

## Cultures of Sustainability List of papers

**Keynote Address:** Dr. Wendy Wheeler, *Creative Evolution: A Theory of Cultural Sustainability*

Dr Wheeler will discuss biosemiotics and ecocritique, with specific reference to the central theoretical and cultural issues pertaining to environmental sustainability.

**Plenary Speakers:** Dr Kumi Kato (UQ), *Prayer for the whales: ethics, spirituality & whaling debate*  
 Dr Deborah Bird Rose (ANU), *Climate Change and the Pain of Others*  
 Dr Linda Williams, (RMIT) *Companion and Non-Companion Species in the Age of Extinction*

Assoc. Prof. Glenn Albrecht	Psychoterratic Distress: From Eco-anxiety to Solastalgia	School of Environmental and Life Sciences, The University of Newcastle
Dr Carol Birrell	The Bruised Earth: Red Ochre Series 1	Independent scholar
Dr Ros Bandt	Finding and interpreting endangered and intangible cultural heritage: the Isobue the Sea Whistle of the Japanese Ama divers	University of Melbourne
Dr C. A Cranston	Sustainable Communities: A Military Brat's Perspective	University of Tasmania
Dr Charles Dawson	Restoration as culture: word and sapling at remnant's edge	Independent scholar
Dr Anne Elvey	The ecological necessity of forgiveness as freedom: between Luke's divine necessity and Plumwood's ecophilosophical critique of a logic of mastery	Melbourne College of Divinity
Dr Lyndal Jones	Art, Place and Climate Change at the Bridge of No Return	School of Creative Media, RMIT University
Dr Kevin Murray	Where rich and poor meet:	Independent scholar

	a craft response to climate change	
Dr Iris Ralph	Environmental Education and Education for Sustainability Initiatives in the Adult, Community and Further Education sector	Victoria University
A/Prof Kate Rigby	“Even the most extreme consciousness of doom threatens to degenerate into idle chatter” (Adorno): Prospects for art in the face of ecocide	Monash University
Maria Rodrigues	I Think I Can: Building a Sense of Ecological Efficacy in the Classroom	PhD Candidate, Centre for Applied Philosophy and Public Ethics, The University of Melbourne
Lorraine Shannon	Nature Writing in the Age of Catastrophe	University of Technology Sydney
Dr Ros Taplin and Stephanie Tighe	Petrol Prices and Climate Change: Signals communicated via media stories	Dr Ros Taplin, Director of the Environmental Management Program, Graduate School of the Environment, Macquarie University Stephanie Tighe, Film, Media and Communications student, University of New South Wales.
Dr Helen Verran	The Parasite Logic of Sustainability	University of Melbourne
Mark Wilson/Bryndís Snæbjörnsdóttir	nanoq: flat out and bluesome	Artists
Associate Professor Sueanne Ware and Dr Chris Hudson,	Breakfast with the Orangutans: Art and Species Survival in Borneo	RMIT University
Tintin Wulia	Sustainability, the Nation-States and Immortality: a short history of mosquitoes and an even shorter one of us	PhD Candidate, School of Art, RMIT University

## Session 1: Perspectives on Place

CHAIR: DR CHRIS COUGHRAN

- 1) A/Prof. Glenn Albrecht (University of Newcastle)  
*Psychoterratic Distress: From Eco-anxiety to Solastalgia*

As humans directly experience or anticipate changing climates and ecosystems due to anthropogenic global warming, they are responding by exhibiting a range of mental health reactions. I have described these state-of-the-earth related forms of psychic disturbance as \*psychoterratic\* disorders. Global angst or eco-anxiety is a generalised sense of distress about anticipated biophysical change that would be unwelcome (sea level rise, wilder weather). Solastalgia is the lived experience of actual change to an environment as it is desolated or changed in ways beyond our control. Climate change makes familiar and trusted ecoclimatic zones move away from where they once belonged. Climate and people then become mismatched or strangers to one another. For example, the Inuit of the Arctic have applied a word; \*uggianaqtuq\* which has connotations of a \*friend acting strangely\*, to the way climate change is now impacting on their environment and culture. This paper will reflect (conceptually and visually) on the ways humans from many cultures are responding to the potential and actual devastation of climate change.

