



Place & Displacement Conference

22nd – 23rd November 2012

ABSTRACTS

Keynote Speakers and Conference Presenters

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UNIVERSITY**
MELBOURNE AUSTRALIA

KEYNOTE SPEAKERS

Ms Paola Balla

Paola Balla is a Wemba Wemba & Gunditjmara woman, of the Egan and Day families in North West & Western Victoria & is also of Italian & Chinese heritage. Paola is a practising visual artist, curator, community arts worker, educator, writer and speaker. Paola holds a Bachelor of Education-Nyerna Studies from VU, a Post Graduate Diploma & Masters in Community Cultural Development from the Victorian College of the Arts.

Paola is currently on leave from lecturing at Moondani Balluk Indigenous Academic Unit, VU and is Senior Curator, Generations Gallery of the Bunjilaka Redevelopment Project at Melbourne Museum.

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Dr Tony Birch

Tony Birch has taught in the Creative Writing program at the University of Melbourne for ten years. Prior to this he taught in the History Department at Melbourne University. He has a PhD in history from the Department of History, The University of Melbourne, and a Master of Arts in Creative Writing, also from The University of Melbourne. His teaching and research interests are in the genres of short fiction and creative nonfiction. He also works as an occasion curator with artists and photographers. Additionally, he works with local community groups and schools in the areas of creative writing and history.

Major publications include: *Blood*, University of Queensland Press, 2011; *Father's Day*, Hunter Publications, 2009; *Shadowboxing*, Scribe Publications, 2006, (reproduced as Unabridged Australian Audio, Louis Braille Audio, 2006); *Reversing the Negative: A Portrait of Aboriginal Victoria*, in collaboration with photographer Ricky Maynard, Green Poles Design, 2000. His short stories are widely published and have appeared in the following magazines, journals and anthologies in recent years; *Stride Out*, *Etchings Indigenous*, *Brothers and Sisters* (edited by Charlotte Wood), *Lifted Brow*, *Readings And Writings – forty years in books*, edited by Jason Cotter and Michael William, *Readings Books*, *Cutwater Literary Anthology*, *Sleepers Almanac*, *New Australian Stories*, *The Best Australian Stories 2008*, *Heat*, *antithesis*, *Overland*, *Best Australian Short Stories 2006*.

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Professor Mick Dodson AM

Professor Mick Dodson is a member of the Yawuru peoples the traditional Aboriginal owners of land and waters in the Broome area of the southern Kimberley region of Western Australia. He is currently Director of the National Centre for Indigenous Studies at the Australian National University. He is a Professor of law at the ANU College of Law.

Mick was Counsel assisting the Royal Commission into Aboriginal Deaths in Custody. He is a member and the current Chairman of the Australian Institute of Aboriginal and Torres Strait Islander Studies. He is a former Co-chair of Reconciliation Australia. In 2009 he was named 'Australian of the Year' by the National Australia Day Council. He has just completed a 6 month appointment as Gough Whitlam & Malcolm Fraser Harvard Chair in Australian Studies at the Harvard University Kennedy School of Government.

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Professor Kevin McDonald

Kevin McDonald is a sociologist and director of the Centre for Cultural Diversity and Wellbeing at Victoria University. He has held appointments at the University of Melbourne, RMIT University, Goldsmiths College in London and the Ecole des Hautes Etudes en Sciences Sociales in Paris. He recently completed a Marie Curie International Fellowship exploring paths into jihadi-related activism in Europe, and is currently completing an ARC-funded study into Muslim activism. His most recent book is *Our Violent World* (Palgrave in press). He is currently writing *Social Movements in the 21st Century*, to be published by Polity Press in 2013.

TITLE: Place and displacement, embodied agency and contemporary movements

The relationship between place and displacement is increasingly central to emerging forms of action and communication. This paper explores this relationship at work in the centrality of embodied experience in movement mobilizations, with reference to Tahrir Square in Egypt, the M15 movement in Spain, and the Occupy Movement. The paper considers the dimensions of precarity, intercorporeality, and the materiality of embodiment, all of which suggest a different rhythm and temporality from the street march that emerged in an earlier period of social mobilization. The paper discusses the place of strangeness and imagination in these movements, together with the question of violence, including violence against the self-involved in self-immolation. These movements not only highlight the centrality of social life constituted through place, but at the same time experiences of displacement associated with strangeness and precarity. The paper considers the extent to which this emerging relationship between place and displacement may be at the centre of a new language of political agency, and the implications for the way we understand the political and citizenship.

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Raymond Madden is an anthropologist in the School of Social Sciences at La Trobe University. He has conducted ethnographic research in his home town area of western Victoria focussing on culture, land and belonging in relation to the region's indigenous and settler communities. He also has a research interest in human and animal sociality. Raymond is the author of *Being Ethnographic: a Guide to the Theory and Practice of Ethnography* (Sage 2010).

TITLE: 'Land Seen Imperfectly': Place-Making in Western Victoria

As an ethnographer who conducted research in my hometown area in Western Victoria I was involved in the creation of an odd interrogative space known as a field site. From this vantage point I encountered overlapping, opposing and co-constituting projects of place making being undertaken by local Gunditjmara and settler Australians. Settler-colonial cartographic chauvinism, Indigenous cultural revival, cultural heritage regimes, native title and the residential encroachment onto rural farmland have in recent decades continued the turbulent trajectory of place-making in this region, reaching back to a not so 'distant field of murder' and expropriation. In this presentation I chart a course through the history of the Indigenous and settler Australian projects of place making in 'Western Victoria' in order to explore the entangled nature of these imperatives in the present. In 1803, Matthew Flinders described a section of the coastline of Western Victoria as a 'land seen imperfectly in the intervals of thick squalls'. Have we been able to create 'a' place in Western Victoria that can be inhabited by all, or do the tempests over cartography and belonging continue to define today's emplacement?

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Klaus Neumann is a trained historian and self-taught ethnographer, and works as a research professor at the Swinburne Institute for Social Research, Swinburne University of Technology. He has written books and articles about postcolonial histories, social memory, historical justice, responses to refugees and asylum seekers, and erupting volcanoes, and is a frequent contributor to *Inside Story* (<http://inside.org.au>). He convenes the Historical Justice and Memory Research Network (<http://www.historicaljusticeandmemorynetwork.net>).

TITLE: Displacement, Identity, History

When people migrate, they leave behind familiar physical surroundings, and experience new smells, sights and sounds. They become *displaced*. In trying to make a new home – to become *emplaced* – they adopt a previously unfamiliar environment. Eventually the footpath in front of their house, the view of distant mountains, the sound of a tram, the taste of tap water, the colour of wattles, the dryness of a hot summer day, and the smell of an afternoon sea breeze become theirs.

Before their migration, their sense of being at home was informed by distinct memories and histories. They recognised smells, sights and sounds as something they had experienced before. (They would do so again, as they made a new home.) They also identified with people who had come before them. They knew of a history that was theirs (even though their historical knowledge may have been sketchy). They brought *their* history – their sense of belonging with others who had come before them – with them.

In my lecture, I am pursuing answers to two questions, in particular: To what extent do migrants adopt new histories and memories in order to make a new home? What happens to their old (native) histories?

CONFERENCE PRESENTERS

Dr Dvir Abramovich

Centre for Jewish History and Culture

University of Melbourne

TITLE: Displaced in the homeland: Holocaust survivors and Israeli society in the early years of statehood.

After the Holocaust, many survivors and their families, uprooted by the Nazi regime could not return to their pre-war homes. Many were housed in Displaced Persons' camps. When the state of Israel was established in 1948 most immigrated to their new homeland, hoping for a new beginning. Yet, as this paper will show, a considerable number of survivors felt displaced in Israel. Instead of affording the survivors the respite they so craved, as well as the opportunity for some psychological relief, the state and its native born, in the first decades of statehood, dealt the survivors a crushing blow, crippling any opportunity they sought to move away from the damaged selfhood of the past. Holocaust survivors felt rejected by Israeli society, carrying the guilt for staying alive and distrusting their own memories of a universe so incongruous with standard human experience. They found there was no way they could open a dialogue with other Israelis, whose human experience was far removed from theirs. Also, most survivors felt that the memory of the hellfire they were subjected too was far too personal to share, especially with those Israelis who were unsympathetic to their pain. Using historical and literary materials, this paper will discuss how Holocaust survivors felt 'out of place' and displaced in their newfound home, and how events such as The Eichmann Trial marked a gradual shift in attitude, understanding and identification.

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Mr Adefemi Adeknule

Department of Geography

University College London

TITLE: "You have to represent your endz": Youth territoriality in London

This contribution is based around exploring the issue of youth belonging and territoriality in various areas of London. Based on a doctoral dissertation, it aims to present some theoretical and methodological problems in analysing the situation and seeks to present some policy repercussions tackling this issue.

Taken from the perspective of my work as a volunteer youth worker, it looks at developing an understanding of the motivation of young people who – point blank – refused to go into areas that neighboured and mirrored their own. It seeks to answer: how do you young people understand and experience territory and belonging? How does belonging and territory offset encounters with fear and marginalisation? Most importantly, it seeks to answer how can it be refigured by young people and local authorities?

Using a mixed methodology, it also means to address issues of power and participation through a variety of different strategies. It particularly means to focus on the methodological implications of working with the 'missing middle' (Roberts, 2011 and McDonald, 2011).

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Ms Lutfiye Ali

School of Social Sciences and Psychology
Victoria University

TITLE: Muslim women negotiating identity: Extending the boundaries of Muslimness

Muslims in Australia have historically occupied position of otherness however the level of visibility and focus has shifted following recent global events. Muslims in Australia have been constructed as uncivilised homogenous other whilst Islam is constructed as being incompatible to Australian values. Although the five pillars of Islam are universal in Islamic theology the diverse geographical origins of Muslims have shaped Islam in Australia as culturally and theologically diverse. However the diversity of Muslims is undermined by the dominant society. This homogenising process is also becoming increasingly evident among Muslims themselves reinforcing a sense of culture and identity. In this presentation, based on a premise that identities are socially contingent and undergoing negotiation, I explore women's accounts of being Muslim. Like many minority identities, I consider their identity in the context of social exclusion that is bidirectional- exclusion from the wider community and within the Muslim communities. The women's accounts are multiple, fluid and at times contradictory as they shifted through various discursive positions.

