Emergences involve interaction. New approaches and ideas emerge out of dynamic interchanges. By promoting connectivity, this conference will foster emergent intellectual collectivities.

**Morven Brown Building, Rooms 310 & 309, 31 October, 9:00 am – 5:30pm**

Postgraduate research students will give 15 minute presentations about original research at this conference. Distinguished UNSW scholars will serve as discussants and chairs on a series of panels. A Keynote Lecture by Prof. Franson Manjali whose interdisciplinary scholarship on diverse topics—from cultural theory, to linguistics, to cyber-semiotics, to contemporary philosophy—will speak to the diverse interests in our school.
**Conference Schedule**

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<th>Morven Brown Room 310</th>
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<td>9:00-10:00 Registration and Coffee</td>
<td>Coffee, tea, dried fruit, and nut snack platters provided in Room 310 by Thoughtful Foods.</td>
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<tr>
<td>10:00-12:00 Panel I. Social Movements Chaired by Eben Kirksey Special provocateur Jean Taylor</td>
<td>10:00-12:00 Panel II. Language &amp; Cultural Modernity Chaired by Peter Collins</td>
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<tr>
<td>Isobelle Barrett Meyer (Humanities &amp; Languages) Sophie Robinson (Humanities &amp; Languages, UNSW) James Keating (Humanities &amp; Languages, UNSW) Badrus Sholeh (Deakin University) Dominic Berger (ANU) Richard H. Hammond (University of Ballarat)</td>
<td>Rick Arruda (School of Humanities and Languages, UNSW) Lydia Dutcher (University of Sydney) Weina Fan (University of Western Australia) Isra Isramirawati (Victoria University)</td>
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<tr>
<td>12:00-1:00 LUNCH in Room 310</td>
<td>Meal and short presentations provided in Room 310 by Lisa Trogisch (<a href="http://thoughtfulfoods.org.au/">http://thoughtfulfoods.org.au/</a>)</td>
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<tr>
<td>LUNCH for Conference Participants Session Chairs and invited provocateurs</td>
<td>Jazz selections from Francesco Paradiso</td>
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<tr>
<td>1:00-3:00 Panel III. Contemporary Philosophy Chaired by Paul Patton</td>
<td>1:00-3:00 Panel IV. History &amp; Historiography Chaired by Lisa Ford Special provocateur Jean Taylor</td>
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<td>Emily J Hughes (Humanities &amp; Languages, UNSW) Ihab Shalbak (University of Sydney) Francesco Paradiso (Humanities &amp; Languages) Fiona Campbell (UTS)</td>
<td>Antje Kühnast (Humanities &amp; Languages, UNSW) Andrei Miroiu (Social Sciences, UNSW) Kate Colgan (Humanities &amp; Languages, UNSW) Dwi Mulyatari (Victoria University)</td>
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<tr>
<td>3:00-3:15 Coffee Break in Room 310</td>
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<td>3:15-4:30 Panel V. Environmental Humanities Chaired by Eben Kirksey Special provocateur Lindsay Kelley (COFA)</td>
<td>3:15-4:30 Panel VI. Japanese Language Education Chaired by Chihiro Kinoshita Thomson</td>
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<td>Tarsh Bates (SymbioticA U. of Western Australia) Molly O’Halloran (Humanities &amp; Languages, UNSW) Prue Gibson (School of Arts and Media, UNSW) Madeleine Boyd (Sydney College of the Arts)</td>
<td>Tetsushi Ohara (Humanities &amp; Languages, UNSW) Yuji Okawa (Humanities &amp; Languages, UNSW) Kaori Shimasaki (Humanities &amp; Languages, UNSW)</td>
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<tr>
<td>4:30-5:30 Keynote: Prof. Franson Manjali</td>
<td>Emergences, Divergences, and Convergences</td>
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Conference attendees are invited to gather at The White House for dinner (pay your own way). http://tinyurl.com/white-house-unsw (02)93856088 Fig Tree Precinct, Gate 4, High Street
Emergences, Divergences and Convergences
The Story of Language, Culture and Religion in the Colonial Context
Prof. Franson Manjali, Jawaharlal Nehru University

Examined in this talk are some of the ideological issues that frame the founding moment of modern linguistics. The 18th century colonial jurist and scholar Sir William Jones’ discourses and essays manifest a linguistic erudition which on the one hand leads to the founding of the comparative and historical method, which remained the cornerstone of much of the scholarship in the field during the 19th century, but on the other hand, they are clearly rooted in the cultural and religious biases of the European tradition. As the initial perspectives are further developed by later linguists and philosophers under the broad umbrella of the ‘Indo-European’ notion, these ideological biases are consolidated to obtain distinct and well-bounded forms of the religious and cultural traditions in the Indian context. What we notice is a corresponding rejection and exclusion of the ‘Semitic’ cultures and peoples, Jews and Muslims, from the European and Indian mainstreams respectively. The philosophical and intellectual responses to these scholarly movements and the associated political repercussions are briefly outlined.

