



PLACE
POLITICS
PRIVILEGE
CONFERENCE 2017
MELBOURNE

Conference Program and Abstracts

Thursday 16th and Friday 17th February, 2017

Victoria University City Convention Centre,
300 Flinders Street, Melbourne

COMMUNITY
IDENTITY
DISPLACEMENT
RESEARCH NETWORK



**MOONDANI
BALLUK
INDIGENOUS
ACADEMIC UNIT**



VICTORIA UNIVERSITY
MELBOURNE AUSTRALIA

Identity Research Network



**SWIN
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SWINBURNE
UNIVERSITY OF
TECHNOLOGY

Acknowledgement of country

Victoria University acknowledges, recognises and respects the Elders, families and forebears of the Boonwurrung and Wurundjeri of the Kulin who are the traditional owners of University land.

Acknowledgement of support

The CIDRN and IRN would like to thank those who have provided financial and other forms of support to make this event possible. At Victoria University, special thanks to the College of Arts and Education, Moondani Balluk; the Graduate Research Centre, and the Office for Research. At Swinburne, thanks to the Department of Education and Social Sciences.

We would also like to acknowledge Alison Whan for her assistance with marketing and communication, as well as Geena Huyhn and Samantha Smalley for assisting with managing finances. We are also very grateful for the creative input provided by Tim Joyner from The Pod (<http://the-pod.com.au/>) in designing the conference logo. Finally, thank you to all the Victoria University students who have volunteered to help deliver this event.

The Community Identity and Displacement Research Network (CIDRN) and the Identity Research Network (IRN)

The Community Identity and Displacement Research Network, Victoria University, and the Identity Research Network, Swinburne University are jointly hosting this conference. The intersection between place, politics and privilege have become central to the work of both research networks. These are issues of key social and political importance today and, by collaborating on this conference we hope to draw links between scholars who share these interests.

Community, Identity and Displacement Research Network (CIDRN) explores and enables theoretical and methodological interventions around issues of identity, displacement and community. We explore these issues according to four broad research areas: communities, identities and social change; history and memory; transnationalism and nation; and race and coloniality.

Research activities associated with CIDRN cover a range of disciplinary and multidisciplinary perspectives, and conversations and collaborations are fostered across these different perspectives and approaches. We host regular research seminars and workshops, and held monthly workshops that explore the different methodological approaches that can be taken to investigating the key foci of the research network. CIDRN's previous successful conference 'Place and Displacement' was held in 2012.

Given that this network is concerned with the social and political dynamics of sense of place, and the location of Victoria University, one focus of CIDRN's work has been on Melbourne's West. This locality, with its rich history of migration and diversity provides an important site for the investigation of displacement, identity, community and change and the interaction between the local and global.

CIDRN recently published a book from our previous conference titled, *Hopeful Places: Migration and belonging in an unpredictable era*, and edited a special section of the journal *Urban Geography* in 2017. (Special Section: *Place and Displacement*. Vol. 38(1) pp. 5-65).

See <http://communityidentity.com.au> for more information.

The Identity Research Network (IRN) was established in April 2014 and brings together researchers and postgraduate students working on themes of identity across a variety of disciplines. We hold an informal monthly seminar series on a range of themes related to identity (theoretical perspectives; empirical case studies; practice-led work and identifying new avenues of research collaboration). The IRN is broadly organised across three nodes: Space, Place and Temporality; Self, Culture and Subjectivity; and Media, Art and Technology.

The IRN network's forthcoming edited book: *The politics of identity: Imagining identity through place, space and discourse*, will be published with Manchester University Press this year.

For more information see: <https://identityresearchnetwork.wordpress.com/blog/>

Day 1: Thursday 16 February

8.00 – 8.45am Level 12	Registration		
9.00- 9.30am Level 11 Room 1101	<ul style="list-style-type: none"> •Welcome to Country: <i>Caroline Briggs</i> •PPP welcome: <i>Nicole Oke and Christine Agius</i> •VU and Swinburne welcomes: <i>Warren Payne & Michael Leach</i> 		
9.30 – 10.20am Room 1101	<p>Keynote: <i>Working Beyond Privilege: Aboriginal authority, hospitality and connectivity?</i></p> <p>Speaker: Tony Birch</p>		
10.20 – 10.45am Level 12	Morning Tea	Morning Tea	Morning Tea
10.45 – 12.00pm Parallel Sessions 1	<p>Room 1611 (Level 16) <i>Mediated Representations of Violence, Exclusion and Cultural Difference</i></p> <ul style="list-style-type: none"> •Paola Bilbrough (Constructing heroic) •Rebecca Gerrett •Olalekan Olagookun 	<p>Room 1612 (Level 16) Panel: <i>Feminism Working Across Borders of Difference</i></p> <ul style="list-style-type: none"> •Lutfiye Ali •Karina Smith •Natalie KonYu •Enza Gandolfo 	<p>Room tbc (Level 9) <i>Restorative Practices: Challenging Stigma and Marginalisation</i></p> <ul style="list-style-type: none"> •Jacqui Lavis •Lye Ng (Inclusive spaces) •Louis Laquinto •Yon Hsu
12.00 – 12.45pm Level 12	Lunch	Lunch	Lunch
12.45 – 2.00pm Parallel Sessions 2	<p>Room 1611 (Level 16) <i>Affective Dimensions of Place and Displacement</i></p> <ul style="list-style-type: none"> •Alex Ramirez •Viktoria Adler •Leila Rahimi 	<p>Room 1612 (Level 16) <i>Digital Connectivity and Imagining Community</i></p> <ul style="list-style-type: none"> •Stefan Schutt •Lye Ng (technology, mobility) •Liam Burke •Paola Bilbrough & Charles Mphande 	<p>Room tbc (Level 9) <i>Urban Space, Mapping and Borders</i></p> <ul style="list-style-type: none"> •Marsha Berry et al. •Daniele Hromek •Bill Swannie •Phillipa Bellemore
2.10 – 3.25pm Parallel Sessions 3	<p>Room 1611 (Level 16) <i>Reconfiguring Social Inclusion</i></p> <ul style="list-style-type: none"> •Brent McDonald •Ramon Spaaij •Josephine Cornell •Paola Bilbrough (Being You) 	<p>Room 1612 (Level 16) Panel: <i>Post-Territorial Belonging</i></p> <ul style="list-style-type: none"> •Sary Zanairi •Keren Rubinstein •Micaela Sahhar •Nader Ruhayel 	<p>Room tbc (Level 9) <i>Questioning Citizenship, Transnationalism and Community</i></p> <ul style="list-style-type: none"> •Sally Clarke •Chiara de Lazzari •Denise Ryan Costello •Nicole Oke
3.25 – 3.45pm Level 12	Afternoon Tea	Afternoon Tea	Afternoon Tea
3.45 – 5.00pm Parallel Sessions 4	<p>Room 1611 (Level 16) <i>Local Memory, Identity and Buried Histories</i></p> <ul style="list-style-type: none"> •Mila Arden •Siew Fang Law et al. (River) •Dvir Abramovich •Nicole Pepperell 	<p>Room 1612 (Level 16) <i>Arts, Story-telling and Transformation</i></p> <ul style="list-style-type: none"> •Liss Gabb •Alison Baker •Hedda Haugen Askland & Matthew Bunn 	<p>Room tbc (Level 9) <i>Ethics, Security and Violence: The Limitations of Western Modes of Politics</i></p> <ul style="list-style-type: none"> •Dimitry Hawkins •Chris Agius •Hamza Jehangir
6.00pm Room 1101	<p>Public Lecture: <i>Whiteness and Blackness in the Politics of Solidarity of Solidarity with Indigenous Struggles</i></p> <p>Speaker: Clare Land</p> <p>The public lecture will be followed by finger food.</p>		

Day 2: Friday 17 February

9.00- 10.15am Room 1101	<p>Plenary: <i>Incarceration Nation? The Place of Imprisonment in Social Exclusion</i></p> <p>Chair: Julie Stephens</p> <p>Panel: Karen Jackson; Sue Davies; David McCallum; Vince Palmer</p>		
10.15-10.45am Level 12	Morning Tea	Morning Tea	Morning Tea
10.45- 11.45am Parallel Sessions 5	<p>Room 1611 (Level 16) <i>Panel: Footscray: Hipsters, Migrants and Gentrifiers</i></p> <ul style="list-style-type: none"> •Leonie Bessant •Chris McConville •Nicole Oke 	<p>Room 1612 (Level 16) <i>Critical Reflexivity, Identities and Borders</i></p> <ul style="list-style-type: none"> •Nilmini Fernando •Ivana Randlojevic •Siew Fang Law et al. (travel & identity) 	<p>Room tbc (Level 9) <i>Activism, Art and Counter-narratives.</i></p> <ul style="list-style-type: none"> •Gretel Taylor •Darrin Hodgetts •Gary Foley
12.00 – 1.15pm Parallel Sessions 6	<p>Room 1611 (Level 16) <i>Risk, Power and Social Inequality</i></p> <ul style="list-style-type: none"> •Morgan Cataldo •Monica Madyaningrum •Charlotte Fabiansson •Peter Green 	<p>Room 1612 (Level 16) <i>Whiteness, Race Relations and New Solidarities</i></p> <ul style="list-style-type: none"> •Matthew Klugman & Greg Phillips •Phoebe Miller •Edwina Howell •Gavin Ivey 	<p>Room tbc (Level 9) <i>Indigeneity, Identity and Displacement</i></p> <ul style="list-style-type: none"> •Rebecca Lyons •Timmah Ball •Beth Sometimes •Amy Quayle
1.15-1.45pm Level 12	Lunch	Lunch	Lunch
1.45 – 3.00pm Parallel Sessions 7	<p>Room 1611 (Level 16) <i>Education, Politics, and Inclusion</i></p> <ul style="list-style-type: none"> •Andrew Gunstone •Romana Morda •Julie White •Sam Keast 	<p>Room 1612 (Level 16) <i>Gender Justice, Identities and Power</i></p> <ul style="list-style-type: none"> •Linda Chiodo •Petra Bueskens •Kasey Symons 	<p>Room tbc (Level 9) Fear and the Other</p> <ul style="list-style-type: none"> •Helen Berents & Rebecca Shaw •Ben Moberley •Daniel Ooi
3.15 – 4.35pm Closing Plenary	<p>Room 1011 (Level 11)</p> <p>Plenary: <i>Imagining place, politics and privilege: current and future challenges, and the shape of resistance.</i></p> <p>Chair: Chris McConville</p> <p>Panel: Helen Berents, Dimity Hawkins, Lutfiye Ali and Chris Agius</p>		

Keynote and Public Lecture

Keynote: *Working Beyond Privilege: Aboriginal authority, hospitality and connectivity?*

Dr. Tony Birch, Victoria University

Dr. Tony Birch is the inaugural Bruce McGuinness Research Fellow at Moondani Balluk, Victoria University. He is an award-winning author of books and short stories, including *The Promise* (shortlisted for the 2014 Victorian Premier's Literary Award). His most recent novel, *Ghost River* (2015) won the Victorian Premier's Literary Award for Indigenous Writing 2016.

Public Lecture: *Whiteness and Blackness in the Politics of Solidarity with Indigenous Struggles*

Dr. Clare Land, Victoria University

Dr. Clare Land is a long-time supporter of Indigenous struggles and author of the book *Decolonizing Solidarity: Dilemmas and Directions for Supporters of Indigenous Struggles*. She is a researcher at Moondani Balluk at Victoria University and also works at the Reichstein Foundation, one of Australia's most innovative philanthropic foundations.

Clare has been engaged since 1998 with the history and present of settler-colonialism. An Anglo-identified non-Aboriginal person living and working in south-east Australia, inspired by Aboriginal struggles, she has undertaken community-based organizing in solid support of a range of Aboriginal-led campaigns.

Clare has been a volunteer at 3CR community radio in Fitzroy, Melbourne since 2004. For 10 years, with Gunai/Maar man Robbie Thorpe, Clare co-presented a radio program on 3CR, which focused on colonialism and resistance. She is also a member of the Police Stop Data Expert Working Group convened by the Flemington Kensington Community Legal Centre as part of their work against racial profiling.

