement. In 1961, the Royal Forest Department implemented the National Park Act, imposing changes on indigenous hill tribe communities necessitating them to adapt their livelihoods for living within Northern Thailand national parks. The expansion of these national parks has continued to create conflict around property rights and difficulties for indigenous people to access traditional resources within the parks. In this study, Participatory Rural Appraisal (PRA) research methods were used to develop an understanding of the governing institutions in natural resource management and diverse perceptions of sustainable livelihoods. This study covers indigenous people's perceptions of socio-ecological relationships in relation to their livelihoods and natural resource management practices. The results revealed that the power relations, co-management initiatives and collaborative policy-making involved multifaceted relationships among national park stakeholders and the indigenous hill tribe communities. This study revealed the complex interplay between interdependency and the

aspirations of government-controlled planning, the subsistence dependency of indigenous communities and a fragile ecosystem. The research identified a number of ways to which co-management methods and collaborative policy-making may be improved.

Coppered Lives

Leonardo Valenzuela, University of Sydney

Copper mining and processing has been some of the most important economic activities in Chile for over a century, with an enormous impact on Chilean development, international and domestic conflicts, and environmental degradation. The strength of copper mining has been translated into a coppering of the everyday life of Chile, shaping its institutions and territories according to the existential needs of copper production. This presentation focuses on the coppering of Quintero Bay, an industrial town in the central coast of Chile that has put up, since 1964, with Las Ventanas Smelter and Refinery, one of the biggest copper processing complexes in the country. Three moments of this coppering process are explored: first, the process of environmental assessment of the industrial complex carried on during the mid 1950's; second, the production of air quality standards for smelters that took place between 2011 and 2013; and third, the legal case of the green men, ex workers of the smelter and refinery, against the state owned corporations that controls the industrial complex. The aim of this exercise is to discuss some of the specific dynamics through which copper has affected the living conditions of Quintero Bay and the functioning of its institutional regulatory mechanisms, and how such dynamics are extended beyond the boundaries of this area.

Voluntary Environmental and Social Accounting Disclosure Practices in the Asia-Pacific Region: An International Empirical Test of Political Economy Theory

Lakshman Singh, Veer kunwar Singh University, India

Leela Sinha, Magadh University, India

The principal objective of this paper is to provide empirical evidence on the significance of cross-country (societal) variables that may assist in explaining variations in the quantity of voluntary environmental and social accounting disclosure (VESAD) information provided by organizations in annual reports across national boundaries. Using content analysis (number of sentences), 356 listed companies operating in seven Asia-Pacific nations (Australia, Singapore, Hong Kong, the Philippines, Thailand, Indonesia and Malaysia) were surveyed. Empirical tests (multiple regression analysis) conducted found that two cultural dimensions (uncertainty avoidance and masculinity) and political and civil systems are significant determinants of the quantity of VESAD information supplied by listed companies in these countries. In contrast, the legal system and equity market do not appear to be important factors in explaining variations in VESAD levels across these countries. In conclusion, it is argued that the socio-political and economic system of a nation interact to shape the perceptions of organizations in the need to release VESAD that meet social expectations as well as to avoid government regulation to preserve their own self-interests. This is consistent with Bourgeois political economy theory.

Room: EA.G.27*Chair: Michelle Kelly***How Australasian Arts Networks Help Further Intercultural Dialogue***Bettina Rösler, Institute for Culture and Society, University of Western Sydney*

In times when many nations consist of people from various cultural backgrounds, furthering the acceptance of diversity is vital for successful multicultural communities. Many activities already undertaken enable a type of cultural engagement that has the capacity to significantly add to people's knowledge about and understanding of cultural diversity. Existing linkages and networks need to be recognised as significant spaces for exchange, in particular in the arts world. I explored one particular example of this, artist-in-residence networks across the Australasian region, as part of my PhD research on Australian cultural diplomacy in Asia. The ethnographic investigation of the experiences of participants in the Asialink Arts Residency Program allowed unique insights into the intricate dynamics inherent to these networks. Most of these activities have been judged according to their capacity to further foreign policy agendas and the economic interests of nations, rather than the role they can play in building cultural relations. The complex entanglements of various host organisations, funding bodies and participants from different countries create a vibrant network and multifaceted engagements with mostly unexplored potential. Gerard Delanty's (2006) critical cosmopolitanism offers a way to reconceptualise the value of these engagements for the development of intercultural dialogue, highlighting their significance for increasingly multicultural societies such as Australia's.

Cosmopolitan Subject in Art Practice: The Case of Overseas Singaporean Artists*Arthur Wong, The Chinese University of Hong Kong, Hong Kong*

My paper focuses on tracing the worlds of a small, but significant group of Singaporean artists; they have lived and continue to create works mainly outside of their place of origin. Specifically, my research engages with the relation between the diversity of their art practices and deals with unique frames of reference towards concepts of: memory, belonging and displacement thereby pertinent to the current discourse on cosmopolitanism on diasporic artists who are from Singapore. One conception of cosmopolitanism that I find useful for my research is based on James Clifford's sense of cosmopolitanism as a site of crossings, hybridities, and translation. Cosmopolitanism as I defined it does include but not always about internationalism or transnationalism, calls to mind images of urban environments, socialist politics, elite education, or a public sphere allowing for a free exchange of ideas. Cosmopolitanism is at the foundation of the idea of universal human rights, although the concept is also criticized for its rationalist universality. One conception of cosmopolitanism that I find useful for my research is based on James Clifford's sense of cosmopolitanism as a site of crossings, hybridities, and translation: "The term cosmopolitan, separated from its (European) universalist moorings, quickly becomes a traveling signifier, a term always in danger of breaking up into partial equivalence of exile, immigration, migration, diaspora, border crossing, pilgrimage, tourism." In this sense, cosmopolitan routes of travel that dislodge people from hierarchies and established patterns become places of opportunity that allow change and disruption. I find it useful to think of Mary Pratt's notion of contact zones with their "co-

presence, interaction, interlocking understandings and practices, often within radically asymmetrical relations of power” in conjunction with ideas of cosmopolitanism. People move or are moved from one cosmopolitan contact zone to another. In each place they leave traces of their ethnic, national, gendered, and religious identities. Through this reconfigured sense of cosmopolitanism, questions of identity and the relationship of these questions to cultural studies and the field of area studies. Some questions I will raise are where’s home for the artists? How they define home and whether it is important to stay rooted in their birth place and how they define their (national) identity. As Singaporean artists, is it important to stay rooted to their home country and whether it can be uprooted and transferred somewhere else; or it is not important to acknowledge their root as practicing artists and they prefer to journey through different routes to engage with the otherness. With this border crossing, they will gain cultural and artistic exchanges which will enrich on their art practices.

Chained Metaphors: The Artist as Political Prisoner

Rommel Rodriguez, University of the Philippines, Philippines

The project is anchored in the historical and cultural context of artistic production of artists who were once, or are currently detained as political prisoners in the Philippines. The project will detail the diachronic and synchronic discourse of art as a political weapon according to the flow of history, particularly in terms of politicization of artists and writers. The study is original because at present, there is no research aimed at specific experiences of artists as political prisoners in the Philippines. There is a dialectical relationship between artistic production and political ideology of artists who experienced political persecution and unlawful detention, and the study looks into the effect of their art to the country's political and cultural history. Also, the study responds to contemporary issues that the country and its people are currently engaged in. The country went through long periods of colonialism, martial rule, and countless human rights violations, but the history of political prisoners is given little or no attention in academic discourse or even in mainstream media. The experience of politicized artists behind bars will shed light as reflected in their creative output. The paper comes with a video-documentary focusing on three artist-political prisoners currently detained in different prisons in the Philippines.

Through Emerson's Nature to Re-Examine the Modern Beauty

Yun Chen, National Kaohsiung Normal University, Taiwan, Republic of China

Ralph Waldo Emerson bemoans that now a day, the current tendency is to accept the traditions and the knowledge of the past instead of experiencing nature and God directly. Secondly, Emerson predicates that all our questions about the order of the universe – about the relationships between man, God, and nature – may be answered by our experience of life and by the universe around us. For Emerson, each person is a performance of creation and as such holds the key to unleashing the mysteries of the world. Nature, at once, is both a means of understanding it and an utterance of the divine. And the purpose of science is to offer a theory of nature, but man has not yet reached a truth wide enough to understand all of nature's phenomena and forms. Through Emerson's perspective to re-examine the modern environments is this paper's priority target.

CONCURRENT SESSION 400 | TUESDAY 2PM

401 PANEL - ASIA-AUSTRALIA CIRCUITS OF KNOWLEDGE, CULTURE AND CAPITAL: GOVERNANCE, MOBILITIES AND SUBJECTIVITIES

Room: EA.G.38

Chair: Donald McNeill

This panel looks at the significance of Australia as a site within Asia-Pacific circuits of knowledge, culture and capital, focusing specifically on how some of these mobilities are constituted, and what their consequences are for local transformations in Australia and Asia. The panel addresses how the lived experiences of mobile subjects between Asia and Australia are shaped by flows of culture, knowledge and capital that are embedded within transnational mobilities of education, consumption, investment and labour. The papers analyse the agents, institutions and cultural practices that facilitate and shape these mobilities, with a focus on issues of national governance and institutional change in the face of transnational flows. The panel asks: how are transnational subjectivities and practices transformed through mobilities of knowledge, culture and capital? What is the influence of states, but also other sub-and transnational structural formations in shaping and 'managing' these mobilities and their consequences? What local tensions arise when particular transnational agents are discursively related to broader economic or political changes in the imagination of local publics? In addressing these questions through different case studies of particular mobilities, each paper adds to understandings of the complex relationship between Asia and Australia in the context of entangled and diverse circuits of people, capital, knowledge and culture.

The Making and Unmaking of Desirable Transnationals: Shifting Mobility Regimes and the Indian Student 'Crisis' in Australia

Shanthi Robertson, Institute for Culture and Society, University of Western Sydney

The rapid growth in the number of Indian students studying in Australia between 2004 and 2010, and the much-publicised violence against them in 2009 and 2010, are events most often positioned as a 'crisis' – a crisis that raised questions about Australian multiculturalism and racism, the quality of the Australian higher education system, and the bilateral relationship between Australia and India. This paper, however, attempts to situate the so-called Indian student 'crisis' within a far broader context of global and regional shifts in the way mobility is managed, and as a result, the way that the subjectivities of transnational subjects are produced, often in conflicting ways, by mobility regimes and by transnationals' own agencies. The paper uses Indian students in Australia as a case study of the local consequences of various global and regional processes, including: global competition for flexible labour, the contractualisation of citizenship, the commercialisation of international education and its interlinking with labour migration, and the cultural embeddedness of the 'overseas experience' in the imaginaries of middle-class young people in the Asia-Pacific region. The paper seeks to understand the ongoing position of Indian students in Australia beyond the idea of a 'crisis' of national multiculturalism, instead positioning their experiences within a wider argument about Asia-Pacific circuits of knowledge, culture and capital that are shaped by particular

yet ever-shifting regimes of mobility which seek to govern at the complex intersections of immigration, education, citizenship and labour.

An Imperfect Circuit in Financial Expertise: Chinese Returnees from Australia in the Shanghai Financial Market

Giulia Dal Maso, Institute for Culture and Society, University of Western Sydney

Through an investigation of Chinese returnees who have studied in Australia and work in the Shanghai financial market, the paper questions the value of financial expertise in the context of a new regional circuit. The Chinese state generally acts to formula in managing the mobility of Chinese subjects, which first fosters talents abroad and then brings them back and Australia occupies a privileged position within these circuits of human capital and knowledge. Chinese policy is aimed at increasing China's financial power and operations at a transnational level through the expertise of the returnees (in Chinese haigui). But after their return, the state constrains haigui within a hierarchical structure and a techno-administrative status apparatus, which, while taking advantage of their expertise, keeps them at a distance and prevents them from occupying managerial positions. As a consequence, once repatriated, these returnees seem to be trapped in a process of national cultural re-adaptation that encourages their relational communication skills, such as *guanxi* (private personal connections) rather than their financial expertise learned abroad. In summary, the emergence of the Chinese-Australian educational circuit, enabled by the Chinese state to internationalise its political and economic agenda, is giving birth to tensions at the level of subjectivity among Chinese returnees in Shanghai. These tensions seem to show the impossibility of attributing a universal value to financial expertise, which instead remains deeply embedded in a local cultural and socio-political frame. Caught up in the whirlwind of the Chinese attempt to appropriate global financial capitalism, the haigui experience the disconnections and incongruities of the imperfect China-Australia circuit of financial expertise.

Sydney's Chinese New Year: Celebrating Circuits of Culture or Highlighting Immobility?

Andrea Del Bono, Institute for Culture and Society, University of Western Sydney

The Chinese New Year celebration can be regarded as one of Sydney's most important events. Its prominence in the city's palimpsest signals the increasing interconnectedness between Australia and Asia while pointing at Sydney as an important nexus within Asia-Pacific cultural circuits. This paper argues that, while the festival is certainly a privileged stage to observe transnational mobilities and fluid processes of cultural exchange, the Chinese New Year still contains processes that reify and essentialise ideas of ethnic culture. From this perspective, the festival can highlight the ways that immobility, rather than mobility, is produced in particular local nodes within transnational cultural circuits. To support this argument, the paper will analyse how a non-for-profit association that partakes in the celebration aims to teach and preserve static forms of 'Chineseness' by organising workshops and performing culture in a way that is heavily dependent on ideas of traditional and ancient China. The paper explores how the association operates during the celebration of the Chinese New Year, and frames this operation within a broader urban economy, which is heavily dependent on particular constructions of the space of the Chinatown precinct (where the not-for-profit is headquartered). Here, culture has to be understood as an effective marketing strategy rather than an open ended process of meaning making. Starting from a cultural event, the paper analyses how lived urban experiences are shaped by flows of culture and consumption. By looking at

the institutions and cultural practices that accompany transnational circuits in urban Australia, the paper addresses their local consequences and asks: how do particular agents facilitate and shape immobilities?

Individual Chinese investment in Australian Residential Real Estate: The Role of Electronic Mediating Technologies

Dallas Rogers, University of Western Sydney

The role of individual foreign investors in residential housing markets has long been a contentious political issue in Australia. In this paper assemblage and media theories are deployed to analyse the Internet-enabled housing technologies between China and Australia. The twenty-first-century urban condition has been described as one of mediated connectivity. Electronically mediated housing relationships enable real estate, immigration and financial professionals to act beyond local, state/territory and nation state boundaries. Rather than conceptualising Chinese investors as 'invasive', as occasionally occurs in media discourse in Australia, I argue that foreign investors are 'constitutive' – a global polity of foreign investors is produced through the relations of different housing, immigration and financial systems. Non-state actors increasingly seek to govern this polity through an emerging transnational sphere of electronically mediated housing practices. These relations are assembled from shifting information networks that link different social actors in adversarial ways. Conflicts emerge over real estate business, property, territory, citizenship and governance. These conflicts – one professional against another, one investor against another, local citizens against foreign investors – drive developments in media(ing) technologies. Real estate professionals increasingly act beyond (colonise and subvert) the governance structures of nation states. These actors ephemerally shape how housing, investment and immigration information is selected and rejected, processed and interpreted, and distributed and communicated. They fashion and undermine different housing practices, subjectivities and citizenships. These assemblages are fragile and adaptive; they change to suit new visa and market conditions. Thus contingency and fluidity must be incorporated into the way we theorise a global polity of real estate investors, the real estate and investment professionals pursuing them, and governments' attempts to regulate the polity.

402 PANEL - AUSTRALIAN CULTURAL FIELDS 2: RETHINKING CULTURAL FIELDS IN THE AUSTRALIAN CONTEXT

Room: EA.G.36

Chair: Tony Bennett

This is the second of two panels engaging with articulations of the relations between knowledge, culture and economy proposed by the traditions of cultural field theory and cultural capital research initiated by Pierre Bourdieu. Both panels draw on research that is currently underway for the project Australian Cultural Fields: National and Transnational Dynamics funded by the Australian Research Council. The concerns of this first panel focus on the kinds of revisions to the canonical formulations of cultural field theory that might be called for in order to engage with the distinguishing aspects of Australian cultural fields.

'Aboriginal Literature' – Government Patronage and Aesthetic Politics Since the Mid 1960s

Michelle Kelly, Institute for Culture and Society, University of Western Sydney

Tim Rowse, Institute for Culture and Society/ School of Humanities and Communication Arts, University of Western Sydney

For more than forty years, the Australian government has sought to remedy the market failure of Aboriginal culture. As a unit within the Australia Council (established in 1973) the Aboriginal Arts Board (AAB) has given money to cultural producers and to agencies that could facilitate cultural production by Indigenous Australians, across several fields: music, heritage, visual arts and literature. In accounting for its grants, the AAB at first classified Aboriginal cultural production according to a four-cell matrix: tribal/urban, traditional/non-traditional. 'Literature' appeared in all four cells within that mid-1970s grid of Indigenous possibilities, in ways that distinguished it from the other three fields. Starting with the grid's depiction of 'Aboriginal Literature', this paper will trace the changing rationales and beneficiaries of the AAB's support for 'Aboriginal literature'. Before the AAB recognised 'Aboriginal literature' as something that was worthy of rescue from market failure, there were already, by the mid-1960s, two relevant discourses: ethnographic study of Aboriginal song cycles ('myths', orally transmitted), and a nascent critical discourse about Aboriginal writing as Literature, occasioned by the publication of Kath Walker's poetry ('We are going', 1964) and Colin Johnson's novel ('Wildcat falling', 1965). The paper will examine the relationship (complementarities and disjunctures) between three constructions of the 'field' of 'Aboriginal Literature': the ethnographic, the literary critical and the governmental.

Historicising the Australian Heritage Field

Emma Waterton, Institute for Culture and Society, University of Western Sydney

Bourdieuian field theory appears only rarely in the heritage literature, though there is certainly a case to be made for its applicability. Indeed, 'heritage' has long been understood as a historically constituted and definable area of cultural activity, supported by a range of established agents and institutions that have developed their own rules of practice, grounded in specific forms of power (after Bourdieu, 1990). I will use this presentation to identify the specific characteristics of a heritage field in Australia, and will focus on the ways in which its subject "heritage" has been used to support dominant interests. To do so, the presentation will pinpoint the historically specific ways in which

national institutions, cultural policy and various other actors have worked to sustain certain iterations of heritage that privilege particular social groups – those defined as middle-class and predominantly white, a proposition that becomes immediately problematic in contemporary times, especially given Australia's increasing cultural diversity and colonial history. Yet it is this idea of heritage that remains a key point of reference in much of Australia's heritage policy. And there it remains, providing an image of heritage that is regularly seen as the conduit through which national citizenship is secured: where else, or so the assumption goes, could nation-state membership be envisaged more clearly than against the heritage we use to create and sustain our identities (after Hall, 2005)? It is around this site of struggle – over the definition, classification, practice and use of the very 'stuff' we have come to see as heritage – that the presentation will primarily revolve.

The Australian Art Field: Dynamics and Temporalities

Tony Bennett, Institute for Culture and Society, University of Western Sydney

Most accounts of art fields in the Bourdieusian tradition are of those national art fields (French, American, British) which have played a dominating role internationally. How do the approaches on which these accounts rest need to be qualified in settler-colonial contexts like Australia where the nineteenth and twentieth century dynamics of an emerging art field were profoundly affected by its subordinate position relative to European art fields, and by their relations to the art practices of the peoples of Oceania? The development of an Australian art field has also been profoundly shaped by its relations to Aboriginal art practices as conditioned by: the changing relationships between anthropological and aesthetic conceptualisations of Aboriginal art; the recent take up and valorisation of Aboriginal art in international art fields; and by Aboriginal systems of value and classification that sit awkwardly athwart those of Western art institutions and art history. These considerations have significant implications for the organisation of Australian art fields and for their temporal dynamics. In reviewing these questions I place particular emphasis on the respects in which they depart from, and present a challenge to, Bourdieu's account of the temporal structure of Western art fields as being driven by a succession of avant-garde movements.

Room: EA.G.34

Chair: Bettina Rösler

Rethinking National Identity: on Becoming a 'Global Centre for Cultural Enlightenment'

Louise Ryan, Institute for Culture and Society, University of Western Sydney

The trade in and display of Islamic artifacts and the emerging Middle Eastern art market are topical areas of investigation in a rapidly evolving field of study. In the wake of events over the last decade, Islamic issues have loomed large on the local and global level and questions regarding how museums should present cultural objects of Islamic art and cultural heritage especially have generated heated debates. Based on a wider case study, this presentation investigates the changing knowledge and cultural practices with a focus on the United Arab Emirates (UAE), in light of the regions increasing reliance on cultural tourism as the preferred avenue for a successful economic future. It has become clear that it is through education, art and culture that the UAE, especially Abu Dhabi and Dubai, plan to remake their national identities and position 'Islam' and the 'Arab/Muslim' in a favourable light internationally. In particular, the importance of travelling exhibitions of art and culture and their relationship to current developments of large-scale cultural enterprises, such as the Louvre and Guggenheim satellite museums in Abu Dhabi, is explored. These developments have ignited controversies, discussions and disagreements concerning museum globalisation and conformity when economics, politics, culture and art are combined. Many are questioning whether institutions in these nascent non-European nations are establishing cultural entities capable of embodying their unique national identities in the twenty-first century? Are the new museums in the UAE developing their own museological models or are these institutions in essence Middle Eastern replicas of the Guggenheim and Louvre emulating Eurocentric museum practices and policies? Crucially, what are the consequences for Muslim communities and countries in negotiating new relations between the cultural institutions of Islam and the western art world on the road to becoming 'a global centre for culture for cultural enlightenment'?

The End of the Australian Broadcasting Corporation's International Broadcasting and the Consequent Shift on the Australian Public Diplomacy Strategies

Luigi Di Martino, Institute for Culture and Society, University of Western Sydney

The Australian government announced that it would terminate the Australian Broadcasting Corporation's (ABC) 10-year contract to run the network, which is broadcasted into 44 nations across the Asia-Pacific region. Suddenly the disagreement about the role of the ABC network has become an important issue not only for the Australian domestic debate, but also for the Australian diaspora and the overseas publics. The question is whether the ABC network is an effective tool for spreading the Australian culture among the Asian countries or not. The aim of this paper is to analyse the role of the ABC television broadcast in the Asia Pacific as a "traditional media" instrument for the Australian public diplomacy through a historical overview and a literature review. Also, the research contextualises the international television broadcasting services particularly into the changing dynamics of the Australian soft power in the Asia Pacific and, more in general, into the frame of the Australian soft power in the world. The funding cuts represent a change on the communication strategies employed by the Australian Department of Foreign Affairs and Trade, which seems to

prefer new media tools (such as online and social media), as reported on the DFAT document *Public diplomacy Strategy 2014*. The end of the ABC network denotes an important political shift or, perhaps, simply a loss of interest on projecting the Australian image abroad through international television broadcasting.

