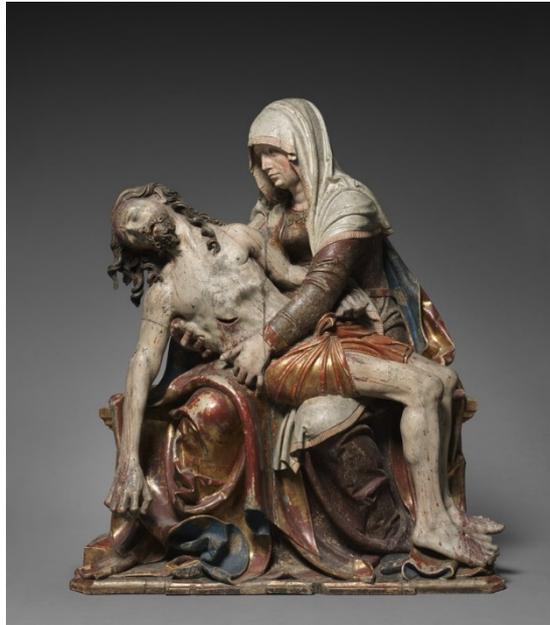


Compassion, a timely feeling

Abstract Booklet



Hosted by History of Emotions - UNE Node



Thursday 24 – Saturday 26 October 2019
Ooralta Lecture Theatre
University of New England, Armidale NSW,
AUSTRALIA

Proudly co-sponsored by:



Acknowledgements

Conference Organiser: Dr Diana Barnes

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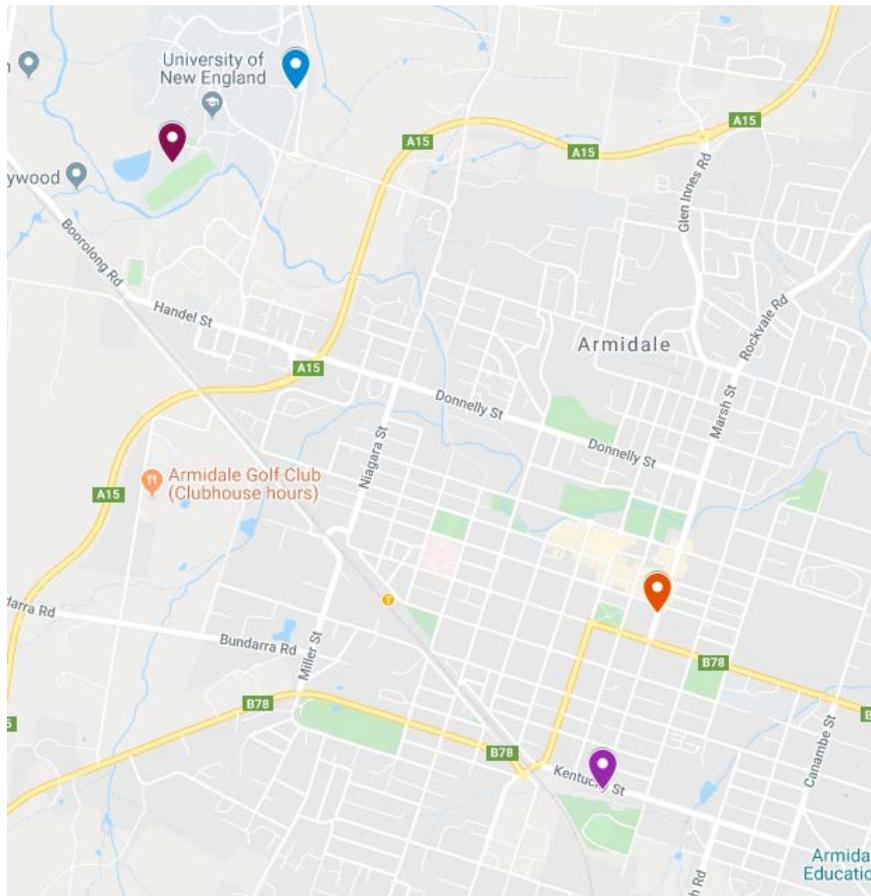
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Maps

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Plenary Speakers

From Compassion to Sympathy: Corporeal Encounters with the Other

Katie Barclay (University of Adelaide)

3:10-4:10pm, Thursday 24th October

A 1791 Scottish indictment noted that John Henderson ‘instead of being moved with pity & compassion ... did barbarously and feloniously attack and assault the said Mary Grier his wife’. Framed within an ‘emotional ethic’ of neighbourly love, compassion was lauded in eighteenth-century Scotland as key social value, as well as embodied feeling. This paper explores the idea of an emotional ethic as an embodied norm for social relations in early modern Europe. In doing so, it seeks to explore the social utility and potential of social emotions like compassion or neighbourly love.

Speaker bio:

Katie Barclay is an Associate Professor in the ARC Centre for Excellence in the History of Emotions, and Department of History. She is a graduate in Economic and Social History at the University of Glasgow, where she completed her undergraduate degree, Masters and PhD. Before joining the University of Adelaide, she held a Research Fellowship in the Institute of Irish Studies, Queen’s University, Belfast. Between 2008 and 2010, she worked as a Research Fellow at the University of Warwick on a project, run jointly with Queen’s, ‘Marriage in Ireland, 1660-1925’. In 2007-8, Dr Barclay was the Economic History Society Anniversary Fellow, held through the Institute of Historical Research, London. She came to Australia as Postdoctoral Fellow in the Centre for the History of Emotions (2011-2014), and subsequently held a Discovery Early Career Award (2014-2017). In 2017-18, Barclay was a EURIAS Marie Curie Fellow at Aarhus Institute of Advanced Studies, Aarhus Universitet.

Is Compassion an Oceanic Feeling?

Steve Mentz (St John’s University, New York City, NY, USA)

10:10-11:10am, Friday 25th October

To connect the interpersonal ethics of compassion with the expansive feeling of oceanic connection described by Freud among others requires expanding compassion's circle beyond the merely human. Using modern sea-poetry, European novels, maritime history, and a close reconsideration of Freud's famous invocation of the oceanic mode, this talk traces connections and disjunctions between ethics and experience. The offshore trajectory of the blue humanities responds to today's climate emergency by looking past simply human relationships and concerns to broader planetary and ecosystemic views. At the intersections of ocean and compassion painful but dynamic futures surface.

Speaker bio:

Steve Mentz teaches Shakespeare, literary theory, and maritime literature and culture with a focus on the “environmental humanities.” Responding in his research and teaching to ecological crisis has brought his work beyond Shakespeare to embrace oceanic culture, environmental philosophy, and artistic performances. He believes that all arts are performing arts, and his Shakespeare classes see at least one live performance each semester.

“Life Wasn’t Yet Dead”: Finding Time for Compassion in Contemporary Fiction

Delia Falconer (University of Technology Sydney)

5:00-6:00pm, Friday 25th October

In this paper I am interested in the “timeliness” of compassion in recent novels responding to the contemporary. What characterises the “contemporary” and what challenges do the time of neoliberalism and the “dirty traffic” of the Anthropocene, in which it is hard to imagine a positive futurity, put in the path of the fiction writer wishing to invoke compassion as a sympathetic consciousness of distress coupled with an urgent desire to help alleviate it? More specifically, what are the challenges to social novel, which has traditionally dramatized prevailing human social problems to present a world shaped by patterns of historical intention and political power? In the first part of this paper, I explore these questions, offering a brief survey of recent fiction that attempts to expand the sympathies of the social novel. In the second part, I consider Ali Smith’s “Seasonal” quartet—of which she has published three novels so far—as an attempt to provoke compassion through a particularly potent set of strategies. I will argue that by structuring each novel as an “event”, written over a four-month period, managing multiple narrative times, and widening our sense of what constitutes the social, Smith issues a unique challenge to the reader to feel and act within a radically altered present.

