

## Institute Looks to its Next Twenty Years

Over the past few months the Institute has been reviewing its governance structure, public profile and publishing programmes with the aim of reaching a broader constituency as well as better positioning itself for philanthropic and other grants.

Towards the end of last year two foundational members of our Board of Directors, John Fillmore and Angelo Mazzone, gave notice that the time had come to step down. Both John and Angelo said that of course they were happy to continue to provide legal and accounting advice. Priya Rangan also intimated her intention to resign from the Board in view of her commitments as research director of the Australia India Institute.

The need to reconstitute the Board of Directors coincided with a recognition that changes were called for in the way the Institute went about achieving its objectives in other areas. Much groundwork has now been done but it will take time for some of our ideas to be translated into practice. The review is a continuing process and there may well be changes along the way. This account is intended as a contribution to a work in progress.



(L-R) Paul Carter, Sarah Blatchford, John Smith, Alison Caddick, Jack Tan, Shirley Richmond, Alan Richmond, Phillip Darby, Melinda Hinkson and Craig Thompson.



(L-R) Alan Richmond, Shirley Richmond, Melinda Hinkson, Phillip Darby and Craig Thompson

Action got under way on the evening of 14 February with a soiree to which we invited senior members of collaborating institutions together with interested individuals. A number of invitees expressed interest in joining our governing bodies; others preferred to remain friends of the Institute. We are delighted to welcome John Altman (formerly professor of Aboriginal Studies at ANU and now a research professor at the Alfred Deakin Institute for Citizenship and Globalisation at Deakin University), Sarah Blatchford (Australasian Director of Taylor and Francis, our publishers) and Damian Toscano (from the world of commerce – Toscano's of Kew). Council is to be enriched by the membership of Melinda Hinkson (Associate Professor (Research) and an Australian Research Council Future Fellow based at Alfred Deakin Institute for Citizenship and Globalisation) and Alison Caddick (editor, [Arena Magazine](#)). Other appointments will follow shortly.

At the soiree, the question of what might be termed our knowledge economy was discussed. Resourcing the IPCS's various programmes is a constant challenge. When the IPCS established itself as a resilient forum for independent but engaged scholarly activity, it differentiated itself from what it saw as the erosion of this culture within the tertiary teaching and research sector. That erosion has

continued leading to the accelerating alignment of research with relevance (narrowly defined of course), and, it seems to us, in consequence the concentration of funded research on solving questions serves mainly to confirm or mildly recalibrate the management style of the present governmental systems. Here, resistance to the neo-liberal confusion of research with paid consultancy pays dividends: we at the IPCS can observe the results and learn - not to ignore the economic base of any free association that seeks to effect change, but to ensure that our own transition to a more project-focused (and funded) culture extends and deepens our postcolonial critique and its practical applications.

Drawing on his industry partnering experience, Paul Carter stressed the importance of prioritizing applied research areas where the Institute had an identifiable interest and expertise and of communicating and nurturing these both internally and externally. It takes time to build a reputation and win loyalty in the philanthropic sector, and the longevity of any sectoral engagement is critical to funding success. In building this sharpened profile as a community able to enter effectively into important public policy, social justice and environmental issues, the IPCS program is valuable: providing a platform where convergent issues and concerns are identified and discussed, it should be curated purposefully to articulate priority areas whose translation into distinct research projects offers the IPCS a stronger, but ethically grounded, knowledge economy.

As to our publications, by working closely with Taylor and Francis/Routledge we are resolving certain difficulties that mostly emerged as a result of inadequate communication. Our journal Postcolonial Studies fell behind its publication schedule but is now well on the way to catching up. We are in the process of returning the managing editor position to Melbourne as well as establishing clearer lines of communication and better collaboration between the editorial collectives in Melbourne, London, Santa Cruz and Delhi. At the initiative of John Cash, Paul James who was a moving force in establishing both the journal and the book series, is drawing up an organization framework.

