

Mobile Cultures: Migration, Movement and Society

A one-day symposium

hosted by the Mobilities and Belonging Research Cluster (UWA)

and the Cultural Studies Association of Australasia (CSAA).



Friday November 29th 2013

The University of Western Australia

<http://www.arts.uwa.edu.au/research/clusters/MoB>



THE UNIVERSITY OF
WESTERN AUSTRALIA | A CENTURY OF
ACHIEVEMENT
Achieve International Excellence 1913 - 2013



Proceedings

All sessions held in Social Sciences Lecture Theatre 1.29; breaks held in Tea Room directly opposite. All presentations are ten minutes followed by questions at the end of each session.	
9.00am	Registration
9.15am	Welcome
9.30am	Keynote Address: Professor Suvendrini Perera (Curtin) “Lines of Sight: Trophy Bodies and Transnational Visibilities in Terror Zones”
10.15am	Morning Tea Break
10.40am	Session One Chair: Loretta Baldassar
10.45am	“Are we Postnational yet?” – Farida Fozdar (UWA)
10.55	“The Walmajarri Diaspora: Mobility and Exile in Remote Australia.” -Darren Jorgensen (UWA)
11.05	“Coercive Mobility, deportation and the statecraft of American migration.” – Ethan Blue (UWA)
11.15	“Identity, Belonging and the Haitian Earthquake of 2010” – Bonnie Thomas (UWA)
11.25	“Invisible Colours: Visual representation of ethnic diversity in Australian print media.” – Andrzej Gwidalski (UWA)
11.35	“Beyond the production of tourist imaginaries: Student-Travellers in Australia and their reception of media representations of their host nation.”- Mitch Low (early career researcher, UWA) and Martin Forsey (UWA)
11.45	“Unsettling Settler Myths” -Sven Ouzman (UWA)
11.55	“Children are Aliens: A different perspective on sexual difference in psychoanalytic theory.” – Antony Gray (PhD candidate, UWA)
12.05	Questions
12.25pm	Lunch
1.00pm	Session Two Chair: Farida Fozdar
1.05pm	“Sex Workers/Escorts in Ireland: Nationality, Geography and Mobility.” – Paul Maginn (UWA) and Graham Ellison (QUB)
1.15pm	“Taking risks and survival jobs: foreign-born workers and work-related injuries in

	Australia.” – Alison Reid (UWA)
1.25pm	“Provisional Migration and Conditional Belonging.” – Susan Leong (UWA)
1.35pm	“Missing the Boat: Deterrence Measures and the Mobility of Asylum Seekers.” – Caroline Fleay (Curtin)
1.45pm	“Migration, Displacement and Environmental Refugees.” – Bob Pokrant (Curtin)
1.55pm	“Temporary Migration, Corporeality and Conditional Multiculturalism: Bodies, Shame and Ethics.” - Rob Cover (UWA)
2.05	“Normative Circles of Belonging and the Scuritization of Asylum in Australia.” – Mary Lynn de Silva (PhD student, UWA)
2.05pm	Questions
2.25pm	Afternoon Tea Break
2.45pm	Session Three Chair: Rob Cover
2.50	“Intimacy and Confession Across Torres Strait” – Richard Davis (UWA)
3.00	“ ‘Friends and networks are important too’: Unmarried women and intimate relationships in Japan.” – Laura Dales (early career researcher, UWA)
3.10	“Mobilities and Technologies as a new paradigm for understanding family life.” – Loretta Baldassar (UWA)
3.20	“A triangulation approach: negotiating European/Asian interculturality within the family.” – Maki Meyer (PhD candidate, UWA)
3.30	“Cosmopolitanism as the new normal?: Processes of cosmopolitanization at an international school in Indonesia.” – Danau Tanu (early career researcher, UWA)
3.40	“Learning to stay? Mobile Modernity and the Sociology of Choice” –Martin Forsey (UWA)
3.50	“ <i>Bildung</i> Connections: Study Abroad, Intercultural Literacy, and mobility.” –Chantal Bourgault du Coudray and Kati Tonkin (UWA)
4.00	Questions
4.20pm	Break out session facilitated by Martin Forsey
5.00pm	Launch of the MoB Research Cluster by Krishna Sen (Dean, Faculty of Arts, UWA)
Proceedings will be followed by drinks in the tea room. Please bring a drink to share, nibbles provided.	