Glenn Albrecht is an environmental philosopher at the University of Newcastle with research interests in the relationship between ecosystem and human health. In particular, he is researching the mental health aspects of climate and ecosystem change.

- 2) Dr C. A Cranston (University of Tasmania)  
*Sustainable Communities: A Military Brat's Perspective.*

Val Plumwood takes to task the idea of the One True Place, calling it a 'system of privilege and self-enclosure' (AHR #44, 148). The OTP honours 'an "official" singular idealised special place consciously identified with self or soul' (146). This type of place, says Plumwood, is not an ecological form of consciousness. For that to happen there needs to be an additional recognition of 'the many unrecognised places that provide the material support of the self'. These she calls 'the shadow places of the consumer self' (147) – the 'place multiplicities' that sustain (through economics and producing communities) the One True Place.

Plumwood's approach is from the centre, reaching out to the shadow places that sustain the centre. This paper reverses that process, and challenges normative approaches to 'place-based critique' (140). It begins with familiar territory: literary representations of 'settling' and 'unsettling' narratives of the OTP as 'home' (Bennett, and Cornelius); it then moves to a different kind of Occupied Territory: the experienced place known through action, and the making of meaning – the childhood geographical shadow sites (transit camps in foreign lands) that continue to impact on present communities and global consumption.

CA. Cranston's latest publication is 'Wet, in the Mindscape of the Dry' in *Words on Water: Literary and Cultural Representations*. Maureen Devine and Christa Grewe-Volpp (eds). Wissenschaftliche Verlag Trier: Germany (2008). Cranston was co-editor of *The Littoral Zone* Rodopi, 2007.

- 3) Dr Charles Dawson (Independent scholar)  
*Restoration as culture: word and sapling at remnants edge*

This presentation explores some contemporary New Zealand non-fiction, art and poetry and links those books with the burgeoning trend in native ecosystem restoration. Addressing recent work such as *New Zealand Wetlands: A bitter sweet story* by Janet Hunt, David Young's *Our Islands, Our Selves: A History of Conservation in New Zealand* and Geoff Park's *Theatre Country: essays on landscape and whenua, poetry* by Dinah Hawken and

recent data on sales of native plants in NZ garden centres, I trace the ethic of restoration, a process that is bringing more Māori and non-Māori communities together beside native forest remnants. The presentation will feature work from artists Turi Park, a specialist in bush/light-scapes, and Huhana Smith (Ngāti Tukorehe/Ngāti Raukawa) on active restoration of fragile ecosystems and 'the healing of a local community, and their relationships to their natural and cultural landscape'

Charles Dawson is a research analyst and inquiry facilitator in New Zealand's Treaty of Waitangi Tribunal and is speaking in his capacity as Vice-President (New Zealand) of ASLE-ANZ.

## **Session 2: Philosophy and religion**

**CHAIR: GEOFF BERRY**

1) **Dr Anne Elvey (Melbourne College of Divinity)**

*The ecological necessity of forgiveness as freedom: between Luke's divine necessity and Plumwood's ecophilosophical critique of a logic of mastery*

The late Australian ecophilosopher Val Plumwood critiques dualism (or hyperseparation) as the logic of colonisation not only of human but also of more than human others within the Earth community. In her description of dualism, she understands what she calls a hyperseparation between nature and humans (and nature and culture) to be replayed in a number of other dualisms, including that of necessity and freedom, where necessity has been associated with women, bodies and Earth and freedom has been ascribed to men, mind and God or the gods. While the Gospel of Luke has its own categories of difference, for example, master and slave, rich and poor, which are sometimes rendered there dualistically (or nearly so), Luke's understanding of divine necessity unavoidably includes forgiveness. Moreover, for Luke, the metaphorical (and etymological) context supporting the category of forgiveness is that of freedom (from prison and debt). This paper offers a point of conversation between Plumwood's ecological critique of a hyperseparation between freedom and necessity and Luke's presentation of forgiveness as an expression of the freedom of the divine necessity. How might Luke's understanding of forgiveness inform the kind of environmental culture toward which Plumwood's ecophilosophy bids us turn?