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Ms Ruhil Azmuddin

Centre for Modern Languages and Human Sciences
University Malaysia Pahang

TITLE: Belonging in Australia not Turkey: The sense of belonging for Turkish Australians living in Sydney

Sense of belonging and friendship are important aspects in ethnic identity. This study explores the relationship between sense of belonging and friendship of young Turkish Australian females. Data was obtained from five young Turkish Australian females living in Sydney through semi-structured in-depth interviews. The participants felt that a better understanding of ethnic identity could be established by achieving a sense of belonging and creating friendships. Inevitably other components of ethnic identity played a significant role in the feeling of belongingness in Australia.

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Ms Irene Barbieri; Professor Bruna Zani & Associate Professor Christopher Sonn
Department of Education
University of Bologna

TITLE: Community in contexts of migration: An exploratory study in Italy

Migration in Italy has become an increasingly important social phenomenon since '90. The globalization processes lead to a focus on different conceptualizations of community (Wiesenfeld, 1996; Sonn & Fisher, 2002; Brodsky, 2009) and, often migration means that community can't be separated from ethnic identity and citizenship. The aim of this study was to explore the meanings of community existing among immigrants in a block of Reggio Emilia (a city in Northern Italy, characterized by a strong immigration). We interviewed 15 leaders of the block of different nationalities (Morocco, Albania, China, Italy) We expected that conceptualizations of community will be influenced by different aspects including ethno-religious background, gender and generation. The interviews were analyzed for recurring themes and also to see how identity and citizenship are influenced by the process of migration, and the relation existing between ethnic identity, citizenship and community in this multicultural context.

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Dr Ranu Basu
Department of Geography
York University

TITLE: Home-making and city building for the 'Common Good': The experience of migrants in Scarborough.

This paper explores the path of home-making through public spaces of migrants for refugee and immigrant families in Scarborough, a post-war suburb of Toronto. The unique experiences of migrants, many who have faced histories of trauma and violence, suggest that the settlement experience is not devoid of anxiety and pain. Memories of places and communities left behind, sometimes never to be returned to, harness a longing and deeper need for home-making – often spilling into the public realm where the process of home-making also becomes a constant and unstable process of city-building for a 'common good'. The common good defined by these multiple displaced communities is not bereft of class, status, gender, age and racism. In fact, its negotiation is primarily through place-based, locally contingent avenues. Questionnaires, focus groups, mapping and landscape filming are all used to explore multiple dimensions of city building and public spaces of refuge. This paper draws from a broader project exploring integrative multiplicity in the suburbs and aims to explore how concepts of 'integration' are imagined, understood and practiced through the multiple and alternative public spaces of Scarborough.

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Mr Ramez Bathish

School of Social Sciences and Psychology
Victoria University

TITLE: Down and out in Melbourne's West: A study of street drinking, marginality and public space in Footscray and St Albans

Persistent street drinking – the heavy and/or frequent consumption of alcohol in public spaces - is a complex and often entrenched social issue that has substantial impacts upon the drinker and the wider community. Yet despite this, there is a dearth of contemporary evidence about street drinking as a social phenomenon and about the profile and culture of persistent street drinkers.

Using qualitative content analysis to analyse semi-structured interviews with 89 street drinkers and observational data collected from street drinking hotspots in St Albans and Footscray, Victoria, this study provides one of the most comprehensive accounts to date of the profile and culture of street drinkers in Melbourne's Western suburbs.

By giving a voice to some of the most socioeconomically and socio-spatially marginalised groups in the community this study will contextualise our understanding of this phenomenon and more broadly, contribute towards theorisation about the relationship between alcohol, drunkenness and public space.

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Ms Helen Berents

School of Political Science and International Studies
University of Queensland

TITLE: "We have to belong here now": Forced displacement, social exclusion and young people's sense of belonging amid Colombia's protracted conflict

Colombia's protracted conflict has resulted in the ongoing displacement of millions of people over the past decades. Situations of forced migration, particularly internal displacement, prompt a radical questioning of the structure and basis of belonging on multiple levels, including that of the formal nation-state and amongst the complexities of the everyday. The nature of Colombia's conflict—enduring, pervasive, complex—means that the occupants of 'informal' *barrio* communities such as los Altos de Cazuca, just south of the capital Bogota, face the challenges of poverty, the ongoing arrival of displaced persons, and everyday violence. Persistent social exclusion, gang violence, and a largely absent state create a fragile, insecure environment. Drawing on interviews with young people in this community, this paper explores the complex terrain of contested belonging and identity, and the rendering of place to ask how young people's identities are shaped and challenged in situations of protracted conflict and continuing displacement.

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Ms Karen Berger

School of Communication and the Arts
Victoria University

TITLE: The uncanny adventures of an Unaustralian

On Australia Day (Invasion Day) this year, Prime Minister Julia Gillard and the opposition leader, Tony Abbott, were dragged from angry protestors in response to Abbott's questioning of the relevance of the 40 year old Aboriginal Tent Embassy. The following day the Australian flag was burnt at Parliament house by people wanting recognition of Aboriginal sovereignty. My research involves creating a performance at a cave on an inner city creek very near the spot where in 1835, land speculator John Batman signed a 'treaty' with a group of Aboriginal elders for the purchase of land. This document was soon declared void as it contradicted the concept that Australia was 'terra nullius'. There are many sensitivities surrounding non-Indigenous people telling Indigenous stories. However as a Jewish child immigrant to Australia, of South African parents, who has spent extensive periods in different countries in Africa, the issues of belonging, identity and alterity are very alive in my life. In this paper I will discuss how the uncanny 'presentness' of theatre, particularly site-specific theatre where the audience is inherently implicated in their relationship to the land, can have a transformative effect on the post-colonial discourse, challenging assumed barriers between aesthetic, political, social and ethical considerations. My theoretical viewpoint is particularly influenced by Julia Kristeva's understanding that if our 'consciousness of [our] unconscious' allows us to recognise that '[t]he foreigner is within me, hence we are all foreigners', this can enable the formation of a 'paradoxical community'.

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Ms Cathrin Bernhardt

School of Social Sciences
La Trobe University

TITLE: The costs of a costless community¹ – Second generation Germans in Melbourne

'Ethnicity today is increasingly a personal choice' and nothing that affects much everyday life of second generation Germans in Melbourne (Waters 1990: 147). Due to its symbolic, optional and sporadic nature it is an individuated ethnicity that challenges ethnic community survival and structures (Gans 1979; Alba 1990; Waters 1990). Second generation Germans mostly identify with their ethnic background when celebrating holidays. This choice is an individual one, however, at the same time expresses membership in a group. This way, second generation Germans acclaim a sense of belonging to a community without the restrictions that often accompany being a member of an ethnic community (Waters 1990: 152). The paper discusses, through empirical data collected during my fieldwork in Melbourne in 2010-11, the second generation Germans' ethnic identification and how this challenges ethnic community in Australia today. By doing so, it answers the question: What are the implications of symbolic ethnicity for Australian race relations?

¹ A chapter with this heading appears in Waters, M (1990), *Ethnic Options: Choosing Identities in America*, University of California Press, Berkeley.

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Dr Marsha Berry
School of Media and Communication
RMIT University

TITLE: Pinning poetry to place: Making sense of place in the Pilbarra

At the start of the introduction to Topophilia, Tuan asks, “What are our views on the physical environment, natural and man-made? How do we perceive, structure and evaluate it?” (Tuan, 1974:1). The symbolic importance of places can arise from their emotional associations and the feelings they inspire. In this paper we will read the Pilbara region against discourses about place and memory. The Pilbara has diverse demographics including strong indigenous communities such as the Yindjibarndi, fly in/fly out workers and locals. We have recently undertaken a project for the Pilbara writers group pinning poetic expressions to places using Web 2.0 technology. We also conducted a creative writing workshop for the Juluwarlu Group Aboriginal Corporation where place was the focal point for writing poetry. In this paper we present the views of the Pilbara writers on the physical environment, both natural and man-made examining how they perceive, structure and evaluate it.

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Ms Tallace Bissett
School of Social and Political Sciences
University of Melbourne

TITLE: Young Africans and the relationship with Police

Young African people in Melbourne, especially those living in public housing high rises report being approached by police multiple times in a single day. Reports over the last 5 years repeatedly describe these young peoples’ feelings of disappointment and anger about the reality of their new lives in Australia. Following the discovery of the body of young Ethiopian-born Footscray resident, Michael Atakelt, in the Maribyrnong River in July 2011, relations between police and the African community are arguably at an all-time low. The African community have expressed extreme dissatisfaction with Victoria Police investigations into Atakelt’s death. By contrast, spokesmen for Victoria Police refer to African ‘gangs’ and violent crime to answer accusations of racial profiling. This paper explores notions of community, citizenship and proper uses of public space that conspire against young African peoples’ ability to resist formal and informal police surveillance.

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Dr Martina Boese & Ms Melissa Phillips

School of Social and Political Sciences

University of Melbourne

TITLE: Displacing dominant dichotomies in migration narratives

In public discourse the journeys of new arrivals are often imagined as uni-directional and completed, from one place in their country of origin to another place in Australia. Most refugees however spend extended periods of time in different sites inside and outside their home country and many continue their journey in Australia, refuting the representation of their lived experiences as movements from 'there' to 'here'. For many migrants Australia is also just one place in a larger migratory pathway. The current gaps in understanding these migratory journeys and the role of pre-arrival experiences, impact negatively upon new arrivals' settlement processes in Australia and the construction of narratives about migrants and refugees as either agents or victims. Based on recently completed research on regional settlement in Australia, this paper explores notions of place and displacement among recently arrived migrants and humanitarian entrants by looking jointly at pre-arrival and post-arrival migration experiences.