Keynote Address

Professor Suvendrini Perera

Lines of Sight: Trophy Bodies and Transnational Visibilities in Terror Zones

My questions in this discussion are about the mobility of torture as a transnational practice -- in particular the mobility of transnational visual imaginaries of torture, and the technologies that, I argue, enable a new dimension of this mobility, through the proliferation of trophy-images and trophy-acts of extreme violence. Although torture has always been a transnational practice, linked in particular to histories and presents of colonialism and imperial and neoimperial war, I am interested in the increased visibilization of torture through the circulation of trophy images and acts of violence, thus adding a new dimension to acts of political violence and atrocity. In this essay I trace a set of iconological/representational, ideological, technological and geopolitical forces as they intersect the trophy body of the tortured or killed non-human across a sequence of spatially and temporally discontinuous terror zones, as well as marking the counter-visibilities to which they give rise.

Suvendrini Perera completed her PhD Columbia University, New York, and her BA at the University of Sri Lanka, Kelaniya. She is Professor of Cultural Analysis in the School of Media Culture & Creative Arts and Deputy Director of the Australia-Asia-Pacific Institute at Curtin University, Australia. Perera is the author/editor of six books, including *Australia and the Insular Imagination: Beaches, Borders, Boats and Bodies* (Palgrave-Macmillan, 2009), *Our Patch* (API 2007); and *Living Through Terror* (coedited with Antonio Traverso, Routledge, 2011). *At the Limits of Justice: Women of Color on Terror* (coedited with Sherene Razack) is due from Toronto University Press in 2014. Currently she is working on an ARC funded project titled *Old Atrocities, New Media*.

Speakers

Farida Fozdar

Are we Postnational yet?

Academic debate about the anachronism of national borders has been common for some time. The general population, however, has been less keen to embrace such ideas, despite increasing movement of things, ideas and people across borders. This paper considers some of the academic arguments, and then offers evidence from focus groups conducted across Australia, that indicates that in some quarters thinking beyond the nation is occurring, partly as a result of physical and cultural mobilities. It argues that the ideology of the nation state remains extremely strong among the general population, who use a particular rhetorical device, 'the principle/practical' dichotomy, to attempt to shut down conversation about the possibility of moving beyond national borders to a state of postnationalism. However, it also offers evidence that some Australians are able to think past the taken-for-granted nationalism that this viewpoint represents, if not to consider alternatives, at least to recognise the arbitrariness of current practice. The paper considers the degree to which such arguments are

acts of 'banal anti-nationalism' or indeed, postnationalism, and their relationship to cosmopolitan belonging everywhere or, alternatively, belonging nowhere.

Farida Fozdar (aka Tilbury) has published widely, including both academic papers and policy and service-sector oriented reports. Her research focuses on race relations and migrant settlement, citizenship and nationalism, social exclusion, religion and issues to do with refugees and asylum seekers. After teaching Sociology and Community Development at Murdoch since 2003, in 2011 she took up an ARC Future Fellowship at the University of Western Australia, exploring national, transnational and postnational identities.

Darren Jorgensen

The Walmajarri Diaspora: Mobility and Exile in Remote Australia

The 'Walmajarri diaspora' describes the people who moved north from the desert to settle cattle stations and townships in and around Fitzroy Crossing and Halls Creek. These desert people brought their culture with them, including knowledge and customs that would become a part of the life-world of the river country. This notion of diaspora, tied to international conversations about migration and mobility, is more often used to describe people who live in cities, rather than in remote parts of Australia. Yet diaspora is not only the condition of the Walmajarri. It is the basic situation of people living in remote Aboriginal communities, people who through circumstance and colonisation are often living hundreds of kilometres from the country that their birth or familial inheritances tie them to. While remote Aboriginal people are typically represented as living on their country, it is more the case that they are some distance from their country. Thus the cosmopolitan ideas of mobility and diaspora are as relevant for the so-called 'native born' or 'indigenous', and begin to undermine the opposition to the sedentary upon which these ideas are based.

Darren Jorgensen lectures in art history at the University of Western Australia. He largely publishes on Australian art, with some secondary interests in critical theory and science fiction.

Ethan Blue

Coercive mobility, deportation, and the statecraft of American migration

Situated at the intersection of mobility and carceral studies, this paper examines the emergence of carceral mobility and mass deportation as it was developed and refined by the United States in the early 20th century. It pays particular attention to the history of 'deportation special' trains. These reconfigured railroad cars made constant circuits through the nation, gathering so-called 'undesirable aliens' disdained for their poverty, political radicalism, criminal conviction, or insanity, for delivery to borders and ports for exile. First developed to ensure the efficient expulsion of post-Exclusion Chinese, the trains were liminal legal spaces, and the paper assesses the deportees' journey as a cultural process in which national territory, political sovereignty, and biopolitical community—three defining features of modern nationhood—were created and contested. As the trains collected and removed those deemed 'undesirable,' they traced the underside of modern citizenship and state formation. The papers interprets how the flows of carceral mobility demanded new modes of state practice and reconfigured the possibilities for deportees' imparting resistance, or friction, into the system of mass removal.

