



Abstracts

1. **Crystal Abidin**

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OMGBRB blogwar:

Orchestrating controversy and manufacturing disorder in commercial lifestyle blogging

Commercial lifestyle bloggers who blog for a living rely on viewer traffic to their social media platforms for advertising income. Unlike positive reputation management strategies such as fostering intimacy with readers, some bloggers have taken to orchestrating controversy in the industry in order to generate 'hype'. The manufactures an intense sense of disorder within a very short time frame in which bloggers compete to capture the attention of curious readers, in order to create publicity for themselves and intensify exposure to their social media platforms. Using the lifestyle blogging industry in Singapore as a case study, this paper investigates bloggers' engagements with status claims, appearance manipulation, and 'tell all' exposés to disrupt the equilibrium of blog viewership and negotiate their command of the attention economy.

2. **Udeni Appuhamilage**

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Order, disorder and bare life:

The case of contemporary Sri Lanka

The proposed paper examines the contemporary socio-cultural polity of Sri Lanka, to critically question a distinctive categorization of the country as "post-war." The discussion is guided by three key questions:

What does 'post-war' mean?

In this post-war context, what does life and living mean?

Are these meanings any different from those of the pre-war, war or post-war times?

In trying to develop answers to those guiding questions, the paper studies two different categories of events that took place in the month of May, 2014 to index the fifth year since the end of war; the celebrations of victory of war organized by the

state, and the memorial services for the dead and disappeared organized by concerned family members and civil groups. Through those case studies, it highlights the chaotic and disorderly character of social life in present Sri Lanka. It draws on from Agamben's work on bare life, specifically his thesis on the 'ban', to critically question the meaning and value of human life and death in the 'post-war' Sri Lankan context. In conclusion, the paper argues that in the current Sri Lankan social and political topography, order is disorder. But in this case, unlike for Agamben, bare life and its indistinction is not limited to a position of vulnerability and subjugation; instead, the paper asserts how, in the contemporary socio-cultural polity of the country, bare life is a complex territory with space and potential, wherein new forms of dependence and independence, violence and retaliation, and domination and emancipation can and do emerge.

3. **Cameo Dalley**

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Who crashed the ambulance?

Drinking behaviour and alcohol management in a remote Aboriginal settlement

In 2010 in the very remote Aboriginal settlement of Mornington Island, a young man stole an ambulance and crashed into a church fence. In what was then a supposedly 'dry' settlement, the man registered a blood alcohol level of .297, more than five times the legal driving limit. This event and others are indicative of local conditions of 'dysfunction', a common synonym for 'disorder', characterised by high levels of interpersonal violence and neglect as has been documented by a swathe of anthropologists since the 1960s. Made notorious by David McKnight's 2002 book 'From Hunting to Drinking', alcohol and its management have long been considered as playing the defining role in the supposed breakdown of ordered sociality. Based on fieldwork conducted since 2006, this paper considers both 'order' and 'disorder' in Mornington Islanders' drinking behaviour and in the management of alcohol, as well as the ways in which these terms and their corollaries have been mobilised in anthropological texts about Mornington Islanders. These observations straddle a significant phase in the local supply of alcohol; before and after the closure of the only outlet legally allowed to sell alcohol.

4. **Ana Dragojlovic**

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Re-enactments of the Originary Disorder:

Affective Transfer and Healing of Intergenerational Trauma

Family constellation therapy has increasingly become popular as a method of dealing

with intergenerationally transmitted forms of emotional suffering among migrant descendants and adult adoptees. The therapy approaches current forms of emotional distress and mental disorders as a product of traumas suffered by ancestors offering the healing modality, which operates through group workshops where participants engage in mutual healing through intersubjective experiences. I explore how these intensely emotional events offer participants an opportunity to transcend temporalities of time by re-enacting past sufferings in order to achieve release from their own sense of emotional distress. In this paper I turn to Teresa Brennan's (2004) 'transmission of affect' and Lisa Blackman's (2010) discussion about 'affective transfer' in order to tease out how the originary disorder is conceptualized of prior to the re-enactment session, and how the many forms of affective transfer that take place during the sessions produce a wide spectrum of relationality to the past and current sense of disorderliness.

