

**ACRAWSA**

Australian Critical Race and Whiteness Studies Association



**ACRAWSA**

**2014 Conference  
& Annual Meeting**

**Conference Program**

**Pullman Brisbane King George Square**

**4 & 5 December 2014**

## ACRAWSA 2014 Conference - Overview

### Thursday 4 December

Registration opens 8.30 am

- |           |   |
|-----------|---|
| 9am       | Welcome to Country – Professor Aileen Moreton-Robinson<br>Introduction of Keynote Speaker<br><br>Keynote Speaker: Professor Eduardo Bonilla-Silva |
| 11am      | Morning Tea   |
| 11.30     | Concurrent Panel Sessions #1  |
| 1pm       | Lunch   |
| 1.45pm    | Keynote Speaker: Professor Aileen Moreton-Robinson  |
| 3.15pm    | Afternoon Tea   |
| 3.30pm    | Concurrent Panel Sessions #2  |
| 5pm – 7pm | Welcome Reception   |

### Friday 5 December

Registration opens 8.30 am

- |         |  |
|---------|--|
| 9am     | Keynote Speaker: Dr George Vassilacopoulos |
| 10.30   | Morning Tea                                |
| 11am    | Concurrent Panel Sessions #3               |
| 12.30pm | Lunch                                      |
| 1pm     | ACRAWSA AGM                                |
| 1.45pm  | Keynote Speaker: Professor Steve Larkin    |
| 3.15 pm | Afternoon Tea                              |
| 3.30pm  | Concurrent Panel Sessions #4               |
| 5pm     | Close                                      |

## Thursday 4 December

8.30am Registration opens in Grand Windsor Foyer

9am Welcome to Country: Professor Aileen Moreton-Robinson

### Keynote Speaker:

Professor Eduardo Bonilla-Silva  
Professor of Sociology, Duke University

Eduardo Bonilla-Silva, Professor and Chair of Sociology, earned his B.A. in Sociology from the University of Puerto Rico-Río Piedras and an M.A. and Ph.D. in Sociology from the University of Wisconsin-Madison. Professor Bonilla-Silva held posts at the University of Michigan and at Texas A&M University before joining the faculty of Duke's Department of Sociology in 2006. His research areas include racial stratification, social theory, critical race methods, political sociology, and Latin American and the Caribbean, and Epistemology. One of Dr. Bonilla-Silva's current projects is titled "We are All Americans! The Latin Americanization of Race Relations in the USA," and explores the changing dynamics of racial stratification in the United States. He has published widely including *Racism Without Racists: Color-Blind Racism and the Persistence of Racial Inequality in America* (Rowman & Littlefield Publishers 2013) and *White Supremacy and Racism in the Post-Civil Rights Era* (Lynne Rienner 2001).

11am Morning Tea

11.30 Concurrent Panel Sessions #1: *Thursday 11.30am – 1pm*

#### 1. The State of Race I: Postracialism and its Limits

*Chaired by*

The heralding of a 'postracial' era demands new lines of questioning. This panel asks what do race and racism mean, both conceptually and practically in the current age. While some have argued for the need to embrace the postracial as the ultimate antiracist endeavour, others have denounced this as impossible given the persistence of the racism that begets race in its diverse formations. Still others have come to question the utility of conceptualizing that which we are opposed to as 'racism' given the ubiquitous acceptance of racism as morally unacceptable. Along these lines, we might ask, when racism is universalized, disconnected from its 'severity, history and power' (Song 2014), to what extent is its analytical force preserved? Might we wish to follow Hesse's (2013) suggestion of relinquishing the eurocentrism of 'racism' in favour of 'raceocracy' which is descriptive of the performativity of race: what race does rather than what it is taken to be? Along these lines, and cognizant of the importance of drawing connections between scholarly and activist discussions around how to best make sense of race in the aim of 'antiracism', the panel intends to explore the following questions:

- Given the 'ethnonormative' constraints imposed by official multicultural or diversity agendas, which reproduce race in nominally antiracist arenas, what are the implications of postracialism for antiracist activism and race critical scholarship with antiracist intents?
- Considering the Janus-faced relationship of states and institutions to race and the divergent ways in which 'freedom of speech' is used both to permit and police racist speech, who is permitted to name an act or attitude as racist? what is the function of describing something as racist today in the context of 'reverse racism'?
- What are the functions of race, and the racialised figures it creates (e.g. the 'authentic representative', the 'dangerous subject', the 'comforter of racialised anxieties') in societies both governed by racial logics but which officially oppose racism?



Alana Lentin	Racism in Public or Public Racism: Doing antiracism in 'postracial' times
Angela Mitropoulous	The Performative Economy of the Racial Speculative
Gilbert Caluya	Intimate Securityscapes of Racial Neoliberalism
Yassir Morsi	The racial subject of postracial racism

## 2. Art and Politics

### *Chaired by*

Rachel Joy	Artful Dodgers No More: White Australian Artists Acknowledging Indigenous Sovereignty
Megan Evans	KELOID an artist's pathway to owning the past
Jessie Czaban	Challenging fantasies of 'post-Aboriginality' in contemporary Australian art
Maryrose Casey	Embodying the essentialised object: challenging colour blind racism in performance

## 3. Being brown and teaching whiteness - The challenges of teaching race and whiteness for racialized scholars in contemporary social work

### *Chaired by:*

The papers in this panel explore the challenges that teaching race, racism and whiteness presents for racialized professors in professional programs such as social work. The papers situate the challenges confronting anti-racism and racialized professors in the history of social work as a profession steeped in whiteness, as well as in the contingencies of processes of neoliberalization underway in social work practice and education.

Harjeet Kaur Badwall	Between Compassion and Fear - The inevitability of Racism in the Classroom
Teresa Macías	What neoliberalism is doing to anti-racist education in social work - Reflections on neoliberal racism, and the neoliberalization of social work practice and education

1pm Lunch

1.45pm Keynote Speaker:

**Professor Aileen Moreton-Robinson**  
Professor of Indigenous Studies, QUT  
Director – National Indigenous Research & Knowledges Network

Professor Aileen Moreton-Robinson is a Goenpul woman from Minjerrabah (Stradbroke Island), Quandamooka First Nation (Moreton Bay) in Queensland, Australia. Professor Moreton-Robinson is one of Australia's leading Indigenous academics, and the global reach of her work extends across different disciplines and fields of studies including Sociology, Law, Indigenous Studies, Women's Studies, and Critical Race and Whiteness Studies. She was the founding President of ACRAWSA and resumed the presidency this year.

Professor Moreton-Robinson is the author of *Talkin' Up to the White Woman: Indigenous Women and Feminism* (2000). She is the editor of *Whitening Race: Essays in Social and Cultural Criticism* (2004) and *Sovereign Subjects: Indigenous Sovereignty Matters* (2007), and co-editor with Maryrose Casey and Fiona Nicoll of *Transnational Whiteness Matters* (2009). Professor Moreton-Robinson's new book with the University of Minnesota Press entitled *The White Possessive: Property, Power and Indigenous Sovereignty* will be released early next year.

3.15pm Afternoon Tea

3.30pm Concurrent Panel Sessions #2: *Thursday 3.30pm – 5pm*

#### 4. Aboriginality, Colonialism and Race

*Chaired by*

Gregory Phillips	Aboriginal Sovereignty in Australia
Gordon Chalmers	The Constitutional Recognition (s)Cam-pain: recognising First Nations peoples' ontological subordination in the supreme colonial authoritative piece of paper
Carlos Rivera-Santana	Archaeology of Colonisation: A Critical Voyage between the Caribbean and Australia
Chelsea Bond	Blood in our hearts or Blood on our hands: The viscosity, vitality and validity of Aboriginal blood talk

#### 5. Women, Race and Representations

*Chaired by*

Carole Ferrier	The Fight for Agency in Some Recent Australian Indigenous Women's Novels
Imogen Mathew	"Anita Heiss' Chick Lit and the Intersectional Politics of Representation"
Kendra Marston	Postfeminist Ambivalence and Post-Racial Fantasies: Problematising the White Woman's Burden in Contemporary Hollywood Cinema.
Nilmini Fernando	What 'work' do black female bodies 'do' in asylum?