Research Interests

- Ethics, Aesthetics and Linguistics
- Philosophies of Discourse
- Poetics and Politics of Language
- Metaphors in Cultural Discourse
- Philosophy of Image
- Topologico-Dynamical Models of Language and Cognition.

Books Authored, Edited and Translated:


Conference Abstracts

Panel I. Social Movements—including the study of social change, radicals, rebels, and rhizomes
Chaired by Eben Kirksey

Badrus Sholeh (Deakin University, Melbourne)
badrus.sholeh@gmail.com
Democratic Transition and Rebel Transformation in Aceh: Study of GAM in 2012 Elections

Intimidation, killings and attacks occurred during 2012 elections in Aceh where former rebel group, Freedom Aceh Movement (GAM) won the elections. International Crisis Group (2012) argued that the attacks and killings of about twenty people approaching the elections by former GAM people threatened the prospects of peace and democratisation in Aceh. In addition, competitions among former GAM leaders in the elections influenced the dynamics of politics in Aceh. Some attacks and killings targets are from former district rebel leaders who opposed or criticised the leadership of GAM in local politics. This paper will examine the transformation of GAM from conflict to peace and the dynamics of politics in Aceh during 2012 elections. This is based on interviews with about fifty leaders of rebels and heads of political parties in Aceh. I argue the dynamics of politics involving former rebels needs broader participation of Acehnese which could strengthen the process of peaceful democratisation. The initiatives of former rebels in Acehnese National Party (PNA) and Aceh Party (PA) will lead the democratic transition toward genuine peaceful foundation of Aceh politics and democracy. However, the challenge still occurs inside former rebels who have difficulties in economy and could not compete to participate in local development. They could use their past culture of conflict and violence.

Dominic Berger (Political and Social Change, Australian National University)
dominic.berger@anu.edu.au
Repression on the Cheap: Indonesian responses to separatism in Aceh, Maluku and Papua

In recent years, hundreds of non-violent pro-Independence activists in Papua and Maluku have been imprisoned under Indonesia’s treason laws for raising banned flags. In the meantime, former rebels in Aceh not only govern the province, but are close to forcing Jakarta to recognize the flag of the former Free Aceh Movement as the province’s flag. In this paper I argue that repression in contemporary Indonesia follows a counter-intuitive pattern: State institutions are inclined to excessively repress weak and symbolic manifestations of anti-state dissent, while dissidents with a capacity for mobilization are absorbed, co-opted or simply tolerated. At first glance, the scapegoating of apparently non-existent threats, and the acquiescence towards significant threats, creates the impression that state institutions are able to construct and deconstruct political threats at will, irrespective of objective realities. But by looking at the trials of Papuan and Malukan activists I argue that behind the nuanced processes by which the state constructs its ideological enemies lie not only symbolic motivations, but also rational material calculations.
Panel I. Social Movements—including the study of social change, radicals, rebels, and rhizomes

Chaired by Eben Kirksey

Richard H. Hammond (The University of Ballarat)
rh14.12@gmail.com
Occupying Early Heidegger: ‘Authentic’ Political Resistance

Beyond the initial Occupy Wall Street phenomenon, the Occupy movement has largely been represented as a nebulous conglomeration of events with a disparate group of participants. The Western geopolitical bias of Occupy casts doubt over the movement’s claims to universality, and perhaps even its ability to adequately represent the multiply oppressed members of the 99%. These critiques of Occupy largely frame the movement as a grass roots manifestation of ‘the political’, perhaps a continuation of the Arab Spring, or even the spirit of France ‘68. However, an alternative reading of Occupy can be explored through the early work of Martin Heidegger. While the notion of authenticity in politics has been associated with exclusionary, conservative perspectives, the potential role of personal or existential authenticity is often left unexplored. The grounds for authenticity, a rupture in the ‘average-everyday’ of the political, presents the opportunity for authentic political resistance — could this be the case with Occupy? Rather than framing Occupy as an ineffective political movement (often clumsily) attempting to articulate its concerns through the discourse of rights and responsibilities, Occupy can reveal itself as a manifestation of authentic resistance, an attempt to speak the unspeakable; embracing the ‘definite possibilities’ of the West.