As announced earlier, the Institute's book series Writing Past Colonialism is now published by Routledge as a subset of the Postcolonial Politics series. At the suggestion of Michael Dutton, Phillip Darby visited the U.K. in November last year to have discussions with Nicola Parkin, the Routledge Politics Editor. The most important point that emerged is that if the Melbourne editorial board is happy to work with authors on revising their manuscripts – which it always has been – Nicola is happy to work with us on how manuscripts might be improved. This is something we had not preciously appreciated. Phillip also had the opportunity for helpful talks with Jessica Vivian, editorial director for Asian Studies, and Elizabeth Walker, publisher.



Nicola Parkin (L), editor of Routledge Politics books, and Phillip Darby stretch their legs after an afternoon meeting at Sir Derek Morris' home at Boars Hill, Oxford

It is encouraging that a number of our new governance appointees plus friends of the Institute at the Church of Mark the Evangelist have ideas and contacts that we can pursue for getting grants.

## New Appointment for Swati Parashar

After a year of Visiting Fellowship at the Centre for the Study of Developing Societies (CSDS) in Delhi, Swati Parashar has moved to the School of Global Studies at the University of Gothenburg in Sweden. This is a tenured teaching-research appointment as Associate Professor and she is delighted to be working within the peace and development program at the School. She will also continue to be associated with Monash University as Adjunct Senior Research Fellow, with its Gender, Peace and Security Centre at the School of Social Sciences, Clayton Campus. This move to Sweden was prompted by her research moving more towards critical development, security and postcolonialism which is a speciality of the School of Global Studies and its interdisciplinary approaches. The move to the north will also facilitate a more sustained engagement with South Asia, her field of interest and study. Swati will continue to visit Melbourne for academic events and especially during her annual

leave in the Swedish summers. She will continue her association with the IPCS and will assist with organizing seminars and other events at the Institute.

## Seminar Series

### Visualising Solidarity:

#### Forging everyday humanitarianism through public representations of development

7:30pm Wednesday 3 May

Since the 1980s there has been a vast proliferation of campaigns, charity adverts, musical movements, fair trade marketing, celebrity endorsements and media promotions to support humanitarian causes. More recently, we have witnessed a growth in the role of visual media in guiding diverse publics on how they might perceive and act upon calls for a shared responsibility. Foundational to the success of these visual representations is their capacity to invoke care and compassion for suffering others, to motivate people in some parts of the world to donate money and other forms of assistance to people elsewhere. Despite their increased profile, the visual strategies that such campaigns deploy have provoked critiques that they reproduce racialised stereotypes, reinforce colonial hierarchies and embed inequalities, notably through reproducing iconographies of, for example, conflict, famine and poverty. Nevertheless, might these popular representations of humanitarianism and development have the potential to instil ideas of global interconnectedness and forge new kinds of global solidarity? Alternatively, do visual images and the increasing involvement of public figures, celebrities and the media obscure the structural dimensions of race,

racism and inequality thus limiting the possibilities for

#### Diary of Events

7:30pm Wednesday 3 May: Visualising Solidarity: Forging everyday humanitarianism through public representations of development

7:30pm Wednesday 10 May: Sweating Saris: Indian Dance as Transnational Labour

7:30pm Wednesday 24 May: Illiberal incarceration: An historical perspective on offshore processing 7:30pm, Wednesday 21 June: The Intervention: Ten Years On. (3 Elm Street, Church of Mark the Evangelist, North Melbourne 3051) Details to be confirmed.

All seminars will be held at the Institute of Postcolonial Studies: 78-80 Curzon Street, North Melbourne, VIC 3051

forging a common humanity? In this presentation, I will explore these issues through an analysis of colonial and contemporary uses of popular, visual campaigns. I subsequently examine forms of resistance and creative subversion that contest problematic depictions of other people and that aim to challenge the meanings that inhere in mediated representations. The presentation concludes by considering what kinds of visual representations might lead to more critical thinking about prevalent concepts of self and other, and difference and commonality. How can such representations solicit more considered responses to charity campaigns and thereby promote and sustain new forms of transnational solidarity?



**Uma Kothari** is Professor of Migration and Postcolonial Studies and former Director of the Global Development Institute, at the University of Manchester, UK. Her research interests include international development and humanitarianism and migration, refugees and diasporas. Her current project is on Visual Solidarity and Everyday Humanitarianism. She has published numerous articles and her books include *Participation: the new tyranny?*, *Development Theory and Practice: critical perspectives*, and *A Radical History of Development Studies*. She was recently made a Fellow of the Academy of Social Sciences and conferred the Royal Geographical Society's Busk Medal for her contributions to research in support of global development.

