Abstracts - Cultural Sociology

Exploring Tween Girls and 'Adultification' in Singapore

Ms Bernice Loh[1]

[1]*Monash University*

Abstract Template

TITLE: Exploring Tween Girls and 'Adultification' in Singapore

Author/s: Bernice Loh

Affiliation/s: Monash University

Start text of Abstract Here (*no more than 200 words with no figures or tables*):

This paper seeks to outline why scholars interested in the sexual landscapes of children's and young people's lives should be keen to explore and address the appearance of tween girls who are dressing in more 'adultlike' ways in Singapore. In critically developing some of the themes/concepts that can contribute to or aid in our understanding of an 'adultification' of tween girls' dressing, this paper elucidates why Singapore is a worthwhile site of inquiry, and how some previously unexplored questions for research within this context can make a valuable contribution to discourses pertaining to an 'adultification' of tween girls.

Re-enactments of Gallipoli: Secular and neo-Ottoman remembrance of pre-independence Turkish history

Dr Brad West[1]

[1]*University of South Australia*

Abstract Template

Re-enactments of Gallipoli: Secular and neo-Ottoman remembrance of pre-independence Turkish history

Brad West
University of South Australia

The centennial of WWI has seen the emergence of a substantial scholarship around the commemoration of Gallipoli by Australia. Much less attention has been paid to the remembrance of Gallipoli (Çanakkale) by Turkey. The paper begins by detailing the conditions that has seen an increasing public interest in the Battle of Çanakkale in Turkey. The paper then outlines the recent emergence of re-enactment as a commemorative form for the conflict. Empirical analysis is carried out for three cases: the participatory 57th Regiment marches, spectator focused battle re-enactments, and screen portrayals. The intersections between these performative rituals and three recently constructed memorials on and nearby the battlefields are also explored: 57th Infantry Regiment Memorial Park, the open air museum at Eceabat and the restoration of Ataturk's house and accompanying gentrification of the Bigali village. While the central role of municipalities, educational institutions and corporate social responsibility funds in the production of these reenactments and memorials signal a challenge to the monopoly of the state in remembering the past, the cultural engagement with the battle is also situated within a broader political and cultural conflict between secular and neo-Ottoman remembering of pre-independence Turkish history in which the state is a key player.

Social Construction of Childhood in Hinduism in Nepal

Mr Hari Dhakal[1]
[1]*Tribhuvan University, Kathmandu, Nepal*

Abstract Template

TITLE: Social Construction of Childhood in Hinduism in Nepal

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Start text of Abstract Here (*no more than 200 words with no figures or tables*):

Nepal is the only country in the world where more than 81 percent people follow Hindu religion. For this study I have used primary and secondary data. Personal interview are taken mainly who are converted to Hinduism from Buddhism.

Hinduism is an ancient religion that is considered to be the world's oldest continuing religion. It is a complete spiritual tradition where all phases of life are connected to the vision of Moksha or liberation (from the sense of limitedness that humans experience).

Son is preferred because son upholds the family values and ensured continuity. Vedas (Hindu holy book states that men lives through his son. Birth of son in family is crucial. The Vedic people performed different rituals to obtain different types of son. Son is an asset for a family. In many families girl children are subjected to gender bias. Having too many girl in a family is considered a great a financial burden since the parents have to pay large dowries for their marriage. Nepali consider childlessness is a great inauspicious. Children has to be passed different types of traditional performance during their childhood life. Boy and girl have different performances before birth, at birth and after birth childhood.

Terrorist and avant-garde manifesto writing: Cultural modernity and the aesthetic will-to-terror.

Mr Wayne Bradshaw[1]
[1]James Cook University

Abstract

Terrorist and avant-garde manifesto writing: Cultural modernity and the aesthetic will-toterror.

