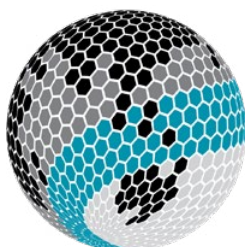


Conference Program

Alfred Deakin Institute International Conference
11–12 November 2021

Recovery, reconfiguration, and repair

Mobilising the social sciences and humanities
for a post-pandemic world



ADI

ALFRED DEAKIN INSTITUTE FOR
CITIZENSHIP AND GLOBALISATION



We respectfully acknowledge the Wurundjeri, Wadawurrung and Boon Wurrung peoples of the Kulin nations, and the Gunditjmara people as the traditional owners of the lands on which Deakin University's Burwood, Geelong, Melbourne city, and Warrnambool campuses stand. We pay our respects to elders past and present, and acknowledge that sovereignty over these lands was never ceded. We further acknowledge the traditional owners of all unceded Indigenous lands from which participants will be joining this virtual conference.

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Director's Welcome

The COVID-19 pandemic continues to cause unprecedented disruption and devastation to individuals, societies and the international community at large. For almost two years now, the world has been impacted in seismic ways across all domains of life most notably as the social, cultural, psychological and economic dynamics have been affected in unprecedented ways. As the deep societal impacts of the pandemic continue to unravel globally, individuals, communities and societies have sought to alleviate, if not totally overcome, the cultural, social and economic challenges posed by these complicated times.

COVID-19 is proving to be a truly transformational global crisis that is changing and will continue to change the way our social lives are structured and lived for years to come. It is not hyperbole to foreshadow that the world that will emerge on the other side of this pandemic is going to be different not only in terms of the intensity of our mobility, connections and interdependence but also at the level of individual and collective priorities and overall modes of governance for our societies. Our research agenda in ADI speaks directly to some of these priorities as we mobilise core disciplines within the social sciences and humanities to understand the manifestations and impacts of entrenched as well as emerging forms of structural inequalities and cultural oppressions.

Indeed, since its foundation in 2015, the Alfred Deakin Institute for Citizenship and Globalisation has sought not only to produce rigorous and excellent scholarship but also to create and disseminate knowledge that meaningfully impacts lived human experiences. It is within this overall orientation that our ADI researchers engage with the complex disruptions of the pandemic in partnerships with community, government, and industry partners. One of our core aims is to produce the knowledge and evidence needed in order to actively shape public debates and policy agendas. In pursuing this agenda, our researchers undertake research that is focused on understanding complex social issues associated with globalising processes through innovative, mixed-method multidisciplinary approaches.

Reflecting these guiding principles, we are proud to host this important and timely conference, the thematic focus of which reflects the breadth, nuance, and creativity that drives our own approach to social research. Fundamentally concerned with questions of power, inequality, and justice, ADI seeks to critically respond to its own geographical position in the Global South, and on lands still shaped by the ongoing effects of colonialism. I am particularly pleased at the strong representation of Indigenous and Global South scholarship within the conference program.

I would like to thank the dedicated and passionate ADI academic and professional staff who have worked hard to deliver a virtually engaging, and intellectually stimulating, conference. I am certain, thanks to the hard work of many (including our keynote speakers, facilitators and presenters) you will find this conference rewarding and meaningful.

I warmly welcome you to our 2021 international conference,



Alfred Deakin Professor Fethi Mansouri
Director, Alfred Deakin Institute for Citizenship and Globalisation



Conference Theme

Human crises of the magnitude of the COVID-19 pandemic expose the foundations of our lives and compel questions about the possibilities for our futures. The pandemic—a crisis simultaneously medical, cultural, political, ecological, and economic—has carved new fault-lines within our societies, intensified existing ones, and also opened new possibilities for care and human solidarity. COVID-19 is, or should be, both a “wake up call” (Delanty, 2020) and a “portal” (Roy 2020). The possibilities of a post-COVID world, then, rest not only on questions of vaccination or herd immunity, but on multifaceted, human processes of recovery, reconfiguration, and repair. The social sciences and humanities are powerfully placed to inform these processes and the kinds of post-COVID world we may yet inhabit.

In this global, interdisciplinary conference we invite panels and papers that draw from the humanities and social science disciplines to attend to these urgent tasks of recovery, reconfiguration, and repair. In doing so, we also acknowledge and invite consideration of the ways in which the COVID-19 pandemic represents only one of many intersecting crises, both acute and ongoing, with which many people and places have had to contend. These include the ongoing crises of settler colonialism and postcoloniality, climate change, ecological destruction, as well as what theorist Lauren Berlant describes as the crisis ordinariness of precarious life in late capitalism. We seek to attend, as well, to the unequal distributions of risk and vulnerability throughout the pandemic, including between the Global South and North.

Conference General Information

Conference Conveners

Dr Victoria Stead & Associate Professor Maurizio Meloni

Time zones

The times listed in this document are in Australian Eastern Daylight Time (AEDT) and are correct for Melbourne, Sydney, Canberra and elsewhere in that time zone. If you are joining from elsewhere, please make sure you adjust the times accordingly. Please see [click here](#) to help you do this.

Virtual Conference Platform

The ADI 2021 Conference will run 100% online via a virtual conference platform. A link to this will be sent to all registered attendees 2 weeks prior to the conference. There is no need download any specific software to access the conference platform – you will only require access to the internet and the web address provided. If you are presenting in the conference you will also need access to Zoom.

Helpdesk

There will be a virtual helpdesk running on Zoom during the conference. You will be provided the Zoom details one week prior to the conference commencing.

General enquiries

Please contact Arif Saba at adi-events@deakin.edu.au

9:00 - 10:30 (AEDT)	Welcome to conference - Professor Julie Owens (Deputy Vice-Chancellor Research, Deakin University) & Professor Fethi Mansouri (Director, Alfred Deakin Institute)				
	Opening keynote: Katerina Teaiwa & Bhiamie Williamson in conversation with Mark Rose - <i>‘This is not our first pandemic’: Indigenous perspectives on crisis and repair</i>				
10:30 - 11:00	Break				
11:00 - 12:30	The politics of life after COVID (1/3) Chairs: Chris Mayes, Miguel Vatter & Maurizio Meloni • Kiran Pienaar , The biopolitics of COVID-19 public health advice: Making publics in a pandemic • Christopher Mayes and Jane Williams , A (hotel) quarantine mentality? The long history of normalising confinement in Australia • Rebekah McWhirter , Australian vaccination laws: Past, present and future • Mark Andrejevic , Operational media and mass customized environmentality	Ethical challenges in a post-COVID world (1/1) Chairs: Petra Brown & Emma Tumilty • Stephanie Lloyd, Alexandre Larivée & Pierre-Eric Lutz , Post • Deborah Zion & Bridget Haire , On duties to strangers. The obligation to vaccinate refugees, undocumented migrants and asylum seekers and COVID 19: A question of justice • Shabana Fayyaz , Pakistan’s Response towards COVID-19: Moral and religious dynamics	Global Justice (1/4) Chairs: Laura Rodriguez Castro, Paula Muraca & Vanessa Barolsky • Kristy Hess & Jennifer Martin , Towards a eudaimonic paradigm for journalism in a post-COVID world • Justine Humphry, Olga Boichak, Jonathon Hutchinson, Mahli-Ann Butt , Understanding disengagement from S\ social media: A research agenda • Imogen Richards , Neoliberalism, Covid-19 and conspiracy: Pandemic management strategies and the far-right social turn	Care (1/2) Chairs: Vivian Gerrand & Alexandra Roginski • Sebastian Rojas Navarro , Thinking with care: The effects of the COVID-19 pandemic on care practices within the Chilean households • Gary Levy , Psychophysical Attitude • Stephanie Collins & Luara Ferracioli , Care for a profit? • Vivian Gerrand & Lydia Khalil , Conceptualising Militant Wellness and its unique selling points in the COVID-19 pandemic	
12:30 - 1:30	Lunch				
1:30 - 3:00	The politics of life after COVID (2/3) Chairs: Chris Mayes, Miguel Vatter & Maurizio Meloni • Umut Ozcuc , Pandemic borders, affirmative biopolitics and promises of hope: the politics of knowledge production in the post-COVID world • Catherine Mills , COVID, Biopolitics and Intersectionality • Maurizio Meloni , What is ‘Left’ of biopolitics? Foucault and Agamben after COVID • Geri Gray , Hobbes, Arendt, COVID-19	Roundtable Uncertainty: The Reconfiguration of Communication, Connections and Relationships in Contemporary Culture • David Marshall • Cao Hao • Luke Heemsbergen • Xin Jin • Fan Yang • Zhang Yang • Earvin Cabalquinto	Global Justice (2/4) Chairs: Laura Rodriguez Castro, Paula Muraca & Vanessa Barolsky • Susanna Trnka , Reconsidering “Crisis,” during and post Covid-19 • Elsher Lawson-Boyd , The role of epigenetics in legitimising harm, and what it may mean for victim-survivors of family violence • Josh Roose , COVID-19 from the periphery: Re-entering sociology and social justice • Matt Finch & Marie Mahon , New axes of power, new scales of justice: using scenarios to explore the future of territorial inequality	Care (2/2) Chairs: Vivian Gerrand & Alexandra Roginski • Cecily Maller , More-than-human thinking and practices of microbial care in (post) pandemic worlds • Harish Naraindas , Vaccination, care, and welfare: From sacralised selves to recalcitrant bodies • Manuel Bolz , The Corona virus as a microscopic actor • Francisco Ortega & Dominique Behague , Mutual aid, pandemic politics and global social medicine in Brazil	Making place after crisis (1/3) Chairs: Victoria Stead & Cameo Dalley • Kien Nguyen-Trung et al. , Identity, place-making, and COVID-19 pandemic: How Vietnamese students reconfigure place in crisis? • Diti Bhattacharya , On making a difficult walk back home: Migrant women’s changing relationship with Indian cities in a post-COVID world • Michele Lobo & Kaya Barry , Entrapment and fresh air: Borders, pandemic im/ mobilities and quarantine hotel infrastructures in Australia • Holly High , COVID-19 in Laos: Sentiments, political and popular
3:00 - 3:30	Break				
3:30 - 4:30	Keynote: Janet Roitman - <i>Framing the crisis: COVID-19</i>				

9:30 - 10:30 (AEDT)	Keynote: América Molina del Villar - <i>La pandemia de Covid19 en perspectiva histórica. Experiencias y legados del pasado [A historical perspective on the Covid-19 pandemic: Experiences and legacies from the past]</i>				
10:30 - 11:00	Break				
11:00 - 12:30	The politics of life after COVID (3/3) Chairs: Chris Mayes, Miguel Vatter & Maurizio Meloni • John Morss , “Catch my disease”? : International law as vector • Miguel Vatter , Biopolitics and space after Covid • Brett Neilson , Virologistics • Pele Antonio, Stephen Riley & Katharina Bauer , BioDignity: A new concept for our critical times	Understanding care in migrants’ digitised lifeworlds (1/1) Chair: Earvin Charles Cabalquinto • Tassya Putho , Ageing and maintaining transnational ties through digital media in the wake of Covid-19: the case of Thai-American retirees • Megha Amrith , Translocal solidarities and the making of digital communities among migrant domestic workers during COVID-19 • Dora Sampaio , Re-configuring care across distance through digital media: communication strategies as acts of mediation in intergenerational relationships • Monika Winarnita , Building social resilience among Australia’s diverse aged care workforce • Earvin Charles Cabalquinto , Ageing bodies, frail connectivity: Stunted care in (dis)connected worlds	Global Justice (3/4) Chairs: Laura Rodriguez Castro, Paula Muraca & Vanessa Barolsky • Ashleigh Haw , News and social media constructions of Muslim and Asian Australians during a global health crisis: Discourses, spaces of resistance, and consequences for health and social cohesion • Vivian Gerrand, Michele Lobo, Melathi Saldin, William Abur & Josh Roose , Divided we fall: Addressing and disrupting racialized government and media reporting in Australia • Sylvia Ang , Pandemic politics and the rise of immigration: Attitudes toward ‘westerners’ and the West among youths in China • Ahlam Mustafa , Vaccine equity under occupation: The effects of Israel’s health policies on Palestinian occupied territories during the pandemic	(Re-)connecting Academia During a Sudden, Global Crisis (1/1) Chair: Karen Kastenhofer • Emil Nafis Iftekhar, Viola Priesemann, et. al. , How will the coronavirus disease 2019 pandemic develop in the coming months and years? • Oliver Parodi, Nora Weinberger et al. , Social consequences of the corona crisis – a time study • Karen Kastenhofer et al. , COVID-19 – voices from academia • Igor Grossmann , World after COVID: Scientific forecasts, naïve reasoning, and societal change in the time of a pandemic • Milena Pavan Serafim (discussant) , Constructions of globality by science diplomacy	Making place after crisis (2/3) Chairs: Victoria Stead & Cameo Dalley • Kristy Hess , Confronting a painful past: The place-making role of local newspapers in understanding child sexual abuse in rural settings • Timothy Heffernan , Emergent autochthony amid crisis: Rebuilding social belonging in Iceland after economic collapse • Louise Johnson , Regional resilience and the state - the case of Geelong, Victoria, 1990-2020 • Timothy Neale and Kirsty Howey , Divisible governance: making “gas-fired” futures during climate collapse in northern Australia
12:30 - 1:30	Lunch				
1:30 - 3:00	Truth-telling in unprecedented times (1/1) Chairs: Catherine Legg, John Powers & Luke Heemsbergen • Catherine Legg , Post-post truth, digital criticality and lateral reading • Russell Varley , Science communication and reasonable public trust • Luke Heemsbergen , Democratic infrastructures as radical experiments of truth • John Powers , A multidisciplinary approach to researching climate change on the Tibetan Plateau	Roundtable All in this together? COVID-19 recovery and impacts for communities • Hass Dellal AO • Mark Duckworth • Lydia Khalil • Josh Roose • Rashmi Kumar	Global Justice (4/4) Chairs: Laura Rodriguez Castro, Paula Muraca & Vanessa Barolsky • Sabitra Kaphle , Justice Isolated, helpless and anxious: impacts of lockdown during COVID-19 outbreak among South Asian international students in Australia • Vaishnavi Chidambaranathan , No country for workers: Lives and livelihoods of migrant workers during COVID-19 lockdowns in India • Jessica Walton & Mandy Truong , Understanding the racial grammar of the model minority myth and its impacts • Sebastián Valverde & Juan Engelman , Reflections on collaborative work in social anthropology: Report on Indigenous Peoples and COVID-19 in Argentina	Making place after crisis (3/3) Chairs: Victoria Stead & Cameo Dalley • Matt Barlow , Encountering Gurumbai/Rapid Creek with TopEndSTS • Victor Counted , Pro-environmental behaviour, place attachment, and human flourishing: Implications for post-pandemic research, theory, practice, and policy • Tarryn Phillips, John Taylor, Edward Narain, & Philippa Chandler , Our Bula Spirit awaits you! (when borders reopen): The commodification of Pacific wellbeing and romanticised inequality in post-COVID place-branding • Angie Sassano , Whose belonging matters? The endurance of settler colonial placemaking in the COVID-19 pandemic	
3:00 - 3:30	Break				
3:30 - 4:30	Introduction from Professor Vanessa Lemm (Executive Dean, Faculty of Arts and Education, Deakin University) Closing keynote: Deborah Lupton - <i>Towards an affirmative biopolitics: Facing the wreckage of the COVID-19 crisis</i>				