Plenaries

Plenary: *Incarceration Nation? The Place of Imprisonment in Social Exclusion*

Chair: Julie Stephens

Panel: Karen Jackson, Sue Davies, David McCallum, Vince Palmer

While crime rates have declined, the rate of imprisonment in Australia has increased. The growth in prison numbers is at a record high. In the Northern Territory, Aboriginal and Torres Strait islanders account for 86% of the prisoner population. This growth follows the US example but is at odds with imprisonment rates in some other developed countries. There are clear links between increasing incarceration and levels of social inequality, contraction of welfare, racialized policy regimes and broader political frameworks. Some view this increase as an expanding form of poverty governance.

The panel will debate the place of incarceration in creating new forms of social and political exclusion. David McCallum will give a social theoretical perspective on Aboriginal imprisonment rates in Victoria by identifying practices and dispositions (*habitus*) produced by colonial forms of governance and reproduced to this day. Karen Jackson will discuss how the Regional Aboriginal Justice Advisory Committee came into being, its role in improving justice outcomes for indigenous communities in Victoria and the work of the Western Metropolitan committee. Sue Davies will discuss the complex significance of space and visibility in framing social and political understandings of inequality, crime and punishment in modern Australia. She will argue that Australia's rampant prisonization has been accompanied and aided by the removal of punishment and imprisonment from the everyday realm of the physical. Vince Palmer will argue that expanding rates of imprisonment are no accident but rather an integral part of the neoliberal agenda. He will discuss the relevance of the work of sociologist Loïc Wacquant to the Australian context.

Closing Plenary: *Imagining place, politics and privilege: current and future challenges, and the shape of resistance.*

Chair: Chris McConville

Panel: Helen Berents, Dimity Hawkins, Lutfiye Ali and Chris Agius.

Place, Politics & Privilege: Conference Papers

A range of local and international presenters discuss different understandings of place and belonging in the context of the displacement, rupture and transformation characteristic of contemporary societies. The focus is on how prevailing privileges and power relations are challenged by new forms of resistance, solidarities and new possibilities for belonging.

Papers were invited papers that address following themes from an interdisciplinary perspective:

- **The politics of privilege, displacement and boundary-making:** including urban design and built environment, architecture, political economy, security, and other fields
- **Space, borders and belonging at the local,** national or global scales, including the digital and non-material, as well as radical geographies which respond to mass migration, urban diversity and the reconfiguration of political space
- **New meanings of community:** including new strategies of cultural identity and resistance, new solidarities, and possibilities for belonging.

List of Abstracts

The blend of Hummus and Vegemite: The Israeli Diaspora Down under

Dvir Abramovich, University of Melbourne
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Although the state of Israel was founded as a safe haven for Jews seeking to end their old-age narrative of peripatetic wandering and persecution in unwelcoming host societies and has become the ultimate symbol of the ingathering of the exiles, in the last 68 years, almost one million of its citizens have elected to leave and make their homes elsewhere. Naturally, since Israel was built on the pillars of immigration, Israeli emigrants encompass within their midst a multilayered and variegated array of identities and cultures as well as multivalent links to social groups within and outside Israel. The latest figures from the Israeli Interior Ministry report that there are about 20,000 Israelis living in Australia and it is this group that forms the core of this presentation. This presentation will center on tight-knit Israeli migrant population in Melbourne, which currently constitutes the largest community of Israelis in Australia. Examined will be issues such as: reasons for emigration, models of economic adaptation, the difficulties of integration into the local Jewish community and Australian Jews related to Israelis, the steadfast kinship to the country of origin, patterns of communal organization and ethnic and religious identity. Woven from ethnographic material, field work and research, the paper braids together theories from the field of migration and Diaspora studies.

The social construction of privileged places in the city of Bogotá, Colombia.

Viktoria Adler, Swinburne Institute for Social Research
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Colombia's major cities are characterised by a significant social segregation by class and race whereby the phenomenon seems to be strongest in Colombia's capital. Bogotá is one of the economically and socially most unequal cities in the world and is economically divided into an affluent and a weak part. This presentation is part of my PhD thesis and draws on life story interviews conducted with 'white', upper class Colombian women living in Australia. Through their memories and perceptions of the Colombian capital I explore their privileged identity in Colombia. The above-mentioned dichotomy heavily influenced my interlocutors' lives. It determined the places they inhabited and visited and it structured their everyday experience of their hometown. The spatial segregation put them into the right place not just geographically but socially. It created 'white', upper class realities in a city characterised by poverty and the long lasting consequences of violence and internal displacement. I will elaborate on the imagined (affluent) North – (impoverished) South dichotomy and the creation of seemingly 'white' spaces in Bogotá. In this presentation I will also discuss my interlocutors' images about these places and how these images influenced their movements and shaped the experience of growing up in an ambivalent city such as the Colombian capital. I argue that the spatial segregation influenced how my interlocutors understood themselves and their privileged identity in Bogotá.

Situating resistance: space, security and technology in the drone imaginary

Christine Agius, Swinburne University
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Drone warfare has garnered much critique in terms of security and sovereignty. For the powers that deploy it, drone can provide an efficient and cost-effective solution to counter terrorism, and appears to be the future of securitising the state. The deployment of drone technology and weaponry has, likewise, for many, reshaped the battlefield, making the traditional concept of the state and sovereignty more porous and contingent. While much scholarly attention has been focused on drone warfare in the context of legality and security questions, there has been little attention to how the spatial practice of drone warfare might make complex alternate forms of resistance. This paper explores how the advent of drone strikes not only reshapes

state sovereignty but also has a temporal, visual and affective quality. This is especially prevalent in the sites and places where drones strikes take place - the FATA region of Pakistan, Afghanistan, Yemen and Somalia - which have a colonial history where territory has been shaped and reshaped by external powers. In this context, the paper also explores sites of resistance to drone strikes, from practices to visual images, that attempt to deal with accountability, precarious and 'grievable' life.

Feminist researcher at the intersections: Power, privilege and oppression

Lutfiye Ali, Karina Smith, Enza Gandolfo and Natalie KonYu, Feminist Research Network, Victoria University.

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Attention to relations of power and privilege in the lives of women are central themes across all types of feminist scholarships. Historically, feminist scholarship positioned gender as a primary marker of identity and as a result privileging patriarchal oppression over other forms of oppression arising from other social locations. Third world feminist theorists call attention to the complexity of power and privilege by extending analytical lens beyond gender by looking at the intersections of gender with other social positions in a material reality that is social, political and discursive. This panel of four feminist researchers will discuss the challenges and ethical issues faced in their work with communities and organisations. Through discussion, they will unpack the nexus of belonging and not belonging due to their intersecting identities. Most critically, they will examine how their own subjectivities – as women, researchers and members of various minority groups – create asymmetrical relations of power which impacts both the feminist researcher as well as the research being conducted. These challenges and ethical issues around power and privilege will be discussed in the socio-historical context where white Western hegemony defines difference as Otherness and inferiority. The panel proposes that an intersectional framework provides theoretical tools to theorise and understand prevailing relations of power and privilege in an increasingly diverse and globalised world, and posits that it is useful for research scholars and community practitioners to reflect on their positions of power and privilege when working within and across borders of differences.

Mining, Power and Place: Moving earth. Moving rock. Moving people.

Hedda Haugen Askland and Matthew Bunn, The University of Newcastle

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Coal mining is a central part of the Australian national discourse, and local, regional and national economies have ridden the golden wagon of the black stone for decades. As earth has been moved and holes have been dug, localised struggles of power and privilege have taken place. In local battles of global dimensions, places have changed and local communities have been transformed. Pits have become final voids, marking a boundary in the landscape between what was, what remains, and what is imagined to come. This boundary signifies another void: a social void and an emptiness left by the loss of past sociality and regenerative potential. Stripped of its past fertility, natural and social landscapes become transformed; earth is moved, rock is moved, people are moved. In this paper, we explore how such movement and the subsequent sense of transformation emerge in local narratives of place and power in Wollar, a small village of at the edge of the Great Dividing Range in the Mid-Western Region of NSW. Surrounded by three open-cut coalmines, producing coal for both domestic and overseas markets, Wollar has become a shadow of its former self, a ghost-town where less than 10% of its pre-mining population resides. The residents describe themselves as being 'collateral damage' in a 'silent war'. As in any war, the battle in Wollar has resulted in resistance and allegiances that are new and creative, as well as dis-ease and distress, displacement and dissonance.

How Do You Find a Lost History?: Inquiry into Jewish immigration survival stories

Mila Arden, Victoria University
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This paper is an inquiry into the lost history of migrating families in Turkey from the Balkans during the resolution of the Ottoman Empire. There is a vast range of information available which deals with mass migration, cultural identity and diversity and sense of belonging. Such concepts are often examined in relation to socio-economic and political implications of local and global changes. During the postcolonial era, with the establishment of national identities, there has been a new sense of identity and belonging, which bound people on the grounds of cultural, historical, social, political and even religious alliance. However, purely academic inquisition into the matters of migration is unlikely to locate the personal stories of individuals, which carries a rich sense of history and culture that is highly affected by then current political and social climate change. The notion of 'lost history' affects the sense of belonging of generation next long after the migration takes place. Thus, this study is a semi-experimental and ethnographic inquiry into the lost history of Jewish families migrating to Turkey in the early 1920s. The researcher seeks to illustrate similarities between the remaining traces of Jewish traditions of her assimilated and converted family and her current Jewish community in Melbourne. Drawing from postcolonial and Foucauldian theories, this study is a personal inquisition which explores how to recover a lost history in order to relocate the sense of cultural identity and belonging. With only a few survivors of Thessaloniki Jews, Turkish migration was a battle of life and death: Denying and disowning their entire cultural heritage (Jewish identity), assimilating into the Turkish culture and giving up on their sense of belonging were these families' way to survival and belong again.

From the Margins to the Mainstream: The rise of Aboriginal design and placemaking and the promise of social justice in Australian cities

Timmah Ball
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Racism and social injustice are crucial issues urban planners must confront. A rise in local government initiatives such as City of Melbourne's planned memorial to Tunnerminnerwait and Maulboyheenner, celebrate indigenous culture through redesigning public spaces. Indigenous artists are also working in the public realm with exciting interventions by Reko Rennie and Megan Cope. These changes mark a shift in our cultural consciousness acknowledging Aboriginal people as the traditional custodians of the land, while erasing white settler narratives. Beneath these changes, we have a responsibility to delve deeper into these issues. Urban design theorists Ian Woodcock states, 'despite many good intentions such work can lead to the racial stereotyping of non-whites'. Furthermore the growing popularity of indigenous and non-white narratives is often co-opted by white artists and built environment professionals, benefiting their careers as opposed to generating any tangible outcomes for Indigenous people living in cities. These issues are evident in the backlash towards white artist Peter Drew's popular 'Real Aussies' poster campaign. Radah Wahyuwidayat states that 'the 'Real Australian' is not even real. It is a constructed identity that ignores Indigenous people and history, and the fact that the vast majority of Australians have their ancestral roots overseas.' While Drew's intentions may have been to re-introduce non-white history into public space, the work has troubled Indigenous and refugee communities. These complexities require artists, designers and planners to develop to new approaches to urban design. Case studies will be used which identify urban interventions by Indigenous artists, which create opportunities for political dialogue and belonging in the public realm.

Breaking the Silence: Creating counter-stories through sound with South Sudanese young women

Alison Baker, Victoria University
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Over the past decade the media has contributed to ongoing public discourse framing South Sudanese young people as dangerous and violent, more recently through widespread coverage of the so-called Apex gang. In 2016, incidents such as the brawl at Moomba parade in Melbourne have led to heightened tensions between the South Sudanese community and local politicians, who have publically vowed to ‘smash’ these ‘gangs’ by increasing police resources. Young people from this community are keen to challenge and dismantle these imposed representations and reconstruct narratives about their community. New Change is a youth-led organization within Brimbank Council that involves South Sudanese Australian young women in an arts-for-social-change framework. Young women in this group have chosen to focus on speaking back to the wider public, using arts as a tool to tell a more accurate story about their community. This research project uses arts-based approach to shed light onto issues of identity, belonging and representation for this group by focusing on the arts practices in the setting. Using ethnography of sound to document activities such as spoken word, music and dance, this research aims to capture and produce a counter-story that speaks to the importance of arts-based settings for young people facing ongoing racism and discrimination. Similarly, drawing on interviews with young women engaged in this program, this research develops a counter-story through sound that surfaces the realities of young South Sudanese Australian women. This paper will explore the possibilities for carving out a public space for which a broader audience can hear these stories.