Wayne Bradshaw
PhD Candidate at James Cook University
The end of the nineteenth century was a period of widespread cultural upheaval in European society that intruded into almost every aspect of intellectual life. The Fin de Siècle produced many new social, aesthetic and political phenomena, including the notion of cultural modernity and the contemporary conceptualisation of terrorism. The span of time reaching from the mid-nineteenth century to the mid-twentieth is also notable for being the golden age of manifesto writing within artistic, political and terrorist spheres. This paper traces the impact of terrorist manifesto writers on artistic manifesto writers, delineating a kind of unconscious osmosis of a will-to-terror and adoption of a philosophy that mirrors 'propaganda by the deed' in literary and artistic movements at the turn of the century. This will-to-terror in turn bleeds into cultural modernity more broadly; giving rise to an aesthetic that is dedicated to shock and controversy. The parallels and points of contact between the artistic and terrorist manifesto writers of the Fin de Siècle reveal much about the integration of radical revolutionary ideology into the aesthetics of literature, art and music associated with cultural modernity, and the synergy between terrorist violence as performance and artistic performance as violence.

Loosing Place: The promise of displacement through culture

Dr Kate Booth[1]
[1]University of Tasmania

Abstract Template

TITLE:

Loosing Place: The promise of displacement through culture Author/s:

Kate Booth
Affiliation/s:
University of Tasmania

Start text of Abstract Here (*no more than 200 words with no figures or tables*):

Place is a central feature in the literature of culture-led regeneration and claims surrounding the success or failure of large cultural institutions. Yet place is under-theorised in these accounts and poorly conceptualised in empirical investigations. Without adequate attention in this regard, understandings of effects and impacts – either actualised or aspired to – are assumption-laden, disjointed or just plain wrong. In implicitly embodying a place dualism I argue, also, that many accounts regarding place transformation and place renewal through culture enact neoliberal ideals. In this dualism certain types of places are defined as uncompetitive and are set against an idealised notion of the 'competitive'. This idealised notion cannot be located as to be competitive is to break the binds of history, politics and society that co-produce places. I introduce a theorisation of place that is relational and embodies a distributed agency, and describe how such a theorisation redefines ideas of effect, impact, success or failure beyond ideas of competition.

'Lush landscapes: Towards a material-phenomenological approach to the tropics'

Dr Eduardo de la Fuente[1]
[1]James Cook University

Abstract Template

TITLE:

Lush landscapes: Towards a material-phenomenological approach to the tropics
Author/s:

Eduardo de la Fuente,

Affiliation/s:
College of Arts, Society and Education, James Cook University

Start text of Abstract Here (*no more than 200 words with no figures or tables*):
Recent developments in landscape studies and associated fields of research (e.g., cultural geography, placetheory and material culture studies) have been gesturing towards a 'non-representational' account of landscape. Whether influenced by Latour's Actor Network Theory, landscape phenomenology, Bachelardean accounts of substances, or the anthropology and sociology of the senses, this line of thinking posits that landscapes are places where we 'dwell', engage in a variety of practical activities and which offer their own distinctive 'affordances' or agential affects. What might this theoretical development mean for sociocultural studies of the tropics? In this paper, I contend that a phenomenological-material account of tropical phenomena can profitably be focused on a quality we might term 'lushness'*. Lushness involves an excessive, if not decadent, amount of something; and tends to suggest voluptuousness, fecundity, density, vividness, an object or ambience that arouses the senses, as well as the sensation of feeling refreshed. I will suggest that whether we are talking about dark green forest canopies or white sandy beaches, the social and culinary life of tropical fruits or buildings that start to merge with their tropical surroundings (e.g., the wonderful ruin that is Paronella Park in North Queensland), the tropical lush raises conceptual issues relevant to tourism, environmental management, architectural and urban design, and regional economic development.

Daedalus' Revenge: the phenomenological shortcomings of urban planning and design.