Keynote 1

'This is not our first pandemic': Indigenous perspectives on crisis and repair

09:00 - 10:30am, Thursday 11 November

Katerina Teaiwa (Australian National University) & **Bhiamie Williamson** (Australian National University) in conversation with **Mark Rose** (Deakin University, Australia)

For Indigenous people and communities, the experience of catastrophic change is not new. As Bidjigal, Gweagal and Wandj Wandj elder Auntie Barbara Simms has stated, referencing the smallpox outbreak of 1789 that decimated Aboriginal communities around Sydney Harbour after being introduced by British colonists: "COVID's not our first pandemic." To this experience of infectious disease can also be added the experience of dispossession, of environmental destruction, and of the multiple forms of cultural and bodily violence associated with ongoing processes of colonisation. This keynote panel brings Aboriginal and Pasifika scholars together to reflect on both Indigenous experiences of, and responses to, these long histories of catastrophic change. What kinds of post-pandemic reconfiguration would it take to address the historical injustices and marginalisation that COVID-19 has exacerbated? What might be learned from Indigenous understandings, and practices, of resilience and recovery?



Bhiamie Williamson is a Euahlayi man from north-west New South Wales with familial ties to north-west Queensland. Bhiamie has a Masters in Indigenous Governance from the University of Victoria, British Columbia, Canada, and a Bachelor of Arts (Hons) from the Australian National University. His research focusses on several areas including cultural land management, Indigenous peoples and disaster recovery and Indigenous men and masculinities. He is currently a PhD candidate and Research Associate at the Centre for Aboriginal Economic Policy Research at ANU.



Katerina Teaiwa is of Banaban, I-Kiribati and African American heritage, born and raised in Fiji. She is Associate Professor in Pacific Studies and Deputy Director - Higher Degree Research Training - in the School of Culture, History and Language, Australian National University. She is Vice-President of the Australian Association for Pacific Studies, Chair of the Oceania Working Party of the Australian Dictionary of Biography, and Art Editor for The Contemporary Pacific: A Journal of Island Affairs. Katerina is a regular contributor to public discussion on the Pacific, author of Consuming Ocean Island: Stories of People and Phosphate from Banaba (2015), and a practising visual artist touring her multimedia installation Project Banaba curated by Yuki Kihara.



Mark Rose is an Aboriginal man traditionally linked to the Gunditjmarra Nation of western Victoria. With a forty-year career in education Mark has contributed to a broad range of educational settings within the state as well as nationally and internationally. At a state and national level and with community endorsement Mark has served on five ministerial advisory committees. In 2003-2005 Mark co-chaired the Victorian Implementation Review of Royal Commission into Aboriginal Deaths in Custody. For six years, Mark held the Chancellor position at Batchelor Institute of Indigenous Education Darwin where he saw Indigenous education engagement with Timor. Over the last fifteen years, Mark has held senior academic positions and in 2020 he became the inaugural Pro-Vice Chancellor Indigenous Strategy and Innovation at Deakin University.

Keynote 2

Framing the crisis: COVID-19

3:30 - 4:30pm, Thursday 11 November

Janet Roitman (The New School for Social Research, New York)

What are the stakes of “crisis”? While abundant scholarship attempts to explain crises, there is a surprising lack of attention to the concept of crisis itself. I ask how the term crisis functions as a blind spot in the production of knowledge and the narration of history. For instance, although the COVID-19 pandemic seems like the most obvious case of a crisis, we need to ask foundational questions about the constitution of “the crisis” as an event. How is crisis constituted as something that we act upon? This question is important not merely for semantic or discursive reasons, such as changing the narrative. Foundational questions about the constitution of the pandemic as a crisis are significant because this framing results in material consequences for various communities. In other words, answers to these questions help us to consider the effects of the claim to crisis. Ultimately, they force us to examine the consequences of positing human security in terms of biological security as opposed to public welfare.



Janet Roitman is University Professor at The New School and an Honorary Professor at RMIT University. She founded and currently directs the Platform Economies Research Group. She has conducted extensive research in Central Africa with a focus on the anthropology of value and emergent forms of the political. Her first book, *Fiscal Disobedience: An Anthropology of Economic Regulation in Central Africa* (Princeton University Press, 2005), is an analysis of unregulated commerce in the Chad Basin that documents emergent forms

of economic regulation and explains consequential transformations in state governance in the Chad Basin. This work inquires into the nature of what she calls economic citizenship and documents emergent forms of economic regulation, ultimately illustrating how state governance persists despite loss of fiscal authority. Her subsequent research focuses on the concept of crisis, inquiring into the constitution of crisis as an object of knowledge and social inquiry. This work resulted in publications relating to Africanist scholarship and a book on the concept of crisis in the social sciences. *Anti-Crisis* (Duke University Press, 2014) demonstrates how the concept of crisis serves as a narrative device that enables certain questions while foreclosing others, using the 2007-08 Great Recession as an exemplar. Her current research, supported by a National Science Foundation grant, focuses on new financial technologies and “high finance” in West Africa, with specific attention to digital platforms for value production and the emergence of domestic capital markets. Prior to joining The New School, she was a research fellow at the Centre National de la Recherche Scientifique (CNRS) and an instructor at Sciences-Po, Paris. Her research has received support from the Ford Foundation, the MacArthur Foundation, the American Council of Learned Societies, the Agence française du développement, and the Institute for Public Knowledge.

Keynote 3

La pandemia de Covid19 en perspectiva histórica. Experiencias y legados del pasado

[A historical perspective on the Covid-19 pandemic: Experiences and legacies from the past]

9:30 - 10:30am, Friday 12 November

América Molina del Villar (Centre for Research and Advanced Studies in Social Anthropology, Mexico)

The Covid-19 pandemic has been affecting the world for more than a year with different levels of epidemiological impact. Before COVID-19, the 1918 influenza was the most recent pandemic due to its magnitude and serious repercussions, claiming the lives of nearly 40 million inhabitants on the planet and somehow intervening in the end of World War II. In Mexico, the spread of the pandemic also occurred in the context armed conflicts caused by the Mexican Revolution. Thus, it is of interest to undertake a historical analysis of the scope of quarantines and social control during the influenza pandemic of 1918, which characteristics in terms of seasonality and means of contagion are similar to the current pandemic. Based on one of the most devastating epidemics of contemporary times, this presentation will take a historical perspective to reflect on the scope of the medical progress, the establishment of quarantines and partial closures of communication to contain the spread of infections. I will draw attention to the historical context of that moment, and the events that magnified the ravages of influenza in terms of number of cases and deaths. As it was the case with other pandemics of the past, the current one is showing the enormous economic and social inequalities in the face of death, structural problems in public health systems, and the inability of some governments to face the emergency. Indeed, the Covid-19 will be added to the list as the second most devastating major pandemic in the last hundred years.



América Molina del Villar is a Senior Research Professor at the Centre for Research (Level C) and Advanced Studies in Social Anthropology (CIESAS), Mexico. She has a bachelor degree in Ethnohistory from the National School of Anthropology and History, and a PhD in History from El Colegio de México. She is also a member of the Mexican National System of Researchers, level II. Her main research areas are social history and demographic history, particularly the history of epidemics and subsistence crisis. She is the author of books, book

chapters and scholarly articles on the topic of epidemics and pandemics in Mexico during the colony and the first decades of the twentieth century. Her most recent publications focus on the history of the 1918-1919 influenza pandemic in Mexico including the book *Un otoño mortal: La epidemia de influenza y sus efectos en la población joven de México* [A mortal autumn: The influenza epidemic and its effects on the young Mexican population] (Publicaciones de la Casa Chata, 2020). Her research has also focused on the living and health conditions of children during the years of constitutionalism in Mexico City.

This talk will be delivered in Spanish with English translation.

Keynote 4

Towards an affirmative biopolitics: Facing the wreckage of the COVID-19 crisis

3:30 - 4:30pm, Friday 12 November

Deborah Lupton (University of New South Wales, Australia)

In this presentation, I will discuss some of the key findings of my forthcoming book *COVID Societies: Theorising the Coronavirus Crisis*. The book presents an overview of key sociocultural theories that can help us make sense of the diverse, dynamic and complex elements of the COVID crisis. These include discussions of the political economy perspective; biopolitics; risk society and cultures; gender and queer theory; and more-than-human theory. The book provides insights into what life was like across the regions of the world as people battled with containing COVID and acknowledges the broader historical, social, cultural and political contexts in which these responses have developed. In using the term 'affirmative biopolitics' I am directly referring to Roberto Esposito's term, but I will draw on other theories discussed in the book to build on this approach in guiding us as we deal with the wreckage of this prolonged crisis faced across the world.



Deborah Lupton is SHARP Professor in the Faculty of Arts & Social Sciences, UNSW Sydney, working in the Centre for Social Research in Health and the Social Policy Research Centre and leading the Vitalities Lab. Her research is interdisciplinary, spanning sociology and media and cultural studies. She is the author/co-author of 19 books, including *Data Selves* (2019), *The Face Mask in COVID Times* (2021) and *COVID Societies: Theorising the Coronavirus Crisis* (forthcoming). She has also edited/co-edited a further nine books and published over

200 peer-reviewed journal articles and book chapters. Lupton is Leader of the UNSW Node of the Australian Research Council Centre of Excellence for Automated Decision-Making + Society. She is an elected Fellow of the Academy of the Social Sciences in Australia and holds an Honorary Doctor of Social Science degree awarded by the University of Copenhagen.

Panel

The politics of life after COVID: Bioethical, biolegal, and biopolitical perspectives

Session 1 - 11:00am - 12:30pm, Thursday 11 November

Session 2 - 1:30pm - 3:00pm, Thursday 11 November

Session 3 - 11:00am - 12:30pm, Friday 12 November

Panel chairs: Christopher Mayes, Miguel Vatter & Maurizio Meloni

Panel abstract

The pandemic has produced contested analyses of how life is governed and how governance is shaped by life. Ethical, legal and political scholars have sought to theorise the pandemic through trusted conceptual tools taking it as self-evident that the governmental reactions to the pandemic verified some interpretations of the Foucauldian paradigm of biopolitics and that we are living through a “Foucauldian moment” (Cot 2020). Others contended that claims of unheard novelty requiring new theorisations deny longer historical patterns of how pandemics were dealt with since centuries. They noted that, after all, in the absence of a vaccine, our societies have been recurring to social technologies and material artefacts that *mutatis mutandis* are well documented in the premodern and early modern world: quarantine, social distancing, restriction on public gatherings, border closure, health passport for persons and goods, sanitation of objects and environments, extended punishment of individual health violation. In this panel we call for papers that reflect on these contested standpoints: critical reflections on the utility and disadvantage of biopolitical paradigms and claims of the exceptionality of biopolitical control of modern bodies; whether it is too soon, or perhaps too late for new legal, ethical and political theorising; and wider theoretical reflections on situating this pandemic and its effects on politics, law, and health from “pre-” and “post-”historical perspectives.”

Session 1 - 11:00am - 12:30pm, Thursday 11 November

The biopolitics of COVID-19 public health advice: Making publics in a pandemic

Kiran Pienaar (Deakin University, Australia)

The COVID-19 pandemic has placed sexual and intimate relationships into sharp focus as strict containment measures (including physical distancing and ‘stay at home’ restrictions) were initiated to control the spread of the virus. Governments in some jurisdictions prevented contact between non-cohabiting sexual partners (except for couples in pre-existing relationships), while community organisations recommended people limit casual sexual encounters. This presentation analyses Australian media articles, commentary and public health messages published during March to October 2020 to explore the normative assumptions underpinning these measures. Applying posthumanist perspectives and Warner’s (2002) conceptualisation of ‘publics’, it considers how COVID-19 public health advice enacts the (human) subject of public health as monogamous, coupled, and living with their partner or nuclear family. Those in non-normative relationships and households are not only excluded from this narrow enactment of the ‘ideal’ public health subject, but are rendered potentially risky disease vectors by virtue of their alternative kinship arrangements. I explore the implications of these findings for the biopolitical regimes that shape health inequalities and processes of marginalisation during public health crises, and offer suggestions for public health measures that address the needs of diverse ‘publics’.