#### 6. Student Poster Session

*Chaired by Maryrose Casey*

In this special poster session, Honours and Masters students will present and seek feedback on their work. The session will include posters from

Abigail Diplock - *A Critical Pedagogy of Whiteness and Pre-Service Teacher*

*Perceptions: An Exploration Through the use of Modified Memory-work*

Laurel Parker - *The 'Bell Debate': Understanding and Subverting Reflexive Responses to Critical and Emotional Dialogue With Indigenous Women from a Position of Whiteness* and

Jaya Keaney - *Post-Race Fantasies and National Futures: the Australian Mixed Race Model*

5pm Conference Welcome Reception

Please join us for refreshments and a welcome reception sponsored by QUT's Indigenous Studies Research Network

## Friday 5 December

8.30am Registration opens in Grand Windsor Foyer

9am Keynote Speaker:

Dr George Vassilacopoulos  
Senior Lecturer – School of Social Sciences and Communications  
La Trobe University

Since completing his PhD on Hegel's philosophical system, George Vassilacopoulos has developed research interests addressing the continuities and divergences in the thought of European philosophers including Hegel, Heidegger, Derrida, Husserl, Levinas and Castoriadis. The focus of this research is on the meaning and practice of communal gathering, history and otherness. Dr Vassilacopoulos has also been working on the links between these thinkers and the history of Greek and Christian thought as well as on the role and nature of philosophical thinking in the 21st century. He also collaborates on research in the areas of critical race and whiteness theory and the history of Greek-Australian political activism, multiculturalism and foreigner discourses.

Dr Vassilacopoulos is a longstanding member of ACRAWSA and, with Toula Nicolacopoulos, this year published a book entitled *Indigenous Sovereignty and the Being of the Occupier: Manifesto for a White Australian Philosophy of Origins*

10.30am Morning Tea

11am Concurrent Panel Sessions #3: *Friday 11am – 12.30pm*

### 7. Policing Race and Sexuality

*Chaired by*

This panel will critique several ways in which law and society police racial and sexual identities. In some cases, the focus will be the government, which in the United States racializes men of color through an ostensibly neutral set of criminal procedural rules that effectively legalize racial bias. In Australia and other countries, asylum rules that permit sexual minority refugees to obtain relief require them to mimic white and mainstream gay identities in order to prove that they are truly gay. Finally, this panel will consider how minority activist groups (both racial and sexual) engage in different form of identity policing, deciding which members of the group can represent the movement and whether other movements may draw on their successes. This panel will develop several conference themes, including "defining racialisation" and "spatial racisms."

# ACRAWSA

Australian Critical Race and Whiteness Studies Association

Devon Carbado The Legalization of Racial Profiling  
Senthoran Raj A/Effective Adjudications: Rethinking Queer Refugees  
and Australian Law  
Russell K Robinson Whitewashing LGBT Identity

## 8. Whiteness and race

*Chaired by*

Kathryn Gilbey and Possessively guarding ignorance in the maintenance of  
Katie Maher white privilege: How far can you go to really not know?  
Sorcha Tormey Indigenous solidarity movements and the white settler  
imaginary  
Sam Schulz and Daisy Race to the desert: Exploring race, voluntourism, and  
Miller white Australian teachers' desires for the desert  
Jennifer Nielsen Who can talk about race?

## 9. Critical representations of Race in Latin American literature & performance art

*Chaired by*

Israel Holas Allimant Critical representations of race, place and modernity in  
Roberto Bolaño's *2666*  
Zac Braxton-Smith and Pulcritude and alterity in D.F. Sarmiento's *Conflictos y*  
Robert Eposto *armonías de las razas en América* (1883)  
Sergio Holas 'I try to exercise all the freedom that my two countries  
have denied me'. Guillermo Gómez-Peña's unblocking of  
life

12.30pm Lunch

1pm ACRAWSA Annual General Meeting

Conference registration includes ACRAWSA membership – everyone is welcome  
and encouraged to attend the AGM.

1.45pm Keynote Speaker:

Professor Steve Larkin  
Pro Vice-Chancellor, Indigenous Leadership  
Director of the Australian Centre for Indigenous Knowledges and  
Education (ACIKE)  
Charles Darwin University

Professor Larkin is a Kungarakany man from Darwin in the Northern Territory. As a  
member of the CDU Executive, Professor Larkin works closely with other senior  
managers and stakeholders, including the Commonwealth, in developing and  
implementing strategies and providing leadership to further progress the vision,  
strategic framework, goals and objectives of CDU in becoming a leader in  
Indigenous education.

Professor Larkin has served on numerous national advisory committees in Indigenous Affairs. He has chaired the Aboriginal and Torres Strait Islander Higher Education Advisory Council or ATSIHEAC (then Indigenous Higher Education Advisory Council) for three years (2009-2012), and the Northern Territory Board of Studies for two years (2010-2012).

Professor Larkin recently completed a doctorate on race relations at Queensland University of Technology. He holds a Masters in Social Work from Charles Sturt University and a Bachelor of Social work from the University of Queensland.

3.15pm Afternoon Tea

3.30pm Concurrent Panel Sessions #4: *Friday 3.30pm – 5pm*

## 10. The State of Race II: Islamophobia and the postracial

### *Chaired by*

Continuing on from debates raised in the State of Race I, this panel will focus specifically on Islamophobia as one prominent manifestation of 'raceocracy'. While an emergent field has coalesced around the term 'Islamophobia', it remains a hotly contested term. Some commentators and public intellectuals are quick to dismiss the term as a trumped up charge designed to deflect legitimate criticism of Muslims/Islam. Such criticisms are often defended by insisting on a distinction between 'race' and 'religion'. On the other hand, proponents of the term often use it to name anything remotely negative about Islam or Muslims and thus fail to recognise the problematic role that the demand for 'positive representations' often plays in the disciplinary politics of normalisation. In this public quandary, one popular response has been to insist upon the racialization of Muslims. Yet another approach may be to see this debate itself as a symptom of the current problematic of the representation of difference in the post-racial horizon. This panel will explore:

- What is Islamophobia and how is it related to racism? What is the geography of Islamophobia? How does it play out in local, national and international levels?
- Is Islamophobia a new form of racism or the resurgence of an older conflict? Why Islamophobia now? How does Islamophobia, including its incessant denial, reflect the postracial condition itself?
- What is the subject of Islamophobia? What is the target of Islamophobia and to what does it aim? And in what ways is Islamophobia inflected by and threaded through conceptions of gender and sexuality?

Randa Abdel-Fattah	Can a Muslim have a dangerous idea?
Yassir Morsi	The Subject of Islamophobia?
Faisal al-Asaad	Spectral Muslims: Islamophobia's elusive victims
Mohamad Tabbaa	Confessions of a Good Muslim: The Making of An Ethical Muslim Subject

## 11. Racism and the everyday

### *Chaired by*

Jenny Rankine	Racism – what to do about it online
Jacinta Maxwell	The permanence of racism: Implications for education initiatives
Sharlene Leroy-Dyer	A review of Indigenous Labour Market programs – why they are unsuccessful in delivering outcomes for Indigenous Australians
Kristy Parker	Australian Universities' engagements with Indigenous Knowledges
Garrick Cooper	Spatial tricks of anti-black racism

**12. Inclusion, Exclusion and Otherness**

*Chaired by*

Branka Prodanovic	Racism and SBS: the effectiveness of Public Broadcasting in an age of 'otherness'
Ángeles Montalvo Chaves	'Black and Indigenous music in Koori Radio': A case of intercultural relations between Aboriginals and Black and Indigenous peoples from overseas in Redfern
David Eades	An Outside Look at In-Groups on Manus Island: A Media Analysis of Offshore Processing of Asylum Seekers
Emma Townsend	The 'Blonde Angel': the racialisation of Romani communities and moral exclusion

5pm Conference closes

## Presenters & Abstracts

### **Randa Abdel-Fattah**

#### **Can a Muslim have a dangerous idea?**

(The State of Race II: Islamophobia and the postracial)

In this paper I unpack this question in the context of the recent controversy over a proposed session at Sydney's Festival of Dangerous Ideas titled, 'Honour killings are morally justifiable', which was to have been delivered by Uthman Badar, spokesperson for Hizb' ut-Tahrir in Australia. I interrogate whether Islamophobia can be understood as a fear of multiculturalism because of Islam's transruptive effect in the West (Marranci, 2004). The uproar that erupted over Badar's session demonstrated that the danger Badar posed was not in the ideas he sought to express, but the potential for him to challenge the dominant culture and deliver a vision of a society characterised by real hybridization. In expressing a 'dangerous idea', Badar had dared to presume that he is a Muslim of Australia, not a Muslim in Australia and so represented the ungovernable Muslim: the 'seriously religious' Muslim (Hage, 2011) who, in challenging the status quo, is perceived as bearing his own excessive law that cannot be governed or consumed by the national law. Encapsulating the figure that resists/escapes/exits the mechanisms of either integration or expulsion, Badar presented as the traumatic figure of the stranger who tests the limits of how far multiculturalism will go (Kalin, 2011).