Ethan Blue is Associate Professor of History at the University of Western Australia, is the author of *Doing Time in the Depression: Everyday Life in Texas and California Prisons* (2012). Additional work has appeared in *Pacific Historical Review*, *Journal of Social History*, *Radical History Review*, *Humanities Research*, and *Crime, Law, and the Humanities*.

Bonnie Thomas

Identity, Belonging and the Haitian Earthquake of 2010

In January 2010 an earthquake measuring 7.3 on the Richter scale shook the Caribbean island of Haiti to its core. In a country which has suffered deeply from political instability, natural disasters and crippling poverty since its victorious revolution of independence in 1804, Haiti hardly needed another test. However, the unprecedented way in which the earthquake put Haiti into the global eye provoked renewed reflection about the country and its place in the world. Despite the overwhelming tragedy, Haiti emerged as a place of optimism and strength with a will to survive whatever may challenge it. Moreover, the way in which the country's artists and writers – both within and outside Haiti – engage with the event generates important questions about identity and belonging. This paper will focus on two texts by two key contemporary Haitian writers, both of whom now live outside the country. The first is a memoir of the earthquake entitled *Everything is Moving Around Me* (2010), by Dany Laferrière, who was forced into exile in North America by Jean-Claude Duvalier's dictatorial regime, but who found himself an unwitting witness to the event when he returned to Port-au-Prince for a writer's festival. His moving account details his exploration of 'home', 'place' and 'identity' as well as detailing the fluidity of these concepts in other Haitians he encounters both inside and outside the country. Edwidge Danticat, who left Haiti at the age of twelve and was not in the country at the time of the earthquake, also grapples with questions about what constitutes 'Haitian' identity and to what extent she has the right to report on an event if she was not an eyewitness. Her essay entitled *Create Dangerously: The Immigrant Artist at Work* (2011) will form the basis of this part of the discussion. Together these works will provide important insights into the complexities of identity and belonging in a country dominated by stories of exile and migration.

Bonnie Thomas is an Associate Professor in European Languages and Studies at The University of Western Australia. She has researched and written extensively on francophone Caribbean literature, including the 2006 monograph *Breadfruit or Chestnut?: Gender Construction in the French Caribbean Novel* (Lexington Books). She is currently completing a manuscript on history, memory and trauma in contemporary francophone Caribbean autofiction.

Mitchell Low

Beyond the Production of Tourism Imaginaries: Student-Travellers in Australia and their reception of media representations of their host nation.

As with many nations seeking significant tourism income, Australian tourism marketing encourages imaginaries steeped in nostalgic romanticism. Australia is presented to international audiences as a place of grand landscape, filled with unique bounding animals and peopled by simple, happy-go-lucky, pre-modern folk. Defying the realities of a highly

urbanized, post-industrial society, this paradisiacal imagery has proven to be highly successful. Reporting the first stage of research evaluating responses of study abroad students to a course in Australian Studies, the findings demonstrate strong correspondence between the imagery of Australia circulated by tourism marketers and the imaginaries inscribed into these student tourists. Travel can disrupt such circles of representation; indeed, the rationale behind student-tourism presents a productive moral imperative to do so.

Mitchell Low is a researcher at the University of Western Australia. He is interested in historical anthropology, settler belonging, memory and place attachment. His current research interests include native and settler statuses on Norfolk Island, geographic imaginaries among study-abroad students, and the interface between sports and alcohol in community sporting clubs in WA.

Sven Ouzman

Unsettling Settler Myths: Legacies of Fictitious and Mendacious Movements

A recurring tactic of European, especially British, colonisation was a double move denying Indigenous authorship of rock art and monumental architecture by simultaneously postulating a fictitious, exotic author. Thus we have ‘mysterious’ non-Native American moundbuilders; the Queen of Sheba building Great Zimbabwe (she should have gotten someone to help her!); The ‘White Lady’ of the Brandberg being a portrait of a Phoenician princess; and non-Aboriginal people painting ‘Bradshaw’ (Gwion Gwion) rock art in the Kimberley. Using archaeological artefacts as proxies for people, these fictitious – indeed mendacious – movements of people serve also to root Indigenous people both in place and in a ‘Stone Age’ that is nonetheless coeval with the present. Though disproved by mainstream research, these settler myths are persists and still influence popular perceptions and government policies. I shall discuss these examples and offer some thoughts of a psychological nature as to why these myths are so hard to counter.

Sven Ouzman is a cognitive archaeologist researching a range of visual cultures from graffiti to rock art. He is also interested in what a range of publics thinks ‘heritage’ is and the role it plays in society. Work on Indigenous knowledge, intellectual property, South-South encounters, creolisation, cross-cultural contact, origins, and understandings of time complete my intellectual arc. He has worked in both university and museum contexts.