Panel: *The politics of life after COVID*

A (hotel) quarantine mentality? The long history of normalising confinement in Australia

Christopher Mayes (Deakin University) & **Jane Williams** (University of Sydney, Australia)

Fencing, confinement and quarantine have been predominant biopolitical strategies in Australia since European invasion. Medical historian, Warwick Anderson, has described a quarantine mentality that emerged via colonial medicine. We contend that the persistent use of fences and confinement to govern unpredictable biological life in Australia – paddocks, missions, internment camps, and immigration detention – can shed light on recent strategies to suppress COVID. We are particularly interested in hotel quarantine, which is a novel strategy in the management and governance of an infectious disease. Drawing on qualitative interviews conducted with individuals in hotel quarantine to outline the kinds of subjectivities that are produced through this strategy. While we are wary of totalising Foucauldian theorising of COVID-19, we do consider his analyses of normalization and power/knowledge to be useful in address the strategic deployment of knowledge and ignorance within hotel quarantine as well as the wide spread acceptance of hotel quarantine among Australians. We suggest that new-ish bio-ethical and bio-political thinking is shaped by the COVID pandemic.

Australian vaccination laws: Past, present and future

Rebekah McWhirter (Deakin University)

The first successful vaccinations in Australia occurred in Parramatta in 1804, and vaccination has been intimately connected with the process of colonisation and the development of the modern Australian state ever since. In seeking to protect public health, the state enacted over two centuries a range of legislative interventions monitoring the population and restricting individual liberties in various ways to promote high vaccination rates. From the compulsory vaccination laws of the nineteenth century, to the infrastructure development of the twentieth century emphasising access, efficacy and safety, through to the increasingly restrictive legislative interventions of the twenty-first century, vaccination laws have had disproportionate effects on particular groups, revealing who is conceived of as a citizen, and who can have control over their own (and their children's) bodies. This presentation situates the current debates over COVID vaccination, and the legislative strategies that might be used to promote vaccine uptake, within the context of the history of vaccination laws in Australia, from self-government to the present. It examines the extent to which Foucault's work on biopolitics reveals significant implications arising from legal responses to vaccination, and assesses whether it adequately accounts for the role of public trust in public health governance.

Operational media and mass customized environmentality

Mark Andrejevic (Monash University, Australia)

Tools for reading and identifying bodies 'at-a-distance' – such as facial recognition and gait recognition – envision the prospect of real time response on the part of automated spaces including smart cities, offices, schools, and sports arenas. Drawing on recent data from several industry trade shows devoted to biometric monitoring and security, this article considers their implications for population level governance. The ability to identify all the individuals in a crowd passively, at high speed, reconfigures the distinction between population and individual, overall patterns and individual outcomes – what the theorist Michel Foucault described as that between

Panel: *The politics of life after COVID*

biopolitics and anatomo-politics. The result is a form of governance that seeks to disaggregate risk to limit the impact on economically productive forms of circulation, interaction, and transaction. The presentation develops the argument that, in the wake of COVID-19, the 'contactless culture' that has emerged in response to the virus anticipates the normalization of this reconfigured strategy of governance, which combines data about overall patterns with individual level tracking and prediction. The result is what we describe as a form of granular or mass customized biopower: the ability to operate on the population and the individual simultaneously thanks to automated forms of passive identification. Although this form of governance is associated in our data with the response to the pandemic, it is a strategy that pre-dates the threat of COVID-19 contagion and is likely to outlast it.

Session 2 - 1:30 - 3:00pm, Thursday 11 November

Pandemic borders, affirmative biopolitics and promises of hope: The politics of knowledge production in the post-COVID world

Umut Ozguc (Deakin University)

Etienne Balibar's famous words, 'borders are everywhere', have influenced critical border studies in the last couple of decades and the field's focus on biopolitical borders: mobile borders that operate primarily as 'lines in the sand' (Parker and Vaughan-Williams, 2009). The border, in this language, is a biopolitical political technology whose object is population management. Recently, borders are increasingly conceptualised as sites of necropolitics and thanatopolitics – politics of death – and as sites that operate against life. Pandemic borders are best examples of biopolitical borders where life is managed at the level of population and is defined by its outside. The purpose of this paper is to challenge this overly depressive and defeatist language in border studies and to seek a more affirmative critique in our understanding of pandemic borders. It argues that 'negative biopolitics' leaves very little room to transform contemporary borders and no room for affirmative biopolitics to challenge their violence. Affirmative biopolitics is based on what Esposito (2011, 165-177) calls 'common immunity' – it starts with rejecting the 'immunological self' that is only defined 'negatively based on what it is not' (175). At a time, when borders are proliferating, becoming more heterogenous, and operating at the level of both the population and individual bodies, what we need is not to reproduce the knowledge of pre-COVID world, but to redefine what 'common immunity' means in the post-COVID world and our role as knowledge-producers in that world.

COVID, biopolitics and intersectionality

Catherine Mills (Monash University)

In early 2020, mere weeks after the WHO declared the global spread of coronavirus a pandemic, various superstars of European philosophy offered analyses of the emerging situation according to their own personal favourite concepts. One of the most risible of these is Agamben's analysis of the then emerging crisis in Italy in terms of naked life and the state of exception – key notions in his version of biopolitics. Žižek, Badiou and Nancy were quick to register their respectful disagreement with Agamben before offering their own wholly premature and ill-informed – as almost all of us were at that time – analyses. I offer a feminist critique of these interventions and other ways in which the concept of biopolitics has been mobilised to make sense of the pandemic. What is remarkable about these commentaries is the almost complete failure to reckon with foreseeable inequalities in the effects of COVID-19 and its political and medical management. I conclude that if the concept of biopolitics is to be at all useful in analysing the pandemic and its political management, it has to be thoroughly wedded to theorisation of intersecting axes of identification and their differential effects.

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What is 'Left' of biopolitics? Foucault and Agamben after Covid

Maurizio Meloni (Deakin University)

Foucault's view of a special nature of modern biopower, and references to Foucault's work, have flooded the Internet and the writings of theorists and public intellectuals since the Covid-19 outbreak (Esposito, 2020, Cot, 2020). While Foucault cannot be blamed for a shallow use of his terminology, there are in his work on biopolitics unscrutinised assumptions which have become particularly problematic in the light of the largest global health crisis since his writings on the politics of medicine. Using the Covid crisis as a crash test for biopolitics, and with an eye to the role of intellectuals like Agamben, I argue that the present crisis has exposed the shortcomings of biopolitics at four levels: as routinely understood, the theory is: a) chronologically inaccurate, b) normatively confused, c) deeply anthropocentric, and d) distracting from more important issues, such as health rights for vulnerable people and groups. Unless deeply reformed in the sense of an affirmative politics of collective life, what is left of Foucauldian biopolitics is a critique of state powers which while important, belongs more obviously to a libertarian or classical liberalism tradition (bringing possibly further arguments to the neoliberal legacy of Foucault's work, Dean and Zamora, 2021).

Hobbes, Arendt, COVID-19

Geri Gray (Deakin University)

This paper addresses two themes: recent concerns (particularly during 2020) over the uses of state power in response to COVID-19, and Arendt's critique of the Hobbesian state, notably as articulated by Runciman (2020). The recent concerns relate to actions by the state to curtail liberties (e.g. mask-wearing), override economic/free market imperatives (mandatory industry shutdowns) and enforce obedience to law in new ways (e.g. curfew in Victoria during 2020). The Arendtian critique relates to the mechanization of politics – a pathology of modernity, according to Arendt's account, by which some essential aspect of the human and the political is sacrificed. Intimate interference by the state in (citizens') human lives since COVID-19, and its apparent though not uncontroversial acceptance on a wide scale, suggests a new relevance for Arendt's account of the Hobbesian state as a model or mirror of modernity. The paper outlines Arendt's account and seeks to apply it with reference to various examples of government management of COVID-19 in different national and sub-national jurisdictions.

Session 3 - 11:00am - 12:30pm, Friday 12 November

"Catch my disease"?: International law as vector

John Morss (Deakin University)

International law has been formed out of European ingredients. Is it also structurally imperialist? The argument has been forcefully and extremely influentially made by Anghie in particular, that international law is so infected with imperialism that it cannot but contaminate any community with which it comes into contact. If so, international law would be a vector for ideological disease, just as returning WWI troopships spread the Spanish flu around Europe or wannabe conquistadors infected indigenous South American tribes with smallpox; or in the sense in which Freud observed to Jung en route to New York, "Do they not know that we are bringing them the plague?" The COVID-19 pandemic has given rise to the 'viral' spread of jurisdictional protectionism and its

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legitimation in ways more rapid and comprehensive than any fall of dominoes. Borders closed with temporary fencing are now closed with the full authority of medical expertise, for the greater good. The surveillance of populations, an increasing concern for human-rights oriented international lawyers, is massively expanded, and its demand for big data turns technological opportunism into the policy of the pastoral sovereign.

Biopolitics and space after Covid

Miguel Vatter (Deakin University)

The Covid pandemic has accelerated the ongoing push for a “planetary” approach to health, often associated with the One World, One Health paradigm. This paper asks about the changes to the political meaning and use of spatiality in light of planetary health discourse and governmental policies to manage the Covid pandemic. The definition and control of space is, of course, among the oldest techniques to deal with pandemics. In his lectures on biopolitics and governmentality, Foucault introduced the term “milieu”, usually rendered as “surrounding” or “medium”, to describe what is both a social and an ecological space. At the same time, the term refers to a “middle” or “center” around which things are disposed for a living being. In this paper, I want to frame my consideration of the spatiality of politics by recalling that the spatial organization of the polis around a center or “hearth” plays a fundamental role in the emergence of democratic politics in ancient Greece. I am interested to explore how such a spatial imaginary, and the adoption of spatial/ecological terms, might function in the recent calls to develop an “affirmative biopolitics” at the planetary level after Covid.

Virologistics

Brett Neilson (Western Sydney University, Australia)

Early pandemic supply chain disruptions posed unprecedented challenges for logisticians and logistical systems. This paper investigates the loss prevention strategies pursued by supply chain operators in the face of these blockages. Focusing on the legal doctrine of force majeure, the redesign of supply chain models and financial logics of risk management, I show how the adjustment of logistical rationalities to pandemic conditions involves their entanglement with legal, epidemiological, ecological and insurantal logics. Far from being temporary modifications, these intersections register wider mutations of capitalism that both exceed the pandemic and have been hastened by it. A provisional name for these changed dynamics is virologistics.

BioDignity: A new concept for our critical times

Pele Antonio (Pontifical Catholic University of Rio de Janeiro, Brazil), **Stephen Riley** (University of Leicester, UK) & **Katharina Bauer** (Erasmus University of Rotterdam, Netherlands)

Human dignity has been and still is a relevant concept for the rule of law and the human rights regime. Amid climate crisis, structural racism, socio-economic inequalities, and other technological dystopia (closely related to the current pandemic) it is not ‘only’ the human that is at risk, but life, in its plurality and diversity. When life (and not only human life) is threatened as never before, but it is also urgent to address this critical issue, with a new concept: ‘Bio Dignity’. With this principle, we do not mean to discover a transcendental value within life, but to highlight how ‘the living’, in its plurality and diversity, in its human and non-human forms, is and should be a central political/global issue. In a way, Bio Dignity is a critical and epistemic notion through which life and the living have now become “problematic” in our common (and not common) world(s). Drawing (partially) on a neo-Foucauldian perspective, we will discuss three issues and explain how and why Bio Dignity can be heuristically fruitful to unpack these cases: Climate Crisis, Bioethics/Technomoral change and Radical Injustices.

Panel

Ethical challenges in a post-COVID world

11:00am - 12:30pm, Thursday 11 November

Panel chairs: Petra Brown & Emma Tumilty

Panel abstract

The pandemic has raised new ethical challenges as existing concepts of right and wrong (whether understood as habits, duties, or consequences of behaviour) were significantly tested and/or reconfigured in 2020. This panel invites a range of papers that address questions of metaethics, normative ethics and/or applied ethics in a post-COVID world. In connecting to the themes of the conference, this panel particularly seeks to explore the various way ethics intersects with care (understood as practices that support well-being and recovery) and justice (understood in relation to axes of power) in a post-COVID world.

Post

Stephanie Lloyd (Université Laval, Canada), **Alexandre Larivée** (Université Laval, Canada)
& **Pierre-Eric Lutz** (Institut des Neurosciences Cellulaires et Intégratives, CNRS, France)

The COVID pandemic is associated with rises in chronic stress and personal loss. The effects of these states are at the core of research agendas in behavioural neuroepigenetics research and closely related neuroscientific research agendas. The narratives emerging from these sciences are increasingly seen as supporting longstanding psychological and physiological theories about the durable effects of significant trauma, understood as setting people on trajectories characterized by mental illness and substance abuse problems. While correlative research from these fields does document the potentially stable effects of significant negative experiences, it also demonstrates that the molecular traits associated with the effects of trauma are multiple and often unstable in and of themselves and also based on people's long-term environments. Overall, these findings raise the ethical imperative to actively consider whether the negative effects of trauma are associated with one notable experience or whether the potentially transitory effects of trauma are stabilized by people's ongoing negative experiences. As we consider the effects of the COVID pandemic on people's psychological trajectories, we must question narratives that would see people condemned to a life of mental health problems and ask what can be done to destabilize the effects of individual and collective trauma.

On duties to strangers. The obligation to vaccinate refugees, undocumented migrants and asylum seekers and COVID 19: A question of justice

Deborah Zion (Victoria University, Australia) & **Bridget Haire** (Kirby Institute, University of New South Wales, Australia)

Introduction: Refugees, asylum seekers and irregular migrants are particularly vulnerable to COVID 19. This vulnerability is based upon unstable housing, inability to isolate, poverty, and existing poor health. By mid 2020 it was estimated that 80 million people were living under such circumstances. COVAX, the vaccines pillar of the

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Access to COVID-19 Tools (ACT) Accelerator seeks to purchase vaccines and distribute these globally to address issues of inequity that precludes vaccine provision in low and middle income countries. Five percent of such vaccines have been reserved for humanitarian purposes. Many displaced populations in countries that access COVAX vaccines, however, remain unvaccinated. **Method:** We examined publicly available documents of the four countries that take the highest numbers of refugees globally: Turkey, Colombia, Germany and Pakistan. **Outcomes:** While in some cases refugees were technically eligible for vaccines, we found significant barriers to access including language, lack of education and information about vaccines and poor access to health systems. **Conclusions:** In public health terms there is an imperative to vaccinate all persons to eliminate the epidemic. However, we also make another claim in support of vaccination based upon redressing the creation of vulnerability. The actions of wealthy nations create vulnerabilities that lead to irregular migration, and the conditions in which such persons live, which in turn leads to a higher risk of exposure and death in these populations. We contend that the creation of these vulnerabilities also leads to a claim based upon justice for vaccination regardless of citizenship status.