Speaker Bio:

Delia Falconer is the author of three books: two novels and one work of creative nonfiction. Her first novel, the bestselling *The Service of Clouds*, was shortlisted for major literary awards including the Miles Franklin, NSW Premier's Literary Awards, Victorian Premier's Literary Awards, and the Australian Booksellers' Book of the Year. Her second, *The Lost Thoughts of Soldiers*, was shortlisted among other awards for the Commonwealth Writers' Prize (Asia Pacific Division). Her most recent book is *Sydney*, a personal history of her hometown, which was shortlisted for seven national awards in history, biography and nonfiction, and won the 2011 “Nib” CAL/Waverley Library Award for outstanding research.

Abstracts (presented in alphabetical order by first author surname)

Temperance and Compassion for the Drunkard in Colonial New South Wales

Allen, Matt

University of New England, NSW, Australia

Panel 2: 11:00-12:15pm, Thursday 24th October

The temperance movement of the nineteenth century transformed our understanding of alcohol problems by shifting the focus of responsibility from the drinker to the drink. Rather than conceiving of drunkards as sinners or criminals, temperance rhetoric increasingly depicted them as victims of an exploitative and corrupt system that licensed the sale of alcohol, a shift in the social imaginary that underlay the campaign for prohibition and the medicalisation of addiction. At the same time, the rapid growth of the temperance movement was driven by upwardly-mobile, respectable, working and middle-class protestants and in consequence, temperance was often sectarian and elitist, judging drinkers as a deviant other requiring control. Partly in consequence, the rise of temperance was accompanied by an expansion of disciplinary power over the problem drinker who was subject to repeated arrest and imprisonment, or restrained and treated as a diagnosed inebriate. This paper will explore these contradictions in relation to the emotion of compassion, through a close analysis of temperance rhetoric about drunkenness in colonial New South Wales. While ostensibly grounded in humanitarian pity, the discourse of the drunkard as victim was used to justify harsh disciplinary controls that ironically lacked meaningful compassion for individual circumstances.

Speaker Bio:

Dr Matthew Allen is a Historical Criminologist whose diverse research is focused on the eighteenth and nineteenth-century British world and particularly colonial New South Wales. He is currently writing a history of alcohol in the colony which will explore the political symbolism of both celebratory drinking rituals and the regulation of public drunkenness in the period 1788-1856. Another major project examines the changing nature of deviance in New South Wales through a quantitative and qualitative study of magistrates and summary justice in the era of gubernatorial government, c.1810-1850. Both of these projects share an interest in understanding the unique and extraordinary transition of New South Wales from penal colony to responsible democracy, and the way that this process was shaped by the conflict between liberal ideals and authoritarian controls within the British world.

Feeling the Heat: Exploring Compassion in Climate Change

Anastasi, Amanda, Deb Anderson and Andrew Milner

Monash University, VIC, Australia

Panel 8: 11:30-12:45pm, Friday 25th October

Research shows that once climate change becomes “something people can feel, see or experience close to home”, it becomes all the more meaningful.¹ In that light, this panel will explore the use and power of vivid, emotive and personal storytelling to enable both an imaginative and constructive engagement with issues of climate change. Three members of the Monash Climate Change Communication Research Hub, each from very different backgrounds and disciplines, will consider the notion of ‘compassion, a timely feeling’ through the lens of a specific genre of climate change communication. Melbourne poet and writer Amanda Anastasi explores the use of poetry to communicate scientific concepts in an immediate, often confronting way to elicit empathy, a sense of urgency and compassion for future generations. Journalist and academic Deb Anderson examines the power and application of oral history and cultural journalism as ‘compassionate methodologies’ that require a longer-term engagement with communities, to understand the myriad ways people understand climate change in the wake of an extreme weather disaster. Cultural theorist and literary critic Andrew Milner argues that climate fiction, or ‘cli-fi’, aims to persuade people by touching their emotions, including compassion (towards humans, other creatures, and the planet itself). He is especially interested in recent positively utopian cli-fi – by Margaret Atwood, Dirk C. Fleck and Kim Stanley Robinson, for example – and in exploring the way these do, or do not, excite compassion.

Speaker bio:

Amanda Anastasi is a Melbourne poet writing primarily about the impacts of climate change on the everyday, domestic human experience. She received a Special Commendation in the W.B. Yeats Poetry Prize for her poem ‘Politicians Discussing Global Warming’ and a commendation for ‘Upon the Extinction of Frogs’ in the Melbourne Poets Union International Poetry Prize. Amanda was the recipient of a 2018 Wheeler Centre Hot Desk Fellowship to work on her upcoming poetry collection *2042*. She has been awarded the Ada Cambridge Poetry Prize and the Words in Winter Trentham Contemporary Poetry Prize. Her writing has been published in poetry journals in Australia, New Zealand, UK, Ireland, USA, Germany and India, including in *Cordite*, *Right Now* and *The Massachusetts Review*. She is the author of *2012 and other poems* and the co-author of *The Silences* (Egglemont Press). Amanda is a resident poet of the Monash Climate Change Communication Research Hub.

Deb Anderson teaches environmental and public journalism in the School of Media, Film and Journalism at Monash. After a long career with *The Age* and *The Sydney Morning Herald*, she moved into academia in 2013. Her research explores the lived and mediated experience of extreme weather for Australians and how this shapes public perceptions of climate change. She is the author of *Endurance: Australian Stories of*

¹ Sally Bingham, “Climate Change: A Moral Issue,” *Creating a Climate for Change: Communicating Climate Change and Facilitating Social Change*, eds Susanne Moser and Lisa Dilling (Cambridge: Cambridge University Press, 2007), 163.

Drought (CSIRO, 2014) and is now recording stories of cyclone experience in northern Australia. She is also interviewing journalists on the professional and ethical challenges of disaster reporting in the context of climate change, for a project funded by the Journalism Education and Research Association of Australia.

Andrew Milner is Professor Emeritus of English and Comparative Literature in the School of Languages, Literatures, Cultures and Linguistics at Monash. His published work includes *John Milton and the English Revolution* (1981), *The Road to St. Kilda Pier* (1984), *Cultural Materialism* (1993), *Class* (1999), *Re-Imagining Cultural Studies* (2002), *Contemporary Cultural Theory* (2002, co-authored with Jeff Browitt), *Literature, Culture and Society* (2005), *Tenses of Imagination: Raymond Williams on Science Fiction, Utopia and Dystopia* (2010), *Locating Science Fiction* (2012), *Again, Dangerous Visions: Essays in Cultural Materialism* (2018) and *Science Fiction and Climate Change* (in press, co-authored with J.R. Burgmann). In 2016 he was Guest of Honour at the annual international conference of the Science Fiction Research Association.