Cultural Policy in Singapore: From Creative Industries to Community Arts

Sufern Hoe, Institute of Policy Studies, National University of Singapore, Singapore

Singapore is in the midst of a complex transition – the society is becoming more heterogeneous, economic growth is no longer a guarantee, the polity is becoming more vocal, literate and restless, and problems are increasingly multi-faceted. Consequently, government policies and programs are being re-assessed for their relevancy. The Arts and Culture Strategic Review (ACSR) was initiated in 2010 to chart the next phase of cultural development in Singapore. The final report, which was released in 2012, reveals a paradigm shift in focus for arts and cultural policy making in Singapore: from the desire to manage the arts and cultural sectors into profitable creative industries, to the utilization of the arts and culture as expedient tools to foster a sense of “hope, heart and home”. This paper critically examines this shift from a cultural-economic to socio-economic focus. In particular, this paper is interested in exploring the processes involved in pursuing a community arts agenda in Singapore, and the ensuing implications. Importantly, this paper will highlight this shift as a strategic response to the current socio-economic and political realities in Singapore.

Room: EA.G.33

Chair: Ben Dibley

“Which Extremist Group did you say was doing this?” Government Anti-Immigration Campaigns, ‘Public Opinion’, and Resistance

Hannah Jones, University of Warwick, England

In July 2013, the UK Home Office launched an advertising campaign with the slogan 'In the UK illegally? Go Home or face arrest,' mounted on a billboard and driven around ethnically and nationally diverse areas of London. Many who saw this van (or press coverage of it) recognised the echoes of the racist taunt of 'Go Home' from the streets, playgrounds and workplaces of previous decades and which they had though confined to the past, only to be confronted with its use within a government advertising campaign. There were immediate reactions ranging from street protests to satire, many through Twitter using the #racistvan hashtag. Others, however, did not recognise the resonances of the taunt 'go home', and failed to see why a campaign clearly aimed at 'illegal' activity (or persons) has been deemed 'racist'. Such reactions refuse to recognise the resonances of language and action which work beyond those explicitly targeted to signal older messages about who 'belongs' in Britain. They perpetuate the kind of 'common sense' on which the campaign is built, which understands the public as feeling threatened by immigration and therefore produces ever-tougher spectacles of 'getting tough' - regardless of the effects not just on migrants but on citizens. This paper will use emerging findings from an ongoing research project (www.mappingimmigrationcontroversy.com) to consider how this and other government publicity campaigns both use and manufacture public opinion about migration and belonging. It will draw parallels with similar government-produced anti-migrant publicity in other countries, and using empirical research into the British example will discuss both the possibilities for understanding public opinion on migration as more complex, nuanced and open to 'others', and the specific technologies through which dominant political thinking closes down such possibilities.

The Work of Lat in the Age of Globalizability

Fiona Lee, National University of Singapore, Singapore

Since the late 1980s, Asian state discourses of multiculturalism have served as a strategic means for attracting foreign capital and for managing difference within the nation (Wee, 2007; Goh & Holden, 2010). In Malaysia, state multiculturalist discourse, whether the 1990s notion of Bangsa Malaysia (a Malaysian race) or the current 1Malaysia campaign, directly contradicts the existing hegemonic ideology of ethno-nationalism, which espouses Malay supremacy. This paper presents the work of the cartoonist Lat as a productive site for examining these conflicting national racial ideologies. Much loved for his portraits of everyday life in Malaysia, Lat is best known for "The Kampung Boy," a coming-of-age tale about a boy growing up in a rural village. In addition to celebrating Lat as a national icon, the state has also supported translation efforts of this work, which now appears in 13 languages worldwide. Comparing the Malay and English versions, I demonstrate that translation resolves the conflicting ideologies of ethno-nationalism and multiculturalism, presenting an ethnocentric narrative to Malay readers and a multiculturalist one to an English audience. Translation, I argue, renders Lata's work globalizable in that it enables the graphic narrative to bridge

linguistic cultural divides, fashioning a common identity that unites difference within the nation and projecting a cohesive multicultural image of the nation to the world. Simultaneously, translation contributes toward maintaining racialized distinctions and to enabling conflicting ideologies to co-exist. I consider two implications for the study of transnationally mobile cultures. First, contrary to the widely held assumption that translation facilitates border-crossing across cultures, Lat's work suggests that it can also operate as a means of border-policing. Second, the graphic narrative's visual-verbal form presents translation not just as a linguistic, but a visual process as well, thereby highlighting the importance of attending to the materiality of media in cultural critique.

Nature and Determinants of 'Trust' in Multicultural Canada

Arti Nanavati, Maharaja Sayajirao University of Baroda, India

The way social capital along with personal attributes such as trustworthiness, compassionate-ness are shaped and interact in an economy is a complex phenomenon. It is rooted in the making of a given individual/community/nation. This process generates challenges in an immigrant intensive country because in quantitative and qualitative terms the economy gets affected by immigrants. The identity markers of immigrants in terms of their ethnicity, culture,, gender, and acquired ones, like citizenship and economic status, come into play in this process generating issues such as, nature of social capital and its determinants, which provide definite identity/ies to the 'host' country. The paper addresses these issues with reference to Canada. It focuses on 'trust' as an important constituent of 'social capital' following Putnam. It examines personal, interpersonal, (micro) and political (macro) forms of 'trust' and their determinants among Europe born, South Asia born and the rest with Canada born as a reference category based on Equality, Security and Community Survey 2002-03, which has details on social capital and also World Value Surveys. Using appropriate statistical tools, the paper examines the issues such as, how do proxies for 'trust' indicate 'nature of 'trustworthiness' among various ethnic immigrant communities in Canada, how 'trust' differs between native Canadians and immigrants, To what extent 'gender' based differences get manifested? How does 'culture' embodied in a given 'ethnic' identity and also level of education impact 'trust'. Does economic status reflected in nature of attachment with labour market and income level reinforce activation of other personal/demographic or determinants such as length of stay in Canada and citizenship status? What are the contingent views on multicultural policy of Canada and their relevance in the context of results of the study and literature and what methodological and policy implications could be drawn from the analysis undertaken.

Race, Post-Race

Alana Lentin, Institute for Culture and Society/ School of Humanities and Communication Arts, University of Western Sydney

The paper examines the persistence of race in purportedly postracial times. Why do racial logics continue to underpin disparities in social, economic, cultural and political opportunities despite official commitments to the eradication of racism, not only within individual states but across them? Why is there a commitment to the eradication of racism that is accompanied by a seemingly ever more entrenched mobilisation of race as a technology of power intrinsic to the 'colonial power matrix'? This paper builds on Barnor Hesse's invocation of a 'raceocracy' which rules performatively and as a system for the management of human life. Zoning in on the global laboratory for the 'production of horror' that is the Australian system of mandatory detention for asylum seekers

alongside discourses of postracial racism denial that, for example, underpin the attempts to revoke parts of the Racial Discrimination Act, I examine the co-dependency between the maintenance of the racialised border and professed commitments to a postracial future, a division which entrenches a divide between purified inside and the contaminants that lurk outside the contemporary racial state.

Room: EA.G.32

Chair: Greg Noble

"It's Not our Place to Judge": The Formation of the Public Library as a Place of Knowledge and Culture through its Collection Development Practices

Jen Li, Institute for Culture and Society, University of Western Sydney

This paper examines the public library as a site of knowledge and culture and how this is established through its collection development policies and practices. It utilises findings from semi-structured interviews with librarians and library users in three Sydney municipal libraries, as part of a broader research project on the dynamics of library spaces. In this paper, I look at two aspects of collection development: the rationale and ideology behind the development of various collections, and the mechanics of collection development. Public libraries are an important element of the contemporary state's provision of cultural services, and one key way the library enacts its role as a cultural institution is through its collection. The materials on a library's shelves are purposefully selected by librarians, with particular rationales for choosing those specific titles. Two of the key considerations in this collection development process are the selection and provision of knowledge and culture: what role does the public library play as a cultural repository and as a place of knowledge? The development of a library's collections are guided by particular ideologies, policies, and beliefs around what the library ought to be and provide. The process of collection development is done by librarians as individuals with a professional role and task, with the input of other actors in the publishing and book retailing industry. Purchasing decisions are not made in a vacuum; they are influenced by bestseller lists, book reviews, library users and library suppliers. In this paper, I ask how these collection processes and ordering practices shape the public library as a place where knowledge and culture intertwine and give rise to a distinctive cultural economy in terms of the classification of genres and the value judgments placed on different kinds of books.

Promoting Practices of Care: Narrating the Post-Cartesian Museum

Fiona Cameron, Institute for Culture and Society, University of Western Sydney

Urgent action is required to produce knowledge and cognitive frames that will give rise to new ways of thinking and acting in the world that are better able to promote respect for animate and inanimate things, practices of care that nurture interspecies connections and intercultural relations and can regard humanity as part of a larger dynamic living system. Such action requires innovation across all disciplines and sectors. It also demands we engage afresh with familiar established concepts and constructions. Museums are one of modernity's most emblematic and trusted pedagogical institutions. Recognised as icons of modern humanism and Cartesian rationality, museums are instrumental in shaping visions of the world, of culture and cultural difference, human relations with nature, technology and science, and their philosophies and representational practices continue to endorse and disseminate a modern worldview. In this paper I explore the possibilities for re-thinking the modern form of the museum and its humanist philosophy by progressing an interrogation of the relational logics informing modern thinking through an investigation of museum practice founded on Cartesian dualisms. I then suggest ways we might explore and re-story the relationships that underlay museum practices and narratives according to post-human ways of

thinking that signal a new post-Cartesian and more-than-human approach to the make-up and composition of the world using case examples from the Natural History Museum, the Science Museum, London and the Powerhouse Museum, Sydney.

Education and the Question of Citizenship

Pratishtha Pandya, Ahmedabad University, Gujarat, India

This paper analyzes the shift in the idea of citizenship in India from 1990s till present by mapping three crucial policy documents in Higher Education. Indian higher education has achieved an unprecedented centrality in the socio-political discourse in the last ten years. One of the factors responsible for a renewed political resolve to build a knowledge economy through world-class institutions of learning in the country is the spread of an ideology of globalisation. India, honing its demographic power, has taken huge strides in the field of higher education by expanding the system, encouraging private funding, inviting foreign players to collaborate with local institutions, as well as introducing systemic measures to assess and measure “quality” in institutions of higher education. Politically, higher education has always straddled a blurred public and private divide. If higher education has been shaped by the State's shifting agendas, from nationalist to consumerist; it also has shaped the social and economic character of a society from time to time. Implied in the discourse of higher education, therefore, is also the discourse of citizenship. Contest over access to quality higher education, for example, becomes a manifestation of a contest over meaningful citizenship. Higher education being, in the Bourdieuean terms, an instrument for “affirmation of differences between groups and social classes and the reproduction of those differences,” has been at the center stage of such contestation. This paper attempts to understand the crisis and transformation of citizenship within the context of a rapidly changing higher education scene. What are the emerging ideas of citizenship that we can identify in the documents under review? Are these ideas promoting global connectivity, democratic participation, and spaces of resistance, or are they creating newer forms of social stratification? What do they say about the nature of globalization that is sweeping higher education in India today? – are some of the questions that the paper tries to probe.

Room: EA.G.27*Chair: Paul James***Networked Wellbeing: Convergence Theories in an Age of Knowledge***Lynn Ilon, Seoul National University, Republic of Korea**Juseuk Kim, Seoul National University, Republic of Korea*

Traditional economic development theory has approached development from the perspective that poorly resourced countries need only to follow the path of wealthy countries to enjoy the benefits of a developed economy. But recent views that hold that the world is highly networked and not a linear growth process. This networked view not only challenges the primary theory, but brings many of the ancillary assumptions into question. Several theories are converging from many fields which incorporate a networked perspective and, in part and in total rethink the linkages between economics, culture, and knowledge. This paper reviews several of these theories, demonstrates how they are converging and shows how they rethink fundamental concepts of economics, culture and knowledge. The theories include New Growth Theory which posits that societies grow when new ideas are created – often not through capital markets. Idea markets are networked in a particular manner. New Learning Theories talk about the importance of moving beyond rote learning into collective learning which builds creativity and innovation. Social Network Theory tells us how ideas grow and thrive in an environment which is self-organizing. New ideas in Social Welfare Theory suggest that societal goals ought to aim to be sustainable using a global model of linked human and ecological welfare. Development 2.0 suggests that these new global linkages provide alternative means for development of poorly resourced societies. All the theories speak to the new role of knowledge, how it spreads and how it is given different value in a networked world, providing space and value or communities that were heretofore marginalized under industrial forms of economy, learning and development.

The Impact of Globalization on Working Women in Indian Context*Bhawna Bhawna, Mahila Mahavidyalaya P.G. College, India*

Moghadam defined globalization as “a complex, economic and geographical process in which the mobility of capital, organizations, ideas and people has taken a global form”. In India, globalization started in 1991. In this new economy there were several changes in the system. The globalization has opened up the doors for more companies in India, which provide more job opportunities for both men and women. Corporations prefer female labour because women workers are cheaper and docile workers. There are large number female workers in assembly productions. Women are working in different areas from factories to electronic media but they are expected to be skilled. Despite the job opportunities for women globalization has a dark side that leads to exploitation of the large female work force. Out of the total, more than 397 million workers in India and about 125 million are women and 96% female workers are in the unorganized sector. Even national and multinational corporations operating in Free Trade Zones, Special Economic Zones and Export Processing Zones in India employ girls on piece-rate bases in the cheapest wages and increase their profit margin. The exploitation of female workers, girl child labour, health problems, sexual harassment, and job insecurity are the outcome of globalization. On the other hand, women have

gained confidence, political awareness and economic independence. OBJECTIVES 1. To analyze the effect of globalization on social, cultural, political and economic conditions of the working women. 2. To identify the positive and negative effects on working women. 3. To assess the effect of globalization on women empowerment. 4. To give Suggestions for improvement of women's working conditions. The paper is based on government reports, seminar proceedings, conferences, personal observations and 25 case studies on sari weavers and carpet factories of Varanasi.

A Study of Muslim Women Worker's in the Informal Economy of Bhiwandi, India.

Oneza Farid, Aqsa Women's Degree College, India

This paper explores how global economy has created labour market and feminization of work, which has led to a large no of women working in the informal sector. It is about the Muslim women workers in the informal economy of Bhiwandi and their marginalization. This paper examines them from the point of view of globalization and inclusion. Gender discrimination is very persistent in the unorganized sector. The focus is to see these women being equal participant in the economy are denied equal wages, maternity benefits, and child care facilities at the work place. It is about the unfortunate and sad economic condition of these Muslim women and their survival. They reside in deplorable conditions with no access to minimum resources. The government schemes and programmes are just not reaching them. Their suffering shows inclusive development plan for these Muslims is only on paper and has not been implemented, and if implemented then has not reached these women. A fuller understanding of the Muslim women into the garments factories of Bhiwandi also requires the consideration of the .thrust factors that strengthen it. Conventional understandings of these Muslim women's entry into wage employment in Bhiwandi have emphasized the role played by extreme poverty and the related dynamic of male unemployment and desertion. The paper is also based on interviews conducted on these women workers. A significant number of cases also entail individual rural-urban migration. Among the factors highlighted are family conflicts, marriage breakdowns, role of culture and religion. Rather than being uniformly a response to dire poverty, the paper argues that in some instances garments work provides the means for enhancing personal and/or household economic prospects, while in other cases it provides a measure of economic and social independence for the women concerned.

Room: EA.G.26

Chair: Bob Hodge

Role of Social Capital in Educational Development of Tribals: A Study of Jharkhand State, India

Sujit Choudhary, Central University of Jharkhand, India

Government of India has implemented many policies and programmes for the wholistic development in general and educational development in particular for the tribals in India. Despite these attempts, we have failed to reach them in one way or other. Reason being many but most importantly they have been always facing some kinds of negligence and isolation from the other sections of society. For their educational development, Government has provided them all kinds of support in terms of provisions of reservation in admission, scholarship and so on. The Indian Constitution recommends 7.5 percent reservation for them according to their representation in population but the question still remains: has it reached to them especially those who stay in the remotest part and villages of the country. The answer is no, then why? It is because nobody is there to make them aware. Even they don't have the bread and butter to survive. And hence these benefits get only by those people who are already educated and again and again benefitted from these policies. At this juncture, the question arise how these people will get these benefits and develop. The answer is that we have to activate social capital. Social capital is a concept which involve all sections of society, such as government, media, nongovernmental organizations and the local people of all sections, in a way that all work together wholeheartedly without any prejudice to get the desired results. This paper tries to locate and investigate all the issues and parameters related to social capital and its role in the educational development of the tribal people.

The Politics of Asian Specificity: A Historical Sociology of Land, Power, and Production

Upal Chakrabarti, Presidency University, India

This paper will examine representations of 'Asia' in some canonical texts of nineteenth century British political economy as a society where complex arrangements of property and political power around land resisted the universalization, across a global space, of some fundamental categories of political economy, like 'labor', 'capital', 'wage', or 'rent'. Further, the paper will demonstrate how imperial practices of agrarian governance worked in and through such representations of 'Asian' specificity, across a range of South Asian localities, to manage varieties of local power relations invested in the ownership and production of land. Such strategies of governance, further enabled by late-nineteenth evolutionary anthropological investments in the imperial space produced the agrarian economy of South Asia as constitutive of different kinds of local power-formations. Consequently agrarian productivity in South Asia got permanently wedded to caste, kinship, religious, or other ethnic power hierarchies in different localities. As many of these newly-independent countries, in mid-twentieth century, tried to increase productivity of land, their economic philosophy perceived these local power-brokers as obstacles to development. This, in turn, created possibilities for re-inventing traditional forms of association with land and ethnicity for the bulk of the rural population. This paper brings together selections of political economic texts, governmental proceedings at local and transnational levels, and historical and anthropological works on the agrarian societies of South Asia, to trace a history of governance, politics, and economics

around land in this part of the world. It shows how a politics of 'Asian specificity' shaped the dynamics of agrarian societies in South Asia. I suggest that such a historical-sociological reading of the workings of imperial political economy might provide us with a new way of understanding land in contemporary South Asia, which has been recast as a seat of conflict between the local populace and real-estate markets or large-scale mining.

CONCURRENT SESSION 500 | TUESDAY 3.30PM

501 PANEL - MEASURING CULTURE: MOVING ACROSS POLICY, ART AND THE EVERYDAY

Room: EA.G.38

Chair: Michelle Kelly

The burgeoning of the creative industries, and a range of social instrumentalisations for the arts and culture, inform current parameters for thinking about the metrics of culture. Dominant models for measuring the effects of cultural policy rely on the assumption that the programs of government are a discrete formation, separate to, and existing in a linear relationship with, the everyday. Such assumptions inform not only policy discourse, but scholarly research that tends to focus either on the governmental, or the everyday, but is unable to account for the complex and multi-directional flows that characterise these formations. Assertions about a straightforward relationship between governmental 'inputs' and cultural 'outputs' overlook the porosity and plasticity that characterises the processes of cultural production and participation. They overlook also the shifting spatialities of culture and the permeability of formations like the nation, the home, the public and the community. Drawing from ARC-funded research into multiculturalism, arts policy, artistic production and everyday cultural participation, the papers in this panel draw attention to the points of convergence, enmeshment, mutual exchange and merger existing between and within the demarcations of 'policy' and 'everyday' culture. We suggest that these demarcations need to be rethought and consider the implications this holds for models of cultural measurement.

The Translocal Transnational Corridor: Measuring Cultural Economies in Outer Suburbia

Rimi Khan, University of Melbourne

The push for accountability within the arts and culture have prompted governments to develop a range of measurement and evaluation tools for understanding the 'impacts' of policy in communities. As the fastest growing and some of the most culturally diverse areas in Australia, 'growth corridor' municipalities are of particular interest to government, at the same time that they present specific cultural policy and measurement challenges. An ethnography of one such municipality in Victoria as part of a broader project examining the arts and cultural diversity points to domains and forms of cultural participation that are not represented in existing frameworks of governmental knowledge. These domains of participation must be understood in relation to the flow of cultural production across local, national and transnational spaces, and the shifting modes of belonging and attachment that attend these flows.

'Realism is White': How Artists Shape a Multicultural, Translational and Transnational 'Real'

Danielle Wyatt, University of Melbourne

Cultural institutions and cultural policy-makers seek to understand how their policies and discourses shape the career trajectories of artists. They seek to examine how their programs and categories support artists' work and the terms by which it circulates and is culturally understood. In this paper, abandoning this linear understanding of the relationship between cultural policy and cultural production, we ask instead: What takes shape at the intersection between artist, community,

government and the market? What is made, or materialised if we research artists, not as individual producers, but as nodes in a network of institutions, cultural discourses, concentrated and diffuse communities, cultural and commercial economies? We seek to apprehend and capture the kinds of aesthetics, spatialities - both material and imagined – embodiments, communities of consumption and participation being made within these cultural ecologies. Drawing from interviews, surveys of artistic work, policy documents, institutional websites, media reporting and critical reviews of a number of 'multicultural artists' this paper traces out some preliminary typologies that might reconstitute the sorts of knowledge practices that surround governmental understandings of the arts and cultural diversity.

Room: EA.G.36

Chair: Tim Rowse

The rise of finance in recent decades has engendered a distinctive style of critique, which portrays financial expansion in terms of the unstable growth of debt and fictitious capital, a process seen to lack foundations and cohesion. This style of critique seems to have become further entrenched since the financial crisis: even as capitalist finance is reconstituting some of its key modalities, critiques still center on its "unsustainable" character. This negative understanding of finance as a destructive force reflects a primarily normative perspective that has little to say about money and its ability to serve as one of modern life's key organising forms. It forecloses analytical investigation of the ways in which the very categories of money and debt are undergoing redefinition within current financial developments, a process that challenges taxonomies familiar to both orthodox and critical perspectives on value. This panel includes papers by three scholars associated with the Social Studies of Finance group based at the University of Sydney.

Speculative Futures in the Time of Debt

Lisa Adkins, University of Newcastle

This paper is concerned with the temporality of debt, especially the widespread claim that the debt economy has ushered in a particular temporal universe in which time is both appropriated and destroyed. Thus, in *The Rise of Indebted Man*, Lazzarato (2011) claims that the economy of debt has produced a society without time, that is, a society in which indebtedness into an (objectified and colonized) future not only appropriates the present labour-time of wage-earners and of the population in general, but also pre-empts non-chronological time and the futures of individuals and society as a whole. For Lazzarato debt thus closes down the possibilities and potentialities of time. Yet while Lazzarato attributes the strange sensation of living without time to debt, other commentators have suggested that the money economy in general is connected to the destruction of time, and especially to the emergence of an unbounded, extended present (Simmel, 2004 [1907]). Indeed, the idea that money is destructive of time and especially of futures is a key motif of both classical and contemporary social theory. Against this background, this paper will suggest that far from closing down the creation of new possibilities, debt itself concerns forms of time which are not necessarily knowable and predictable in advance and escape probabilistic forms of forecasting and planning. Debt involves therefore not a colonization of the future, but speculations regarding possible (underdetermined) futures, speculations which are based not on linearity but on unpredictability. I will therefore stress that debt is a form of money which is generative not only of money but of also of non-chronological forms of time. The potentialities of debt in regard to time are far from unproblematic. However, rather than through disengagement with the debt economy or through attempts to invent alternative time universes, I suggest that practices of speculation provide a key ground for contests to be waged in regard to the future.