Isobelle Barrett Meyering (School of Humanities and Languages, UNSW)
isobellebm@gmail.com
Theorising Childhood: A Re-reading of Second-Wave Feminism

Australian feminist movements have long addressed themselves to the ‘rights’ of children. However, feminists’ understanding of the nature of childhood and the relationship between women’s rights and children’s rights has shifted markedly over time. This paper will argue that, with the advent of the women’s liberation movement in the late 1960s, Australian feminists began to articulate a new politics of children’s rights: one that emphasised their ‘liberation’ as much as their need for ‘protection’. Through a re-reading of classic feminist texts of the ‘second wave’, the paper will explore the varied ways in which the new liberationist politics were applied to children. It will examine how childhood was theorised in foundational works of Anglo-American feminism, such as Shulamith Firestone’s The Dialectic of Sex (1970) and Juliet Mitchell’s Woman’s Estate (1971). These works were widely read by Australian women’s liberationists and their influence is in turn evident in local classics, such as Anne Summer’s Damned Whores and God's Police (1975). The convergence of notions of women’s liberation and children’s liberation in these texts not only challenges narratives of second-wave feminism as anti-child but illuminates moments of dynamic interchange between the women’s movement and the emerging children’s rights movement during the 1970s.
Panel I. Social Movements—including the study of social change, radicals, rebels, and rhizomes
Chaired by Eben Kirksey

Sophie Robinson (School of Humanities and Languages, UNSW)
sophie.robinson@unsw.edu.au
The Lesbian Presence in Women’s and Gay Liberation

Existing histories of Australian feminism since 1969 have focused on the divisive—and largely negative—impact of lesbian identity politics upon feminist theory and practice. In this paper I will argue that late-twentieth century feminist activism in Australia was indebted to a lesbian presence and politics, and that lesbian activists since women’s liberation have fostered constructive interchanges across the Australian feminist community and other sex-radical groups similarly interrogating sexual politics, gender hierarchies and oppression. My paper will explore the convergences between women’s and gay liberation through specific attention to lesbian women whose politics and activism bridged feminist and homosexual social scenes, sub-cultures and political organisations. The point of my paper is to show two things. The first is that a lesbian presence and politics in Australia during the 1970s encompassed a dynamic community of women experimenting, socialising and empowering themselves through woman-focused activism, intimate relationships and social networks—the vanguard of second-wave feminism. And secondly, that this presence took place between the separate yet linked movements of women’s liberation and gay liberation, inviting new approaches and ideas about feminism to emerge amongst homosexual and heterosexual communities that continue today through queer activism and politics. This is a history of conflict and tension, but more importantly, one of radical social change and dynamic alliances, and of the blending of the personal and the political, the individual and the collective.

James Keating (Humanities and Languages, UNSW)
hemikeating@gmail.com
Australasian Women’s Suffrage: Transnational Contexts, 1885-c.1910’

While colonial and national narratives of Australasian suffrage have been written according to a variety of interpretive paradigms since the campaigns ended over a century ago, their wider Tasman and transnational context is not fully understood. The lacuna is surprising given the global surge of interest in transnational feminist movements and suffrage internationalism over the past twenty years. Using multi-archival sources from three representative colonies—New Zealand, South Australia, and New South Wales—my proposed research seeks to develop a transnational understanding of women’s suffrage from the perspective of its earliest and often overlooked bastions. By examining and contrasting the Australasian suffrage movements with their external influences, I hope to substantiate the operation of transnational networks, and their tangible presence in domestic reform movements. I seek to uncover these connections both through the Australasian suffragists’ personal papers, and their less examined institutional records. Research substantiating the extent to which Australasian suffragists transmitted ideas and forged cross-border connections may detect important regional patterns and commonalities, discern impediments that thwarted or circuits that enhanced their transnational ambitions, reminding scholars that nineteenth-century suffrage internationalism extended beyond the dominant Euro-American framework, and perhaps qualifying the limits of early transnational women’s organisation.
Panel II. Language & Cultural Modernity—including translation studies, discourse analysis, poetics, and applied linguistics
Chaired by Peter Collins

Rick Arruda (School of Humanities and Languages, UNSW)
h.arruda@unsw.edu.au

Change in language classroom dynamics: the impact of a self-adaptive model of LTE

This study presents an experimental implementation, through a professional development course, of an original model for language teacher education, the Self-Adaptive Model, developed in accord with emerging ideas in interrelated fields. It investigates to what extent, if any, the implementation of this model with a group of TESOL teachers in Brazil promoted changes in participants’ classroom practices which were consistent with the principles of the model implemented. Although the crucial concepts utilised in the rationale of this study have been previously discussed, no study to date has combined such concepts in a documented implementation of a model of language teacher education aimed at changing teaching and learning practices at classroom level. Results of the study reveal that the implementation of the Self-Adaptive Model did promote changes in classroom practices which were in accord with the principles of the model and that these changes impacted positively on teachers’ and students’ classroom behaviour.