New Solidarities in White Australia Suburban Spaces

Phillipa Bellemore, Macquarie University
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Sydney is a multicultural hub where most refugees settle in its superdiverse western and south western suburbs. In contrast, the northern beaches of Sydney have a high white Anglo Celtic background population with small pockets of diversity and low numbers of refugees. It is a privileged area, often dubbed “the insular peninsular”. There are 40 Christian churches in the area but only a few Buddhist temples and one small mosque. Ash Amin (2013) proposes elective affinities may provide hopeful opportunities for new types of intercultural attachments. Yet this vision requires members of the receiving community to embrace intercultural relationships. A key concern in Australia is whether the local communities can engage in the “quiet politics of belonging” (Askins, 2014) in areas steeped in the traditions and values of White Australia. In this paper I compare how Tibetan and more recently Syrian refugees have been imagined and settled on the northern beaches of Sydney. My research is based on interviews with refugees, members of the receiving community and ethnographic research. Refugee relationships with the receiving community will be explored through the lens of refugee mentoring programs. I will describe the potential, complexity and tensions to realise meaningful encounters in an area unused to refugees. The role of local churches and schools in settling and integrating will be explored. Far from being passive recipients of care refugees demonstrate capacity to resist white managerialism (Hage, 1997) and negotiate relations with the receiving community through humour, agency and strategic essentialism (Spivak, 1990).

'Death of the Great Australian Dream of Homeownership': Is the convergence of homeownership unaffordability and insecure rental tenancy impacting the identity and wellbeing of mothers renting in the Footscray?

Leonie Bessant, Victoria University
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A defining feature of Australian culture has been the affordability of homes for the working and middle classes. Although homeownership as an achievable norm remains the dominant narrative, homeownership among younger Australians has declined due increasing house prices. As a result, many younger Victorians are renting long term, under some of the weakest private rental rights in the developed world. The aim of this

presentation is to discuss findings from a study which explored the ways in which the convergence of homeownership unaffordability and insecure tenancy impacts the identity and wellbeing of private renting mothers in Footscray, an Inner-Western suburb of Melbourne which has seen a dramatic increase in housing prices. Drawing on theoretical tools of symbolic interactionism and Goffman's theory on stigmatized identities, interview transcripts of six mothers were thematically analysed. Three themes were identified: housing norms, stigmatised identities and ontological security. The women whose childhood housing experiences was of family owned homes were more likely to internalise their inability to provide likewise for their children, experiencing guilt and sadness. They perceived the status of the renting mother as stigmatised. Some participants contending with multiple stigmas and strategies to manage stigmatisation through nondisclosure and information control was evident. The woman's rental homes, rather being primary sites for ontological security, were sources of deep insecurity and stress, where the creations of secure, autonomous environments were largely unattainable. Extinction of the norm of "the Australian dream" of homeownership may usher in socioeconomic changes to elevate the difficult and distressing reality of private renting mothers to a secure and respected existence.

Victim as Threat: Borders, security, and child migration to Europe and North America

Helen Berents, Queensland University of Technology and **Rebecca Shaw**, University of Queensland
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In a time of unprecedented human movement across borders, states in the global north are increasingly embracing isolationist and punitive border policies. By the end of 2015 65.3 million people were forcibly displaced globally, and more than half of them were under 18 years old (UNHCR 2016), a statistic that has brought children to the forefront of debates about borders, movement, and security. The figure of the child on the move has long been framed in terms of the victim in need of aid. This humanitarian framing of children as victims has particularly shaped historical approaches to mass migration crises, including the Kindertransport in the late 1930s, and the response to refugees fleeing the war in Vietnam in the 1970s. Nonetheless as some recent crises demonstrate, a shift is occurring in how child refugees and migrants are approached; children are now increasingly framed as potential threats. The responses to the migration of children to Europe across the Mediterranean, and to the United States from Central America's 'Northern Triangle', are evidence of a tension between the established victim narrative and the securitised object of the child. This securitisation has legitimised extraordinary security responses, and has relegated humanitarian support for child refugees and migrants to a secondary concern. This paper explores the tension between humanitarian discourses and the securitisation of children on the move. A shift that establishes child migrants as security threats has significant implications for global responses to forced displacement now and in the future.

Grid Politics: Mapping Stories of Melbourne through the Lens of Belonging and Exclusion in Urban Spaces

Marsha Berry, **Olivia Guntarik**, **James Harland**, **Emsie Arnoldi**, **Stefan Schutt** and **Fabio Zambetta**,
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Our urban spaces are dynamic evolving places and contain a meshwork of multiple temporalities and competing memories and narratives from diverse communities. The streets of many of our Australian cities were laid out according to grid mentality following colonial traditions, which rarely took natural landscape features into account. These street grids have, in turn, shaped how cities have been conceptualised, constructed, and experienced. Infrastructures such as water, sewage, power and telecommunications have also been shaped by a grid mentality. Cities are now mediated and augmented with networked social and participatory media that are dependent on intricate telecommunications grids. In this paper we present Melbourne as grid city case study where colonial power relations concerning privilege, displacement and belonging framed the planning decisions made by its founders. We draw on archival material, interviews, crowd sourced media as well as information retrieval, data analytics and short sharp digital ethnographies to reflect on how Melbourne as a city has responded to, resisted and revised the mentality of the grid system.

We discuss how people experience belonging in urban spaces, and what this experience might tell us about forms of not belonging, alienation and exclusion. While the grid offers a conceptual lens into different experiences held in tension, it also enacts a place-based politics of difference delineated around complex inclusionary/exclusionary and liminal boundaries. Historical records will be juxtaposed alongside perspectives from current inhabitants not as a ‘complete picture’, but as a partial documentation of the changing character of Melbourne, articulating possible future trajectories of the city.

Being You: Challenging Homophobia through a Participatory Video Project

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Raw Elements is a hip-hop program run by Maribyrnong Youth Services, which enables young people in Melbourne’s west to learn to rap and record songs. To date participants have made hip-hop videos with a strong social justice agenda, tackling violence against women, racism and homophobia. In this presentation I give a critical ethnographic (Soyini Madison 2005) account of collaborating as an artist with Raw Elements on “Being You” a hip-hop video for International Day Against Homophobia and Transphobia. (<https://www.youtube.com/watch?v=eVBGVGdgB7E>) Raw Elements participants are from diverse cultural and social backgrounds and many had expressed negative views and feelings about homosexuality at the beginning of the project. While some participants decided not to be involved in composing and performing the hip hop song “Being You”, because of their perspective on same sex attraction, these same participants decided to be appear in the video. Apparently, the video had a certain cachet that over-ruled discomfort. While it is difficult to ascertain whether participants’ attitudes to same sex attraction changed on a deep level, I suggest that being involved in the video had a transformative effect in terms of understandings of human rights, belonging and identity. As Hjorth and Sharp (2014) have noted the ‘reflexive negotiation of self, power, labour and participation’ are key tenets of an ethnographic approach. Power dynamics were constantly negotiated and upended throughout the project: as an artist I had expected to inspire and facilitate creation of the video, however at the request of the young people involved, I also became a participant.

Constructing the Heroic Other: Recent Screen Representations of Sudanese-Australians

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In mid 2015 a television advertisement for Western Sydney University (WSU) entitled *Deng Thiak Adut Unlimited* went viral on Youtube, and eponymous star Deng Adut, received extensive media attention. The advertisement and subsequent stories focused on Adut’s trajectory from child soldier and refugee to successful Sydney lawyer. The advertisement is a tearjerker, which evokes Hollywood film in narrative structure and production values. A prequel of sorts was the appearance of slam poet Abraham Nouk in SBS’s *Living with the Enemy: Immigration* (2014) Like Adut, Nouk is a young Sudanese Australian who, despite significant adversity is extremely successful. A decade ago it would have been unthinkable to have a Sudanese-Australian star in either a Reality Television program or an advertisement. A body of research (Windle 2008; Nolan & Farquaharson et al 2011; Nunn 2012) has focused on the way the media has represented people from a Sudanese background as social risk and threatening cultural ‘other’. In this presentation I adopt a cultural studies approach to discuss what these respective representations of Nouk and Adut communicate in terms of possibilities for belonging within mainstream Australia. I argue that both representations, while undeniably positive, evidence the emergence of a media trope -that of the heroic Sudanese Australian, which is still underpinned by an “ambivalent fascination” (Hall 2003) with difference. Effectively this suggests that to be accepted by mainstream society, Sudanese Australians need to display exemplary levels of determination and achievement not expected of white Australians.

Mothers and the #UBI: Or what does basic income have to do with gender justice?

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Universal basic income - or UBI - has been gaining traction in recent years as a utopian alternative to the punitive, stigmatising and declining welfare state in neo-liberal societies. The confluence of increased automation, declining wages and under-employment has been seized by the Left as a powerful reason for the establishment of a basic income. For women as mothers, however, the UBI opens up the possibility of a hitherto unseen equality that includes freedom from dependence on a male wage. In this paper I will draw on the work of feminist scholars Carole Pateman and Kathi Weeks on the intersection of the institutions of marriage, employment and welfare to argue that a UBI is a crucial means by which women can 're-write the sexual contract'. The UBI displaces paid work as the centre of economic and social value, thereby opening out the possibility that care and creativity can become productive ends in themselves. This would rupture the extant gender order facilitating a transformative path to equity for mothers (and others).

Generation Emigration?: New media, ageing, and migration

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On average one hundred people emigrate from Ireland every day. This crop of Irish expatriates have been dubbed "Generation Emigration" by the Irish media, as if this was the first time the country had ever experienced a mass departure. However, from the Great Famine, through to the sustained migration of the 1950s, and the "lost" generation of the 1980s, modern Irish history has been marked by emigration. Yet, the Irish media was quick to suggest that the immediacy, availability, and ease of digital technologies will ensure that this generation will not be "lost", when they can so easily be tagged, tweeted and skyped. Yet the media has tended to focus on new families and young professionals who emigrated in an era when this technology was widely available. This paper will chart how Irish people who moved to Melbourne before the availability of digital technologies now make use of new media to connect with the Irish community in Australia and back in Ireland. This paper is based on a larger research project that examines how older migrants, who are often dismissed as falling on the other side of the digital divide, engage with social media to establish new meanings of community. Specifically, this paper will draw on surveys with over forty older Irish people in Melbourne and more than a dozen on-camera interviews. Key topics the paper will consider include: Long Distance Nationalism, Place Polygamy, the Ethnic Village, Continuity Theory of Normal Ageing, and Polymedia.

Our community Advocates: co-design at the centre of system reform

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Co-design is beginning to appear as a regular engagement tool within the community sector in Victoria. Organisations are coming to realise that without including the voices of the people who access services, programs are designed in ways that do not effectively support the end-user. Meaningful co-design ensures that consumers are engaged at all stages of system reform, not only the consultation phase. This presentation will explore how implementing systems that cater to the complexities of people's lives positions the support seeker at the centre of program design – not outside of it. The presentation will go on to discuss that whilst co-design is a much-needed and welcome move in the community services space, the sector must not lose sight of the person at the centre. As people with lived-experience emerge as advocates within their own lives and communities, and as experts in the issues they have experienced, there exist stresses, personal demands and impacts upon them in their role as 'consumer consultants', which organisations must remain acutely aware of. As we transition into these spaces of practice, it is critical to be reminded of the human rights afforded to participants. When we are asking people to step-up and share their stories, we must ensure they are wholly supported at the centre of system reform – *particularly* in unfamiliar and privileged spaces.

Schools as Counter-spaces? Challenges and complexities of resisting normative femininities.

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Contemporary culture and society is increasingly characterised by postfeminist and neoliberal sentiment, which in effect rejects feminist ideals and instead provides young women with the “facade of choice and empowerment” (Gavey, 2012, p.772). These ideas present a very complex, and at times, contradictory context for young women who are maturing and constructing their identities in this social terrain. Schools can provide young women with spaces in which to negotiate and challenge normative femininities and essentialist ways of ‘doing’ gender. That is, schools are social institutions that go beyond providing young people with a formal education. Rather, they are key places in which young people are socialised and socio-cultural norms, and inequalities in relation to gender, class, race and sexuality can be reproduced as well as challenged. Drawing on findings of an ethnographic study conducted within an all-girls ‘feminist-informed’ secondary college, this presentation will explore how this school may act as a counter-space for female students to challenge hegemonic discourses of femininity, whilst simultaneously reinscribing essentialist notions of gender.