Mr Warwick Powell[1]
[1]*Sister City Partners Ltd*

Abstract: Urban design and planning have played dominant roles in framing efforts to revitalise downtowns or CBDs. The effectiveness of revitalisation efforts around the world has been patchy. Through an analysis of the efforts of Townsville, a small regional city of 200,000 persons on Australia's north-east coast, to revivify its CBD, the performative gap between the promises of urban design and planning and actual results paint a story of dashed hopes and unrealisable ambitions. The diagnostic frame that privileges abstract impressions and codifications cannot adequately account for the messiness of the embodied world and temporal city realities. A phenomenological lens provides insights into these shortcomings. The temporal dynamics of cities, grasped through the appropriation of Henri Lefebvre's implosion/explosion dialectic is introduced to ground the analysis (2003, The Urban Revolution). The lesson to be learned is that provided by Daedalus to his son Icarus: it is time to suspend the hubris of being "voyeur-gods" and develop an empathy for the messiness of embodied (urban) life (de Certeau, 1998, The Practices of Everyday Life). More stylised and abstract urbanism is unlikely to overcome the historic shortcomings of contemporary urban design and planning.

Working Affectively: Landscape as a Creative Force

Professor Susan Luckman[1]
[1]*University of South Australia*

Luckman.pdf (could not be inserted)

Movement and Internal Wandering: Combining Walking and Painting Practices to Shape our Connection to the Physical Far North Queensland Environment

Ms Jacqueline Scotcher[1]

[1]JCU

Abstract Template

Author/s: *Jacqueline Scotcher, JCU*

Affiliation/s: NA

This paper explores the act of walking as a way to connect both physiologically and psychologically with one's surroundings, and how such experience may reveal creative insights into new ways of seeing the world. Engaging with our natural surrounds through mindful walking can afford slower rhythm of movement and imaginative space. This may be valuable in relation to countering the increasingly fast paced lifestyle and often-sedentary nature of many urban people.

The contemporary anthropologist, Ingold recognises that pedestrianism is more than a mode of transport, and has noted walking is ' a form of engagement integral to our perception of an environment' (Pink et al. 2010, p.3). This study employs a series of perceptive walks through the unique natural environment of Cairns and surrounding regions as a basis for art practice. Merleau-Ponty wrote that ' by lending his body to the world that the artist changes the world into paintings' (1993, p.123) and in line with this idea, a phenomenological approach is employed in this practice-led research. How the embodied and meditative experience of walking can be conveyed in terms of paint and enrich understandings of self and the landscape are investigated. Walking art practices within a global context have been developed with particular reference to the region of Far North Queensland.

Bushfire Landscapes – mobilising affective practice for effective policy change

Dr Jana-Axinja Paschen[1], Prof Ruth Beilin[1]

[1]*School of Ecosystem and Forest Sciences, Faculty of Science, the University of Melbourne*

Abstract

TITLE: Bushfire Landscapes – mobilising affective practice for effective policy change

Author/s: <u>*Dr Jana-Axinja Paschen*</u> and Prof Ruth Beilin

Affiliation/s: School of Ecosystem and Forest Sciences, Faculty of Science, The University of Melbourne

Start text of Abstract Here (*no more than 200 words with no figures or tables*):
The concept of landscape-scale management is gaining momentum in international and Australian policy reform, indicating a more holistic approach in disaster risk and natural resource management (DRM/ NRM). However, our research in the contexts of bushfire management reform in Victoria, Australia, shows that policy and practice understandings of landscape remain entrenched in the techno-scientific discourses of DRM/NRM. This deterministic view of landscape foregoes the potential for profound and adaptive practice change in landscape management that is inherent in the concept's deeper cultural, socio-ecological and affective layers of meaning. As cultural landscape theorists argue, landscape is unthinkable without people, their experiences, practices and affective landscape engagements. More recently, an ethical perspective on landscape explicitly includes recognition of non-human agency to raise awareness for and understanding of the hybrid human-nature systems we live in and that require genuinely dialogical relationships between humans and nature. This paper explores how the 'new' landscape narrative can be mobilized for policy and practice change by producing a more holistic understanding of the complex socio-ecological fabric that is landscape. In doing so, we explore its dimensions and potential for alternative ways of living with fire and other landscape-scale disasters.