Antony Gray

Children are aliens: A different perspective on sexual difference in psychoanalytic theory

In 1972, the space probe, Pioneer 10, set out to explore our solar system. Before its launch, scientists wondered what would happen if aliens intercepted the craft, and decided to include a plaque explaining its origins. The Pioneer Plaque features a drawing of a naked man and woman, and is revealing of how sexual difference plays a key role in our conception of ourselves as a species. To simply show two clothed figures, waving in greeting was not enough; to *really* make a clear statement about who we are to our new alien friends, we had to show them our genitals. Similarly, Freud asked his readers to imagine how children, being new to our world, would see things:

If we could escape our physical existences and, as merely thinking beings – from another planet, for example – see the things of this earth with a fresh eye, perhaps nothing would strike us as much as the existence of two sexes among human beings who, otherwise so *similar* to one another, nevertheless stress the outward signs of their difference.

For Freud, knowledge of sexual difference is crucial to the child's acculturation. This paper argues that by understanding that children are as alien to us as we are to them, we can better interrogate some of Freud's more controversial claims.

Antony Gray is a postgraduate student in English and Cultural Studies at the University of Western Australia. His doctoral research looks at the use of psychoanalytic theories of childhood development as a tool for reading contemporary cinema.

Paul J. Maginn (UWA) and Graham Ellison (QUB)
Sex Workers/Escorts in Ireland: Nationality, Geography and Mobility

The majority of academic and policy scrutiny of sex work in western liberal democracies has tended to focus on female sex workers. Recent debates and efforts to regulate sex work in countries such as Ireland (North and South), Scotland, England and France have been dominated by a 'sex trafficking' discourse championed by a constellation of anti-sex work advocates who have called for the introduction of the 'Swedish model' in order to end the demand for 'prostitution'. This standpoint overlooks the existence of the internal and international 'migrant sex worker'. This has certainly been the case in Ireland - North and South – two nations renowned for their migrant history. This presentation showcases empirical data, derived from one of the UK's largest web-based escort agencies, on male, female, transsexual and transvestite sex workers/escorts who operate across Ireland. This data provides an insight into the scale and composition of the sex worker/escort population in terms of their socio-demographic profile (i.e. age, gender and sexuality). More importantly, however, the data shows the diverse nationality of escorts thereby highlighting the global flows of sex work and the geographical mobility of sex workers within Ireland that reveals the market for sexual services is by no means just an urban phenomena.

Paul Maginn is an Associate Professor and Programme Co-ordinator for urban and regional planning at UWA. He is author/co-editor of 4 books and is currently completing a new co-edited book, *(Sub)Urban Sexscapes: Geographies and Regulation of the Sex Industry* (Routledge) with Christine Steinmetz (UNSW). Paul and Graham Ellison have a chapter on male sex workers/escorts in Ireland in the forthcoming book, *Male Sex Work and Society* (Harrington Park Press) edited by Victor Minichiello and John Scott.

Graham Ellison is Reader in the School of Law at the Queen's University of Belfast where he has been based since 2001 when he joined the Institute of Criminology and Social Justice. Graham's primary area of expertise is in policing and crime and he is currently working on British Academic-funded research project - *The Policing and Regulation of Sex Work: A Four City Case Study* – with Ron Weitzer, George Washington University. He is co-author (with Nathan Pino) of *Police Reform, Globalization and Development* (Palgrave).

Alison Reid

Taking risks and survival jobs: foreign-born workers and work-related injuries in Australia

Background: Higher rates of work-related injuries (WRI) have been reported among foreign-born workers in many countries, but little is known about the situation in Australia.

Methods: This was a two phase mixed methods study. The first stage statistically analysed the Australian national Multi-Purpose Household Survey (MPHS) information on WRI occurring in the previous year (N=36,702). The relationship between WRI and region of birth, period of arrival in Australia, age, sex, industry and working conditions was examined. 92 purposively sampled foreign-born workers from 22 countries took part in individual interviews (n=17) or focus groups (n=75). Themes around each category were identified and confirmed by constant comparison.

Results: More WRI were reported among workers in agriculture, manufacturing, construction, hospitality and transport industries than in the service industry. Region of birth was not associated with a higher reporting. Key themes from the interviews suggest that understanding and the practice of Occupational Health and Safety (OH&S) differed by educational status and skill level, type of job, duration of residence in Australia and by community integration and cohesiveness.

Conclusion: Quantitative findings point to higher risks related to area of work rather than country of birth. However qualitative findings suggest there may be some under-reporting of WRI among foreign-born workers due to job insecurity and limitations in awareness and understanding of OH&S.