Anne Elvey is a researcher and poet with interests in ecocritical biblical studies and eco-poetics. She is author of *An Ecological Feminist Reading of the Gospel of Luke: A Gestational Paradigm* (Mellen, 2005). Anne is a Melbourne College of Divinity research scholar and an honorary research associate in the Centre for Comparative Literature and Cultural Studies at Monash University. Her poems have appeared in *Eureka Street*, *Eremos*, *PAN*, *Salt Lick Quarterly*, *Studio*, and are forthcoming in *Antipodes*, *Meanjin* and *Page Seventeen*.

2) **Dr Helen Verran (University of Melbourne)**

*The Parasite Logic of Sustainability*

In his 'The Natural Contract' (1992/5) Michel Serres argues for a radical re-imagining of humanity's links with nature. I propose that his earlier exploration of parasite logic (1980/2) offers a model for articulating this new link. In this paper I offer a reading of Australia's enactment of sustainability as natural resource management mobilizing Serres' notions of the natural contract and parasite logic.

Helen Verran is a Reader in History and Philosophy of Science in the School of Philosophy, Anthropology and Social Inquiry at the University of Melbourne. Along with some of her graduate students she has been working on a collection of essays, 'Doing Sustainability in Australia' for the past 3 years.

- 3) A/Prof Kate Rigby (Monash University)  
*"Even the most extreme consciousness of doom threatens to degenerate into idle chatter" (Adorno): Prospects for art in the face of ecocide*

In considering the prospects for art at this time of unprecedented global environmental catastrophe, I am haunted by two texts, both responding differently and at different moments to the unprecedented political catastrophe of Hitler's Third Reich. The first is Brecht's assertion in a poem from 1937 that, in his dark times, to talk of trees was tantamount to criminal since it implied a silence about the appalling political crimes of the day. The second is Adorno's assertion in the wake of World War Two that to write poetry after Auschwitz was "barbaric." Here, I will argue that in our own geo-historical moment, to 'talk of trees' poetically has never been more necessary or more problematic. The impossible task of art in the face of ecocide is to prevent our "extreme consciousness of doom" from degenerating "into idle chatter": this, I will suggest, is the role of the eco-prophetic imagination.

Kate Rigby is Associate Professor in Comparative Literature at Monash University and the President of ASLE-ANZ. Her most recent book is *Topographies of the Sacred: The Poetics of Place in European Romanticism* (U of Virginia P, 2004).

### **Session 3: Art, craft, and climate change**

**CHAIR: DR PHILIP SAMARTZIS**

- 1) Dr Lyndal Jones (RMIT University)  
*Art, Place and Climate Change at the Bridge of No Return*

The Avoca Project at Watford House in Avoca, central Victoria, addresses art, place and climate change in an environment that is both a landscape and, simultaneously, a social/emotional space (we speak of an environment of great beauty for instance, but equally of an environment of fear, or of terror). The project is concerned with issues pertaining to the land as cultural construction with Watford House itself becoming a poetic image of resilience to climate change. My paper will discuss a recent artwork *The Bridge of No Return* made there. This work juxtaposes the dividing line of the Avoca River with that of the 38th parallel dividing North and South Korea. In so doing, it seeks to draw attention to the ways in which, through art, the land itself becomes a sign of other places, drawing sites together, creating a deepened cultural and physical heritage.

Dr Lyndal Jones is an artist and the Director of Research in the School of Creative Media at RMIT. Her large-scale, 10 year research project, *The Avoca Project: Art, Place and Climate Change* involves development of an old house in this small town in central Victoria as an image of climate change action.