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Dr Irene Bouzo

Temple Society Australia

**TITLE: Nine ways of thinking about adaptation – Identity formation of the
Templers in Australia**

Irene examines the story of how a religious-ethnic group overcame geographic displacement across five continents and eventually adapted to life in Victoria by living in simply-organised communities. Her presentation takes the audience on a journey of adaptation and re-settlement. She explores how displaced people went through *Nine Ways of Thinking* about adaptation in the face of harsh assimilation policies and with idealised memories of multiple homelands. It is based on the findings of her PhD research, University of New England (2008) about a case study of the Temple Society Australia.

The Templers, a small religious-ethnic community re-settled in the southern and eastern suburbs of Melbourne. They maintained the German language the longest of all German-speaking groups in Australia – across several generations. Irene provides insights into what else happened as these immigrants went about finding a house, getting a job and sending their children to school. She presents the journey of a displaced group solving day-to-day challenges by thinking about ethnic and religious community re-establishment, language maintenance, long-term diaspora and transnational living. It provides a microcosm of migration, displacement, community building and positive identity formation that is of global relevance to 21st century displaced people.

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Ms Tonia Chalk
Faculty of Education
University of Southern Queensland

TITLE: Gives sorrow words: Memory and remembrance on the South West Queensland Frontier

Aboriginal family stories are entwined with notions of trauma. When archival records become part of these narratives they lay bare the conflict between the memory of family and country and the government's documented method of remembrance. These documents act as a political discourse embedded in the national psyche of remembering to forget our Aboriginal past. It is only through interrogating these textual "souvenirs" of Aboriginal deaths that remembrance of family narratives can be challenged.

Emily Dunn, my Great, great, great, great Grandmother lived during a time of Native Police and property owners who in many cases desired the eradication of Aboriginal peoples from the Queensland landscape. Strychnine poisoning was one of their methods and a convenient way of explaining Aboriginal deaths. This paper argues that while archival records present a textual remembrance of the past, they are made questionable by the lived socio-historical context of South West Queensland during the late 1880s.

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Dr Richard Chauvel
School of Social Sciences and Psychology
Victoria University

TITLE: Dispossession and identity in Indonesian Papua

Indonesia's incorporation of West Papua has brought about a massive demographic change. In the early 1960s Indonesians constituted about 2.5% of the population. By 2000, Indonesian settlers dominated the economy and made up about 35% and, in the large urban centres, more than 60% of the population. For many Papuans, Indonesian immigration is understood as a consequence of West Papua's incorporation into Indonesia. Papuan accusations of genocide are often directly linked to demands for independence. One activist asserted in 2000: 'In ten years time Papuans will all be killed by the Indonesian military; better that we become independent now.' This paper will examine the Papuan discourse on the demographic transformation of their society. It will argue that Indonesian migration is one of the principal factors that fuels Papuan nationalism. This demographic change has fostered a Papuan identity that distinguishes itself in starkly ethnic terms.

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Dr Ali Cheshmehzangi

Architecture & Build Environment – Division of Engineering
University of Nottingham Ningbo China

TITLE: Globalisation, identity and urbanism: Contextualisation of urban identities

Since major socio-spatial transformation processes are taking place alongside the growing worldwide urbanisation, concepts such as tradition, distinctiveness and identity have become fundamental but delicate factors in new urbanism. Consequently, identity is not only become a term; but a comprehensive theme and concept in making new places. As a result, this paper will elucidate the implication of identity at different scales of urbanism. It will emphasise upon the importance and hybridity of urban identities, and how they can become entities or even mechanisms to overcome the globalisation matters. This paper will look into global examples to exemplify various manifestations of urban identities. This theoretical paper aspires to promote debates that can benefit current research programmes in the context of globalisation and socio-cultural diversity. Finally, the aim for specifying different levels of urban identities is not necessarily towards categorising them, but rather to identify their roles and propositions in various scales of urbanism and place making.

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Ms Linda Chiodo; Dr Romana Morda & Associate Professor Christopher Sonn
School of Social Sciences and Psychology
Victoria University

TITLE: Curriculum action to promote cultural inclusivity: A case study of an intercultural Psychology unit

The student cohort in Psychology is diverse and its understanding of Australian race relations and Indigenous issues is at differing levels of development. The relative absence of Indigenous and cultural perspectives in our core undergraduate curriculum has hampered the preparation of students for engaging with culturally diverse communities. We implemented a unit of study that includes perspectives on Australia's history of race relations, Indigenous issues and migration as the basis from which to research and practice intercultural psychology. Our position is that promoting an understanding of psychological phenomena as socially, culturally and historically embedded would be key to this preparation. In this presentation we report on research, which shows that our students develop greater critical awareness of psychological perspectives on cultural and social diversity. Although many students report positive learning and an increased awareness of cultural matters, there are also resistant responses. We will discuss these in relation to critical pedagogy and intercultural psychology.

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Professor Darryl Low Choy & Ms Jenny Wadsworth
School of Environment & Urban Research Program
Griffith University

TITLE: Reconciliation through the planning process

This paper will draw upon the findings of a land use planning research project to highlight the legacy of displacement for South East Queensland's Aboriginal communities. Although this was never an intention of the research project initially, the division between spiritual, historical and contemporary landscape values has exposed some significant impacts of disconnection from country.

Whether or not people have managed to reconnect in a "contemporary" context is dependent on a large number of factors (such as the presence/absence of community and traditional land as well as the availability of, and access to, spiritual and historical information). For some individuals, memories and stories seem to take on elevated importance, while place-based knowledge of how to be and how to live (identity, social structures, landscape resources and responsibilities) is rendered useless in their current lifestyle.

The authors seek to question the potential role of land use planning activities (like this research project) in facilitating reconciliation.

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Mr Manoch Chummuangpak
School of Communication, Arts and Critical Enquiry
La Trobe University

TITLE: Ethnic media by Karen youth on the Thai-Burmese Border: (Re)placing themselves in 'Imagined Karen Community'

This paper aims to examine the way in which Karen youth media constructs a sense of being Karen. Karen is an ethnic minority and thousands of them are displaced living on the Thai-Burmese border. Karen identity has been long dominated by ethno-national consciousness. The domination obviously has been reflected in their mainstream ethnic media. Some Karen youth, on the other hand, tend not to connect with that Karen-ness. Besides geographic displacement, they are displaced from, in Benedict Anderson's term (2006), the 'imagined community' of Karen. This is a reason why many young Karens are enthusiastic in producing media. Interestingly, their production presents alternative Karen narratives and representations. This paper will analyse a handful of the media to answer how Karen youth creatively construct their own imagined community for replacing themselves in the category Karen.

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Mr Jayson Cooper
School of Education
Victoria University

TITLE: Being wadjella in boodjar: Moorditj benang warniny.

This presentation aims to delve into the placelessness of non-Aboriginal Australians, with a relational acknowledgement of Aboriginal epistemologies: grounded in the landscape and place.

Exploring the coloniser: as colonised, is a fundamental step at facing issues relating to place, placelessness, liminality, education and 'whiteness'. Decolonisation, with integrity, assumes a responsibility to build a valid worldview for all Australians. A worldview that challenges inherited notions of place and identity.

Narrative and artistic processes provide, 'prisms of perceptions' into the lingering effects and consequences of colonisation upon the coloniser. The core assumptions of this work aims to arrive at a post-colonial theory of place, belonging, and feeling at home. Performative narratives, allow for authentic and provocative discoveries of place and identity. Engaging in a dialogue of 'being', 21st century Australian.

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Professor Tim Cresswell
Department of Geography
University of London

TITLE: Layering territories, making place: The case of Maxwell Street, Chicago.

This paper considers three attempts to define a neighbourhood around the old Maxwell Street Market in Chicago. Maxwell Street was home to North America's largest open air market for a century. It was home to an array of immigrant groups over the twentieth century. Since the 1960s there have been a number of attempts at "urban renewal" and, more recently, "gentrification". In the 1990s most of the existing landscape was demolished to make way for a new "urban village" financed by the nearby University of Illinois at Chicago. A key part of this process has been the numerous attempts to define the neighbourhood. I consider three of these here. The first, originating in the 1960s, defined the area one destined for "urban renewal". The second, in the 1990s, sought to have the area defined as an historic place. The third, from the late 1990s, defined the area as a "tax incentive financing" district. Each attempt (two successful, one a failure) mobilized particular forms of expertise, modes of representation (particularly maps) and elements of law and regulation in order to define the limits of a space and defined what could and could not happen in that area. They were examples of territoriality in action combining representation, materiality and practice. The paper is an intervention into debates around the arenas of struggle during the process of place transformation. It also contributes to theorizations of territory, time and relationality.

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Ms Raven Cretney

School of Geography, Environment and Earth Sciences
Victoria University of Wellington

TITLE: Shifting relationships to place: The impact of disruptions to place identity during the Christchurch 2010/11 earthquakes on community resilience

Disasters literally and figuratively shake the foundations of place out from underneath a community. If place can be seen as both a construction of and contributor to identity, then the impact of disasters can result in not only physical displacement but can also fundamentally dis-place community and individual identity. On the 22nd of February 2012, the ground beneath the city of Christchurch shook, destabilising the physical and psychological landscape and displacing the foundations of place identity for many communities. Through the case study of Project Lyttelton - a grass roots community group close to the epicentre of the earthquakes, this research will seek to understand and explore the nuances of place and identity and its role in shaping resilience to such dis-placing events. Drawing on community narratives of the displacement of place identity, the potential for a progressive sense of place as instigated by local groups will be investigated as an avenue for adaptation by communities at risk of disaster and place destabilisation.

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Dr Gemma Cruz

School of Theology
Australian Catholic University

TITLE: Living in the interstice: Contestations against marginalization and exclusion among the Filipina domestic workers in Hong Kong

Earlier this year a Filipina domestic worker in Hong Kong gained worldwide news coverage with her legal battle to gain the right for permanent residency, which has been long denied to her and the thousands of migrant women domestic workers in Hong Kong. This paper explores the struggle of the Filipina domestic workers in Hong Kong against marginalization and exclusion, using Japanese-American theologian Rita Nakashima Brock's theory on interstitial integrity and the late Korean-American theologian Jung Young Lee's critical reflections on marginality as hermeneutical framework. The paper is structured into four parts. The first part briefly describes the context and profile of Filipina migration as domestic workers in Hong Kong. The second consists of a mapping of the Filipina domestic workers' experience of marginalization and exclusion. This will be followed by a discussion of their resistance strategies, with a special attention to those strategies that Yale professor and anthropologist theorizes as "weapons of the weak." The paper ends by engaging Brock's and Lee's theological reflections on marginality and interstitial integrity as hermeneutical tools for making sense of and discursively framing the Filipina domestic workers' experience.