Alison Reid is an occupational epidemiologist with a research interest in the health and safety of migrant or foreign-born workers, a topic which emerged from her studies in Anthropology, Demography and Epidemiology. She has specifically compared work-related injuries and fatalities among migrant and Australian-born workers and is currently examining exposure to workplace carcinogens. Alison has significant experience statistically analysing cohort studies, but has recently conducted focus groups and in-depth interviews among foreign-born workers in Australia.

Susan Leong **Provisional Migration and Conditional Belonging**

The phrase ‘demand-driven’ is frequently used in Australian migration policy to indicate programs where numbers are uncapped. Nonetheless, it also conveniently absolves authorities of any responsibility for the consequences of voluntary migration. This is especially reprehensible for temporary migrants like international student and 457 visa holders. This paper examines the situation of Provisional Business Innovation 188 visa holders, specifically, those from China. Whilst 188 visa holders and their families spend up to six years in Australia, at best, they would enjoy conditional belonging, with return to China a constant argument against deeper identification. Under such circumstances, keeping up with affairs in China as well as Australia becomes critical. While earlier researchers studied the Chinese diaspora’s use of media for cultural maintenance, contemporary migrant use of social media is less discussed. For example, how does the frequency and immediacy of social media conversations inflect the everyday experience of provisional migrants?? I suggest that one way to disentangle what is at play for provisional migrants is to separate the notion of multiple belongings from that of overlapping social imaginaries. In doing so we stand to fully recognize what is asked of provisional migrants.

Susan Leong is an Early Career Research Fellow in the at Curtin University. She is the author of *New Media and the Nation in Malaysia: Malaysianet*, published by Routledge. Her current project, 'Belonging at the Borders: Diaspora Business in the Age of the Internet' focuses on temporary business migrants from China. Susan has published on virtual diasporas, satellite television and the Chinese community in Perth. Earlier work includes chapters on the online representations of ethno-religious minorities, the future of nations, Singaporean identity and internet time.

Caroline Fleay

Missing the Boat: Deterrence Measures and the Mobility of Asylum Seekers

Australian policies in relation to asylum seekers arriving by boat have had a profound impact on the mobility of many of those who have attempted to reach, and those who have reached, our shores over the past twenty years. With policies in the wake of the September 2013 federal election increasingly designed to disrupt and dislocate asylum boat journeys to Australia, the restricted mobility of asylum seekers en route and upon arrival to Australia is likely to continue. One of the assumptions underpinning these policies is that asylum seekers can be deterred from choosing Australia as their destination. Some policy makers and media commentators suggest that asylum seekers make informed choices about their destination country through their ability to access relevant information prior to arrival, and their ability to communicate with others about this information. This paper will explore the results of a pilot study conducted in late 2012 that investigated asylum seekers' access to information and means of communication prior to and during their journeys to Australia. Interviews conducted with asylum seekers in Australia and Indonesia for the study highlight that assumptions made about such access by some commentators do not appreciate the variable experiences of those seeking asylum.

Caroline Fleay is a Lecturer at the Centre for Human Rights Education, Curtin University. She conducts research into the experiences of asylum seekers and refugees, particularly in relation to immigration detention and community-based arrangements for asylum seekers upon their release from detention in Australia. Caroline has been involved with a range of community groups providing support and advocacy for various human rights issues, and is an active campaigner about the rights of refugees and asylum seekers.

Bob Pokrant

Migration, Displacement and Environmental Refugees

Current research on climate change adaptation takes an ambiguous stance with regard to whether migration constitutes an adaptive or maladaptive response to changing socio-ecological circumstances. On the one hand, migration has been a central adaptive strategy of the human species over millennia. On the other, many present-day commentators make alarming predictions about the growth of environmental refugees or forced migrants in the face of sea level rise, drought and other weather- and climate change related processes. This presentation discusses the idea of migration by placing it within the literature on climate change adaptation, displacement, environmental refugees and the global politics of migration and population. It explores various political and ethical narratives of 'good' and 'bad'

migration and migrants, the growth of various counter-globalization movements linked to migration, and the shift towards what Turner refers to as the enclave society.

Bob Pokrant is Professor of Anthropology, Department of Social Sciences and International Studies, Curtin University. Pokrant's current research interests are on adaptation to climate change among coastal communities in Bangladesh and the relationship between climate change and aquatic environments.