"Sick at heart": Agriculture and the Anthropocene

Bartel, Robyn and Nicole Graham

University of New England, NSW, Australia

Panel 7: 1.45-3.00pm, Friday 25th October

Emotional responses are generated by the extreme and deteriorating environmental conditions which characterize the Anthropocene, including anger and sadness, as well as love and hope. The emergence of regenerative farming practices in the agricultural sector may be understood as a manifestation of love and care for the landscape. This paper explores the salience of emotional attachment to land, including emotional responses and responsiveness to environmental change, and how these may be implicated in the transformation of land management practices of leading regenerative farmers in Australia. Transformations interrogated using learning cycle theory include the re-positioning of the human, from all-powerful owner and controller, to humble listener and learner, underpinned by deep attachment and responsiveness to place. This de-centring of the human recognizes place itself as the instigator and agent of change. * Mackellar, D (1904) "My Country".

Speaker bio:

Associate Professor Robyn Bartel is a geographer with wide-ranging expertise in science, law and education. Her research encompasses regulation, regulatory agencies and the regulated, as well as the social, institutional and natural landscape in which all are situated. Appreciated by academic and professional audiences alike, her scholarship is highly valued for both its practical application and substantive intellectual contribution. Her work has been influential in policy development, heavily cited in the scholarly literature and hand-picked for prestigious international collections and seminal texts in environmental law. Robyn is the lead editor of the recent collection *Water Policy, Imagination and Innovation: Interdisciplinary approaches* (Routledge, 2018).

Dr Nicole Graham is an Associate Professor at the Sydney Law School, The University of Sydney, Australia. She teaches and researches in the fields of property law and theory, and legal geography. Nicole's research addresses the agency of law in landscape change through the exercise of property rights: e.g. to farm, irrigate, mine, and deforest. She has written on the relationship between property law, environment and culture through the lens of the concept of place. Nicole is highly-regarded for her leading work in this area and especially for her monograph *Landscape: Property, Environment, Law* (Routledge, 2010).

Back from the Wilderness: Caring for wild country

Bartel, Robyn, Don Hine and Methuen Morgan

University of New England, NSW, Australia

Panel 9: 3.20-4.35pm, Friday 25th October

Prominent framings of the wild and of wilderness adopt and perpetuate a human-nature binary. The concept of 'wild country' unsettles this, for this is land that has become degraded due to being uncared for, that through neglect has been made wilderness (Rose, 1988; Anderson, 2013). While the fortress-wilderness ideal is still prominent there is also growing support for the recognition and reinstatement of care by Indigenous peoples, through decolonisation, as well as promoting care being taken by all peoples, through restoration and reconciliation of human and nature, particularly off-reserve where the need is greatest. However existing relationships between people and their environments, including place attachment and landscape preference, may impede place-care behaviours. Place-care seeks to enact land-use change which may be resisted by those who prefer the status quo. The results of an empirical case study of place-care in the New England region of Australia demonstrates that even in 'wild country', that is highly modified and in which endemic biodiversity has been degraded and replacement land uses valorized, place attachment and landscape preference may support rather than hinder place-care behaviours. Greater attention and appreciation of human attitudes and behaviours, alongside systemic de-binarization of human and nature, including decolonization, may provide an approach to wilderness protection preferable to drawing the divide between human and nature wider and deeper still.

Speaker bio:

Donald Hine is Professor of Psychology at the University of New England. He conducts research in the areas of environmental psychology and behaviourally effective communications. His work focuses on understanding situational and psychological factors that underlie environmental problems such as resource over-consumption, climate change, air pollution, and the management of invasive species. Much of his work involves developing behaviour change strategies to encourage people act in ways that benefit the common good.

Dr Methuen Morgan has expertise in environmental psychology and is interested in the barriers and drivers of behaviours that affect the environment. His academic research focuses on the impacts of coal seam gas (CSG) extraction on farming communities and strategies for behaviour change to manage invasive pest animals.

He is Executive Director and Co-founder of Merralli Solar Farm Projects which is an Australian company specialising in the construction of utility scale solar power stations.

The SA and the Establishment of Fear in Nazi propaganda in the late Weimar Öffentlichkeit.

Berg, Jason

University of New England, NSW, Australia

Panel 6: 5.25-6.15pm, Thursday 24th October

The Nazis deliberately used fear in their propaganda to coerce the public and win popular support. The Nazis' paramilitary arm—the Sturmabteilung (SA)—was central to this effort, not only by physically intimidating opponents and galvanising supporters through marches, rallies, and street violence; but the Nazis used the image of SA storm troopers in visual propaganda to extend the threat of violence and propagate fear more widely. Where the SA could only maintain a physical presence in certain places, their image in posters and other forms of propaganda could be used to help dominate the streets. Physical intimidation and violence by the SA therefore worked in tandem with Nazi propaganda to intensify the fears of the Nazi's ideological and racial opponents, such as socialists, communists, and Jews, and to spread anxiety about imminent civil war amongst the wider population. This paper (and the forthcoming chapter upon which it is based) establishes fear as the antithesis of compassion and shows how this emotion was critical to the rise of the Nazis in Germany.

Speaker bio:

Jacob Berg is currently a co-tutelle PhD candidate at the University of St Andrews and the University of New England. He undertook a Bachelor of Arts (Honours) in History at the University of New England in 2015-2016. His research is focused on the investigation of radical paramilitary organizations and political parties in Germany from 1919-1945. In this context his research interests centre on two aspects: the use of the Sturmabteilung as a visual image in Germany and the way that image allows us to further understand the way political parties use propaganda to bolster their ideology, mythos and culture.

Aboriginal and Artistic Activism at the Franklin River Blockade

Branagan, Marty

University of New England, NSW, Australia

Panel 9: 3.20-4.35pm, Friday 25th October

This chapter examines a case study in wilderness preservation and nonviolent direct action (NVDA) with international ramifications. It describes a campaign – which included a large-scale nonviolent blockade - to conserve a wild river and 769,355 hectares of 'wilderness' in the south-west of the state of Tasmania, Australia. The campaign introduced two new elements to environmental nonviolent action. The first was close collaboration between environmentalists and Aboriginal people.

Despite significant friction, including over the name and concept of 'wilderness', there were some positive aspects to the collaboration, including increased visibility of Tasmanian Aboriginals in mainstream society, while Aboriginal heritage issues were a pivotal factor in the preservation of the river. The second element involved deliberate, purposive engagement in the campaign by numerous creative people, most notably artists, photographers, film-makers and musicians. The arts provided cheap but effective publicity tools, utilising the outstanding natural beauty to attract media attention, engage the public, and inspire activism, creating liminal atmospheres conducive to conversion. For the activists, the arts helped build group cohesion and solidarity, as well as enabling emotional expression, prevention of violence and burnout, and the maintenance of nonviolent discipline under duress.

Speaker bio:

Dr Marty Branagan researches and publishes extensively on the connections between environmental and peace issues, about learning in social movements, the use of humour and nonviolence against ruthless regimes, and developments in nonviolence and artistic activism that have arisen during environmental movements. His ground-breaking book – *Global Warming, Militarism and Nonviolence: The Art of Active Resistance* (Palgrave Macmillan, 2013) – examines the carbon boot-print of war and militarism and how it may be reduced through nonviolent direct action and constructive programmes.