Pakistan's response towards COVID-19 – Moral and religious dynamics!

Shabana Fayyaz (Quaid-i-Azam University, Pakistan)

Covid-19 has been the most disruptive public health challenge in the past century. In less than two years, the pandemic has claimed over 4.4 million lives across the world, overwhelmed health systems, and disrupted economies and societies.” Dr Ahmed Al-Mandhari, WHO Regional Director for the Eastern Mediterranean, Dawn, August 27th, 2021 The ongoing COVID-19 Pandemic in Pakistan is more than a ‘public health Challenge’, it is essentially a story of a state marred by resistance such as: moral/ethical/religious beliefs, political differences, weak economic conditions, and a disconnect and distrust between the state and people. This paper argues, anti- COVID-19 necessitates an understanding of the intricate/fused nature of Morals, Ethics and Religion that define the country's social fabric. Policy makers leaving aside their own political, ethnic and religious affiliations have to re- define ‘people – state’ social contract to institute an anti-COVID policy. In nutshell, Pakistan's security lens needs broadened horizon – a healthy mix of traditional and non-traditional priorities focusing on fusion of people-state needs and aspirations. State must be prepared to deal with the future Pandemics expected from Climatic and Environmental degradation, Food scarcity and so on. Pakistan's government anti-COVID campaign surpassed moral-religious nexus through community mobilization, effective monitoring of lockdowns and series of dialogue with ethical and religious based institutions community.

Panel

Global Justice

Session 1 - 11:00am - 12:30pm, Thursday 11 November

Session 2 - 1:30pm - 3:00pm, Thursday 11 November

Session 3 - 11:00am - 12:30pm, Friday 12 November

Session 4 - 1:30pm - 3:00pm, Friday 12 November

Panel chairs: Paula Muraca, Vanessa Barolsky & Laura Rodriguez Castro

Panel abstract

In what ways have the effects of the pandemic been differentiated along axes of power, including race, citizenship status, colonialism, gender and sexuality, class, and geography? What political challenges and possibilities has the pandemic created?

Session 1 - 11:00am - 12:30pm, Thursday 11 November

Towards a eudaimonic paradigm for journalism in a post-COVID world

Kristy Hess (Deakin University) & **Jennifer Martin** (Deakin University)

This paper advocates the value of a eudaimonic paradigm for journalism studies in a COVID-19 world. It offers a philosophical (albeit critical) lens to understand the role of professional journalist as a powerful agent in shaping and reinforcing what it means to live a 'good life', resolving dilemmas and instigating social change. It provides the framework to situate current 'turns' in journalism scholarship that moves the journalist beyond objective bystanders to acknowledge journalists as 'helpful', change activators, 'problem solvers', bastions of a shared common good and storytellers who generate emotional responses, feelings and moral virtues in their work. In advocating for a eudaimonic paradigm we draw on Aristotle who outlined the importance of moral and intellectual virtues in the quest for eudaimonia - a 'good life'. Our aim is to sidestep debate about virtue ethics and the types of character traits and behaviour we expect of journalists as individuals, to focus instead on the expectations society has of the journalistic field to reinforce and guide understandings of virtue in times of crisis or when shared values are threatened/questioned in societies. Extending Aristotle's thesis and Bourdieu's work on moral universalism, we suggest journalists play a central, albeit tacit, role in shaping a eudaimonic goal and that this, in turn, reinforces their very power and legitimacy in the 'communities' they serve. Specifically, we engage with Aristotle's highest intellectual virtue of phronesis – a 'practical wisdom' – to situate the journalist as a powerful meaning maker who should strive to make a difference in society. We suggest, however, that the full extent of this power is unrealised as it tends to exist at a pre-conscious level and not widely reflected upon or accepted as part of the 'rules of the journalistic game'. We argue that bringing virtue to the fore provides a foundation in which to understand the way journalists are expected to not only hold the powerful to account (beyond political institutions alone) but to help resolve dilemmas and shape our understandings of a shared, yet always contested, common good.

Understanding disengagement from social media: A research agenda

Justine Humphry (University of Sydney), **Olga Boichak** (University of Sydney), **Jonathon Hutchinson** (University of Sydney) & **Mahli-Ann Butt** (University of Sydney)

Proliferation of harmful, divisive and offensive online content is one of the crises brought to the fore by the Covid-19 pandemic. Discourses of racialised blaming and targeted harassment have had a disproportionate impact on marginalised and minority groups in Australia and other countries over this period. A key, and as yet unexplored issue, is the relationship between these patterns of heightened racism and harassment and the growing number of peoples leaving and disengaging from social media platforms, potentially impeding their access to essential services and information as well as community involvement and support. Our paper develops a research agenda for understanding digital disengagement as a critical practice: a privilege for some, a curse for others. Empirically, we approach disconnection by measuring online harassment against a set of engagement and disengagement criteria during the pandemic and identify the discourses and interaction patterns of racialised blaming. We then combine qualitative and computational methods to analyse the case study communication patterns, highlighting key changes in user engagement based on shifts in tone and usage consistent with expressions of online harassment, hate speech, and other 'uncivil discourse'. Adding to the literature on social justice, our study provides a helpful baseline for future research.

Neoliberalism, Covid-19 and conspiracy: Pandemic management strategies and the far-right social turn

Imogen Richards (Deakin University)

Pandemic management strategies introduced by several neoliberal governments during the international 2019-2021 Covid-19 virus pandemic rendered vulnerable to the disease, people in precarious work, with underlying health issues, and experiencing other forms of social discrimination and disadvantage. In some cases, 'herd immunity' strategies were designed to address the economic growth imperatives of neoliberal societies, while their implementation was often contrary to scientific advice, leading to high infection rates and the mass death of in particular, 'essential workers' in manufacturing, healthcare, and service provision. At other times, health policies and political rhetoric scapegoated marginalised communities for the spread of the disease, subjecting them to the pandemic's more harmful social and economic effects. These ideological-political environments then provided context for accelerationist and conspiratorial narratives about Covid-19 communicated among wider political networks, within economically-driven environments of counter-factual mass news and social media. Drawing on data and analysis from two forthcoming papers about the social impacts of the pandemic – on 'surveillance capitalism' and neoliberal pandemic management strategies respectively – this paper considers how certain pandemic responses from government and non-government actors collectively contributed toward racialised, classist social discrimination in responses to Covid-19, such that they might be said to constitute an intra-pandemic far-right 'social turn'.

Reconsidering “crisis,” during and post Covid-19

Susanna Trnka (University of Auckland, New Zealand)

What counts as a “crisis”? How do we determine an “emergency”? Who gets to do so, and what exactly is at stake? Scholarly examinations of states of emergency, including most notably seminal work by Foucault (2004) and Agamben (2003), frequently underscore how the “crisis imaginary” (Koselleck 2006; Roitman 2013) is employed to rapidly and unjustifiably expand state power. Certainly State responses to Covid-19 have amply demonstrated this critique, as was noted early on by both Agamben (2020) and Chomsky (2020). Nonetheless, regardless of its political manipulations, crisis can also be understood as a phenomenological state as there exist moments that we collectively experience as being plunged into a different time and space. These “extraordinary” times have been denoted as events beyond the scope of narration (Brigg 2003), “failure[s] of the grammar of the ordinary” (Das 2007), or moments of incredulity that push the boundaries of the real (Trnka 2011). Alongside this, there exist other forms of “emergency” that struggle to be recognized as such, for example, the crisis of mental health or the climate change crisis, raising further questions about how best to understand the political force of naming particular events as crises and their ensuing entanglements (or not) with the power of the State. This paper grapples with how to reconcile the insights of critics of states of emergency and anthropological and other phenomenological accounts of experiences of moments of profound upheaval, with an eye to examining what is at stake in declaring, refuting, or embracing the declaration of “crisis” or “emergency.”

The role of epigenetics in legitimising harm, and what it may mean for victim-survivors of family violence

Elsher Lawson-Boyd (Deakin University)

Like other enduring social issues, family violence has acquired a face in the pandemic. In light of restrictions, financial hardship and other factors, advocates have raised concerns about a rise in family violence across the globe. As trauma psychologists Kofman and Garfin (2020) have said, “Due to sweeping stay-at-home orders across the United States and internationally, many victims and survivors of domestic violence, now forced to be isolated with their abusers, run the risk of new or escalating violence.” Despite these recent waves of concern, at least in Australia, family violence statistics from the last ten years have been described as a “national crisis” and “silent epidemic,” with a third of women experiencing physical violence in their lifetime. Through the lens of “biolegitimised harm”, I explore how epigenetic science holds opportunity for creatively thinking about gendered violence as embodied (Blackman 2011, 2016). Although epigenetics is yet to find a strong foothold in the practice of criminal law, its growing presence in debates about aggressive predispositions and criminal motivations (Lesham & Weisburd 2019; Palumbo et al., 2018; Walsh & Yun 2014) illustrates that there is good reason for social scientists to be engaging in the socio-legal contexts epigenetics is being taken up in.

COVID-19 from the periphery: Re-entering sociology and social justice

Josh Roose (Deakin University)

The Covid-19 pandemic has so far, been viewed primarily through the medical (public health) and economic lenses in Australia. This was, at least in the early days of the pandemic, understandable as the focus on the prevention of loss of life and economic devastation of hard lockdowns became immediately apparent. However, as the 'new normal' has evolved, we have seen ever deepening social division, economic, geographic and racial injustice and the emergence of new forms of extremist political sentiment embodied for example, in conspiracy fuelled anti-lockdown movements. Sociology has for all intents and purposes, been 'missing in action' from both mainstream analysis and consideration of public policy solutions despite its direct applicability to key questions of citizenship, rapidly deepening social divisions, and the achievement of social justice. Paradoxically, it is arguably the sociological imagination that has the most to offer Australian society in both defining the scope of the social challenges faced and offering innovative pathways forward. Drawing on several projects currently in progress examining the impacts of COVID-19 on multicultural communities, new forms of extremism and government policy making, this paper explores, from a sociological perspective, the dimensions of the current challenges faced and justice-centred solutions.

New axes of power, new scales of justice: Using scenarios to explore the future of territorial inequality

Matt Finch (University of Oxford, UK) & **Marie Mahon** (National University of Ireland Galway)

Questions of justice relate to changing social values, arguments around what is right and fair, expectations, and entitlements. COVID-19 has provided, as so many crises do, a brutal audit of the systems and principles we live by, casting new light on who suffers and who benefits in our societies. Can we anticipate crises, make just decisions in turbulent times, and learn from an uncertain future before such brutal audits arrive? The IMAJINE scenarios, part of a European Commission funded project - www.imajine-project.eu - explore questions of territorial inequality through a future-focussed lens, trained on the Europe of 2048. This paper gives an account of using plausible future scenarios with policymakers, activists, and other stakeholders to address issues of inequality and injustice. Inequality is not merely a matter of quantifying the difference between today's haves and have-nots, and measuring whether that difference increases or reduces. Injustice is not a data point on a graph, and even if it were, no data or evidence can be gathered from events which haven't happened yet. Understanding the inequalities of tomorrow means thinking about how the future will define and police matters of fairness and justice.

News and social media constructions of Muslim and Asian Australians during a global health crisis: Discourses, spaces of resistance, and consequences for health and social cohesion

Ashleigh Haw (University of Melbourne, Australia)

Since the onset of COVID-19, we have witnessed a sharp increase in xenophobic rhetoric concerning Asian and Muslim communities on a global scale. Prior research indicates that such discourses deepen experiences of social exclusion and economic marginalisation, both of which are significant contributors to poor health and social cohesion outcomes. It is therefore timely to examine how news media and societal constructions of Asian and Muslim communities are being communicated and contested in digital spaces during the pandemic, and investigate the potential health and social implications for those targeted. In this presentation, I will draw on the literature surrounding Moral Panics and Intergroup Threat Theory to discuss the issue of mediated constructions of Muslim and Asian Australians during COVID-19, including how members of the broader public are engaging with these ideas in digital spaces. This research illuminates how xenophobic rhetoric has been legitimised and contested during the current global health crisis. It also offers important preliminary data for a proposed project encompassing semi-structured interviews with Asian and Muslim Australians about xenophobia and mis/disinformation surrounding both groups during COVID-19, with emphasis on social and health consequences.

Divided we fall: Addressing and disrupting racialized government and media reporting in Australia

Vivian Gerrand (Deakin University), **Michele Lobo** (Deakin University), **Melathi Saldin** (Deakin University), **William Abur** (Deakin University) & **Josh Roose** (Deakin University)

Australia is home to people from a wide variety of culturally, linguistically and racially diverse backgrounds. Yet within the country's dominant media, its diverse lived realities remain poorly represented. Research has long demonstrated the adverse effects of racialized media reporting on migrant belonging and social cohesion. In the present pandemic, the targeted blaming of particular communities for the spread of COVID-19 exemplifies how government and media can deepen divisions to our detriment. This paper focuses on government and media messaging and argues for improved communication strategies and better regulation of media platforms to ensure a shift away from racialized reporting. We draw attention to how migrants/NGOs struggle to produce digital disruptions and anti-racist interventions in Australia's white media landscape and conclude by providing some suggestions.

Pandemic politics and the rise of immigration: Attitudes toward 'westerners' and the West among youths in China

Sylvia Ang (Deakin University)

This paper aims to unpack discourses of race and racisms associated with 'white' foreign residents in China amid pandemic politics. China's recent proposal to loosen visa regulations for foreigners have sparked many racist and nationalistic sentiments online, the cause of which may be linked to the pandemic (The Beijinger 2020; SCMP 2020). Contrary to western speculations, many Chinese believe the virus has western origins. Anti-foreigner sentiments are at a new high, and not only against African migrants, who have been the focus of most studies (Sautman 1994; Lan 2016). 'White' foreigners have been increasingly targeted including in a viral Chinese cartoon online which depicts foreigners as trash (SupChina 2020; The Guardian 2020a). The cartoon (created by 'Koi Youth') is reflective of the increasing number of young people in China, including returned graduates of western universities, who display growing disdain for the West and for westerners (Foreign Policy 2021). Through online interviews and social media analysis, the paper addresses the following Research Questions:

1. What are the dominant discourses of race and racisms regarding 'white' foreign residents among young people in China?
2. How are young people's attitudes regarding 'white' foreign residents being shaped by pandemic politics?