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Assistant Professor Sarah de Leeuw
Northern Medical Program
University of Northern British Columbia

TITLE: Drawing back

Disparities between Indigenous and non-Indigenous peoples persist globally. Indigenous peoples live with greater burdens of disease, trauma, and social injustices, the outcome of historic, contemporary, and ongoing spatial, cultural, and economic displacements. This paper explores creative arts as one means of understanding and ameliorating disparities and displacements in the rural and northern First Nations community of Naka'dzli, British Columbia, Canada. Anchored in a growing body of literature demanding decolonization of knowledge production and dissemination, particularly research about displaced peoples and communities, the paper presents visual representations of health and connection with place as examples of Indigenous peoples (re)drawing expectations about sovereignty, resource rights, and recognition in order to secure a healthy future.

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Dr Michael Dee
School of Public Health and Social Work
Queensland University of Technology

TITLE: Public space and the marginalisation of children and young people

Throughout Australia (and elsewhere in the world) public spaces are under attack by developers and also attempts by civic authorities to regulate, restrict and reframe them. A consequence of the increasingly security driven, privatised and surveilled nature of public space is the exclusion and displacement of those considered flawed and unwelcome in the “spectacular” consumption spaces of major urban centres.

In this context of monitoring and control procedures, children and young people’s use of public space in parks, neighbourhoods, shopping malls and streets is often viewed as a threat to social order, requiring various forms of punitive and/or remedial action.

This paper discusses developments in the surveillance, governance and control of public space used by children and young people in particular and the capacity for their displacement and marginality, diminishing their sense of belonging, wellbeing and right to public space as an expression of social, political and civil citizenship.

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Ms Demet Dincer
Department of Architecture
Istanbul Kultur University

TITLE: Local identities under construction

In today's global world, the paradigm of concepts such as local and global represents a new paradoxical situation which can be observed through cities. The place, as well as the concepts of local and global, is always under construction which is a dynamic process of re-building the place within new fragments. Discussing the rhizomatic relationship between different fragments of cities, the article aims to question how to re-define "local identity" of a place or if it is still possible to define the recent situation in the general terms of local and global. If the local ones are under a global change, how the identity problematic of cities could be evaluated within this "new" perspective?

The article questions the mentioned concepts by sampling a city placed in Cappadocia, Turkey. Cappadocia is being defined as a region of natural wonders with its fairy chimneys. The historical and cultural heritage of the region is being attractive for tourism. However, presenting the local characteristics through the perspective of global tourism executes an "in-between" situation between the local and global which propounds the need of query for these concepts.

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Dr Charlotte Fabiansson
School of Social Sciences and Psychology
Victoria University

**TITLE: Ethnic minority and majority young people's experiences of feeling
valued and safe in the Australian society**

This research explores how minority and majority ethnic young people experience their local community. It examines how the social environment, the created habitus, social and cultural capital influence social networks, feeling valued by friends and feeling safe in the local community. The minority ethnic sample includes young people living in the multicultural Western and South Western Sydney. The residents in these communities have a diverse ethnic background, but mainly from Arabic, Middle Eastern, Pacific Island or Asian heritage. The majority ethnic sample includes young people living in regional communities with mainly Anglo-Australian traditions. The young people in the research are aged between 13 and 19 years. The research shows that the minority ethnic young people feel more valued by friends and more secure in their local community than the majority ethnic young people.

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Ms Paula Fernandez Arias
PhD Candidate / Research Assistant
Monash University

TITLE: Resettlement as an identity building process

According to the UNHCR Resettlement Handbook (2011), Australia has a yearly target of 13,750 resettlement admissions, known as humanitarian entrants, of which 6000 are UNHCR submissions. ABS data suggests that half of those humanitarian entrants were born in the region of North Africa and the Middle East. Arguably this is a break away from the historical migration trends to Australia which present interesting challenges around community and identity building. Questions emerge around how notions of identity and belonging shift in this new scenario where culture, visible difference and government policy are played out. This PhD research will explore the concept of resettlement as a locus for potential new community and identity building, as understood by workers and as experienced by UNHCR African Refugees.

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Ms Nilmini Fernando
College of Arts, Celtic Studies and Social Sciences
University College Cork

TITLE: “On Our Way”: Researching identities and representation of African women in Ireland using feminist participatory drama

This paper presents some methodological insights gained through a year-long drama-based research project with a small cohort of African women stranded at various stages of the protracted asylum process in Ireland. Feminist Participatory Research Methodology was used to critically examine the notions of identity, integration and belonging.

Drawing from Augusto Boal's Theatre of the Oppressed, the performance space was used as a “safe” space for self-representation and individualized expression for a group of women who are typically represented in policy and the media as a homogenous, encultured group of racialised, gendered “others” who bring social ills and drain resources.

The use of participatory drama as both a de-colonizing research tool and as transformative action can capture empirical data that moves beyond description, “bringing the women along with their stories” to explore aspects of the embodiment of racism, sexism and nationalism for third world women in 21st Century postcolonial society. Creative freedom can allow the release of subjugated knowledges and highlight acts of resistance and autonomy that are frequently obscured in “victim” narratives.

Film: Visual material will form a central part of this presentation, through screening of video interviews, group processes and dramatic scenes.

NB. “On Our Way” is a research project on the move, by and about women “on the move”. The group is currently developing a full length stage play. In order to “bring the women along with their stories”, it would be possible (if conference technology permits) to arrange for them to join the conference by weblink, to speak of their experiences and answer any questions.

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Dr Julie Fletcher

School of Social Sciences and Psychology
Victoria University

TITLE: Witnessing Tibet: Action and advocacy in Dharamsala and the diaspora

Since the Chinese invasion and annexation of Tibet in the 1950s, the Tibetan refugee community has increasingly engaged in a range of human rights based strategies of witnessing and testimony. These practices, developing across six decades of displacement, have arisen in conjunction with the emergence of a transnational advocacy network form of non-violent political action, involving both Tibetans and their non-Tibetan supporters. This paper traces the Tibetan take-up of human rights concepts and strategies, and the development of this network, against the background of events occurring within Tibet including recent responses to the current deterioration and wave of self-immolations. The paper considers the significance of both place and displacement upon these developments, focusing analysis upon practices emerging within and from Dharamsala in Northern India, as a key site within the Tibetan diaspora, home to the Dalai Lama, the location of the Central Tibetan Administration, Tibetan NGOs, and prominent Tibetan activists.

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Dr Vivian Gerrand & Dr Yusuf Omar

University of Melbourne

TITLE: Identity as a process of ‘taking place’: understanding Somali belonging in Melbourne

Held at the Blak dot gallery in November 2011, Melbournian Somali artist Nadia Faragaab’s exhibition ‘Kronologies’ revealed Somali identity in a multifaceted, open way that responds to the contexts in which it lives. Motivated by a desire to ‘reignite the debate and discussion surrounding the profound absence of Somali representation in Australia’, Faragaab’s works challenged the ‘negative imagery of her community... found in the broadcast, print and digital realms.’ The artist’s inhabitation of a space of ‘nonfixity’ moved beyond the essentialist Western/Islam dialectic, to offer what Nikos Papastergiadis terms a cosmopolitan imaginary. In addition to celebrating the ability to combine different cultural influences – fluency in moving between different ways of living – the artworks subvert reductive images of Somali migrants. Faragaab’s work may be regarded as an invitation to new forms of identification that are capable of redrawing the boundaries of belonging by envisaging identity as in a process of taking place.

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Ms Sarah Green
eScholarship Research Centre
University of Melbourne

TITLE: Impersonal, yet so personal: How the history of child welfare institutions can contribute to identity (re)construction

My paper will explore how historical information about institutions plays an important role in (re)constructing personal identity. Between the 1920s and the 1970s, approximately 500,000 Australian children were placed in institutional care. The 2004 “Forgotten Australians” report outlined many painful issues of displacement including separation from family, lack of family history and ongoing questions about identity¹.

I will speak about my work on the Find & Connect web resource which aims to map every child welfare institution from this period². I will discuss how historical information about these institutions - in particular, photographs of buildings - can provide validation of memories and reference points for building personal history narratives.

¹ Commonwealth of Australia, Senate Standing Committees on Community Affairs, *Forgotten Australians: A report on Australians who experienced institutional or out-of-home care as children*, 30 August 2004.

² Australian Government, Find & Connect Australia, *Background*, <http://www.findandconnect.gov.au/australia/background.html>, accessed 14 August 2012.

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Ms Aleksandra Hadzelek
Faculty of Arts and Social Sciences
University of Technology Sydney

TITLE: Citizenship and identity in the flight of Polish Jews from Nazism – the Sugihara visa holders story.

ABSTRACT: The paper examines the main stages in the 5+ year-long flight of Polish Jews from advancing German troops to Lithuania, Soviet Union, Japan, Shanghai, and ultimately, for some, Australia. Citizenship and its associated legal rights played a pivotal role in this group’s ability to cross borders and obtain consular protection. However, citizenship was only one of many identity and identification markers of this group of some 6,000 people in their life-saving journey. The paper explores the dynamics between their identity as Jews and as Poles, it interrogates assumed preconceptions of Jews that influenced policy making as well as popular perceptions and reactions on part of non-Jews, and it analyses the main mechanisms of community building that occurred within the group for both practical reasons and as tools for retaining the original identity while in displacement. The paper draws, among others, on unpublished archives of this community while they resided in Shanghai from 1941 until resettled in their final destinations. This is a historical study of great relevance for the present and the future as it interrogates multi-dimensional interactions between the notions of citizenship, identity and community.