The Familial Politics of Debt – Financialization and the Long Crisis of Welfare

Melinda Cooper, University of Sydney

The past three decades has seen a steady erosion of social welfare and the corresponding rise of consumer indebtedness. With particular force under the Third Way social democratic administrations of Clinton, Blair and Keating, social policy theorists have actively promoted the idea that the income-based welfare policies of the Fordist era should be comprehensively replaced by new forms of “asset based welfare” that would encourage the poor to invest in assets as a source of ongoing privatized welfare (Sherraden 2005). As Anglo-American housing markets continued to appreciate and credit standards relaxed, home ownership was identified as the most reliable form of private welfare for the income poor. This paper argues that the shift from income-based to asset-based welfare has had profound effects not only on fiscal politics per se but also on the familial politics that undergirded the Fordist regime of full, industrial employment. Asset-based welfare effectively democratizes finance (Shiller 2003) by extending credit to those who were summarily excluded from the “social family” of the Fordist era – minority men and women of all ethnicities; but in so doing, it obliges all subjects to enter into the logic of private home ownership and magnifies the social significance of the family in the distribution and transmission of wealth. Thus even as “asset-based welfare” overcomes the sexual and racial boundaries of the Fordist social family, it simultaneously seeks to cultivate the practice of private inheritance amongst those who historically had little to gain from the familial transmission of wealth. In the US and UK for example, exponents of asset-based welfare not only developed programs to encourage private housing investment amongst minorities; they also initiated a series of demonstration projects to encourage the intergenerational transmission of family wealth amongst the income-poor. It is in this light that we can interpret Clinton's claim that the National Home Ownership Strategy would “reinforce family values” (1995).

Governing the Financial System: Risk, Banking and Neoliberal Reason

Martijn Konings, University of Sydney

Since the financial crisis of 2007-08, questions of “systemic risk” have attracted a great deal of interest. Progressively minded commentators have seen this as the potential foundation of a new post-neoliberal regime of financial governance, and a growing amount of scholarship seeks to assess the prospects of this policy orientation. This paper argues that such an agenda is rooted in a conception of uncertainty as an external limit to knowledge and is problematically invested in the possibility of transcending the speculative imperative. As amply borne out by its history, financial governance principally never escapes the contingency of the processes it seeks to regulate and has always taken the form of the alignment of governmental operations with the logic of banking. The latter, it is argued, can be understood as the normalizing principle that is endogenous to the interactive dynamic of speculative investments. The neoliberal project, far from advocating a naive faith in the equilibrating effects of the market, has always contained a specific engagement with the problematic of system risk, one that consists in the recognition and calibration of capitalism's speculative-normalizing rationality and involves the reconfiguration of the state's relation to the logic of banking. It is this reflexive aspect of the neoliberal project that progressive critiques and reform proposals often fail to recognize, and as a consequence they tend to play a somewhat unreflexive role in the rolling out of the neoliberal project.

Room: EA.G.33

Chair: Zoë Sofoulis

Modelling Systemic Racism: Mobilising the Dynamics of Race and Games in Everyday Racism

Robbie Fordyce, University of Melbourne

Timothy Neale, Institute for Culture and Society, University of Western Sydney

Thomas Apperley, University of New South Wales

This paper is concerned with attempts to pose videogames as solutions to systemic racism. The mobile app, Everyday Racism, is one such game. Its method is to directly address players as subjects of racism, interpellating them as victims of racist language and behaviour within Australian society. While the game has politically laudable goals, its effectiveness is limited by several issues themselves attributable to the dynamics of race and games. This paper will spell out those issues by addressing three separate facets of the game: the problematic relationship between the player and their elected avatar; the pedagogic compromises that are made in modelling racism as a game; finally, the superliminal narrative that attempts to transcend the limited diegetic world of the game. In doing so, this paper will identify broader issues of the 'gamification' of race and antiracism.

Implication of the Social Presence Theory and Collaborative Learning at the American Spaces – Thomas Jefferson Information Center using the Massive Open Online Courses (MOOCs)

Randolf Mariano, Public Affairs Section, U.S. Embassy Manila, Philippines

The rapid development of online learning has become a focal factor towards the shifting roles of libraries in the digital era. Open Educational Resources and Massive Open Online Courses (MOOCs) have become the new knowledge tools of the digital natives. In the shifting of roles of libraries from traditional to the digital and collaborative era, this study examines the role of MOOCs offered by the American Spaces – Thomas Jefferson Information Center to cater the needs of the patrons and investigates how Thomas Jefferson Information Center and MOOCs support and shape the changing role of libraries in the 21st century. This study also look into the implication of the social presence theory in libraries using the Massive Open Online Course offered at the Thomas Jefferson Information Center. Literature review on social presence theory and existing studies on the nexus between MOOCs and libraries are analyzed. Descriptive statistics, program analysis and interview results are presented in the study. Findings support that MOOCs offered by the Thomas Jefferson Information Center serves as 21st century textbooks of the digital natives and educators to augment in learning process and MOOCs has become a focal point to increase social presence and awareness of library users and patrons about the essence and role of Thomas Jefferson Information Center in the community using collaborative methods such as face-to-face and social media facilitation. Keyword: Massive Open Online Course, Social Presence, Collaborative learning, Libraries

Le@rning as Development

Pierfranco Malizia, LUMSA University of Rome, Italy

The paper aims to explore Virtual Learning Communities (VLCs) as a form of organizational communities that can develop creative processes and offer new possibilities to the local development, through the rise of cognitive work and cognitive pattern in organizations. Creative

processes, in our perspective, can be developed in the social territory of the Web, and through activities of the virtual learning communities developed in Web-based environments. Virtual communities represent a strong form of expressing and implementing of the so-called collective territorial intelligence, situated and distributed on the territory. It plays a very important social and economic innovative role, also constituting a kind of chain supply, that can continuously generate other moments of creativity and innovation.

Room: EA.G.32*Chair: Shanthi Robertson***Rhythm and the Mobilities of Musical Practices***Alejandro Miranda, Institute for Culture and Society, University of Western Sydney*

Music making, amongst a myriad of cultural practices, is on the move. This phenomenon has been reflected in the increasing interest of scholarly debates on how music is practiced across social spaces. However, studies of mobilities have emphasised spatial dimensions while glossing over its temporalities and social rhythms (Kaufmann, 2002, pp. 22). Drawing on ethnography conducted in various locations of Mexico and the United States, this paper discusses the mobility of musical practices and its rhythms as a way to analyse the transportation of ways of making and experiencing music across networks of relationships. The notion of rhythm is advanced as a heuristic device to analyse the reproduction, appropriation and recreation of musical practices. The specific case of son jarocho is addressed to explore and discuss this notion. Son jarocho is a musical practice originated in southeast Mexico and it is believed to be a combination of African, Nahua and Spanish-Andaluz traditions. Practitioners have used son jarocho to elaborate discourses of authenticity and preservation of a regional musical heritage; however, it is currently also sustained, informed and reshaped by translocal linkages. Furthermore, the transformation of various aspects of this musical practice has been a noticeable outcome of its putative recuperation. These changes can be traced to very concrete elements, such as ways of improvising, articulating verses and playing musical phrases. I suggest that son jarocho is not confined to a bounded and coherent community or ethnic group, but constitutes a complex practice in which repertoires of bodily gestures, routines and improvisational forms are mobilised across social spaces.

Interventions, Innovations, and an Affective Politics of Mobility*David Bissell, Australian National University*

In recent times, and in many cities, the practice of commuting has become an urban crisis, charged with intensifying a series of troubling environmental, economic, social and health-related problems, and warranting multiple modes of biopolitical intervention. Yet analyses of commuting have tended to focus on the macropolitical response to both the problems of commuting and the possibilities of transformation. Macropolitical responses are often articulated through ideologically-charged strategies, where the long term health and vitality of urban populations is premised on achieving specific mobility transformations. This paper argues that an affective politics of mobility can sensitise us to transformations that are taking place in this sphere but which usually fly under the analytical radar. Rather than understanding urban mobility politics as primarily involving questions of statecraft or formal governance, where the agencies of subjects and objects have already been decided upon, an affective politics of mobility invites us to apprehend how the commute is a charged space of social transformation where new subjectivities are brought into being, new distributions of sense emerge, and new modes of attention and receptivity form. Based on fieldwork undertaken in the city of Sydney, Australia, this paper describes how multiple and diverse affective forces intervene in the mobility practices of commuting. This paper concludes by showing how an affective politics of mobility reformulates the concept of 'innovation'.

The Future of Forced Migration: Innovative Solutions for Urban Refugees

Keeya-Lee Ayre, Urban Refugees, Australia

The majority of the world's refugees do not live in refugee camps, though nearly all-mainstream international and humanitarian attention is directed at these camps. In June of this year the United Nations Refugee Agency, UNHCR, announced that there are over 50 million refugees in the world, more than the number at the height of World War II. At the same time as this massive spike in forced migration occurs the world is rapidly urbanizing. The population division of the United Nations Department of Economic and Social Affairs predicts that in 2030, 4.9 billion people will be urban dwellers. Those refugees and Internally Displaced Persons (IDPs) who move to camps and find no hope or quality of life there, or flee directly to urban areas are known as urban refugees and IDPs. Addressing urban refugee issues is key to improving the future of the world in the face of extreme levels of international forced migration. Central to these urban refugee issues is the need to embrace assistance models that empower local Community Based Organisations (CBOs) and train them to build their own capacities and facilitate self-reliance rather than promoting dependence on humanitarian aid. By embracing new technologies and engaging with urban refugee populations directly, it is possible to deliver these trainings in innovative and effective ways to create positive change and to increase access to education and advocate for the right to work. It is policy and regulation often that prevent urban refugees from working and accessing education that can leave them in precarious situations in which they can never truly belong to or contribute positively to their urban environments. Collaborating with urban refugees themselves and allowing them to discuss their concerns with non-government organisations, government and the commercial sector can create new solutions to these urban migration problems.

Room: EA.G.32

Chair: Donald McNeill

Culture of Display

Andrea Del Bono, Institute for Culture and Society, University of Western Sydney

Ece Kaya, Institute for Culture and Society, University of Western Sydney

This paper shares the interest of two authors who explore issues related to urban change which are determined by the production of a symbolic economy. More specifically, the paper will look at how Sydney's culture of display capitalises upon new forms of cultural consumption by focusing on heritage and ethnicity as two constructed aesthetic categories and their visible ability to produce both symbols and spaces. Redevelopment of old industrial waterfront land into luxury housing, tourist attractions and cultural amenities in urban centres around the world, has risen questions around heritage as a form of commodification and performance that is either increasingly alienated from local communities or forms of new culture or both. The transformation of waterfronts from industrial spaces into tourism/leisure environments has become a popular approach and with it, appreciation of the heritage of these places has gained importance. Ethnicity, on the other hand, has contributed to the global trend towards increasing thematisation of spaces of entertainment and consumption through the display of forms of consumptive citizenship that reproduce structural inequalities in the city, and the nation more broadly. The way in which cultural identity has featured this process of urban reconfiguration is by becoming a brand appropriated by a network of actors in their different attempts to market specific parts of the city. Informed by two ongoing PhD projects, this paper combines data and theories concerning issues of culture and economy and their current reconfigurations in the city of Sydney. It will convey of how the city's symbolic economy is predicated upon the objectification of its relationships with the past and the increasing demarcation of borders in a contemporary and historical scenario of globalisation, production, and urban consumption.

Exploring the Diversity of Economic Revitalisation Efforts in Post-Industrial Cities: A Case Study of Informal Reimaging Strategies in Detroit and Newcastle

Laura Crommelin, University of New South Wales

Long frustrated by negative representations of their cities in the media and public sphere, local stakeholders in Detroit, USA and Newcastle, Australia have employed a range of strategies designed to help revitalise these transitioning post-industrial cities by reshaping their image. This paper will outline the current state of reimaging and revitalisation efforts in these places, with a particular focus on projects by individuals and organisations outside of government. While entrepreneurial reimaging strategies have been a key economic development tool of post-industrial urban governance for decades, most academic research on this phenomenon has focused on top-down urban branding campaigns coordinated by local officials. This urban branding literature provides only a partial explanation for the reimaging processes now occurring in Detroit and Newcastle, where government-led rebranding has been limited for financial and cultural reasons. Looking beyond this urban branding literature to incorporate a wide range of relevant urban theory, from everyday urbanism to place theory, this paper will offer a broader perspective on reimaging and revitalisation

strategies in these places. Drawing on interviews with 29 local stakeholders, the paper will explore the efforts of a diverse range of informal image-makers including bloggers, artists, entrepreneurs and cultural brokers. It will also identify important connections between these reimagining projects and other contemporary urban trends including DIY urbanism, place-making, glocalisation and the rise of social media. In doing so it will highlight the diversity of economic revitalisation strategies reshaping transitioning cities like Detroit and Newcastle, and consider what this may mean for their long-term economic futures.

Shopping Malls: The Space of Consumption, Labor and the Enterprising Self

Shilpi Singh, Jawaharlal Nehru University, India

As a major architectural urban feature, Shopping Malls are seen as fitting well into the neo- liberal development strategy followed by India and a lot of other countries in the world. Not surprisingly, the construction of more and more glitzy shopping malls has accompanied the recent initiatives towards making Delhi a World-Class City. Apparently, a world- class city means certain world class facilities and thus, by extension, world class shopping spaces. Shopping malls are generally seen as planned closed areas which have well maintained ambience. Despite open entry the crowd is well regulated inside the shopping area. It is increasingly being preferred over local markets and shopping bazaars, because, among other things, it gives respite from the heat and noise characterizing open public spaces. What simply cannot escape one's observation in this planned architectural structure with numerous stores, shining lights, clean floors, minimum noise pollution and regulated crowd of the mall is the fact that these spaces are leading to new subjects by enlisting individuals in a race of conspicuous and symbolic consumption. There seems to be in big metropolises today a drastic change in the styling, speaking and eating habits of the well off people. The recent technological developments also actively bolster this kind of subjectivity. All this is wrapped up nicely as being a part of modernization. Modernization provides the possibility that everyone, if not immediately will eventually benefit from an economic growth conceived as societal evolution. This paper seeks to explore these new kinds of subjectivities that are created by the interaction of these new spaces and the attendant technological developments.

Room: EA.G.27

Chair: Liam Magee

"Creative" Culture Consumption in Europe – Correlations among Arts, Culture, Technologies and Business

Emese Pupek, BKF, University of Applied Sciences, Hungary

Participation in cultural events contributes to the welfare of the spirit and the body. Creative industries, as new entrants to the economy have changed cultural entertainment possibilities. The most significant transformation in culture consumption habits has been brought about by ICTs, social media networks, digital and cultural contents. Digital technologies facilitate the spread of information, community building, networking, the distribution of educational services, new tourism opportunities and culture consumption. States have recognized that with the appearance of digital cultural products and services a new age has begun. Creative industries have opened new dimensions. By examining the cultural policies of 42 European countries, the aim is to discover their reaction to digital technologies, in particular the following: cultural policy strategies, cultural policy tools, programmes and policies to promote culture consumption, culture consumption trends, habits of cultural participation. The study is based on the COMPENDIUM country profiles, a web-based (www.culturalpolicies.net) and permanently updated information system monitoring national cultural policies under the auspices of the Council of Europe since 1998. In addition, a case study of the twenty-month long, EU funded VIADUKT research project - the impact of our visual language, digital technologies and the new media on creative industries and society - is presented. The research groups analysed the correlations among arts, science, culture, technology and business, including a representative survey on Facebook usage. Spending spare time usefully has several positive impacts on society, thus states urge that more and more cultural possibilities be made available to society. Culture creates values. Culture is an elemental part of modern society contributing to the intellectual, emotional and moral development of each citizen.

Digging Deep into Empty Pockets: Digital Connectivity for People Experiencing Homelessness

Justine Humphry, University of Western Sydney

This talk reports on new research on the access and use of mobile and internet services by people experiencing homelessness. It examines the digital challenges encountered and the strategies and innovations that users who are homeless come up with to manage their information and communication needs. The research project, funded by the Australian Communications Consumer Action Network (ACCAN) and carried out in early 2014, included 95 surveys and interviews with clients of specialist homelessness services in Melbourne and Sydney. The research revealed that despite many possessing and using mobile phones and other internet platforms for a wide range of everyday activities, users who are homeless have less agency and power when it comes to accessing and affording digital technology, maintaining connectivity and navigating the market. The talk argues for the need to recognise the differential power relations and life circumstances that shape digital media access and use, and makes recommendations to mobile providers and government and support agencies to improve on and develop targeted communication policies and services.

Room: EA.G.26

Chair: Juan Francisco Salazar

Experimenting with Economies of Experimentation: Beyond the Consolations of Innovation

Nicholas Lewis, University of Auckland, New Zealand

This paper uses a cultural-economy critique of New Zealand's innovation economy to explore the notion of collective experimentation. It asks whether as a theorization of economic practice and transformation, the idea of collective experimentation offers a plausible narrative to disrupt dominant policy discourses and a potential platform for enacting a positive territorialised economic development. The paper draws insights from four research projects of very different scales, each of which begins by challenging the way that we categorise economy and theorise economic change.

Free Stuff: The Cost of Culture

Robyn Ferrell, University of Sydney

Free stuff threatens to revalue culture. Free speech, free press, free expression: previously relishing their free status, these artifacts now experience an uncertain future as the commodity fetishism of free stuff captures global cultural market. This paper looks at the epistemic economy that captures the value of writing culture, including journalism, publishing and intellectual life. It lays out an argument about the creation of value in culture in light of the current crisis in publishing, journalism and humanities research. These are three important sources of writing culture, and their individual producers have perhaps never found it easy to make a living at it. But it's notable that there seems at present to be a threat to their funding of an existential order. Why has a crisis arisen in all these free forms of expression all at the same time? The paper examines some tropes of freedom: free speech, free stuff, free market and free association.

The Semiotics of Finance: a Citizens' Survival Guide for Times of Crisis

Bob Hodge, Institute for Culture and Society, University of Western Sydney

This presentation will ask what kinds of knowledge and what analytical tools could help ordinary (non-expert) educated citizens to understand the signs of a non-viable financial and economic system in advance, such as led to the GFC. It argues that 'culture' is not so useful an analytic category for this purpose as 'meaning' and 'logic', organised through a strategy of 'reading', deployed within a semiotic framework on accessible texts from the immediate environment: publications for business experts, and influential popularisations. It illustrates and develops these reading strategies on the work of two gurus, both winners of the Nobel Prize for economics: Milton Friedman and the team of Merton and Scholes. It will look at illustrative texts by and about these figures, to show how their propositions were constructed and supported at the time, and could and should have been deconstructed, by the exercise of a kind of economic literacy which could be included in a basic course in citizenship.

Duesenberry's Theory of Consumption in an Age of Financialisation

Edward Mariyani- Squire, University of Western Sydney

Angela McIlwain, University of Western Sydney

This paper illustrates how the incorporation of psychological and cultural elements into macroeconomic theory can have positive explanatory payoffs. In his 1949 book, *Income, Saving and the Theory of Consumer Behavior*, the economist James Duesenberry developed a theory of consumption behaviour incorporating a rich tapestry of socio-cultural factors in order to explain household consumption behaviour at the individual and the aggregate level. This theory broke with orthodox neoclassical consumer theory which assumed atomised perfectly rational, cognitively inerrant utility maximising agents. Duesenberry developed a taxonomy of distinct motives for consumption that could be satisfied by a culturally determined ranking of the quality products. He posited that households were governed by habits and were subject to a demonstration effect. Further, he held that the tendency to increasing consumption is due to households' socialisation to consumerism, where an ever-higher material standard of living is the overriding self-esteem satisfying goal. Duesenberry's relative income hypothesis as it is now known, suffered the lamentable fate of being both misinterpreted and neglected. We argue that Duesenberry's theory can serve as a central component of a theoretical framework which could provide an account of financial fragility in a contemporary financialised economy. The framework is augmented and thereby strengthened by the incorporation of two other relatively neglected theoretical developments in economics. One is Joseph Schumpeter's Creative Destruction Hypothesis, and the other is J.K. Galbraith's Dependence Effect. With these augmentations in place, combined with the substantial slackening of constraints on household borrowing due to financial sector deregulation, this theoretical framework presents us with a macroeconomy that is fuelled by debt-financed consumption expenditure. As such, households become more vulnerable to sudden interest rate and income shocks, which serve to render the macroeconomy more fragile.

CONCURRENT SESSION 600 | WEDNESDAY 9.30AM

601 PANEL - EVENT THINKING: MUNDANE OBJECTS, EXPERIMENTAL METHODS AND NEW KNOWLEDGES

Room: EA.2.29

Chair: Emma Waterton

This panel presents three papers informed by philosophical accounts of the event and empirical investigations of the everyday. For thinkers such as Deleuze, Stengers and Latour event thinking foregrounds the processes whereby things become differently without recourse to reductionism. While events may be novel occurrences that happen in progressive time they also signal the actualisation of new and often surprising relations between things. It is the contingent coming together of new relations and the proliferation of effects that indicate the philosophical and political significance of the event. These effects have to be understood as both causal and emergent, as predictable and also accidental, unpredictable and extensive. Event thinking is used to understand mundane artefacts, plastic free food, and gay sexual experience in order to develop more complex accounts of everyday realities and ontological transformation.

The Event of Plastic Free Food Markets: Doing Business, Experimental Research and Politics all at Once

Gay Hawkins, Centre for Critical and Cultural Studies, University of Queensland

This paper investigates how attempts to reduce or avoid the use of plastic packaging in alternative food markets articulates new relations between markets, politics and experimental practices. Despite its relative absence, the mundane stuff of plastic packaging still exerts a powerful force because not using it demands ethical commitment, inventiveness from both producers and consumers, and new calculative devices about what counts as valuable in this specific market arrangement. Understanding the interactions between these elements and their multivalent effects as an event makes it possible to see how transformations of everyday shopping and economic practices are a product of emergent causation, or processes whereby the absence of plastic comes to shape relations with shifting degrees of power and effectivity.

Sex Events, Queer Methods

Kane Race, University of Sydney

In recent years, North American queer theory has pursued the critical value of negativity, largely guided by a refusal to displace the disruptive and self-shattering aspects of sexual experience. In this paper I consider the sense in which event-thinking might supply an alternative or complementary contribution to queer methods – one that keeps hold of the perturbations of sex and might even actively draw on these to inform knowledge projects. One advantage of event-thinking is that it expands considerations of ontological transformation beyond the preoccupation with the human subject we find in much queer theory. Another is that it enables more complex accounts of everyday realities than those preoccupied with determinations of anti/normativity,

Idiots and Jokers: Experimenting with Everyday Events

Mike Michael, University of Sydney

Focusing on a number of mundane artefacts, this paper considers how they serve in the complex eventuation of everyday life episodes. Drawing on Isabelle Stengers and Michel Serres, it is suggested that the material semiotics of objects can proliferate (and their affordances become unhinged) in ways that open up the everyday to speculative engagement.