Anna Boucher, Ahmar Mahboob, & Lydia Dutcher (University of Sydney)
lydia.dutcher@sydney.edu.au

Power and solidarity in elite interviews

Elite interviewing is a key qualitative method in political science. Interviews are useful not only for the purposes of political biography or to ascertain the perspectives of those at the centre of the policy-making process, but also because they allow researchers to trace the policy process that underpins key political events. Yet, elite interviews invert much of what social scientists know about power in interviewing. In contrast to interviews with economically or culturally disadvantaged groups, or with those who have not reached intellectual maturation (children, those with mental disabilities), elite interviews present a situation of potential powerlessness for the interviewer. Currently there are many claims made about power within elite interviewing but limited empirical evidence provided to support these claims. This interdisciplinary paper, based on analysis of the first 20 minutes of two elite interviews, argues that this purported unequal relationship between disempowered, nebbish academic and reputationally powerful elite cannot be assumed. Based on this analysis, the paper presents a preliminary set of interactional strategies used by both interviewer and interviewees in order to either exercise relative power over one another or to build solidarity with one another. The paper provides detailed examples from the interviews analysed to show how the participants in these interviews adopted various strategies. The paper ends with a discussion of the implications of this work for research based on elite interviews.
Panel II. Language & Cultural Modernity—including translation studies, discourse analysis, poetics, and applied linguistics
Chaired by Peter Collins

Weina Fan (University of Western Australia)
20687738@student.uwa.edu.au
More Subtle Ways of Being Modern: Tradition and Innovation in the Poetry of Six Women Poets

The poetic history of the first three decades of the twentieth century has been written almost entirely through the lens of Modernism. Modernism tended to overlook women poets and Modernist emphasis on formal innovation has resulted in the fact that those who wrote mainly in a traditional form such as Edna St. Vincent Millay and Zora Cross were indiscriminately dismissed as Traditionalists. The traditional form these women poets adopted has greatly overshadowed their distinctively modern subject matter and colloquial style which are also features of Modernist poetry. Some women poets, such as Anna Wickham and Lesbia Harford, did experiment briefly with free verse and then returned to traditional meter but their conscious negotiation between tradition and innovation has been ignored. On the other hand, women poets with a Modernist reputation such as Marianne Moore and Edith Sitwell have arguably been overestimated. Ironically, Sitwell’s poetry shows strong affinities with Georgian poets regardless of her Modernist pose, but this has hardly been noticed by critics. In all, the poetic activities of the period at issue were broader and richer than a single term “Modernism” could possibly encapsulate. Most women poets had various, sometimes subtle ways of being modern.

Isra Isramirawati (Victoria University, Melbourne)
isramirawati.isramirawati@live.vu.edu.au
An Image of a Brave Minangkabau Woman: Literary Analysis of Kaba Sabai Nan Aluih

Kaba Sabai Nan Aluih describes the story of Sabai Nan Aluih, a beautiful young woman who is polite, smart, strong, brave and wise. When her father was killed by his enemy, she fights to restore her family’s dignity. The kaba cannot be separated from Minangkabau social life. It strengthens the image of Minangkabau as a matrilineal society where its women have some privileged rights and play significant roles in their community. In Minangkabau proverbs refer to women metaphorically as the Center Pillars of the Big House (the lineage house) and Holder of the Key to the Chest (lineage property). At the time this kaba took place it was not common for women to go out from home alone. However, the image of Sabai Nan Aluih can be used to explore questions about the wider representation of women’s possible roles, such as: “In Minangkabau thought, must the sphere of women always be limited to the domestic realm?”, and “Can Minangkabau women ever be conceived of as taking action outside the household in order to improve the social standing of their families?”
Panel III. Contemporary Philosophy—including work on continental philosophy, political philosophy, and the philosophy of mind
Chaired by Paul Patton