Charges: Waged: \$5, Unwaged: \$3, Members free

#### Sweating Saris: Indian Dance as Transnational Labour.

7:30pm Wednesday 10 May

Priya Srinivasan presents excerpts of her award winning book "Sweating Saris" through a performative lecture. The book examines dance as a form of gendered labour and Indian dancing women as transnational labourers negotiating key immigration laws.

Srinivasan focuses on two key concepts in the book; the "unruly spectator" and the "kinesthetic archive" to explore postcolonial ambivalence, third world feminist methodologies, and subalternity through embodiment.

Institute of Postcolonial Studies



She will be performing her interactive multimedia presentation with carnatic vocalist Uthra Vijay.



**Priya Srinivasan** is an independent scholar and artist based in Melbourne, Australia. She has presented excerpts of her award winning book “Sweating Saris: Indian Dance as Transnational Labor” in the hybrid form of “talking dances” at the University of Chicago, University of California, Berkeley, Harvard University, and Kings College in London. Priya Srinivasan has a PhD in Performance Studies from Northwestern University; an MA in Dance from UCLA and a First Class Honors in Ethnomusicology from Monash University.

### **Illiberal incarceration: An historical perspective on offshore processing 7:30pm Wednesday 24 May**

The policy of offshore processing, which requires the indefinite detention of all asylum seekers who travel to Australia by boat on Nauru and Papua New Guinea, is harmful, expensive, and breaches several international conventions. It is also a deeply illiberal policy, in that it is implemented in ways inconsistent with principles generally associated with liberal democratic system of government. Seen in this way, the policy is not unique in Australian history: indeed, similar forms of incarceration have been used in Australia for nearly 200 years. In this paper, I argue that situating offshore processing within a longer history of illiberal incarceration in Australia can help us better understand the policy. When examined

alongside Aboriginal reserves, quarantine stations, and enemy alien internment camps, we can observe clear patterns of who, when, how people are detained, and for what purpose. Such an exercise, however, also reveals precisely how offshore processing departs from previous forms of incarceration, and breaks new ground for illiberal practice.



**Amy Nethery** is a Senior Lecturer in Politics and Policy at Deakin University. She researches migration and asylum policies in Australia and Asia, with a special interest in policy development and immigration detention. Recent publications include the edited volume *Immigration Detention: The Migration of a Policy and its Human Impact* (with SJ Silverman, Routledge 2015). On Australian asylum policy, her doctoral thesis entitled *Immigration Detention in Australia* won the Isi Leibler Prize in 2011. She is currently writing a book on the history of administrative detention in Australia.

### ***Book Series: Writing Past Colonialism***

*Writing Past Colonialism* is the signature series of the IPCS published as a subset of *Postcolonial Politics* by Routledge/Taylor and Francis. It is edited by Phillip Darby, Michael Dutton, Sally Gardner, Anne Maxwell and Preeti Chopra.

The series critically engages with the ideological legacies and continuing practices of colonialism as well as the damaging consequences of globalization. It is committed to publishing works that break new ground in postcolonial studies and seek to make a difference both in the academy and outside it. Our schedule includes books that address: grounded issues such as nature and the environment; activist politics and indigenous peoples’ struggles; cultural writing that pays attention to the politics of literary forms;

Experimental approaches that produce new postcolonial imaginaries by bringing together different forms of documentation or combinations of theory, performance and practice.

We are presently working with Nicola Parkin, Politics Editor at Routledge, and two authors whose manuscripts are likely to be published shortly. A number of other manuscripts are in the pipeline. We have another

manuscript, not suitable for our series, that we hope to publish independently.