Rob Cover

Temporary Migration, Corporeality and Conditional Multiculturalism: Bodies, Shame and Ethics

In early 2012, Australian politician Teresa Gambaro claimed that temporary migrants on 457 work visas needed to be taught Australian values including hygiene practices to overcome issues of body odour in public spaces. Gambaro's comments highlight the corporeal and embodied practice and issues in migration debates in terms of the conditionality of multicultural tolerance. They point to the fact that expanding the conditions by which non-white temporary migrant others are to be tolerated is, in the longer-term ineffective in combatting racist stereotyping—the task at hand is to develop ethical means by which the other, regardless of temporary migration status or differential and diverse body odours, is welcomed unconditionally. This paper examines the Gambaro case by opening questions about migrants on temporary worker visas, cultural difference and the performativity of bodies in terms of perceptions of hygiene (how the body is conceived as emitting foreignness or temporariness). It examines how Gambaro's comments fit within a history of concern over the odours of migrant food and bodies, how stereotyping temporary migrants operates to attribute abject otherness to migrant bodies, and how this produces unethical shaming of temporary migrants. The paper ends by discussing some of the ways in which the corporeality of the migrant as liveable life can be work alongside Butler's ethics of cohabitation in a context of welcoming diverse bodies that do things (and smell) in diverse ways.

Rob Cover is Associate Professor in Communication and Media Studies. His most recent book is *Queer Youth Suicide, Culture and Identity: Unliveable Lives?* (Ashgate, 2012); he researches and publishes on media theory, sexualities, youth, television narrative and is currently working on projects related to the cultural critique of the concept of 'population'.

Mary Lynn De Silva

Normative Circles of Belonging and the Securitization of Asylum in Australia

This paper examines the impact of the securitization of asylum in Australia on the notion of 'belonging.' It is argued that belonging, or 'normative circles of inclusion' are based on discursive constructions by administrative and political powers, which normatively *include* citizens and *exclude* the 'alien' other: the refugee. As a consequence of the securitization of asylum, space for political debate on who should or shouldn't 'belong' is decreased, and the resolution of the issue framed as an existential threat is given high priority. Can normative circles of belonging be expanded to include refugees and asylum seekers? In evaluating how this may be achieved, the paper expands upon the concept of *norm stability* as a state of coherence between the norm, existing socio-linguistic structures in which the norm is

historically sedimented, and its hegemonic articulation in the public sphere where structure and actions mutually reinforce each other. The paper questions the *stability* of securitization as an internalized norm in political culture, policy and law in relation to historically sedimented norms, values and symbols in socially-constituted structures that influence securitization acts, drawing on critical discourse analysis as a method to analyze structural relationships of power, dominance and discrimination that shape normative circles of belonging, as they are expressed and legitimated through language.

Mary Lynn De Silva is a PhD student at the department of Political Science and International Relations at the University of Western Australia examining and analyzing the securitization of asylum in Australia and Sweden. Additionally, her research focusses on the interaction between the media and the government affecting public opinion and policies on refugees in Australia; and on the policy cycle and theories of problem definition, agenda setting, options and analysis, decision-making, implementation and evaluation to convey and compare how national and regional refugee policy is actually developed.

Richard Davis
Intimacy and Confession Across Torres Strait

The Torres Strait border stretches a small way along Australia and PNG's national borders, yet, because of the Torres Strait Treaty, it is the only part of Australia that has a daily cross-border movement for the indigenous peoples of both countries. On the Australian side two Islands with around 350 residents each, Boigu and Saibai, serve as the main arrival and departure points. This paper focuses on Saibai, the island with the most transit of the two and an island with a large resident population of formerly PNG nationals. Over 20 years, the time I have worked at this island, relationships between Torres Strait Islanders and Papuans have undergone marked change. In the early 1990s there were few cross-border cohabitations or sexual or romantic relationships, there were manageable numbers of Papuan temporary arrivals and the former Papuan nationals had less 'pull' for their cross-border kin and friends. Papuan temporary arrivals have dramatically risen in the last decade with increased levels of social tension and in response an Australian Senate Inquiry reported in the issue in 2010. One area the Inquiry was unable to attend to was cross-border sexual and romantic relationships, cohabitation, and children born of these relationships. In this environment of social tension and intimate relationships a complex regional debate with many voices has emerged in which Islanders and Papuans try to make sense of their enmity, kinship and intimate relations. This paper focuses on that debate and takes up the issue of public confession in declarations of support or rejection of Papuans in Torres Strait.

Richard Davis is Assistant Professor in Anthropology and Sociology at UWA. He is particularly interested in indigenous Australians forms of masculinity, and how new forms of indigenous social life and performance are created. He explores these themes through journal papers and the edited volumes *Woven Histories*, *Dancing Lives* (2004), *The Power of Knowledge*, *The Resonance of Tradition* (2005), and *Dislocating the Frontier* (2006). Alongside academic writing, Richard explores the ethnographic imagination through published poetry in refereed journals and most recently, *Kimberley Stories* (2012). He has taught anthropology courses on media, indigenous Australia, method, and epistemology, as well as coordinated first year and fourth (Honours) year anthropology at UWA. He has won University, Australian and international grants and has provided specialist anthropological reports for the Commonwealth Government, representative organisations, and national

institutions on native title and cultural heritage, the most recent being for the British Museum regarding the return of human remains to Australia (2011).