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Dr Hariz Halilovich

School of Political and Social Inquiry
Monash University

TITLE: Digital ethnography of forced displacement: From ‘ethnically cleansed’ villages to cyber villages

In this paper I discuss how Bosnian refugee groups utilise digital technologies and new media in order to recreate, synchronise and sustain their identities and memories in the aftermath of the ‘ethnic cleansing’ and forced displacement. I argue that digital technologies have enabled them to negotiate their new diasporic realities beyond geography and real-time limitations, effectively creating a vibrant ‘digital diaspora’ that is providing its members with a sense of interconnectedness and communal continuity. As the paper describes, some of the places destroyed during the 1992–95 war now only exist in cyberspace and as a part of social relations of those who identify with the lost places. Such places recreated on the internet, or ‘cyber villages’, act as online shrines to the places lost, but also as social hubs for interactions and performances of distinct local identities and spatial practices.

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Dr Dianne Hall

School of Social Sciences and Psychology
Victoria University

TITLE: No place: The Irish in colonial lunatic asylums in Victoria.

Among European settlers in mid-nineteenth century Victoria, the most marginalised group were poor Irish Catholics, who were considered by many to be ‘lawless savages’, a different and inferior ‘race’ to the English. Many of these Irish migrants were young, poor, rural Catholics, who attempted to settle in a colony dominated by Protestant Anglo-Saxon population with a long history of anti-Irish prejudice. There they faced hostility due to their perceived cultural and racial difference. This paper examines those Irish who did not cope with this burden. I analyse descriptions of mental illness suffered by the Irish recorded in case-books of Yarra Bend - the biggest institution for mentally ill in colonial Victoria - and argue that there is evidence of profound dislocation and loss of social identity among these Irish migrants as they had failed to find a new place and identity through migration.

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TITLE: Life in a 'Zwischenraum': European life-style migrants in Melbourne

The defining characteristic of life-style migrants is their voluntary displacement motivated by the search for a better life-style; this is in contrast to the quest for a better life for other migrants. Life-style migrants are predominately educated above average and from developed and affluent countries, such as Europe.

Migration for these individuals is not the stark and finite step it once was, but a temporary measure with the constant possibility to return as pre-condition. Due to modern technology and the temporary nature of migration, migrants find themselves caught in a 'Zwischenraum' – 'the space in between'. Due to the current economic crisis in Europe and the strong Australian economy, migrants find themselves often caught in this 'Zwischenraum'. The return 'home' means the sacrifice of monetary and professional benefits, whereas staying in Melbourne means the sacrifice of 'home'.

This paper will draw on theories on life-style migration, and the voluntarily displaced; it also coins the term 'Zwischenraum' for migrants in the 21st century, who are equally involved in their social life at 'home' as in Melbourne.

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TITLE: The danger of a single story (homage to author, Chimamanda Adichie)

This paper will focus specifically on how communities in Melbourne and Australia bring young people and the broader Australian community together through state and national sports engagement initiatives. It will focus on how these types of initiatives can counter negative media portrayals of specific groups of people and avert *the single story*.

Provocation:

How important are critical thinking skills in building inclusive societies?

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Dr Liza Hopkins & Ms Jennifer Lorains

Murdoch Children's Research Institute

Royal Children's Hospital

TITLE: Finding community in the inner-west

Where does community exist? Is it around a place? Is it a collective of people? Is it all in the mind? This presentation will explore findings from the Community Connections research undertaken in Footscray as a nested study within the Linking Schools and Early Years project.

Footscray is a low socioeconomic area and a key settlement place for newly arrived migrants and refugees. The ways in which families in Footscray identify and interact with their community can have a significant impact on how they seek and access services needed to support the health, learning and development of their children in the critical early years of life.

Our research aimed to identify how people use their community connections and social networks to gather information about early childhood development, education and health services. These locally grounded understandings of 'community' can be used to inform a 'place-based approach' to effective service provision.

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Dr Maree Keating

School of Communication and the Arts

Victoria University

TITLE: Belonging, resistance and new, emerging inequalities: The total re-organisation of labour amongst displaced factory workers in Braybrook, Melbourne

Studies of worker transformations after retrenchment make it possible to observe the relationship between worker displacement and the emergence of new kinds of belonging, identity and resistance. Retrenched manufacturing workers face fewer certainties in their working lives, and work communities and trade unions no longer provide many of the resources critical for their survival. Broader social changes are produced and reproduced, as both workers and their labour are displaced on multiple levels, in temporal and spatial dimensions. Tracing the journeys of 17 retrenched workers from Feltex Carpets, in Braybrook in the inner West of Melbourne, my research over 2005-2008 indicates that much can be learned from close examination of their subjective accounts. Not only are their relationships with paid work and the paid workplace altered, but their accounts suggest that these changes intersect with a range of new emerging social inequalities. Drawing upon Miriam Glucksmann's 'Total Social Organisation of Labour' framework, this paper will sketch out the possibilities for a further exploration of this phenomenon.

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TITLE: Dispute and dispute resolution in Australia: The Horn of African perspective

As an “alternative” to the formal court system, Alternative Dispute Resolution (ADR) aims to provide informal, more accessible and efficient approach to resolve community disagreements. In Australia, governments have been increasing funding for ADR programs to assist and empower individuals and communities to address local disputes and conflicts since the 1970s. However, studies have found that ADR is generally under-utilised by individuals and communities of culturally and linguistically diverse backgrounds (e.g. Armstrong, 2010). Based on a recently completed qualitative study with the Horn of African community, this paper discusses the meanings of ‘dispute’ and ‘conflict’ constructed by this group of newly arrived refugees and migrants. Questions such as the relevance of ADR, and whether it could contribute to resolving some of the covert and overt conflicts that are aggravated by structural and institutional factors such as inequality, discrimination, racism and sexism will be explored in this paper.

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Ms Annika Lems
Swinburne Institute for Social Research
Swinburne University of Technology

TITLE: Taking roots in an uprooted world.

We live in a time of movement. Our era is marked by travel and migration, leading to a feeling of uprootedness John Berger once described as the ‘quintessential experience’ of our time. In some theoretical texts migrants and refugees have been celebrated as champions of a placeless, deterritorialized, or *dis-placed* imagination of belonging. Although the fascination with a sense of homelessness that marks these works seems to echo a sentiment many Western intellectuals can identify with, the question how being-at-home or being-without-home is actually *lived* often remains vague.

Drawing on the life stories of Halima and Omar, two Somalis living in Melbourne, this paper will discuss the interrelated meanings of place, displacement and belonging. Focusing on the particularities of their experiences of home-building allow for a critical look at the use of the figure of the refugee as a metaphor for alienation and estrangement from society. While the proposition that *we* are all refugees will be questioned, so, too, will the assumption that displacement excludes new ways of emplacement.

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TITLE: If I'm not using rationality to know, then who am I?

Back in 1637 when Descartes proclaimed I think therefore I am we started to see ourselves as individuated beings who could become all-knowing like the Christian God we would progressively move away from. Fast forward to 2012 and we have well and truly followed in Kant's footsteps and dared to know. While daring to know has brought us many advances in the field of science like trips to the moon, the internet and iPhones, it has also locked us into a particular ideological world-view. The utopian dream of becoming God-like has nose-dived and increasingly many people are looking for other ways to become better now they have honed their intellects. We have trained ourselves to know the world with our minds as our primary looking-glass but looking from this one position creates blind spots in our epistemological field and limits the way we experience the world.

We are now looking at our own selves in ways that utilise our powers of objectivity and are turning them on our "selves" to ask, if I'm not using rationality to know, what other ways are there to know? I explored the spiritual, the emotive and the embodied in ways that are becoming ever more popular now we have our most basic needs met. Self-improvement is the new black and identity creation is the new latte. Yoga, psychotherapeutic acting or tantric bodywork anyone? I want to take you on an autoethnographic journey.

*

Ms Jess McColl
School of Social Sciences and Psychology
Victoria University

TITLE: 'Intending community - Space, place, home exhibit one'

The more orthodox rendering of community that centralises the human finds itself displaced and resituated in a digital 'exhibit' that crosses the spatial zones of geology, topography and nation. From 'the commons' to the uncommon, this audiovisual journey engages with species, places, spaces and 'homes' on two islands in Scotland's Hebrides and on Victoria's Bellarine Peninsula. As a response to the expanding space occupied by New Social Movements, the subjectivities of people who stand beyond citizen movements give voice to what sustainability means for them. Through a meeting with their world-views, values and intentions 'exhibit one' carries the iconic images and sounds that characterise 'home'. Here, the idea of community is fused with sustainability and brought to ground. Recast as an inclusive domain that does not privilege the human, the accompanying research-based paper constitutes a speculation on community sustainability and on the relationships that might support it.

[Note: Run time for 'Exhibit One' is approximately 15 minutes.
Delivery of accompanying paper approximately 12-15 minutes]

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TITLE: Round Table Proposal: The Footscray Project

This session consists of a Round-Table discussion in which researchers, a facilitator and audience can engage in a constructive discussion about future directions for an ongoing research project based at Victoria University's Footscray Campus. Our starting point for discussion is the question:

'Can standard models of immigrant settlement still inform both academic understandings and policy creation of urban localities such as Footscray, in the 21st century?'

Issues that we will present for comment

1. Footscray as ethnic enclave and/or transnational space

The local council area in which Footscray is situated, Maribyrnong, has residents with origins in 135 countries, and 40 per cent of residents were born overseas (Maribyrnong City Council 2012). Such diversity is evident in the Footscray commercial centre, where there are zones marked by cultural distinctiveness, as well as more mixed areas, and is also evident in the diversity of community groups in the area. Residents and business owners have developed economic, political and social networks which reach broadly across the globe, connecting Footscray to the globe in ways which are distinct from more formal network and connections between the nation-state and the globe. In this project we intend to look at the extent of these connections, and the ways different individuals and groups have utilised these connections, both as a resource and as a liability. We are interested in understanding the ways in which transnational connections shape Footscray as a suburb.