- 2) Dr Kevin Murray (Independent scholar)  
*Where rich and poor meet: a craft response to climate change*

The Kyoto protocols call for a multilateral approach to global warming. Third world demands for economic growth have to be factored in alongside first world abstinence. The doomsday scenario has opened opportunities for equal dialogue between the rich and poor of the world. How might craft factor in this? Emerging practices include collaborations between designers and traditional artisans. What is 'world craft' and what role might it play in building the trust necessary for negotiations to continue beyond Bali?

Dr Kevin Murray is an independent writer and curator whose current projects involve south-south exchange and craft-design collaborations. His website is [www.kitez.com](http://www.kitez.com).

- 3) Dr Carol Birrell (Independent scholar)

## *The Bruised Earth: Red Ochre Series 1*

Settler Australians have always fought the earth, fought the weather. We cannot settle on this land, on this planet. As the planet changes, the voices of doom become shriller, the adversarial mood of 'fight' becomes more desperate until a level of hysteria pervades our earth relations. Climate change is not just a conversation between humans. It is a conversation between humans and the earth. My land-based arts practice seeks to reconnect with the earth. It is a project about embodied knowing and the creating of dialogic relationships with place along the lines of what Val Plumwood has advocated. It explores our ecological identity and also seeks to engage with the wider community through ongoing dialogue.

In this presentation, I show images of my recent project inspired by the local hysteria of World Youth Day pilgrims in Sydney. A red ochre spiral growing on the rock platform at Clovelly represents a traditional Western symbol of pilgrimage. Yet it also taps into a deeper tradition on this land- that of Aboriginal imprinting the earth through the use of natural materials such as ochre. Ochre is a blood colour. While 500,000 pilgrims just over the hill from where I work on the rock platform, ingest the body and blood of Christ in a sacred ceremony, I have blood on my hands. These echoes move through the work and me.

Dr Carol Birrell is an artist and academic exploring the interaction between an Indigenous and Western sense of place. Her land-based arts practice draws together movement, installation, painting, photography, sculpture and poetry.

### **Plenary Session 1: Animals and Extinction**

CHAIR: A/ PROF KATE RIGBY

- 1) Dr Kumi Kato (University of Queensland)  
*Prayer for the whales: ethics, spirituality & whaling debate*

Japan's whaling is one of the most contentious environmental issues where divisive arguments heat up every year during the whaling season and at the IWC meeting. In 1992, a question was posed by Kalland & Moeran "Japanese whaling: end of an era?". I would argue, however, the Japan's whaling ended over 100 years ago around 1908, and by whaling, I mean the coastal community whaling that carried cultural significance conducted by local fishers/whalers in their own waters. This clearly contrasts with the whaling Japan conducts today.

The cultural significance of coastal whaling is that fact that whaling, like other hunting, exists in the tension between life-death, livelihood needs-sustainable limit, joy-sadness, celebration-mourning - they bear conflicting reality of human dependence on other lives, which many urban environmentalists do not have to face. The hunters' ethics, spirituality and sense of connection with the natural world and the species they hunt are therefore critical foundation for our understanding of sustainable human-nature relationship.

Through an example of the whaling related culture in a former whaling community of Nagato, Japan, represented by elderly nun's prayers for the spirits of whales, this paper illustrates the significance of culture associated with this form of whaling that forms fundamental human ethics towards the natural world. Acknowledging this as a common value of sustainability may offer a way forward to the divisive debate that has been in standstill more than two decades.

Kumi Kato, PhD (k.kato@uq.edu.au) is a lecturer in the School of Languages and Comparative Cultural Studies, the University of Queensland, Australia. She also teaches environmental studies at Wakayama University (Japan) and Cheju National University (Korea). She has a diverse teaching and research background in environmental studies, cross-

cultural communication, teacher education and community development in conservation. Her recent publications include: "Prayers for whales – ethics and spirituality of former whaling communities in Japan" (International Journal of Cultural Property, Vol 14, 2007), "Waiting for the tide, tuning in the world - ama no isobue: soundscape of abalone diving women" in Duffy, M., Bandt, R. and McKinnon, D. (eds). Hearing Places (Cambridge Scholars Publishing, 2007).