*Randa Abdel-Fattah is a doctoral student in the Department of Sociology at Macquarie University. The topic of her PhD research is 'The phenomenology of Islamophobia from the point of view of the perpetrators.' Randa practiced as a lawyer until 2012 and is also an award-winning author of ten novels.*

### **Faisal al-Asaad**

#### **Spectral Muslims: Islamophobia's elusive victims**

(The State of Race II: Islamophobia and the postracial)

In popular discourse, Islamophobia is widely understood in a self-prescribed way. The various definitions can be boiled down to the simple fear or hatred of Muslims and/or Islam. Such definitions and designations are limited in that they operate by using Islamophobia's own terms, terms which prop up Islamophobia as a racializing discourse. More problematically still, critical accounts can lapse into the same pitfall of treating Islamophobia



as a form of racism that operates on a prior and prearranged play of identities. As such, the charge of Islamophobia can be thwarted by invoking the 'mistaken identity' of the victim or by distinguishing between religious and ethnic identity. This paper will attempt to show that Islamophobia is a form of racism precisely because, on one level, it presents itself otherwise, making it an exemplary and constituting feature of the postracial condition and its diffuse effects. Moreover, the conditions that make this multi-layered discourse possible are the precarious fantasies about an ideal other which is always deferred by a sense of lack and insecurity structured by the post-9/11 situation in the West. In the process, Islamophobia renders its victims and their identities to be shifting and in flux, never fixed or prearranged.

*Faisal al-Asaad is a doctoral candidate at the University of Melbourne*

## **Harjeet Badwall**

### **Between Compassion and Fear - The inevitability of Racism in the Classroom**

(Being brown and teaching whiteness - The challenges of teaching race and whiteness for racialized scholars in contemporary social work)

In this paper, I will explore the dilemmas that arise for racialized professors who are teaching about race, racism and whiteness in the social work classroom. The profession's attention to the needs of marginalized communities shapes its identity as one that is deeply concerned with changing social inequities in our world. Although social work imagines itself as a profession committed to social justice, attention to the racial constitution of the profession remains remote. I argue that academics of colour are expected to perform whiteness, while at the same time, they are perceived as a threat within the academy. The paper will explore this argument through two sites of analysis. To begin, I will examine the ways in which innocence is reinscribed through moral technologies that shape 'who' the good social worker (or educator) is and how these ideas translate into our teaching about social work practice. I will draw extensively from my current research to illustrate how social work education remains focused on the needs of white students. Second, I will examine how racialized people have been constructed as threats to white spaces. Through specific case scenarios from the classroom, I will critically examine the everyday micro-practices that promote whiteness, while at the same time, evade racism. Finally, I will end the discussion with some questions for consideration about the effects of racialized violence on professors of colour in the social work academy.

*Harjeet Badwall is an Assistant Professor with York University's School of Social Work in Toronto, Canada. She has been a practicing social worker for over eighteen years in the areas of anti-racism activism, and work with survivors of violence. Her research areas examine anti-racist, and post-colonial perspectives in social work. Her recent research explored the ways in which racialized social workers negotiate whiteness and racism in every day practice.*



## Chelsea Bond

### **Blood in our hearts or Blood on our hands: The viscosity, vitality and validity of Aboriginal blood talk**

(Aboriginality, Colonialism and Race)

Blood is a vital fluid for bodily functioning, and this vitality is present in blood talk which provides us with all manner of life meaning. To talk of blood is to talk of temperament, spirituality, physiology, kinship, ancestry as well as racial and national affiliations. In the Australian colonial context, blood talk operated as a critical tool of oppression and was the 'standard test' for classifying Aboriginality and measuring the dilution of race. While these essentialised notions of race have been resisted by an anti-racist discourse, today Aboriginal people draw upon notions of blood in articulating their identities. Thus Aboriginal blood talk sits at an awkward juncture in race politics; it can be seen to represent a 'false consciousness' of sorts, a taking on of colonial oppression, creating a quaint but ultimately unfashionable narrative of identity. Yet it also represents a steadfast 'talking back', a refusal to follow the trajectory of a white rendition of race and blood. There has been little scholarly interest in this type of blood talk or recognition of the logic of blood talk according to Aboriginal people. This paper juxtaposes contemporary Aboriginal blood talk as expressed by Aboriginal people against colonial blood talk critiquing the ongoing political governance of Aboriginal blood talk and expression of Aboriginalities.

*Dr Chelsea Bond is a Munanjahli and South Sea Islander scholar and Senior Lecturer at the University of Queensland's Aboriginal and Torres Strait Islander Studies Unit. With over 15 years' experience as an Aboriginal health worker and researcher, Dr Bond has a strong interest in the construction of Aboriginality within public health practice and beyond.*

## Zac Braxton-Smith and Robert Eposto

### **Pulchritude and alterity in D.F. Sarmiento's *Conflictos y armonías de las razas en América* (1883)**

(Critical representations of Race in Latin American literature and performance art)

Domingo F. Sarmiento (1881 – 1888) was an Argentinian polymath and politician; having assumed the presidency between 1868 and 1874, he is widely regarded as one of his nation founding fathers, as well as one of its most important authors. He became increasingly obsessed with the question of race and its relation to the development of the modern Argentinian nation-state towards the end of his life. Sarmiento published his major opus on the topic, *Conflicto and armonías*, in 1883. In this paper we critically discuss the heterogeneous notions of race expressed in this book in terms of Rodolfo Kusch's concept of "pulchritude" and Emmanuel Levinas's "alterity". We focus specially on Sarmiento's chapters on the various indigenous tribes residing in Argentina.

*Roberto Esposto is currently director of studies in Spanish at the University of Queensland and has recently published *Senderos de un caminante solitario*, about Argentine writer Abel Posse and the exploration of Latin American identity in his writing.*

*Zac Braxton-Smith is currently completing a research project on Sarmientos and Argentine national identity.*

## **Gilbert Caluya**

### **Intimate Securityscapes of Racial Neoliberalism**

(The State of Race I: Postracialism and its Limits)

This paper attempts to articulate a hypothesis: namely, that intimacy is a privileged site for the articulation of securityscapes under racial neoliberalism. Taking recent research on racial neoliberalism/late liberalism as axiomatic representations of the 'post-racial' horizon, this paper develops the concept of 'securityscapes' as a way of figuring the racialised distribution of securities and insecurities that underpins neoliberalism. This paper will outline the contours of these securityscapes while showing that they are dependent upon intimacies in order to distinguish between those that must be protected from those that are deemed threats.

*Gilbert Caluya is a Postdoctoral Research Fellow of The International Centre for Muslim and non-Muslim Understanding, Hawke Research Institute in the University of South Australia. His research examines how legacies of colonialism continue to shape contemporary cultural formations in a globalised world.*

## **Devon Carbado**

### **The Legalization of Racial Profiling**

(Policing Race and Sexuality)

The summer of 2014 likely will go down as a significant if not watershed moment in the history of United States race relations. Police killing of several African Americans has engendered another conversation about race and policing. But in all of the discussions, little attention has been paid to a significant cause of police violence: Fourth Amendment law. The Fourth Amendment to the United States Constitution prohibits the government from engaging in unreasonable searches and seizures. However, the Supreme Court has interpreted this constitutional provision to legalize racial profiling. My presentation will show exactly how by framing stop and frisk practices, immigration enforcement, the war on

terror, and traffic stops as interrelated parts of a single, overarching doctrinal landscape on which police officers are permitted to racial profile men of color. This legalization of racial profiling criminalizes men of color, socially devalues their identities, and increases their exposure to excessive police violence.

*Devon Carbado is the Honorable Harry Pregerson Professor of Law at the UCLA School of Law. He teaches Constitutional Criminal Procedure, Constitutional Law, Critical Race Theory, and Criminal Adjudication. He is the author of Acting White? Rethinking Race in "Post Racial America" (Oxford University Press) (with Mitu Gulati).*

## Maryrose Casey

### **Embodying the essentialised abject: challenging colour blind racism in performance**

(Art and Politics)

This paper examines a theatre performance in Australia that sought to actively discomfort and challenge the sense of virtue inherent in colour blind racism. In a Melbourne theatre, a German director collaborating with an Aboriginal actor in a one woman show about an iconic American written by a contentious Austrian playwright sought to confront the white audience's sense of ease with so-called colour blind casting. In theory, colour blind casting, by disregarding any racial markers in an actor's physical characteristics, is understood as a positive step, opening up possible roles and facilitating equal opportunity. In practice however it is often little more than an opportunity for white audiences to applaud their own virtue. Any Aboriginal actor can attest that when they walk out on an Australian stage regardless of the role they are playing the response is, to adapt Franz Fanon's words, 'look, an Aboriginal!' Colour blind casting fits within the liberal view that denying racialized characteristics or not noticing them is a positive step. Various theorists, such as Eduardo Bonilla-Silva, have critiqued the claims of this type of general colour blindness illustrating the ways in which it can result in a covert form of racism. This paper examines the choice and efficacy of tactics used in a production of Elfriede Jelinek's Princess Diaries to disturb the audience's silent inscriptions on the Indigenous body.

## Gordon Chalmers

### **The Con-stitutional Re-cognition (s)Cam-pain: re-cognising First Nations peoples' ontological subordination in the supreme colonial authoritative piece of paper**

(Aboriginality, Colonialism and Race)

The Constitutional Recognition Campaign in Australia has received party wide support, and its efforts have been promoted by Prime Minister Abbott as being something that would

“complete our Constitution”. The rhetoric surrounding this campaign suggests that it will result in a just, albeit delayed, recognition of Indigenous peoples. However, beneath the surface of this seemingly benevolent gesture is a reaffirmation of the subordination and colonisation of the several hundred original nations’ peoples and ontologies; another step towards the total erasure of those peoples who represent the strongest forms of colonial resistance.