The Final Quarter

Brogan, Michael

University of New England, NSW, Australia

Panel 1: 9.00-10.40m, Thursday 24th October

The Final Quarter (TFQ) recently went to air on Channel 10 in July shortly after it premiered at the 67th Sydney Film Festival to a standing ovation. Who was the standing ovation for I wonder the filmmaker Ian Darling, the AFL player Adam Goods or ourselves the spectators!! Now that we have fessed up to the appalling behaviour that is Australian racism. Like the National Apology we are beholden to ourselves as if we didn't already know who we are as a nation about our history and what has befallen upon all Australians since that fretful day over decade ago.

The Final Quarter (TFQ) is unscripted a compilation of media stories and news articles across all television and media platforms over the incident of 13-year-old girl calling Adam Goodes an "ape" during the AFL's Indigenous Round in 2013. The contradictions that are a feature of documentary films it is not surprising to consider the Australian film audience such as ourselves without considering significant issues throughout our social history since national referendum, multi-culturalism and affirmative action. Issues such as these enable us the spectator to recognise as members of a contemporary cinematic film audience we're not all seeing TFQ in the same way as each other!

As a member of the Australian film audience many might think their cinematic encounter with TFQ as a shared experience where everybody is all seeing, hearing

and engaged in the same activity as everybody else. To an extent, this shared experience of being engaged with any documentary film may be the only thing members of the Australian film audience have in common. For many spectators in the audience might not necessarily accept or share the filmmaker's views about the issues conveyed throughout the style, content and subject of the film we are all seeing!

The vital art of compassion

Burgess, Simon and Aaron Driver

University of New England, NSW, Australia

Panel 3: 1.15-2.55pm, Thursday 24th October

Although compassion was not counted amongst the four cardinal virtues identified by Plato, it was given serious attention by Aristotle. It is also reasonably well represented in Buddhism, Hinduism, each of the Abrahamic religious traditions, and in various secular forms of moral thought. Interdisciplinary work by Jonathan Haidt and others suggests that compassion is especially valued by those who are politically left-liberal, but it can be readily argued that it has an important place in almost all of the contemporary world's forms of moral and political thought. In this paper we begin by briefly describing some of the principal ways in which a range of traditions have recognised the importance of compassion. As we wish to make clear, however, compassion can appear in forms that are corrupt and even counterproductive, especially when, for example, it is didactic, sanctimonious, Manichean, sentimental or tokenistic. In short, we argue that there is a vital art to compassion, an art that often requires self-awareness, scientific accountability, foresight, wisdom, sincerity, tact, and skill. While the art of compassion may be one that human beings will never truly master, we contend that there is much to be gained by reminding ourselves about the challenges involved.

Speaker bio:

Simon Burgess' academic background is primarily in philosophy. His professional background is in higher education, social policy, and project management. His experience includes work with the Community Development Employment Project in Aurukun, the establishment of headspace Rockhampton (a youth mental health centre), and some consultancy work with not-for-profit organisations. With regard to social policy he was part of the Design Team for the Welfare Reform Project led by Noel Pearson in 2006-7. Simon's recent publications include 'The Rocky Road to Reconciliation', *Journal of Australian Indigenous Issues* (Vol. 19, No. 3, 2016), and 'One Nation and Indigenous Reconciliation' in Bligh Grant, Tod Moore, Tony Lynch (eds.) *The Rise of Right-Populism: Pauline Hanson's One Nation and Australian Politics*, Singapore: Springer, 2019. Simon currently teaches business ethics and leadership in the UNE Business School.

Aaron Driver started his professional life as a journalist before working in politics. He later taught marketing in France and started his own marketing agency here in Australia. Since entering academia, he has specialised in social marketing (using the tools of marketing for the public good). His research focuses on narrative persuasion and behaviour change in the domains of climate change and biosecurity. Aaron

teaches marketing at UNE Business School, with a focus on the ability of marketers to solve people's problems and change culture for the better.

'Bleeding Harts:' Representing Compassion and the Commons in the 1620s.

Cordner, Anna

University of Melbourne, VIC, Australia

Panel 4: 4.10-5.25pm, Thursday 24th October

An anonymous libel known as the Commons Petition written in the 1620s uses a 'compassionate' appeal to the late Elizabeth I to indirectly critique her successor James I and his court and to invoke a notion of the shared suffering of ordinary people, and their 'bleeding harts.' Another anonymous verse written in response to this libel, rejects the previous poem's claims for compassionate consideration, suggesting that the commons have brought their suffering upon themselves and that a compassionate response is not warranted. Claiming that the state is not the appropriate mechanism for alleviating suffering, this poem urges the commons to leave off petitioning and start repenting, rephrasing the matter as an issue of sufficient faith, and re-imposing this obligation on the individual.

The egalitarian ideal implicit in invocations of compassion, which emphasise it as a form of fellow-feeling, put substantial pressure on early modern forms of hierarchical, organicist political organisation. In keeping with studies that seek to historicise the rhetorical function of compassion, especially in the context of debates about the relationship between structures of state and the individual, this paper considers how the mobilisation of specific literary, historical and biblical representations of suffering and compassion in these two poems ground competing claims regarding the moral and political obligations of the state to its subjects.

Capital, Compassion and Digital Storytelling: How Western Healthcare Found its Heart in the 21st Century

Downing, Leanne

La Trobe University/ Affect Media, VIC, Australia

Panel 1: 9.00-10.40am, Thursday 24th October

This presentation considers the intersection of digital storytelling, healthcare and compassion within today's for-profit healthcare environments. Specifically, it looks at how leading healthcare brands currently use digital storytelling to elicit compassionate responses from staff, patients and stakeholders, with the view of improving patient outcomes and increasing their bottom line.

A number of investigations into the ways in which compassion can merge with digital storytelling and healthcare have surfaced over the past three years; however, much of this work has ignored the financial incentives behind the practice.

As part of this presentation I will consider the ways in which compassion has been used to create new possibilities for collaborative and participatory engagements in contemporary patient care. I will also look at how the stories, voices and experiences

of 'ordinary' people are being used to attract funding from governments, funding bodies and benefactors.

Speaker bio:

Dr Leanne Downing is an Adjunct Senior Lecturer in the Department of Public Health at La Trobe University. She has a PhD in Media Studies (La Trobe University 2005) and has held academic teaching and research positions at several institutions throughout Australia and New Zealand. Leanne is also the Principal Director of Affect Media, a communications agency which services the digital healthcare space.

Ecological grief, gratitude and greed: Compassion, care and crisis in the Anthropocene

Harris, Stephen

University of New England, NSW, Australia

Panel 8: 1.00-3.00pm, Friday 25th October

Of the various efforts to best describe the scale and extent of the environmental crisis presently unfolding across the globe, the term 'ecoside' has been used to communicate the gravity of the increasingly dire situation, and the corresponding need for urgent action. Clearly, the possibility for any meaningful action inheres in an immediate sense in the capacity for collective accountability and responsibility, as the term 'ecoside' is designed to confirm. That the many concerned and actively involved in contending with this crisis are reaching for language commensurate with the emergency as perceived - recently, for example, the word 'extermination' has been used in place of 'extinction' crisis to address the reality of the human vandalism (as many see it) – is itself a measure of the affective extremities and emotional complexities that have been, and are being generated around the defining crisis of the 21st century.