5. Marina Gold

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Revolution as the Order of Things

Post-Soviet Cuba has been theorised as a society in transition resulting from political and economic crisis upon the sudden disappearance of Soviet sponsorship. Anthropological accounts of post-Soviet Cuba provide a perfect example of analyses of the politics of crisis in rapidly shifting political and economic circumstances. The emergence of semi-private and private enterprises, the proliferating tourist market and the semblance of a burgeoning civil society sphere have prompted scholars on both sides of the political spectrum to consider the emergent disorder as symptom of a state in crisis and possible indicator of a new capitalist order finally penetrating the island nation. However, what if, as the symposium proposes, 'we assume that disorder is the enduring reality?'

The Cuban Revolution finds its legitimating power not so much in its capacity to maintain order, but rather in its constant struggle for survival. A history of anti-colonialism, subsequent economic crises, the concern with national liberation and political autonomy from multiple foreign enemies perpetually grant the Revolution new *raison d'être*. This paper explores the ordering power of a perpetual state of disorder – an on-going Revolution – by analysing the Cuban state and the ideological discourse of the Revolution.

6. Chris Haynes

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Kun-bolk ngadberre birri-worhnani (they took control of our land): order and disorder confounding each other in Arnhemland's Maningrida district

In 1961, four years after Maningrida was initiated as a welfare settlement, the Commonwealth Forestry and Timber Bureau initiated a pilot scheme to augment the area's naturally occurring stands of cypress pine. The scheme promised to fit nicely within the Menzies Government's policy of assimilation of local Aboriginal people, offering training and dozens of jobs in forestry and sawmilling work – and, after a few years of such promise being realised, it was expanded.

Key to the project's assessed success was the exclusion of fire in the area that had so far been identified and 'tamed'; and the key to its expansion mandated progressive fire exclusion in areas further away from the settlement. The foresters' sense of ordered space, already and about-to-be created, simultaneously produced a sense of disorder for the traditional Aboriginal owners; their own customary fire regimes disrupted. With increasing confidence they resisted the foresters' fire exclusion, attempting to recapture control of the land that was progressively being sequestered by the forestry program. Ultimately, in 1974, conflicts over fire use, together with a number of other grievances, led to an Aboriginal insistence that the forestry program should be terminated – and, in the early days of the Whitlam Government's self-determination policy, it was.

We could view order and disorder here in terms of conflict theory – order for the foresters was disorder for the Aborigines, and vice versa. Yet, such simple binaries collapse under critical examination. Through several lenses I seek to show: how the foresters' taking the land created advantage for some Aborigines while disadvantaging others; and how the forestry program's falling apart produced new forms of order and disorder.

7. Timothy Heffernan

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'The Icelandic meltdown: A case of cultural wounding and healing following financial collapse'

Much of the literature concerning ethnicity has sought to understand the impact of natural and cultural catastrophes on ethnic identities. However, in the wake of the global financial crisis, surprisingly little research has sought to examine the impact of global economic catastrophes on ethnic identities. This paper aims to contribute to this area of study by presenting a case study analysing the impact of the 2008 Icelandic banking collapse on Icelanders. I argue that global catastrophes affect ethnic group formation and practice through local economic devastation. Iceland provides an excellent context in which to examine this as Icelanders experienced a

complete banking collapse in 2008, resulting in social and cultural uncertainty. Within Icelandic ethnicity, equality is inextricably linked to what it means to be an Icelander, and this has often led to the assertion that Iceland is a classless society. However, as the collapse has been attributed to the workings of Icelandic bankers, many now believe that this sense of equality has been fractured and dismantled. In the context of this research, responses to the collapse are analysed through literature on cultural wounding, and the argument is made that economic collapse has triggered the renegotiation of Icelandic ethnic identity. Consulting literature on ethnicity, this paper then argues that such identities are emergent: that they are not necessarily shaped by order or disorder, but are instead responsive to the environments in which they exist. Current efforts by Icelanders to mobilise their ethnic identity (for example, through the introduction of the cryptocurrency 'Auroracoin,' and through Icelanders reforming their constitution through online participatory democracy) are investigated to elucidate how ethnic groups negotiate instances of wounding in order to promote healing following economic catastrophes.