Mindful Urbanism: Honouring the Body, First Peoples & Nature in the Neoliberal Mindset

<u>Dr Alexandra Walker</u>[1]
[1]*Australian National University*

Abstract Template

TITLE: Mindful Urbanism: Honouring the Body, First Peoples & Nature in the Neoliberal Mindset

Author/s: Dr Alexandra Walker

Affiliation/s: Australian National University

Start text of Abstract Here (*no more than 200 words with no figures or tables*):
Neoliberal economic and geopolitical thinking is characterised by masculine values of individualism, competition, development, growth and rationality. This cultural mindset has led to the creation and alienation of neoliberal *Others*: those entities that are based on feminine values of collectivism, collaboration, preservation, reflection and emotion. It will be argued that the body, first peoples and nature have all been devalued as Others in the neoliberal quest for self-sufficiency based on personal wealth. With the dissemination of these values across Australia and the Asia Pacific, we face major challenges to our health, our history and the natural environment because we continue to preserve only what we value. This paper presents *mindful urbanism* as a new ethos that honours feminine values within the masculine neoliberal project of growth and development. Mindful urbanism shifts the economy from an 'I' to 'We' consciousness of interdependence and non-domination. We see examples of mindful urbanism in the sharing economy, micro-credit, voluntary simplicity and the granting of rights to the natural environment. Mindful urbanism is a departure from anthropocentrism and sees humans as a part of nature.

Sociological Storytelling: Navigating Glocal Perspectives and (Creative) Writing as Public Sociology

Student Ashleigh Watson[1]

[1]*Griffith University*

Abstract

Ashleigh Watson

Griffith University

Sociologists are in the business of storytelling. Narrative threads run throughout much contemporary sociological practice, analysis, and writing. This paper explores public sociology as storytelling; a practice of writing sociology that connects local and global frames of reference and extends the reach of research beyond the academy. The approach employed in the paper is underscored by public sociology as developed by Burawoy (2004) among others, and considers Robertson's concept of glocality (1995) as liminality. This intertwining of public sociology, glocality, and writing is significant as sociological storytelling offers two considerations to the challenges of neoliberalism. Firstly, telling glocal stories as a practice of public sociology is itself a response to these challenges; through this practice sociologists can critique or disrupt the hyper-individualised ideological view that neoliberalism rationalises. Secondly, sociologists writing public sociology can bring often abstract, intellectualised global ideas such as neoliberalism to a local context through the content of sociological stories, illustrating and engaging publics with the relevance and seriousness of these challenges. This paper explores each of these ideas with reference to my wider PhD

project, where I employ autoethnography and fiction writing to create a sociological novel and accompanying exegesis.

Placing the MONA Effect: Dark Mofo Festivals and the Cultural Ecology of Hobart

Ms Miriam McGarry[1]
[1]*University of Tasmania*

Abstract Template

Placing the MONA Effect: Dark Mofo Festivals and the Cultural Ecology of Hobart

Miriam McGarry
University of Tasmania

Since the arrival of MONA in Tasmania, the museum's impact has been compared to the Bilbao Effect and subsequent iterations of culture led urban regeneration projects. This paper reconsiders MONA's relationship to the iconic flagship model, by exploring the museum's integration with, and stimulation of, a strong preexisting cultural ecology in Hobart. The Dark Mofo winter festivals serve as primary case studies for examining the museum's social, cultural and economic embeddedness. The festivals translate the MONA brand from the museum, and inscribe MONA's ethos across the city during a fortnight of 'large-scale public art, food, music, film light and noise.' The co-constitutive relationship between festival and city is demonstrated through the multiple actors who are active participants in supporting, enabling and facilitating the impact of Dark Mofo. This paper contends that through the distributed agency of cultural activity the festival supports, the conventional shortcomings of an episodic seasonal festival economy are diminished. By being embedded in Hobart's cultural ecology, Dark Mofo is able to support the daily making and re-making of local identity and sense of place, beyond the winter festival fortnight.