The aim in this paper is to consider the range of nuances of these same affective extremities and emotional complexities, with a particular focus on the weight of implication in wider political and social terms. Where, for example, the rhetoric used to describe increasingly anxious responses to the ecological crisis has coalesced under the term 'grief' – the word comes to represent a range of associated emotions and feelings, such as despair, depression, dejection and the like – so appeals and exhortations for constructive and empowering actions in the face of imminent disaster tend to group under the counterpointed term 'hope'. Yet, as this paper intends, there are important affective inflections occurring between these two semantic reference points, which in themselves are significant, if less amenable to discussion and conversion to meaningful action. As such, this discussion will work between, and in a sense, go beyond, Lesley Head's important study, *Hope and Grief in the Anthropocene* (2016), although the intention is not to challenge or critique Head's study so much as bring to light the wider emotional range of responses to the ecocrisis – the darker gradients of misanthropy, the effects of sustained feelings of dread, or the wider implications of the concept of collective trauma, for example – and as these might figure in any broad-scale reshaping of human response and behaviour.

Speaker bio:

Dr Stephen Harris has a PhD in American Literature and an MA in Australian Literature. In his current position as a lecturer at the University of New England he teaches across the field of literary studies, with a focus on 19th and 20th century American Literature and the Contemporary Novel, and additional teaching responsibilities in the area of Ecocriticism and film studies. He has published two books – *The Fiction of Gore Vidal* and *E. L. Doctorow: Writing the Historical Self* (2002), and *Gore Vidal's Historical Novels and the Shaping of American Political Consciousness* (2005) – and is currently working on a book-length comparative study of concepts of individualism and selfhood in Australian and American literature. Harris has published numerous articles and book reviews, and has been the recipient of a Fulbright Postdoctoral Scholarship in 2001, and a Writer in Residence at New England Writers' Centre and Bundanon Trust in 2013. Harris recently coedited the collection *Water Policy, Imagination and Innovation: Interdisciplinary approaches* (Routledge, 2018).

An Approach to Resolving our Ecological Dilemma: A Compassionate Metanoia

Hawkins, Julie

University of New England, NSW, Australia

Panel 9: 3.20-4.35pm, Friday 25th October

Compassion, sometimes defined as love-in-action, is not simply an emotion or quality, but an innate faculty with relative and ultimate levels, able to be trained, developed and deepened. Its evolution is intertwined with our ethical consciousness; supported by an emerging nondual aesthetic and ethic, a metanoia grounded in deep compassion will inspire action, determining how all species survive this century.

Relative Compassion pertains to loved ones and cultural groups, while Ultimate Compassion, profoundly deeper, reaches all life and encompasses the whole-Earth, transcending dualistic concepts of Us/Them, Here/There, This/That.

This paper suggests a framework for spreading and deepening compassion from relative and local to a planet-wide awareness, reach and depth. The runaway imbalance of Earth's Ecosphere dictates immediate action to bring Earth's land, water, atmospheric and biological systems into a fresh equilibrium, through recognition of Earth as a living world on whose health human diversity and culture depend absolutely. Developing a culture of compassionate ethics is a fundamental approach to healing the eco-catastrophe that our human-centred objectification of Earth has plunged us into, human and nonhuman alike.

We offer a philosophically-based, ecosphere-oriented framework for fostering the compassionate, ethical evolution of humankind.

Speaker bio:

Julie has developed an ecocritical approach to identifying and analysing ecological speculative fiction in a PhD from UNE, completed in 2013. She has been working as a casual academic for 10 years, and is now completing a further post-grad degree that explores Nonduality in Western Philosophy and Theology, developing a Deep

Ecological approach to resolving our ecological crisis that involves a Praxis grounded in Deep Aesthetic consciousness and Askesis. Before coming to Armidale, Julie taught in high schools and English colleges in Sydney, completing an MLit and MA(Hons). After working as a Director of Studies, she decided to take the PhD pathway. Julie is also working on projects arising from the doctoral research, including ecocritical approaches to Asian Poetry of Enlightenment and Romantic poetry on ecology, while developing applications for Deep Aesthetics, Deep Ethics, and philosophical and religious askesis.

Compassion and the Psychological Distance of Climate Change

Holmes, David

Monash University, VIC, Australia

Panel 7: 8.30-10.10am, Friday 25th October

For most people, climate change is distant in space and time. Yes it is a threat, most are concerned about it, but it is abstract, happening to others, not able to compete with the immediacy of day to day troubles. Studies show that people care more about climate change, if you explain changes that will happen over less than 50 years, and where they actually live. Concern, and even compassion for what climate impacts have happened, or might happen to their local community can be observed in this context.

But otherwise, only during times of crises brought on by extreme weather, are there opportunities for climate change to become a national or even global arena of great compassion. For this reason, extreme weather events are arguably the best possible time to communicate climate change. In this paper I am going to look at three events in Australia: Black Saturday 2009, Brisbane floods 2011 and increasing heatwaves at the Australian Open Tennis Tournament to examine the forms of compassion that emerge for people impacted by these events as well as the emotional framing of them by media reporting.

Speaker bio:

David is Founder and Director of the [Climate Change Communication Research Hub](#) and is based in Communications and Media Studies at Monash University.

He is co-editor of the forthcoming Edward Elgar Research Handbook in Communicating Climate Change and conducts extensive field research into audience views of climate change beliefs, literacy and behaviour response. Having authored the first ever chapter on the sociology of climate change in an Australian sociology textbook (Holmes D, Hughes K and Julian R, (2015) Australian Sociology: A Changing Society, 4th edition), David is committed to inter-disciplinary responses to climate change. David was columnist for The Conversation from 2013 to 2018 with a column called '[Changing Climates: communicating the relationship between political climates, media power and climate change](#)', publishing over 90 articles in that time. His articles have also appeared in SBS online, Business Spectator (The Australian), Reneweconomy, Independent Australia, and CNN.

The Art of Compassion: Filmmaking for Mental Health

Hopgood, Fincina

University of New England, NSW, Australia

Panel 1: 9.00—10.40am, Thursday 24th October

“Everyone has a mental health story. Talking about it shouldn’t be taboo.” – Art With Impact

This paper explores how the art of film – both its production and its reception – can be used to support mental health and wellbeing. It focuses on two initiatives in the Australian screen industry and the global space of online digital filmmaking: Mindframe for Stage and Screen, managed by Newcastle-based mental health organisation Everymind, and Art With Impact, a US-based non-profit organisation. These initiatives work collaboratively with filmmakers to combat the stigma of mental illness and raise awareness about mental health by tapping into the emotional appeal of screen media. This paper investigates how the act of watching a film about mental health might inspire compassion and fellow feeling in viewers, and how this empathetic response can be mobilised to effect social change. By comparing and contrasting the spheres of professional and nonprofessional production, this paper also considers how the act of making a film about mental health can benefit the filmmaker’s own wellbeing. Both Mindframe and Art With Impact provide resources and guidance across all phases of production – from conception and development to distribution and exhibition – to support and empower filmmakers who wish to share their mental health story with others. This illuminates the role of art in fostering self-compassion, which is vital for people living with mental health issues, and suggests how filmmaking about mental health might also be conceived as filmmaking for mental health.