8. **Gil Hizi**

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Dehumanization of Standpoints: Affective triggers and existential inclinations in the Israeli social perception of the Palestinian Other

An eruption of a military conflict is a potential invoker of nationalistic sentiments that stem from the turbulence of uncertainty. By observing Israeli public opinion and individuals' responses in the last two outbursts in the Gaza Strip, the author discusses the mobilization of sentiments of moral and cultural superiority. Focusing on the axis between "dehumanization" and "perspectivism", this paper attempts to lay ground for a better understanding of this discursive and emotional realm. The term "perspectivism" echoes Nietzschean anti-positivism, Weber's "verstehen", Schutz's "intersubjectivity of standpoints" and other foundational ideas of modern anthropology. Here I wish to examine what hinders a perspectivist approach towards the Palestinian Other in both the everyday and wartime in Israeli society. Throughout 2012, I, a Jewish Israeli, lived in the Arab-Jewish community of Neve Shalom (Wahat-al-Salam) and participated in a binational dialogue group in Tel Aviv University. I present recordings of standpoints taken from conversations and the social media during both the "routine" and the military clash in March that year. I approach this data with the assistance of relevant theories of "affect", before locating their limits in grasping the context of my investigation. I continue by applying Jackson's theory of "intersubjectivity" in order to analyse the forces that the "enemy" represents in Israeli ontological perception. I suggest that the dismissal of a relativist approach by Israelis is often an active choice that avoids the vulnerability of the "in between" position (to borrow Arendt's term). This position, in the case of Israeli society, still invokes collective memories of victimhood (which strongly draw on WWII) and the belief in the existence of "pure evil". I thus ask

whether “disorder” lies in eruptions of violence or is rather a constant essence that is charging the routine existence of Israeli society.

9. Siobhan Irving

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A disorderly love:

Gay and lesbian Muslim experiences of belonging, rejection and life on the spiritual fringes in Sydney, Australia.

In recent years, the choices and struggles that queer Muslims often face within Western Muslim communities has been the subject of much social scientific research: For example, the various coping strategies of non-heterosexual Muslims have been studied in Australia by Abraham (2009) and Hammoud-Beckett (2007); in the UK by Yip (2004); and in the USA by Minwalla et al. (2005). Traditional Islamic discourse hegemonises heterosexual marriage and rejects sexual deviations from that norm, casting homosexuality in particular as being a violation of nature and a potential cause of social disorder (Bouhdiba 1985). Similar perspectives are commonly held among Australian Muslim communities, and as a result many non-heterosexual Muslims either repress their sexuality or abandon Islam. Based on 12 months of anthropological research in Sydney, Australia, this paper will discuss how some of my Muslim informants, who are openly gay and lesbian, manage rejection or limited acceptance from their loved ones while maintaining their own Muslim identity and answering accusations that they threaten the social order of local Muslim communities.

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10. Rozanna Lilley

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Autistic Disorder: A Diagnostic Performance

This fifteen-minute performance piece explores the cacophony of autism diagnosis. The narratives of Sydney mothers form the centrepiece for an exploration of the chaos ushered in by a diagnosis of Autistic Disorder. Maternal chaos narratives slide messily across the uneasy terrain of developmental difference, including deep uncertainty about the unfolding future prompted by the clinical judgment of lifelong neurodevelopmental disability. Attempts to control and reign in profound emotions through bargaining or appeals to the potential efficacy of intervention jostle with the despair of maternal grief. Three speakers are used to articulate a range of subject positions struggling to be heard in the ensuing diagnostic melee. The psychiatrist, the neurodiversity advocate and the narrative theorist also demand to speak. Some are voices from the past; others are talking right now. In our disablist society a valued maternal identity is tied to the (re)production of children who move through developmental stages in an orderly progression. As we listen, we begin to sense the cultural disorder unleashed by a diagnosis of Autistic Disorder.

11. Remy Low

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Exorcising Phantasms: Lessons on consciousness and negation from youth in Sydney's most maligned suburb

Sydney is haunted by a ghost. It is the spirit of social failure and troubled youth that is widely seen to dwell in the suburb of Mount Druitt, 43km west of Sydney's CBD and arguably the most frightful place in the imagination of Sydney's residents. I submit that, ironically, the source of this haunting is not the people of Mount Druitt but those outside it, and that those who can effectively exorcise this phantasm are the ones seen to be at the very heart of it: the youth of Mount Druitt. For it is around this group that the spectral image of "being risky" (Kelly, 2003) has been most focalised whether as objects of fear or benevolence.