The editors would welcome proposals together with an introductory chapter. Proposals should be submitted on the form available on the IPCS website.

and Wild's *Little Children Are Sacred*, the report of the Board of Inquiry into the Protection of Aboriginal Children from Sexual Abuse, which found that neglect of children in Aboriginal communities across the Northern Territory had reached crisis levels. The Inquiry called for the

## The Northern Territory Emergency Response Intervention: Ten Years On

On 21 June 2007 Prime Minister John Howard declared a 'national emergency' across remote Aboriginal communities in the Northern Territory. Over ten years residents of and regular visitors to remote towns have observed the messy, destabilising, chaotic and distressing effects that followed.



The Commonwealth was able to make its unprecedented move because the Northern Territory is an unusual jurisdiction. It covers a seventh of Australia's land mass but has a population of just 1 per cent of the national total. Significantly, one-third of the NT population is Indigenous, and owing to late colonisation much of this population lives remotely and on what is now Aboriginal-owned land. From 1911 to 1978 The NT was administered directly by the Commonwealth. In 1978 The NT became selfgoverning, but it remains deeply dependent on Commonwealth funding and the Commonwealth retains considerable bureaucratic control over remote Aboriginal communities. The Commonwealth also retains constitutional territory powers that allow it to intervene in Territory affairs far more directly than is possible with the States.

Such a deployment of 'territory powers' occurred in 2007, when then Prime Minister John Howard made a dramatic declaration of a national emergency across remote Aboriginal communities in the Northern Territory. He was ostensibly acting in response to the release of Anderson

recognition of this issue as one of national significance and urged the Northern Territory and federal governments to work together and enter into a process of genuine engagement with Aboriginal communities to develop a response.

On that day in June, Prime Minister Howard and his Minister for Aboriginal Affairs, Mal Brough, announced a suite of actions that the federal government would initiate unilaterally and immediately in a five-year intervention that would firstly 'stabilise', then 'normalise' and then 'exit' remote communities. In an overt display of spectacular politics the government mobilised the army. It established 72 'prescribed' communities that would become subject to a raft of special measures — including the deployment of additional police, new restrictions on kava and alcohol, prohibition of pornography, compulsory acquisition of townships through newly issued five year leases, removal of customary law and cultural practice considerations from bail applications and sentencing within criminal proceedings, suspension of the permit system that had previously enabled residents to control visitor access to their communities, and the quarantining of welfare payments.



In the months that followed, a comprehensive set of laws were very quickly prepared and rushed through the



Australian Parliament with bipartisan support. What became apparent over time was that the initial urgent 'emergency' response was morphing into a new policy framework. The intervention did not so much as come to an end at the five-year juncture but rather was itself normalised, by the then incumbent Labor government in

Community Development Programme are subject to — resulting in yet further impoverishment of some of the poorest people in the country. Reports of people being hungry, without sufficient funds to cover the basic needs of life, are increasingly common.

Tangibly and profoundly the post-Intervention period has been coloured by a broad shift in public attitude to remote living Aboriginal people. This shift was apparent early on in the form of a liberal interventionist stance — a vocal moral middle class who put their support behind the idea of urgent intervention. Over the subsequent period the stigma of child abuse, domestic violence and presumed incapacity of Aboriginal parents to provide basic care and protection for the vulnerable have become dominant representations that circulate widely and bear down upon Aboriginal people in deeply felt ways. This has been a decade of alarming rates of incarceration, substance abuse, violence leading to severe injury and death, and suicide. Across small remote towns hope is in short supply.



2012, into 'Stronger Futures for the Northern Territory'. Subsequently there has been a series of short-lived new acronyms and policy measures. What they all add up to in broad terms is a newly neoliberalised and coercive approach to the governing of remote living Aboriginal people as some of the measures trialled in the NT — like income management and punitive school attendance measures — have been exported elsewhere for ideological reasons rather than evidence based reasons. The Intervention coincided with two distinct but related policy changes introduced by the Northern Territory government — the replacement of community government councils with regional shires that effectively saw decision making powers removed from local Aboriginal people, and the end of government commitment to bi-lingual education. Other significant Australian government policy shifts have included the abolition of the Community Development Employments Projects scheme and its replacement by a work-for the dole and job search program that is highly punitive in its operations, disempowering and ineffective. Commentators and the media have recently drawn attention to the high breaching rates and associated penalties that Aboriginal participants of the new