Room: EA.2.31

Chair: Katherine Gibson

Development organisations and planners are increasingly looking beyond conventional rights based or economic growth based approaches towards interventions that foster 'resilience' in local economies through a better appreciation of complexity within economic and social relationships. Asset Based Community Development in particular has emerged as a popular 'strength-based' approach. Similarly, economic geographers have re-framed and expanded our understanding of both the 'economy' and what is meant by 'community', drawing from performativity theory and focusing on practices which preserve the 'commons'. In both respects, there is an emphasis on appreciative inquiry, social and economic complexity, and the power of socially constructed knowledge. There is also, however, a need to recognize that practices are culturally situated and that the use of and access to resources is negotiated by working within power relationships. Papers in this panel explore the relationships between the practice of planning and performing resilient economies and the at times contradictory articulations with power relations, culture and ideologies. Three papers focus on the use and processing of natural resources in Vietnam, Thailand and Cambodia. A fourth paper adds novelty to the discussion by looking at the subjectivity of native entrepreneurship through the use of new technology in Vietnam.

Community Economies in the Context of Thailand's Sufficiency Economy Approach – A Positioning Theory Analysis

Istvan Rado, University of Vienna, Austria

This paper discusses the Inpaeng Network, an alternative farmers' organization in Northeastern Thailand, and its cooperative ventures with state institutions. The primary aim is to show how by drawing on state development discourse participants in community economies can make use of government assistance and resources for their projects. Drawing on data collected in January 2012 in Northeastern Thailand and based on Gibson-Graham's work (2006) I will first show how Inpaeng activities reflect ethical decisions about covering economic needs, the distribution of surplus, consumption, and the management of local commons. Thailand's 'Sufficiency Economy' development strategy since the late 1990s officially recognizes these practices, which are based on traditional knowledge and integrated farming. This shift in development thinking has led to a repositioning of rural agriculture-based communities and has provided a foundation for successful collaborations between Inpaeng and public organizations. Applying positioning theory analysis (Harré & Langenhove 1999; Bartlett 2008) I will show that each collective actor has a distinct understanding of Sufficiency Economy, and that consequently they pursue different but complementary objectives. In positioning theory terms, the meaning of social practices cannot be determined independently of actors involved; the Sufficiency Economy discourse is consequently embedded in each actor's own 'storyline'. This understanding not only helps to explain partnerships between Inpaeng and public institutions, but also points towards possibilities for communities' strategic use of storylines in other contexts.

A Community Economic Analysis of Social Enterprise: Contextual Factors in Cambodian Village Life

Isaac Lyne, Institute for Culture and Society, University of Western Sydney

Social Enterprise is a contested notion that is nonetheless adopted into policy approaches for community development and economic regeneration in the 21st Century. It has been legitimated partly by fusing together discourses on 'social entrepreneurship' (an extension of entrepreneurial theory in management literature) and 'community empowerment'. The result is a theory of creative change and self-determination whereby social enterprises enable communities to harness their resources in order to sustainably fill gaps in services and generate work for the 'hard to reach'. International development discourse has since picked up and promoted social enterprise despite the origins of social enterprise as a response to western welfare problems which do not transfer easily to less developed countries. This paper draws on action research in Kampong Cham Province, Cambodia with actors in a well-resourced NGO and residents in two villages. It considers how historic threads and specific values impact on the *raison d'être* for a 'social enterprise' and perceptions of an 'unmet need'. Drawing on Gibson-Graham's work the paper is appreciative of resistance to homogenizing notions of 'community'. It applies critical resource flow analysis to draw out meaningful claims on resources, the way resources come to be mobilized, and how 'surplus' is generated and distributed not only through social enterprise but also through religious festivities and non-monetary exchanges. The paper also explores patron-client relationships. It agrees with James Scott that patron-client bonds are legitimized by the extent that patrons and clients feel they need each other and also that they strengthen or weaken with the crossing of thresholds. The paper brings a new way of considering these bonds by contrasting the legitimacy seeking behavior of patrons with accounts of legitimacy seeking in social enterprise governance theory.

Innovation for Community? Rethinking Law through Community Enterprise in Australia and the UK

Declan Kuch, University of New South Wales

Bronwen Morgan, University of New South Wales

Law is often associated with impediments to innovation through constraining regulations. We suggest this focus on constraint misses the potential for innovation at community-scale. Through a comparison of case studies of grassroots initiatives in the UK and Australia, we examine the ways law enables both 'who' and 'how' decisions are taken. We examine the socio-legal support structures behind the choice of organisational structure, including the distinctive 'Community Interest Company'. The CIC was created a decade ago for entrepreneurs "seeking to pursue enterprise in the public interest, dedicating their profits to the public good". We examine the ways organisational form, surplus distribution and the distinction between gift and contract are negotiated in Australian and British jurisdictions. These dimensions, considered alongside insurance (and harm prevention more widely), all demonstrate the importance of law in changing pivotal economic calculations to generate more sustainable economies.

Room: EA.2.28*Chair: Brett Bennett***Asia's New Aid Donors and the Knowledge of Development***Kearrin Sims, Institute for Culture and Society, University of Western Sydney*

Since the end of the Second World War discourses of development have become one of the principal analytical lenses through which nation-states are measured, categorised and compared. Academic inquiry has played a central role in the expansion of development ideologies, however, so too has an increasingly complex arena of development organizations, institutions and aid agreements. New bilateral aid donors have emerged, new multilateral partnerships between nation-states have been formed, and the development sector has reached out into new destinations and new social domains. This is particularly so following the emergence of 'new' aid donors such as China, India, Brazil and Russia, who many have suggested are reconfiguring the traditional norms of the international aid architecture. In this paper I examine how discourses of development have become normalized within everyday representations of Asia, as a space of both poverty and hypermodernity. Here, I draw attention not only to 'Western' development thinking, but also to the ways in which 'Asia' has come to view itself through the hierarchical worldviews of development. In respect to new donors, I consider whether new donors are bringing new 'knowledge' or if they are in fact just perpetuating high-modernist metanarratives that have long informed development thinking. Is there anything distinct about new donors to differentiate their approach to development from traditional aid providers, or are current debates around the 'Beijing Consensus' and 'South-south cooperation' simply reproducing old stereotypes that homogenise socially and culturally diverse landscapes into 'the West and the Rest'? To answer these questions, I focus on growing Chinese aid and investment into the aid-dependent, 'least developed', country of Laos.

Kerala's Bold Experiment*Ann El Khoury, Macquarie University*

I focus upon the southern Indian state of Kerala's contemporary initiatives in participatory planning, decentralised democratisation and micro-enterprise initiatives as key strategies for capacity-building toward a propositional politics. The southern Indian state of Kerala has long attracted well-deserved attention for its remarkable achievements in human development, with high social and human development indicators comparable to first-world levels of life expectancy, literacy and infant mortality. The vaunted classic Kerala model, primarily concerned with redistribution, struggled however to induce sustained economic or industrial development. To address this challenge, the state undertook one of the boldest and largest experiments in participatory decentralisation in the world. This experiment involved initiatives that sought to successfully combine social and productive objectives at various scales, with cooperatives and Neighbourhood Groups (NHGs) as major development agents and community capacity-builders. In this presentation I suggest Kerala's recent development can be understood by situating its contemporary experience in an emergent "regime of empowerment" which is markedly different from its "classical" period. I propose that Kerala's institutionalisation of this wide-ranging experiment can offer valuable possible alternative, parallel and diverse developmental and social economy pathways and suggest that Kerala's experimental

politics might be understood as collective prefiguration to be worked out and determined by its citizen-planners as a living, breathing, open-futured process.

Precarious Life and Wealth-Tech in South Korea

Bohyeong Kim, University of Massachusetts Amherst, United States of America

This study examines various discourses and practices of wealth-tech [jae-te-ku] in South Korea. The term wealth-tech is a combination of the two words jaemu, which means financial affairs, and an English word 'technology'. Referring to the various knowledge and techniques of financial planning, wealth-tech indicates the corpora of discourses and practices on increasing and managing wealth. Focusing on the popularization and normalization of investment against the backdrop of structural adjustments and job insecurity after the Asian Debt Crisis, Korean scholars have described these phenomena as a signpost of neoliberal governmentality. Therefore, wealth-tech has been mainly demonstrated as a result of neoliberalism and financialization of daily life, which produces investor subjects and the entrepreneurial-self. Instead of seeing wealth-tech as a mere product of neoliberalism and financialization, my study illuminates how it has produced de-politicized subjects under democratic and neoliberal reconfigurations of the developmental state since the late 1980s. Therefore, my study understands wealth-tech in relation to the historical trajectories which have aggravated the current paradoxical situation where developmental rationality remains hegemonic but the fruit of growth is not shared by the larger population. With historical discourse analysis and ethnography on various education programs, my study examines 1) how wealth-tech has been formulated as affective and ethical practices, not just as rational and calculative practices, and 2) how wealth-tech has recourse to democratic and egalitarian discourses. My study demonstrates how wealth-tech is framed as the only way to legitimately acquire one's own share of the growing pie of national economy, a resistance against exploitative capitalism, as well as an autonomous and conscientious practice. I argue that wealth-tech has served as governing technologies that offer a temporary balance in an awkward historical moment when the developmental-state has declined but developmental rationality still remains hegemonic.

Room: EA.2.20*Chair: Sonja van Wichelen***Boosting Africa's Industrialization and Competitiveness: Gaining the Right Knowledge from China for Strategic Positioning on the Global Value Chain***Abdoulkadre Ado, Laval University, Canada**Zhan Su, Laval University, Canada*

Africa is being considered by some as a land of opportunities in terms of market potentials, by others as an invaluable source of raw materials. Besides, many see Africa simply as a continent that is under the dictates of multinationals from economic powers like China that do not emphasize Africa's industrialization. Based on a south-south cooperation perspective in a China-Africa contextual framework and through a qualitative methodological approach that uses case studies, this paper explores the following two questions: Are China and Chinese companies engage with African counterparts in a way that supports Africa's need for industrialization? To what extent inter-organizational learning and knowledge transfer from China to Africa through joint ventures can leverage the industrial development and competitiveness of African industries in light with the global value chain analysis through a smiling curve approach? This study involves Sino-African joint ventures established in countries like Nigeria, Ghana, Niger, Chad and Congo. The preliminary results suggest that Africans have opportunities to learn from China, but if African countries are specifically counting on China's support to become industrialized, then, they need to readapt their knowledge management practices and related industrial policies as well as learning strategies in line with the characteristics of priority industries. Meanwhile, African countries should implement coherent and dynamic industrial policies that lead defined and harmonious knowledge transfer strategies. Moreover, Africa's diversified environment in terms of institutional settings has to be systemically revisited, analyzed, and accordingly managed preferably by pan-African institutions such as the New Partnership for Africa's Development (NEPAD) in order to establish a continentally thought approach, but regionally customized to better engage with China and its companies within the idea of a win-win economic cooperation that supports effective knowledge transfer towards increasing Africa's industrial development and competitiveness.

'Made in the EU' vs 'Made in China': What's the Difference? Foxconn Production Regimes in Mainland China and Europe*Rutvica Andrijasevic, University of Leicester, England*

This paper looks at multiple scales of global capital accumulation and its concrete configurations of production-reproduction spheres at specific statial fixes. By looking at Foxconn production regimes in the PRC and Europe, we argue that the conventional literature on international division of labour is insufficient in the sense that it reifies the North-South divide, building up hierarchies between North and South working class when referring to the class formation in general, and work experiences and work agency in particular. In dialogue with the concept 'multiplication of labour' (Mezzadra and Neilson, 2013), while we see jumping scales of capital accumulation in enveloping different production regimes into Foxconn production, we learn more commonalities than differences in terms of the role of the state, the impact of the trade unions, and the organisation of

production and reproduction. The differences between 'Made in China' and 'Made in the EU' are, we suggest, far less than the hegemonic discourses would assume.

Room: EA.2.04

Chair: Tim Rowse

Encounters with Taewa Economies: Reinventing Politics in the Articulation of Diverse Economies

Stephen FitzHerbert, University of Auckland, New Zealand

Nicholas Lewis, University of Auckland, New Zealand

Recent work on the idea of foundational economy (Bentham et al. 2014) emphasises the sociality of economy and prefigures a politics of place and of social license to produce a return. It points to the politically productive potential of exploring articulations among diverse economies and thus to rejuvenating some of the unexplored potential of Gibson-Graham's 'post-capitalist politics'. In this paper, we draw on five years of diverse engagements with Taewa to examine the production, valuation, and circulation of Maori potatoes (Taewa) across the borders of different economies. We explore the ways in which Taewa economy articulates diverse economies and is in turn constituted from articulations among them. We focus attention on two particular sites of economy-making, and the actors, practices, and relations from which they are composed: a virtual market place and the work of a seed production enterprise. We argue that these articulations offer opportunities to reinvent a critical post-capitalist politics of knowing and enacting economy that transcends the borders of community economies.

Knowledge Controversies and Cultural Translations: Indigenous Community Based Impact Assessments and the Role of the Activist-Academic

Rebecca Lawrence, Stockholm University, Sweden

In many countries Indigenous communities do not have a recognised right of veto over natural resource developments on their traditional lands, and the state retains the power to grant development permits. Here, the production of knowledge and investigation of impacts on Indigenous lands and communities becomes a key site of contestation: development proponents, environmental consultants and state permitting authorities have traditionally constructed a narrow view of "environmental impacts"; while Indigenous communities have increasingly argued that Indigenous values, cultures and worldviews must be taken into account. This paper reflects upon an impact assessment process undertaken by the author, together with an Indigenous Saami reindeer herding community in Northern Sweden, in regards to a proposed open-pit mine on traditional Saami territories. The paper explores several aspects of this process, including: 1) the role of the non-indigenous researcher as 'translator' between 'indigenous knowledges/worldview' of nature on the one hand, and state permitting/planning authority processes on the other (and the potential limitations of such an exercise) 2) the strategic necessity (and danger) of employing arguments concerning the cultural impacts of mining that posit Indigenous cultures as "under threat": how does one make arguments about the vulnerability of Indigenous lands and communities without rehearsing the colonial lament that Indigenous peoples are on the verge of "extinction"?; and 3) the role of knowledge itself in resource controversies.

Room: EA.2.03*Chair: Liam Magee***Valuing Culture: Regimes of Finance and Narratives of Institutional Value in the Arts***Tully Barnett, Flinders University*

Competing regimes of valuation frequently cause arts and cultural organisations to contort the measurement and reporting of their activities and their value to fit a prescribed, but hardly static, approach. Current measurement exercises for arts and culture are largely dependent upon quantitative data because this can be more readily measured. Thus evidence of value is gathered from a narrow set of numbers-based facts. Within the current practices of assessment and reporting, cultural organisations are not able to communicate the full benefit of what they do, and they are not able to use assessment and reporting practices as self-reflective processes. Concepts of cultural value promise to re-frame the debate to be more inclusive of strategies for and articulations of value that do not sit neatly within traditional language of finance, accounting, business and management, and the reporting techniques and styles they demand. Contingent valuation and willingness to pay methodologies, adopted from environmental valuation techniques, can account for the value of culture and art in commensurable terms yet themselves resort to the economics and dollars as the foundation of all value and can also obscure a broader view of the value of culture. This paper draws upon early findings from a pilot study into qualitative and quantitative methodologies for valuing culture as well as a growing body of local and international work on the concept of cultural value and considers the impact of regimes of finance on arts and culture valuation methods, data collection for and the reporting of value and the narratives mobilised therein. It looks at the concept of institutional value to consider the ways in which value and benefit of arts and cultural organisations in Australia operates within and between institutional contexts that do not fit neatly into annual reporting processes.

Accounting for Ideas: Bringing a Knowledge Economy into the Picture*Bregje Van Eekelen, Department of History of Society, Erasmus University, Netherlands*

Over the past fifteen years, the margins of industrial classifications, corporate balance sheets, and the GDP have been altered to capture knowledge as a new category of value. This has resulted in the institutionalization of categories such as an information economy (1997), intangible assets (2001) and, most recently, a knowledge-adjusted GDP (2013) in these calculating technologies. Financial statements that incorporate these categories are a statement of fact, but in so doing they call forth a world hitherto not in existence. They interpret, articulate, and maintain administrative rules, and in so doing, they reify not only the rules, but in the process also performatively constitute the world to which they refer (MacKenzie, 2006). In this particular case, by harnessing knowledge as a manageable and valuable object, the altered financial statements are responding but also contributing to the concept of a knowledge economy. This paper investigates key conditions necessary to anchor these new categories of value. My analysis tends not only to the changing rules and regulations, but also to the rhetorics of visibility/invisibility, materiality/immateriality, and measurability/immeasurability used to make a case for these transformations.

Value of Arts Participation to Subjective Well-Being

Nicholas Vanderkooi, Department of Economics, Macquarie University

This study examines the relationship between arts participation and subjective evaluations of well-being. It uses two measures of arts participation, that of arts attendance and creative arts participation, and individual-level data from a nationally representative survey on arts participation by Australia Council for the Arts (2014). I estimate arts attendance to have a positive and statistically significant impact on subjective well-being. While the findings do not prove causality between arts attendance and subjective well-being, the findings point to value of the arts to individuals, and their association with the good life.

The Hidden Worlds of Work: Indigenous Employment Policymaking in Australia and a Case Study from the Northern Territory's 2008 Local Government Reform

Thomas Michel, University of Sydney

For policymakers engaged with disadvantaged and marginalised population groups, the provision of employment – ‘real, meaningful, paid jobs’ – is commonly perceived as an important, normalising remedy for these groups. This is especially apparent in Australia’s Indigenous Affairs policymaking circles: many hundreds of millions of dollars are spent per year on Indigenous-related employment and training programs, and government leaders have labelled employment as ‘the motor of reconciliation’ and a crucial element in closing the gap on Indigenous disadvantage. A key aspect of this policy area – and not often critically questioned – is statistical knowledge. Employment statistics act as an objective measurement of policy progress, provide government with monitoring tools, and can even serve to predict future social outcomes. In this sense, statistics function as an important conduit for establishing and maintaining governmental authority. Yet an uncritical reliance on statistics can inadvertently lead to an epistemological closed circle, whereby other social realities may be misunderstood, concealed or subordinated. This tension is especially apparent on the perceived fringes of modernity, in contexts where modern government has only recently colonised Indigenous populations, and cultural dominance is not absolute or uncontested.

The effects on jobs due to the 2008 local government reform in the Northern Territory, whereby 53 rural, Indigenous-majority community councils were amalgamated into eight regional shires, is used here as a case study. This reform is a key area of concern for Indigenous employment: the local government sector is the largest industry employer of Indigenous people in the Northern Territory. Payroll and financial data indicate a significant increase in jobs and employment income in these organisations since 2008, which in one regard is a significant policy achievement. However the attitudes of residents and staff in the affected Indigenous-majority communities, collected through ethnographic research between 2009 and 2013, portray a more pessimistic situation. Political and economic inequality, imposed government programs and divergent cultural values around work have all been factors that have added complexity that is hidden by aggregated employment statistics.

CONCURRENT SESSION 700 | WEDNESDAY 11.30AM

701 PANEL - DIGITAL INFRASTRUCTURES AND URBAN LIFE

Room: EA.2.29

Chair: Teresa Swirski

This panel investigates the various ways in which digital life is defined by the economy and culture of data, urban infrastructure and digital technologies. The panel develops its theoretical and empirical contours with reference to urban informatics and the ethics of infrastructure, power relations and digital disability, social media and the economy of location-based services, and data analytics and the modelling of urban life.

Coordinating Life in Predictive Cities

Ned Rossiter, Institute for Culture and Society, University of Western Sydney

The digital is now everything and everywhere. The horror of cybernetic extension into the vicissitudes of daily life is now well and truly a reality. CCTV cameras, motion capture technologies, RFID chips, smart phones and locational media, GPS devices, biometric monitoring of people and ecological systems - these are just some of the more familiar technologies that generate data and modulate movement and consumption within the logistical city. For many, the model has become the world. Our tastes are calibrated and relayed back to us based on the aggregation of personal history coupled with the distribution of desire across sampled populations. Decision is all too frequently an acceptance of command. The biopolitical production of labor and life has just about reached its zenith in terms of extracting value, efficiency and submission from the economy of algorithmic action. Nowhere is this more clear than in the 'sentient city', where the topography of spatial scales and borders gives way to the topology of ubiquitous computing and predictive analytics in which the digital is integrated with the motion of experience. In the sentient city data becomes a living entity, measuring the pulse of urban settings and determining the mobilization of response to an increasingly vast range of urban conditions: traffic movements, air quality, chemical composition of soils, social flash points, etc. No matter the foibles of human life, predictive analytics and algorithmic modeling deploy the currency of data to measure labor against variables such as productivity, risk, compliance and contingency. What, then, for labor and life outside the extractive machine of algorithmic capitalism? Can sociality reside in the space and time of relative invisibility afforded by the vulnerable status of post-populations? Can living labor assert itself beyond the calculations of enterprise software and the subjugation of life to debt by instruments of finance capital? These are disturbing, complicated questions that require collective analysis if we are to design a life without determination.

Urban Informatics and the Proximate Futures of Digital Urban Life

Sarah Barns, Institute for Culture and Society, University of Western Sydney

Urban informatics is today in the ascendant, positioned as a key set of strategic tools and methodologies that connect knowledge of cities and urban life with experience in the development and deployment of smart technologies and pervasive data. For many advocates of urban informatics over the past ten years, it's been the possibilities of a pervasive informational layer that have offered the potential for new modes of urban engagement and transformation, including the reform of existing governance and decision-making processes of the city. And yet the increasingly widespread recognition of the value of big data and smart cities is in fact provoking significant resistance among long time proponents. High-profile smart city campaigns are compared to mid-century nightmares of modernist planning's over-reach; the claim is that instead of smart cities, and centralized urban control rooms, we need 'smart citizens'.

This paper examines the shifting and at time conflicting agendas operating within the domain of urban informatics and the anticipated proximate futures of our digitally-mediated urban lives. A speculative orientation towards our experience of real-time cities as spaces promoting 'bottom up' citizen engagement and participation needs to be contrasted with the reality of today's technologies of large scale data harvesting, surveillance and mining tools associated with industry-based adoption of big data and new institutes such as the Centre for Urban Science and Progress (CUSP). A 'crisis' in the anticipatory futures of data-driven urbanism points to the need for new ethics and practices of engagement with urban data that extend from smaller-scale laboratory experiments and recognize the growing influence of urban data in shaping fundamental urban infrastructures and the productive conditions of urban territories.

Disability and Digital Life: Mobilities, Locative Media and Urban Life

Gerard Goggin, University of Sydney

This paper investigates the emergent formation of 'digital life' and its socio-technical, and political coordinates from the perspective of critical disability studies, mobile media studies and theories of mobilities. To do so, I focus on a set of technologies, cultures and affordances that follow in the wake of mobile phones, namely: smartphones; mobile internet; media predicated upon use of location-based, mapping, and sensor technology ('locative media'); connected cars and autonomous vehicles; and networked, wearable computers. This assemblage of digital technologies is providing, and being shaped, by new patterns of use, consumption and meanings associated with disability and its identifications and dis-identifications. Interestingly also, disability is often prominent in the discourses accompanying the appearance of these new technologies. Recently, for instance, Google has put considerable, well-publicized effort into the potential for its Google Glass and Google Driverless Car technologies to open up new affordances and possibilities for a range of users with disabilities.