The selfie and the social transformation of the public-private distinction

Dr Michael Walsh[1], Dr Stephanie Baker[2]
[1]*University of Canberra , [2]City University London*

Abstract Template

TITLE: The selfie and the social transformation of the public-private distinction
Author/s: Michael James Walsh[1] and Stephanie Alice Baker[2] Affiliation/s:
University of Canberra, School of Government and Policy, Faculty of Business
Government and Law[1]
City University London, School of Arts and Social Sciences[2]

Start text of Abstract Here (*no more than 200 words with no figures or tables*): This paper presents initial ideas exploring the 'selfie'. We seek to develop a sociological definition of the selfie as a specific form of digital self-portraiture. Drawing on key sociological insights provided by Erving Goffman and Georg Simmel we consider the importance of the face as a tool of social communication. We then use Goffman's formulation of public and private photographs to examine the interactionist implications of the selfie. Finally we consider how the selfie represents a seemingly innocuous episode in the transformations occurring between public and private social life.

Glocal Clubbing: The Temporary Re-appropriation of Zones in a Neoliberal Environment

Zoe Armour[1]
[1]*De Montfort University*

Glocal Clubbing: The Temporary Re-appropriation of Zones in a Neoliberal Environment

The development of the 'floating' club night was a way of extending the reach of a locally fixed urban dance event to other UK cities and to venues abroad. These events were part of a developing 'super club' (Pemberton, 1995) culture industry, and a distinct leisure practice within the night-time economy aimed at a youth consumer market. For example, *Ministry of Sound* in London had club-nights in Bangkok (2001 - 2003) and Singapore (2005). This paper explores the layout of what I call the 'official club space' and the organisation of its zones in the creation of the dance event as a controlled site. The internal architecture of these licensed venues had to cater for both the health and safety of participants and the elements of commercial exploitation within the club-night. This included the regulation of lighting and noise levels, the selling of water, alcohol and occasionally food, and other event related merchandise such as t-shirts to a capacity that ranged between 1,500 to 2,500 attendees.

For the purpose of this analysis, I examine how 'clubbers' (Thornton, 1995) attending urban dance events negotiate the zones of the club environment within the cultural milieu of late capitalism. This draws from the accounts of clubbers who recall their youthful re-appropriations of areas in the club space in the late 1990s to the early 2000s, together with a number of participant observations conducted between 2012 and 2015 in the

UK and Holland, and finally a compilation of virtual ethnographies in China, Thailand and Singapore. Using the German initiative known as *CLR* (*Create Learn Realize*, 2010 - present), the re-booted British creations called *Gatecrasher* (2014) and *PaSSion* (2015), and some Asia Pacific club examples, *The Shelter* (2015, Shanghai), *Glow* (2015, Bangkok) and *Canvas* (2015, Singapore), I will argue that the micro activities of individuals within these events continue to intersect and conflict with the neoliberal framework of a 'global' club culture based on the twin rationales of profit and social control.

Keywords: Glocal Clubbing, neoliberalism, dance event, clubbers, zones, consumption

Theoretical Models of Current Cross-Cultural Alliances.

Dr Carmel Desmarchelier[1]
[1]*Charles Darwin University and Australian Catholic University*

Abstract Template

TITLE: Theoretical Models of Current Cross-Cultural Alliances.

Author/s: *Dr Carmel Desmarchelier*

Affiliation/s: Charles Darwin University and Australian Catholic University

This paper evaluates the current usefulness of cross-cultural theories and offers a model that is relevant to current-day issues. The theories of Global Leadership and Organizational Effectiveness (GLOBE), Hofstede or Trompenaars are contested by neo-liberalism, so a new theoretical model is proposed that includes high and low humane orientations of nations, including attitudes towards in-group and out-group members, including ostracism. It also considers attitudes towards the environment and if collective action is employed by nations in allegiances.