Speaker bio:

Dr Fincina Hopgood is Lecturer in Screen Studies at the University of New England, where she teaches in the Media and Communications Program, and a member of the UNE node for the ARC Centre of Excellence for the History of Emotions. Fincina’s research project Empathy and portrayals of mental illness in Australian visual culture was supported by the Centre’s Associate Investigator scheme and she has published in refereed journals *Australasian Journal of Popular Culture* (2019) and *Adaptation* (2016), and edited collections *American-Australian Cinema* (2018) and *Australian Screen in the 2000s* (2017). Fincina is part of an interdisciplinary team with colleagues at Melbourne and La Trobe Universities working in collaboration with mental health organisations to investigate empathy, stigma and the positive potential of screen media for mental health. This project has been supported by the Melbourne Social Equity Institute and the Hallmark Disability Research Initiative at the University of Melbourne, and the Faculty of HASSE Research Investment Scheme at UNE.

Teaching empathy – How can you understand another person’s suffering?

Jefferies, Diana

Western Sydney University, NSW, Australia

Panel 3: 1.15-2.55pm, Thursday 24th October

This paper will explore how strategies commonly associated with the humanities can be used to teach empathy to healthcare professionals. Empathy is an important concept in healthcare because it ensures that patients receive compassionate care. But the scientific discourse used to describe illness often removes the patient from conversations about their treatment and care, reducing their experience of illness to a set of diagnostic criteria based on their signs and symptoms. Yet, as educators in healthcare, we urge students to see patients from a holistic point of view, taking their physical, psychological, spiritual and other aspects of life into consideration. Methods normally associated with the humanities, such as history, literature, art or performance, can change how future healthcare professionals understand their patients. This is because the humanities present the patient’s experience of illness. This enables the patient to be seen as a person rather than a set of data leading to a diagnostic category as found within a scientific paradigm.

To demonstrate this point, an example of a play *Mockingbird* developed to help healthcare professionals understand how women experience mental ill health after childbirth will be examined to show how connecting with our patients leads to the development of compassionate care.

Speaker bio:

Dr Diana Jefferies is a senior lecturer in the School of Nursing and Midwifery at Western Sydney University, Australia. She is a registered nurse with 25 years of clinical experience in mental health, drug and alcohol nursing and caring for those living with HIV/AIDS challenging behaviour with an academic background in the humanities. Her research examines historical and literary representations of mental illness after childbirth to investigate the cultural background of stigma. She is currently developing an education program for midwifery and mental healthcare professionals based on a film version of the play *Mockingbird*.

Fear and compassion in modern Germany: history, space, and humanity

Kehoe, Thomas J

University of New England, NSW, Australia

Panel 6: 5.25-6.15pm, Thursday 24th October

To introduce the panel, this paper examines the key contributions of the forthcoming book, *Fear in the German-Speaking World, 1600-2000*, by showing how fear exists alongside compassion and should be central to our analysis of the long history of the German-speaking world; that is, roughly, the territory of the Holy Roman Empire. By sketching the existing literature on fear and the arguments from some of the key chapters in the book, this paper reveals its overarching questions: are these fears unique to the German-speaking world due to its particular culture and location; are they more generically human: or both? And if there is a mix, where is the line? In turn, it shows how the book advances knowledge by illuminating some

connective themes, including the importance of borders, location in the Central European cross-roads, and the link between constructed fear archetypes and beliefs about external and internal threats, and invasion of the body politic. Drawing on this knowledge, I suggest how recent events in German-speaking Europe can be understood as a manifestation of universal human emotions, historically contextualized.

Speaker bio:

Thomas J. Kehoe is a historian and currently Postdoctoral Research Fellow in the School of Humanities, Arts, and Social Sciences at the University of New England. His research examines crime, policing, and criminal justice through history, which has resulted in publications in prestigious journals such as *Holocaust & Genocide Studies*, the *Journal of Interdisciplinary History*, and the *Journal of the History of Sexuality*. His work has covered diverse topics, including crime rates in colonial Australia, trials for witchcraft in the Roman Empire, and the treatment of Jehovah's Witnesses by the Nazi military justice system. Currently, he focuses on crime, crime fear, policing, and criminal justice during occupation and post-conflict reconstruction. His first book—*The Art of Occupation: Crime and Governance in American-Controlled Germany, 1944-1949*—will be released by Ohio University Press on 15 October. A collection that he lead-edited, *Fear in the German-Speaking World, 1600-2000*, is forthcoming with Bloomsbury Academic.

Beastly Compassion: Dickens, Animality and the Nineteenth-Century Humane Movement
McDonell, Jennifer

University of New England, NSW, Australia

Panel 4: 10- 5.25, Thursday 24th October

Dickens has been popularly associated with a distinctively British form of dog-love, and with a socially ratified humane compassion for marginalised economic actors. This paper suggests that Dickens's activist engagement with the Smithfield livestock market in his journalism and fiction, including *Great Expectations*, no less than his decision to make Pip's newly found wealth originate in the New South Wales pastoral industry, underscores not only "fellow feeling" for the oppressed, but also historically specific entanglements of "animal" and "capital." The Smithfield Market Removal Act of 1852 and Dickens's campaign for the relocation of the market to Copenhagen Fields in Islington was a watershed moment in the history of industrialised slaughter and—not unlike convict transportation system of the late eighteenth and first half of the nineteenth century—these compassionate "reforms" were predicated on a mutually reinforcing relationship between sight and concealment, visibility and invisibility. Animals as symbolic and economic forms of capital can be understood as interdependent, and Dickens's representations of the trade in animals betrays the violence (material and symbolic) inherent in this ubiquitous form of human engagement with non-human animals. In doing so, his journalism and fiction points us to the processes by which animals and animalised humans become both use objects in themselves and useful for grounding the valuation of the "human" as a species above others, while simultaneously

destabilising the human/animal distinction upon which the assumption of human exceptionalism rests.

Women's work represented as care and compassion in the garden

Mickelburgh, Renée

University of Queensland, QLD, Australia

Panel 7: 8.30-10.10, Friday 25th October

Increased concern about environmental degradation has led to a renewed focus on the “everyday”. With women in Australia still taking on most of the domestic load, this focus on the “everyday” becomes a focus on women’s work, specifically the work of care and compassion. Using an ecofeminist perspective to analyse the alternative representations of women’s online stories of the garden, I grapple with the implications of Australian women representing a politics of care as part of the green discourse. My research suggests that these stories reveal the garden as a space where the everyday actions of kindness, care and creativity contribute to improved social and environmental justice. Yet, these representations also raise important questions about the role of care and compassion within women’s environmental activism. How can representations of women’s work in the everyday and domestic be sites of environmental activism, without destroying the emancipatory work of first and second wave feminists? What are the feminist implications of representations of caring and compassion which focus on a “return to the home”²? If an ecofeminist perspective is one that aims to transform and disrupt gender codes, then how do these representations problematize a green citizenship discourse which urges “a combination of active participation in the public sphere and greater responsibility for living green at home”³. An environmental activist discourse which places more unpaid responsibility and work on women, may in fact ignore the historically unequal relations between men and women.

Speaker bio:

Renée Mickelburgh is a PhD candidate at UQ’s School of Communication and Arts. Her research interests lie in alternative representations and counter-hegemony and the ways feminist and environmental activism occurs through storytelling the everyday. She has worked as a print and television journalist in Australia and the United Kingdom, as well as a senior media advisor for the Queensland Government. She is an obsessive-compulsive gardener.

² Hayes, S. (2010). *Radical homemakers: Reclaiming domesticity from a consumer culture* Richmondville: Left to Write Press.