2) Dr Deborah Bird Rose (Australian National University)  
*Climate Change and the Pain of Others*

The long period of climatic stability that enabled the growth of agriculture and ultimately the emergence of modernity is over, and we are entering an era of unprecedented instability and unpredictability. Many changes, such as extinctions, are not only major but irreversible. We are entering what E. O. Wilson calls an Age of Loneliness. In this essay I re-read Sontag's *Regarding the Pain of Others* in light of climate change and multi-species environments of death and dying. Working with several drought photos, I consider how they enable peculiarly problematic glimpses of the ruins of our world. I offer a Levinasian engagement with several species, and consider the shame that prickles one's senses in gazing upon the dying.

Deborah Bird Rose is a Senior Research Fellow at the Fenner School of Environment and Society, Australian National University where her work focuses on entwined social and ecological justice. She has carried out extensive research with Aboriginal people in Australia, and is currently completing a book on extinctions entitled *Wild Dog Dreaming*. Her most recently published book is *Reports from a Wild Country: Ethics for Decolonisation\** (Sydney: UNSW Press, 2004).

3) Dr Linda Williams (RMIT University)  
*Companion and Non-Companion Species in the Age of Extinction*

This paper is essentially a brief reflection on time. It considers Donna Haraway's recent work on *Companion Species*, and in particular her rejection of Deleuze and Guattari's notion of *Becoming Animal*. The critical differences between these two approaches to human-animal relations are considered with particular reference to the contemporary crisis of the sixth earth extinction event.

Linda Williams is senior lecturer in art history and critical theory in the School of Art, RMIT University. A widely published art critic, she has also published in the cross-disciplinary fields of human-animal relations, and relations between culture and science. Recent publications include: 'Curve, Fold, process: notes toward a grounded historiography of culture in North, I. (Ed.) *Visual Animals: Cross overs, Evolution and New Aesthetics*. (CACSA Press, Adelaide, 2007); 'Reflections on Modernity, Monkeys, and Men: Edward Tyson and the Revelations of Enlightenment Science' *Pan: Philosophy Activism Nature* (No.5, 2008); "Between Hermes, Gaia and Apollo 8: Michel Serrres and the Philosophy of Science as Communication" *Access: Critical perspectives on Communication, Culture and Policy Studies* (Vol. 26, 2 December, 2007)

#### **Session 4: Pedagogical perspectives**

CHAIR: DR CHARLES DAWSON

1) Dr Iris Ralph (Victoria University)  
*Environmental Education and Education for Sustainability Initiatives in the Adult, Community and Further Education sector*

This paper looks at current initiatives in environmental education (EE) and Education for

Sustainability (EfS) in the sector of post-compulsory, adult, community and further education in Australia. It looks at, in particular, the impact of EE and EfS on language, literacy and numeracy (LLN) provision. LLN provision is delivered through community centres, neighbourhood houses, Technical and Further Education institutes (TAFEs) and universities under curriculum frameworks including the Certificates in Spoken & Written English (CSWE), the Certificates in General Education for Adults (CGEA), and English Language Intensive Courses for Overseas Students (ELICOS). This provision reflects to an extent EE and EfS initiatives undertaken or conducted by the Australian Research Institute in Education for Sustainability (ARIES), the National Centre for Vocational Educational Research (NCVER), the Department of Sustainability and Environment (DSE), and the Department of Water, Heritage and the Arts (DEWHA). The purpose of this paper is part of larger project that is being funded under ACE Vic (Adult and Community Education, Victoria). The project aim is to add EE and EfS resource material to the existing bank of resource material currently available to adult language and literacy teachers.