Cross-cultural communication is enhanced by shared understandings of dimensions such as power distance, uncertainty avoidance, low/high context societies, time and universalism/particularism, that are theoretically conceptualised as being national and/or regional characteristics. However, global trade transcends national allegiances as many organisations use cheap labour to bolster profits rather than employ workers from ideologically similar nations. Analysis of current international alliances indicates that high and low humane orientations, plus the presence/absence of mastery/harmony ('wa") underlies these allegiances. Shared attitudes towards the environment, such as 'global citizens' or 'scorched earth' are also evaluated in current international alliances. The paper concludes with a new model depicting current cross-cultural alliances.

Informatic Personhood - Defining Everyday Life in the Context of Ubiquitous Data and Interface Technologies

Mr Ashlin Lee[1]
[1]University of Tasmania

Abstract Template

TITLE: Informatic Personhood - Defining Everyday Life in the Context of Ubiquitous Data and Interface Technologies

Author/s: Ashlin Lee

Affiliation/s: University of Tasmania

Everyday life is informatic in nature, and requires ordinary people to negotiate "patterns of living that emerge from and depend upon access to large data banks and instantaneous transmission of messages" (Hayles 1999:313). From social media to predicative analytics and big data, to smartphones and quantifiedself devices, the lives of ordinary people exist and operate in a context of data and other informatic systems. But as Deleuze (1992), Haraway (1988), and others (Haggerty and Ericson 2000; Cheney-Lipold 2011) have emphasised, the entwinement of human social lives with data systems has the potential to change the nature of humans and society. This paper proposes the concept of informatic personhood to capture these changes. Informatic personhood is a heuristic to map the significant informatic systems that shape modern lives. Specifically highlighted is a tripartite of digital systems that provide the context for everyday life: the presence of networked interface devices, the enormous circulation of data, and the abstraction of this data. The significance and justification for informatic personhood are discussed, and empirical results of a study of informatic persons are also raised.

Drugs, social media and TrISMA: what can we learn about online drug discussion through big data?

Dr Alexia Maddox[1], Professor Matthew Allen[1], Dr Monica Barratt[2], Professor Simon Lenton[3]
[1]School of Communication and Creative Arts, Deakin University, [2]Drug Policy Modelling Program, National Drug and Alcohol Research Centre, University of NSW, [3]National Drug Research Institute, Curtin University

Drugs, social media and TrISMA: what can we learn about online drug discussion through big data?

Author/s: *Alexia Maddox[1]*, Matthew Allen[1], Monica J. Barratt[2], Simon Lenton[3]
Affiliation/s:
[1] School of Communication and Creative Arts, Deakin University, Melbourne, Australia
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[3] National Drug Research Institute, Curtin University, Perth, Australia

Online public drug discussion periodically emerges surrounding social events, such as the current 'meth epidemic' narratives, that strike a moral tone and reveal the mobility of public opinion. This paper outlines the research potential for using existing digital trace data from social media such as Twitter and Facebook to develop insight into evolving trends in illicit drug use and associated online public discussion in Australia. Drawing on the TrISMA infrastructure that provides researcher access to tracking and analysing social media data, we identify the research questions and data analysis possibilities that stem from three computational approaches to big data. These approaches include analysis of the event-based emergence of counterpublics (defined by hashtags) and user-based interactions, leading to content analysis of status updates. An analysis of stakeholder digital social networks has the capacity to illustrate power, association and influence in public debate. These three approaches speak both to new computational capacity and techniques alongside the emerging agendas of digital sociology. From this speculative foray into social media trace data analysis, we seek to describe the digital landscape of social media activists, drug users and institutional stakeholders that reveal the tensions, polarities and possibilities surrounding illicit drug use within the Australian context.

