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THE BORDERPOLITICS OF WHITENESS

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THE POLITICS OF GOOD FEELING

SARA AHMED

This paper explores 'the politics of good feeling' with specific reference to debates about multiculturalism and immigration. The paper considers how certain bodies are seen as the origin of bad feeling, as getting in the way of public happiness, exploring the negative affective value of the figures of the feminist kill-joy, unhappy queer and melancholic migrant. Drawing on a reading of the film *Bend it Like Beckham*, the paper explores how the would-be-citizen who embraces the national game is rewarded with happiness. The migrant who refuses to integrate becomes an unhappy object for the nation, as the cause of unhappiness, terror and insecurity. The film participates in a wider discourse that reads public speech about racism as melancholic, as the refusal to let go of suffering. The paper explores how this conversion between unhappy racism and multicultural happiness takes place, and in so doing, offers a critique of what we would call 'the affirmative turn'.

'MAINSTREAMING' INDIGENOUS INEQUALITY AS DISADVANTAGE AND THE SILENCING OF 'RACE' IN AUSTRALIAN SOCIAL, EDUCATIONAL AND VOCATIONAL TRAINING POLICY

STELLA CORAM

Traditional constructs of inequality and discrimination to explain the life chances of indigenous Australians have been supplanted by the discourse of disadvantage. The boundaries of exclusion are made less clear by the emergence of inclusive discourse related to increased access and participation (outcomes) in which it is premised that disadvantage is the absence of opportunity and that the promotion of advantage will ameliorate disadvantage. In their critique of the rhetoric of outcomes, Smyth and Dow (1998) argue that outcomes fit the need for certainty in a world of increasing uncertainty. I borrow from Smyth and Dow's (1998) framework of central control to propose that

mainstreaming, as a statement of inclusion, paradoxically, obscures institutional practice. Through a reading of disadvantage represented in social, education and vocational training policy, I identify a set of themes that rename traditional group inequalities related to class and race as economic, individual and or cultural disadvantage respectively.

'WHO ARE STRANGERS?': 'ABSORBING' SUDANESE REFUGEES INTO A WHITE AUSTRALIA

CLEMENCE DUE

This paper analyses several newspaper articles which appeared in the media following the murder of teenager Liep Gony who had come to Australia as a refugee from Sudan, and the subsequent restriction on the African refugee intake made by the former immigration minister Kevin Andrews. The paper considers several discourses which appeared in these articles, and which were indicative of the wider press coverage following these events. These discourses centered on whiteness as the normative mode of belonging in Australia (as a result of the ongoing denial of Indigenous sovereignty over the land), and the desired absorption of any non-white refugees into the dominant white culture. The paper concludes that such constructions of white belonging in Australia further deny Indigenous ownership of the land, and attempt to override any perceived differences in non-white immigrants and refugees, whilst at the same time constructing the nation as generous and free of racism.

WHITE NATION FANTASY AND THE NORTHERN TERRITORY 'INTERVENTION'

ODETTE KELADA

This article, 'White Nation Fantasy and the Northern Territory 'Intervention'', looks at the term 'whiteness' and the notion of 'white blindness'. It seeks to illustrate how white blindness allows White Nation Fantasy to operate to the extent of becoming the real 'national emergency' at the heart of Australia's race relations. It draws on the recent Northern Territory Legislation (2007) as evidence of how White Nation Fantasy currently dominates Australia's socio-political landscape. It examines the ramifications of perpetuating colonialist narratives in relation to issues of identity, justice, paternalism and moral discourses as evident in the production of the National Emergency Response Bill 2007.

WAR IN THE LANGUAGE OF PEACE, AND AN AUSTRALIAN GEO/POLITICS OF WHITE POSSESSION

GOLDIE OSURI

This paper examines how war and peace as a bio/necropolitical regime informs Australian sovereignty. How do war and peace contribute to the Australian government's attempts to reconfigure the demand for Indigenous rights and redefine Australia's strategic military and peace-keeping role in a transnational context. Australia's peacekeeping mission in East Timor, for instance, has become a way of securing Australia's national interests in terms of 'keeping peace' in the Asia Pacific region. What are the implications of such internal and external consolidations of white Australian sovereignty? How may we think through and engage with this sovereignty through the concept of bio/necropolitics of white possession?

WHITE MOTHERS, INDIGENOUS FAMILIES, AND THE POLITICS OF VOICE

DAMIEN W. RIGGS

Ongoing histories of genocide, dispossession and child removal continue to shape the Australian nation. Speaking of such histories is fraught with racial power differentials that dictate which particular voices will be given space within public discourse. Examining how a 'politics of voice' is deployed within the writings of white academics is one important site for better understanding how it is that white voices continue to occupy a hegemonic position within the Australian academy and in everyday talk. In this paper I examine how particular representations of white foster/adoptive mothers of Indigenous children in Australia highlight the problematic nature of research seeking to represent experiences classified as previously 'unspoken'. In examining the work of one particular white Australian academic I suggest that it is important that white academics engage in research practices that highlight, rather than overlook, matters of race privilege and which ground white people in histories of colonisation and in a relationship to the fact of Indigenous sovereignty.