“Transformation” at a Previously “White Only” South African University: Black Students’ Experiences of Belonging and Resistance

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Despite a strong focus on transformation in national government and university policy in South Africa, since the end of apartheid higher education has remained a racialised, hetero-patriarchal, middle-class, Euro-American centred space. As recent student movements, such as the RhodesMustFall Movement at the University of Cape Town, have highlighted in many institutions this exclusionary institutional climate has implications for students’ sense of belonging as well as their identities. There is a need to focus attention on the experiences of black, working class, female, and/or queer students in higher education in South Africa. This study, which was initiated in the UCT Psychology Department in 2013 and has now been extended in collaboration with the University of South Africa and Medical Research Council, seeks to explore students’ experiences of transformation at UCT, relating to race but also to its intersections and the destabilisation of class, culture, gender and sexuality. Photovoice methods (involving focus groups, personal reflections, photographs and written stories) were used to examine students’ daily experiences, as well as these students’ resistances to the exclusionary academic climate they encountered. This study revealed that while many students were adversely affected by these failures of transformation, they were also able to disrupt and shape their university spaces.

Creating Meaning in Transit: A case study in ground-up community development from Cisarua

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In the absence of legal rights and social recognition, asylum seekers experience a state of alterity while in transit; the lack of legal protections places people outside of the usual political order. As non-citizens asylum seekers are exposed to unmediated forces of arbitrary authority without recourse. In this state asylum seekers vulnerability is as distinctive as it is extreme. Yet despite these significant challenges and against all reasonable odds asylum seekers in the small town of Cisarua in West Java have developed unique ways to contest their exclusion and resist the dehumanising conditions they must confront in transit. This paper traces the experience of a small group of asylum seekers as they transform their own lives and the lives of the people around them. Through sustained effort to build community orientated spaces they have managed to foster belonging and build meaningful attachments in their host society. Making education, physical activity, equality and social support networks the pillars of their community, this group have radically transformed

the experience of life in transit – from one typically characterised by passive waiting and social reclusion to active engagement and personal growth. While this newly developed sense of belonging and purpose cannot erase the extreme challenges associated with displacement, it has mitigated against some of the more extreme pressures. What this research highlights is the potential for a reimagining of the transit experience through civil society measures designed to support people during this protracted displacement, allowing for a smoother transition.

When Do Rights Become Privileges? The acquisition of citizenship rights for Italian descendants

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In the course of the twentieth century, Italy has experienced numerous emigration waves resulting in a large presence of Italian citizens and Italian descendants around the world. Over the years, Italy has maintained a strong connection with its citizens residing permanently abroad through the implementation of citizenship policies. The aim of these policies was to foster the connection between the sending country and the emigrant community. The current citizenship policy has further strengthened the connection between Italian citizens residing abroad and the country of origin. Based exclusively on the *ius sanguinis* principle, the Italian citizenship policy allows Italian citizens and their descendants to maintain and inherit the Italian citizenship with no limitation. Due to this policy, Italian migrants and their descendants who live permanently abroad maintain full citizenship rights despite their residency in host countries. For decades, the *ius sanguinis* principle adopted by Italy to grant citizenship had not been questioned. In current times, however, the policy has been in the spotlight for many reasons, including the increasing presence of migrants in the Italian territory who cannot access citizenship rights. This paper analyses the drivers that foster the implementation of the current Italian citizenship policies and the evolution of the current debate on the legitimacy of the policy. The aim of the paper is to investigate whether granting citizenship rights to Italian descendants should be reconsidered in light of other nations' experiences. Moreover, the question whether nation states should discuss citizenship status and citizenship rights as two different matters will be investigated.

The Significance of Place, Politics and Privilege in People's Social Belonging and Wellbeing

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In this paper, I will discuss, the importance of place, politics, privilege around healthy living and food consumption from a socio-cultural risk discourse perspective and in the Australian context. In contemporary society, healthy living, risks around food and lifestyle choices are current discussion topics. What is actually a risk, is debatable in many settings as it depends on the context and the social and cultural milieu. Some common ground exists about what food is safe and what food is risky to eat, but there is also a wide gap between what the experts assess as a risk and what a layperson considers a risk, particularly in regard to foods that are not considered "natural". The definition of food risks is influenced by current politics, regulations of food production and food distribution, as well as of societal and individual socio-economic circumstances. Policy around food rarely take into consideration individual socio-economic privilege and residential place as food alternatives are unequally distributed throughout societies. Even if food is one of the most essential life supporting features of human existence, food scares do not necessarily create life-changing food consumption. Eating habits are among the most deeply ingrained forms of human behaviour and well established in an individual's social and cultural environment.

Doing (But Not "Undoing"): Intersectionality in 21st century Australia

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Living as we do and drowning as we are in a sea of neoliberalist rhetoric concerning “equality”, “diversity”, post-feminist, post-race, post-class politics, it is increasingly difficult to identify what we mean by race/class/gender. Both feminist and intersectional praxes aim to understand and subvert power; however, both have become de-politicized as they are mainstreamed, co-opted, whitened and "undone". How might we enact and practice intersectional analyses of race/class/gender within complex hyper-diverse “multicultural” societies like Australia? This paper argues that an over-focus on “identity” and less on the powers that force identities is at fault. This paper re-articulates intersectional theory as a critique of power, and introduces an enhanced tool and method that both returns it to its roots *and* brings it forward to contemporary conditions which account for performativity and affective economies and accommodate fluid, rapidly shifting conditions. Heeding Indigenous Australian feminist critiques, the paper reflects on two contemporary cross-border political solidarity movements (Black Lives Matter, and Sovereignty and Sanctuary) and one local arts-based initiative (Loving Feminist Literature) to propose how the model might be applied to decolonize white feminist advocacy for Indigenous and other women of colour in the Australian (white settler) context.

Redfern 1972: Politics of Black Power and place

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Challenging Privilege Through Participatory Arts Practice

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Many communities in Australia report experiencing high levels of race based discrimination. The most recent study commissioned by the Scanlon Foundation titled 'Australians Today', has found that highest level of discrimination is experienced by South Sudanese Australians, followed by a range of Australians from other African nations. After African Australians, Indigenous Australians experience the highest levels of racism. In 2015 cohealth Art Generator won a VicHealth Award with its ground-breaking Sisters and Brothers program, which works to reduce race based discrimination in schools. In 2016 cohealth Arts Generator developed a model of arts based training for organisations around decolonising workplace practices and service delivery. This training program is run by young artist facilitators of colour, and is creating some powerful change. This presentation explores the role of participatory arts practice in reducing race based discrimination and creating awareness of white privilege and its effect on people of colour. For white controlled arts and health organisations to successfully work in this space, it is necessary to craft a decolonizing standpoint from which to work. This presentation unpacks the bumpy business of decolonizing socially engaged art practice in an arts and health context by drawing on theories of empathic practice, the power of live performance, and contemporary cultural studies of whiteness and white fragility. This paper will present projects that challenge models of practice that are anchored in dominant cultural viewpoints. cohealth Arts Generator is an award winning program that is a division of a large community health organisation in Melbourne.

The Privilege to Decide...

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On the 25th of July, Four Corners ran a story titled 'Australia's Shame' which exposed the shocking mistreatment of Aboriginal boys while in custody at the Don Dale Youth Detention Center, Northern Territory. Shortly after the story aired social media erupted with the outrage, anger and sorrow of the wider Australian community. The treatment of these young men was universally condemned and the public took to the Internet to demand justice and the heads of those responsible. The reaction of the Australian government was equally swift with Prime Minister Turnbull confirming that he would establish a Royal Commission to investigate the detention center in question. Less than two weeks later the 'Nauru files' were leaked, which included some 2000 files containing incident reports from inside the detention center, detailing physical and sexual abuse, neglect and self-harm with over half of the incidences involving children. These incidences, although equally shocking, did not incite the same degree of furor that the 'Don Dale report' did, not from the public nor the Australian government. The reaction of the Australian public seems to be indicative of a larger national apathy when it comes to the 'Refugee crisis,' fuelled largely by the punitive measures taken by government, resulting in the policy of off-shore detention, and the negative exposure given to this issue by most Australian media outlets. This paper will explore the reactions to these two incidences and argue that whether it is empathy or apathy the choice always belongs to the privileged.

John Keats and Roberto Unger: Negative capability as both resistance and radical uncertainty

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Philosophy has a long history of normalising power relations – adopting and reinforcing the standpoint of disavowed privilege. Foucault's (1976) insight "where there is power, there is resistance" provides a useful corrective to this history, suggesting a framework for understanding how power and resistance are present in all social relations. Resistance works continually against the taken-for-grantedness of privileged power relations, undermining any claims that identity and privilege are fixed, static or a fact of nature. But resistance fails when prescribed by morality, which works to estrange us all, our life, our world, from our

universal living interactions. Some theoretical traditions - many Marxists for example – argue that is a moral necessity for us, as agents, to find ways for resistance to be ‘built’, and that only our ability to express such resistance (often regarded as a moral necessity) is how we can change the world. In this paper, I suggest instead that resistance to privileged power relations is an inescapable part of our everyday human living interactions. I explore the nature of this everyday resistance through a critical analysis of the concept of ‘Negative Capability’, focusing particularly on the works of John Keats and Roberto Unger. Both authors, I argue, provide theoretical tools to grasp how, despite the constant narrowing of our horizons, of our freedom to act, by philosophical precepts and morality. There is no end (and there never will be an end) to the universal ‘radical uncertainty’ of everyday, mundane, living, human interactions.

Radical Gardening as Place-making

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Being able to cultivate a patch of land, as an individual or as part of community, should be a basic human right. And for millennia it was taken for granted. Once the commons began to be foreclosed and the world colonised, people have had to fight for their right to plant and nurture gardens. As large agribusinesses swallow up the land and patent our seeds, the need has grown for a concerted “horticountercultural” [1] politics – what Peter Lamborn Wilson calls “avant gardening” [2]. As he notes:

Voltaire’s cynical advice in *Candide* – “Cultivate your own garden” – can no longer be considered simply an amoral *bon mot*. The world has changed considerably since the Enlightenment. Meanings have shifted. “Cultivate your own garden” sounds today like hot radical rhetoric. Growing a garden has become – at least potentially – an act of resistance. But it’s not just a gesture of refusal. It’s a positive act. It’s praxis. (Lamborn Wilson, 1999, 9-10)

Through the use of case studies, this paper will examine the ways in which avantgardening practices can open up increasingly corporatised public spaces and generate dialogue within communities about how best to use land that should be held in common. Both climate change and potential food precarity demand that we rethink our relationship with the commons and with each other if we are to live sustainably into the future.

Reconciliation Action Plans and Universities

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In 2006, one of Australia’s peak national reconciliation organisations, Reconciliation Australia, developed the Reconciliation Action Plan (RAP) program. This program encourages organisations, such as corporates, schools, local governments and community groups, to develop RAPs regarding their vision for reconciliation for their organisation. Over the past ten years, over 600 organisations across Australia have created RAPs. In this paper, I examine the RAPs developed by sixteen Australian universities. I look at how these university RAPs have addressed a number of critical issues impacting on Aboriginal and Torres Strait Islander peoples, including governance, research, teaching and learning, employment, students, culture and engagement. I examine the impact of these RAPs on addressing the long-standing failure of Australian universities to genuinely address the educational needs of Aboriginal and Torres Strait Islander peoples.

“Open Spaces” and the Bomb: The thinking behind using Pacific islands, deserts and oceans for nuclear weapons testing 1946-1996

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Between 1946 and 1996, Britain, the USA, and France tested over 315 nuclear weapons on largely remote, rural and Indigenous communities across the Pacific. These tests contaminated vast areas in the Marshall Islands (Bikini and Enewetak islands), Australia (Monte Bello, Emu Field and Maralinga), French Polynesia (Moruroa and Fangataufa) and the Pacific islands of Kiritimati (Christmas island) and Johnson Atoll. The testing sites chosen were viewed by these nuclear weapons states as “open” or “empty” spaces with little vocal resistance. But these traditional lands were neither empty nor silent. This paper, part of a larger project examining both the communities’ impacted and the national and regional responses of those nations subjected to the testing, seeks to understand the long shadows of the colonial imagination that allowed such events to take place. Through an examination of three key reports into this testing (the 1985 McClelland Royal Commission; the 2006 French Polynesia Assembly report; and the 2012 UN Georgescu inquiry into US testing in the Marshall Islands), this paper seeks to assess the attitudes and assumptions of the nuclear states in justifying their use of these Pacific locations when testing this devastating weapon.