Iris Ralph is a graduate of The University of Texas at Austin. Her dissertation was an ecocritical study of three U.S. writers. She taught literature and writing at UT-Austin from 1998 to 2005. Currently, she teaches TESOL courses, and language and literacy in Melbourne.

## 2) Maria Rodrigues

### *I Think I Can: Building a Sense of Ecological Efficacy in the Classroom*

One major obstacle to achieving sustainability in today's society is a feeling of separate-ness from the 'natural' world, often leading people to feel that they are vulnerable to elements of nature, and unable to shape the world around them in the interest of social and ecological justice. In order to prepare the next generation to live sustainably, we must help them to 1) recognise the depth of their relationships with the natural world, including human and non-human entities and 2) build a healthy sense of efficacy with regard to those relationships. This paper will first investigate social customs practiced by societies whose cultural worldviews reject the dangerous nature-human dichotomy currently hindering post-industrial sustainability. Then, using psychological research on Bandura's social learning theory, I will suggest some strategies for adapting ancient practices to build a healthy sense of efficacy in post-industrial classrooms.

Maria Rodrigues recently completed her doctorate with the Centre for Applied Philosophy and Public Ethics (CAPPE) at the University of Melbourne. Her research focus is the role of identity and self-efficacy perceptions in motivating behaviours that reduce war, poverty, and environmental destruction.

## **Session 5: Cultures Practices**

CHAIR: DR KEVIN MURRAY

### 1) Dr Ros Taplin and Stephanie Tighe (Macquarie University; University of New South Wales), *Petrol Prices and Climate Change: Signals communicated via media stories*

The convergence of media reporting on climate change and petrol prices began in early 2008 after two decades of parallel tracking of stories on these issues. Since the late 1980s, the media has related petrol pricing to OPEC, the Iraq War and Middle East political tensions and even depletion of fossil fuel resources but has been blocked on the very significant role of petrol as a transport fuel responsible for greenhouse gas emissions. The recent combination of the issues of petrol prices and climate change has brought together two related signals that have been hidden in the noise of the politics and economics of world oil trade. The intractable issue of climate change can only be communicated clearly to the public when the signal is strong and relatively undisturbed. The noise, that has downplayed and confused receivers about the link between petrol and climate change, appears to be abating.

Dr Ros Taplin is Director of the Environmental Management Program, Graduate School of the Environment, Macquarie University, and Stephanie Tighe is a Film, Media and Communications student at the University of New South Wales. Email contact: ros.taplin@mq.edu.au

2) A/Prof Sueanne Ware and Dr Chris Hudson (RMIT University)  
*Breakfast with the Orangutans: Art and Species Survival in Borneo*

Only 60,000 orangutans remain in their natural habitat in Sumatra and Borneo as the tropical rainforests are damaged by logging, transmigration and climate change. The United Nations Environment Program estimates that 98 per cent of the natural rainforest will be gone by 2022. Sabah (North Borneo) is an important site for the survival prospects of the orangutan. It is also a place of significance for Australians' memories of war, and the location of memorials to the infamous Sandakan Death Marches in which of 2,428 Australians and British POWs died.

This paper will examine the physical and spatial implications and adjacent proximities of these memorial landscapes, and their intersection with eco tourism practices and strategies for drawing attention to the plight of the orangutans. The memorials themselves now combine Australia's remembrance of its past through an annual trek and the commemoration of the death marches, with commodified eco-tourism practices such as breakfast with the orangutans and the Poring Hot Springs.

SueAnne Ware is an Associate Professor of Landscape Architecture and Program Leader in the Design Research Institute. She is working on several projects on space and place, memory and identity, tourism and mobility in collaboration with Chris Hudson

Dr Chris Hudson is senior lecturer in Asian Media and Culture in the School of Applied Communication. She is working on several projects on space and place, tourism, and mobility and urban infrastructure with Associate Professor Sueanne Ware.