Set around personal narrative of a conversation over dinner with four young people in Mount Druitt, I offer an account of how they have experienced growing up in Sydney's most maligned suburb and how they have dealt with the image that has been attributed to them. On the basis of these experiences, I draw upon Jean-Paul Sartre's existential models of consciousness and negation as a form of explanatory "second-order discourse". In so doing, I wish to emphasise how these young people have hitherto approached life – particularly against the wall of negative perceptions

about their milieu – as an exemplary refusal of calcified identities, particularly those derived from “deficit thinking” and implied in the discourse of educational scholarship, commentary and policy about “disadvantaged youth” (cf. Valencia, 1997; Dwyer & Wyn, 2001)

12. Paul Mason

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The Idiom of Normality:

Questioning the idiom and reevaluating degeneracy.

At the centre of professional approaches to mental health and human performance, the brain holds a magnetic pull over both specialists and the general public. Today, more mental health conditions are diagnosed than science knows how to redress. Putting the brain at the centre of mental health approaches has significant social consequences and drives an industry that capitalises upon culturally constructed notions of normality and abnormality. While acknowledging the mental health practitioners who deliver empowering services to vulnerable populations, social scientists are obliged to critique a neurocentric worldview that encourages brain function to be conceptualised according to a reductionist scientific discourse of normalcy and degeneracy. This paper aims to debunk commonly held notions of normality by looking at the history of this misappropriated term in biomedical science. After debunking the myth of normality, this paper explores the heterogeneous construction of human diversity and calls for holistic models of human experience that embrace the integration of variable intersecting factors at multiple levels of complexity. In recent years there has been a strong push towards integrative personalised approaches to mental health. With some methodological and interpretative issues remaining to be resolved, integrative analyses centering on the individual are proving fruitful with a multi-pronged treatment approach being promoted where counsellors, social workers, and social policy makers among others can all view their engagement as interlinked, with no particular agent offering a complete solution on their own. Researchers, clinicians, and educators, benefitting from the ongoing commercialisation of the body, are putting the individual at the nucleus of critical inquiry. With the individual at the centre, reductionism is defied by situating the person as a relational being whose intersubjectivity, life history, and cultural experience are variously factored in all their splendour and complexity.

13. Mythily Meher

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Interpreting Malaise with the Beer Swilling Jaguar and Other Companions

When diverse practices are brought together in a frame, certain orders desist while other more encompassing orders are constituted. But we cannot always know how to recognise these. The question I deal with in this paper is, how do we find an epistemic premise generous enough to host such recognition? It is a question evoked pointedly by my study of how psychiatry works alongside faith healing and exorcism amongst Australian-dwelling, African-born people, who seek to resolve mental suffering. My desire to approach these paradigms as potential equals is fraught by hierarchies of legitimacy endemic to formal scholarly modes of knowing. Towards addressing this problem, I will consider the interpretive generosity offered by multiperspectivism, ethnomedicogenic understandings, and ethnographic writing practices that embrace disorderly excess. I then reflect on the potential for enacting such approaches referring to two case studies where institutions grapple with medical pluralism. The first concerns clinical trials of indigenous Xhosa medicine in South Africa. The second comprises efforts by French magistrate courts to sensitively try child exorcism cases involving Paris' North African communities. I thus attempt to ground the diversity-encompassing interpretive possibilities this paper explores.

14. Heidi Norman

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This paper examines the institution of 'Aboriginal governmentality' in the lives and actions of NSW Kooris and Murris through the statutory recognition of Aboriginal land rights and associated NSW Aboriginal Land Council. With particular emphasis on contested events following changes to the operations of the NSW Aboriginal Land Rights Act 1983, this paper considers the chaos and disorder that ensued and desire to institute, through various techniques, 'order'. At the same time we see enormous and chaotic resistance to the imposition of particular forms of modern rule.

15. Maria Ibari Ortega

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Hadaka Matsuri:

Visualizing ritual chaos and masculinity in photography

This presentation is based on my pre-field research as student enrolled in the PhD program in Anthropology at the Australian National University. I will analyze the visual representations of hegemonic masculinity within the annual guides of the Mitsuke Tenjin Hadaka Matsuri (The Naked Festival of Mitsuke Tenjin), a male-based local ritual festival officially recognized as a representative feature of the cultural identity of Japan. On the last day of the matsuri, just before midnight, hundreds of men perform the oni-odori (demon dance), a vigorous and violent competitive rite conducted massively as a dance-fight inside the honden (inner sanctuary) of the Yanahime Shrine (also known as Mitsuke Tenjin), Iwata City, shizuoka prefecture, to celebrate and contest men's strength and bravery. This ritual performance comes at

the climax of the matsuri. I will explore two main aspects: first, how images allow an interpretation of ideology and beliefs towards gender hegemony, and second, how male power is represented in the photographs that illustrate the local guides with portraits of men performing the oni-odori.