Street Homelessness, Urban Poverty and the Flâneur

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As intense repositories for contemporary human emplacement, our cityscapes are increasingly textured by scenes of homelessness and urban poverty. This paper draws on research into street homeless and urban poverty in Auckland to consider images produced by participants who were asked to go out into the city and picture their everyday lives. In interpreting the resulting images, we draw on the iconic figure of urban scholarship, the flâneur, who transits the city and interprets local events from a critical distance. We illustrate how this metaphoric figure aids us in considering the emplacement of socio-economically marginalised people in the contemporary cityscape. Rather, than argue that our research participants became flâneurs, we propose that in picturing and reflecting on their places in the city, participants adopt a mobile analytic gaze as flânerie. Through this gaze participants show us the key places, features, rhythms and relations of everyday homelessness and urban poverty.

From the Personal to the Political: New solidarities for decolonisation within a non-Go8 university research environment

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University research environments open up both challenges and creative possibilities for the development of new resistances, solidarities and possibilities of belonging between non-indigenous and Aboriginal academics working in the space of decolonisation. This paper details my personal journey of working within a fiercely proud Aboriginal grassroots unit at Victoria University supporting the growth of Professor Gary Foley’s Aboriginal history archive into national education and research infrastructure. This role has also involved the development and pursuit of a university wide strategy to extend and expand an indigenous research agenda, which has as a priority to grow research opportunities for established or emerging Aboriginal researchers. To begin I engage with key texts on the ethics and practice of working in solidarity such as *Working as Allies*, *Decolonising Solidarity*, *Decolonizing Methodologies* and *Indigenous Sovereignty and the Being of the Occupier* and then traverse a brief history of Black Power activists’ challenges to the locus of the creation of knowledge about Aboriginal people. I tease out the gritty nature of personal privilege, how our own anxieties about body and privilege can both mature our response and hinder the progression of the decolonizing project. And then move into a more detailed examination of the way

working as an outsider within, both as a non-indigenous researcher within an Aboriginal centre and as member of an Aboriginal centre within the broader colonial environs of the University (in particular within the non-Go8 university), has developed new solidarities. Finally I consider the relationship between the development of strategic alliances, new solidarities and the concept of belonging to explore whether belonging, unless situational and dependent, is a useful paradigm through which to approach the decolonisation project.

Wareamah: Maps and interventions

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This paper explores the relationship between mapping, place, displacement and creativity through a dialogue between an Indigenous and non-Indigenous designer. Examining concepts such as decolonisation, contestation, reclamation and narration, this paper questions how the processes of boundary-making has created a pseudo version of “reality” where the map may be the predominant paradigm while failing to acknowledge experiences such as that of Country for Aboriginal people. We look at how conceptualisations of place on sites where Country might be less obvious to non-Indigenous people need to consider the ways Indigenous communities narrate, experience, feel, sing space, place and Country. We do so by focusing on the site of Cockatoo Island, a World Heritage site in Sydney Harbour. Over the last decade, Cockatoo Island has been ‘remapped’ and opened up to a range of creative industry activities, arts festivals, the film industry, new hospitality initiatives, furniture showrooms. All this is in line with Sydney’s ‘creative city’ branding. But little attention has been paid to Indigenous notions of place by the range of professional placemakers that have worked on this project. ‘Wareamah’, the Aboriginal name for the island, is rarely used in promotional material or on site signage. Despite this a number of Aboriginal-led interventions have occurred including the occupation of the island by an Aboriginal Embassy (2000) and the work ‘Covered By Concrete’ (2015), we ask how creative activity that undoes existing maps or remaps can help better understand situated, place-specific creative practices, clusters and networks from an Indigenous perspective.

Concocting Mai Tai and Sautéing General Tso: Palatable exoticism, home and displacement in white suburbia

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This paper examines the paradoxes of home and displacement, conformity and difference, and privilege and disadvantage in white American suburbia. A discourse analysis of advertising and self-promotional materials for a Chinese restaurant sheds light on how these paradoxes are carried out by palatable exoticism. Palatable exoticism privileges white suburbanites’ imagination of home and belonging. Exotic dishes are (self-) stereotyped as home food of the foreign otherness. Tiki drinks satisfy the fantasy of being elsewhere. Special events offer cosmopolitan excitement as an antidote to the ethnic homogeneity of white suburbia. The dining experience, however, conforms to racial politics. Chinese food, especially in white suburbia, seldom challenges the consumer’s taste buds. One can feel at home in a Chinese restaurant as long as it involves no danger from venturing out of the comfort zone. Affordability also makes frequent visits possible since Chinese food is expected to be at the bottom of the ethnic, culinary hierarchy. However, making suburbanites feel at home alienates immigrant workers’ sense of belonging, when the food they produce is anything but their home food. While suburban placemaking is a quest for home and belonging, Chinese restaurants are crucial sites where immigrants grow roots. Given that more than half of the Americans claims suburbs to be home and that Chinese restaurants have outnumbered McDonald’s in the United States, juxtaposing these two research fields contributes to an understanding of place, politics and privilege.

Guilt and Shame in White South African Migrants to Australia: A psychosocial study

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The process of migration evokes powerful and complex emotional responses in those leaving their homeland and settling into another country. Despite the recent research interest into various aspects of migration, little attention has been paid to the related experiences of guilt and shame felt as a consequence of migrants' decision to leave their country of origin. The little published research focuses on guilt related to leaving behind dependent and vulnerable family members. However, for reasons associated with South Africa's racial history and the consequent social dynamics following the 1994 transition to democracy, white migrants from this country often report additional sources of guilt and shame about their migration decision. In order to explore this phenomenon, ten in-depth interviews were conducted with white South Africans who migrated to Australia following the South African democratic transition. While the interviews involved a general exploration of the migration experience, this paper focuses on participants' spontaneous reports of migration induced guilt and shame. A psychosocial research method was employed to analyse both explicit and implicit dimensions of these affective experiences and their impact on participants' migrant identity and adjustment. We discovered that, in addition to guilt associated with leaving loved ones to an uncertain future, these migrants report complex admixtures of guilt and shame at having been apartheid beneficiaries, internalising racist attitudes, and having 'abandoned' the country at a critical historical juncture. Implicit manifestations of guilt and shame suggest that some participants' employed unconscious defences against acknowledging and experiencing these painful emotional states.

A Conversation Between Normal & Abnormal

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Fifty years ago Goffman (1963) discussed how "we normals" create an ideology to explain why people considered inferior to us are "not quite human" and describes stigma as a "mark" of social disgrace. The academic literature provides insight into the numerous contexts of stigma in our society and the role social policy plays in continuing the construction of institutions that create stigmatized contexts - often focusing on the perpetrators of stigma (Campbell and Deacon, 2006) rather than addressing the social conditions, professional attitudes and beliefs that build institutions that "mark" clients. This paper explores the divergent experiences of clients, staff and board members at a selection of social service organizations in Victoria. Utilizing a tool based on the results of an original qualitative study, participants were asked to discuss: their experience of being a client; their process of establishing and maintaining relationships; their personal values; client participation in the context of their service delivery; the usefulness of a tool that anchors a discussion of professional practice to assess and improve client participation and reduce exclusion. Their answers were illuminating for understanding how some services, through their application of power and control, perpetuate the stigmatized identities and devalued social status of their client groups - causing greater harm to their clients' self esteem and obstructing their opportunities to participate in their communities.

Rethinking the Political in Political Theory: Theorizing discourse, resistance and subjectivity in the Lawyers' Movement in Pakistan

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In recent years, comparative political theorists have questioned the west-centric nature of political theory and initiated a movement to make political theory more inclusive by bringing in non-western thinkers and texts. This intervention has come at a time when deliberative democracy scholars have been taking interest in deliberation as a source of democratic legitimacy in non-Western contexts. This paper brings these two subfields together and explores how political subjectivity is constituted through discourse and deliberation

within the Lawyers' movement in Pakistan. The Lawyers' movement ran from 2007 to 2009 in Pakistan and resulted in a regime change as General Musharraf gave up his power as the President and Chief of Army Staff in the country. In this paper, I ask what meanings did participants of the movement, specifically lawyers, attach to different institutions of the state and the concept of democracy? And how did these institutions in turn create and maintain certain types of political and social formations that impacted the negotiation of meanings in the movement? Furthermore, I use these questions to underscore the need for methodological reflection amongst political theorists on the importance, and relationship, of theory to practice and canonical texts.

Capitalism and Psychology: An interdependence failing the issue of climate change

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As mainstream psychology seeks to invest itself in an increasingly scientific identity, and at the same time appealing to be the science of human thought and behaviour, is it able (or willing) to address one of the greatest impacts to humans in modern history? And if not, what place should psychology hold in terms of its dominant narratives and ideologies? Climate change has already been shown to impact a range of socio-political and economic elements such as: conflict, migration, poverty, and food security. And ultimately it will not only impact those already less-advantaged most, but it will also increase the total number of disadvantaged people globally. This raises some big questions for psychology. As we face not only the local impacts of climate change, but also the potential for a number of global impacts, will the psychology accreditation and political-professional bodies, in an effort to yet further 'discipline the discipline', miss the urgency and importance of climate change? Is the dominant, marketised psychology (clinical psychology) adequately placed to even deal with the biggest person-in-environment challenge of our modern history? Or perhaps there is more than ever a need for the values and principles of community psychology to be more clearly embedded in our psychology curricula. I do not aim to necessarily provide answers to these questions, but rather to stimulate conversations about the dominance and privilege of mainstream psychology and its place in the socio-political and economic landscape; and how it might be situated to deal with a complex social problem such as climate change.

What's Love Got To Do With It? The Place, Politics and Privilege of 'White' Devotion to Aboriginal Players of Australian Rules Football

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In 2015 Australian Rules football supporters turned the art of booing into an act of racial hatred directed at the Aboriginal footballer Adam Goodes. Yet many of these supporters denied the racial elements of their abuse by arguing that they could not be racist because they loved other Aboriginal football players. In so doing these supporters were co-opting a celebrated narrative of the Australian Football League (AFL) – that the game provides places for Aboriginal men to become beloved heroes for white, as well as black, Australia, and that this love helps unify Australia. But what are the politics of this devotion? Does it shape a place of agency and empowerment or is a restrictive, regressive gift? And does it recuperate, rather than undermine white privilege and whiteness more generally? By asking these questions this paper seeks to critically analyse the politics of this professed love for many of the Aboriginal men who play AFL. At issue are the racial and spatial politics and privilege of the emotions at the heart of Australian Rules football – emotions that drive a multi-million dollar industry and which have been lauded as a site of reconciliation but which might also act as a site of white aggression to bind and police the behaviours and identities of Aboriginal men.

The Power of Healing Places in Aboriginal Australia – can indigenous knowledge challenge mainstream medicine.

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The Aboriginal communities of Yarrabah and Aurukun will reinstate cultural authority in health, moving beyond the power structures of mainstream biomedicine. Linking indigenous knowledge and spirituality with contemporary understanding of trauma underpins Yarrabah health care. Yet which comes first – an healing centre designed through community preference for a place of rest and respite; or developing the service model which will be challenged by community power relationships; “we need to heal ourselves before healing others.” The Wik cultural tradition of Aurukun, recognised in five clan groups is acknowledged by service delivery agencies but the dominant hierarchies of “big bunga politics” reinforces the “mission” focus of services. Wik cultural authority derives from land with spiritual and totemic meaning. Dreaming and story places are distant from the “mission” or township site. Healers and sorcerers (purriy purriy) are active. The physical co-location of biomedical facilities in Aurukun has left a series of external spaces, offered to an undefined “consortium” of traditional healers to establish their practice driven by the cultural authority of traditional healers and elders. This might work better than a feasibility study –either that or we will see “the sorcerer on the roof eating frogs.” In situations where indigenous world views are “co-opted by the state” through intervention, ethnography and cultural competency “guidelines”; can these two healing places succeed?