THE GENDERED SMART HOME: OUTSOURCING DOMESTIC PRACTICES TO AUTOMATION DEVICES

Presenter: *Yolande Strengers*

Co-author: Larissa Nicholls

Affiliation/s: Centre for Urban Research, RMIT University

The smart home 'revolution' promises more time for entertainment, pleasure and relaxation. Just as the 1950s industrial home revolution was gendered (Schwartz-Cowan 1989), positioning household appliances as a way to free women from domestic drudgery, so too does the smart home promise freedom from gendered chores (Berg 1994). Drawing on a content analysis of the 21st Century smart home, we reveal several ways in which the smart home is gendered in contemporary societies. First, we show how the smart home is primarily imagined and discussed by men in smart home articles. Second, we highlight the absence of people and domestic activity in images depicting the smart home. Third, we reveal how smart home visions aim to outsource traditional women's work (domestic chores and caregiving) to smart technologies, which are in turn sometimes portrayed as female. Finally, we speculate that the vision for automated domestic and caregiving practices is a masculine one, underpin by ideals of efficiency, process, and optimisation, rather than the sensory, messy and dynamic nature of household activity. Unlike the overt focus on women in the 1950s industrial revolution, we conclude that gender's presence in smart home visions is subtle and silent, evident primarily through its absence.

"Real" work in the new capitalism

Dr Sara James[1]
[1]*La Trobe University*

Abstract Template

"Real" work in the new capitalism

Dr Sara James
La Trobe University

Can work in the new capitalism be meaningful? Drawing on recent qualitative research, this paper explores Boltanski and Chiapello's (1999) argument that to effectively motivate workers, the new spirit of capitalism must link personal gains to the common good. As well as allowing for autonomy and the potential for selfrealisation, in order to inspire committed engagement from employees, jobs must be perceived to be "making a difference" to society. The paper draws on in-depth interviews with Australians from a range of occupations. It considers whether the interviewee's enthusiasm for their work is connected to a perception that their work provides a meaningful contribution to society. It highlights the experiences of two highly paid professional women struggling to justify their involvement in the capitalist enterprise because their work does not seem to be producing any significant benefit to others; their work does not seem "real" and is therefore not fulfilling. The paper then considers these experiences in relation to perceptions of work and authenticity. It concludes that the pursuit of authenticity is not necessarily a narcissistic endeavour, and allows some individuals to work through questions of personal ethics and social justice, thereby mobilising critique of capitalism.

" Neoliberalism: Questions of Freedom and Cultural Negotiation in The Arab Gulf States "

Ms Muna AlGhuraibi[1]
[1]The University of Sydney

Abstract Template

TITLE: " Neoliberalism: Questions of Freedom and Cultural Negotiation in The Arab Gulf States "
Author/s: Muna AlGhuraibi

Affiliation/s: The University of Sydney

Neoliberalism trend is the latest phases of liberalism. A liberalism that was adopted by the major industrialized countries and international organizations such as the IMF, the International Bank for Reconstruction and development, and the World Trade Organizations began its effects and features more apparent. Since The United States - in a unipolar system - has adopted this trend, other states such as European Union - who believed in social liberalism – felt they had no room in the acceptance nor inevitable, therefore they took the risk to modify their own economic ideas to comply with this trend. On other hand, Arab Gulf Countries are facing myriad challenges when the new trend collides with the Arab societal ideology. This paper discusses how Arab societal ideologies have fundamentally shaped understandings of liberalism and its substantive goals and absolute values. The analysis sets out the major determinants of

attitudes toward the world's political and socio-cultural shifts, which have created noticeable resistance against freedom and liberal pluralism in the GC especially with the absence of civil society organizations

Making it 'Facebook Official': Reflecting on romantic relationships through sustained Facebook use

Dr Brady Robards[1], Dr Sian Lincoln[2]
[1]University of Tasmania, [2]Liverpool John Moores University

Abstract Template

Author/s: Brady Robards and Sian Lincoln
Affiliation/s: University of Tasmania, and Liverpool John Moores University

For the past eleven years, Facebook has played a significant role in mediating the lives of its users. Disclosures on the site go on to serve as intimate, co-constructed life records. The ways in which romantic relationships are mediated on the site are complex and contested: What is the significance of articulating a romantic relationship on Facebook? Why do some choose to make socially and culturally critical moments like the beginning and ends of relationships visible on Facebook, whereas others (perhaps within the same relationship) do not? How do these practices change over time? When is it time to go 'Facebook official'?