Emily J Hughes (School of Humanities and Languages , UNSW)
emily.joy.hughes@gmail.com
‘Thrown Impossibility: The Ontological Structure of Despair’

This paper argues that the mood of despair, with its emergent emotions of sorrowfulness, despondency, anguish, hopelessness and emptiness has been neglected in psychiatry, psychopathology and the philosophy of psychiatry despite its prevalence in affective disorders such as major depressive disorder. This is a negligent omission because despair is undoubtedly an experience of profound, ‘harmful’ suffering, and this paper aims to redress this neglect. In so doing, this paper employs the interpretive method of Heideggerian existential hermeneutic phenomenology. It undertakes to systematically appropriate Heidegger’s existential analytic (Being-in-the-world as thrown and projecting, underpinned by the temporality of the Care structure) to the mood of despair in order to elucidate its ontological structure. Through this framework, despair is understood for the way it radically disrupts and deconstructs the way the world can matter, dismantling meaningfulness and intelligibility and thus ones situatedness in the world. Through examining the existential implications of these radical disruptions to one’s ontological structure, this paper looks at the meaning and significance of despair, and, in turn, what despair discloses about the meaning of Being itself.

Ihab Shalbak (University of Sydney)
ihab.shalbak@sydney.edu.au
Intention and Method: Dewey’s Organized Intelligence

Over the past few decades, policy research institutions (or ‘think tanks’) proliferated as a distinctive modality of knowledge production, circulation and authorization that functioned as technology of linking intellectual and political practices. The rapid rise of think tanks, coupled with the association of a large number of those institutions with the rise of neo-conservatism, neo-liberalism and globalization, prompted sociological, historical and political science investigations but hardly any serious attention was paid to the philosophical discourses and political rationalities that paralleled and informed the rise of think tanks. I argue that the ‘becoming-institution’ of think tanks overlaps, and at times intertwines, with the political and philosophical career of American Pragmatism. This paper attempts to show that John Dewey’s organized intelligence—a process that models the formation of public reason on scientific inquiry that focuses on problem-solving—is an inaugural act that contributed to the becoming of the think tank modality, its intellectual practices and its forms of knowledge. Exploring Dewey’s organized intelligence allows us to think the congruence between intention and method, that is, the ideological and epistemological imperatives that contributed to the formation of the think tank modality and the institutionalization of its function.
Panel III. Contemporary Philosophy—including work on continental philosophy, political philosophy, and the philosophy of mind
Chaired by Paul Patton

Francesco Paradiso (School of Humanities and Languages, UNSW)
f.paradiso@unsw.edu.au
Différance and Syncopation

In this paper I shall explore the connections between the jazz rhythmic figure of syncopation and Derrida's concept of *différance*. In particular, I shall argue that there is a correspondence between the temporal and spatial properties of syncopation and the temporal and spatial attributes of *différance*. In syncopation the rhythmic accent shifts from the strong to the weak beat. As a consequence, from a temporal perspective the regular cadence of the rhythmic flow becomes displaced by delay and anticipation, whereas from a spatial perspective, the interval that separates regular beats loses its symmetric character and becomes asymmetric. Similarly, in the movement of signification that *différance* generates, the deferring or temporization and the differing or spacing that take place, rely on the displacement of the present/presence of the sign. From a temporal perspective, the present in order to produce signification undergoes a division, becoming a non-simple synthesis of deferred traces of retention (delay) and protention (anticipation), whereas from a spatial perspective, the differentiation between the presence of the signifier and the absence of the signified produces asymmetry. Finally, my analysis will take into account the particular case of a jazz musician, Avishai Cohen, whose work is characterized by a constant use of syncopated rhythmic structures.

Fiona Campbell (UTS)
Fiona.C.Campbell@student.uts.edu.au
Thinking as an picture of flow and resistance/dissolve and bind

This paper centres on Schwenk’s image of thinking as a multi-stranded, flowing, resisting stream and posits an alternative approach of information processing. In contrast to the standard cognitive model that dominates Information Science, Schwenk, a water scientist, conceptualized thinking as a dynamic experience that has the capacity to revise and disrupt, dissolve and bind the underlying patterns that govern our habitual modes of thought processing. He posited that “good” thinking should be essentially emergent but harmonious in nature. Logical thinking, usually synonymous with “good” thinking, is characterized as being linear in nature, as having a conscious recognition of its process. But there is much critical evidence that creative thinking proceeds, not along linear or sequential paths, but rather emerges in uneven, chaotic bursts of energy, somewhat analogous to Dewey’s assertion that human experience, “gathers, is released, dammed, frustrated and victorious” (1959, p. 16). This paper, which serves as background to my phenomenological research, compares the idea of creative thinking as chaotic and emergent with both Schwenk’s and Dewey’s participatory conceptions of human experience in Nature, where one see the human as at home in the world; the other as inseparable from it.
Antje Kühnast (School of Humanities and Languages, UNSW)
antje.kuehnast@gmail.com
Race, Health and Labour – Phosphate-mining in the German colonial protectorate of Nauru