So what do we make of these investments and visibility of disability in the current conjuncture of 'digital life'? As disability becomes part of mainstream, 'normal' society, what part does digital technology and culture play in this complex, contradictory process of the recognition and embrace of this long overdue social justice movement? How does disability unfold in digitally reconfigured urban settings, in particular? And what does critical analysis of digital disability have to tell us about the power relations and cultural implications of life, digitally?

Facebook as a Location-based Social Media Platform

Rowan Wilken, Swinburne University

This paper examines the growing importance of Facebook as a location-focused platform. While much of the attention on location-based social networking services has been directed to the likes of Foursquare, Facebook, which is not often thought of as a location platform, has quietly gone about building the necessary infrastructure in order to extract meaningful location data. In August 2010, it launched its mobile only service, Facebook Places. The following year, this was phased out and replaced by other location features, most notably an opt-in location button that tags each post with general location data. Facebook's approach here has been a cautious but deliberate one, aimed at getting users accustomed to location sharing prior to "monetizing" this data.

However, following the strategic acquisitions of location-sharing start-ups Gowalla and Glancee, Facebook is ramping up its location-based services: they launched their Nearby feature in December 2012, and adjusted their API in early 2013 to enable "seamless" location-sharing across third party applications. These are part of ambitious, longer-term moves that hold threefold significance: (1) they seek to establish Facebook as the "location backbone" of the internet; (2) they reposition it as a local recommendation service (taking on the likes of Foursquare, Yelp, and Groupon); and, (3) they aim to establish Facebook as a local, and increasingly mobile-centred, advertising portal (taking on Google).

Room: EA.2.31

Chair: Emma Waterton

Heritage landscapes and natural landscapes are both increasingly fragile, not only in the sense of the way they are impacted by modern economies but also in maintaining the illusion of their difference. This illusion is increasingly unsustainable – and probably unnecessary – yet remains fed by the conventional belief that past human activity is in polar opposition to natural processes and environments. This panel will look for ways we can do heritage studies and environmental studies without falling into the trap of a culture-nature dualism that distracts from the fragility of both. Seeking theoretical consonance in the emergence of environmental phenomenology, affect theory, ecological humanities, queer ecology, new materialism, cultural geography and post-humanism, the panel brings together papers that explore ways of integrating the human and non-human in the experience of landscape and the implications of this experience for an environmental politics that centres fragility as a source of value in itself. Central to this panel is the notion of an emplaced methodology – a commitment to thinking about place and environment as far as possible 'in the field', on the ground and in situ, with nature, culture, human, non-human taken as categories of experiential and intersubjective enquiry rather than as predetermined and external.

Reclamation Landscapes: Dikes, Seawalls, and Other Materialisations of the Culture-Nature Binary

Denis Byrne, Institute for Culture and Society, University of Western Sydney

In projects of 'reclamation', people have been turning seascapes into landscapes since at least the 10th century in the Pearl River Delta of China and since the 19th century in Sydney Harbour in Australia. The histories of reclamation in these two areas are very different but are nevertheless imbued with commonalities of human and shoreline mobility, expansionary dreams, and openings to the more-than-human world. The new terrain that reclamation 'gave rise' to is now in many cases old enough to come under the category of heritage. And yet a characteristic of liquid life in the reclamation zone is that we soon enough forget our role in creating the ground we stand on. Even the hard boundary between land and sea, so typical of reclamations and so unlike the sea-mudflat-swamp-land transitions they efface, come to seem kind of natural. They are like the hard borders of the modern nation-state in that regard. An examination of the play of heritage discourse upon reclamation landscapes in the Pearl River Delta provides an opportunity to observe the way it strives to create an aura of stasis and completion around buildings which, in their lived context, are anything but. Different lessons arise from a consideration of the in-filled coves of Elizabeth Bay and Rushcutters Bay in Sydney's inner eastern suburbs. Here the purpose of reclamation was to create space for public parks. The dikes erected in the Pearl River Delta to allow fields of rice and sugarcane to flourish have their counterpart here in the sandstone-block sea walls inside which, on mown lawns, a certain social ecology has established itself. Standing by these stone walls, which are like the culture-nature divide materialised, we are able to gaze close up at the harbour water in its variety of moods - flat, broken, shimmering, heaving - and sense the fragility of ontological wall that keeps nature at a remove.

Parks and Plantations: Heritage and Environment in the World's Forests

Brett Bennett, Institute for Culture and Society/ School of Humanities and Communication Arts, University of Western Sydney

The world's forests are increasingly being utilised in divergent ways: timber production comes more and more from plantations, whereas large natural forests are being pushed into protected areas. While these are in ways complementary models – timber not harvested from 'locked up' forests can be harvested instead from plantations – the advocates of each model are strongly antagonistic of each other; indeed, industrial companies and environmentalists have rarely made good bedfellows. This paper argues that to overcome significant industrial and environmental challenges in the future, ecological and economic understandings of forest systems need to be merged and viewed from global and local perspectives. Doing this requires us to question the “naturalness” of large forests and the “unnaturalness” of plantations. I suggest that to overcome management distinctions between natural forests and plantations it is necessary to recognise that, on its own, each model is relatively fragile and unstable. I do not mean to entirely conflate a timber plantation with an old-growth forest, but the created discourse of difference hinders attempts to reconcile conflicts over development and conservation in places as diverse as Australia, China, Indonesia, Brazil, India, Thailand and the United States.

Nature and Fragility on the Beach in Sydney

Caroline Ford, NSW Office of Environment and Heritage, Australia

The beach, according to architect Philip Drew, is the nation's 'veranda', where we look outwards (into the 'natural') from a sheltered position (the 'cultural'). The apparently natural elements of the beach are central to its appeal: there is little to do at most Sydney beaches except enjoy the surf, sand and open outlook. But they are purpose-built. Over more than a century, these same beaches have been shaped and altered to facilitate a city's recreation. They are the physical construct of a recreation designed around nature, creating a fluidity between culture and nature on the beach that is most often overlooked.

The reshaping of Sydney's coast also had unintended consequences. Entire estuaries have been filled in or dredged and acres of sand hills completely removed to create a bed for beachside suburbia. The remaining sand was contained by seawalls or buried beneath the houses and roads that line the coast to make the beach a more pleasant place to be. These acts of containment have enhanced the vulnerability of the coast by diminishing beaches' abilities to regenerate themselves after storms. But considered differently, investment in the coastal landscape through property and infrastructure has increased the stakes of natural processes: it was the presence of houses on the edge of some of Sydney's most 'vulnerable' beaches that created the problem of erosion. Shorelines oscillate and dunes and beach systems are naturally mobile and unstable, but it is the threats to property and infrastructure that turns coastal erosion from a natural process into what is perceived as a disaster.

This paper will explore the shifting boundary between fragility and stability on the coast, and the implications for heritage management of an emerging way of thinking about the coast that emphasises the value of the natural over cultural processes.

The Thornborough Henges: Nature and Culture in a Contested Landscape

Steve Watson, York St John University, England

The Thornborough Henges are an archaeological enigma: three identical massive earthen circles in rough alignment in flat lands of the Vale of York in Northern England. Each one is approximately 240 metres across, together spanning a distance of 2 kilometres. Built in the British Neolithic, 5000 years ago, they are not unique, but they are very rare, found in special places, where water is an important part of the landscape and where nature and culture have been brought together in a deep unknowable past. Through most of modernity they have been meaningless, lost to the conscious living world, irrecoverable and yet undeniably present. Their first representational 'appearance' was on maps, but this was a relatively recent phase in their long cultural journey. In the Middle Ages they lost their purpose, but kept their magic, the province of goblins and fairies, interfering with the new agricultural economy, vestigially threatening the Christian hegemony, yet increasingly naturalised, part of what had gone before. As such they belonged to England's deep past, for which there was no story that made sense. Yet as objects they impressed with their scale, intruding on the modern agricultural and industrial landscape. Nowadays the henges themselves, even though they represent the first human modification of the landscape, have come to symbolise something primeval and natural, a locus for reconnecting with the past in the face of their threatened destruction. In each 'present' at Thornborough, the past has been naturalized by emplacing its meaning in myth, mystery, maps and archaeology until now, the very depth of that past has opened up a concept of nature where human and non-human coalesce in a new sense of fragility that belongs entirely to the present.

703 PANEL - SYDNEY'S CHINATOWN IN THE ASIAN CENTURY: FROM ETHNIC ENCLAVE TO GLOBAL HUB

Room: EA.2.14

Chair: Ien Ang

This proposed panel is based on the Australian Research Council Linkage project entitled 'Sydney's Chinatown in the Asian Century' which seeks to interrogate the classic enclave paradigm in the study of Chinatown through an up-to-date assessment of Sydney's Chinatown in the context of rapid globalisation and intensified transnational linkages across Asia Pacific in the 21st century. Drawing on the preliminary research findings of this ARC project, each presenter will give a 20 mins presentation to address an important question in relation to Sydney's Chinatown, such as:

- How far has Chinatown evolved from an ethnic enclave to become a key business, social and educational hub of Sydney?
- How Asian-Australian identity has contributed to the cultural economy of Chinatown?
- In what way does Sydney CBD's urban design reflect the increasing Asian influence and transnational linkages between Australia and Asia?
- What are the implications of the transformation of Sydney's Chinatown on the broader re-configuration of the East vs. West imaginaries?

This panel will shed light on Australia's complex and uneven integration within Asia-Pacific region which is condensed and prefigured at Sydney's Chinatown. The ultimate aim of this panel is to illuminate Australia's changing relationship with Asia and contribute to the national debate on Australia's adaptation to the Asian century.

Chinatown Unbound

Kay Anderson, Institute for Culture and Society, University of Western Sydney

In this paper Kay Anderson revisits her Vancouver's Chinatown (1991), extending its genealogical method to a 21st century city at the other side of the Pacific. In a century marked by the rise of China and a proliferation of inter-Asian mobilities, the Haymarket district of Australia's most Asian city is undergoing a dramatic transformation. Sydney's Chinatown, once a stigmatised ghetto of white colonial making, increasingly sets its own terms as a hub of strategic significance to the City of Sydney and its diverse Asian publics. A closeted enclave of orientalist imagining has become an unbounded and differentiated space that condenses the dynamics of a more interconnected world region. This is an Asia-Pacific in which 'East' and 'West' steadily – though not simply or seamlessly – inhabit rather than stand in opposition and hierarchy to each other. The paper's project description elicits a Chinatown increasingly unhinged from its enclave framing and unmoored from any singular (western) reference point.

The Cultural Economy of Property Development: Figuring 'Asian urbanism' in Central Sydney

Donald McNeill, Institute for Culture and Society, University of Western Sydney

This paper examines the nature of property development in Sydney's central business district, discussed through various figurations of Asian property capital. The paper considers four specific moments of development in recent years, configured within Sydney's central space economy, which can be read within wider narratives of a heterogeneous 'Asian urbanism': (1) the ambiguous negotiation of a 'heritage Chinatown' as set against other modes of Asian and Chinese urbanism such as feng shui and commercial vernaculars; (2) the promotion of 'supertall' residential and commercial tower typologies developed and funded by offshore Asian capital; (3) the interpretation of philanthropic capital via the endowment of a new building for the University of Technology Sydney (UTS) by a Chinese businessman; and (4) the shareholder rationale that underpinned two competing casino proposals aimed at "Asian high rollers". Taken together, these four moments provide material for a 'textured' understanding of central Sydney's property market(s), and reveal some of the contradictions underpinning the existence of the city's spatially and discursively constructed 'Chinatown'.

The Cultural Economy of Sydney's Chinatown: A Case Study of Chinatown's Ethnic Culinary Industry

Alexandra Wong, Institute for Culture and Society, University of Western Sydney

Following the growing popularity of Florida's (2002) work 'The Rise of the Creative Class', cultural economy has become a new 'buzzword' in academic theories and policy practices. Increasing number of policy makers have sought to pursue regional development and urban regeneration through developing cultural economy. One of the popular strategies is by promoting ethnic neighbourhoods such as Chinatown, Koreatown (K-town) or Little India as a place for cultural consumption and tourism. However, developing cultural economy is not a straight forward process and there is no standard method. A government's effort to modernise an ethnic neighbourhood for the sake of cultural economy may end up destroying its special atmosphere and ambiances. This paper aims to shed light on the nature and process of cultural economy development through examining Sydney's Chinatown, particularly from its organic growth to more recent intensive promotion of commodified Asian culture by the local council and tourism authority. This paper will present a case study on Chinatown's ethnic culinary industry and will be focussing on three aspects of cultural economy, namely localities/geographic milieu, production systems and consumption behaviours. Data for the analysis is based on 20 semi-structure interviews with owners of ethnic minority restaurants, ethnic business associations, Asian student group leaders and government officials, as well as 360 survey questionnaires completed by tertiary students with Asian background in 2013. The aim of this paper is threefold: first, to reveal the complex and multi-faceted nature of cultural economy; second, to identify the difficulties of promoting cultural economy of Chinatown through policy initiatives due to contested interests of different Chinatown stakeholders and ethnic groups; third, to draw out recommendations for policy makers to help create a productive environment for developing Chinatown into an ethnic precinct for Asian cuisine production and consumption while maintaining the place's 'fine-grain' characteristics and cultural authenticity.

EA.2.28

Chair: Jessica Weir

- *Hart Cohen, Institute for Culture and Society/ School of Humanities and Communication Arts, University of Western Sydney*
- *Juan Francisco Salazar, Institute for Culture and Society/ School of Humanities and Communication Arts, University of Western Sydney*
- *Rachel Morley, School of Humanities and Communication Arts, University of Western Sydney*
- *Wendy Cowa, Ntaria School*
- *Mark Inkamala, W.Arrarnta traditional owner*
- *Rex Kantawara, Ntaria School*
- *Adam Macfie, Strehlow Research Centre*

This panel addresses how the re-mediation of archival images can be a basis for a form of cultural repatriation. It reflects an interest in showing how archival images can be a space where embodied knowledge and community interest in cultural history cross. The ascendancy of the visual in anthropology has been marked by a tension surrounding the use of images that have been collected and sequestered in archives. Two tendencies have converged recently: the use digital technology in the re-mediating of image collections and an interest in the repatriation of material culture by communities of interest from collecting agencies. Our project has embraced these two tendencies in exploring the idea of digital repatriation as a means of addressing the knowledge interests in respect of a specific community. We have focussed on narrative strategies as a means of mobilising the archive with specific attention to digital storytelling and on-line story engines in collaboration with the Ntaria School. Our project's interests can be summarised in three interrelated questions: How can an engagement with contemporary Aboriginal communities inform the conceptual work of the project? How can Aboriginal people discover and create their own relationships to the content of the collection? How will the digitisation of these archives enable us to find the knowledge flows within and across the Strehlow Research Centre Collection?

Room: EA.2.20

Chair: Paul James

Spatial Agglomeration of Video Companies in Brisbane and Melbourne: Do they Function as Clusters?

Sébastien Darchen, University of Queensland

This paper compares the evolution of the two main video game hubs in Australia: Melbourne and Brisbane. The main objective is to determine if these agglomerations of video game companies function as true clusters. This paper addresses a relevant gap in the literature by analysing if agglomerations of firms from the creative sector necessarily function as clusters to survive. This research is based on more than 20 semi-structured interviews performed with policy advisors at the State and city levels and video games developers in Brisbane and Melbourne. The paper identifies the conditions of emergence and growth of the video game industry in Australia and evaluates the role of cross-fertilization with other creative industries in this process. The main conclusion is that the cluster theory is still relevant but the evolution of the industry towards new platforms (e.g., mobile phones games) and the emergence of new technologies allow more and more companies to operate geographically outside these clusters.

798 Art Zone: Consumption, Ideology and Contemporary Chinese Art

Christen Cornell, University of Sydney

This paper is drawn from one of two chapters in my dissertation to focus on Beijing's most celebrated contemporary art district, 798 Art Zone. Moving on from questions of the district's nationalisation, this study interrogates the role that 'contemporary art' now plays in the space's post-2008 form, namely: its function in producing 'good post-socialist citizens,' otherwise understood as consumers. In its official marketing, its array of both local and 'international' galleries, the nature of its consumer products, and its arcade-like spatial arrangement, 798 professes to offer inestimable possibility and choice. By investigating the relationship between consumption and notions of culture at 798, however, this paper outlines the limitations in the district's presentation of art, and suggests some of the conveniences and applicabilities of such an 'art space' to China's post-socialist political regime. What are the implications of 'art' and 'the contemporary' at 798; what do they offer in terms of a Chinese modernity; and how do they function in both commercial and disciplinary ways? Situating itself within the broader historical relationship between culture and ideology within China, this paper also seeks to trace certain continuities in the role of art from the socialist to the post-socialist era, and so push back against the oversimplifying tendencies of terms such as 'global', 'contemporary' or 'neo-liberal' to define spaces such as 798. Chinese arts precincts are increasingly nodes within global art and tourist circuits, yet it would be unwise to assume that they operate in readily theorised or 'globalised' ways. In this sense, I am interested in considering some of the socialist legacies within China's consumption culture, and the part contemporary art has come to play within that. In what ways do spaces such as 798 challenge conceptions of art and individualism, and what forms of sociality might they be contributing to instead?

How Applicable are Universalising Urban Land Use Models? A comparative Analysis of Australian Industries by City

Thomas Sigler, University of Queensland

Universalising land use models have been a useful tool in breaking down the complexity of urban systems. Von Thünen's and Alonso's models are popular examples. Based on the assumption of (neo-)classical economics that land use patterns will be dictated largely by the "highest and best use", various models have considered the role of bid-rent curves, social class divisions, and land use types such as industrial, commercial and retail. However, partly due to their purported simplicity and partly attributable to a widespread post-structural turn, universalising land use models have largely disappeared from the current academic literature. This presentation makes the case for a renewed look at universalising land use models, particularly in the Australian context, where cities overwhelmingly have a single well-defined CBD and – aside from topographic features – feature few discontinuities in land use radiating outward from the CBD. Drawing upon a set of 5000 firm headquarters and branch office locations, patterns of land use by economic sector are presented across Australia's five largest city-regions. This study finds that economic utility has a strong influence on land use, and makes the case that economic and spatial planning should incorporate similar analysis to ensure maximum compatibility between existing, proposed, and potential land uses. This addresses broader questions about the spatial economy of Australian cities, as well as questions regarding the applicability of the Australian model in overseas contexts.

State Territorialization in the Making of Dafen Oil Painting Village, Shenzhen, China

Jun Wang, City University of Hong Kong, Hong Kong

After exhibited in Shanghai EXPO2010, Dafen Oil Painting Village has been advocated as an innovative "best practice" of governing that has transformed urban villages with low-skilled labors and chaotic landscape into a cultural cluster. What concerns us is the changing relations between population and territory, a concern of governmentality, after the village is demarcated as a special cluster subject to the state's regulation in name of objectifying the imagined economy. We argue that the remaking of Dafen Village into a cultural cluster is a project of territorialization, orchestrated by the state with neoliberal political rationality. The fabrication of the cultural cluster thesis into the trade-painting community entitles the state to try new forms of inclusion and exclusion, resulting in multiple rounds of de-territorialization and re-territorialization. More specifically, we attempt to interrogate how the instruments of planning and welfare policy are deployed to establish the "category of the worth" and self-entrepreneurial spirit. Whereas the community dissolves to self-governing individuals, the state space is re-produced. Through the study, we attempt to offer a critical yet nuanced perspective toward the changeable alignments or blurred boundaries between the state and society in the process of de-territorialization and re-territorialization.

Room: EA.2.04*Chair: Bob Hodge***The Relationship of Profile Into their Level of Participation in Advocacy Work: A Case Study on ASP's Advocates***Anna Katrina Nicolas, University of Santo Tomas, Philippines*

This research focuses on the profiles of selected HIV/AIDS advocates from the Aids Society of the Philippines (ASP). This is to determine their level of participation in advocacy works. ASP is a leading association of individuals from the government, non-government agencies, and the private sector with a common unifying interest in preventing the spread of HIV and AIDS. The objective of this study is to understand by way of looking at the relation of their profile with the type of advocacy work they are into and how effective an advocate performs in their pursuit of interest on promoting advocacy work and exceptional participation throughout the organization they belong to. This research tried to answer and know (1) the effects of the advocates profile to their degree of participation regarding HIV advocacy activities, and (2) if there are any differences in their profiles, gender, age, educational background, status, related experiences within advocacy work, years of being an advocate, main occupation and interest on how they obligate advocacy involvement and promoting awareness to others that affects his or her participation in advocacy work. Collected data were from five PLHIV advocates of ASP, using qualitative method in in-depth key informant interview. Participant observation and focused ethnography were performed as well. Hopefully this research can develop each member's capacity on building advocacy works, and will serve as one of the basis for future plans to improve the state health systems of HIV/AIDS in the Philippines.

Personal Hygiene Practices Among the Street Food Vendors in Intramuros, Manila*Dahlia Tanquezon, Lyceum of the Philippines University, Philippines*

This study determined the personal hygiene practices among the street food vendors in Intramuros, Manila and how were these practices related to their socio-economic status. Results showed that vendor were 38.82 y/o, female, married, attended high school and spent 9.97 years as vendor. More than one-fourth attended food safety trainings, does vending activities on his/her own, spent Php 1001 to 5000 capital invested, earned Php 2,503.33 daily sales, spent between 9 to 16 hours vending and did not pay rentals while vending foodstuffs. Of the forty-eight probing statements on personal hygiene practices, 56.25% were incorrectly responded: 100%, 83.33%, 60% and 44.44% of the statements on gloves use, hand washing, guidelines regarding mannerisms that can contaminate food and proper work attire, respectively. For the mean scores of personal hygiene practices components, they reported safe food safety and sanitation practices on guidelines regarding illness and injury, hand maintenance and proper working attire while the other way around for the remaining aspects. Thus, the grand mean score on personal hygiene practices indicated that they reported not safe food safety and sanitation practices. Correlational analysis showed that vendors' rental fees had low correlations ($r = .278^*$), ($r = .328^*$), ($r = .319^*$), ($r = .354^{**}$) on their scores on grand mean on proper personal hygiene, overall mean on hand-hygiene practices, hand washing, and gloves use, respectively.

PRESENTER BIOGRAPHIES

César Albarrán Torres

César Albarrán Torres is a teaching fellow and PhD candidate at the Digital Cultures Program at the University of Sydney. He has worked extensively in academic and nonacademic publications as an author, editor, film critic, and translator. His current research delves into the cultures that form around the digitalisation of gambling in online casinos, mobile apps, and electronic gaming machines. Other research interests include cross-platform television and film narrative, download culture, and the construction of political personae in online realms. He has written chapters in three books on Mexican media: *Reality Shows un Instante de Fama* (2003), *Internet: Columna Vertebral de la Sociedad de la Información* (2005) and *Reflexiones Sobre Cine Mexicano Contemporáneo* (2012).