River of Lives: Meanings, boundaries and belonging along the Maribyrnong River in Footscray

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This paper explores the politics of place and privilege along the Maribyrnong River in Footscray. The river has a rich multi-layered heritage, one which people of various ethnicities have shaped over time. As part of the broader area’s gentrification, the river is undergoing a period of rapid and profound change, which is affecting the social and cultural life along the river as well as the nearby built environment. In order to understand the ways in which diverse communities in Footscray engage with the Maribyrnong River, we conducted a collaborative combined arts-research project which explored the hidden charms, histories, experiences and possibilities of the river, as understood by local residents and visitors. Drawing on innovative methodologies including Photovoice, we documented the perspectives, memories, views and voices of people *in situ*. This allowed insight into what the River means to culturally diverse visitors and the diversity of ways in which the River is used and enjoyed. In this paper we discuss the key findings to highlight the ways in which the Maribyrnong River has both shaped and been impacted by those who spend time here.

Negotiating Hybrid Identities in Study Tours and Ethical Travel

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This paper explores the ideas of place and identity as study tour leaders to Sri Lanka and Timor Leste. Using an auto-ethnographic research approach, the presenters discuss the ways in which the tours have evoked the complexities, fluidities and subjectivities of identities that reveal contradictions in time and a challenge to conventional boundaries. Being in places that trigger rich childhood memories, the presenters - as tour leaders - were exposed different and at times conflicting notions of identity that shifted from childhood to adulthood. The shift is ‘visible’ partly linked to their current roles, social positioning, class, and partly due to the ongoing processes of critical reflection on their own plural hybrid identities. Tours such as these further blur conventional boundaries that often are socially and politically constructed. Boundaries come with particular sets of rights and responsibilities to people who are on a particular side of the ‘line’. The presenters interrogate the specificities of our own experience including the struggle to navigate roles within

particular situational contexts. We reflect on one's own identity being a 'minority', 'foreigner', and 'expert', by reflecting on the experience of boundary-crossing as a 'cultural insider-outsider'.

Displacement, Place, and Identity: Aboriginal People in Melbourne's West

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There is a growing Aboriginal and Torres Strait Islander population in Melbourne's West, yet we do not have adequate knowledge about the experiences, aspirations, and needs of this community. Situated within an ongoing collaborative community building project involving Moondani Balluk, we developed a study to gather stories from Aboriginal people in order to develop a deeper understanding of place identity, displacement, and community. In this presentation, we will describe this project and our effort to enact a decolonial approach to the research as well as our analysis of some of the stories focusing on understanding coloniality and resistance in the stories. We report on some of the themes that we have identified from the interviews using critical narrative analysis. These themes include the ongoing effects of colonial practices, including the removal of people from family and country, for identity and community reclamation, the central role of culturally safe community spaces for fostering connection and reclaiming culture and community, and the importance of creating spaces opportunities to deconstruct discourses that can undermine community building. We discuss this work with reference to the development of critical community engaged research at Moondani Balluk and through the community identity and displacement research network, and a contributing to the growing body of local and international work on decolonial research and practice.

Rehabilitating Community Based Rehabilitation Program: Challenging the personalised and subjugating narrative of disability in the Indonesian context

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Community-Based Rehabilitation (CBR) is a framework proposed by the World Health Organisation (WHO) for advocating the equalization of opportunities and social inclusion of people with disability through a series of community development strategies. In its early conceptualisation, CBR was often criticised for its inclination toward personalised and medicalised approaches to disability. However, the current development of CBR practices has indicated a progressive shift toward the social model of disability and politically oriented interventions. In the case of Indonesia, however, implementation of the CBR framework has remained oriented toward personalised and medicalised approaches to disability (Suharto, 2011). Against this background, Suharto argues that there is a need for alternative approaches to CBR in the Indonesian context. In this presentation, I aim to discuss the experiences of people with disability in Bantul District, Yogyakarta Province, Indonesia in initiating an alternative model of implementing the CBR framework. I develop the discussion based on my doctoral study in which I examined the participation of people with disability in a local disability organisation through which they attempt to challenge the domination of personalised and subjugating narratives of disability. I draw on the theory of empowering settings (Maton, 2008) to discuss the processes and mechanisms whereby this local disability organisation was experienced as an empowering setting that enable its members to cultivate new meanings of disability and resist the privilege of normalcy. Drawing on the knowledge and experience of people with disability in this setting, I outline alternative strategies of implementing CBR in the Indonesian context.

Footscray's Hipsters, Migrants and Gentrifiers: New patterns of privilege?

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Footscray since 1945 has been a place that has undergone a series of dramatic transformations. The centre of Footscray in its people, its commercial and its community life has registered all of the key demographic movements of the last sixty years. This small locality is one of a series of nodes in western cities that demonstrate in different ways, the changing character of borders and nations. Our Footscray research tracks these chronological successions, queries their character and transformative power and suggests ways in which this history of migration can shape the future of the locality- and of similar locales in other western cities. In this panel we explore the everyday multiculturalism of Footscray, the impact of current gentrification around the central commercial district of Footscray and the displacement impact on tenants and shoppers of the massive urban renewal projects underway in Footscray. We suggest the manner in which these demonstrate new structures of power and privilege in the suburb.

If it Weren't for Rugby I'd Be in Prison Now': Pacific Islanders, Rugby and the production of (un)natural spaces

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Drawing on research conducted with Pacific Island men, this paper considers the ways in which rugby becomes a legitimate space, both for the confirmation of Pacific Island identity and the demonstration of successful integration into 21st Century, multicultural Australia. However, in positioning neo-liberalism as the reengineering, rather than the deregulation, of the state, sports such as rugby enact considerable disciplinary capacity over the bodies of minority ethnicity. The disciplinary logic is underpinned by bio-racism and commodification inherent to the discourse of post-colonial Australia. The overrepresentation of the bodies of Pacific Island men in the rugby codes, in prisons, in security, and in manual labour, suggests the structuring effects of such discourse. Such effects shape the legitimacy of access to physical spaces and also to the range of agency that Pacific Islanders' enact. Of specific interest to this paper are the ways in which spaces, and the means to occupy them, become naturalized. This naturalization serves to obscure the actual regulating and exploitative function of such sports, instead positing them as exemplars of individualism and self-governance.

Moral Inclusion and Social Positioning: An analysis of discourse about asylum seekers

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Research has explored inclusive and exclusionary views about asylum seekers within the Australian community. The current study contributed to this research by combining moral exclusion theory with discourse analysis to explore the categories used to construct and understand asylum seekers in everyday talk. These categories were examined to provide an understanding of how they promoted or reduced psychological distance between asylum seekers and the self. Semi-structured interviews were conducted with 7 participants, who had Australian citizenship or permanent residency, to explore their understandings of asylum seekers. The power and subjectivity approach to discourse analysis was used to analyse the data. The findings identified two categories used by participants to construct asylum seekers, these were, the category of Australia, and the category of asylum seekers. Within the category of Australia participants constructed the Australian nation as spacious and resourceful, and as caring and inclusive, this was informed by lived experience of diversity and othering. Contrastingly, the nation was also constructed as small and exclusionary. Constructions of Australia informed the category of asylum seekers by positioning them as survivors. This added meaning to the category of asylum seekers that contested dominant constructions of them as 'illegals' and 'queue jumpers'. Participants used their own experiences of living through diversity

and othering to embody the experiences of asylum seekers, and to remove moral boundaries that construct asylum seekers as the other, through a sense of shared humanness.

Political Values and Responses to Fear Messaging: An Australian perspective

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The fear of violence, crime, drugs, terrorism and war are manipulated frequently by the media, politicians and other bodies to exercise some influence over society. Often, but not always, society becomes more accepting of harsher, authoritarian laws as a result. Political orientation and moral values may influence how people respond to such messaging. In this study 13 students were interviewed to investigate if an alternative conception of how political orientations are understood applied in an Australian context. The results indicate that this approach may not be suitable for an Australian population. Participants also discussed their responses to media productions likely to invoke fear in those who consume it. Utilising Foucauldian Discourse Analysis, I examine the experiences of the participants in navigating how they approach and interact with media with strong fear basis. Discursive objects (such as *the other*) interact with each other in a number of ways simultaneously as participants experienced the media productions. The politics of security, in group versus outgroup and globalisation are examined as participants understanding of community responses to issues of safety and threat are discussed. Complex relationships are mapped out revealing overlapping responses of avoidance, acceptance, resistance and rejection of implied media messaging.

Once You Have Realised That You Are Part of This Cohort, You Are Part of the University”: The role cohort identity in sense of place.

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Student retention and success is a primary issue of concern within universities. Researchers (Christie et al., 2004; Laufgraben, 2005; Tinto, 1997) have argued that in order to retain students they need to feel a sense of connection, which could also be understood as a ‘sense of place’ (Bott, Cantrill & Myers, 2003) within the university. Considering this, a research study was undertaken to explore the role that course cohort identity may play in student’s sense of place within the university. Focus groups and individual interviews were conducted with second and third year students enrolled in Community Development and Psychology courses at Victoria University. Thematic analysis of the interviews demonstrated that students have diverse understandings of connection, which shifted throughout their course experience. Different levels of connectedness were also identified (peers, broader course cohort, staff and the university), which helped validate their sense of place. It is argued that this sense of connection to place among students is informed by and therefore needs to be understood in relation to the diverse social identity positions that students occupy and encounter during their university experience.

Virtual Reconciliation and Nation (Re-)Building Discourses Amongst the Southern-Sudanese Diaspora

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“We are South Sudanese, not Dinka, Nuer, Bari or Equatorian... People are now killing themselves on a tribal basis, and this is wrong... What we are doing back home is being destroyed by someone sitting comfortably outside South Sudan and writing in the email...” (Facebook post 2016)

Globally, there are approximately 232 million people living outside their birth countries (Roth 2015). Migration is accompanied by an increased flow of ideas and communication, and one significant outcome of this is the rising influence of diaspora groups. Diasporas can play a significant role in influencing conflict in their homelands and are capable of being both “peace-makers and peace-wreckers” (Koser 2007, Grugel &

Kippin 2007). The post secessionist South Sudan conflict, which erupted in 2013, hardly two years after independence has been characterised by intrastate conflicts revolving around the issues of ethnic/cultural identity groups. The Southern Sudanese diaspora has been particularly vocal on social media about these conflicts. In this presentation we adopt a critical ethnographic approach (Carspecken 1996) to discuss virtual reconciliation and nation (re-) building as articulated on social media by Southern-Sudanese diaspora. While the authors of some posts appear to have a heightened sense of responsibility to their homeland others are irreverent, if not cavalier. Political, social and economic commentary is interspersed by personal messages of despair, hope and humour. We argue that the diversity of these particular voices and narratives on social media speak to new, provocative ways of thinking about change and community, belonging and peace.

Technology, Mobility and Identities: Creating Imagined Communities and Geographies from Afar

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“Members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion”- Benedict Anderson, 1991, p. 6 in ‘Imagined Communities’

Over eight million people on average travel by flight everyday while approximately 3.5 billion people or half of the world’s population are Internet users. With increased mobility and virtual transactions, our social and collective identities have become fragmented, moving beyond physical collectivism. Once geographically located communities are now dispersed across borders due to displacement, migration and globalisation. As global citizens, we may embody multiple cultural and national identities as we gain access to cultural artifacts via the web or through our travel experiences. Hence, identities are becoming more complex and individualized, shaped by experience, mediation and imagination. Using the case of the Melbourne flamenco community, I illustrate how identity is embodied through the learning, acting and emulation of the community-based Spanish sub-culture. As I will demonstrate, the creation of the tight-knit community in Melbourne is based on imagination through technological mediation and travel. While these participants do not have Spanish ancestry, they identify themselves as *aficionados al flamenco*, or persons intimately interested and knowledgeable about flamenco, a phrase traditionally used within the Spanish flamenco communities. They believe they embody the flamenco identity – spontaneous, confrontational, expressive and nomadic to name a few. The findings of the research revealed that technological mediation and mobility enabled the creation of this community from afar – although a disconnect exists in the understanding of the flamenco identity between participants and their Spanish counterparts. It suggests that in the age of technological globalisation, collective identities are personalizing and the image of the social community has become selective and increasingly imaginary.