One of the major proposed changes to the Constitution is the repeal of a generic and explicit “race power” (s51 (xxvi)) and the replacement with an Aboriginal and Torres Strait Islander-specific hidden race power. Such a power is seen as necessary to support the multitude of special measures legislation targeted at Aboriginal and Torres Strait Islander people. At its heart, special measures legislation is assimilatory and colonising of aboriginal ontological ‘difference’ and rests upon pseudoscientific biological deterministic constructions of legal identities. The effect of maintaining special measures-associated categories of indigenous identities is to effectively re-cognise, to yet again understand, aboriginal peoples in the Constitution as deficient beings who are in need of control so as to erase their (rightful) colonial resistance by becoming normalised as ‘Australian’.

This presentation will discuss the details of the continued legal racialisation of the original peoples of the place called Australia and attempt to reorient the discussion away from colonially-constrained categories towards a re-cognition of aboriginal ontologies.

*Gordon Chalmers is a Yanyuwa lecturer in the Aboriginal and Torres Strait Islander Studies Unit at the University of Queensland, where he is currently undertaking a PhD in Philosophy. This work is concerned with exploring Yanyuwa-influenced decolonial analyses of Australian law and it's relation to Australian aboriginal laws.*

## **Garrick Cooper**

### **Spatial tricks of anti-black racism**

(Racism and the everyday)

Anti-black racism employs a spatial trick to deny the proximity of racism therefore even the possibility of the existence of racism. Drawing from Gordon’s theorising that the theodicean problem remains a perennial challenge to anti-black racism we revisit Maori poet Hone Tuwhare’s poem “A Pakeha (white) Friend Tells a Maori Joke” to demonstrate the spatial trick invoked by anti-black racism. We will also provide a further demonstration of this from political and social commentaries from the New Zealand and Australian contexts.

*Aotahi School of Maori and Indigenous Studies - University of Canterbury*



## Jessie Czaban

### **Challenging fantasies of 'post-Aboriginality' in contemporary Australian art**

(Art and Politics)

How can non-Indigenous persons ethically engage in dialogue and honest criticism of Indigenous art? This question has plagued the field of contemporary arts in Australia since the 1980's, with previous responses proposing that any critical engagement made by non-Indigenous critics will always be un-ethical as it reinforces colonial power dynamics. While this perspective has been critiqued, an alternate view, that the question of how we engage is irrelevant as we live in a multicultural, post-race context in which categories of racial identity no longer matter, has gained ascendancy and needs examining. This paper engages with such ideas of 'post-Aboriginality' in the field of contemporary Australian arts and challenges this conclusion by examining how it reproduces white racial identities. This paper will argue for the necessity of critical race and whiteness studies in Australian art criticism by examining the challenges to 'post-Aboriginality' made in the art practices of Fiona Foley and Vernon Ah Kee. By examining the work of these artists, this paper will argue that an ethical dialogue with Indigenous art and artists requires alternate modes of criticism that reject post-racial assumptions and instead are based on a concept of responsibility to others.

*Jessie Czaban is an Associate Lecturer at the University of Sydney and teaches in the area of Indigenous Australian Studies. She is interested in contemporary Australian art, multiculturalism, Indigenous sovereignty and race. Her research is concerned with examining the reproduction of whiteness in art criticism in Australia.*

## David Eades

### **An Outside Look at In-Groups on Manus Island: A Media Analysis of Offshore Processing of Asylum Seekers**

(Inclusion, Exclusion and Otherness)

In early 2014, a serious incident transpired on Manus Island, Papua New Guinea when asylum seekers protested at an Australian offshore immigration processing facility over a lack of a positive pathway of settlement. This uprising resulted in an Iranian asylum seeker's death and around 70 asylum seekers injured, when a security fence was broken down and clashes occurred with security personnel. This paper will review the newspaper reporting of this issue that occurred in February, 2014 using the frames of in-groups and out-groups. The fluidity of these groups will be outlined when geopolitical boundaries are crossed through offshore processing and accepted norms of behaviour are breached. The influence of dehumanization and infra-humanization and the potential of them contributing to power reproduction will be documented. This paper proposes that there is urgent need to shift the

focus away from aspects that stigmatise out-groups and to the human level of identification as the most inclusive category available - members of the human in-group. Making opportunities for existing in-groups to create sustained meaningful ties with asylum seekers will lead to a change in attitudes towards them as the human in-group. It is hoped that this case study will contribute to the field of research in helping to improve intergroup attitudes and break down any degradation towards out-groups and in particular asylum seekers that leads to social inequality and injustice.

*David is currently enrolled in a Doctorate of Cultural Research at the Institute of Culture and Society (UWS). He completed his Masters of Applied Linguistics degree in 2004 at Macquarie University in Language Program Management and has a background in education (specializing in ESL teaching), formerly co-ordinating various programs for migrants and refugees.*

*Published article: Eades, D. (2013) Resilience and Refugees: From Individual Trauma to Post Traumatic Growth. MC Journal 16 (5).*

## **Megan Evans**

### **KELOID an artist's pathway to owning the past**

(Art and Politics)

My ancestors came to Melbourne from Scotland and Ireland in 1837, arriving as a part of the British colonial project. The 'fighting Gunditjamarra' from the western district of Victoria were my late husbands (Les Griggs) ancestors. Les passed away in 1993; the International Year of the Worlds Indigenous Peoples, as a result of the accumulative effects of what is now known as the 'stolen generation'. Keloid is a project that aims to map these conflicting experiences, using art to broach the difficulty of confronting personal responsibility for actions taken in the past by the coloniser.

KELOID (Stage one) – Reflect is a body of work that involves placing myself in the historical context of my maternal ancestors. The work locates the history of the frontier in the lives of real people, people to whose heritage I belong. In this case, the Other is my own family, with whom I transact through my art.

The presentation would discuss the process of uncovering the shame that I believe lies beneath all issues of race in this country. It will examine how this has been expressed through an art project as well as the reaction the project has elicited from other Australians of colonial heritage.

(Keloid is variously used to describe both an unsightly scar from the healing of a wound and a sign of initiation or significant life event.)

*Megan began her creative life doing large political murals in the 1980's. Her career has spanned several decades and practices. Over the last five years she has exhibited both nationally and*



*internationally, been published widely in books and journals and been awarded international residencies. Her recent solo exhibitions include MEET YOUR CRIMINAL ANCESTORS at The Royal Standard, Liverpool UK; SIMPLICITY at BOXOprojects, Joshua Tree California USA; and KELOID at Roslyn Smorgon Gallery, Footscray.*

## **Nilmini Fernando**

### **What 'work' do black female bodies 'do' in asylum?**

(Women, Race and Representations)

Whiteness is, as it always was, a transnational project. Just as colonial discourses racialized, sexualized and fetishized women of colour to 'market' white supremacy, contemporary asylum and security discourses appropriate and deploy black female bodies as objects of western humanitarianism to re-articulate 'whiteness'.

Drawing from a participatory Feminist research project with African women in Irish asylum, I first take readings of whitely humanitarian scripts that cycle through global, national and local economies of representation. I then explore why the women in the study felt 'tired' and 'used' by NGOs and advocacy organisations. Through reading visual and discursive representations of black women in conjunction with their material bodies, I ask: What 'work' do black female bodies 'do' in asylum? I illustrate how black women in asylum were put to political and cultural use to re-whiten the Irish nation, while their material bodies provided the labour of 'waiting'.

I argue that Black and Postcolonial Feminist theory are critical if feminists are to produce robust anti-capitalist, anti-racist intersectional analyses that move beyond gender-only analysis and reverse the colonial gaze.

The Republic of Ireland offers a unique site to study whiteness; the prototypical British settler colony, the Irish have been both black and white, colonizer and colonized and have relatively recently entered the globalized economy. However, useful parallels can be drawn with Australia, also a settler colony with a whitewashed history, whose juridical power over immigration borders makes a potent site for transnationalizing whiteness.

*Born in Sri Lanka, Nilmini Fernando divides her time between Australia and Ireland. She has lectured at the School of Occupational Therapy in University College Cork, and on Feminist Theory at Victoria University, Melbourne. In the final stages of her PhD, her thesis is the first Irish study of asylum as a Postcolonial encounter that uses Black and Postcolonial Feminist theory and Participatory methodology.*

## **Carole Ferrier**

## The Fight for Agency in Some Recent Australian Indigenous Women's Novels

(Women, Race and Representations)

Styles of resistance to white, patriarchal and capitalist hegemony continue to be articulated in twenty-first century Australia in recent Indigenous women's fictional texts such as Alexis Wright's *Carpentaria* and *The Swan Book*; Melissa Lucashenko's *Mullumbimby*; Marie Munkara's *Every Secret Thing*; Larissa Behrendt's *Home and Legacy*; Jeanine Leane's *Purple Threads*. Their particular historically-distinctive mode of satiric or ironic humour challenges postcolonising regimes and the persisting dominance of whiteness. The recent texts continue a central preoccupation of the earlier fiction by Indigenous women with the achievement of agency in contexts of unequal social power; marginalised characters (male and female, from different racial and ethnic backgrounds), engage with current questions and conditions some of which have remained much the same over the time between the Invasion and the Intervention.