Lisa Adkins

Lisa Adkins holds the BHP Billiton Chair of Sociology in the School of Humanities and Social Science. Before coming to the University of Newcastle in 2010 she was Professor of Sociology at Goldsmiths, University of London. She has also held posts at the University of Manchester, the Australian National University, and the University of Kent. Her publications include *Gendered Work* (1995), *Revisions: Gender and Sexuality in Late Modernity* (2002) with Beverley Skeggs, *Feminism After Bourdieu* (2005) and *Measure and Value* (2012) with Celia Lury.

Abdoulkadre Ado

Ado Abdoulkadre is a Vanier scholar at Laval University. As a PhD Candidate, he holds Canada's most prestigious PhD scholarship and is also a researcher at the Stephen A. Jarislowsky Chair in International Business. His research focuses on international business management in the dynamic context of economic globalization, with a focus on learning and knowledge transfer regarding China's presence in Africa,. The author has been involved in many research projects, particularly on South-South business perspectives and strategic alliances between China and African countries. He has presented his research at several prestigious institutions including Harvard University, and at many international conferences in U.S.A., Canada, UK, Germany, China, Brazil, and Africa.

Shaheen Alsirhan

Education:

2009: Ph.D of Sociology, South Dakota State University, USA.

1999: M.A of Social Studies, University of Durham, U.K.

1991: B.A of Economics, Yarmouk University, Jordan.

Work Experience:

2011-Current: Assistant Professor, Abu Dhabi University, Abu Dhabi, UAE.

2007 -2011: Instructor, Abu Dhabi University, Abu Dhabi, UAE.

1993-2007: Jordan Badia Research and Development Center, Jordan.

Kay Anderson

Kay Anderson is a fractional Professorial Research Fellow at the Institute for Culture and Society. She is a leading, internationally recognised scholar in the fields of Cultural Geography and race historiography. Her sole-author book *Race and the Crisis of Humanism* (2007) won the 2008 New South Wales Premier's Literary Award for Critical Writing and her award-winning book *Vancouver's Chinatown: Racial Discourse in Canada 1875-1980* (1991) is in its 5th edition. Previously Chair of Cultural Geography at Durham University (UK), in 2004 she was elected Academician, Academy of Learned Societies for the Social Sciences for the UK. In 2007, she became an Elected Fellow of the Academy of the Social Sciences in Australia. With Professors Ien Ang and Donald McNeill, she is a Chief Investigator on the Australian Research Council Linkage grant 'Sydney's Chinatown in the Asian Century: from Ethnic Enclave to Global Hub'.

Rutvica Andrijasevic

Rutvica Andrijasevic works at the School of Management at the University of Leicester. Her areas of expertise are labour, migration, gender and citizenship. Currently, Rutvica is leading a research project entitled 'The Future of Labour in China-led Globalisation. A Case of Foxconn'. She is the author of *Migration, Agency and Citizenship in Sex Trafficking* (2010) and an editorial member of the Feminist Review Collective.

Ien Ang

Distinguished Professor Ien Ang is a Professor of Cultural Studies and the founding Director of ICS. She is one of the leaders in cultural studies worldwide, with interdisciplinary work spanning many areas of the humanities and social sciences. Her books, including *Watching Dallas* (1985), *Desperately Seeking the Audience* (1991) and *On Not speaking Chinese* (2001), are recognised as classics in the field and her work has been translated into many languages, including Chinese, Japanese, Italian, Turkish, German, Korean, and Spanish. Her most recent book, co-edited with Elaine Lally and Kay Anderson, is *The Art of Engagement: Culture, Collaboration, Innovation* (2011).

Luis Fernando Angosto-Ferrández

After graduating from the University of Granada (Spain) in Political Science and holding an Erasmus studentship at University College Cork, I completed an MPhil in Folklore and Ethnology at this very Irish University. For my MPhil I conducted fieldwork in Jerez de la Frontera, while analysing the role of the flamenco tradition in contemporary processes of identity boundary demarcation between local and foreign populations. I then completed my PhD in Social Anthropology at Queen's University of Belfast, with a thesis that, articulating scholarly enquiry around the concepts of ethnicity, citizenship and indigenous political organisation, examined the relations between the Venezuelan state and indigenous peoples in the context of the Bolivarian political process. For my doctoral research I conducted a year and a half of fieldwork in Venezuela, principally based in a Pemón community of the Gran Sabana. After doctoral graduation I returned to Venezuela and worked for five years at the Bolivarian University in Ciudad Bolívar, while also conducting further research in the country.

Ilia Antenucci

I have a MD in Philosophical Sciences from the University of Bologna, Italy. Currently, I am a PhD candidate at the Institute for Culture and Society at the University of Western Sydney. I am working on a project about the privatisation of security in the context of postcolonial capitalist accumulation.

Thomas Apperley

Tom Apperley is a Senior Lecturer at the University of New South Wales. He is the editor of the open-access peer-reviewed journal, *Digital Culture & Education*, his open-access print-on-demand book *Gaming Rhythms: Play and Counterplay from the Situated to the Global*, was published by The Institute of Network Cultures in 2010. He is currently working on a large ARC Discovery Project titled 'Avatars and Identity' with Justin Clemens and John Frow. This paper is part of the ongoing research for the Australia Research Council.

Jukka Aukia

The author is a Doctoral Candidate at the Centre for East Asian Studies, University of Turku, Finland, and is currently working as a Visiting Scholar at Fudan University, Shanghai. He holds a Master of Science in Contemporary Asian Studies from the University of Amsterdam, the Netherlands. The academic year of 2010-2011 he worked as a General Scholar at the Jiao tong University, Shanghai, and the fall semester of 2012 as a Guest Researcher at the Chinese Academy of Social Sciences, Beijing. The ongoing PhD research focuses on the PRC localized version of the soft power idea from a "politico-cultural" perspective. The study attempts to explain in the context of modernity the ways in which the Chinese academic and political discourses of cultural soft power envision a stable China amid controversies caused by opening up and economic reforms. The author has recently published on the topic in the "Journal of China and International Relations".

Keeya-Lee Ayre

Keeya-Lee is a refugee advocate, writer and consultant. She currently works with Urban Refugees, a Paris-based non-government organisation working to improve the lives of displaced people living in urban settings in developing countries. Keeya-Lee's passion for innovative humanitarianism has led to her development and implementation of a collective impact project involving the organisation's 74 platform participants in 36 different countries. Urban Refugees are now working with academics, community based organisations, NGOs and other development actors to improve the lives of urban displaced people in a real and measurable way. Keeya-Lee has several years of professional and volunteer experience with local and international refugee NGOs, tertiary qualifications in anthropology and migration law, and has assisted refugees and migrants both overseas and in Australia. She is a founding Global Shaper with the Perth Global Shapers Hub, an initiative of the World Economic Forum.

Tully Barnett

Tully Barnett is a Research Fellow in the School of Humanities and Creative Arts at Flinders University in South Australia. Tully completed a PhD in English Literature at Flinders examining the depictions of new technologies of information in contemporary literary fiction and continues to research in the field of new media literatures of the 1990s, digital reading frameworks for literary, leisure and higher education reading, and the pedagogies of literary studies. She works as Research Fellow on an ARC Linkage project 'Laboratory Adelaide: Accounting for Value in the Arts, Cultural Organisations and

Events', designed to develop quantitative and qualitative methodologies for understanding and articulating the value of arts in collaboration with and Adelaide-based arts and cultural groups.

Sarah Barns

Dr Sarah Barns is an Urban Studies Foundation Postdoctoral Research Fellow based at the Institute for Culture and Society, University of Western Sydney. Her research investigates the uses of digital platforms for urban engagement and place-making, and addresses new urban institutional alignments resulting from data-driven practices including urban informatics and open data. Sarah brings extensive industry, government and practice-based approaches to her work on digital cities, having previously worked for organisations like the Australian Broadcasting Corporation (ABC), global engineering firm Arup, the Creative Industries Innovation Centre (CIIC), the Australian Communications and Media Authority (ACMA), the Australia Council for the Arts and the media & telecommunications think-tank Network Insight Institute. She uses a range of practice-led methodologies within her research including sound design, oral history, mobile & projection media, film and community engagement platforms.

Russell Belk

Professor Russell Belk is the Kraft Foods Canada Chair in Marketing at the Schulich School of Business at York University in Toronto. Russ is regarded as one of the most prolific contemporary consumer behaviour and marketing scholars. He authored one of the seminal papers in marketing - 'Possessions and the Extended Self'. The first set, in a recently published series 'The Legends in Consumer Behavior', is a tribute to Russ who is widely acknowledged as making some of the most important contributions in the field of consumer behaviour in the past several decades.

Tony Bennett

I have held previous positions in Sociology and Cultural Studies at the Open University in the UK and Griffith University before my appointment at the Institute for Culture and Society at the University of Western Sydney. My recent interests have focused on questions of culture and government, cultural capital and cultural field theory, and the history and theory of museums.

Brett Bennett

I am a lecturer in history at the University of Western Sydney. My research uses historical methods to trace changes in how humans have understood and managed nature over time.

Bhawna Bhawna

Dr Bhawna is the head of department of sociology, Mahila Maha Vidyalaya P.G College, Kanpur. She comes from an illustrious family of Varanasi. She has participated in various national and international conferences and seminars. She has published four books and more than a dozen of papers in reputed journals. She has also published various articles in leading news papers and magazines. She has written self learning materials for Madhya Pradesh Bhoj (open) University. Her areas of interests are violence against women empowerment, political awareness among women, gender discrimination and tribal women. She is the member of different social organizations working for the welfare of women. She has been teaching post graduate classes and guiding research for about five years.

David Bissell

David Bissell is Senior Lecturer in the Research School of Social Sciences at the Australian National University. His research examines how different forms of mobility, from international air travel to urban commuting, are generating new forms of subjectivity, new political formations and new sensory configurations of contemporary life. He is currently doing a project on commuting stress in Sydney which is looking at how everyday mobility in the city is a charged space of social transformation where people work on their sense of self, attend to their bodies and engage in myriad social relations. He is particularly interested the different ways through which we can stage and evaluate the competing calls, possibilities and pitfalls of engineering mobile urban spaces, durations, technologies and experiences. At the moment he is doing writing on passive affections through the tropes of exhaustion and comfort.

Grant Bollmer

Grant Bollmer is a Lecturer of Digital Cultures in the Department of Media and Communications at the University of Sydney. He is currently completing a book titled *Connection Management: Social Media and Citizenship in a World Without People*, which examines the history of networked 'connectivity' as it crosses the biological, the financial, the social, and the technological. His research has been published in *Cultural Studies*, *The Information Society*, and *Memory Studies*, among other journals.

Patrick Brownlee

Patrick Brownlee is currently a Senior Research Associate in the Faculty of Education and Social Work. His PhD in Political Economy currently under examination concerns Australia's Productive Diversity policies in the context of the global market economy. Patrick has published on higher education and neoliberalism and migration and multicultural policy-making in Australia.

Denis Byrne

Denis Byrne is Senior Research Fellow at the Institute for Culture and Society, University of Western Sydney. His books *Counterheritage: Critical Perspective on Heritage Conservation in Asia* (2014) and *Surface Collection: Archaeological Travels in Southeast Asia* (2007) reflect an approach to heritage studies that reflects his disciplinary background in archaeology and his research experience in the cultural politics of heritage practice in Australia and Southeast Asia. He has worked in both the government and academic spheres of heritage conservation and has been a leading contributor to the critical literature on heritage issues in Southeast Asia and indigenous Australia.

Fiona Cameron

Fiona Cameron is Senior Research Fellow at the Institute for Culture and Society, University of Western Sydney. Fiona researches museums and their agencies in contemporary societies on topics of societal importance such as climate change, and on collections and the digital. Books include three co-edited collections *Theorizing Digital Cultural Heritage: A Critical Discourse* (2007), *Hot Topics, Public Culture, Museums* (2010), *Climate Change Museum Futures* (Routledge, 2014) and a co-authored monograph, *Compositions, Materialities, Dynamics: Theorizing Digital Cultural Heritage for an Entangled World* (2015).

Upal Chakrabarti

B.A. Sociology, Presidency College, Kolkata, (2005) M.A. Sociology (2007), Jawaharlal Nehru University, Delhi, PhD, History, School of Oriental and African Studies, London (2012). Courses Taught: 'History of Sociology' 'Indian Society: 19th century' (Undergrad) 'Philosophy of Social Sciences', 'Structuralism-Poststructuralism', 'Agrarian Societies' (Postgrad). I am interested in relations between political economic theory and local agrarian power. My research explored such relations in the context of early-nineteenth century British India. It put together, as a single analytical space, methodological debates within political economy in Britain, practices of agrarian governance across British India, and formation of power relations around land in localities. More generally, I have been working on the relationship between analytical oppositions like 'theory' and 'practice', 'inside' and 'outside', and 'generality' and 'specificity'.

Yun Chen

I am a PhD. student in Taiwan. Membership of Taiwan Shakespeare Association. As an instructor at National Open University, Wenzao Ursuline University of Languages, and Kaohsiung Municipal Kaohsiung High School of Commerce. Published "Theology and Human Nature in Othello" in Journal of Liberal Arts, "The Research of Racial Issue and Human Nature in Othello" in ICSSAM, and "Exam Othello through Cornelius Ernst's Perspective" in Asian Shakespeare Association. And "Racial Issue and Human Nature in Othello" in Higher Education Forum in Kyoto.

Sujit Choudhary

Dr. Sujit Kumar Choudhary is Assistant Professor in Sociology at the School of Humanities and Social Sciences, Central University of Jharkhand, Ranchi (India). He obtained his MA, M.Phil. and Ph.D. degrees respectively in Sociology from the Centre for the Study of Social Systems/School of Social Sciences, Jawaharlal Nehru University (JNU), New Delhi. Most prestigious award Shiksha Rattan Puruskar and Bharat Jyoti Award have been conferred on him for his meritorious services, outstanding performance and remarkable role in the field of education and best academic foundational work in sociology discipline respectively by the India International Friendship Society. In addition, Dr. Ambedkar Chair Fellowship was conferred on him for his outstanding doctoral research. He has published many research papers in international and national referred journals and has two books to his credit. His teaching and specialized research interests are in Sociological Thinkers and Theories, Sociology of Education, Methodology in Social Sciences, Sociology of Development, Sociology of Indian Society and Sociology of Marginalised Groups especially Tribes.

Hart Cohen

Hart Cohen is Associate Professor in Media Arts in the School of Humanities & Communication Arts at the University of Western Sydney, Australia. He is Director, Research and a member of the Institute for Culture and Society. He is a filmmaker, has published widely in the field of visual anthropology and film studies and founding/continuing editor of the *Global Media Journal* (Australian Edition) <http://www.hca.uws.edu.au/gmjau/>.

Melinda Cooper

Melinda Cooper is ARC Future Fellow in the Department of Sociology and Social Policy at the University of Sydney. She is the author of *Life as Surplus* (2008) and *Clinical Labour: Tissue Donors and Research Subjects in the Global Bioeconomy* with Catherine Waldby (2014). She is one of the editors of the Journal of Cultural Economy.

Christen Cornell

Christen Cornell is a PhD Candidate at the University of Sydney, currently writing her dissertation on the relationship between contemporary art and urbanisation in post-reform Beijing. Her research interests include contemporary Chinese art, cultural studies, transnationalism, Asian modernities and urban studies. She speaks Mandarin, and has a professional background in publishing and the visual arts. Her writing has been published in a range of academic and non-academic journals.

Wendy Cowan

Wendy Cowan is a teacher at the remote Aboriginal School of Ntaria. She is a PhD candidate (Doctor of Management) at the Herefordshire Complexity Centre, University of Hertfordshire, England in the UK. She has extensive experience in working in remote communities using new media technologies in collaboration with groups such as Love Punk, WAMA, and has led her students in award-winning media projects most recently at the Australian Remote Indigenous Festival held in Hermannsburg in 2013.

Louise Crabtree

Louise is a Research Fellow in the Institute for Culture and Society. Her research focuses on the social, ecological and economic sustainability of community-driven housing developments; on the uptake of housing innovation in practice and policy; on complex adaptive systems theory in urban contexts; and, on the interfaces between sustainability, property rights, institutional design and democracy. Her work simultaneously fosters social innovation and equity outcomes on the ground, and explores and builds theory on multi-stakeholder governance, decolonising thinking, property law and resilience.

Laura Crommelin

Laura Crommelin is a PhD candidate in the Faculty of Built Environment at the University of New South Wales. Her research interests include urban branding, DIY urbanism and place theory. Her PhD thesis examines how urban branding and other smaller-scale reimagining strategies are reshaping the post-industrial cities of Detroit, Michigan and Newcastle, Australia. In 2012-2013 Laura received a Fulbright scholarship to spend 8 months as a visiting researcher at the University of Michigan, conducting field research in Detroit. She has previously received an M.Litt in US Studies from the University of Sydney and a BA/LLB (Hons) from the University of Melbourne.

Magaji Dafi

I am a bornified indigene of Udubo town in Gamawa Local Government Area of Bauchi State, Nigeria. An M. Sc. Sociology with specialization in complex organization and industrial sociology holder from university of Maiduguri, Borno State, Nigeria. Presently I worked as a lecturer at above institution since 2005 (9yrs). My responsibilities are teaching, conducting research individually and supervising students writing their final year projects. A member of International Sociological Association (ISA), Nigerian Sociological Society (NSS) and Society for Peace Studies and Practice (SPSP) Nigeria.

Giulia Dal Maso

Giulia Dal Maso is a PhD student at the Institute for Culture and Society at the University of Western Sydney. Before starting her PhD she lived in China for 4 years where she worked at the IsIAO (Istituto Italiano per l'Africa e l'Oriente) Shanghai office. Giulia's research focus on the way in which

financialisation is emerging in China and the way it is represented through the development of an economic and cultural imaginary. In particular, her dissertation analyses tensions between diverse understandings of 'expertise' held by different actors investing in the Shanghai stock exchange. In Shanghai, financialisation is creating a 'stock fever' that has engulfed the whole society in a competitive game of the financial market transcending the boundaries between rich and poor, formal and informal, urban and rural.

Sébastien Darchen

Sébastien Darchen is a Lecturer in Planning at the School of Geography Planning and Environmental Management (University of Queensland, Brisbane). Previously, he was an Assistant Professor at the Faculty of Environmental Studies (York University) in Toronto and is still affiliated to this Faculty (as an adjunct professor). He holds a PhD in Urban Studies (INRS-UCS, Montreal) and was a postdoctoral fellow at the Canada Chair of the Socio-Organizational Challenges of the Knowledge Economy (Montreal). He is a faculty member of the City Institute (York University, Toronto). His research focuses on the political economy of the built environment. His research focuses on the regeneration of downtown areas in North America and Australia. He also studies the localization patterns of video game companies in Australia. His research has been published in *International Planning Studies*, *Planning Practice and Research*, *Urban Policy and Research* and *European Planning Studies*.

Peter Davison

Peter Davison is a PhD student at the school of the Institute for Culture and Society at the University of Western Sydney. Peter has been senior management at IT firms, a venture capitalist in Silicon Valley, an angel investor in Sydney and Amsterdam and the founder of Australia's largest incubator, Fishburners. He has a Master of Laws and BSc (Hons).

Andrea Del Bono

Andrea Del Bono is a third year PhD Candidate at the Institute for Culture and Society, University of Western Sydney. Interested in cultural studies, human geography and visual anthropology, his research project looks at the commodification of Chinese and Italian cultural identities in two Sydney's streets. In doing so, his project aims to explore the process of ethnicisation of urban spaces beyond the communitarian and punitive framework of the 'community'.

Luigi Di Martino

Luigi Di Martino is a PhD Candidate at the Institute for Culture and Society at the University of Western Sydney. His research examines the use of social media and social network in Public Diplomacy. He holds a Masters in International Relations and two undergraduate degrees, one in Political Science and another in Communication and Media Studies at the Libera Università Maria SS. Assunta in Rome. He has been working with several newspapers that deal with International Politics and Geopolitics. He has been researching about the History of the Italian Unification and the Relations between the United States and Spain during the Franco regime.

Ben Dibley

Ben Dibley is a Research Associate at the Institute for Culture and Society, the University of Western Sydney. He has research interests in social and cultural theory, particularly around questions of the environment, colonialism and museums. He has recent publications in *Australian Humanities Review*, *History and Anthropology*, *Museum and Society* and *New Formations*.

Anna Dimitriou

Recently awarded a PhD in Literary Studies from Deakin University. I am a translator, editor and independent researcher with a particular interest in cultural identity and intercultural dialogue through literature.

Tommaso Durante

Dr Tommaso Durante is an award-winning visual artist and a researcher associated with Globalization and Culture Program of the Global Cities Institute and with the Globalism Research Centre, School of Global, Urban and Social Studies at RMIT University, Australia. He moved from Italy to Australia in 2001 under a visa for "distinguished talent" for art. His academic research addresses the intersection of the social (global) imaginary with aesthetics and ideology. He is focused on theorising aesthetics of change through visual images, developing critical approaches to cultural flows and understanding the relationship between nation-state, ideological power and globalisation processes.

Ann El Khoury

Author of the forthcoming *Infraglobalisation: Toward A Propositional Politics of Development* (2015). Researcher whose interests situated in interface between geography, politics and political economy. Researcher at Macquarie University and works in Office of the Provost at the University of Sydney. Twitter: @annelkhoury

Simon Factor

Simon Factor is currently a PhD Candidate in the Department of Sociology at the University of Sydney.

Oneza Farid

I am a research scholar pursuing my PhD from S.N.D.T Women's University. I have passed my Masters in sociology with first class and Masters in English Literature with first class to my credit from Mumbai University. I have also passed my Bachelor in Education and have qualified to be a lecturer in Sociology (set qualified). Presently working as principal at Aqsa Women's degree College, Bhiwandi, India. I have also attended the Southern Sociological conference held at North Carolina, U.S.A in April 2014 and the Indian Sociological Conference, Mysore in December 2013. Recently I am pursuing my research on the Muslim Women Workers in the Unorganized Sector of Bhiwandi, India and also preparing a research paper on the Inheritance issue of Daughter in absence of a son in Islam.

Robyn Ferrell

I am a Sydney writer and a Research Associate in the School of Philosophical and Historical Inquiry at the University of Sydney. My latest book *Sacred Exchanges: Images in Global Context* deals with aboriginal art and is published by Columbia University Press. My book of non-fiction essays, 'The Real Desire', published by Indra Press, was short-listed for the NSW Premier's Award in 2005. Other previous published works include five academic books, a novel and numerous shorter essays, articles and reviews.

Stephen FitzHerbert

Stephen FitzHerbert is a PhD student at the University of Auckland and a faculty member at Massey University in Palmerston North. Stephen is a geographer interested in diverse economies, particularly food economies connected to Maori economic development. His PhD project examines taewa, or Maori potato, economies, while his research at Massey is on community economy initiatives in Auckland and Palmerston North.

Caroline Ford

Caroline Ford is an Honorary Associate at the University of Sydney's Department of History. She has published works exploring the cultural heritage of NSW, with a particular focus on coastal environments and national parks. Her recent book, *Sydney Beaches: A History* (2014), delves into the cultural and environmental history of Sydney's ocean coast.