The Changing Power Dynamics of Physical Spaces: Creating Inclusive Spaces for Young People with Autism through Digital Technologies

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In Laurence Scott’s book, “The Four-Dimensional Human”, he discusses the complexities of existing within multiple online and offline spaces. He argues:

“If our bodies have traditionally provided the basic outline of our presence in the world, then we can’t enter a networked environment, in which we present ourselves in multiple places at once, without rethinking the scope and limits of embodiment” – Scott, 2015, p. 35

Indeed, we cannot separate ourselves into exclusive virtual and physical identities – they co-exist to create one body. In this presentation, I will highlight the changing power dynamics of physical spaces with the presence of digital technologies. I argue that access to multiple spaces – offline and online – can give young people with autism the ability to develop their unique identities and gain a positive self-conception within a social environment, overcoming the disadvantage imposed by constructs of disability within traditional physical spaces. Drawing from the experiences of The Lab, a network of technology clubs for young people

with autism, I will introduce the concept of ‘differentiated spaces’ to understand how offline and online spatial configuration and negotiation can enable autistic individuals to socialise. The term ‘differentiated space’ is used to recognise the impact individual spaces (identified as physical and online) have on processes within an environment. Traditionally, online spaces are seen as secondary tools to the physical space. However, findings from this research reveal that young people with autism are empowered by online spaces within the physicality of The Lab – socialising and communicating beyond the perceived limitations of their disability.

Places and Spaces of Global work: Inter-state organisations and labour regimes

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Mineral extraction is a pre-eminent activity in the spatial construction of globalisation. Geopolitical relations are shaped by it and wealth distribution along its commodity chains no less significant. But mining is also about work, and labour regimes. This work can be understood through the lens of the global, as it can more local ones, and as it is in other ‘global’ commodity chains, work in the formal sector is not the experience for most people. The way the relationship between the local ‘places’ of work and their labour regimes, and the ‘spaces’ of an amorphous global market is conceptualised has political effects. The multiplicity of labour regimes, and in particular the issue of informal work, has been represented in different ways by inter-state organisations – amongst others – and these representations are neither static nor politically neutral. Drawing on the example of mining chains, this paper examines the changing discourses of the International Labour Organisation around formal and informal work, and their implications. Both these inter-state organisations have policy and programmatic responses to labour regimes in these sectors. It considers how these responses are located within broader political and geopolitical contexts.

Does “Things fall apart” When the Centre— Identity and Belonging Does not Hold?

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The notion that identity politics elevates and widens the domain of the democratic self in which a universal consciousness exists by rejecting and repressing the ‘other’ is prevalent in poststructuralist thought. The heterogeneous stories about refugee students as differentiated group representable are not only multifaceted but these stories provide weight to the idea that systemic contours continues to rupture space, borders and belonging. This paper draws on Pierre Bourdieu’s concept of habitus within a sociological manifestation forms of institutionalized practice of subjectivity embodied by the *other*. With a subjective representation of refugees’ experience, the domain of power and politics de-emphasise continually the invisibility of refugee’s predicament as a group of people. In this way, this paper draws on a framework that describes the positioned identity of the ‘other’ in negotiating their identities. The author considers how mediated nature of contemporary social relation spaces and fundamental aspects of the identity-ascribing process impact the refugee as a collective group. This paper seeks to carefully analyse and synthesize a range of literature on refugees’ images, restriction, and questions thereby bridging the misconception and misrepresentation constructed around refugee identities.

The ‘New Xenophobia’ in Nicaragua and Its Targets

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In Nicaragua, a new xenophobia has recently emerged directed at three targets: citizens of other Central American nations; the claims of Miskitu and other minority groups to autonomy on the Atlantic Coast; and a growing population of refugees from Africa. In the first instance, transient and seasonal migrant workers seeking to remit money across Central American borders have been scapegoated by host countries, and conversely have brought back negative stereotypes of their host countries. In the second instance, continuing

claims to territorial autonomy by indigenous and Afro-Caribbean minorities have increased ethnic tensions. Finally, the arrival of sizable communities of African refugees has unleashed latent anti-migrant sentiment. This paper analyses the current wave of ‘new xenophobia’ in Central America, incorporating it with ethnographic and ethno-historical work on national identity and state-formation in Nicaragua. It is argued that these new hostilities are a reconfigured expression of earlier forms of exclusion that have always been a key feature of Central American nationalisms since the dissolution of the United Provinces of Central America in 1838. Periodic border disputes, civil wars, and revolutions have served to reinforce these unresolved contests around national identity and difference, exacerbating questions of indigeneity and *mestizaje*, and confrontations between conservative, liberal, and Marxist ideologies. The invocation of national difference between Guatemalans, Hondurans, Nicaraguans, Salvadorans, and Costa Rican identity at the current juncture emerges in response to increasing economic, legal, and social integration under the Central American Integration System.

“Tomorrow There’ll Be More of Us”: Immigration and white privilege in the construction of national identity in Lin-Manuel Miranda’s *Hamilton*

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Casting a racially diverse crew of actors as founding fathers, staging 18th century cabinet debates as rap battles, and reclaiming founding father Alexander Hamilton’s history as a penniless, orphan immigrant from the Caribbean, whose contributions are central both to the anti-colonial struggle against Britain, and to the governmental and financial institutions of the new nation: Lin-Manuel Miranda’s *Hamilton* seems designed to be an incendiary contribution to US “culture wars”. Yet the award-winning musical has succeeded in drawing praise from across traditional political and cultural divides – to the extent that critics have begun to worry that its popularity must derive from a latent, politically regressive, content. In this paper, I explore *Hamilton* and its reception, in the context of debates over citizenship, immigration and national identity that have been central to the 2016 US Presidential campaign. I argue that interpreters of *Hamilton* have largely misunderstood the nature of the musical’s critical commentary on national identity and white privilege – attempting to understand the musical as critical *history*, rather than as, fundamentally, a story about the implications of demographic trends and growing international mobility for the *present*. I focus particularly on two central, repeated, themes in the musical: the aspirational/descriptive claim that “tomorrow there’ll be more of us”; and the parallel historiographical assertion that “you have no control, who lives, who dies, who tells your story”. In tandem, these themes challenge the notion that US national identity can survive without transcending the forms of white privilege in which it has historically been enmeshed.

Mobilising Aboriginal Counter-stories of Suffering, Resistance and Survival through Community Arts

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This paper presents findings from a critical narrative inquiry of the Bush Babies project, which was conducted in Western Australia and used the powerful epistemology and methodology of storytelling. *Bush Babies* sought to capture and amplify the stories of Aboriginal people who were born in the bush and grew up in missions, on reserves or the fringes of towns at a time of strict control and segregation. The Elders’ stories showed the history and continuity of direct, structural, and cultural forms of violence. The stories were also testimonies of the intrapsychic, relational, and intergenerational impacts of oppression. Importantly though, and of particular focus in this presentation, the Elders’ stories also conveyed the role of Aboriginal cultural knowledge and practice in resistance and survival. The stories collected and archived are resources for Aboriginal communities; they are part of processes of cultural reclamation, renewal, and healing. For non-indigenous people, these counter-stories are a challenge to the collective lies about the histories and culture of Aboriginal people as told by the powerful colonising group.

Transnationalism, Virtual Spaces and Belonging

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Transnationalism is a term that refers to the contemporary experiences of people who have a sense of belonging to more than one geographical space. Transnational migration studies recognise that migrants transnationally live across borders, and maintain and grow ties to both homes. My research focuses on the settlement experiences of Iranian residents in Australia with particular reference to their use of social media. I explore how Iranian immigrants navigate the challenges of settling in the host country through online activity and employing social media to operate in transnational ways and develop a sense of connectedness to both countries in spite of geographic separation. My research is grounded in critical social work theory where I discuss that having access to information opens doors to a shift in social boundaries making it possible for individuals to remake those boundaries. In this changing context people can make their sense of community from varying sources. The mixed methods study includes qualitative interviews with 40 Iranians in five cities of Australia including Sydney, Melbourne, Perth, Brisbane and Adelaide. Descriptive social network mapping complements the interview data. Preliminary findings show that people navigate belonging in different ways using ICTs; for example some people use ICTs only for the purpose of achieving information, some for reunion with family and friends and some to feel connected to their cultural heritage.

From Displacement to New Belonging

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Colombia comes after Syria as the country with the most internally displaced people. At the same time, it has the highest number of people living abroad of any Latin American country. Quite apart from the economic and political conditions that have been generally agreed to explain its history of conflict, there are other elements rooted in its social-cultural environment that explain the use of violence in Colombia. This paper draws on auto-ethnographic research to identify the historical socio-cultural variables that foster in Colombia what the French philosopher and sociologist, Daniel Pécourt, has called 'the subculture of violence'. Additionally, the researcher wants to illustrate the intrinsic contradiction that encompass and subtly connotes her identity as a Colombian: on the one hand, the refusal to belong to a country that has expelled her; on the other the invocation of those elements that shape her *berraquera*, that is, the Colombian concept of resilience and the strength to overcome adversities. *Berraquera*, then, becomes the starting point to approach her physical, emotional and social exile, while at the same time developing her various senses of emplacement and belonging, first in Italy and later in Australia.

Insider/outsider position: How my 'Identity' Shaped my Research

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During 2015 I spent six months in Germany doing research on second generation of Bosniak, Croatian, and Serbian ancestry whose parents were economic migrants in 1960s and 1970s. Having a *gastarbeiter* status their parents were supposed to stay in Germany for a few years but they eventually settled, and started their families there. The aim of this paper is to discuss my 'insider/outsider' status in the respective communities. This opposition is widely discussed in anthropology and related social sciences, and I will address the concept to highlight the difficulties encountered during the research. The data for this paper come from the first contacts via email or telephone, meetings, and participation in a community event. The language was the first obstacle for my access to Bosniak and Croatian community. Although for non-speakers these three communities have the same language, for the natives it can reveal your nationality, religion, and the city you come from. The memories of the 1990s wars were still fresh and I was perceived through the national lens, which was enough to put the end to my work with these communities. Eventually I ended up working with Serbian community, but the language was an obstruction here too because they perceived me through my

'Belgrade accent' (the opposition urban-rural is strong in this diaspora community). In addition, some other parts of my identity came up as issues e.g. being a young, urban woman of a certain educational level hindered my access to some sub-groups within the Serbian community.

African Australian Stories: The journey to belong

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African Australian Stories: The Journey to Belong examines the journey of African Australian refugees to build a sense of identity, belonging and a life in Australia. Australia's African community is, by definition, diverse, with some individuals facing significant challenges in settlement, culminating in issues reported in mainstream media. The success of those who have overcome initial obstacles to make a contribution to their new home has been less documented in public and academic literature. This project, which takes the form of a book and exegesis for a PhD in Journalism at Monash University, seeks to help bridge this research gap, providing insight into both the difficulties and the successes of the refugee journey. It will utilise a hybrid methodological approach, drawing from oral history and anthropological journalism, as well as narrative non-fiction techniques in representation. The project will apply international theory and research on belonging, acculturation and integration to the Australian context, with the aim of enhancing lay and academic understanding of belonging, identity and displacement through an innovative combination of journalistic techniques of representation. The project explores a number of themes relevant to the Place, Politics, Privilege Conference 2017, including displacement, sense of space and belonging and new meanings of community, exploring strategies of cultural identity and resistance and possibilities for belonging.

Traversing 'Dimension Four': The affordances of our digital lives

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Laurence Scott's "The Four Dimensional Human: Ways of Being in the Digital World" (2016) describes an amorphous, networked state of being, the result of our increasing immersion in a constantly expanding 'constellation of everyday digital phenomena'. This paper explores Scott's idea and precursor theories such as Ulmer's *Electracy* (1989) and the posthumanism of theorists including Donna Haraway. In investigating the affordances and manifestations of this fourth dimensional state and its implications for identity development, belonging and sociality, this paper draws on threads from a number of the author's digital technology-related research projects, including his work with technologically fluent young people with autism, classes in virtual worlds undertaken with disadvantaged high school students, the fostering of urban place-making through networked social media and his PhD project, which involved the creation of an online platform for building shared autobiographical narratives.