16. Robbie Peters

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The language of revolutionary violence: Killing and take over in the making of modern Indonesia.

'Lincoln is alive and well in Surabaya' read a headline of the city's major newspaper in mid-October 1945. Made by an American journalist in support of the Indonesian revolution, the statement meant – according to its Indonesian translators – that freedom had vested itself in the hearts of Surabaya's people as they took over buildings and factories and killed any Japanese and Dutch who stood in their way. The tide of decolonisation was with the new freedom fighters (*pejuang*): workers unions in Australia and the UK supported them, President Truman declared America's support for decolonisation, and nationalists in Saigon had already begun executing their French prisoners. In Surabaya this violence was the work of anonymous and ragged clad mobs and it occurred against a background of Fascist-era instructions for people to remain orderly by, among other things, dressing appropriately, not stealing electricity, declaring their rice stocks and registering their cultural performances. This paper considers the clash of these discourses of the orderly native and disorderly revolutionary by showing how the latter triumphed through an emerging post-colonial logic in which – as Sartre notes in his forward to Fanon's *Wretched of the Earth* – 'the rebel's weapon is the proof of his humanity'. To this logic the paper adds another that sees the rebel's humanity as proved not by his weapon alone by what it does to its victim.

17. Veronica Quinteros

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Order and Music in the context of Advanced Piano Lessons – Implications for Anthropology

This paper offers an examination of order in the context of musicians' rituals and practices. A case study titled *Piano Lessons* is used. This is a first-person account of the everyday experience of learning and discipline. The emphasis is on the spatial dimension of the experience of order. In particular, I want to consider the differences between order as idea or abstraction, and order as process. The analysis moves away from orders that are distancing and considers instead order as a generative unfolding potential. There is a paradox in an order that can be both: an abstraction and a process of interconnections. Paradoxes are not new in anthropology. Levi Strauss mentions important ones in his 'Overture' to *The Raw and*

The Cooked. In his book the universal is contained in the particular, the myth. Another example is found in the pattern or structure of 'theme and variations' used in music, which allows the listener to listen to one theme, in between a number of variations appearing as always different-and-the-same. In terms of research, I decided to follow music to understand it in musical terms. Differently within the more traditional musical anthropology and ethnomusicology, music is looked at from a distance, or some times from the privileged position of the expert. I counteract this approach by grounding my research on phenomenology, in particular using Bachelard's notion of 'direct ontology'. The theoretical framework includes the psychoanalytical theory of D.W. Winnicott as well as important concepts taken from the social philosophy of Martin Buber.

18. Robin Rodd

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Democracy and disorder: Agonistics, violent pluralism and the practice of civility in Uruguay

Contemporary iterations of liberal democracy bend around two sets of contradictory forces. The first, as elaborated by MacPherson (1977) and Bobbio (1989), concerns the tension between liberty and equality (or between liberalism and democracy). The prevalence of neoliberal ideology has shrunk the political spectrum around this tension resulting, in many places, in the victory of economic liberalism over equality and democracy, an end of history order over a dialectical disorder. The second major cleavage concerns the desirability of difference relative to consensus. Here, Mouffe's (2005) agonistics advocates for the importance of not achieving consensus, or as it were, preserving disorder as the basis of democracy. But what happens when the disorder spills over across multiple social and political domains? Here we arrive at Ranciere's 'hatred of democracy' and also Borges's story of Ireneo Funes whose memory was so precise and detailed that he was unable to think at all. Arias and Goldstein (2010) propose 'violent pluralism' as a framework for understanding the prevalence of violence associated with democratic governance in Latin America. They suggest that existing democratisation and consolidation literature, which uses Euro-American frames of reference, is inadequate for understanding contemporary debates and practices associated with Latin American democracy and citizenship. The concept of violent pluralism implies an ongoing disorder that surpasses categories of Western political thought - democracy/authoritarianism, democratisation/dedemocratisation, public/private, civil society/state, citizenship/incivility. The spilling over of disorder, marked by states with no monopoly on violence and a broad cacophony of voices, indicates not a failure of states to replicate the institutional stability of European social democracy, but a distinct iteration of the dialectics of difference at play in structurally fraught democratic polities. In this paper, I explore violent pluralism as an iteration of agonistics, while arguing that the trade-off between order and disorder, violence and peace, is also the gap between symbolic and physical violence. Containing difference requires violence, and expressions of difference may also be violent. This forces us to

re-examine the relationship between the two types of tensions on which liberal democracy rests, consensus/difference and liberty/equality, in terms of historically contingent regimes of violence and containment, order and disorder.