*Carole Ferrier, Professor of Literature and Women's Studies, School of English, Media Studies and Art History, The University of Queensland, St Lucia, Brisbane. Carole Ferrier has taught at The University of Queensland for forty years, in the areas of gender, race, ethnicity, class and sexuality in relation to cultural production. She has published 100 articles and book chapters, and books including Gender, Politics and Fiction, Radical Brisbane and Jean Devanny: Romantic Revolutionary. Editor of Hecate: A Women's Interdisciplinary Journal since its inception in 1975, she has also edited the Australian Women's Book Review since 2000.*

## Kathryn Gilbey and Katie Maher

### Possessively guarding ignorance in the maintenance of white privilege: How far can you go to really not know

(Whiteness and race)

This paper discusses First Nations/ settler colonial relations in Australia using stories about daily interactions and operational encroachments between First Nations people and whitestream workers, operational systems, institutions and standards. We highlight some of the subtle ways that race operates to protect and promote white people and white privilege whilst "pathologising" and devaluing Aboriginal people and culture. The paper considers sites in which First Nations knowledges and decolonising practices are faced with a possessive investment in ignorance which manifests itself as a means of maintaining white privilege and settler colonial status.

*Dr Kathryn Gilbey recently received her PhD in 2014, she was the first graduate from Batchelor Institute to do so. She is a long term staff member at BIITE having worked there as a Lecturer for over ten years. She is a descendant of the Alyawarre people whose country lies along the Sandover River North East of Alice Springs up to Queensland.*

*Katie Maher is a PhD student from the University of South Australia.*

## **Sergio Holas**

### **'I try to exercise all the freedom that my two countries have denied me'. Guillermo Gómez-Peña's unblocking of life**

(Critical representations of Race in Latin American literature and performance art)

Guillermo Gómez-Peña is a performer, poet, activist, writer, journalist from Mexico that lives in the USA since 1978. Since the eighties his performances have been making a cartography of the borderization of the world and in doing so he has mirrored the racism, stereotypes and postures of both countries: Mexico and the USA, when looking to each other. This paper aims to explore the processes by which Guillermo Gómez-Peña constructs, articulates, reflects and unblocks issues relating to racism, stereotypes and ethnocentrism in his poetry, documents, manifestos and open letters. These unblocking processes bring forth and take place in what Gómez-Peña calls border culture. Border culture makes possible all sorts of crossings and mestizajes multiplying a pluriversal "reality". In doing so Gómez-Peña brings forth a border logic which has the effect of expanding understanding and allowing coexistence to take place.

*Sergio Holas was born in Valparaíso in Chile. He holds a Teaching Degree in Spanish and a Master's in Hispanic Literatures from the Universidad Católica, and a PhD from the University of New South Wales. He has taught Spanish Language and Latin American literature at various universities and is currently at the University of Adelaide.*

## **Israel Holas Allimant**

### **Critical representations of race, place and modernity in Roberto Bolaño's 2666**

(Critical representations of Race in Latin American literature and performance art)

Roberto Bolaño's fiction has had great impact because of its innovative use of fragmented and marginal narratives in the creation of an aesthetic capable of dialoguing with the Latin America of the twentieth century. Bolaño's novel 2666, however, offers a dark image of Latin America's condition at the beginning of the twenty first century: that of a continent scarred by the politics and practices of globalisation, marked by its geo-political location and by endemic racism and sexism. 2666 hints at the colonial roots of capitalist modernity and, in doing so, provides a radical critique of the hegemonic discourses of Latin America and, in particular, the north of Mexico: a region which is presented as a free-trade ready border-zone where the rule of law is shaped by problematic notions of race and gender. 2666 also questions the role of literature in modern society, querying what can be and is narrated and that which is not. This paper will explore the ways in which 2666 represents a critical

reading of the Latin American experience of modernity through textual analysis and based in the perspective of Latin American critical theory.

*Israel Holas Allimant recently completed his PhD titled, Innovation, Subversion and Marginality in Roberto Bolaño's Oeuvre and is interested in Latin American literature and approaches to critical theory. He recently published Contrahegemonías: los límites de la política occidental según el caso de los Zapatistas y los Piqueteros and teaches Spanish language.*

## Rachel Joy

### **Artful Dodgers No More: White Australian Artists Acknowledging Indigenous Sovereignty.**

(Art and Politics)

In Australia white visual arts practitioners have been slow to enter into dialogue about Indigenous sovereignty, the intrinsic relationship between land and being, and the continuing legacy of the invasion and colonization experience. As is the case across all areas of cultural, social and political production in Australia, the acknowledgement and assertion of Indigenous sovereignty by visual artists has been largely left up to Australia's First Nations Peoples themselves. This paper argues that creating visual art provides a powerful vehicle for white artists to address the ongoing aftermath of the colonial violence perpetrated upon Indigenous Australians and to insist on cultural engagement with this "public secret," the truth about which, white Australians are aware, yet fail to speak of. Where words fail, perhaps the sensory and emotional experience rendered through art can provide a way to honor the significance of land to Indigenous ontology and envisage new ways of thinking and of being in this place. Critically engaged white artists have the opportunity to make a cultural space, through their art practices, for robust public discourse around Indigenous sovereignty and the promise it holds for all of us.

*Rachel Joy is a Melbourne based visual artist working both locally and internationally. Her conceptually driven work challenges cultural perceptions using installations, sculptures and images to comment on local and global issues regarding identity, place and history.*

## Alana Lentini

### **Racism in Public or Public Racism: Doing antiracism in 'postracial' times**

(The State of Race I: Postracialism and its Limits)

The paper examines racism's 'debatability' by looking at the interpellation of public acts of racism. The idea of racism as an event appears crucial to the judgment of its legitimacy. By examining racism as a disjointed series of public events that are often accompanied by



elisions of the connections between racist ‘eruptions’ and systemic conditions, I shine light on what is meant by racism today. Racism can be theorized dually as both frozen and motile. This is due to an overemphasis of what race is taken to be, rather than of what it does. Confusion over how to formulate antiracism is based on this misconception of race at the core of much antiracist thought, leading to an obscuration of racism. Critically examining some contemporary antiracist activity, I briefly assess the role played by those who challenge racism in legitimizing or negating official interpretations of racism in contemporary Australia.

*Alana Lentin is Associate Professor of Cultural and Social Analysis at the University of Western Sydney. She is the author of The Crises of Multiculturalism (with Gavan Titley, 2011), Racism (2008), Race and State (co-ed. with Ronit Lentin 2006), Racism and Anti-Racism in Europe (2004) and Racism and Sociology (forthcoming, co-ed. with Wulf D. Hund).*

## Sharlene Leroy-Dyer

### **A review of Indigenous Labour Market programs – why they are unsuccessful in delivering outcomes for Indigenous Australians.**

(Racism and the everyday)

Since recognising the severe disadvantage faced by Aboriginal and Torres Strait Islander peoples, the federal and state governments have offered a range of labour market programs to promote Indigenous employment and training. There are also a range of indirect programs and support offered by Australian government agencies. This chapter has outlined and critically analysed the major policies that governments have utilised in an attempt to reduce labour market disadvantage for Aboriginal and Torres Strait Islander peoples. Have the programs and policies been effective in supplying meaningful employment outcomes?

The recent study (Abbott, 2014) showing the gap in employment outcomes between Indigenous and non-Indigenous peoples widening, it brings into question why? The government is supposedly making every effort to close this gap, however as we have seen in recent budget cuts, \$560 million was cut from Aboriginal funding... what message is this sending about the government’s commitment to close the gap at all.

Despite the well-meaning efforts of successive governments, the labour market programs have not made significant inroads to reduce labour market disadvantage for Aboriginal and Torres Strait Islander peoples. According to Abdullah-Wendt (2008, p. 2) “the practical effectiveness of these employment programs and policies” have an Anglo centric focus as opposed to Indigenous centric and are “flawed by a whiteness view”. Moreton-Robinson (2005, p. 75) argues that “whiteness is the constitutive of the epistemology of the west; it is an invisible regime of power that secures hegemony through discourse and has material effects in everyday life”.

This paper explores that policies entrenched in 'whiteness' do not adequately address Indigenous social and economic issues and do not contribute to self-determination and are responsible for the unacceptable gaps between Indigenous and non-Indigenous Australians.