³ MacGregor, S. (2006). *Beyond mothering earth: Ecological citizenship and the politics of care*. Vancouver: UBC Press.

Social justice and agency: Utilising very young children's voices to enact change and policies

Rogers, Marg

University of New England, NSW, Australia

Panel 3: 1.15-2.55pm, Thursday 24th October

As a society, we like to imagine we listen to all voices and that people's opinions and perceptions of their experiences are taken into account in matters that affect them. For very young children, this is not necessarily the case due to historic beliefs about children's ability to express themselves and their place in society. In this research project, however, voices of 2-5 year old children were gathered to gain an in-depth understanding of their understandings and experiences when their parent deploys within an Australian Defence Force (ADF) family. To do this, the qualitative Mosaic approach was employed, which included thematic analysis, whereby a socio-ecological lens was applied to the emerging themes. In line with the advocacy component of the Mosaic approach, the children's voices were then utilised to formulate recommendations for change within organisations and government departments. Reflections on this process are explored with reference to the power of the researcher, parent and educator. Additionally, implications for capturing marginalised voices are considered in this presentation and how we as a society can listen to a wider array of voices to enact change through research and practice.

Speaker bio:

Marg is a Lecturer in the Early Childhood Education team within the School of Education. In a previous role, she worked as an Educational Partnership Broker, creating partnerships through school, business and community that had a learning outcome for birth to 25 year olds. She also taught at the New England Conservatorium of Music running early childhood music and movement classes. Previously Marg ran a music tuition business 'Moree Music' for 7 years. This included council early intervention contracts, instrumental tuition, early childhood music, movement and language programs, infants and primary school bands with community involvement. Marg has taught in adult education colleges, preschools, childcare, infants, primary and high schools in NSW, Tasmania and the Northern Territory in the creative arts and literacy. Marg is passionate about the effects of movement, dance and music on early childhood development and the impact of wellbeing, family life, nutrition and exercise on children.

Care of the soul towards an ecology of care

Satchell, Kim

Southern Cross University, NSW, Australia

Panel 7: 8.30-10.10, Friday 25th October

In the 21st Century complex notions of time have emerged as a means of engaging with the bequest of the Anthropocene. The enormity of the wicked problems engulfing future generations are becoming increasingly apparent at the close of this decade characterised by exponentiality and simultaneity. The irony of 2020 as a

designation of years, equates with the twenty/twenty of perfect vision or clarity associated with hindsight and the propensity to only learn or indeed not learn from mistakes only to recognise them. Therefore, I take these dilemmas as a moment of significance and contradiction to consider creative work in and against the grain of the spirit of the times and its antipathy—seeking an affirmation of life, purpose and direction. The project of the care of the soul has a *longe durée* applied to both self-examination and the soul of the earth. In this paper I intend to reconcile vestiges of Western and Eastern traditions with Animist nature-based cultures. I am concerned with forging a virtue ethics predicated upon the potency of treating ones' life as malleable as a work of art. The contention being the care of the soul find its apotheosis in wisdom and an ecology of care.

Speaker bio:

Dr. Kim Satchell is a surfer, poet, performer and environmental philosopher living on the Mid North Coast of NSW. He is widely published in a range of leading scholarly journals on everyday life, creative research and the environmental humanities. In early 2019, he completed a PhD thesis entitled: *Just coasting: the confluence of space, place and ecology*, concerning the care of the soul as the basis for an ecology of care, in response to the Anthropocene.

Epistolary Sympathies in Early Modern Prose Romance

Simpson, Emma

University of Queensland, QLD, Australia

Panel 4: 4.10-5.25pm, Thursday 24th October

“Remember, I was a young girl when you left; if you came at once you would find an old woman”: so concludes Penelope’s complaint to Ulysses, the first letter in Ovid’s *Heroides*. The logic of sympathy in the *Heroides* hinges on loss and separation. Female epistles in this work are addressed to lovers who have abandoned or betrayed the writer, but in early modern prose romance this discourse of complaint is often taken up in support of romantic union. This paper argues that early modern prose romances renegotiate the Heroideian epistolary form in support of a sympathy dependent on satisfaction rather than loss. It takes Sir Philip Sidney’s *The Countess of Pembroke’s Arcadia* as its example, but as late as the Restoration prose romance follows the Sidneian model in its treatment of the epistolary form. This paper analyses female epistolary writing in Sidney’s *Arcadia*, in particular Pamela and Philoclea’s letters to the Arcadian nobility during the trial scene. Sidney’s work promoted and legitimised a genre denigrated for its association with a female, that is, sympathetic, mode of reading, but in its use of female epistolary writing, Sidney renegotiates sympathy as a mode of serious political commentary in a model taken up by authors for the next four hundred years.

Speaker bio:

Emma is about to submit her PhD at the University of Queensland, Australia. Her current work explores representations of female virtue in early modern prose romances, but she is interested in gender studies and concepts of modernity across

a variety of literary genres. She is an HEA associate fellow, a member of Parergon's ECR committee, and has taught on subjects ranging from Shakespeare to contemporary literature.

Epistolary Sympathies in Early Modern Prose Romance

Soyer, Francois

University of New England, NSW, Australia

Panel 2: 11:00-12:15pm, Thursday 24th October

This paper analyses the representation of the Antisemitic Blood Libel in literature produced for children in Spain during the twentieth century, not just during the period of the dictatorship of Francisco Franco (1939-1975) but in the decades preceding and following it. Its focus will be on seven printed works relating the 'martyrdom' narratives of two Spanish popular 'saints': Dominguito ('little Dominic') de Val and the Holy Child of La Guardia, whose cults continue to endure in Spain although neither child has been officially canonized by the Catholic Church. These seven works were all destined for a juvenile readership and some of them are lavishly illustrated. This paper will argue that, although this might seem paradoxical to a modern reader, the objective of these twentieth-century blood libel narratives was not primarily to incite anti-Jewish hatred and violence but rather to inspire their young readers to feel compassion for the child saints and thereby to promote religious devotion. Hatred is used as a vehicle towards compassion.

Grief and Compassion in the Word, Image and Music of Late Medieval Padua

Stossel, Jason

University of New England, NSW, Australia

Panel 2: 11:00-12:15pm, Thursday 24th October

In her *Upheavals of Thought* (2001), Martha C. Nussbaum succinctly compares grief and compassion. While grief arises when the deceased is seen and is valued as an important part of the mourner's life, compassion occurs from a consideration of another's suffering in terms of their own goals and ends. Expressions of grief in late medieval Padua took many forms in the literature, oratory, art and music of its artists, but their purpose is two-fold. Such artworks portray the grief felt for the deceased by the artist and those he represented artistically; they also serve as emotionally charged statements that invite viewers, readers and listeners to share in the suffering of the mourning artist, patron or citizens. Against the late fourteenth-century backdrop of the emotional restraint of Francesco Petrarca's letters and the pictorial art works of Giotto, Altichiero and Menabuoi, second generation humanists such as Francesco Zabarella (1360–1417) and Pier Paolo Vergerio (1380–1444) played a role at Padua in cultivating compassion for the suffering of the mourner in their funeral orations and letters. This new regime of emotion also extends to the music of the composer Johannes Ciconia (c.1370–1412), which often provided solace for grieving Paduans. Most notably in the decades after his death, a community of musicians also cultivated Ciconia's musical legacy as musical memorials for some of Padua's greatest sons.