19. Alejandra Villanueva

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Imaginaries of order and development in Latin America

The most frequent imaginary of Latin America for the rest of the world has been related with high levels of instability in economic and political terms. Considering the continent's diversity and the different economic and social impacts of neoliberalism in each country, this perception has a counter discourse within the region. In this context, a long and small country like Chile has been building up and exporting an image of permanent economic development, political stability and an open and respectful society, which is open to embrace newcomers. All these notions are related to the most usual sense of order and control embedded in developed western society's discourse, where Chile is trying to fit by taking distance from the rest of Latin America. It is relevant that, unlike previous intra-regional migration processes, this symbolic exportation is having impact on nations away from surrounding borders.

What is found in this imaginary is a safe future's promise and it has been boosted in new expectations circuits for Latin-American migrants who used to look at US, Canada, France or Spain as possible destinations. What is hidden in this imaginary is that frontiers are open for certain kind of newcomers, especially those who are able to succeed in one of the most neoliberal and individualistic countries in the region, and where the state has little to do or say about public services like, for instance, education and health.

The intention of this paper is to take the outcomes of a research on Haitian migration in Chile to surround issues such as external images of order, and internal re-structuration of disorder and discontent.

20. Rosemary Wiss

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DisOrder in the 'Hood: Glebe Public Housing Stories

NSW Government funded Public Housing occupies one third of the otherwise affluent suburb of Glebe. Tenants have been described as working class, or more recently as welfare class, a community of battlers made up of the poor, immigrants, single mothers, the disabled, mentally ill and inner-city Aboriginals. Other tenants include those whom the government owes a special duty of care for as they leave its institutions; notably psychiatric wards and jails. In general, poverty, alone is no

longer enough to gain access to public housing; instead categories of 'vulnerability' are required to qualify. Increasingly governments are arguing against long leases, asserting that they entrench social problems (the ghettoised welfare dependent) instituting short leases so people can transition from 'vulnerability' to capable citizenship. At the same time this population is conscious of being considered 'a problem', welfare dependent, heavily policed, and a site of pathologising discourses; as deviant criminals by law enforcement and dysfunctional by some helping- class professionals. This paper draws on several stories from my neighbours in Housing including micro-management interventions by government agencies to bring order to particular tenants - and how they might imagine themselves.

21. Karen-Anne Wong

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Child's Pose:

Why a 'Disordered' Child Might Practice Yoga

In this presentation I will present the beginnings of the final chapter of my PhD thesis, on children's yoga. In this discussion I examine how children who might be labelled 'disordered' function in the yoga space, and whether yoga offers alternative discourses for understanding them. I will draw on evidence from the ethnography I have conducted as a teacher of children's yoga, featuring extensive participant observation and interviews with over 60 participants. I will use interview, photographic and film data to look at how child, teacher and parent participants understood yoga as intersecting with children's lives. In this presentation I will focus on individual participants who may, in some way, be understood to have a 'disorder'. I will examine how children, parents, teachers, and peers use terms such as 'dwarfism', 'ADHD', 'autism-spectrum', 'Asperger's', 'emotional-regulation', 'underdeveloped grey-matter' and 'sensory processing', and what relationship these terms have to constructing individual children's identities as 'disordered'. I will utilise Alan Prout's suggestion that such terms cannot be understood as purely biological, yet nor are they entirely social constructs. Instead, as Prout argues, they develop as heterogeneous assemblages produced through society, technology and biology (139). This means that while there are biologically driven differences between children's behaviours, these are only significant within an educational context which compares and relativises children with one another. I will consider whether behaviours which might usually be associated with children's 'disorders', such as being unable to pay attention, control impulses, or sit still, might be reconfigured within the yoga classroom. This reconfiguring may have the potential to change the social circumstances, and historically associated meanings, of individual children.

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