In 1888, Germany annexed Nauru initially as a minor addition to its colonial protectorates in the South Pacific. The discovery of phosphate in the early 1900s, however, turned the tiny island into a highly profitable asset and its exploitation generated a specific model of colonial rule: the colonial and health administration remained under German control, administered by the Hamburg trades company, the Jaluit Society; the Pacific Phosphate Company (PPC) brought its British and Australian staff, hired German employees and indentured labourers from China and the Caroline Islands. In this paper, I investigate to which extent questions of health and “race” presented constitutive elements for both, the initial operation of phosphate mining and the governing of Nauru’s indigenous and indentured populations in this German and British-Australian mix of imperial and entrepreneurial power relations. Based on the published reports by German colonial staff, missionaries and scientific travellers and the PPC’s correspondence, I explore in particular how European hierarchical perceptions of “racial nature” and “racial capacities” determined the recruitment of labour, the provision of health care and the management of “race relations” between the different groups living on Nauru.

Andrei Miroiu (School of Social Sciences, UNSW)
andrei_miroiu@yahoo.com
Communist and Late Colonial Counterinsurgencies, 1945-1962

Abstract: In the first decade and a half after the Second World War both the old imperial powers and the Soviet-inspired regimes in Eastern Europe fought bitter military campaigns against determined political adversaries. While the Western powers were confronted with fairly unified guerrillas with nationalist or communist agendas, the new “people’s democracies” had to contend with much more diffuse opponents, usually small but determined groups of armed rebels hoping to fight in the initial stages of a Third World War. This paper presents my current research on a comparison between the Malayan Emergency, the Algerian War of Independence and the Romanian anti-communist armed resistance, focusing on the government’s response to insurgency and especially on population control, intelligence and military operations.
Panel IV. History & Historiography—including imperial, colonial and transnational history, intellectual and cultural history, gender history
Chaired by Lisa Ford

Dwi Mulyatari (Victoria University)
dwi.mulyatari@live.vu.edu.au
Sub National Identities: Politics and Contending Identities in Eastern Indonesia During the Struggle for Independence

This research will analyse the struggle for independence from 1945 to 1949 in eastern Indonesia. In the period where political identity was intricately related to the political struggle. The eastern region of Indonesia was not the centre of the Indonesian independence movement, but there were pro-independence groups in nearly all areas. Eastern Indonesia was governed as a federal state, but local political organisations were strong, offering powerful counter-balances to the Republican government and the Dutch authorities. It means that the political struggle involved contending national and sub-national identities. This research will focus on the four areas of South Sulawesi, Minahasa, Bali and West Timor as research areas. It is related to their different historical, ethnic, cultural, religious backgrounds as well as the experience of colonial administration. All of these factors influenced the development of local identities in each area. By conducting this research on the key period of revolution, I will explore the extent to which the process of national building was developed and contested. As there has not been wide discussion of the revolution period in the four regions, this research could become a contribution in the field of modern Indonesian history.

Kate Colgan (School of Humanities and Languages, UNSW)
kcolgan@procaregroup.com.au

On 3 May 1890 Elise Nelson (nee Andersdotter) was committed to Callan Park Hospital for the insane. She was 34 years of age and the mother of three young children, aged 8, 6 and 6 months. Her husband, Ola Nelson had made a significant decision on this day regarding his wife's future and no doubt wished that things would have worked out differently. Elise was taken from her home at 26 Argyle St, Millers Point and never returned. She died a few months later of “acute mania and exhaustion”. This young Swedish woman's story is an intimate insight into the harsh realities of life as an emigrant, a young mother and a member of the working-class in later nineteenth century Sydney. Beginning with my research on Swedish women in C19th Sydney, this paper will consider the experience of females within this minority culture, focussing on the nature and level of their cross-cultural assimilation. It will offer observations from a transnational viewpoint, making comparison with previously completed research on female Swedish emigrants in later C19th New Zealand and Chicago. It will explore the extent to which these women suppressed or uncovered their culture in order to belong; it will consider the extent of their sacrifices and loss. I will argue these women provide important variability in the historical record. While their lives largely aligned with gendered working class experience, they add depth and divergence because their behaviours preserved a sense of their cultural distinction. The Swedish women of Sydney possessed a pragmatic cultural complicity and cultural consciousness which they skilfully employed within society grappling with its own national identity.
**Panel V Environmental Humanities**—including multispecies ethnography as well as critical studies of biodiversity, geoengineering, and extinction