2. Footscray as transitional

There now exists a social imaginary of a "gentrified" Footscray. Gentrification it is argued must be set against a cycle of deindustrialising stages; but within a context differing from other urban zones. Nor has gentrification proceeded with a benign dependence on ethnic diversity, as has occurred elsewhere. Footscray has been constructed discursively as a distinct but not necessarily positive place in metropolitan Melbourne. Imagery emerging in the Cain Labor government's 1980s symbols of the 'Deprived West' and then in the film *Romper Stomper* (dir: Geoffrey Wright 1992), need to be set against images underpinning gentrification. Footscray has come to serve as a metonym for both deprivation and proto-fascist reaction. Assumptions about ethnic and racialised marginality as well as welfare dependency and cultural incapacity have sharpened this construction of place in the 21st century. We intend to explore the meaning and the consequence of this tension in place-making.

Dr Brent McDonald

School of Sports and Exercise Science
Victoria University

TITLE: "It's our meal ticket": The politics of identity and mobility of Pacific Islanders through Rugby

The merit of sport, championed as a vehicle for the integration and inclusion of migrant peoples, often goes without question. This is especially the case for communities, such as Pacific Islanders, who are grossly overrepresented in (certain) Australian sports. This paper draws on the life histories of Pacific Islanders and their experiences of playing rugby in Australia. In particular the paper considers how engagement in rugby shapes identity and opportunity in the context of both multicultural Australia and the Pacific Island Diaspora. The bodily labour and investment demanded by rugby possess a range of problematic and often contradictory outcomes for these men, and highlights some of the issues and shortcomings of 21st century neoliberal multiculturalism.

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Ms Kirsten Meyer

School of Social Sciences and Psychology
Victoria University

TITLE: Finding new ways to speak: The role of arts therapies in supporting carers and children living in communities affected by adversity

With loss and trauma abundantly present in contemporary South Africa, psychosocial interventions for emotionally vulnerable children have become critical. Arts based interventions with children affected by trauma are widely recognized, but little research exists on creative interventions for carers working with these children. In contexts where care workers live in the same communities as the children they work with and are personally affected by the same adversities, their psychosocial needs often go unnoticed. Using a case study, this paper will share insights in exploring how an experiential creative arts group model might contribute to the reflective functioning of care workers thereby impacting upon the psychological wellbeing of children in their care.

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Ms Man Yee Angel Mok
School of Education
Macquarie University

TITLE: Moving in, moving out, moving on: How flexible is transnational citizenship?

Transnational Chinese are often perceived to possess sufficient wealth to allow them to seek citizenship in western countries, which in turn permits the accumulation of more wealth, power and security for their families. Research data show that while their wealth might initially provide the opportunity and possibility of moving to Australia either through study, for business or other personal reasons, the huge emotional and financial investment seems to make citizenship not as flexible as it might seem, making their return to homelands a ‘myth of return’.

This study explores the cultural identity of the Chinese diaspora living in Sydney. Acknowledging the complexity of issues associated with the study of diasporic identity, this study combines ethnographic and auto-ethnographic methods in understanding how Chinese migrants see their identities in Sydney. Contrary to the common perception of Chineseness as a homogeneous and stable construct, initial analysis of the research data reveal the multiplicity and fluidity of Chineseness.

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Mr Josh Mullen
Department of Sociology
Macquarie University

**TITLE: Did Derrida Foreclose the possibilities offered by community?
Responding to Esposito’s critique of Derrida.**

While it is well known that Derrida was quite suspicious of the notion of “community,” should this reticence be read as a rejection of it? In a recent interview, Roberto Esposito has claimed that Derrida forecloses the possibilities offered by this term. However a closer reading of Derrida’s later work suggests a longstanding engagement with the question of community. Consideration of their respective approaches also demonstrates that there is a need to clarify the significant differences between them. I highlight these by responding to two claims that Esposito levels against Derrida, namely that he rejects community for a weaker notion of friendship, and that his conception of community as self-destructively auto-immunitary fails to consider the dialectical character of immunity. In responding to these claims I clarify some important aspects of the ways Derrida approaches rethinking community and illustrate how Esposito and Derrida can be fruitfully read together to further our understanding of it.

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TITLE: ‘Belonging and vulnerability: Shaun Tan’s *The Arrival* and new modalities of community’

By analysing Shaun Tan’s meditative graphic narrative, *The Arrival* (2006), this paper explores how community might be initiated through relations of vulnerability rather than traditional designations of ‘us’ and ‘them’. The principal narrative of *The Arrival* traces the journey of ‘the migrant’ who flees to a new place and establishes tentative links there before sending for his wife and daughter to join him. The new terrain is characterised by a surreal yet nostalgic cityscape and an unknown pictographic language. Like the migrant, the reader must learn to interpret the signs of the city, and in this process, questions about belonging and cultural citizenship are invoked through the migrant’s exchange with the city’s inhabitants. This paper suggests that one way of reading these exchanges in *The Arrival* is through the notion of ‘affective economies’ (Sara Ahmed, 2004) and how a politics of vulnerability can offer a productive and alternative modality of belonging.

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Ms Katrin Oliver
Bush Recovery Program
The Salvation Army

TITLE: Home, hope, heart: Restoring sense of place after Black Saturday

Black Saturday tore people from their known lives, destroyed their senses of selves and their communities and displaced people both literally and figuratively. Existing literature focuses on official quantitative recovery data and immediate and early post-fire experiences. Little attention has been given to the individual and collective struggle to restore place and belonging in an altered relational, geographic and political space.

This paper aims to address this phenomenon by drawing upon primary sources of qualitative data submitted in a story-gathering project facilitated by The Salvation Army. Through narratives exploring home, community, belonging and identity, the project aims to capture experiences of displacement and the resultant feelings of solastalgia that people continue to experience long after they have physically ‘rebuilt’ their lives. The results will inform disaster recovery policy at all levels and provide a community archive of disaster displacement experience and restoration that encompasses all fire-affected regions of Victoria.

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TITLE: "Vintage Port": Making locals through the social creation of place

In 1994 the City of Port Melbourne ceased to exist. Yet, since that time, Port Melbourne is a suburb in which an increasing number of people live. Working to 'preserve' Port Melbourne as a city and from certain types of 'development', especially when conceived as actions dating back to early European settlement, have been ways to become 'a local'.

When places are not conserved, objects and images of them often are. However, what should be conserved and the appropriate scale for recalling places are contested. Does it matter if the reproduced photograph hung in a new apartment is of the particular site that apartment building now occupies, rather than a generic picture from Port Melbourne chosen for its aesthetic value?

This paper describes the interplay between social, administrative and physical order in Port Melbourne today. Places can become displaced but, in this particular case, people have worked to create a record through a social imaginary and with social outcomes.

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Professor Rob Pascoe; Dr Stefan Schutt; Mr Mark Armstrong-Roper; Mr Michael Deery & Mr Gavan McCarthy
School of Social Sciences and Psychology; Library and Centre for Cultural Diversity & Wellbeing, Victoria University
eScholarship Research Centre, Melbourne University

TITLE: The digitisation of culture

Archives are pivotal to cultural identity and understanding. They are external collective memories which provide historical and epistemological substance. We see now, in the digital era, the pervasive capacities of computation radically altering the form and communication of culture(s), and thus the structure of cultural feedback.

The internet is itself a digital archive; it is creating history on a global scale and is augmenting the grounds by which communities and individuals naturally corroborate. It is an augmentation in many ways at odds with the embodiment of traditional cultural practices and knowledge. Walter J. Ong famously described the central effects of the transition from spoken to written word; now, with the digital word a new transformation is underway.

A panel of archivists, therefore, will deliberate on the position of cultural communities and humanists in creating archives in the digital era. It will both reflect on the difficulties and explore the possibilities. The panel will also address various aspects of archiving for a community, such as special collections, acquiring and arranging documents, as well as how to create and represent digital archives.

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TITLE: Displacement, cosmology and ethno-nationalism; consolidation of the indigenous peoples of the Altai Mountains, Russia.

During the Soviet collectivisation, the indigenous Altaians were forced to sedentarise and leave their historical homelands. Since the collapse of the Soviet Union the Altaians have been striving through ethno-nationalism for political and cultural recognition and empowerment. Their traditional beliefs are employed as a tool for creating a group identity and consolidating an 'Altaian Nation'. Within their traditional religion, man and land are ontologically one and the Altai mountains and the numerous mountains, prominent hills and sources are seen as spiritual entities who are at the centre of their religion.

Through participatory mapping techniques this research project assessed the extent of this relationship to the landscape. The project geographically correlated current mobility with the Altaians' surrounding landscape. Ultimately, this allows us to understand the flexibility of cosmology in relation to displacement. It also points to the means by which a 'displaced cosmology' can be applied within a discourse of national identity..

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TITLE: Women and the Re/place/ment of Mongolian Buddhism

Using qualitative data collected from anthropological fieldwork in Mongolia during early post-socialism (2004-2012), the role of women and the role of place in recovering Mongolian Buddhism are considered. After the cessation in the mid 1990s of more than six decades of Soviet socialist rule, part of the displacement is a temporal discontinuity that has resulted in Buddhism reappearing in a place that is no longer the place it once was. In this context, what kinds of roles are Mongolian women taking up in order to restore their Buddhist inheritance? Furthermore, what does such restoration mean in a period of rapid urbanization?

*

Ms Mae Proudley
Department of Social Work
Monash University

TITLE: Renegotiation of place that frequently occurs in the aftermath of a natural or manmade disaster

Literature that focuses on place within the context of disaster is scarce in Australia. The major theme of this presentation is the renegotiation of place that frequently occurs in the aftermath of a natural or man made disaster. I am investigating the pre and post bushfire experience of place.

I will draw on bushfire narratives, acquired through open ended interviews with men and women from South Australia and Victoria: I explore the complexities of the human relationship with a dramatically, and swiftly, altered domestic and natural landscape.

My case study of the 2005 Wangary fire (Proudley 2008, 2010) analysed the powerful connection that people develop with their home (the interior) and the wider environment (the exterior). Current research, in Gippsland, reinforces the important role that the regeneration of the landscape has with the healing process.