Transnational Political Participation of Jamaicans Living in Britain

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This article interrogates the question of affiliation and how it shapes transnational political participation among Jamaicans living in Britain. The main research question is: what are some of the main factors that motivate members of the Jamaican Diaspora in the UK to participate in Jamaica's political affairs. This study is framed by acculturation theory, which argues that immigrants adapt to the norms, values and way of life of the host country while maintaining deep ties with the home country. Qualitative interviews (n=149) and three focus group discussions (n=33) were conducted with members of the Jamaican Diaspora in Britain including key decision makers. The study finds that the participants' political participation is based on their Jamaican national identity evident in their high level of attachment to the home country. Their participation is also influenced by their socialisation about civic participation, racial discrimination in the host country and their marginalised identity, developmental concerns in the home country, and the home government's courting of the diaspora. This political participation creates diaspora citizenship where the participants see themselves as British-Jamaicans. Their level of political participation is mediated by gender, age, level of education, social class, length of residency in the host country, and immigration status.

Sport and Belonging: The experiences of people from refugee backgrounds in Australia and the Netherlands

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This paper builds on the sociology of belonging to examine community-based sport as a site where people from refugee backgrounds negotiate belonging. Belonging is conceptualised as a dynamic interplay between the politics of belonging and the personal, intimate experience of becoming 'at home' in a place or in particular groups or contexts. Drawing on five years of fieldwork at community sports clubs and events in Australia and the Netherlands, three key questions are addressed: What kinds of belonging are constructed by people from refugee backgrounds in sport? What social processes facilitate or impede these belongings? And what forms of boundary work are involved in the negotiation of these belongings? It is shown how the kinds of belonging that people from refugee backgrounds negotiate in sport are multi-layered and situational, and how they intersect with, and are shaped by, discourses, practices and structural forces of inclusion/exclusion. In doing so, this paper will interrogate processes of migrant belonging and refugee settlement through the lens of community sport.

Inevitable Responsibilities: Exploring the dynamics of settlers learning Indigenous languages.

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Can learning an Indigenous language offer a meaningful pathway toward generating a sense of belonging for settler Australians? What are the responsibilities associated with this undertaking and what are the social bonds one would enter into via such learning? Could learning such a language from a settler position function or be perceived to function as a further colonisation? What might be the appropriate generation of responsibility embedded in such an exchange? How does learning an Indigenous language interrupt or assist an ability to work effectively for social justice? My research has identified a strong desire in certain social groups of settler Australians to learn Indigenous languages in Central Australia. Can this desire make meaningful shifts in power relations in places which experience both systemic and on-the-street violent racism such as Mparntwe/Alice Springs? This research used auto-ethnographic data combined with interviews conducted with new learners, long-term non-native speakers and native speakers of the western desert language Pitjantjatjara, in the context of organising and co-teaching a Pitjantjatjara language course in Mparntwe/Alice Springs. I suggest Indigenous language learning may augment the formation of a 'double image' in the case of settler peoples, creating a position from which to perceive one's racialized self and gain

insight into the privileges of a monolingual dominant system and its associated injustices, in order to contribute to challenging that system.

Beyond the Boundary Lines – How gendered performances create borders between female fans of AFL.

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The stories told about sports fans tend to focus on the experiences of privileged male fans, with other groups either neglected or added as footnotes. My work builds on this issue by focussing specifically on the position/s of female fans of the Australian Football League, and thus explores the experiences of women in a fan culture in which men predominately occupy multiple spaces within in it – either in the stands as fans, in the board rooms as executives or on the field as athletes. How female fans enveloped in this patriarchal system then perform and negotiate their gender and fandom, not only in relationship with these privileged men, but also in relation to the other women who enter these spaces is significantly complicated. Sporting arenas can be somewhat panoptic and force expected behaviours. How these behaviours are enforced by fans themselves, becomes problematic for those who exist outside of the traditional stereotype of the white, male sports fan. How female fans then police their behaviour and, although sometimes subconsciously, adopt it to the expected behaviour of the dominant participants, provides interesting insight to the predisposed perceptions of gendered stereotypes in sport. This is a common but unexplored process for women and other minorities who enter traditionally white, male spaces such as AFL sporting arenas

‘Urban Space Wars: Mixophobia in the modern city’

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In mid-2016, Victorian Parliament debated new laws which would regulate the extent to which owners of city apartments could let their premises out on a short-term basis. This followed concern in the media regarding AirBnB guests using city apartments as ‘party houses’, and court decisions regarding the legality of measures taken by owners of city apartments to prevent other owners from allowing short-term guests. This presentation will examine the themes, narratives and metaphors used in this debate. Particularly it will examine security concerns regarding short-term guests, and notions of ‘community’ in high-density city apartments. It will examine anxieties regarding ‘disruptive technology’ such as AirBnB, and how this is seen as undermining established values such as residential communities and intimate family space. This presentation will place this debate in the context of the on-going struggle for control of space in the modern city. This is evident in the prevalence of security cameras and doors, and private car parking and other facilities in city apartment ‘complexes’. The connection between space (both physical and virtual), and human identity and meaning, will be explored. It will explore modern notions of ‘home’ as a form of security in an increasingly turbulent and unpredictable world. It will argue that the debate in Parliament seems to be driven by the powerful forces in society, in an effort to minimise contact with social ‘others’. The dangers, both personal and societal, of this impulse towards social segregation will be explored.

Building Belonging in Marginalised Neighbourhoods Through Site-specific Art

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Art historian Miwon Kwon advocates that site-specific art has the potential to articulate the changing roles and experiences of place in the contemporary world (Kwon 2002). In the context of marginalised neighbourhoods, which are often negatively represented by others (including media, external publics and research), site-specific art created in close collaboration with local people has the potential to democratise and critique space, place and identities. We propose to explicate a sociologically informed arts practice with residents of localities where place-based stigma had been reported. Our approach blending principles of community cultural development (CCD) with site-specific art elicited promising responses from the diverse groups of participants in the projects we initiated between 2014 and 2016 in neighbourhoods in outer suburbs of Melbourne and Hobart. The projects aimed to explore notions of identity and relationships to place and facilitate self-representation through art. Practices included walking as a group in the neighbourhoods, observation and recording of sensory and mnemonic experiences. In acknowledgement that art itself has long been a domain of privilege, the processes were educative and actively attempted to include participants' abilities and situations (for example, by providing childcare and interpreters, and guided visits to arts venues). The processes facilitated interaction between diverse residents, generating a sense of collective belonging and reflecting upon individual locational identity. The artistic outcomes offered audiences nuanced perceptions of the neighbourhoods, challenging the stereotypes. The projects were initiated as an experimental response to the impact of broader neoliberal economic policies, which, as sociologist Zygmunt Bauman (1998) has recognised, have had uneven implications on social life. Site-specific art in conjunction with community development may offer a means of resistance to some of these social effects.

Privilege or Politics? Excluding people seeking asylum from university

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This presentation will examine the vexed issue of access to higher education for people seeking asylum in Australia. Visa requirements and university funding rules in Australia have effectively constructed an impasse to higher education for a highly motivated and resilient group of people. This presentation investigates what this means for individuals waiting to have their cases heard as well as what it means for the university sector and our national identity. How individuals manage the paradoxical situation of being exhorted to self-improvement while simultaneously being denied access to continued education is discussed. A small number of Australian universities have developed initiatives that offer some cause for hope. The presentation will conclude by questioning the implications of this issue, particularly for what it says about education and privilege.

Panel: The Boundaries Here Are Useless: Post-territorial belonging and problems of policeability in two settler colonial states

These papers challenge questions of belonging in settler-colonial states. All four papers raise borders and boundaries as a chief site of contestation in the settler-colonial paradigm. However, they make a case for borders as sites not only of transition, but also of transformation. While the primary case for these papers is Israel and the Palestinians, the panel will also offer a comparison with Australia, another settler-colonial-state.

From Nakba to Nahda: Palestinian culture in the post-territorial era

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Buoyed by a confluence of the accessibility of new technologies, citizen-led broadcasting on social media, a barrage of Israeli assaults on the tenuously-termed Palestinian Territories and a renewed growth of Western interest in the region, Palestinian cultural production has had a renaissance of sorts in the 21st century. But underlying the vibrant development of contemporary Palestinian cultural production is the complexity of physical fragmentation of populace across borders both intra- and inter-nationally that underscores the post-territorial nature of contemporary Palestinian art forms. This paper seeks to consider how Palestinian cultural production engages with the specific contexts from which it is produced as well as its movement and reception across borders.

The protracted state of Palestinian fragmentation resulting from the Nakba is inextricably linked to the reinvigoration of Palestinian culture across a multiplicity of centres both within and outside historical Palestine. I will explore the mechanics of Palestinian culture as post-territorial and how de-territorialisation has acted as vehicle for new conceptions of Palestinian identity and belonging. I will argue that the de-territorialisation of cultural production has seen its *infiltration* into other national arenas, most recently in the Jordanian nomination of the Palestinian-made *3000 Nights* for the Oscars, Lebanon's censoring of the Palestinian film *Personal Affairs* produced in Israel on the grounds of boycott and Palestinian rapper Tamer Nafar winning the best musical score at Israel's Ophir awards. In considering the contestation and hybridity ensuing from de-territorialisation, I will argue that Palestinian culture has come to eschew traditional hierarchies of Palestinian-ness in recognition of plurality in the post-territorial era.

Arab Jews/Arab Israelis: Mizrahi Counter Culture in Israel

Keren Rubinstein

Over the course of Israeli history Arab and non-European Jewish subjects (that is Mizrahis/Sephardis/Blacks) have been undermined and marginalised by the more powerful European Jewish (Ashkenazi/White) minority. The State was declared sanctuary for persecuted Jews worldwide, and efforts were made to import and assimilate Jews from Arab countries into the nascent state, yet they were relegated to transitional tent cities in the state-building era, and later to the social and geographic periphery. The derision and subsequent resurgence of Arab Jewish culture in Israel has a long and complex history, but this paper will provide some contemporary examples of Arab Jewish/Mizrahi culture in Israel that contests this history, finds confluence with the Palestinian struggle, and offers an increasingly popular narrative that counters the national ethos and these false dichotomies. These examples will show not only a certain degree of porosity of boundaries between Jewish and Arab identities, but also the shifting boundaries that define the political Left and Right.

Refusing Mono-realism: Settler Colonialism and the Problem of Indigineity

Micaela Sahhar and Nadar Ruhayel

These two papers propose to interrogate ways in which settler colonial states apprehend and make intelligible the alterity of subjects excluded from the constituting discourses of state. Invoking strategies of diaspora thinking to work outside of what Ghassan Hage has called ‘mono-realism’ – ‘that there is one, and only one, reality that our thought is, or can be, connected to’ – these companion papers examine particularities of how settler colonial states seek to excise certain populations who, resistant to the state-building project, thus present an intolerable challenge to the State’s assertions of naturalness. Through two case studies – the status of the Palestinian diaspora in relation to Israel, and recent alterations to Australia’s citizenship laws – these papers will elucidate, through their comparative case studies, the function of settler colonial claims to naturalness, which invert definitions of belonging and indigineity, used to police the limits of state.

The first paper investigates how Israel has attempted to dismantle Palestinian-ness as a meaningful category of identity. This has been enacted through a series of Israeli domestic laws and more recently in agreements with the Palestinian Authority. While the travails of Palestinian subjects within historic Palestine are well documented, for the Palestinian diaspora, their access to historic Palestine is no greater than the status of any visitor. They have been systematically excluded from ‘Returning’ and have no legal avenue through which to revive ancestral claims to citizenship. In contrast, the State has extended citizenship to any Jewish person internationally (*Law of Return*, 1950), normalising all present and future Jewish-Israeli subjects. This works simultaneously as an attempt to assert through law the inherent ‘naturalness’ of Jewish subjects while erasing Palestinian identity as a category intelligible to law.

The second paper takes the *Australian Citizenship Amendment (Allegiance to Australia) Act 2015*, which fractures the political-legal category of citizenship into two distinct forms: subjects for whom it is immanent and inheres naturally; and subjects for whom it becomes codified as precarious and revocable. The Act purports to police the limits of Australian citizenship, including a mechanism for citizenship termination – a self-executing, non-discretionary ‘function of law’ – enforceable at the moment when acts defined as inconsistent with state allegiance are committed. This legislation, which received bipartisan support, usurps notions of indigineity by essentialising ideas of belonging to particular (white, colonial) Australian citizens, while simultaneously becoming a modality of racialisation (and potential containment and expulsion) of others.