Chaired by **Eben Kirksey**

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**Tarsh Bates** (SymbioticA University of Western Australia)
tarshbates@gmail.com

**HumanThrush entanglements: Homo sapiens as a multi-species ecology**

*presented via remote video link.*

A normal human body is thought to be composed of over one million, billion cells, of which only about 10 percent are animal (i.e. human), some of which have been shown to “profoundly influence” human metabolism and physiology. This paper explores what it means to be human when we recognise our bodies as a multi-species ecology. I focus on the intimate and fraught contact zones of biology, aesthetics, culture and care between *Homo sapiens* and *Candida albicans*. *C. albicans*, the single celled opportunistic fungal pathogen commonly known as thrush, is one of the four most common causes of bloodstream and cardiovascular infections in hospitals and is particularly of concern in neonatal intensive care units. Understanding and reinterpreting cultural, physical and sensual interactions is essential to explore embodied interspecies encounters and the material effects of human/non-human boundary formation. This discussion positions humans and thrush as co-evolved companion species involved in a biopolitical entanglement that is gendered, erotic and often ruthless.

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**Madeleine Boyd** (Sydney College of the Arts)
kisskissmyart@gmail.com

**Multi-agential POV film making: Prince the Pony, GoPros and a human being.**

Move over Clever Hans, there’s a new colt on the block: ‘Prince the Pony’. Working across equine and non-equine agential intra-actions Prince is becoming a subject of interest. His producer Maddi Boyd, a human, facilitates the subject-becoming of Prince, and the sedimentation of experience as objects, social media commentary, photographic works and video artworks. Another collaborator is the inanimate yet fecund agent ‘GoPro’ camera. Working at multiple POV angles the GoPro is a digital lamprey, suckering itself to animate agents and gorging on recordings of worlds becoming. This ongoing project in art-philosophy plays with pony, human and camera in action, and thinks diffractively with Karen Barad’s Agential Realism, along with influences from the Posthumanities of Rosi Braidotti, New Materialism of Barbara Bolt, Object Oriented Ontologies and multispecies aesthetics (after Kirksey and Helmreich). This paper will bring forth emergent artworks and experiential findings, such as ways for interspecies artwork to emerge, implications of inanimate agency in following these lines of flight and types of aesthetics we can expect from such experiments.
**Panel V Environmental Humanities**—including multispecies ethnography as well as critical studies of biodiversity, geoengineering, and extinction (Chaired by Eben Kirksey)

**Molly O’Halloran** (School of Humanities and Languages, UNSW)
molly_oh89@hotmail.com
Shark Nets: Reconfiguring the debate through the lens of ‘boundary objects’

A shark meshing program was introduced in 1937 as a means of mitigating shark attacks at New South Wales beaches. The program involves the netting of 51 beaches by contractors who use ‘specially designed meshing nets to reduce the chances of shark encounters.’ The program became controversial and is now ‘listed as a key threatening process’ by the Fisheries Scientific Committee. My research project aims to incorporate first hand underwater ethnography of shark nets as well as interviews with key stakeholders and those that interact with the nets. Shark nets have classic properties of ‘boundary objects’ since they have radically different meanings as they move among social worlds. I aim to bring new light to theoretical conversations about ‘boundary objects’ by examining how the nets move from multiple social worlds to multispecies worlds. Pushing the original work of Susan Leigh Star and James R. Griesemer into new realms, my paper will engage with a series of questions: Which worlds do shark nets inhabit? Who speaks for these worlds and how does it affect the debate? What happens when boundary objects generate both life and death? Which species are flourishing, and which are failing, as worlds interact and collide?