Vaccine equity under occupation: The effects of Israel's health policies on Palestinian occupied territories during the pandemic

Ahlam Mustafa (Deakin University)

According to the Fourth Geneva Convention and international human rights law, Israel is required to provide healthcare and meet adequate public health standards in the occupied territories. As part of a 5-year interim agreement, the Israeli government claims that vaccination responsibilities fall to the Palestinian Authority (PA), the limited self-governing body. Israel controls 61% of the West Bank, where Israeli settlers with full civil liberties and rights are receiving COVID vaccines delivered in specialised, refrigerator-equipped vans. In contrast, Palestinians living a few kilometres away under Israeli military rule did not receive the same treatment. In December 2020, 31 Israeli, Palestinian and international health and human rights organizations signed a petition demanding Israel to provide necessary vaccines to Palestinian health care systems. The process was marked by delays, expired vaccine doses, and prioritising Palestinians with access to Israeli cities. This paper will explore how Israel's control of the Occupied Palestinian Territories and the continued military operations during the pandemic expose the discriminative necropolitics at play. The analysis will demonstrate how these policies fall in line with the Human Right's Watch recent report on Israel's practices in occupied territories that amount to the crimes against humanity of apartheid and persecution.

Justice Isolated, helpless and anxious: Impacts of lockdown during COVID-19 outbreak among South Asian international students in Australia

Sabitra Kaphle (Central Queensland University, Australia)

The outbreak of COVID-19 created a significant impact on the global population. International students experienced various forms of hardships during the lockdown caused by the pandemic. This study aimed to explore the impacts that international students from South Asia experienced during the outbreak of COVID-19 in the Melbourne metropolitan area of Australia. **Methods** This exploratory study used online surveys and in-depth interviews to collect data. Study participants include international students from South Asia who were studying at one of the universities in the Melbourne metropolitan area during the time of this study. Data was analyzed using descriptive statistics, content analysis and thematic analysis approaches. **Results** From December 2020 to March 2021, we received 65 survey responses but only 47 completed responses included in the results. Additionally, we conducted 15 interviews to explore participants' experiences of the impact during COVID-19 outbreak. Findings suggest that international students from South Asia experienced significant impact on their wellbeing, study, employment and social connections due to the imposed lockdown and restrictions of movement. Over 87% reported being highly stressed and the financial pressure to pay university fees and to manage everyday living costs was the main cause of stress which further impacted other aspects of life for these students. International students from South Asia experience high level impacts due to unemployment, online transition learning, restriction of movement and lack of support available to manage university fees and costs of everyday living during the COVID-19 outbreak. As a result of the minimum support available, the impact of continued pressure to pay university fees during the pandemic must be taken seriously.

No country for workers: Lives and livelihoods of migrant workers during COVID-19 lockdowns in India

Vaishnavi Chidambaranathan (Independent Researcher, Tamil Nadu, India. Stranded Workers Action Network (SWAN))

The 68 days of national lockdown announced in India in 2020, as a measure to contain the spread of the COVID-19 pandemic, resulted in an unprecedented humanitarian crisis, unlike any other in the world. In the first half of the lockdown, migrant workers were stranded with no food and money with severe restrictions on movement when a mass exodus of workers back to their hometowns and villages began. In the second half, the workers' woes were compounded with a series of chaotic travel orders and gross mismanagement of the repatriation process. Much of this distress resurfaced during the local lockdowns declared during the devastating second wave in 2021. In this article, we draw on the work of Stranded Workers Action Network (SWAN). SWAN was a spontaneous relief effort that emerged soon after the national lockdown was announced. In addition to providing relief, SWAN concurrently documented the experiences of over 36,000 workers through the first wave and 8000 workers during the second wave. The presentation will draw on the 4 reports published by SWAN at the peak of the pandemic in India, highlighting the inadequacy of the government and judicial response to the migrant worker crisis. We will present quantitative data elaborating the profile of workers that reached out to SWAN, the extent of hunger, loss of livelihoods and income. We also present qualitative insights based on interactions with workers and discuss multiple dimensions of vulnerability to which migrant workers were exposed.

Understanding the racial grammar of the model minority myth and its impacts

Jessica Walton (Deakin University) & **Mandy Truong** (Monash University)

Since the model minority myth (MMM) first emerged in the United States in the 1960s, people of Asian descent in white majority countries have often been praised for being hard-working and successful claiming that they have overcome social barriers caused by racial discrimination. However, as shown by the recent COVID-19 global pandemic and subsequent anti-Asian racism worldwide including in Australia, the label of 'model minority' is flawed and fails to capture the breadth and depth of the experiences of Asian people. Rather than seeking to disprove or debunk the MMM, our review examines the impacts of the MMM to show how the MMM operates within a racial grammar of whiteness, perpetuating stereotypes and reinforcing racial inequities while normalising white domination. This paper presents key findings from the review and outlines why it is important for future research to adopt holistic, multilevel frameworks and methods to further understand community and structural impacts of the MMM on people of Asian descent and consider how the MMM contributes to racial stratification and racist structures in white dominant countries.

Reflexiones en torno al trabajo colaborativo en antropología social: Informe Covid-19 y pueblos Indígenas en Argentina

[Reflections on collaborative work in social anthropology: Report on COVID-19 and Indigenous Communities in Argentina]

Sebastián Valverde (Universidad de Buenos Aires/CONICET, Argentina) & **Juan Engelman** (Universidad de Buenos Aires / CONICET)

Since the beginning of the Covid-19 pandemic, and the Preventive and Obligatory Social Isolation (ASPO - Aislamiento Social Preventivo y Obligatorio) put in place since March 2020, along with other actions implemented by the Argentine State, a collection of research teams, institutions, individual researchers, grant-holders, and post-graduates from different areas of the country came together to compile a report on the consequences, and socioeconomic and cultural impacts experienced by the indigenous communities that we work with in Metropolitan regions as well as the regions of La Pampa, Cuyo, the Noroeste (NOA), and the Noreste (NEA). In the first instance, more than thirty authors collaborated to elaborate a (first stage) report, presented on the 15 April 2020. In this second stage – the subject of our presentation here – over 100 contributors from different academic fields in the country widened what had been elaborated, updating and deepening our understanding of the problematics and situations experienced by a group of diverse communities and first nations: qom, mbya, moqoit, mapuche, guaraní, tupí guaraní, avá guaraní, kolla, diaguita, diaguita-calchaquí, wichí, huarpe, quechua, aymara, nivaclé, tonokote, omaguaca, tastil, comechingón, comechingón camiare, ocloya, iogys, chané, tapiete, chorote, chulupi, sanavirón, ranquel, wehneyek, atacama, lule, quilmes, mapuche-pehuenches, tehuelches, mapuche-tehuelches, selk'nam, haush y selk'nam-haush.

Panel Care

Session 1 - 11:00am - 12:30pm, Thursday 11 November

Session 2 - 1:30pm - 3:00pm, Thursday 11 November

Panel chairs: Vivian Gerrand & Alexandra Roginski

Panel abstract

What can the social sciences and humanities offer to understandings of health, the bodily effects of crisis, and recovery? What kinds of practices and relations can best support wellbeing both during the pandemic and in its wake?

Session 1 - 11:00am - 12:30pm, Thursday 11 November

Thinking with care: The effects of the COVID-19 pandemic on care practices within the Chilean households

Sebastian Rojas Navarro (Universidad Andres Bello, Chile)

This paper analyses the effects that the COVID-19 pandemic has had on the configuration, distribution, transformation, and neglect of care practices in Chilean households. Based on the application of the first National Home Care Survey conducted in Chile, this paper investigates how the sanitary, social and economic crisis that followed the propagation of COVID-19, modified how individuals need and deliver care for themselves and others. Amidst the conditions imposed by mandatory lockdowns and other governmental policies, we explore how individuals endured the precarious conditions imposed on their households, as they were unprepared to provide or enable care practices necessary to continue life under extraordinary conditions. Inspired by an STS approach to care, the National Home Care Survey inquired how human and non-human actors became entangled, producing care and sustaining everyday life while considering the role of spatialities, temporalities, and materialities in this process.

Psychophysical Attitude

Gary Levy (Deakin University)

F.M. Alexander titled the short concluding chapter of his third book (Alexander, 1923/1987) 'Psychophysical Attitude'. In the final pages, Alexander highlights the importance of employing "the processes of reasoning in the activities of life" in order to prevent "the undue and harmful excitement of the fear reflexes and emotions, especially when... [one] is called upon to deal with those new and unfamiliar situations or problems" (p.196). For many of us living in/through COVID-19 times in Australia the situation, associated problems, fears and hopes (Komesaroff, 2020; Lingis, 2020) were new and unfamiliar, as we were called upon to employ our common/communal sense in response to (putatively) credible reasoning provided by our public health experts and (mostly) clear-headed political leaders. Many of us were also required to spend extended periods of time separate from one another, physically distanced, alone, unable to touch

or be touched (Dahiya, 2020; Thorpe, Brice & Clark, 2021). Nor was everyone equally ready, willing, or able to exploit the virtues of solitude or, by contrast, to even find the necessary safe spaces in private (Braidotti, 2020). Yet, along with exposing and severely testing our personal vulnerabilities and accentuating various social, cultural, economic, and ethical fissures and fault-lines (Braidotti, 2020; Burns et al., 2021; Butler & Yancy, 2020; Komesaroff, et al., 2020; Lupton & Willis, 2021; Shaw, 2020; Scully, 2020), 'the virus' created fresh opportunities for us to enliven and refine our deeply embedded ethical tendencies and capacities for being with and caring for each other, by being less atomised and fragmented in our selves (Kirksey, 2020; Shaw, 2020; Shotwell, 2020). A recalibrated attunement and connectedness applied to how we managed our own psycho-physical selves while simultaneously re-negotiating safe, respectful and supportive relations with other members of our communities (Bester, 2020; Lloyd, 2020; Shotwell, 2020). One of the salient lessons from the COVID-19 experience highlighted the need to think and act differently (i.e., less habitually), as much for others as ourselves, when circumstances and/or our best interests require it. This educational imperative pre-dated the arrival of COVID-19 but is one that living with, responding to, and attempting to survive the virus has intensified, centralised, and amplified for those able and willing to pay the necessary attention (Biesta, 2020).

Care for a profit?

Stephanie Collins (Australian Catholic University) & **Luara Ferracioli** (University of Sydney)

This paper vindicates the widespread intuition that there is something morally problematic with for-profit corporations providing care to vulnerable citizens, most notably, young children and elders. But instead of putting forward an empirical argument showing that for-profit corporations score worse than not-for-profit when it comes to meeting the basic needs of these vulnerable groups, we develop a philosophical argument about the nature of the relationship between a care organization, its role-occupants, and care recipients. We argue that the correlation between profit and lower quality care is a result of intrinsic features of a for-profit model, combined with conceptual features of meaningful caring relationships, such that non-profits are the most reliable institutional providers of adequate care. Our claim is that care requires a kind of commitment that for-profit institutions are constituted to avoid, and that non-profit institutions are constituted to embrace.

Conceptualising Militant Wellness and its unique selling points in the COVID-19 pandemic

Vivian Gerrand (Deakin University) & **Lydia Khalil** (Deakin University)

The narratives, ideas and practices of militant wellness within right wing extremist movements and elements of the alternative Western wellness community have begun to intersect in new ways during the COVID-19 pandemic. Built around a shared propensity to conspiracism (particularly belief in conspiracies around public health measures), distrust in institutions and government, pseudoscience, rejection of the bio medical model and Darwinian notions of survival of the fittest, they represent an increasingly urgent and yet understudied phenomenon within the domain of radicalisation to terrorism research. The pandemic has provided an ideal environment and opportunity for extremist actors to mobilise around shared understandings of autonomy and purity, including vaccine hesitancy, while promoting individual health and fitness as a means of empowerment and self-sufficiency. Identifying crossover between health and wellness attitudes/practices among far-right extremists and segments of alternative wellness community, this paper seeks to conceptualise how militant wellness unites these two seemingly divergent communities and the extent to which it may serve as a pathway into extremist movements for individuals in the contemporary alternative wellness community.

Situated within a broader wellness movement, a subset of these influencers have radicalised to militancy as the pandemic has progressed. With an understanding that extreme wellness have strong historical precedents and connections with notions and movements of racial superiority, particularly white supremacy, we draw on a qualitative digital ethnographic analysis to offer a conceptual framework that takes into account specific features of contemporary militant wellness in order to begin to address:

- The conducive environment of vulnerabilities (atomisation / inequality / pandemic / lack of economic support / loss of livelihood / existential uncertainty / climate crisis), the reinforcement of and profiting from extremist views deepened through increased time spent online;
- The intersection of (con)spiratorial trajectories of radicalisation, health practices and far-right ideologies;
- The relationship between purification of one's body and susceptibility to other ideas that promote purity;
- The progressive shift towards militancy and action orientation of conspiracy-based wellness groups during the pandemic.

Session 2 - 1:30pm - 3:00pm, Thursday 11 November

More-than-human thinking and practices of microbial care in (post) pandemic worlds

Cecily Maller (RMIT University)

The Western human/nature binary means that 'nature' is considered messy, dirty, unruly and the antithesis of what it means to be human, and a false dichotomy separates human bodies from their environments and habitats. More-than-human literature concerning relations with animals and plants, leveraging off and even colonising Indigenous knowledge, has worked some way to correct this misconception. However, the pandemic has brought relations humans have with multiple other taxa and materialities into sharp focus, particularly microbes. Although some microorganisms can cause disease and death, an obsession with sterilisation and hyper cleanliness harms the microbiomes that play essential roles in human digestive and immune systems, and damages environmental microbiomes – or the ecosystems comprised of microorganisms and other species present in all environments, including urban ones. Although human bodies comprise a multitude of microorganisms, materials and matters that mean we are always more-than-human entities, microbiomes have only recently been recognised as essential to many aspects of human and environmental health. Where once so-called 'dirty environments' were synonymous with disease and illhealth, ultra clean environments are now unhealthier. Drawing on a range of literature, the paper discusses how thinking with care from a more-than-human perspective might guide a reframing of human-microbial relationships.