Can we be friends? Ecological grief and decentering relationships of the Anthropocene.

Utley, Fiona

University of New England, NSW, Australia

Panel 8: 1.00-3.00pm, Friday 25th October

Any ethical approach to our ecological crisis has now acquired an additional dimension – the anticipatory grief of humans as we encounter the escalating evidence of environmental loss. That we have a moral relationship with this, our lifeworld, is reflected in our anticipatory grief, yet, understanding how this is so, and responding appropriately confronts us. Complicating our grief, and creating difficulties in mobilising an effective response, is the confrontation that our loss is *at our own hand*; through our appropriation of the essential otherness of nature to the ends of our own subject position. The ecological losses being experienced are at the hand of the *subject* as a self-proclaimed rational being who is always in the process of sovereignly founding their existence in the world, with this inevitably resulting in a self-determining perspective of the world around them, with this at the cost of the perspective of others.

Ralph Acampora has argued for a phenomenological approach to animal ethics that is grounded in shared bodied experiences or *symphysis*. The shared starting point for his corporeal compassion is ontological, as, he argues, we are “always already caught up in the experience of being a live body thoroughly involved in a plethora of ecological and social interrelationships with other living bodies and people.” In this paper, I extend this ontological framework and the idea of corporeal compassion in two significant ways. Firstly, I extend this sense of relationality as *symphysis* to the lifeworld more generally, that is, to all living ecologies and geographies, recognising that it is essential and characteristic interrelatedness of ecologies that is the context of our moral relationality. In this, I emphasise how we are both loved (incorporated into) and rejected (alienated) by this lifeworld. Secondly, I explore the significance of Derrida’s configuration of friendship and anti-friendship to understanding this as a moral relationality.

Derrida’s resistance to Aristotle’s notion of perfect friendship is *precisely to undercut the sovereignty of the will*, with the position of the *reject* developed to establish the otherness of the other; we need to not see ourselves as the same as the other, or see the other in our self, instead, we must see ourselves as rejected by the friend who may not desire proximity to us. We must learn to respect this difference, even if this means allowing the desired relation to fall into disarray. Our ecological grief is viewing a relation that is in disarray, and we must respect this. This other’s need for withdrawal reflects the lifeworld’s need for cycles of renewal and replenishment and the confronting reality that it can’t be a continual resource for human activity. Derrida’s hyperbolic ethics, where we must always be vigilant towards the inevitable contamination of our ethical positions, evident in his deconstruction of the philosophical history of friendship, is able to provide insights into how we can approach the possibility of developing compassion through humility, and resurrecting ourselves as the being-friend who loves while also being-loved.

Ultimately, I argue, our contaminated forms of friendship are our means to remain open to the other and thus ethical. It is through the humility of being-loved and being-rejected by a loving other, that we develop a compassionate response that permits recognition of our failure to be a good friend, and a sincerity in our desire to be a better friend.

Speaker bio:

Dr Fiona Utley has a PhD in Philosophy and is a Senior Lecturer currently working in research development at the University of New England, Australia. Her research focuses on the relationship between philosophy and the human sciences, in particular regarding phenomenological perspectives on identity, embodiment and social oppression. Dr Utley has published several leading articles and chapters (including with Johns Hopkins University Press and Pennsylvania State University Press) examining and extending the contribution of thinkers such as Merleau-Ponty and Derrida, with a particular focus on issues of trust, selfhood and intercorporeality. Her work has been selected for presentation before the International Merleau-Ponty Circle, the pre-eminent forum for Merleau-Ponty scholarship, in 2008 and again in 2012.

Suffering With: Compassion and Eco-Crip in Australian Literature

White, Jessica

University of Queensland, QLD, Australia

Panel 7: 8.30-10.10, Friday 25th October

The word ‘compassion’ derives from the Latin word *compati*, meaning ‘to suffer with’. People with disabilities have long suffered in Western society, not so much on account of their disabilities, but because of the expectations and norms of their able-bodied counterparts. Missing that preposition ‘with’, they are often not prompted to understand the experiences of people with disabilities. By contrast, people with disabilities can frequently recognise and empathise with suffering in humans and other-than-humans.

Using the concept of ‘eco-crip’, or the dialogue between disability studies and the environmental humanities, this paper argues that disability can engender an understanding of the suffering of animals. It draws upon the work of scholar and artist Sunaura Taylor, and Australian author Alan Marshall, to demonstrate how comparisons between people with disabilities and animals, while intended to be disparaging, can engender a sense of kinship. It then concludes with a discussion of the implications of these comparisons in a world in the throes of the sixth mass extinction.

Speaker bio:

Dr Jessica White is the author of the novels *A Curious Intimacy* (Penguin 2007) and *Entitlement* (Penguin 2012), and a hybrid memoir about deafness, *Hearing Maud* (UWAP 2019). Her short stories, essays and poems have appeared widely in Australian and international literary journals, and have been shortlisted or longlisted for prizes. Jessica is also the recipient of funding from Arts Queensland and the

Australia Council for the Arts and has undertaken residencies at the B.R. Whiting Studio in Rome and at Ridgeline Pottery near Hobart. She currently researches and lectures at The University of Queensland, where she is writing an ecobiography of Western Australia's first female scientist, 19th century botanist Georgiana Molloy.

To Dress the Part: Compassion and Costume in Australian Press Reports of Political Leaders' Responses to Calamity.

Williamson, Rose

University of New England, NSW, Australia

Panel 1: 9.00-10.40, Thursday 24th October

Sudden events that cause widespread suffering foreground and test political leadership. Via the news media, political leaders engage in what Griffin-Padgett and Allison call "restorative rhetoric", the perceived quality of which may in itself become newsworthy. Visiting a site associated with calamity, meeting with "victims" and displaying compassion constitute a highly performative component of restorative rhetoric that, in the case of Australian prime ministers, has become more established and ritualised over time. Earlier studies demonstrate the importance of authenticity, as manifest in displays of empathy, to both these visits and journalists' mediation of them. This paper now draws attention to the role of costume. It takes as its starting point Australian journalists' praise of New Zealand Prime Minister Jacinda Ardern's wearing of a headscarf to meet with those affected by terrorist attacks on mosques in Christchurch in 2019, which contrasts with criticism of Australian Prime Minister Julia Gillard's wearing of a suit when responding to those affected by flooding in Queensland in 2011. The attention given by Australian journalists to clothing in these two cases can be seen as gendered, but this paper argues that it also is significant when considered within the evolution of press reports of political leadership and compassion. In advancing this argument, the paper draws on Jeffrey Alexander's theory of cultural pragmatics.

Speaker bio:

Dr Rosemary (Rose) Williamson is Senior Lecturer in Writing and Rhetoric in the School of Humanities, Arts and Social Sciences, University of New England, Australia. She is conducting an extended research project on responses to disaster made by Australians from the nineteenth to twenty-first centuries, as represented in press reports, parliamentary speeches, political memoir and magazine features. This project has led, most recently, to publications in *Journalism Studies*, *Journal of Australian Studies*, *New Writing: The International Journal for the Practice and Theory of Creative Writing* and *TEXT: Journal of Writing and Writing Courses*, and on the Museum of Australian Democracy website. Rose was a 2015-16 Fellow, Australian Prime Ministers Centre, Museum of Australian Democracy (Old Parliament House, Canberra).