**Prue Gibson** (School of Arts and Media, UNSW)
prudencegibson@bigpond.com
Disappearance

This paper draws connections between Janet Laurence’s new artwork *Fugitive* 2013, the act of disappearing and Karen Barad’s concept of intra-action. The actions of disappearing and reappearing help reconcile nature’s fragile ecological changes. Janet Laurence’s recent artwork is a re-performance and a memorialisation of the disappearing act. When the performance is over, the actors disappear. However this ending causes a new emergent beginning. Laurence’s artwork is a re-creation or reappearance, whereby the documentary video and installation elements create an immanent vitality and independent agency. The artwork intra-acts with the lost plant specimens and endangered animal species, that were in the process of disappearing, and also with the audience and gallery space. Quantum scientist and feminist theorist Karen Barad’s concept of intra-action is a cutting of things together-apart. Simultaneously, things are cut apart and cut back together. Janet Laurence’s work can be seen as a subscription to Barad’s theory, as the artist records loss and creates a new force, in the same instance. This is a process of materialization, where new matter is created through a performativity in the world.
Panel VI. **Japanese language education.** Japanese language is one of the most popular languages studied in educational institutions in Australia. This panel describes three different aspects of language learning while focusing on Japanese language education as the main context of research. Through the presentations, this panel intends to make a contribution to the knowledge of language learning.

Chaired by Chihiro Kinoshita Thomson.

Tetsushi Ohara (School of Humanities and Languages, UNSW)

**Conceptualisation of Learner Autonomy in Language Learning Based on Sociocultural Theory**

The main objective of my PhD study is to interpret learner autonomy in language learning within the socially and culturally situated learning environment of classrooms. Most researchers in the field of learner autonomy maintain a perspective that learner autonomy in language learning is mainly related to individual learners’ ability/capacity as the most cited definition of learner autonomy is “the ability to take charge of one’s own learning” (Holec 1981: 3). Due to the perspective, many researchers pay attention to direct relationships between learners and their learning to understand learner autonomy. They tend to regard social and cultural factors as ancillary components mainly explaining contexts in which learning takes place. However, it is difficult to understand and operationalise learner autonomy if we view that learner autonomy is mainly related to individual learners’ ability/capacity and social and cultural factors are simply contexts influencing their learning. Thus, this presentation would try to propose how we can conceptualise processes of taking charge of one’s learning in language classrooms while considering social and cultural factors as the main source of learning. The main data presented in this presentation are gathered in Japanese language classrooms at an Australian university.

Yuji Okawa (School of Humanities and Languages, UNSW)

**Voice in writing: an analysis of some preliminary data**

The notion of voice in writing has attracted the attention of many teachers and researchers in both first and second language domains. Much of the early literature considers voice as authenticity, unique resonance or personal style (Elbow, 1994). More recently, the social dimension of voice has become a prominent discourse, particularly, an attention on the reader. Matsuda and Jeffery define this element of voice as “a metaphorical concept capturing the sense of author identity that comes through when readers interact with texts” (2012: 151). My study aims to investigate how native-speaker Japanese language teachers (i.e. the readers) interact with voice occurring in writing tasks set for the NSW HSC Japanese Continuers Course. I ask three research questions: 1) how do teachers define voice in writing?; 2) how do the teachers evaluate and respond to voice?; and 3) what contextual conditions influence their perception of and practice regarding voice? As for a theoretical framework, this study applies two major orientations to voice: individualist and social-constructionist. In this presentation, I introduce a part of my preliminary analysis of some interview data. To unfold the educational context of this HSC Course, five major NSW Board of Studies documents will also be presented.
Panel VI. Japanese language education. Japanese language is one of the most popular languages studied in educational institutions in Australia. This panel describes three different aspects of language learning while focusing on Japanese language education as the main context of research. Through the presentations, this panel intends to make a contribution to the knowledge of language learning.

Chaired by Chihiro Kinoshita Thomson.

Kaori Shimasaki (School of Humanities and Languages, UNSW)
k.shimasaki@student.unsw.edu.au
Learning as participation process in a Community of Practice:
A case study of a Japanese language learner

This paper discusses the learning process of one Japanese language learner in his Community of Practice (CoP). A CoP is defined as “groups of people who share a concern, a set of problems, or a passion about a topic, and who deepen their knowledge and expertise in this area by interacting on an ongoing basis” (Wenger et al., 2002, p. 4). This study is based on situated learning, as proposed by Lave and Wenger (1991). Situated learning views learning as participation processes in a CoP. It focuses on how participant’s identities are changing in the process of participation. Wenger (1998) divides identity development into two processes (identification and negotiability) and proposes three sources of identity (engagement, imagination and alignment). The findings indicate that the learner can carry multiple identities from each of these sources. These identities can be in conflict with each other. Conflicts occur not only between identities that share the same source, but also between identities of different origin. Furthermore, the finding indicate that the more conflicts are resolved the more involved the learner becomes in the CoP.