Some key questions that will be discussed include, but are not limited to:

- How does it feel to be displaced in the landscape that you are most familiar with?
- What complex factors contribute towards the decision, at an individual and household level, to either rebuild in a radically altered landscape or to relocate to a new/unfamiliar location?
- Nearly two and a half years after the Black Saturday fires, when the Gippsland interviews were gathered, how do the undecided feel? What issues contribute to the indecision (about whether to rebuild or move on)?

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Ms Emily Potter
School of Communication and Creative Arts
Deakin University

TITLE: The displacements of climate change in settler-colonial Australia

Climate change is a prominent force of contemporary displacement. While Australia is yet to experience widespread dispossessions occasioned by climate change, already its effects are destabilising and reorienting human relationships with places, opening up new conditions for not/belonging.

This theoretically-focused paper will discuss the implications of this phenomenon for a settler-colonial context like Australia, whose foundation was predicated upon the dispossession of others. How does this new force of displacement shed light on the culture of belonging that predominates in Australia, and how might it initiate new place relations that offer the opportunity for decolonisation?

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Ms Ivana Prazic
Department of Indonesian Studies
University of Sydney

TITLE: The *Sam Poo Kong* Temple in Semarang (Central Java): The Place and the displaced subject

Some recent scholarship on the ‘ethnic Chinese’ in Southeast Asia in general and Indonesia in particular is marked by intense interest in Cheng Ho-related discourses. The enthusiasm for the study of this historical figure coincides with both ideological and socio-political transformation of Indonesian state signified by the inclusion of Confucianism into the group of officially recognised religions and the shift in citizenship-related policies in relation to the Indonesian Chinese citizenry.

In the meantime, the Central Javanese town of Semarang has witnessed transformations in one of its sacred locations, the *Sam Poo Kong* (i.e., deified Cheng Ho) Temple, which in the late 2000’s turned from a tourist site into an exclusive worshipping site. In that the *Sam Poo Kong* Temple endured not only the Suharto and Sukarno eras, but also was—according to historical sources—marked as a worshipping location in the centuries preceding it allows for an exploration of the regimes of subjectification that enable the Chinese Confucian subjects to be placed within, or outside of, the lines defining them as sovereign (or illegitimate) subjects of Indonesian nation.

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Dr Joanne Pyke
Centre for Tourism and Services Research
Victoria University

TITLE: The ‘new Italians’ and their impact on the Italian Australian diaspora.

Informed by an ARC project investigating the transnational links of four Australian diasporas, this paper draws on the findings in relation to the Italian diaspora. Drawing on evidence gathered through a survey and focus groups, this paper considers the themes of professional mobility, knowledge transfer and the policy implications of a new wave of Italian migration triggered largely by the European economic crisis. Our focus for this paper is on the most recent cohort of new Italian migrants (post 2000) who have entered Australia through the skilled migration program and other temporary visa arrangements. While skilled migration policy is geared to ensure that only those migrants most adaptable to the Australian labour market gain entrance, this paper argues that there is a need for a more nuanced understanding of the category of ‘skilled migrant’, and that their impact is not as ‘frictionless’ as policy assumptions would suggest.

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Ms Gabriela Quintana
School of the Built Environment
University of Technology Sydney

TITLE: Displacement within residential areas: Religious processions as a mean to recuperate spaces

Displacement is not only about forced mobility; it's also about not being able to use and enjoy places that communities felt were theirs, meaningful places where identity was originated.

In Caracas, Venezuela, approximately 50% of the population live in barrios, conglomerations of self-built houses, areas that occupy almost half the city's territory. Since their inhabitants built those settlements from scratch, there is a strong sense of community and all the processes involved in it such as appropriation, place-identity and attachment among others.

Notwithstanding, due to increased insecurity, the spaces they used to use in an everyday basis are rapidly being taken by violence, creating a displacement situation within their residential areas. However, by having gathering and meaningful activities, those spaces can slowly return to the community.

Significant cultural manifestations, such as religious processions, can become a mean to the recuperation of spaces and the reinforcement of the community.

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Ms Amy Quayle & Associate Professor Christopher Sonn
School of Social Sciences and Psychology
Victoria University

TITLE: Whiteness and the ignorance contract in post-colonising Australia: Examining symbolic barriers to Indigenous and non-Indigenous partnership

Subtle forms of social control continue to structure the lives of Aboriginal people in post-colonising Australia and contemporary social relationships. This study explored the everyday ways Aboriginal marginality is reproduced and legitimised ideologically through discourse. Critical discourse analysis was used to examine and contrast non-Indigenous with Aboriginal explanations of barriers to partnership and a history of poor relations. Interviews with five local government representatives and three Aboriginal elders from communities in the Wheatbelt region of Western Australia, as well as a focus group involving six Aboriginal community members provided the data for this research. Three interrelated discourses were identified in local government explanations: 'abstract liberalism', 'culture blame' and 'silencing and forgetting the past'. These hegemonic discourses reproduce whiteness or the coloniality of power in post-colonising Australia. Implications for reconciliation are discussed.

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TITLE: Colonization and subjectivity: A critical voyage between Australia and Puerto Rico

In this presentation I will discuss the way in which Australian Aboriginal people and Puerto Rican's subjectivity are constituted through archives and their displacements. In the context of this presentation I will focus on the discussion on the constitution of Australian Aboriginal people's subjectivity from the "gaze" of the "ideological apparatus of the State" through the "Protection" Act of 1897 in Queensland. Concretely I aimed to firstly explore and critically engage in the process of colonization and the constitution of subjectivity in Aboriginal Australia and in Puerto Rico. In the case of Australia the exploration and critical engagement of colonization and constitution of subjectivity will be done in a genealogical analysis of the archives the Community and Personal Histories office of Queensland manage, particularly the records of Australian Aboriginals had because of the *Aboriginals and Protection and the Restriction of Sale of Opium Act 1897*. In the case of Puerto Rico the genealogical analysis will be done in the *Ateneo Puertorriqueño*, particularly in the achieves of original diaries of important figures of the Puerto Rican culture such as Alejandro Tapia y Rivera. Genealogy, as a methodological approach, is the understanding of history that strives to dissipate these "solid identities", reveal discontinuities, and unmask all the forms of understandings in which dominating discourses constrict its practices. The main-general research question of this study will be: How in the colonization process subjectivity was constituted in the contexts of Aboriginal Australia and Puerto Rico? Particularly in Queensland, Australia: How subjectivity is constituted in the process of colonization-by the ideological apparatus of the State- in the records of Australian Aboriginals had provided the *Aboriginals and Protection and the Restriction of Sale of Opium Act 1897*?

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Associate Professor Christopher Sonn & Ms Amy Quayle
School of Social Sciences and Psychology
Victoria University

TITLE: Whiteness and the ignorance contract in post-colonising Australia: Examining symbolic barriers to Indigenous and non-Indigenous partnership

Subtle forms of social control continue to structure the lives of Aboriginal people in post-colonising Australia and contemporary social relationships. This study explored the everyday ways Aboriginal marginality is reproduced and legitimised ideologically through discourse. Critical discourse analysis was used to examine and contrast non-Indigenous with Aboriginal explanations of barriers to partnership and a history of poor relations. Interviews with five local government representatives and three Aboriginal elders from communities in the Wheatbelt region of Western Australia, as well as a focus group involving six Aboriginal community members provided the data for this research. Three interrelated discourses were identified in local government explanations: 'abstract liberalism', 'culture blame' and 'silencing and forgetting the past'. These hegemonic discourses reproduce whiteness or the coloniality of power in post-colonising Australia. Implications for reconciliation are discussed.

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Ms Stefanie Scherr

The Swinburne Institute for Social Research
Swinburne University of Technology

TITLE: Migration, memory and *molitva*: The old believer community in Australia

Multiple displacements have challenged the religious lives, cultural traditions and belongings of the Old Believers, a group of Russian Orthodox Christians who was resettled in Australia during the 1950s and 1960s. Memories of migration became the basis of identity formations for this dispersed migrant community. Diasporic memory spun what Anne-Marie Fortier called a “thread of continuity” which defined the Old Believers as a religious community across time and space disregarding a place of origin or departure.

Life-story interviews collected in several Old Believer communities in Australia made tensions evident between notions of movement and attachment to place. The imagination of a Russian ‘homeland’ and memories of an idealised religious community challenged and contrasted the Old Believers’ present diasporic condition in Australia. The Old Believers’ remembering presented itself as a practice which articulates, denies, shapes and negotiates the community’s relation to place and displacements.

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Dr Stefan Schutt

Work Based Education Research Centre
Victoria University

Title: Keepers of ghosts: How people are using technology to reconstruct their sense of place in the midst of rapid urban change

This paper investigates the role of online and mobile technologies in enabling user-generated strategies for reclaiming personal belonging and continuity in rapidly changing urban environments. It focuses on Melbourne but draws on global local history practices underexplored in research, such as the phenomenon of ‘ghost sign’ photography (Roberts & Groes 2007). This activity involves the digital documentation and sharing of painted advertising sign remnants on walls and hoardings known as ‘ghost signs’, ‘fading ads’ or ‘brick ads’. Also explored is the author’s *Signs of the Times* project, an interactive online archive containing the rescued records of a Melbourne signwriting company, and featuring several hundred signwriting locations from the 1940s and 1950s such as milk bars, service stations and railway hoardings. Analysis will deploy the conceptual frameworks of ‘haunting’ (Gordon 1997) and ‘hauntology’ (Derrida 1993) to investigate urban displacement and technology-enhanced strategies for resisting cultural forgetting.

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Mr Christopher Sommer

SELL Department

University of Auckland

TITLE: A place apart? – Representations of place identity and displacement in New Zealand museums

New Zealand, as a country with an identity based on immigration experiences, houses a vast number of museums that depict the history of specific immigrant communities or a regional story of immigration.

Whether they arrived a hundred years ago or only in the last decade, all immigrants experience ‘displacement’ and the claiming of new spaces. How do museums address these concepts and how do they represent and remember place identity? When does a transition from ‘displacement’ to ‘belonging’ occur and migrant communities are no longer seen as ‘passers-by’?

The paper will compare past and present immigration exhibitions in New Zealand to outline different concepts of place and belonging on a national and regional level. The visitor’s perception of the exhibitions will also be taken into account, providing an insight into how representations of place and displacement are perceived.