## **Teresa Macías**

### **What neoliberalism is doing to anti-racist education in social work - Reflections on neoliberal racism, and the neoliberalization of social work practice and education**

(Being brown and teaching whiteness - The challenges of teaching race and whiteness for racialized scholars in contemporary social work)

This paper is concerned with the effects of processes of neoliberalization underway in social work practice and education on racialized academics committed to anti-racist education. Canada, like other western countries, is implementing national competency standards aimed at regulating social work practice, facilitating labour mobility, and aligning curriculum with the needs of the neoliberal market. I make two arguments about competency discourses: 1) that they secure the white values already embedded in social work effectively producing social work, not only as neoliberal, but also as white; and 2) that they turn critical race/whiteness theories into 'useless' or 'dangerous' knowledge, and us, racialized professors committed to anti-racism, into 'radicalized' dangerous elements that threaten white neoliberalism. Destabilizing competency discourses in the classroom requires that we call attention to how these discourses secure white students' benevolent identities and, through the performance of white competencies, how they provide a toehold on respectability for some racialized students. Yet challenging competencies can place us in danger of the institutional disciplinary technologies of universities that, not only remain predominantly white, but that also are increasingly concerned with student 'customer satisfaction'. I end this paper with a reflection of the kinds of political and academic alliances, and teaching practices that a resistance to racial neoliberalism demands from us, racialized academics.

*Teresa Macías is Assistant Professor with York University's School of Social Work in Toronto, Canada. She has a background in community and human rights activism from her native Chile. Her research interests include human rights violations, colonial and state-sanctioned violence, research and practice ethics, critical pedagogies, and neoliberal governmentality and its effects on education and practice.*

## **Kendra Marston**

### **Postfeminist Ambivalence and Post-Racial Fantasies: Problematizing the White Woman's Burden in Contemporary Hollywood Cinema.**

(Women, Race and Representations)

This paper seeks to open up discussion as to how melancholia, a ‘prestige’ category of depression historically associated in patriarchal culture with creatively gifted males, comes to be associated with affluent white womanhood in contemporary Hollywood cinema. The melancholic white woman of such diverse fare as the Pirates of the Caribbean franchise (Gore Verbinski 2003, 2006, 2007), Eat, Pray, Love (Ryan Murphy 2010), and Lars Von Trier’s Melancholia (2011) suffers from a bourgeois malaise in which her creative capacities and dreams of liberation are forced to lie dormant due to the strategic requirements of the upper class patriarchal order. What the emotion of melancholia here offers are the tools necessary to break free of restrictive social convention and as such the female character’s mental state arises to produce new political, social and arguably feminist possibilities for the changing world around her. Whiteness is here linked to grief and disempowerment, with feminist discourses and non-white identities becoming intertwined as forces of ‘liberating potential’ for the filmic heroine in ways which speak to the ambivalence of feminist ideology in a ‘postfeminist’ age, but also to American racial anxieties in domestic and international contexts. This paper will question the problematic racial ideologies inherent in the ability of white female melancholia to act in and upon the cinematic world.

*Kendra Marston is a PhD candidate in the School of English, Media Studies and Art History at the University of Queensland, her thesis entitled ‘Postfeminist Whiteness: Reading the Melancholy White Woman in Contemporary Popular Film.’ She has published articles in Jump Cut and Scope and has work forthcoming in Cinema Journal.*

## Imogen Mathew

### **“Anita Heiss’ Chick Lit and the Intersectional Politics of Representation”**

(Women, Race and Representations)

As an Aboriginal writer of the playfully named ‘choc lit’ (or chick lit) genre, it would be fair to assume that Anita Heiss, a Wiradjuri woman from NSW, is a natural exponent of Intersectionality. She certainly frames her fiction in these terms, explaining in interviews that her goal is to “writ[e] urban Aboriginal women into Australian fiction”. In other words, Heiss’ fiction is grounded by the specific experience of Aboriginal women and the need for their lives to be part of the Australian literary landscape.

Yet each call to “celebrate our diversity” is counterbalanced by an equally urgent plea to “to acknowledge what makes us the same”, suggesting that a shared humanity far outweighs racial difference. In some instances Heiss certainly does espouse the specificity of Aboriginal female experience. However, the cumulative message that emerges from her chick lit is one of similarity rather than difference: by focusing on the common experience of being female (shared between author, reader and fictional creations) Heiss uses her fiction as a way to

move debate beyond discussions of race. This paper will use a close reading of Heiss' chick lit to trace the complexity of her relationship with an intersectional politics of representation.

*Imogen Mathew is a doctoral candidate in the School of Languages, Literature and Linguistics at the Australian National University. Her research investigates Anita Heiss' role in the Australian literary, cultural and political landscape.*

## Jacinta Maxwell

### **The permanence of racism: Implications for education initiatives**

(Racism and the everyday)

An issue at the core of early critical race theorists' work is often ignored in CRT and whiteness scholarship. This paper highlights a central tenet of critical race theory that has been neglected in the author's field of education: the permanence of racism. Against this backdrop, the author draws on findings from a recent research project about the development, deployment and interpretations of the Australian Curriculum's 'Aboriginal and Torres Strait Islander histories and cultures' cross-curriculum priority. Data from policy and curriculum analyses are compared with extracts from interviews with pre-service teachers in order to illustrate a crucial gap between expectations for the priority and its capacity to deliver socially just outcomes. This paper explains how Derrick Bell's theories of interest convergence and racial realism can be used to better understand an education initiative which appears to have been designed to reduce inequities and eliminate racism but has potential to do more harm than good.

*Jacinta is an Associate Lecturer at the University of Southern Queensland, in Giabal and Jarowair country. Her doctoral thesis explores the intentions behind the inclusion of the Aboriginal and Torres Strait Islander histories and cultures initiative within the Australian Curriculum. Jacinta is a Pākehā New Zealander and a non-Indigenous Australian.*

## Angela Mitropoulous

### **The Performative Economy of the Racial Speculative**

(The State of Race I: Postracialism and its Limits)

This paper focuses on the conjunctures between contemporary financial speculation, national security and border control systems for what these can illustrate about changing practices of race and racism. Pivotal to these systems are procedures that emphasise potential and unspecified threats that may occur in the future alongside an understanding of uncertainty as the condition of economic value. This paper emphasises the interlocking

character of racialised panic and economic value that sets about transforming the present in the guise of an imagined future.

*Angela Mitropoulos is a prolific writer, researcher and activist. She is the author of Contract and Contagion (Minor Compositions 2012)*

## Ángeles Montalvo Chaves

### **'Black and Indigenous music in Koori Radio': A case of intercultural relations between Aboriginals and Black and Indigenous peoples from overseas in Redfern**

(Inclusion, Exclusion and Otherness)

Can a shared feeling of distress caused by racism and colonialism among different ethnic groups turn into group agenda? Interactions between Aboriginals and Torres Strait Islanders and other racially marked group of peoples from overseas living in Australia do not receive much interest. However this case study shows that these engagements occur on a daily basis. Koori Radio, an Aboriginal radio station based in Redfern (Sydney) has as its main objective to promote Aboriginal and Torres Strait Islander music and to contest the scarce and stereotyped representations of ATSI music and peoples on the mainstream media. Simultaneously the radio plays music and provides room for other peoples who are racially marked since its foundation. In so doing, it voices their concerns and expresses common complaints and assertions. Based on ethnographic research this paper explains how a shared feeling of historical racist injustice have led to the radio station to open their space and provide airtime for other groups of peoples such as Maoris, Africans or Fijis. Further, it analyses the reasons why these peoples who are based in Sydney chose Koori Radio as a 'shelter'.

*Ángeles Montalvo Chaves is a Cotutelle PhD candidate at the Department of Anthropology at Macquarie University (Sydney) and the Departamento de Antropología at Universidad Autónoma de Madrid (Spain). Her thesis aims to compare how colonial residues of racism are represented in cultural and media industries in Madrid and Sydney.*

## Yassir Morsi

### **The racial subject of postracial racism**

(The State of Race I: Postracialism and its Limits)

In this paper, I look at the emergence of the English Defence League (EDL) in the last decade and their declarations that they are not a racist organization. The EDL claim they are not racist because of their appeals to their defence of "liberal values" against encroaching Muslims. They put forward a view that liberal ideology is inherently opposed to racism

which justifies their fight against the 'bigotry' of Islam. Secondly, the EDL propose that their 'coloured' and Asian members reflect their purported multiculturalism. Through an examination of their rhetoric, I argue, that the EDL is racist because it depends upon an imaginative geography that inherits binaries of a noble Europeanness struggling to govern the pathologies of non-Europeanness. They play one ethnicised figure against the other – e.g. Sikh against Muslim - as a reflection of the governed against the ungovernable. This paper teases out the mechanisms through which the EDL can be shaped by a racial logic claiming to oppose racism.