Laura Dales

“Friends and networks are important too”: Unmarried women and intimate relationships in Japan

Recent trends in marriage, divorce and longevity mean that Japanese people are spending less of their lives married and more of their lives single. In the context of these demographic and social shifts, relationships crafted beyond marriage and the nuclear family take on new meanings and new roles. For those who live outside marriage, and particularly for those who do not raise children, intimate relationships develop in different spaces, and may acquire meaning as substitutes – both positively and negatively construed – for the marital relationship. While marriage remains the path most-travelled for Japanese women and men, non-marital relationships of intimacy may represent a detour, a roadblock or an alternative route to belonging, social connectedness and agency, defined by Ahearn as “the socio-culturally mediated capacity to act” (2001, p.112) This paper explores intimate relationships crafted by Japanese women outside marriage. Drawing on case studies from recent research, I examine urban unmarried women’s experiences of living ‘alone’, and the perceived respective weight of romantic and non-romantic relationships. I explore some of the ways that single women develop relationships that counterbalance, challenge or underscore the marginality of unmarried life in contemporary Japan.

Laura Dales is Assistant Professor in Asian Studies. Her research interests include women’s groups, sexuality, singlehood and marriage in Japan. She is the author of a monograph entitled *Feminist Movements in Contemporary Japan* (Routledge, 2009), and is currently working on an Australia Research Council DECRA project examining intimacy beyond the family in contemporary Japan.

Loretta Baldassar

Mobilities and Technologies as a new paradigm for understanding family life: issues and challenges

This paper considers the so called ‘mobility turn’ in the social sciences and the ‘revolution in new communication technologies’ and their relevance to research on caregiving in transnational families. I attempt to assess what I think are two key challenges to the conceptualisation of family caregiving posed by the ‘mobilities’ and ‘technologies’ paradigms. Firstly, there is the methodological and theoretical question of how we examine caregiving in transnational contexts. To this end, a ‘care circulation framework’ (Baldassar & Merla 2013) is presented as a way of tracing or mapping the multiple and multi-directional care exchanges that characterise transnational family relations across the life-course. Secondly, there is the empirical question of how people actually manage to conduct caregiving across distance and over time. Here the epistemological notion that the self is created through intersubjective relations (shared dialogue and activity) is examined in contexts where people are ‘living apart together. A central challenge posed by a mobilities

paradigm is how to locate the human *embodied* interdependencies that characterise caring relationships in a transnational context.

Loretta Baldassar is Professor in Anthropology and Sociology at UWA. Her major publications include *Families Caring Across Borders* (with Baldock & Wilding, Palgrave 2007), *Intimacy and Italian Migration* (edited with Gabaccia, Fordham Uni Press 2011), *From Paesani to Global Italians* (with Pesman, UWA 2005), and *Visits Home* (MUP 2001). Her most recent book is *Transnational Families, Migration and the Circulation of Care: understanding mobility and absence in family life* (edited with Merla, Routledge 2013).

Maki Meyer

A triangulation approach: negotiating European/Asian interculturality within the family

One consequence of global population movements is a rise in intermarriage between different nationalities, races, ethnicities and cultures. Recent studies indicate a steady increase of such intermarriage in Australia. In order to understand how intercultural/interracial migrant families negotiate cultural identity within the family, the author conducted qualitative research which consisted of a set of three in-depth interviews with each participating family: an interview with both parents, with the offspring, and with the whole family. This paper explores the triangulation effects of the three separate interviews to gain insight into how families negotiate cultural differences. It suggests that there are some interesting and noteworthy methodological effects of this approach: how differently individuals see life experiences within the family, how different life perspectives are produced from the same event and communicated by different members of the family and so on. Different degrees of sense of belonging come through, for example, depending on whose lens is used. This paper demonstrates that people see the social world from their own point of view. The approach offers a deeper and more holistic understanding of the social phenomenon, and at the same time shows the complexity of the relationships between interactions within the family and the social/political environment in which they live.

Maki Meyer is working towards her PhD in Anthropology and Sociology at UWA. This year has been a fieldwork period, during which she has conducted qualitative in-depth interviews. The research explores the ways in which negotiation of cultural transmission and development of cultural identity take place between migrant parents of two different cultural/racial backgrounds and their offspring. It was her own life experiences as a parent in a 'mixed/bi-cultural' family that inspired her to do this research.