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Associate Professor Julie Stephens

School of Social Sciences and Psychology

Victoria University

TITLE: The displacement of emotional care

There is a significant debate about the global transfer of emotional services from poor to rich countries around the care associated with traditional female roles (childcare and homemaking). This displaced system of caregiving, usually involves poor women going to developed countries to care for someone else’s children, while leaving their own children to be cared for by other women family members or even poorer female domestic workers in their own country. Sociologists have suggested that this global care chain fills an ever widening ‘care deficit’ in developed market societies, where care is being produced less and consumed more.

This paper will attempt to throw a different light on the marketization of women’s emotional labour through an analysis of the Swedish film *Mammoth*, directed by Lukas Moodysson (2009). The film depicts all the characters as having ‘lost their place’ to care for their own children. On its release, it was widely accused of being a misogynist attack on working women. I will argue that this reception and reading of the film is itself an example of our troubled relationship between market and non-market understandings of care, home, love and dependency. It also ignores the powerful postcolonial and feminist critique the film provides of the relations of power between western and non-western societies and men and women.

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Mr Dan Tout

Swinburne Institute of Technology

TITLE: Displacement and disavowal in Australian settler colonialism

Australian settler colonialism is founded on displacement. As articulated within the emergent field of settler colonial studies, whereas the objective of colonialism proper is the extraction of surplus value from peripheral territories, *settler* colonialism has as its object the land itself. Compelled towards territorial sovereignty, the settler project aims to eliminate or at least displace pre-existing indigenous populations in order to supersede them in their connection with the land in question. However, it is not only the imperative to eliminate or displace the sovereign indigenous presence which characterises the settler project, but the displacement of settlers themselves in transferring their sovereign capacity to a new locale. These co-constitutive histories of displacement are inevitably disavowed by settlers, who attempt to construct themselves as autochthons in their quest for legitimisation. This paper will offer an analysis and critique from a settler colonial studies perspective of a range of settler strategies of denial and disavowal in the face of the persistently unsettling sense of displacement inherent within the Australian settler colonial situation.

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Dr Rob Townsend

School of Social Sciences and Psychology
Victoria University

TITLE: Therapeutic landscapes: Understanding migration to Australian regional and rural communities

Surprisingly, there is a paucity of literature exploring migration to rural and regional Australia of South East Asian migrants. Seeking to understand the experiences of South East Asian migrants to the regional city of Bendigo, we are concerned with how migrants navigate new landscapes in order to create a sense of home and identity. This paper explores the connections between therapeutic landscapes, social capital and personal well-being for migrants to rural and regional communities. It is suggested that the theoretical literature and empirical research is under-explored with regard to migration to regional and rural Australia; the diverse landscapes, communities and representations that migrants encounter; and how the migrant experience can be linked to notions of therapeutic landscapes, social capital development and personal well-being. Linking these concepts extends the extant discourses about the economic impact of migration and the social ghettoisation of migrants.

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TITLE: Experiences of participating in the Song Room Setting: The perspectives of refugee-background young people

The physicality and sociality of places contribute to the restoration and recovery of people including the displaced. However, little attention has been given to young refugees' experiences of belonging in specific places during their early resettlement phase. Utilising activity setting theory (O'Donnell & Tharp, 1990) and Sampson and Gifford's (2010) conceptualization of place-making as frameworks, an ethnographic study was conducted to understand young people of refugee background experiences and meanings of participating in a school-based arts program called the Song Room (TSR). Thematic analysis of the data showed that young refugees valued TSR setting as a place of sociality, opportunity for efficacy and skill-building, comfort, and aesthetic experiences. These findings highlight refugee-background young people's agency as they actively ascribe meanings to places, particularly those that contribute to their wellbeing and feelings of 'home' in Australia. Implications of the findings will be discussed with reference to strategies for improving arts engagement with young refugees as well as strategies for engaging young refugees in research.

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TITLE: Landscapes as metaphor: 'Ethnogeomorphology' as a multi-scalar framework for pluralism in environmental decision-making

Environmental decision-making is shifting from an 'expert'-driven process to purporting to be inclusive of diverse perspectives. However, deeply held assumptions of Western science are often still evident, including through the contentious Murray-Darling Basin public consultation process. This paper argues that emerging theory and practice in geography offers insights into engaging with multiple and diverse knowledges. Recent conceptual developments in physical geography, of emergence, contingency and complexity, addressed through system-specific applications (in practice), point to reengagement with place. Similarly, conceptual developments in human geography of scale as relation rather than 'scale as level', also offer synergistic perspectives of seeing multiple scales simultaneously. This solid grounding of coherence could contribute to a practical and grounded basis of environmental decision-making. This convergence/hybridity in perspectives is not a conflation of knowledges, but an opportunity for situating worldviews in dialogue, assisting efforts to decolonise intercultural communication and promote ethical engagement. Geomorphic landscapes, as practical metaphors, are good learning tools that illustrate dynamic time-spaces. This 'ethnogeomorphic' perspective offers a reconsideration how to (re)frame environmental decision-making around multiple connections to place.

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Dr Brooke Wilmsen
School of Social Sciences
La Trobe University

TITLE: Family separation and the impacts on refugee settlement in Australia

In recent years, governments, academics and international institutions have become increasingly concerned with how to best support the settlement of refugees in UNHCR resettlement nations. Anxieties about the formation of a refugee underclass and the intergenerational impacts of social stratification motivate such inquiries. Settlement is often viewed through either of two lenses; the biomedical frame or the social inclusion frame. These frameworks are complementary rather than mutually exclusive. It is from this theoretical perspective that this paper explores the impacts of family separation on the settlement of refugees in Australia. Drawing on focus groups and in-depth interviews across three refugee background communities in metropolitan Melbourne, the paper finds that family separation has pervasive impacts on the wellbeing of the participants and on their capacity to participate and direct their own futures. Family separation is found to be a barrier to settlement and therefore a crucial consideration for the design and provision of settlement services to people with refugee backgrounds.

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Ms Davina Woods
School of Education
Victoria University

TITLE: Generational Displacement – A family of refugees in the land of their origin

From the time of first contact up to the current day families of Aboriginal people in Australia have been and are being displaced through social practices and government policies. This paper will explore the issue of Stolen Generations that did not fit the Human Rights and Equal Opportunity Commission (HEROC) review of Aboriginal and Torres Strait Islander children being taken from their families, because they occurred too early in the history of colonized Australia. It will lay out the narrative of what that has meant to the descendants of the Stolen Child. Consideration is also given to Aboriginal employment and education in Australia and how that has lead to displacement for Aboriginal people and their children-leaving families of Aboriginal people as refugees on someone else's country although they are the original people of the land.

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Ms Kirsten Wright

Risk, Legal, Records and Compliance
Victoria University

TITLES: Communities and archival displacement

This paper will discuss examples what I am terming archival displacement – where communities or individuals may be displaced from the records which can help them construct identity, understand prior events, and right past injustices.

Using examples from various State and National Archives, as well as the Victoria University Archives, this paper will discuss archival displacement via natural disaster, where the records are destroyed or altered; displacement via the selection of records to be retained in the archives, where specific records may not be kept as part of the archival collection; and displacement via the records themselves, where the information contained in the records is untrue or unreliable.

Records are key for communities and individuals to establish a sense of common identity, and to enable remembering of past events and actions to occur. Therefore, this paper will also discuss some of the consequences of archival displacement, and how it may affect communities on an ongoing basis.

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Ms Sophie Yarker

Centre for Urban and Regional Development Studies
Newcastle University

**TITLE: Exploring the nature of belonging and attachment to local communities:
A UK case study**

This paper argues that a discussion of whether or not we can still speak of place-bound identities, can be more helpfully thought through if we think about identities being *place-based*, and not bound by their territory. Whilst the meaning of community has been altered by mobility and global change, the scale of the local continues to be important to belonging and attachment to place and this paper will draw on recent empirical findings to discuss how this is experienced and negotiated in the context of community regeneration within one housing estate in a post-industrial region of the UK. Early conclusions from this fieldwork suggest that belonging and attachment to the local remain important and a use of narrative and walking interview methods allow for this to be discussed in a way which gives primacy to the everyday, grounded experience of place, whilst also drawing wider networks and global flows.

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Mr Tunggul Yuniato
School of Social Sciences
La Trobe University

TITLE: Place-making and mutual displacement: The case of redevelopment of the former Kemayoran airport Jakarta

Place-making involves the erasure of previous place-making and the displacement of what lies beneath. We tend to assume the displaced as passive victims. Drawing on a case study (the redevelopment of Komplek Kemayoran, Jakarta), I will suggest that the displaced are not passive. Rather, they actively engage in place-making as well. The case takes this issue to the ontological level, revealing that while being displaced, the displaced are caught up in making their own place, albeit a marginal place. This place is not only a site where counter-hegemonic logic predominates. It is also a site where an alternative mode of place-making is enacted and extends beyond the bounded spaces in which they are located, mingling with previous place-making. In so doing, the displaced disrupt, subvert, and displace earlier place-making. In the end, they displace one another. This conclusion can offer a unique interpretation about the relationship between various modes of place-making and, hence, of displacing.

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Dr Johanna Zulueta
Department of Sociology and Anthropology
Ateneo de Manila University

TITLE: Journeys to “Home”: Identity, place, and temporality among women return migrants to Okinawa

What and where is “home” for return migrants? Is it a clearly defined place or is it part of the returnees’ “consciousness”? This paper seeks to look at how elderly Okinawan women return migrants defined and re-define (and re-create) their “home” upon their return to Okinawa. This paper utilizes interviews and life histories from Okinawan women return migrants and looks at their journey from Okinawa to the Philippines as so-called “war brides” in the immediate post-war years up to their return to Okinawa in recent years, as well as how they had fashioned out a sense of a “home/s” at certain points in their life paths. This study also aims to consider the significance of the return process in the construction and perception of “home” for these returnees in an Okinawa that saw the ravages of war (WW II) and continues to negotiate its place vis-à-vis the Japanese mainland.

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