## **The Subject of Islamophobia?**

(The State of Race II: Islamophobia and the postracial)

In this paper, I argue that Islamophobia is a form of racism that contradictorily constructs, at any ideal moment, the Muslim subject of its criticism. In Islamophobic discourse, the Muslim is an amorphous figure that assumes shape retrospectively to the attacks it receives. The Islamophobe can, at their convenience, highlight the Muslim's ethnicity, religion, values, location or population and thus express a form of racist technology that tacks together all the pathologies of a racial subject but without the need of a fixed racial "body". This particular form of racism via Islamophobia is afforded because the Muslim subject of Islamophobia is assumed to be neither purely ethnic nor purely religious. The Muslim is an 'undecided' entity that is constituted as a subject in the very moment of Islamophobia's articulation of Islam. Islamophobia can thus participate in both racist and anti-racist rhetoric befitting what critics see as a suitable persistence of racism in a post-racial and globalized twenty-first century.

*Yassir Morsi is a Researcher at the International Centre for Muslim and Non-Muslim Understanding at the University of South Australia. He specialises in Muslims living in Western liberal societies. Morsi has a PhD in liberal theory and has a background in Western political thought.*

## **Jennifer Nielsen**

### **Who can talk about race?**

(Whiteness and race)

McLeod v Power (2003) involved a complaint by a white prison guard (McLeod) against an Aboriginal woman (Power) under the racial hatred provisions in the Race Discrimination Act 1975 (Cth). During an altercation, Power abused McLeod, describing him as a 'white piece of shit' and commented, 'fuck you whites you're all fucking shit'. McLeod's complaint failed because the Federal Magistrate found that 'white' did not refer to a racial identity and that a

reasonable person would not be 'offended, insulted, humiliated or intimidated' by Power's words.

While I agree with the outcome, I remain troubled by the Magistrates' reasoning on the capacity of a reference to 'white' to impart racial identity. This incident was 'essentially infused by considerations of race and colour' – Power was talking about race and the Magistrate (perhaps pragmatically) failed to hear her. By leaving whiteness invisible (because 'race' is about 'others' not white people), the Magistrates' reasoning precluded any examination of the way race 'matters' in some groups' daily lives.

I have re-written this case as part of the Australian Feminist Judgements Project (Bartlett, Douglas, Hunter, & Luker) to explore the implications that follow from a judicial interpretation that understands whiteness within the concept of race. In this paper, I will discuss the tensions involved in that consideration and the potential of formal readings of equality to preclude any challenge to white race privilege.

*Jennifer Nielsen is a Senior Lecturer in the School of Law and Justice at Southern Cross University. Her research involves the critical evaluation of law, with a particular focus on the application of critical race and critical whiteness studies.*

## **Kristy Parker**

### **Australian Universities' engagements with Indigenous Knowledges**

(Racism and the everyday)

Since the release of the Review of Higher Education Access and Outcomes for Aboriginal and Torres Strait Islander People in 2012, Australian universities have renewed efforts to deepen their engagements with Indigenous Knowledges. Given these efforts, it is particularly important to reflect upon the response of liberalism to difference and how this manifests in the limitations placed on the ways that 'knowledge' is understood within the confines of the liberal university. In particular, the desire of liberalism to manage the 'risk' of racial difference through incorporation. As a way of approaching this, this paper will reflect on the possibilities and limitations of the critically engaged theoretical framework, Settler Colonial Theory and explore some of the ways it may help or hinder a project of decolonising the academy.

*Kristy Parker is a PhD candidate in the School of Political Science and International Studies at the University of Queensland. Kristy is particularly interested in the relationships between Indigenous and non-Indigenous ways of knowing and has conducted past research critiquing the political assumptions underpinning the policy framework Closing the Gap.*



## **Gregory Phillips**

### **Aboriginal Sovereignty in Australia**

(Aboriginality, Colonialism and Race)

Foucault's writing on power, sovereignty and governmentality enunciates clearly the problems of participation of subjects in liberal states. Yet he does not proffer coherent meta-solutions, other than pointing to personal agency, clarity on the sources of states power, and renunciation of power relations characterised by control. Where Indigenous people's claims to sovereignty differ from other groups in society is in the nature of the sovereignty being claimed. Not only are Indigenous people's arguing for inclusion in the apparatus of state and international infrastructure such as the United Nations; arguably in itself a covert and unwitting acceptance of state sovereignty, but so too are Indigenous people's arguing for sovereignty completely separate to and independent of neo-colonial states. This seeming dichotomy of choice in relation to Indigenous-state relations; that is, either inclusion on the state's terms, or separatism, offers competing and controversial formations of governmentality. Instead, Phillips argues here for the opening up of a 'third space', a space where consciousness shifts render old domestically violent whiteness regimes obsolete. In this space, Indigenous peoples can give primacy to their Aboriginal Terms of Reference (Watson 1990), establish architecture to share power and resources, and remake the state for the survival of all.

*Gregory Phillips is a Waanyi and Jaru medical anthropologist; having worked and published in education, land rights, youth empowerment, addictions, healing, post-traumatic stress syndromes, medical education, health workforce and whiteness. He developed an accredited Indigenous health medical curriculum and professional network, and the Aboriginal and Torres Strait Islander Healing Foundation.*

## **Branka Prodanovic**

### **Racism and SBS: the effectiveness of Public Broadcasting in an age of 'otherness'**

(Inclusion, Exclusion and Otherness)

Since its introduction in the 1980s, the Special Broadcasting Service (SBS) has received much praise, scrutiny and criticism. Originally set up to cater to an ethnically diverse Australian audience, SBS assisted in bridging barriers of culture, language and way of life. Fast forwarding thirty years, how relevant remains this 'assistance' in a highly inter-racial and multicultural nation such as Australia?

This paper examines the purpose and relevance of SBS in a racially-fractured nation. More so, I aim to explore understandings of how television content can bridge cultures after events such as the Cronulla Riots, as well as reiterate the very gap that exists between 'us' and



'them'. Specifically I analyze how commercial media has for decades demonized Arab and Muslim Australians making them mute whilst SBS has provided platforms for their voices to be heard. As a result, this paper observes how SBS may reflect contemporary multicultural Australia by challenging 'ethnic' stereotypes of Arabs and Muslims. Ultimately, this paper draws out the importance of racial relations between us/them and ethnic/White binaries present on Australian television. Such research proposes the question; who does SBS benefit and how can we measure these benefits without reconstructing stereotypes already popular on Australian television?

*Branka Prodanovic is a current PhD candidate in the media department at Macquarie University. Her research focuses on ethnic representations on Australian television media. Branka is also interested in the politics of Islamic veiling, gender studies, popular culture and celebrity studies.*

## **Senthorun Raj**

### **A/Effective Adjudications: Rethinking Queer Refugees and Australian Law**

(Policing Race and Sexuality)

Who is the "queer" asylum seeker? Where are they positioned in the law? How do we adjudicate the feelings, emotions, and experiences that circulate in their claims for asylum? In contemporary refugee decision-making and litigation, numerous challenges arise when discerning what constitutes a "well founded fear" of persecution for a clearly defined "particular social group." In Australia, fact-finding and credibility assessment in this area of law reinforces the social currency of whiteness by policing ideas of sexual citizenship, public persecution, social practices, and erotic consumption. Mapping an inherent (functioning) sexuality and/or an essentialist gender identity involves causally relating queer injury to state (in)action. In doing so, the refugee status determination process privileges the attachments or experiences of decision-makers over the unique narratives and identities of queer asylum seekers. Subscribing to ethnocentric assumptions becomes seen as key to accessing protection. However, despite the desire for consistency and linearity in refugee law, mapping queerness is a project fraught with insecurity and uncertainty. Such anxieties are reproduced in existing queer refugee cases. By attending more reflexively to the affective and distancing effects of queer refugee decision-making, my paper will explore the queer possibilities of accommodating disparate cultural differences, experiences, and emotions in law.

*Senthorun (Sen) Raj is a PhD candidate at the Sydney Law School. He has a BA and LLB. He also recently completed a Churchill Fellowship that examined advocacy and casework practices relating to sexual orientation and gender identity based refugee claims in Australia, the US, and the UK.*



## Jenny Rankine

### Racism – what to do about it online

(Racism and the everyday)

This presentation will explore promising interventions against online racism in Aotearoa/New Zealand. It is part of a wider project on news-related racist discourse about the indigenous Māori and the Treaty of Waitangi.

The internet is part of everyday life for most young New Zealanders, yet online racism is common and can quickly become more extreme than in offline debates.

This presentation will first explore research about four anti-racism campaign strategies. Encouraging multiculturalism without challenging racist structures has been found to be ineffective, while evoking stereotypes to debunk them has increased rather than reduced prejudice. Bystander anti-racism campaigns are familiar to Australians, but their long-term impacts have yet to be evaluated. Highlighting White privilege has led to sustained community action, but also generated a strong backlash.

Possible interventions about online racism include mapping racism, commenting and blogging about it, and distributing internet resources that draw on alternative discourses. Humour is a major factor in the adoption of internet memes - artefacts that go viral - so I will explore ways to make alternative anti-racist discourses funny without evoking stereotypes.