Robbie Fordyce

Robbie Fordyce is doctoral candidate in the School of Culture and Communication, at the University of Melbourne. He has published on ethical consumption, games studies, and online activism.

Gerard Goggin

Gerard Goggin is Australian Research Council Future Fellow and Professor of Media and Communications, the University of Sydney. He is widely published on digital technology, with books including *Routledge Companion to Global Internet Histories* (2015; with Mark McLelland), *Routledge Companion to Mobile Media* (with Larissa Hjorth), *Technologies and the Media* (2013), *Global Mobile Media* (2011), *Cell Phone Culture* (2006), and, with Rowan Wilken, the co-edited collections *Locative Media* (2014), and *Mobile Technology and Place* (2012). In addition, he is well-known for his work on disability and media, including, with Katie Ellis, the books *Routledge Companion to Disability and Media* (2015) and *Disability and the Media* (2015), and with the late Christopher Newell, *Disability in Australia* (2005), and *Digital Disability* (2003). Gerard's current Future Fellowship project focusses on disability, digital technology and human rights.

Marina Gold

Marina Gold is an anthropologists currently working as a teaching adjunct at Macquarie University and the University of Sydney. Her most recent research explores how the concept of revolution in Cuba extends beyond political dimensions and into every facet of Cubans' daily lives.

Katherine Guinness

Katherine Guinness received her PhD in Art History and Visual Culture from the University of Manchester in 2013. She studies contemporary art and feminism, especially the work of German artist Rosemarie Trockel. Her writing has been published in journals such as *Feral Feminisms*, *Esse: Arts + Opinions* and *Nyx: A Nocturnal*. She teaches at the University of Sydney and the University of New South Wales.

Gay Hawkins

Gay Hawkins is taking up a Research Chair at the Institute for Culture and Society, University of Western Sydney in January 2015. She researches in the areas of political materials, markets and everyday conducts. Current projects are 'The Skin of Commerce: the role of plastic packaging in

assembling food markets, waste and consumer activism' and 'Making Animals Public: the ABC and wildlife documentary'.

Stephen Healy

Stephen Healy is a geographer and Senior Research fellow at the Institute for Culture and Society. Psychoanalytic and Marxian theory inform his approach to community based research.

Ann Hill

Ann Hill joined the Justice Research Group as the Research Coordinator in February 2014. Prior to that she was based at The Australian National University's Crawford School of Public Policy where she still teaches and conducts research on a part-time basis. She submitted her PhD at ANU in December 2013. Her doctoral research was about collective ethics and methods for growing community food economies based on empirical research in urban neighbourhoods in the Philippines. Between 2003 and 2008 she coordinated a large ARC linkage project at ANU about community partnering for local economic development in the Philippines and Indonesia. Over the past decade Ann has played an active role in the Community Economies Collective, an international academic network of scholars re-thinking economy. Prior to joining the university sector, Ann was a secondary schools humanities teacher in southwest Sydney.

Bob Hodge

Bob Hodge is a Research Professor in the Institute for Culture and Society, Fellow of the Australian academy of the Humanities, author of 22 books and over 100 articles in the fields of social semiotics and cultural studies.

Sufern Hoe

Sufern Hoe is a research fellow at the Institute of Policy Studies, National University of Singapore. Her current research interests include arts and cultural policy making in Singapore and the shifting nature of urban cultural economies in Asia.

Gilo Holtzman

Gilo takes a humanistic and holistic approach for design one that is tailored specifically to the challenges of each project and each client. His experience expands from interior, domestic architecture to large development on a neighbourhood and village scale, through design, planning and consultancy. With passion for Cohousing, Eco-Villages and other models of sustainable communities, Gilo has presented many talks around the nation and overseas. Has been researching and writing about the social design aspects of sustainable neighbourhoods with emphasis on learning and implementing the principals of the cohousing neighbourhood model and slow design. Gilo has been very active in the sustainable communities and Ecovillages campaigns working with various urban and rural groups, through design workshops, concept development and community building.

Mariam Humayun

Ms Mariam Humayun: is a PhD candidate at the Schulich School of Business at York University. She was previously awarded a Distinction in her Masters program at Durham University Business School UK. Mariam has worked in the industry for Unilever and has had a chance to work with the re-launch of an FMCG (Fast Moving Consumer Good) brand.

Justine Humphry

Justine Humphry is a Lecturer in Cultural and Social Analysis at the University of Western Sydney and previously was a Research Fellow and Lecturer in the Digital Cultures Program in the Department of Media and Communication at the University of Sydney. She has taught media and communications, cultural studies and sociology of media and researches and writes about mobile media and digital inclusion, digital service reform and new media and professional cultures. Justine is the author of the recently published: *Homeless and Connected: Mobile Phones and the Internet in the Lives of Homeless Australians*, available at <https://accan.org.au/grants/completed-grants/619-homeless-and-connected>.

Lynn Ilon

Lynn Ilon is a Professor in the College of Education, Seoul National University in the Republic of Korea. She specializes in global knowledge economics and global learning systems and applies this specialization, generally, to poor countries. As such, her scholarly work centers on how to bring together the disparate worlds of rich and poor, global and local, applied and theoretical. Dr. Ilon has worked in the parallel worlds of academia and field work for decades having lived in the Pacific Islands (Micronesia, 3 years), the Middle East (Jordan, 1 year), Africa (Zimbabwe, 2 years; Zambia, 2 years), her native North America and now South Korea (over 4 years). In addition, she has done fieldwork and other professional work in dozens of other countries spanning several regions of the world. She has consulted for multilateral, bi-lateral organizations, regional and World banks and global and local NGOs. She is currently working on an innovative knowledge-economic design for an alternatively research/higher education institution in Southern Africa by helping design and build a local NGO (www.gkalinks.org). Dr. Ilon holds degrees in Anthropology (B.A.), Educational Research & Statistics (M.S.), Economics (M.S.), and International Development Education (Ph.D.).

Maria Elena Indelicato

Maria Elena Indelicato obtained her BA and MA in Communication Science at La Sapienza University of Rome. She recently completed her PhD at the Department of Gender and Cultural Studies, University of Sydney, with the thesis "International Students: a History of Race and Emotions in Australia". She is currently teaching and researching at the same university.

Tod Jones

Tod Jones is a Senior Lecturer in Planning and Geography in the School of Built Environment at Curtin University. His research interests are geographies of culture and heritage in Australia and Indonesia and regional development. His book, *Culture, Power and Authoritarianism in the Indonesian State*, was published by Brill in 2013. As part of his commitment to engaged research, Tod was the co-author with Len Collard of two Aboriginal heritage maps for the city of Perth. Tod is currently working on heritage movements in Asia (with Ali Mozaffari), and exploring more effective frameworks for understanding Aboriginal people's engagement and use of their heritage.

Hannah Jones

Hannah Jones is an Assistant Professor in Sociology at The University of Warwick. She has conducted research on multiculturalism and multiculturalism, local government policy-making, community cohesion policy, migration policy, voluntary and community sector organising, regeneration and urban studies, and diversity and inequality. Before working at Warwick Hannah held positions at The Open University, The University of Oxford, and Goldsmiths, University of London. She also worked in

local government policy for five years at the London Borough of Hackney. Hannah's first book, *Negotiating Cohesion, Inequality and Change: Uncomfortable Positions in Local Government* (Policy Press, 2013) was the winner of the British Sociological Association Philip Abrams Memorial Prize for best first monograph in UK sociology. She is also co-editor, with Emma Jackson, of *Stories of Cosmopolitan Belonging: Emotion and Location* (Routledge, 2014).

Michelle Kelly

Dr Michelle Kelly is the Senior Research Officer and Project Manager for the Australian Research Council Discovery Project 'Australian Cultural Fields: National and Transnational Dynamics' (DP140101970). She has worked with the University of Western Sydney's Institute for Culture and Society (previously the Centre for Cultural Research) in a variety of roles since 2007, including as the Institute's Research Officer and as a research assistant on the completed ARC Linkage project 'The Art of Engagement: Exploring C3 West, A Contemporary Arts Project around Western Sydney' (LP0668261). In 2012 Michelle was awarded a PhD for her thesis 'Library Encounters: Textuality and the Institution' from the Department of English at the University of Sydney.

Aila Khan

Dr Aila Khan is a lecturer in Marketing at the School of Business at the University of Western Sydney. Has mostly focused on 'Marketing Communications', 'Social Media' and 'Tobacco Control'. However, she is now looking at undertaking cross-cultural research and has teamed up with researchers from York University, Toronto Canada. Aila is also the Research Liaison Officer for the Discipline of Marketing – and has helped organise numerous research development workshops for academic staff and PhD students. Currently, she is coordinating a series of 'Quant Analysis' sessions which aim to guide non-quant academics in undertaking quant data analysis.

Rimi Khan

Rimi Khan is a Research Fellow and Sessional Lecturer in Cultural Studies at the University of Melbourne. She is currently involved in an Australian Research Council-funded Linkage Project that seeks to develop cultural indicators for local, state and federal government agencies working at the intersection of multiculturalism and the arts. Her publications have appeared in a number of highly respected journals, including the International Journal of Cultural Policy and the Journal of Sociology. Her PhD research examined the rationales informing community-based arts, and how such programs negotiate cultural difference in the context of neoliberal policy agendas.

Sarina Kilham

Sarina's research is focused on social sustainability in biodiesel production, looking at the experiences and lessons learnt in Brazil and how these might be used for policy development in nations such as Timor-Leste. Sarina has a double-degree Bachelor in Social Science and in International Studies (Indonesian) (University of Technology Sydney 2000) and spent a year studying in Indonesia (Universitas Gadjah Mada and Universitas Muhammadiyah Malang), undertaking research in Central Java on self-perceptions of street children. Sarina has a Masters of Sustainable Agriculture (University of Sydney 2005) completing her dissertation on 'Challenges to Effective Coordination for Sustainable Agriculture: A Case Study on East Timor'. Sarina has worked in Timor-Leste (formally East Timor) since 2000 in range of development positions with the United Nations, International NGOs and the Government of Timor-Leste. She speaks all four of the Timor-Leste national languages (Tetun, English, Portuguese and Indonesian).

Gwangseok Kim

I am a doctoral student at the University of Massachusetts Amherst, Department of Communication.

Bohyeong Kim

Bohyeong Kim is a doctoral candidate at the Department of Communication at the University of Massachusetts Amherst. She is working on an ethnographic study on the historical construction of post-developmental affect in South Korea.

Jorge Knijnik

Senior Lecturer in the School of Education and a researcher in the Institute for Culture and Society at University of Western Sydney. Jorge's research interests range from sport in society, culture and history, to gender and human rights in education, to physical education pedagogies, to drama studies and fandom culture. His current research examines the socialisation process within football fans in Greater Western Sydney and how football fandom has the potential to make a significant contribution to community cohesion and regeneration in the area. He is also involved in a number of projects looking at the political and cultural contradictory legacies of sports mega events in Brazil. Jorge has been awarded with the 'Building the Gender Equity' award by the Brazilian Research Council and UNIFEM. He has recently published *Gender in Equestrian Sports* (Springer) with Miriam Adelman.

Elsa Koleth

Elsa Koleth is a PhD candidate in the Department of Sociology and Social Policy at the University of Sydney. Her PhD research is examining how temporary migration impacts upon multiculturalism and belonging. Elsa's research interests include the changing nature of racialization, citizenship, borders, belonging and migrant subjectivity in the Australian, comparative and global contexts. Elsa is also a researcher in the international study, 'Social Transformation and International Migration in the Twenty-First Century', based at the University of Sydney. She has previously worked as a public servant and researcher in the Australian and New South Wales State parliaments.

Martijn Konings

Martijn Konings is the author of *The Development of American Finance* (Cambridge University Press, 2011) and coeditor with Leo Panitch of *American Empire and the Political Economy of Global Finance* (Palgrave Macmillan, 2011) and with Gavin Fridell of *Age of Icons: Exploring Philanthrocapitalism in the Contemporary World* (University of Toronto Press, 2013).

Declan Kuch

Declan Kuch is a Sociologist of Science and Technology and Research Fellow in the School of Law. His research covers a variety of responses to climate change, including the sharing economy (with Prof. Bronwen Morgan's Future Fellowship project), emissions trading, and unconventional gas.

Nirosha Kulasekara

I'm working as the Assistant Student Counselor at the University of Colombo. Also I'm reading for my M.Phil at the University of Kelaniya. My research was based on the Sri Lankan Africans living in the country. I have completed my BA degree and MA degree in Linguistics and Completed Post graduate diplomas in TESL and Psycho-social work.

Rebecca Lawrence

Rebecca Lawrence is Research Fellow at the Department of Political Science at Stockholm University. Her research is interdisciplinary and focuses on the intersection of Indigenous claims with governments and the private sector. Her current research projects concern relations between the mining industry and local/Indigenous communities in Sweden, Finland, Norway, South Africa and Australia. Rebecca's intellectual interests include Foucauldian analyses of power, governmentality, liberalism, Indigenous rights theory, critical state theory, post-colonialism, gender theory and questions of representation. Rebecca has extensive professional experience outside of academia, including environmental and social planning, governmental public inquiries, community relations, and NGO work, including an advisory position with the the Human Rights Unit of the Saami Council, where she has provided advice to Saami organisations and communities in their negotiations with the proponents of resource developments.

Fiona Lee

Fiona Lee earned her PhD in English and Women's Studies Certificate at The Graduate Center, City University of New York in 2014. She is currently a Postdoctoral Fellow at the Asia Research Institute, National University of Singapore. She is currently writing a book on the role of translation in shaping the national racial imaginary in Malaysia. www.fionalee.org

Alana Lentin

Dr Alana Lentin is Associate Professor in Cultural and Social Analysis in the School of Humanities and Communication Arts. She was formerly at the Department of Sociology at the University of Sussex, UK. She works on the critical theorization of race, racism and multiculturalism. She is currently working on a new research project on 'Racism and Antiracism in a Digital Age' with Gavan Titley (National University of Ireland Maynooth). Her publications include *The Crises of Multiculturalism: Racism in a Neoliberal Age* (with Gavan Titley, 2011); *Racism and Ethnic Discrimination* (2011); *Racism* (2008); *The Politics of Diversity in Europe* (with Gavan Titley, 2008); *Race and State* (with Ronit Lentin, 2006, 2008); *Racism and Anti-Racism in Europe* (2004). She also publishes extensively in journals such as the *Ethnic and Racial Studies*, *European Journal of Social Theory*, the *European Journal of Cultural Studies*, and *Patterns of Prejudice*.

Nicolas Lewis

Nick Lewis is an economic geographer with interests in post-structural political economy. Nick has studied community economies, collective experimentation and various political projects of economy making in the New Zealand context.

Jen Li

Jen is in the third year of her Higher Degree Research candidature at the Institute for Culture and Society. She completed her undergraduate degree (Bachelor of Commerce (Liberal Studies)) (Hons) in 2008 at the University of Sydney, majoring in geography, marketing and management. She was employed at the Urban Research Centre, UWS in 2009, and at the University of Southampton in the UK in 2011, and her research background has covered areas of urban, economic, retail and cultural geography. Jen's Honours research was on the effect of rationalisation and consolidation in book retailing on independent bookshops in Sydney.

Isaac Lyne

PhD Candidate at the University of Western Sydney. Disciplines include economic geography and human anthropology. Research: 'Social Enterprise - Theory into Practice in Cambodia'.

Liam Magee

Dr. Liam Magee is a Senior Research Fellow at the Institute for Culture and Society who researches the emerging social applications and contexts of software information systems. His doctoral dissertation, completed in 2010, examined the importance of cultural assumptions in the emerging world of interconnected knowledge systems, including emerging systems such as the Semantic Web. His current work extends this research into the areas of urban development and sustainability. He is presently investigating how online games, simulations and other information technologies can be used to visualise complex social dilemmas, with a particular emphasis on urban development and sustainability. He is a co-author of *Towards A Semantic Web: Connecting Knowledge in Academic Research* (Chandos Publishing, 2011).

Catherine Makhumula

I am a theatre academic and practitioner, currently enrolled as a PhD student in Drama and theatre studies at Stellenbosch University, South Africa. I also hold a lecturing post in the Department of Fine and Performing Arts, University of Malawi, in Malawi. I have an MA in International Performance Research from the University of Warwick, UK and University of Amsterdam, Holland.

Pierfranco Malizia

Pierfranco Malizia is professor of Sociology at the Department of Economical and Political Sciences at the LUMSA University in Rome (Italy), visiting professor at the ISCEM in Lisboa (Portugal) and at the UNISINOS of Porto Alegre (BRA); is also performing many activities of research, conferences and seminars in different countries. Above all, his research is involved in social transformations, theory of culture and communicative processes. He published, between others, *Not only Soft* (Milan, 2004), *Society Traces* (Milan, 2005), *Interculturalism* (Milan, 2005), *Communic-a-tions* (Milan, 2006), *In the Plural* (Milan, 2009), *Small Societies* (Rome, 2010), *Contexts and Dynamics* (Soveria Mannelli, 2011), among other books and articles in several scientific review in Italy, USA and Brazil.

Randolf Mariano

I'm an Information Resource Associate of the U.S. Embassy in Manila handling American Spaces in the Philippines. I'm taking up Masters of Arts in Asian Studies in University of the Philippines. I graduated Bachelor of Library and Information Science in University of the Philippines with honors "cum laude". Most of my research focus on social informatics, and cultural diplomacy in libraries.

Edward Mariyani-Squire

Edward read in the areas of economics (social science), psychology and philosophy at the University of Sydney. In 1995, he was awarded a Bachelor of Arts degree (double major in economics and psychology) with First Class Honours (Division 1) in Economics (social science). He was also awarded the University Medal. Edward was employed as a tutor in political sociology at the University of New South Wales and economics at the University of Western Sydney before becoming a tenured member of staff at UWS in 1999. Edward has taught and coordinated large first year units – viz. Microeconomics and Principles of Economics – since 2001, for which he won a UWS Excellence in Teaching Award in 2005. In 2014 he ran the first online offering of an economics unit at UWS.

Edward's research focuses on the philosophy of science, economic methodology and its history, the conceptual foundations of economics, and pedagogy. He has published a number of papers in these areas.

Penny McCall Howard

Penny McCall Howard completed a PhD in anthropology at the University of Aberdeen and is presently employed as a researcher for a maritime trade union. Her academic research develops a labor-centered approach to human-environment and human-machine relations and shows how the ecology of places, the techniques people practice, and the subjectivities they enact are significantly affected by market pressures and class relations.

Kim McLeod

Kim's research explores how health is produced. Her work draws on the insights of post-structuralist thought and science and technology studies. Kim's PhD was awarded in 2013 from the Centre for Health and Society at the University of Melbourne and showed how health is intimately connected to material life. Her teaching focuses on introducing the social and cultural dimensions of health to students who are training to be health professionals.

Donald McNeill

Donald McNeill is a Professor of Urban and Cultural Geography at the Institute for Culture and Society, University of Western Sydney. The work presented at this panel is drawn from an Australian Research Council Linkage project supported by the City of Sydney, conducted with ICS colleagues and co-researchers Kay Anderson, Ien Ang, and Alex Wong. McNeill is also a holder of two other ARC awards: a Future Fellowship, in the area of 'Governing Digital Cities' (2012-2016), and a Discovery project 'Cool Living Heritage' with colleague Tim Winter and researchers from the Department of Architecture, National University of Singapore, on the nature of air-conditioning and the built environment in Singapore and Melaka. He has written four books, including *The Global Architect: Firms, Fame and Urban Form* (Routledge, 2009), and journal papers on the urban and development politics of urban typologies such as hotels, office buildings, airports and museums.

Julian Meyrick

Julian is a Strategic Professor of Creative Arts at Flinders University, the Artistic Counsel for the State Theatre Company and an Honorary Associate at La Trobe University. He was Associate Director and Literary Advisor at Melbourne Theatre Company 2002-07 and Artistic Director of kickhouse theatre 1989-98. He was a founder member and Deputy Chair of PlayWriting Australia 2004-09 and a member of the previous government's Creative Australia Advisory Group 2008-10. He is the director of many award-winning theatre productions, including *Angela's Kitchen*, which attracted the 2012 Helpmann for Best Australian Work. He was the director of the inaugural production of *Who's Afraid of the Working Class?* and winner of the 1998 Green Room Award for Best Director on the Fringe. As an academic, he has published histories of the Nimrod Theatre and the Melbourne Theatre Company as well as numerous articles on cultural policy and Australian culture. He is currently a member of a Flinders University research team studying the problem of cultural value. The *Retreat of Our National Drama*, a Currency House Platform Paper, which he authored, was launched last month.

Mike Michael

Mike Michael is a sociologist of science and technology. His research interests include the relation of everyday life to technoscience, biotechnological and biomedical innovation and culture, the interface of the material and the social, the public understanding of/engagement with science, animals and society, process methodology. Recent research projects have addressed the complexities of HIV pre-exposure prophylaxis clinical trials (with Marsha Rosengarten), the interdisciplinary use of sociological and speculative design techniques to explore energy demand reduction (with Bill Gaver and Jennifer Gabrys), the ethics of stem cell research (with Claire Williams and Steve Wainwright), and the development of an "idiotic methodology".

Thomas Michel

Thomas Michel lived until recently in the Northern Territory for eight years, where he worked for the Northern Territory Government and the local government sector in research, policy development and management roles. He was actively involved in the 2008 local government reform process with the Victoria Daly and Roper Gulf Shires. For six years he lived in Katherine, a town that is a microcosm of many of the Northern Territory's intercultural connections and conflicts. Mr. Michel holds degrees in economics, political economy, languages, evaluation and management, and is currently a PhD candidate at the University of Sydney in the Gender and Cultural Studies Department.

Ethan Miller

Ethan Miller is a PhD candidate in political and social thought at the University of Western Sydney, Australia (Institute for Culture and Society), and a member of the Community Economies Collective. He earned his M.S. in geography at the University of Massachusetts Amherst, and has worked for the past twelve years on an array of economic organising and popular education projects. His current research focuses on rethinking concepts of economy and ecology in regional development processes, and on exploring conceptual tools to strengthen postcapitalist grassroots economic organising efforts.

Alejandro Miranda

Alejandro Miranda is a PhD Candidate at the Institute for Culture and Society at the University of Western Sydney. His research addresses the mobilities of cultural practices across social spaces and their relationship with belonging, attachment, amateurship and transnationalism. He holds a Masters in social sciences from Linköping University and an undergraduate degree in sociology from the National Autonomous University of Mexico. He has performed as professional guitarist in several countries. In 2004 he was awarded with the first prize at two chamber music competitions.

Rachel Morley

Dr Rachel Morley is a Lecturer in Communications and Writing at the University of Western Sydney and an investigator on the Australia Research Council-funded project 'Digital Archives, Datadiversity and Discoverability: The Strehlow Collection as Knowledge'. She is a member of the Writing and Society Research Centre and the Digital Humanities Research Group. Rachel's research areas include literary and creative practices; new media writing technologies; theories and practices in qualitative research methodologies; postgraduate pedagogy and academic literacies; and archival research. She

is the Postgraduate Editor of Global Media Journal - Australian Edition and co-host of the TVS literary arts show Shelf Life. She also writes a regular column for the Sydney Review of Books.