In this paper we draw on qualitative research with young Facebook users (including straight, queer, and trans participants) in their twenties in Australia and the UK who have been using the site for five or more years. Interviews with participants included scrolling back through their profiles to consider how 'critical' moments are documented on the site. Romantic relationships were central to many of these narratives, and in this paper we draw out examples to discuss four kinds of (non-exclusive) practices: 1) overt relationship status disclosures, mediated through the 'relationship status' affordance of the site; 2) implied relationship disclosures, mediated through an increase in images and tags featuring romantic partners; 3) the intended absence of relationship visibility; and 4) later-erased or revised relationship disclosures. We also critique the ways in which Facebook might work to produce normative 'relationship traces', privileging neat linearity, monogamy, and obfuscating (perhaps usefully, perhaps not) the messy complexity of romantic relationships.

Arts and Cultural Tourism in the region after MONA

Ms Stella Gray[1]
[1]UTAS

Arts and cultural tourism in the region after MONA

Stella Rose Gray

University of Tasmania It's being called a 'quiet cultural revolution'. It's also become known as the 'MONA Effect'. The opening of MONA in 2011 triggered such a dramatic reversal of the preceding decline in tourist numbers to Tasmania, that within only 2 years Hobart was being touted as one of the top 10 cities in the world, and in 2015, Tasmania has been ranked among the top ten islands *and* regions in the world. Estimated to have contributed over $100 million to the Tasmanian economy, MONA is widely credited with transforming the fortunes of the state. MONA's impact on Hobart is undeniable, and statistics suggest that its economic benefit is being distributed beyond Hobart to some degree. Just as significant has been MONA's effect on Tasmania's regional identity, shining a spotlight on art and culture and placing it firmly alongside nature and heritage in the Tasmanian brand. This paper will situate MONA within the recent history of arts/cultural tourism, in Tasmania as well as Australia and the Asia-Pacific. It will further explore the relationship between regionality, and the growing and changing field of arts/cultural tourism.

Contested Narrations of the Nation in post-Suharto Indonesia (1998-2013)

Ms Suzanna Eddyono[1]

[1]*Sociology Department, University of Pittsburgh, USA, [2]PSdK, UGM, Indonesia*

TITLE: Contested Narrations of the Nation in post-Suharto Indonesia (1998-2013)

Author/s: Suzanna Eddyono

Affiliation/s: Department of Sociology, University of Pittsburgh, USA.

Start text of Abstract Here (*no more than 200 words with no figures or tables*): Erstwhile studies reveal shifting discourses of citizenship and national identity in the transition from Suharto to Post-Suharto period. At least three tendencies can be identified: democratic citizenship, the return to Pancasila as national ideology, and the emphasizing on religious identity as religion increasingly becomes an important criterion for the inclusion of citizens in a transition to democracy. While implicitly suggesting shifts in Indonesian 'modern social imaginary', previous studies, however, do not explicitly analyze the contesting visions of Indonesian nationhood. Bridging the gap, my study attempts to understand contested

narrations of the nation in post-Suharto Indonesia. Focusing on citizenship education textbooks in higher education, I ask the following research question: amidst politics of identity at national and sub-national levels and the unprecedented influences of neoliberalism, how do citizenship education textbooks represent nationhood in post-Suharto Indonesia? My study suggests there are more ideals vying for dominance than in the previous regime. The quest for redefining nationhood in post-Suharto Indonesia is not only colored by the persisting Lemhanas' version, but also by emerging contested Islamic visions of the nation.