Racism creates inequity and damages health, and there is no research about intervening against online racism about Māori in Aotearoa.

*Jenny was born in Adelaide and moved to New Zealand in 1979; she identifies as a Pākehā (White) New Zealander. She has worked as a print journalist, in public relations and as a freelance social researcher, and is now studying for a PhD at the University of Auckland.*

## Carlos Rivera-Santana

### Archaeology of Colonisation: A Critical Voyage between the Caribbean and Australia

(Aboriginality, Colonialism and Race)

The following paper will argue that the western conceptualisation of indigeneity and blackness finds its derivation in the first colonial experience in the 15th and 16th century outside the modern anthropological understanding of the inequality of races. This research is the outcome of a PhD thesis that aimed to apply Foucauldian archaeology to the ongoing process of colonisation, and its findings are outlined in two parts; the first one discusses how the Colonial West first conceptualised indigeneity and blackness and the second part discusses how this conceptualisation was exerted in Queensland via the Aboriginal



Protection and Restriction of the Sale of Opium Act 1897 (1897 Act). The main findings of this archaeology are; (1) the western conceptualisation of indigeneity in the 15th and 16th century revolved around a imagery informed by a 'Monstrous Anthropology', (2) the western conceptualisation of blackness in the 15th and 16th century was not directly associated with slavery and that slavery was inherited from indigeneity, (3) the mechanism that exerted the mechanism of colonisation, utilising these conceptualisations, is manifested in the operation of the 1897 Act in a 'Blanket Approach' manner. Given the time constrictions this paper will be focussing on the first two findings.

*Carlos Rivera Santana is a PhD student in The University of Queensland. He is from Puerto Rico where he completed a BA in Psychology and a Masters Degree in Sociology and Social Psychology at the University of Puerto Rico-Recinto de Río Piedras with a minor in Philosophy.*

## **Russell Robinson**

### **Whitewashing LGBT Identity**

(Policing Race and Sexuality)

This talk will explore techniques by which the U.S. movement for same-sex marriage "whitens" sexual minority identities and simultaneously links the gay rights movement to black civil rights movement. Legal advocates for same-sex marriage or "marriage equality" have aligned gay/lesbian identity with predominantly white, affluent plaintiffs, which reinforces broader perceptions of gay white men as the face of the LGBT community. At the same time, the marriage equality movement has frequently compared its project to the black civil rights movement to argue that anti-gay oppression is as morally wrong as anti-black oppression during the Jim Crow era. African-Americans have responded that these arguments by mostly white gay activists and lawyers "appropriate" black history and identity. We might understand these racial critiques as efforts to police access to the moral authority of the black civil rights movement. Efforts by LGBT advocates to highlight white LGBT people and "closet" LGBT people of color also police identity. Proceeding from the assumption that African-Americans have a legitimate interest in shaping how the black civil rights movement is remembered and deployed, this talk will develop ethical guidelines for when and how an emerging rights movement should be able to draw on the successes of an earlier movement.

*Russell Robinson is the Distinguished Haas Chair in LGBT Equity Professor of Law at UC Berkeley School of Law. During the 2014-15 school year, Professor Robinson will be the Samuel Rubin Visiting Professor of Law at Columbia Law School and a Fellow at the Center for Gender and Sexuality Law.*

## **Sam Schulz and Daisy Miller**



## **Race to the desert: Exploring race, voluntourism, and white Australian teachers' desires for the desert**

(Whiteness and race)

An interesting set of racial tensions frame teaching in Australia, for not only are the majority of the Nation's teachers 'white' – meaning of Anglo, middle-class heritage – these teachers are expected to cater for an increasingly diverse student population. And yet, as several writers have observed (see for example Austin & Hickey, 2007), the whiteness of Australia's teaching force remains habitually overlooked, at least by white teachers and white teacher educators themselves. This paper explores the racialised underpinnings of teaching in contemporary Australia in two discrete ways; first, by interrogating a set of 'voluntourism' advertisements pitched at pre-service teachers in a metropolitan Australian university. And second, by closely examining the desires of 'white' teachers to work in remote communities in the desert. The former exploration sets the scene for understanding the largely covert ways in which discourses of race and whiteness continue to inform 'white' teachers' desires to 'help' Aboriginal students in remote locations while tasting 'something different', or indeed whilst experiencing 'the time of their lives'. The paper argues that while these insights are in many ways 'nothing new' (at least not within the context of postcolonial and critical race and whiteness studies of education), the persistence of unobserved race thinking in beginning teachers, and the unproblematic presence of the voluntourism industry in Australian universities, speaks powerfully to the need to disrupt 'race' at the level of teacher education.

*Daisy Miller is a former tour guide and travel agent currently studying politics and public policy at Flinders University of South Australia. Daisy's research interests include the impacts of 'voluntourism', children's and women's rights, and critical race and whiteness studies. Email: mill0506@flinders.edu.au*

*Sam Schulz is a lecturer in the sociology of education, Flinders University. Sam's research is located in the broad fields of critical race and whiteness studies, cultural studies, and qualitative research methodologies. Sam pays close attention to the racialisation of teaching in Australia, and more recently, to the racialised implications of neoliberalism under Abbott. Email: samantha.schulz@flinders.edu.au*

## **Mohamad Tabbaa**

### **Confessions of a Good Muslim: The Making of An Ethical Muslim Subject**

(The State of Race II: Islamophobia and the postracial)

There is an incredible amount of pressure on Muslims today to declare that they are 'good' Muslims who denounces violence, extremism and terror, and supports democracy, secularism and human rights. But is this good Muslim a resistance to Islamophobia, or its



latest manifestation? I argue that the invitation to declare one's goodness as a Muslim, or risk defaulting as a bad Muslim, is in fact a demand for a confession. In *The History of Sexuality*, Michel Foucault demonstrates how the ritual of confession became a mainstay in modern western societies. Foucault locates the agency of this relationship not in the confessor but in their interlocutor. In a racialised world within which everybody can utter, but only some can speak, the Muslim confession enters aside these two positions as a post-racial racism by insisting that Muslims become the subject of the war on terror discourse, and thus the object of the white gaze. Given this, the paper argues that the good Muslim cannot be an ethical subject who acts responsibly in relation to the global violence of a racialised order. Through an analysis of the 2012 Sydney protests, I suggest instead that such a subject is fashioned in the image and interests of such violences, and that ultimately an ethical – not 'good' – Muslim subject is required in order to speak, rather than confess.

*Mohamad Tabbaa is a doctoral candidate at the University of Melbourne*

## **Sorcha Tormey**

### **Indigenous solidarity movements and the white settler imaginary**

(Whiteness and race)

This paper explores the limitations and possibilities that Indigenous solidarity movements present within the white settler imaginary. It will do this by first examining the specific type of solidarity being expressed, as well as the significance of the rise of social movements more broadly. It will then discuss the aspirations of non-Indigenous people who participate in these kinds of movements through the findings of a recent case study of an Indigenous solidarity group in Australia, as part of a broader comparative study with a similar group in Canada. Here, particular emphasis is placed on their aspirations for the future and what they imagine can be achieved as a result of their participation in the Indigenous solidarity group.

*Sorcha Tormey is a PhD candidate in the School of Political Science and International Studies at the University of Queensland. With an interdisciplinary interest in both peace and conflict studies and politics, her current research focuses on the possibilities for non-Indigenous people to engage in meaningful decolonising processes in white settler colonial societies.*

## **Emma Townsend**

### **The 'Blonde Angel': the racialisation of Romani communities and moral exclusion**

(Inclusion, Exclusion and Otherness)

This paper explores the October 2013 discovery and removal of a blonde child (Maria) from a Greek Romani settlement and the resulting media frenzy. Initially, state authorities and



mainstream media assumed that she was a non-Roma child, and the story of her 'rescue' served to reinforce notions of Roma as a racial threat. However, it was later discovered that she was in fact a Romani child, and the public discourse shifted to the allegedly deviant and pathological practices of Romani communities as a whole. I analyse the language surrounding the discovery and removal of Maria, and reflect on how racial and biological assumptions about Romani people connect to dominant social discourses that serve to exclude Roma from the space of public moral consideration and obligation. Greek Romani communities are perceived to be deserving of discriminatory and stigmatising treatment, with this treatment constructed as a legitimate response to their supposed racial 'deviance'. The case of Maria has ultimately served to highlight but not substantively challenge this racialised moral exclusion; while the assumptions made about Maria were shown to be false, the narrative was simply reframed to maintain and further entrench dominant perceptions of Greek Romani communities as the 'legitimate' targets of discrimination and persecution.

*Emma Townsend is currently a PhD Candidate in the Asia-Pacific Centre for the Responsibility to Protect within the School of Political Science and International Studies at the University of Queensland. Her thesis explores the concept of 'cultural genocide' through an examination of the contemporary treatment of Romani communities across Europe.*