## **Plenary session 2: Poetry, art, and nature**

CHAIR: DR LINDA WILLIAMS

1) Lorraine Shannon (University of Technology Sydney)  
*Nature Writing in the Age of Catastrophe*

This paper argues that climate change and the possibility of mass extinctions necessitates a new and complex commentary on modern subjectivity. The ideological work performed by a phrase such as climate change and the social anxieties inaugurated and consolidated by an identity formulated around possible extinction also requires a new mode of expression for subjectivity in nature writing: one that is not merely representative but constitutive. I argue that this involves a shift away from a textual model to one that is phenomenological and performative, in that it is simultaneously an expressive and an analytic operation.

Lorraine Shannon has a PhD in English Literature from Trinity College, Dublin and taught in various universities in Ireland and Australia. She now works as an academic editor and is affiliated to UTS as a postgraduate student completing a non-traditional PhD.

2) Mark Wilson/Bryndís Snæbjörnsdóttir (Artists)  
*nanoq: flat out and bluesome*

In 2004 Snæbjörnsdóttir/Wilson presented an installation of ten taxidermied polar bears in a converted light-industrial art space in Bristol, England. This was one of three outcomes of nanoq: flat out and bluesome, a project begun in 2001 and completed in 2006. Our intention

for the installation was to strip away all the accumulated associations of exploration, education, science, the environment etc, leaving the bear remains, to function as a context for each other – a spectacle that would nevertheless inevitably provoke a range of responses from a culturally-informed audience. In the last four years, elements of the project have been exhibited extensively across northern Europe. Our paper traces the development of the project and the way that it has latterly come to be construed.

Bryndís Snaebjörnsdóttir & Mark Wilson – a collaborative, research-based, socially engaged art practice whose projects explore issues of history, culture and environment in relation to both humans and non-human animals. We use installation, text, photographic and video-based media. [www.snaebjornsdottirwilson.com](http://www.snaebjornsdottirwilson.com).

3) Tintin Wulia (RMIT University)  
*Sustainability, the Nation-States and Immortality: a short history of mosquitoes and an even shorter one of us*

One characteristic of the current system of nation-states is its affixation to geography. This is where the existence of nation-states directly connects with the ideas of environmental sustainability: the threats of rising sea level amount to threats of deterritorialisation, especially yet not solely for island states. Presented as a lecture-performance incorporating video projection, this paper intends to examine the parallel between sustainability and the geopolitical nature of nation-states, and to further investigate this parallel within the concepts of immortality. It will do so through outlining the history of, as well as myths and fairy tales surrounding the Culicidae family – commonly known as mosquitoes, the most deadly disease vectors of the human world – and highlighting its relationship with Homo sapiens sapiens in the period where the family began to globally spread along with European vessels in the Age of Exploration of the New World, leading up to the formation of nation-states.

Tintin Wulia is a PhD Candidate in the School of Art, RMIT University. Her artistic practice is informed by the intricacies surrounding geopolitical boundary renegotiation. Her work takes form in media, mural and object-based installation in space, and often includes performative elements.

4) Dr Ros Bandt (University of Melbourne)  
*Finding and interpreting endangered and intangible cultural heritage: the Isobue the Sea Whistle of the Japanese Ama divers*

Ros Bandt went with Kumi Kato to find and record the Isobue, an endangered sound in Sugashima in 2005. It symbolises the way in which the Ama women live in tune in their coastal community without taking too much. It has taken some years to interpret creatively this important body of cultural information which is a sign if we are in balance with the world. The double CD Isobue contains this journey, a radiophonic story, acoustic haiku for Kumi and chamber music. It is a sonic barometer of changing relationships with the sea.

Ros Bandt is a composer, performer and sound artist who is internationally renowned for her sensitive soundings and installation of unusual spaces and locations. Her original sound palette draws on her innovative spatial integration of original sound sculptures and instruments, soundscape recordings and intricate electro- acoustic treatments. Her writings on sound include a new book *Hearing Places*, Cambridge Scholars Publishing, 2007.