Vaccination, care, and welfare: From sacralised selves to recalcitrant bodies

Harish Naraindas (Jawaharlal Nehru University, India)

The advent of vaccination in India in 1804 leads to a hiatus between care and welfare, when Shoolbred, the smallpox commissioner, bemoans the fact that Indians' refusal to be vaccinated is because they have no concept of the "public". The ostensible refusal throughout the 19th and 20th century may afford us a perspective on contemporary "vaccine hesitancy" other than "misinformation" or a "post-truth" world.

Without discounting either, it may be worthwhile to see the present as part of a historical trajectory that begins in early eighteenth-century England with the import of variolation from the East. Variolation, unlike vaccination, is one act in a play of five therapeutic acts, which together ensure “public welfare” through “individual care”. The other four acts are enacted in case a person naturally contracts smallpox. In India, the patient is also sacralised as he becomes the repository of the smallpox deity. This – premised on an alternative epistemology – makes for a blurring of boundaries between medicine and religion, as the ritual and the therapy are virtually identical. While variolation mimics this sacralisation, vaccination, as the prototype of a pure prophylactic, dis-embeds the patient from the therapeutics of “care” and inaugurates a “public”. This leads to a transformation from sacralised selves, where variolation is solicited and purged, to recalcitrant body-populations and an imagery of the Kill.

The Corona virus as a microscopic actor

Manuel Bolz (University of Hamburg, Germany)

Medical Anthropological Perspectives of a Cultural Analysis in the Context of a Multi-Species Ethnography/ More-Than-Human Ethnography. Especially since the current Corona crisis, it has become clear to many what agency and effective powers a disease can unleash worldwide. Looking at the pandemic from a cultural studies perspective, it becomes clear that the corona virus and its negotiation of medical, social, political, and economic knowledge are at the center in multiple human and non-human actor-networks. My contribution even wants to break the network concept and traces the socio-material open assemblage(s) around the virus and presents discourses, practices and materialities that condition the virus, produce it - in short: bring it into the world. What can multiscale analysis contribute to the research field of medical anthropology? What interdisciplinary references can be made between technical, scientific and cultural knowledge? What place does the human being take in thinking about health and disease after the pandemic and which eurocentric perspectives are thereby broken open?

Mutual aid, pandemic politics and global social medicine in Brazil

Francisco Ortega (Universitat Rovira i Virgili, Spain)

& Dominique Behague (Vanderbilt University, US/King's College London, UK)

Even before the pandemic hit Brazil's favelas, residents began organizing to protect themselves — against both the novel coronavirus and the government's active suppression of effective public health action. International media outlets reporting on these actions have noted the resilience, altruism, and ethic of unity, linking these qualities to the pressures of living in conditions of scarcity. While important, the partiality of this narrative needs to be confronted head-on. There is far more to this picture than well-organized collective care — a “more” that is vital to broader discussions on solidarity, civic engagement, public policy, and democratization. Based on published reports and the insights of nine activists involved in mutual aid whom we interviewed, this presentation discusses how mutual aid and solidarity practices taking shape in Brazil challenge key assumptions in conventional global public health. Drawing from social scientists' recent interest in studying new forms of politics that arise when people do more than struggle to secure rights from the state, we argue that favela residents are creating malleable infrastructures for living. Building and maintaining infrastructures take expertise, time, labor, civic-minded relationships, imagination, and flexibility. This is distinct from the hyper-professionalization that typifies the way governments, and many NGOs and global health institutions, develop and implement evidence-based policies. We end by exploring how activists' approaches resonate more closely with a long tradition of Latin American social medicine.

Panel

Making place after crisis

Session 1 - 1:30 - 3:00pm, Thursday 11 November
Session 2 - 11:00am - 12:30pm, Friday 12 November
Session 3 - 1:30 - 3:00pm, Friday 12 November

Panel chairs: Victoria Stead & Cameo Dalley

Panel abstract

The reconfiguring of human connections to place has been a fundamental, sometimes dramatically felt dimension of the COVID-19 pandemic, as it has been with other historical and ongoing crises. Some connections to place have been ruptured, evidenced in emptied city streets and airports, and in the anguish of those stranded overseas and unable to return home. In other ways, connections to place have been intensified, with lockdowns and limitations on mobility compelling new, sometimes coercive, experiences of containment and embedding. In some places, interruptions to long-standing patterns of travel, including by tourists, have enabled places and landscapes to rest and rejuvenate, allowing those who have been excluded to refigure their relationships or develop new experiences with place and land. Practices and imaginaries of rural-urban connection have been refigured. Throughout the pandemic, these reconfigurings of people-place relationships have been experienced in diverse ways that reflect the structuring effects of ethnicity, citizenship, race, class, gender and geographical location.

In this panel, we seek to reflect critically and collaboratively on the multiple and intersecting crises that frame and shape people-place relations. Attentive to diverse relations of power, and to the deep histories that inform the present, we invite contributions that inquire into the nature of place, and place-making, within conditions of crisis. In doing so we take a broad and historical view, inviting considerations not only of the current COVID-19, but also of other historical and ongoing experiences of place-making through, and after, crisis. We ask, what might the reactivation of people-place connection look like, if approached not simply as a technical or economic process, but rather as a broader, geographically and historically-located project of political, ethical and ecological transformation?

Session 1 - 1:30 - 3:00pm, Thursday 11 November

Identity, place-making, and COVID-19 pandemic: How Vietnamese students reconfigure place in crisis?

Kien Nguyen-Trung et al. (Monash University)

The COVID-19 pandemic is a comprehensive social crisis for human beings on a global scale. While this crisis has transcended national territories and required a global coping effort, its risks to health and related policies such as lockdowns, curfews, limitations on mobility, have posed unprecedented obstacles for global and national mobility. In this novel context, there is a need to uncover how individuals make sense of place in relation to their identity. This paper aims to examine the ways Vietnamese students, whose lives are unstable due to their temporary visa status and limited social support, coping with being stranded overseas

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by the effects of COVID-19 and the host/home countries' coping measures (e.g., closing borders, cancelling airways, or social distancing). Drawing on qualitative interviews with Vietnamese students currently living, studying, and working in Australia, New Zealand, Korea, Taiwan, France, England, and Germany, this paper documents personal narratives on how the crisis has intensified and pushed individuals to maintain, adapt and reconfigure their personal identity, place-making, and connections to place under the influences of the COVID-19. We attempt to answer the following questions: In response to the crisis, how do individuals reconfigure their identity including their nationality and national belonging? How do they make and change the sense of place so as to adapt to new conditions? In answering these questions, we also compare and contrast those sense-making experiences between individuals living in the above-mentioned diverse locations where the risks and the policies of the pandemic are different and subject to changes.

This is the collaborative work by various Vietnamese scholars including Kien Nguyen-Trung, An Thanh Ly, Thi Thanh Lan Nguyen, Trang Do, Khuong Le, Thinh-Van Vu, Bao Tram.

On making a difficult walk back home: Migrant women's changing relationship with Indian cities in a post-COVID world

Diti Bhattacharya (Griffith University, Australia)

On the 24th of March 2020 as India entered lockdown, several migrant labourers were left stranded on the streets unable to return to their homes, with little to no help from the state and central government. Many of these migrants made a desperate attempt to walk for thousands of kilometres, as India witnessed its worst migrant crisis since its independence in 1947. Among these there were several women who regularly migrate to the 'metropolitan' and 'smart' cities in the hope of work. With the growth of service sector in the last decade, there has been a noticeable rise in the number of women who migrate to the metropolitan and smart cities for employment. India's nationwide lockdown in response to the COVID-19 pandemic, has had serious implications on the local and inter-state movement of the labour migrant population, including women. It has also exposed the ways in which the larger cities fail to become gender responsive as far as these migrant women are concerned. While these cities embrace the women migrant workforce to fill low paying and low skilled labour shortages, in times of crisis such as the pandemic, they are left abandoned, in their attempt to return back home. In making an early investigation of this unfolding crisis, this paper will examine the ways in which these migrant women's relationship with place-making processes may change in a post-COVID world.

Entrapment and fresh air: Borders, pandemic im/mobilities and quarantine hotel infrastructures in Australia

Michele Lobo (Deakin University) and **Kaya Barry** (Aalborg University, Denmark)

Stories of transboundary bioinsecurities, lockdown and quarantine have captured the public imagination in the midst of the coronavirus pandemic. This paper explores pandemic border infrastructures, in particular, the micro-geographies of quarantine hotels as places of waiting and suspension. We draw on photographs, sketches and stories by three returning travellers who spent a fortnight in mandatory quarantine hotels in Darwin, Sydney and Brisbane. Damian and Nick two professional young men returning to Australia, and Carmichael, an international student caught between internal state border closures. This ethnographic

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research highlights the spatial and visceral aspects that, to some extent, challenge the public narratives around Quarantine Hotels as sites of efficient governance, biosecurity. and 'safe' breathing. Instead, it is experimentations with these static diagrammed space-times of containment, command and control in Australian cities that circulate fresh air in places of entrapment.

COVID-19 in Laos: Sentiments, political and popular

Holly High (Deakin University)

Laos initially achieved considerable success in containing the spread of COVID-19 to remarkably low levels. The key elements of their COVID-19 response reflected not only public health advice, but also the core values of the political culture promoted by the ruling Laos People's Revolutionary Party (LPRP). These include unity, solidarity, struggle, respect for science, guidance by a strong centre, and the extension of the state into everyday life in the form of designated roles, committees, and organisations. These significantly shaped the social fabric drawn on in the COVID-19 response. In 2021, as neighbouring Thailand experienced a severe outbreak, the challenge shifted to the question of how to receive large numbers of returning migrant labourers. COVID-19 stirred popular sentiments about land-locked Laos' borderlands. Drawing on social media and Lao-language news commentary, this paper looks at how the long Mekong border with Thailand that, in some outlooks, represents not the edge of Laos, but its true heartland cut in two by an arbitrary border, has figured in Laos' experience of the pandemic.

Session 2 - 11:00am - 12:30pm, Friday 12 November

Confronting a painful past: The place-making role of local newspapers in understanding child sexual abuse in rural settings

Kristy Hess (Deakin University)

The paper complicates the relationship between journalism and placemaking as part of an Australian Research Council project exploring the relationship between media, justice and the Royal Commission into Institutional Responses to Child Sexual Abuse. This case study involves an across-time analysis of news coverage in the Rockhampton Morning Bulletin (1944-1954 and 2010-2020) to map changing representations of the Neerkol Orphanage where horrific crimes took place and which became a focus of the Commission. It extends scholarship around collective memory and temporal reflexivity to suggest the importance of local journalists acknowledging their news outlet's own mediated past (no matter how uncomfortable) as part of their widely acknowledged place-making role.

Panel: *Making place after crisis*

Emergent autochthony amid crisis: Rebuilding social belonging in Iceland after economic collapse

Timothy Heffernan (University of New South Wales)

Crisis has an unmistakable temporal quality, in that hardship in the present often results in the recent past and expected future no longer appearing within close reach. It is in this context questions arise over how a community ought to transition from crisis to recovery. This paper explores the experience of crisis in Iceland amid efforts to reconfigure social belonging after a severe banking collapse in 2008. Belonging in Iceland has historically been located in the establishment of a collective “folk” body during the island’s settlement (874AD). This persists today through autochthonous claims of being sons and daughters of the soil in ancestral connection with the first settlers. However, after the economic crisis and subsequent revelations of corruption among politicians, this sense of belonging operates in great tension and a horizontal split has occurred between elites and the people. This paper explores how new epistemic habits and emergent forms of autochthony connected to the natural world are being created that enhance feelings of belonging, despite the ongoing effects of corruption. An illustration of how crisis and recovery are understood within local worlds is offered, showing how it is that groups reconcile with the past and carve out desirous futures.

Regional resilience and the state: The case of Geelong, Victoria, 1990-2020

Louise Johnson (Deakin University)

The resilience of the Geelong economy has been evident for decades, as it has reeled from the collapse of its textile, car making and aluminium smelting industries, but still maintained relatively low levels of unemployment, population inflow and economic growth even during the COVID-19 pandemic. It has also successfully transitioned from a specialised manufacturing base to a diversified service economy. This has occurred primarily in the context of neo-liberal policies, with massive privatisation, de-regulation and a withdrawal of trade protection. However, this paper will argue that far from the State being absent from rebuilding the Geelong economy, throughs policies towards economic restructuring, decentralisation and procurement, it has been a key actor. Theories around foundational and resilient economies and the entrepreneurial state do not adequately capture the process evident in a detailed reading of the Geelong experience, and suggest the need for recentring the State in any conceptualisation of Australian economic and social change.

Divisible governance: Making “gas-fired” futures during climate collapse in northern Australia

Timothy Neale (Deakin University) and **Kirsty Howey** (Deakin University)

Despite widespread acceptance that their emissions accelerate climate change and its disastrous ecological effects, new fossil fuel extraction projects continue apace, further entrenching fossil fuel dependence and thereby enacting particular climate futures. In Australia, federal, state and territory governments have even recently committed to ensuring that economic recovery from the COVID-19 pandemic is “gas-fired.” In this paper, we examine how this is occurring in the case of a proposed onshore shale gas “fracking” industry

Panel: *Making place after crisis*

in the Northern Territory. We argue that an enunciatory community of scientists, lawyers, activists, and policymakers in the Northern Territory participate in and produce what we call “divisible governance”. Divisible governance – enacted through technical manoeuvres of temporal and jurisdictional risk fragmentation – not only facilitates the piecemeal entrenchment of fossil fuel extraction, but also sustains ignorance on the part of this enunciatory community and the wider public about the impacts of fracking and the manner in which the gas industry is both facilitated and regulated. Such governance regimes, we suggest, regulate our way further and further into catastrophic climate change while remaking spaces in the NT as “gas-fired” places.