Carlos Eduardo Morreo

Carlos Eduardo Morreo has taught social theory at the Universidad Central de Venezuela and political philosophy at the Universidad Católica Andrés Bello and was a researcher at the Centro de Estudios Latinoamericanos Romulo Gallegos (Celarg) in Caracas. He is a PhD candidate with the School of Politics and International Relations at the Australian National University.

Arti Nanavati

I am a Professor and Head, Department of Economics and Director, UGC Centre for Canadian Studies (UGC Area Studies Programme) at Faculty of Arts, The Maharaja Sayajirao University of Baroda, Vadodara, Gujarat, India. I was also Joint Director of Women's Studies Research Centre of the university. I am a recipient of Commonwealth Academic Staff Fellowship Award at London School of Economics (1988-89) and Department of Foreign Affairs and International Trade, Government of Canada funded, Shastri Indo-Canadian Institute executed Canadian Studies Research and Enrichment awards at University of Toronto, Simon Fraser University and University of British Columbia (1989, 1998, 2008, 2011). My major areas of interests are Economics of Gender, Economics of Immigration and Economics of Infrastructure. Since last several years I have been working in the area of 'Social Capital'. I have several projects, papers and books to my credit. The details of which are available in my C.V. at www.msubaroda.ac.in

Brett Neilson

Brett Neilson is a professor and research director at the Institute for Culture and Society, University of Western Sydney. With Sandro Mezzadra he is author of *Border as Method, or, The Multiplication of Labor* (Duke University Press, 2013). Currently he is coordinating with Ned Rossiter the tricontinental research project: 'Logistical Worlds: Infrastructure, Software, Labour' (<http://logisticalworlds.org>). His writings have been translated into twelve languages: Italian, French, German, Swedish, Finnish, Greek, Hungarian, Turkish, Polish, Chinese, Japanese and Korean.

Anna Katrina Nicolas

Katrina Nicolas is a student from University of Santo Tomas taking up AB Sociology. She had volunteer work experience on public health issue focused on HIV/AIDS at Aids Society of the Philippines a leading NGO in the Philippines having interest in preventing the spread of HIV and AIDS.

Greg Noble

Greg Noble is Professor at the Institute for Culture and Society, University of Western Sydney. His research interests include: the relations between youth, ethnicity and subjectivity; migration and transnationalism; Bourdieusian theory; education and cultural complexity. He is the editor or co-author of several books: *Disposed to Learn* (Bloomsbury, 2013), *On Being Lebanese in Australia* (LAU Press, 2010), *Lines in the Sand: The Cronulla Riots, Multiculturalism and National Belonging* (Institute of Criminology Press, 2009), *Bin Laden in the Suburbs* (Institute of Criminology Press, 2004), *Kebabs, Kids, Cops and Crime* (Pluto Press, 2000) and *Cultures of Schooling* (Falmer Press, 1990/2011).

Pratishtha Pandya

I teach English and Commercial Communications at H.L. Institute of Commerce, at Ahmedabad University in Gujarat. I have an M.A. in English Literature. I have an M.Phil in 'Cultural Politics of English Studies in India: A case study of Nineteenth Century Gujarat'. In the last few years have been deeply interested in issues of culture and education. My doctoral research is on 'Higher education and Globalisation in India: A study of institutional responses in Ahmedabad'. I have presented papers at many conferences and seminars within India.

Jack Parkin

An international postgraduate student at the University of Western Sydney conducting research at the Institute for Culture and Society. Has an undergraduate degree in Human Geography and a Masters in Sustainable Development at the University of Exeter.

Robert Phiddian

Robert Phiddian teaches in Renaissance and Eighteenth Century literature and has a special interest in political satire, parody, and humour. He researches political satire, especially current Australian political cartoons with Haydon Manning. He is Chair of the Adelaide Festival of Ideas, and has a particular interest in the quality of public language and in writers' festivals.

Aurathai Phongchiewboon

Education background: Bachelor of Science in Biology (2003) Chiang Mai University, Chiang Mai, Thailand. Bachelor of Education in Science (2004) Sukhothai Thammarath Open University, Bangkok, Thailand. Master degree in Biology (2006), Chiang Mai university, Thailand. Master degree in International tourism management (2010), University of Bedfordshire, England. Currently, I am a PhD student in Environmental Management at Massey University, Palmerston North, New Zealand.

Felicity Picken

Felicity Picken is a lecturer in Tourism and Heritage at the University of Western Sydney and has a scholarly interest in tourism and methodologies aligned with actor-network theory. She has applied these two interests to architecture, urban design and, most recently, undersea as a twenty-first-century pleasure-space. Her current research develops the concept of 'blue tourism' as a relational materialism that troubles land-based legacies of social life in the production and experience of tourism and leisure encounters.

Andrea Pollio

PhD student at the Institute of Culture and Society, UWS, Sydney. Junior fellow at EU-POLIS, Turin.

Emma Power

Emma Power is a Senior Lecturer in Geography and Urban Studies in the School of Social Sciences and Psychology, University of Western Sydney. Emma is an urban cultural geographer. Her research is focused around issues of housing, home, ageing and human-nature relations. Current work examines older Australian's experiences of housing and home, and the governance of companion animals in urban Australia.

Geir Henning Presterudstuen

Geir Henning Presterudstuen is social anthropologist and early career fellow at the School of Social Sciences and Psychology at the University of Western Sydney. He has conducted long-term ethnographic research in Fiji since 2009, and has published several journal articles and book chapters on his main research interests which include post-colonialism and processes of ethnic and gendered self-identification at the interface of notions of tradition and modernity in Fiji and other Oceanic communities.

Emese Pupek

Emese Pupek PhD; political scientist; general vice-rector at BKF, University of Applied Sciences, Budapest (Hungary); project leader of VIADUKT research project; head of public administration BA programme; chairman of the editorial board of the journal *Creatio* (<http://bkf.hu/creatio/>); editor-in-chief of books and translations; teacher; researcher.

Kane Race

Kane Race is Chair of Gender and Cultural Studies in the School of Philosophical and Historical Inquiry, Faculty of Arts and Social Sciences, University of Sydney. He has published widely the impact of antiretroviral therapies on gay culture, practices and politics. Current research focusses on the role of online devices in reconfiguring relations between technologies, spaces and bodies. He draws on science and technology studies, queer theory and object-oriented process studies to investigate socio-material events.

Istvan Rado

Istvan Rado is a member of the 'International Political Ecology' research group and doctoral candidate at the University of Vienna, Austria. His research primarily examines community development and development assistance in Thailand.

Shanthi Robertson

Dr Shanthi Robertson is Research Fellow at the Institute for Culture and Society at the University of Western Sydney. Her research works at the intersections of politics and sociology, and centres on transnational migration, citizenship and urban transformation in the Asia-Pacific region. Her work has been published in several international journals including: *Ethnic and Racial Studies*, *Population, Space and Place*, *International Journal of Urban and Regional Research*, *Journal of Intercultural Studies*, *Journal of Ethnic and Migration Studies* and *Ethnicities*. Her first book, *Transnational Student-Migrants and the State: The Education-Migration Nexus*, was published by Palgrave Macmillan in 2013.

Rommel Rodriguez

Currently teaching Philippine literature and history. Published writer of fiction in the vernacular. Writes critical papers and analysis on Philippine culture, film, literature and history.

Gerda Roelvink

Gerda Roelvink is a lecturer in the School of Social Sciences and Psychology at the University of Western Sydney. Her research explores collective action centred on contemporary economic concerns, particularly climate change. She has published a range of articles in scholarly journals such as *Antipode*, *Emotion, Space and Society*, *Progress in Human Geography*, the *Journal of Cultural*

Economy, the Australian Humanities Review, Rethinking Marxism, Angelaki and Social Identities. She is the co-editor of the forthcoming book *Making Other Worlds Possible: Performing Diverse Economies* and is sole-author of the forthcoming book *Geographies of Collective Action*, both published by the University of Minnesota Press.

Dallas Rogers

Dr Dallas Rogers is a research fellow at the University of Western Sydney. He is an urban and housing studies academic with expertise in urban infrastructure and urban poverty. He has completed research projects for state and local governments, the private sector and non-government housing managers. He is a regular commentator on housing and urban policy and has appeared in local and international media. He regularly speaks at industry and professional forums and publishes on urban and housing issues. He is currently the Online Editor for Research Committee 43 (Housing and Built Environment) of the International Sociological Association. Dallas' current research interests focus on: (1) the intersection between democracy, private sector development and state intervention; and (2) the changing nature of Asian-Australian economic, technical and cultural relations, particularly in the areas of housing and urban infrastructure.

Bettina Rösler

Bettina Rösler has recently completed her PhD thesis titled 'Reimagining Cultural Diplomacy through Cosmopolitan Linkages: Australian Artists-in-Residence in Asia' at the Institute for Culture and Society, University of Western Sydney. She has also completed masters in English Literature/Cultural Studies at Technical University Dresden, Germany, and in Translation Studies at Auckland University, New Zealand. The primary focus of her work is the translation of cultures and intercultural dialogue, with a focus on cultural activities and the arts. Currently Bettina is working as tutor and research assistant at UWS.

Ned Rossiter

Ned Rossiter is Professor of Communication in the Institute for Culture and Society at the University of Western Sydney and teaches into the School of Humanities and Communication Arts. He is currently working on three books, two of which are entitled *Software, Infrastructure, Labor: A Media Theory of Logistical Nightmares* (Routledge, forthcoming 2015) and (with Geert Lovink) *Urgent Aphorisms: The Politics of Network Cultures* (Minor Compositions, forthcoming 2015). His writings have been translated into Italian, Spanish, German, French, Finnish, Dutch, Chinese, Greek, Latvian, Hungarian and Turkish. Ned is a coordinating researcher with Brett Neilson on an international project examining the imperial force of infrastructure – 'Logistical Worlds: Infrastructure, Software, Labour' (<http://logisticalworlds.org>).

David Rowe

David Rowe is Professor of Cultural Research at the Institute for Culture and Society, University of Western Sydney, where he was Director of its predecessor unit, the Centre for Cultural Research (2006-9). Previously, he was Professor of Media and Cultural Studies and Director of the Cultural Institutions and Practices Research Centre, University of Newcastle (Australia) (2000-2005). Professor Rowe's principal research interests are in media and popular culture, especially sport, journalism and urban leisure. His most recent books are *Global Media Sport: Flows, Forms and Futures* (Bloomsbury Academic, 2011); *Sport Beyond Television: The Internet, Digital Media and the Rise of Networked Media Sport* (authored with Brett Hutchins, Routledge, 2012); *Digital Media*

Sport: Technology, Power and Culture in the Network Society (edited with Brett Hutchins, Routledge, 2013), and *Sport, Public Broadcasting, and Cultural Citizenship: Signal Lost?* (edited with Jay Scherer, Routledge, 2014).

Louise Ryan

Louise Ryan is a final year doctoral candidate at the Institute for Culture and Society, University of Western Sydney, Australia. She has been an art educator and researcher for three decades in the area of museum studies, specifically educational philanthropy, travelling exhibitions, Australian art and cultural development. Her current work investigates the art museum as a contested space generally, with particular reference to the capacity of Islamic art and cultural displays to promote cross-cultural understanding between Muslim and non-Muslim communities. Louise regularly presents at national and international conferences and has published journal articles on these topics.

Juan Francisco Salazar

Juan Francisco Salazar is an anthropologist and media scholar/practitioner. He currently holds a senior lecturer position in communication and media studies at the School of Humanities and Communication Arts and has been a member of the Institute for Culture and Society since 2006. His research interests and expertise centre on media anthropology; visual/digital ethnographies; citizens' media; Indigenous media and communication rights in Chile and Latin America; documentary cinemas; environmental communication; climate change; future studies; cultural studies of Antarctica.

Thomas Sigler

I am an urban geographer with an interest in how economic globalisation and urbanisation intersect. Over the past five years, I have been involved in research projects focussing on this question in several contexts, including the United States, Panama, and the Democratic Republic of the Congo. Having moved to Australia in 2012, I have transitioned my research to the Australasian context. I work with a range of methods, and have incorporated spatial analysis alongside qualitative and quantitative techniques into my work. My current project focusses on understanding how cities relate to each other through corporate networks. Using firm headquarter and branch office data, I am seeking to understand how power and connectivity are articulated at different scales, and in different economic and spatial contexts.

Kearrin Sims

Kearrin Sims is a fourth year PhD Candidate at the Institute for Culture and Society, the University of Western Sydney. Coming from a background in International Relations and Sociology, Kearrin has a keen interest in social justice, development, inequality and poverty alleviation. His current research explores the geopolitics of development aid and the rise of 'new' donors from the Global South. More specifically, his focus is on the implications of growing Chinese aid and investment within Laos.

Lakshman Singh

Dr. Lakshman Singh. Educational qualification: B.A (Economics), M.A (Economics), Ph.D (Economics) Work exp: 15 years of working experience as an economics professor in Veer kunwar Singh university,Bihar,India.

Shilpi Singh

I am presently a student of Jawaharlal Nehru University, doing my Phd in Political Science. I did my Mphil also from here only. The title of my Mphil dissertation was 'Understanding Neoliberal Urbanization: A Case Study of Gated Communities and Shopping Malls'. I did my B.A Honors in Political Science from Lady Shri Ram College for Women, Delhi University. My M.A in Political Science was from Hindu College, Delhi University. I am currently working with a renowned social activist called Swami Agnivesh. Before this I was taking remedial classes in Lady Shri Ram College for Women. I was teaching them a paper called Global Politics.

Zoë Sofoulis

Dr Zoë Sofoulis is an interdisciplinary cultural researcher with an adjunct position at the Institute for Culture and Society, University of Western Sydney. Through the Institute and its antecedents, she has undertaken applied projects on the social and cultural dimensions of complex 21st century problems, especially those where technoscientific approaches predominate. She has led projects on everyday water users and urban water industry managers, and co-designed 'Water Diary' exercises that have been adapted by household water researchers in Auckland, Canberra, and Lusaka. Her 2010-11 National Water Commission Fellowship Cross-Connections sought to expand the scope of social and cultural research that informs urban water management. She has contributed to organising events for water researchers from different disciplines and sectors, most recently Tapping the Turn: Water's Social Dimensions (Australian National University, 2012). Zoe is part of the ICS project Knowledge Ecologies Workshop, and her most recent article is 'The trouble with tanks: unsettling dominant Australian urban water management paradigms', published in Local Environment: The International Journal of Justice and Sustainability.

Timothy Ström

Timothy Erik Ström grew up in regional Australia and has an academic background in cultural studies and media. He has lived in Barcelona and Seoul and has travelled for extended periods of time. He is currently a PhD candidate based in the Global Cities Research Institute at RMIT, Melbourne. His thesis is going under the working title "Mapping Google Maps: Critiquing an Ideology of Globalization". He works as a research assistant and as a tutor.

Teresa Swirski

Teresa Swirski is a Postdoctoral Research Fellow at the Institute for Culture and Society at the University of Western Sydney. She is part of the Young and Well Cooperative Research Centre's 'Safe and Well Online' Project (researching social communications in the promotion of young people's safety and wellbeing).

Sherman Tan

Sherman Tan is a PhD candidate in Anthropology at the Australian National University (ANU). He recently graduated from the ANU with a Bachelor of Philosophy (Hons) in Sociology and Linguistics, and First Class Honours in Anthropology. Sherman's research interests include linguistic and semiotic anthropology, sociolinguistics and discourse analysis, visual and material culture, the aesthetic and affective dimensions of social life, as well as contemporary social, political and literary criticism. He has previously published on intergenerational language attitudes and the politics of language in Singapore, and has spoken on democratic developments in the Singaporean context as well as present limitations on political discourse and dialogue in the country.

Dahlia Tanquezon

2008-2012: Chairperson, Quality Circle 10 CITHM Research. 2012-2013: Visiting Professor under the LPU- Gyeongju University in South Korea Faculty Exchange Program. October 2013: Presented "'Dumagats' Indigenous Cooking Traditions: Cultural Values and Significance" in Bangkok, Thailand. From 2007 onwards: actively involved in qualitative and quantitative research.

Leonardo Valenzuela

Leonardo Valenzuela is a PhD candidate at the School of Geosciences of the University of Sydney. He holds a BA in Sociology and a Master of Human Settlements and the Environment from the Catholic University of Chile (PUC Chile). His dissertation explores the socio-technical dynamics of copper processing in Chile and its connections to environmental degradation and democratic politics.

Bregje Van Eekelen

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 PhD 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. González, B. Stötzer, and A. Tsing, eds) and of *Uncertain Territories: Boundaries in Cultural Analysis* (M. Bal, I. Boer, B. van Eekelen, P. Spyer eds.). She received an EUR fellowship (2013-2014) and an NSF grant for her projects on the history of creative thought (NWO 2014-2018).

Nicholas Vanderkooi

I am a PhD candidate in the Department of Economics at Macquarie University. I am interested in how culture and economics intertwine, as well as the impact of culture on communities and individuals (their subjective evaluations of well-being). My PhD Supervisor is Distinguished Professor David Throsby, Department of Economics, Macquarie University.

Marie Aubrey Villaceran

Marby Villaceran is a PhD candidate in La Trobe University in Melbourne. She has an MA in Creative Writing from the University of the Philippines, where she is also Assistant Professor.

Jun Wang

Jun Wang is Assistant Professor of Urban Studies in the Department of Public Policy at City University of Hong Kong. Her research interests include gentrification, culture-led urban regeneration and spectacular urbanism. She has authored journal papers on cultural cities (e.g. Gentrification and Shanghai's New Middle-Class: Another Reflection on the Cultural Consumption Thesis (2009), 'Art in Capital': Shaping Distinctiveness in a Culture-led Urban Regeneration Project in Red Town, Shanghai (2009)).

Emma Waterton

Emma Waterton is a Senior Lecturer and DECRA Fellow based at the Institute for Culture and Society at the University of Western Sydney. Her research explores the interface between heritage, identity, memory and affect. Her current project, 'Photos of the Past', is a three year examination of all four concepts at a range of Australian heritage tourism sites, including Uluru Kata-Tjuta National Park, Sovereign Hill, the Blue Mountains National Park and Kakadu National Park. She is author of *Politics, Policy and the Discourses of Heritage in Britain* (Palgrave Macmillan, 2010) and co-author of *Heritage, Communities and Archaeology* (with Laurajane Smith; Duckworth, 2009) and *The Semiotics of Heritage Tourism* (with Steve Watson; Channel View Publications, 2014).

Steve Watson

Steve Watson is Professor of Culture and Heritage Leadership at York St John University, UK. He has researched and published widely on social and cultural aspects of heritage, and its use in the construction of the past for individuals, communities and nations.

Jessica Weir

Dr Jessica Weir is a Senior Research Fellow at the Institute for Culture and Society. Her research is part of the critical intellectual work of the Environmental Humanities to resituate humans within their environments, and more-than-humans within cultural and ethical domains (Plumwood 2013), as part of responding to ecological devastation and climate change. Jessica's research collaborations with Indigenous people examine how western binaries and Indigenous knowledges interact to circumscribe and transform our understandings of environmental issues and their governance. Jessica is the author of *Murray River Country: An Ecological Dialogue with Traditional Owners* (Aboriginal Studies Press, 2009), an editorial board member of the *Routledge Environmental Humanities Book Series*, and a Visiting Fellow at the Fenner School of Environment and Society, Australian National University. Jessica has recently extended her research to consider our relationships with natural hazards.

Rowan Wilken

Rowan Wilken is Senior Lecturer in Media and Communication, Swinburne University of Technology, Melbourne, Australia, and holds an Australian Research Council funded research fellowship (an ARC DECRA) in the Swinburne Institute for Social Research to investigate location-based services. His present research interests include mobile and locative media, digital technologies and culture, theories and practices of everyday life, domestic technology consumption, and old and new media. He has published widely on mobile and location-based media. He is the co-editor (with Gerard Goggin) of *Locative Media* (Routledge, 2014) and *Mobile Technology and Place* (Routledge, 2012), and is the author of *Teletechnologies, Place, and Community* (Routledge, 2011). At present he is working on a book, *Cultural Economies of Locative Media*, and an edited collection (with Justin Clemens), *The Afterlives of Georges Perec* (to be published by Edinburgh University Press).

Stacey-Ann Wilson

Dr Stacey-Ann Wilson is a lecturer in the Department of Government at the University of the West Indies, Mona Campus. She is also a Research Fellow at the Centre for Leadership and Governance (UWI). Dr Wilson is a political economist with research interests and expertise in development (including human-technology-interaction for development and informal economics), identity politics and eGovernance with an emphasis on class, ethnicity and culture. Her geographical areas of

research focus are Oceania, Latin America and the Caribbean. Dr Wilson has worked on political campaigns as a community liaison and community development advisor in East Africa and the Caribbean. She has worked as a research officer at the Aboriginal Heritage Office in North Sydney (Australia) and served for a short time as a producer for “Blackchat” with Paulette Whitton, an Aboriginal current affairs talk show program on Sydney’s Aboriginal radio station Koori Radio.

Dr Wilson was a senior research fellow at Queensland University of Technology in Brisbane, Australia where she worked on issues relating to Aboriginal and Torres Strait Islander educational, economic, political and social inclusion. She has also worked as a community development practitioner in the South Pacific and within Aboriginal and Torres Strait Islander communities in Australia.

Dr. Wilson is also an entrepreneur, having owned and operated small enterprises in North America including a nursing agency, an artist management firm and two production companies.

Alexandra Wong

Dr Alexandra Wong is a Research Associate at the Institute for Culture and Society of the University of Western Sydney. She is currently working on an Australian Research Council Linkage project entitled 'Sydney's Chinatown in the Asian Century: from ethnic enclave to global hub' with Profs Ien Ang, Donald McNeill and Kay Anderson. She has previously worked at the Urban Research Centre of the University of Western Sydney on an ARC Discovery project about urban infrastructure crisis and solutions and acted as the administrator for the journal *Geographical Research* (2010-2012). Alexandra received her PhD in Management from the University of Edinburgh in 2009, specialising in regional technology policies. Her research interests include cluster theories, innovation and creativity, urban studies, cultural economy and multiculturalism.

Arthur Wong

Arthur Wong graduated from the Master of Cultural Management programme from The Chinese University of Hong Kong in 2011 and Master of Arts in Fine Arts programme from LASALLE College of Arts, Singapore in 2007, and have played an active role in Malaysia and Singapore art scenes for several years prior to his PhD studies. From 2007-2010, Arthur was working as a Management Assistant Officer at NUS Museum, a museum focused on regional art and culture at the National University of Singapore.

Danielle Wyatt

Danielle Wyatt is a cultural researcher working at the School of Culture and Communication at the University of Melbourne. Her recently completed PhD examined community art projects in the suburban 'badlands' of Melbourne and Sydney. Her current research interests include discourses around multiculturalism, the postcolonial politics of place, and the aesthetics of community and collaborative art.

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