Danau Tanu

Cosmopolitanism as the new normal?: Processes of cosmopolitanization at an international school in Indonesia

There is an increasing number of young people who experience high-levels of international mobility *while they are growing up*. In 2009, I conducted a yearlong ethnographic fieldwork at an international school in Jakarta, Indonesia on high school students who had followed their parents on (multiple) temporary sojourns outside their passport countries (e.g. children of expatriate workers). They are popularly referred to as 'Third Culture Kids'. Their experiences offer insight into the impact of mobility on cosmopolitan senses of belonging

everywhere and nowhere simultaneously. Presently, studies of internationally mobile young people focus on comparing their (post-national) cosmopolitan identities with more localized identities based on, for example, the nation-state or ethnicity. In contrast, this paper uses Beck and Sznaider's (2006) methodological cosmopolitanism to shift from a 'national vs cosmopolitan' model to a model that treats cosmopolitan identities as the norm. This approach reveals that cosmopolitan identities are diverse, situational, and embedded within relations of power. Young people expressed and negotiated their identities within a hierarchy of cosmopolitan identities.

Danau Tanu submitted her doctoral dissertation in April 2013 under the title 'Unpacking "Third Culture Kids": the Transnational Lives of Young People at an International School in Postcolonial Indonesia'. She was jointly supervised by Professor Loretta Baldassar (Anthropology & Sociology) and Professor Lyn Parker (Asian Studies) at the University of Western Australia.

Martin Forsey

Learning to Stay? Mobile Modernity and the Sociology of Choice.

Linking physical and social mobilities to a modernity typified by increased foci on individualization, consumption, workplace flexibilization, and the need for further (and further) education, this paper argues the need for mobility scholars to pay greater attention to the role played by educational institutions in family formation and the decisions associated with where to locate oneself in relation to these institutions. The research project under consideration took place in a remote Australian resource boomtown, an epicentre of global capital concentration and a concomitant mobile modernity. It focuses on educational decision making that absorbs increasing amounts of energy among middle class families in various parts of the globe, exploring the sociological implications of this and the links with physical and social mobilities.

Martin Forsey is Associate Professor in Anthropology and Sociology at UWA. He is particularly interested in the social and cultural effects of schooling and the internationalisation of tertiary education. He has also published several articles on qualitative research methodology. He is an award-winning teacher, with experience across all levels of university education, from first year to postgraduate. He has published 30 books and articles. His book *Challenging the System? A Dramatic Tale of Neoliberal Reform in an Australian High School* was published in 2007 to strong acclaim, while a number of papers have been drawing significant attention across the range of his research interests. Martin is a member of the editorial board of three international research journals, he also serves on the Board of Advisors for the Centre for Anthropological Research on Childhood, Youth and Education at Brunel University.

Chantal Bourgault du Coudray

***Bildung* Connections: Study Abroad, Intercultural Literacy, and Mobility**

Internationalised tertiary education is increasingly marked by an emphasis on developing students' 'intercultural literacy'. The outcomes of such education have been described as producing 'multicultural man' (Adler, 1986), or a 'mediating person' (Bochner 1982), and assessment tends to 'test' the extent to which students have 'achieved' such personhood.

Such practices are evocative of the Hegelian notion of *Bildung*, or ‘the idea of personal moral development towards maturity’ (Donald 2004, 242). Indeed, given the ubiquity of a *Bildung* sensibility in higher education, it is perhaps not surprising that study abroad has come to feature so prominently in the context of internationalisation. In the study abroad experience, as in the *Bildungsroman*, the metaphorical understanding of education as a *journey* of self-development becomes literalised through movement across national and cultural borders. The increasing emphasis on study abroad as a component of tertiary education therefore makes visible the *Bildung* orientation of the entire sector, because the ethos of interior mobility or development associated with *Bildung* is externalised in the study abroad experience.

This paper interrogates the simplistic correlation of interior and exterior mobility in conceptualisations of study abroad, with a view to exploring more critical understandings of how and where intercultural literacies might be acquired and deployed.

Dr Chantal Bourgault du Coudray teaches gender and cultural studies at The University of Western Australia. She has received a number of teaching fellowships and awards, particularly for her work in the areas of work placement and study abroad. Her most notable publication is *The Curse of the Werewolf: Fantasy, Horror and the Beast Within* (IB Tauris, 2006). She has also written and produced a number of films, notably the feature drama *The Sculptor’s Ritual* (2013).

Associate Professor Kati Tonkin convenes the European Studies program and coordinates Beginners German at UWA. She is the academic coordinator of a short course exchange program to Stuttgart for German students. In 2012 she was awarded a Teaching Fellowship to conduct research into intercultural literacy and develop a teaching and learning package to support students' intercultural learning on exchange. She is currently engaged in collaborative research projects on intercultural communication and the internationalisation of education

Acknowledgements

The Symposium organisers would like to acknowledge the support of the Cultural Studies Association of Australasia and the UWA Mobilities and Belonging Research Group. For more information about these organisations please consult their websites: <http://www.csaa.asn.au/> and <http://www.arts.uwa.edu.au/research/clusters/MoB>