Session 3 - 1:30 - 3:30pm, Friday 12 November

Encountering Gurumbai/Rapid Creek with TopEndSTS

Matt Barlow (University of Adelaide, Australia)

In June 2021 TopEndSTS, a collective of researchers and practitioners based out of the Northern Institute at Charles Darwin University, hosted three events as part of the multi-sited AusSTS graduate conference. These events were intentionally participatory and open to the public. The aim of these events was to highlight the many different ways one can come to encounter and come to know Rapid Creek. In this paper, I will reflect on the process of coming together to create these place-based events, and the process of turning documentation of these events into a zine, while reflecting on how communities can be forged together in place and online in the post-pandemic world.

Pro-environmental behavior, place attachment, and human flourishing: Implications for post-pandemic research, theory, practice, and policy

Victor Counted (Western Sydney University and COSORI Australia)

Based on lessons learned from the COVID-19 pandemic, I will share the impact that the COVID-19 pandemic has had on people-place relationships and some of the avenues that people could pursue to effectively cope with and transcend place attachment disruption experiences. I will focus on the potential for place-based experiences to provide people with opportunities to rebuild or develop new attachment relationships with places after the COVID-19 pandemic. Specifically, I will explore how pro-environmental behavior is a place-based experience that offers people a safe and environmentally friendly opportunity to positively interact with the environment and contributes more broadly to societal flourishing. I will highlight why pro-environmental behavior should be emphasized by researchers, healthcare practitioners, and policy makers during the post-pandemic recovery process because it has promising potential to promote human flourishing by enhancing place attachment and addressing urgent environmental issues facing society. I will expand on these ideas by bringing together principles of planned behavior and place attachment to explore how the Identification, Examination, Design, and Evaluation (IEDE) framework (Counted, 2021) could be integrated into research and practice to cultivate pro-environmental behaviors that stimulate the kinds of relationships with place that would enable sustainable human and planetary post-pandemic flourishing.

Panel: *Making place after crisis*

Our Bula Spirit awaits you! (when borders reopen): The commodification of Pacific wellbeing and romanticised inequality in post-COVID place-branding

Tarryn Phillips (La Trobe University, Australia), **John Taylor** (La Trobe University), **Edward Narain** (RMIT University, Australia), & **Philippa Chandler** (Melbourne University, Australia)

Like many Pacific Islands, Fiji is economically reliant on tourism, a reliance that is both rooted in historical inequalities and makes the country especially vulnerable to global economic shocks such as the current pandemic. In 2019, Tourism Fiji encouraged international tourists to visit and spend time with the locals who were represented as 'rich in happiness'. In 2020, the campaign pivoted to remind tourists that authentic happiness still awaits them when borders reopen. In this paper, we combine critical discourse analysis and ethnographic observations to examine the implications of 'happiness' in these tourism campaigns. These discourses draw on the 'happy native' stereotype, a pre-modern, authentic self which Indigenous Fijians (iTaukei) are deemed to naturally embody and Western tourists can reconnect with via travel. By representing iTaukei as unburdened by the trappings of Western modernity, the campaign glosses over the gritty realities of economic deprivation, including high rates of precarious work, declining employment opportunities and low life expectancy. Further, the campaign mutes any discontent about structural injustice by suggesting that happiness is about 'being grateful for what you have.' Ultimately we argue that anti-monetary logics about happiness in the Pacific are – ironically - being mobilised in ways that further entrench economic inequalities, which in turn are exacerbated by and rendered further visible within, a post COVID world.

Whose belonging matters? The endurance of settler colonial placemaking in the COVID-19 pandemic

Angie Sassano (Deakin University)

Urban communities are seeking new forms of belonging through transformative placemaking in the wake of COVID-19. Although an attempt to create new forms of place-based belonging, such efforts perpetuate the settler colonial project in (re)making and (re)taking land. This paper argues that placemaking is entwined with colonial 'crisis epistemologies' (Whyte 2020) which work to ensure white settler futurity, denying the existence of multiple place-attachments. Crisis logics are driven by responses to a constructed urgency - pandemic or moral - which is fundamental to the continued legitimization of settler (dis)belonging on unceded lands and the unmaking of Indigenous relationalities. In this paper, I take a Foucauldian approach to space/place, providing a genealogical analysis of placemaking across settler colonialism in Australia, whereby the revitalisation of place - through practices such as current greening initiatives - are central to the enduring crisis posed by settler-colonial power, and its imagined moral crises. In doing this, I demonstrate the shifting modalities of place/crisis to maintain the urban settler colonial project. This paper seeks to provide a timely disruption, calling for a radical ethics of place fostered through multiplicities and co-futurities by shifting from place-belonging to place-becoming.

Panel

Understanding care in migrants' digitised lifeworlds during unsettling times

11:00am - 12:30pm, Friday 12 November

Panel chair: Earvin Charles Cabalquinto

Panel abstract

At a time when lockdowns, travel bans, and social distancing measures largely shape people's everyday living conditions, modern communications technologies serve as a 'lifelines' to enact social and economic participation. This panel, comprised of five grounded and empirically-rich research works, underlines the constitutive role of an array of mobile technologies and online platforms in performing and circulating care among migrants and their social networks. On the one hand, it showcases the benefits of 'staying connected' during turbulent times, demonstrating how personalised media technologies facilitate positive affective encounters, resilience, solidarities, and a sense of belonging. On the other hand, it exposes the tensions, disruptions, and marginalisation of certain individuals in a networked space, indicating the ways in which uneven social and technological factors constrain care practices in different contexts and scales. Ultimately, the provocations unpack a set of key entry points where digitised care during an ongoing global health crisis can be approached and critically reflected upon to assess and reimagine the conduct of personal, familial, and social lives in a post-COVID19 era.

Ageing and maintaining transnational ties through digital media in the wake of Covid-19: The case of Thai-American retirees

Tassya Putho (University of Surrey, UK)

The transnational community of Thai-American retirees in the Greater Los Angeles Region experience ageing in particular ways, marked by shifts in everyday practices and incorporations of digital communication in response to Covid-19. These highly-skilled retirees employ digital media as a means to maintain transnational family and social ties and connectedness in a physically disconnected time. This study draws on semi-structured interviews with 39 highly-skilled Thai-American retirees in 2017 and follow-up interviews in 2021 with those who exhibited keen associations with digital media on a day-to-day basis since before the pandemic. Previous literature suggests that digital media plays an important role in the operation and maintenance of transnational networks (Fortunati et al., 2012; Madianou and Miller, 2012). Extending the field of enquiry further, this study makes a valuable contribution to understanding how Thai-American retirees incorporate digital media in navigating their transnational lives and particularly in recovering and reconfiguring social processes during a pandemic of this scale. Findings reveal that messaging apps, online social networks, mobile banking, and online television have become an essential part of the everyday lives of Thai-American retirees. The interviewees more frequently utilise a messaging app called LINE to enact care and belongingness, while also following and connecting with family and friends on Facebook, managing more remittances and financial services through mobile banking, and staying up-to-date with Thai news and media through an online television service called SeeSanTV in the wake of the pandemic.

Panel: Understanding care in migrants' digitised lifeworlds during unsettling times

Translocal solidarities and the making of digital communities among migrant domestic workers during COVID-19

Megha Amrith (Max Planck Institute for the Study of Religious and Ethnic Diversity, Germany)

Temporary migrant domestic workers in Singapore have always faced restrictions on their mobilities; but the COVID-19 pandemic has accentuated these immobilities significantly as domestic workers have been barred from leaving their employers' homes and unable to visit kin in countries of origin. While domestic workers participated actively in online communities even prior to the pandemic, such digital communities have taken on intensified importance as their primary social and affective spaces. Instead of examining transnational care exchanges between domestic workers and their kin, which has been the subject of much research, this presentation focusses instead on translocal peer solidarities and networks that have emerged to support domestic workers in navigating a time of emotional insecurity. Drawing on ongoing research with long-term migrant domestic workers in Singapore, the talk traces the diverse online spaces in which they participate such as a Facebook group for sharing information about rights, the pandemic, and words of encouragement; a Youtube channel offering advice to domestic workers planning their financial futures; online mental health sessions run by NGOs; and a migrant writers group organizing Zoom poetry readings for participants across the Asian region. As migrant domestic workers experience high levels of isolation and immobility during the pandemic, digital spaces have enabled a broadening of possibilities for support and solidarity with fellow migrants and locals who share in their experiences. Digital communities however, are not all-encompassing and have their exclusions. As domestic workers live in their employers' homes, some face barriers such as WiFi access or employer restrictions on smartphone usage. The affective potential of such online communities is thus unevenly felt across this group of precariously-situated migrants.

Re-configuring care across distance through digital media: Communication strategies as acts of mediation in intergenerational relationships

Dora Sampaio (Max Planck Institute for the Study of Religious and Ethnic Diversity, Germany)

The COVID-19 pandemic exposed multiple crises – medical, healthcare, economic, political, environmental. Such crises have played out at multiple scales – internationally, at the country and state levels, and within local communities. They have severely impacted lower-income households and brought about new challenges for families separated across borders. This paper is concerned with how families across distance have re-configured care practices in the face of a (post-) pandemic world. Specifically, it considers communication strategies through digital media as a form of mediation in intergenerational relationships. Drawing on ethnographic material and life narrative interviews with ageing parents in Brazil and Brazilian immigrant offspring in the United States (some of whom undocumented and consequently unable to travel and provide proximate care), the paper discusses how communication strategies are deployed in order to care for and protect intergenerational family relationships during challenging times. Such communication strategies include selecting specific means of communication at particular times, managing the frequency of contact and issues addressed and/or avoided, and deciding what family members (and local non-kin) are included or excluded from specific conversations. The paper shows that in the face of unexpected and exacting circumstances, families display resilience and enact creative forms of mediation through digital media that, even if they do not resolve all issues, allow for new possibilities for care/ing.

Panel: Understanding care in migrants' digitised lifeworlds during unsettling times

Building social resilience among Australia's diverse aged care workforce

Monika Winarnita (Deakin University)

This presentation will discuss an ongoing qualitative study that explores an understanding of social resilience for Asian female migrant aged care workers in Australia in both regional and metropolitan Victoria. Within Australia's aged-care industry, particularly vulnerable in a global pandemic, increased support is needed for migrant care workers who may face challenges including discrimination, lack of intercultural understanding and precarious employment conditions. An understanding of how they overcome challenges to achieve a sense of wellbeing through a social resilience framework that includes the role of digital media will provide potential policy outcome towards provisions for quality care in a diverse and aging Australian communities by an important cohort of migrant caregivers. Through online survey, follow up interviews and participant observation of female migrant caregivers of Asian descent this paper also discussed a more recent pressing issue they face of gendered and racialised negative stereotyping due to media reporting of the global pandemic. Preliminary findings show that in the face of these challenges they narrate how they value the employment opportunity in the health sector and more importantly, the sense of belonging they gained not only from the local community and workplace but also the ability to maintain a transnational online support network. The paper will thus also investigate further the role of digital media as a way of gaining social resilience in practices of care and belonging.

Ageing bodies, frail connectivity: Stunted care in (dis)connected worlds

Earvin Charles Cabalquinto (Deakin University)

Modern communication technologies have become an integral part of ageing migrants' everyday lives. During the onset of the pandemic, the strict implementation of lockdowns and travel bans has amplified the take-up of a multitude of smartphones, social media channels, and mobile applications among older migrants to sustain ties, foster a sense of ontological security, and embody belongingness. As part of a broader project that attempts to investigate the notion of 'digital inclusion' in Australia, this paper critically examines the digital practices of fifteen elderly people from Culturally and Linguistically Diverse (CALD) backgrounds for maintaining social connections during the pandemic. Through a set of data based on in-depth and remote interviews from 2020 until 2021, the findings show the vital role of an ecology of mobile technologies and online channels in enabling the provision of 'digitised caring intimacies' or the mundane and informal care practices activated through a mobile interface (Hjorth & Lupton, 2021). However, by critically reflecting on mobile practices produced through a more-than-human perspective (Watson, Lupton, & Michael, 2020), I argue that an 'assemblage collapse' occurs through the inaccessibility of communicative resources and low level of technological competencies in a networked environment. With the frailty of digital connections, a clear outcome is what I call 'stunted care', a proposition highlighting how digitised care practices become key sites for the production of ageing migrants' exclusionary experiences in both physical and virtual worlds. In sum, this paper attempts to problematise the conduct of personalised, intimate, networked, and paradoxical care during these troubled times.

Panel

(Re-)connecting academia during a sudden, global crisis

11:00am - 12:30pm, Friday 12 November

Panel chair: Karen Kastenhofer

Panel abstract

The imminent crisis triggered by the COVID-19 pandemic challenged academia just as any other societal actor field. The sudden disruption of daily routines, the unexpected break in face-to-face interaction, the societal habit of asking individual scientists rather than science collectives for expertise, the unequal share of disciplines in the most sought after expertise, the re-nationalisation in addressing the crisis situation, the urgency of the problem and the resulting fast tracking of evidence and its translation into socio-political recommendation, all these developments left academics in various kinds of isolation – personally, disciplinarily and geographically – while at the same time putting (certain kinds of) science, (certain kinds of) scientificity and (certain takes on) science-in-society centre stage. With time, a few initiatives have emerged that aim at regaining higher levels of interpersonal, interdisciplinary and transnational integration, adding to existing institutions of multidisciplinary and global scope like WHO, OECD or UNEP. They invigorate and enact what has been framed as ‘the scientific community’ (Hagstrom) at large or as ‘the republic of science’ (Polanyi), building on the idea that science as a societal sub-system has something to offer to society beyond the highly specialized output of distinct research fields. This panel aims at gathering insights from such initiatives so as to showcase how disciplines, scientists and scientificities can be re-connected during this global, unforeseen crisis. In our discussions, we will primarily focus on **1)** Handling interdisciplinarity and globality, **2)** enacting transdisciplinarity and policy advice and **3)** accuracy of predictions of expert surveys.

How will the coronavirus disease 2019 pandemic develop in the coming months and years?

Emil Nafis Iftekhar, Viola Priesemann, et. al. (Max Planck Institute for Dynamics and Self-Organization, Germany)

More than a year after the World Health Organization declared the coronavirus disease 2019 (COVID-19) a Public Health Emergency of International Concern, Europe continues to struggle with it. To elucidate likely future developments, we conducted an expert survey, aiming to provide (a) a systematic assessment of the factors that will affect the course of the COVID-19 pandemic in Europe, and (b) a tentative forecast of how the pandemic may evolve prior to coming to an end in Europe. We chose a method inspired by the Delphi method of forecasting as the most suitable way to elicit expert opinions about key developments and themes regarding the COVID-19 pandemic. Facilitators developed questionnaires with open-ended questions and asked scientists from various European countries, disciplines, and research fields, to provide their input and predictions. Our main focus lay on epidemiology, virology, public health, and social science, while covering other important perspectives, such as those of clinical medicine, economics, and the humanities, in lesser detail. The results of the expert consultation outline salient commonalities and divergent responses.

Panel: (Re-)connecting academia during a sudden, global crisis

Social consequences of the corona crisis – a time study

Oliver Parodi, Nora Weinberger et al. (Karlsruhe Institute of Technology, Germany)

The corona pandemic and the political measures introduced to combat the pandemic entail unprecedented cuts in our societies. Social, economic, political, and cultural consequences are still hard to predict. Against this background, various theses in the fields of culture, politics, economics, climate, and energy are put up for debate. The consequences associated with the pandemic and possible transformation paths are assessed in terms of their political and temporal relevance and their probability of occurrence. The methodological core of the project is an online survey, aimed primarily at actors professionally engaged with visions of the future. In order to map and address the broad range of topics related to the pandemic, scientists from various academic disciplines at the Institute of Technology Assessment and Systems Analysis (Karlsruhe, Germany) and participants of a real-time Delphi survey of the German Ministry of Science formulated 21 theses, which are surveyed. This allows considering socio-technical questions on the future design of the energy system or the health sector as well as societal transformation processes toward sustainable development. Interim results of the survey will be presented and discussed against the background of the panel's topic.

COVID-19 – Voices from Academia

Karen Kastenhofer et al. (Austrian Academy of Sciences, Austria)

The Covid-19 induced global crisis has now lasted for almost two years. We have seen different phases in how societies reacted to the challenge: the delayed acknowledgement of the scale of the threat, the following state of shock, the first national, then growingly transnational efforts to regain control over the pandemic development, the wave-like pattern of infections that resulted from repeated lock-downs and re-openings. Throughout all these phases, scientific expertise has played a central role by informing the public and advising politics, by developing vaccines and therapeutics as well as simulating future developments. At the same time, we have to concede not yet having realized the full potential of what the scientific community at large can provide to societies in a crisis like this. We thus started collecting voices from all over academia to help mobilize this full potential. We addressed fellow scientists worldwide with three overarching issues: critical side effects, most important opportunities and potentials for preparedness relating to the pandemic. With an aggregated and comparative analysis of the results of this survey, we hope to contribute to an open mindset and to collaborating towards sustainable options of addressing this and future crises.

World after COVID: Scientific forecasts, naïve reasoning, and societal change in the time of a pandemic

Igor Grossmann (University of Waterloo, Canada)

What are expert predictions for post-pandemic societal change? What factors impact scientists' accuracy in estimating societal change during the pandemic? In a series of large-scale initiatives, I explored scientists' top predictions for the world after COVID, and processes guiding scientists' estimates for phenomena of broad societal relevance, including political polarization, prejudice, traditional values and well-being. Structured interviews with world's leading academics (WorldafterCovid.info) revealed convergence on a set of social/societal themes (e.g., greater appreciation for social connection, increasing political conflict), but also a substantial diversity and uncertainty in expert predictions. Forecasting surveys among academics (N=717)

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and representative samples of lay Americans (N=394) revealed substantial estimation inaccuracy. Moreover, in a large-scale forecasting tournament of social, economic and data scientists (predictions.uwaterloo.ca; over 120 teams from around the world), scientists relying on intuition and theory (but not on data) fared poorly at predicting social and psychological consequences of the pandemic, with estimates indistinguishable from lay people. I will conclude by discussing implications of communicating intellectual humility and uncertainty in expert judgment, the value of balancing explanation with predictions in expert judgment, and possible ways to foster accuracy of social scientists' judgments.

Constructions of globality by science diplomacy

Milena Pavan Serafim (discussant) (University of Campinas, Brazil)

With Human kind facing challenges such as a global emergency, science and technology have become crucial tools for tackling them. Addressing such grand problems requires the coordinated efforts of researchers, diplomats, and policy makers and has given rise to the emerging field of Science Diplomacy (SD). SD is defined as “all practices in which actions of researchers and diplomats interact” bridging science with international relations. As globalization is causing traditional geographic and geopolitical boundaries to reconfigure, international interactions occur faster and more comprehensively than ever. In addition, the transnational nature of complex problems requires intense international dialogues involving actors from different countries and regions. However, the voices of scholars from other regions than Europe or North America are needed for developing an inclusive and holistic approach. Latin America is particularly vulnerable when trying to participate in the global economic growth paradigm that is based on scientific and technological advances. Challenges experienced by Latin American societies include heterogeneity, diversity, multi-ethnicity, and inequality. Although these features might be present in other societies as well, regional specificities are important to be considered for the nearly 600 million people that inhabit Latin America sharing common cultural, linguistic, historical and religious backgrounds.

Panel

Truth-telling in unprecedented times

1:30 - 3:00pm, Friday 12 November

Panel chairs: Catherine Legg, John Powers & Luke Heemsbergen

Panel abstract

Current global crises in public health and accelerating climate change have thrown into some new and alarming lights recent contestations of truth-telling as a stable, shared, public good in liberal democracies. Denial of strong consensus among experts appears to block sustainable solutions, and frustrates those who wish to convey a sense of danger and urgency to the general public. Has the emergence of the so-called post-truth narrative created an Achilles heel for wise governance out of the COVID pandemic and the global climate emergency? Or has there perhaps never been the societal consensus around 'scientific' expertise that we academics have imagined? Should we try to use imminent danger to force the general population into a new 'epistemic sobriety'? Or are the genuine stakes involved likely to have precisely the opposite effect? How can we 'inoculate' against the spread of unhealthy thinking patterns and practices? Could new approaches that bring together insights from the natural sciences, social sciences, and humanities produce more compelling narratives against truth denialism?

Post-post truth, digital criticality and lateral reading

Catherine Legg (Deakin University)

Online life has proven to be simultaneously Heaven and Hell for critical thinking. As epistemic bubbles congeal into echo chambers, current global crises add impetus to the task of 'getting to post-post truth'. My guides in this quest will be social epistemologist Steven Fuller's notion of 'epistemic trust-busting', and pragmatist philosopher Charles Peirce's claim – arguably postmodern before its time – that "reasoning should not form a chain that is no stronger than its weakest link, but a cable whose fibres may be ever so slender, provided they are sufficiently numerous and intimately connected." The theory and practice of community of inquiry that is scaffolded by Peirce's philosophy will be drawn on to point beyond digital literacy – the ability to find, use and disseminate information in online formats – to digital criticality – the ability to discern whether that information is likely to be reliable. With this framework in mind, much (though not all) recent problematic populism is helpfully seen as belonging to not a post- but a pre-truth stage of human intellectual development.

Science communication and reasonable public trust

Russell Varley (University of Queensland, Australia)

Within contemporary scientific communication scholarship, the claim that the institutions of science should be more transparent to the public has gained influence and popularity. These norms of 'openness', as they are sometimes called, recommend that scientists, in the hopes of improving public trust in their results, be more willing to involve the public in their knowledge-making processes. However, recent controversies such as the so-called 'Climategate' and the reported disorderly nature of some COVID-19 epidemiological research has suggested that openness, broadly conceived, can result in less rather than more public trust in science. In

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light of these concerns, Gerken (2020), and Ranney and Clark (2016) have argued that what scientists ought to be open about are, respectively, the justifications and mechanisms of their research. My work here aims to productively reconcile and develop these two approaches by arguing that scientists ought to be open about their research methods and methodologies when publicly communicating about their knowledge-making practices.

Democratic infrastructures as radical experiments of truth

Luke Heemsbergen (Deakin University)

This paper considers radical transparency within a datafied world. Specifically, it explains how new democratic infrastructures of truth come about, and why they are key to letting democracy evolve. It draws from 300 years of history to consider how democracy is mediated and distributed - from Hansard (1700s) and WikiLeaks (2000s). It leverages these lessons in order to perceive, reflect, and speculate on what comes next. It grounds its arguments in radical democratic theory to consider what a future of decentred governance might look like in the age of misinformed publics and the crumbling informational infrastructures of the state. It then considers how radically transparent COVID tracing apps might function into the future, explicating three future of centralised, decentralised, and distributed power structures of democratic infrastructure. The resultant analysis bridges critical theories of communication and media studies with critical takes on democracy to offer us a few levers to pull to reset the trajectory those nations designated as democratic have faces as their contexts are upended.

A multidisciplinary approach to researching climate change on the Tibetan Plateau

John Powers (Deakin University)

Climate change is a global problem, but many of the main hotspots are remote areas for which information is limited and access is difficult. One such region is the Tibetan Plateau, often referred to as the “third pole” because it is the world’s third largest repository of fresh water. The glaciers that store much of this water are shrinking at three times the global rate, and opinions regarding the causes vary. Moreover, much of the research to date relies solely on scientific data, which can only provide part of the historical picture. This talk will discuss the development of a multidisciplinary project funded by the Australian Research Council that brings together scientists, ethnographers, historians and philosophers to develop a picture of Tibet’s environmental past, with a primary focus on rivers and the glaciers that feed them. Our data set includes ice core samples, sediment studies, palynology, biographies, travelogues, and religious treatises. The covid pandemic has required significant shifts in focus and methodology, and the project’s current purview has extended from a limited study of one river in eastern Tibet to a more comprehensive focus on water management across the Himalayas, from the seventh century to the present. The talk will discuss the benefits of communication across the traditional disciplinary silos and what members of the research team have learned about learning from others who employ different methodologies to study climate change.

Roundtable

Uncertainty: The reconfiguration of communication, connections and relationships in contemporary culture

1:30 - 3:00pm, Thursday 11 November

Roundtable facilitator: P. David Marshall

Roundtable abstract

One of the key changes that has resulted from the COVID-19 pandemic is a new level of uncertainty. In this Roundtable, we address how intercultural communication has transformed with a prevailing sense of disconnection. Communication, by its foundational and etymological meaning, defines a relation in and among a community. Moving between and among communities that are differentiated by language, political structures, geography, cultural histories and ethnicities has always been complex, but nonetheless essential as cultures have become more engaged and aware of each other by the different technologies that have allowed greater forms of connection. This Roundtable develops some theoretical thinking that investigates the transformation of intercultural communication through an open discussion of how these intersections, engagements, transcultural movements of ideas, sentiments and emotions have produced new political and cultural challenges. With scholars from Australia and China, the Roundtable explores via comparative communication how similar events and incidents are transformed into different cultural and political contexts and how the technologies of online culture - believed at one stage to be a pathway for enjoining cultures - is sometimes producing new forms of divides and what has been called balkanization.

This roundtable is co-sponsored by the Center for Studies of Media Development (CSMD) at Wuhan University and ADI's Global Digital Publics Network (GDPN).

Roundtable participants

- **P. David Marshall** (Deakin University)
- **Cao Hao** (Wuhan University, China and CSMD)
- **Luke Heemsbergen** (Deakin University)
- **Xin Jin** (Central China Normal University and CSMD)
- **Fan Yang** (Deakin University)
- **Zhang Yang** (East China Normal University)
- **Earvin Cabalquinto** (Deakin University)

Roundtable

All in this together? COVID-19 recovery and impacts for communities

1:30 - 3:00pm, Friday 11 November

Organised by the Centre for Resilient and Inclusive Societies (CRIS), Stream 2, Building Resilience to Social Harms Including Violent Extremism

Roundtable facilitator: Hass Dellal AO

Roundtable abstract

Many people have looked to government action and support during the COVID-19 pandemic, which has created multi-level strains and stresses previously unexperienced within the lifetimes of many Australians. State and national COVID-19 recovery agendas – spanning economic, health, social and psychological recuperation – have been credited with helping Australian communities remain reasonably resilient during a time of acute crisis. Yet the ways in which various recovery strategies have been implemented have in some instances created or enhanced a sense of division and precarity for those already on the social and economic margins, creating the need for recovery not only from the pandemic itself but also from the strategies used to manage it. Despite this, many communities have shown great internal strength, reflecting the ways in which existing community resilience assets remain an underused resource in responding to and recovering from crises.

The Melbourne public housing tower lockdowns, post-truth narratives, the prevalence of disinformation, and grievances arising from restrictions and lockdowns have served as drivers towards movements and beliefs that threaten social cohesion, with some extremist cohorts actively exploiting these conditions to further narratives and goals that enhance social conflict. Other key impacts include challenges posed for public policy implementation in relation to health literacy and compliance orders for youth and culturally and linguistically diverse communities. Can we truly say we are ‘all in this together’? This Roundtable brings researchers, community leaders and public policy experts to explore what lessons we can learn from the uneven impacts of COVID recovery strategies in times of sustained crisis and uncertainty.

Roundtable participants

- **Hass Dellal AO** (Chair, CRIS Community Reference Group and co-lead, CRIS Stream 2; Executive Director, Australian Multicultural Foundation)
- **Mark Duckworth** (Deakin University)
- **Lydia Khalil** (Deakin University)
- **Josh Roose** (Deakin University)
- **Rashmi Kumar** (The Ethnic Communities’ Council of Victoria & member of CRIS Community Reference Group)

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