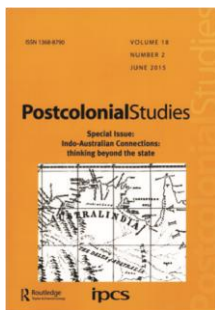
This public meeting marking the tenth anniversary of the declaration of the Northern Territory Intervention will be an opportunity to hear from people who have been subject to and witnessed first hand the upheaval, frustration and missed opportunity of this period. Government rhetoric has been all about Closing the Gap and Developing the North and Stronger Futures, yet the past decade has been a period of unprecedented political instability. Elected governments increasingly make unrealistic promises to garner remote votes only to lose office when elusive promises of development remain unfulfilled. How are we to make sense of what has come to pass? What might an alternative vision for reinvigorated life in remote Indigenous Australia look like? And how might such a vision be actualised when the current policy architecture is clearly failing yet seems to have bipartisan political support?

Our plan is to hold the public meeting on the evening of Wednesday 21 June in the Church of Mark the Evangelist, 3 Elm Street, North Melbourne VIC 3051. Please check the IPCS website ([www.ipcs.org.au](http://www.ipcs.org.au)) or the Arena website ([www.arena.org.au](http://www.arena.org.au)) nearer the time for confirmation of the venue, names of speakers and further details.



Sangeetha Thanapal at her talk on "Racism in Singapore" on 5 October 2016.

### **Postcolonial Studies**



Since the last IPCS Newsletter there has been a flurry of activity with the Journal.

First and foremost has been the appointment of Francisco Carballo to the London Editorial Board. A member of the Politics Department at Goldsmiths where he has recently launched an MA in *Politics, Development and the Global South*,

Francisco both publishes in English and Spanish as well as frequently writes for Mexican newspapers on culture, politics and literature. Francisco's connection with key members of the Latin American 'decolonial option' will help bridge the decolonial approach and postcolonial studies which are all too often seen as necessarily antagonistic. Francisco's addition to the Journal has already yielded fruits with new articles by Latin authors in both issues 19.2 and 19.3. A forum on Latin perspectives on Trump's politics of popularism is also in the pipeline.

Looking ahead, issue 19.4 will be the much-anticipated special issue *Feminism Meets Postcolonialism: Rethinking Gender, State and Political Violence*, edited by Swati Parashar. Authors included in this issue include Nilmini Fernando, Bina D' Costa, Sara Meger, Paddy Rawlinson, Swati Parashar, Janet Andrew Shah, as well as a conversation between J Ann Tickner and Phillip Darby, and an afterward by L.H. M. Ling. Following soon after this issue will be two more special issues. The first, by special guest editors Victoria Stead and Sam Balatron-Chrimes of Deakin, is entitled *Against Recognition* and proceeds from an engagement with critical Indigenous scholars Coulthard and Simpson's claim that the politics of 'recognition' has acted not to ameliorate colonialism's negative effects, but to reproduce them. The second special issue, edited by John Cash, is entitled *Postcolonial Bordering* and continues the work at the intersection between international politics and psychoanalysis.



(L-R) Nitasha Devasar (third from left) and Sarah Blatchford (second from right) visit the Ina Raja Memorial Trust School in New Delhi. Also present are Raja Ram (second from left), Ira Raja (third from right) and Sushita Ram (first from right). The Institute has had a long association with the Trust, which provides free education to children from poor families. Following the visit, Taylor & Francis are looking at possible ways they might provide support for the school, in the context of wider community sustainability programs.

### **Developments in Delhi**

Thursday 15 December 2016 was a day of support for the work of the South Asian Collective and the IPCS. In the

morning a roundtable was held in the board room of Routledge/Taylor and Francis India organised by Nitasha Devasar, managing editor India, and Sarah Blatchford. Nitasha and Sarah gave presentations on recent developments in technology relating to publishing and the role of social media. They went on to indicate the help they, as publishers, could provide the collective. Discussion then turned to the forward planning of the South Asian collective. Ira Raja and Baidik Bhattacharya outlined collective projects that were likely to lead to proposals for special issues. They also spoke of feature pieces that could be introduced in the journal after discussion with other collectives. Ashis Nandy expressed the hope that the collective would tap into distinctly south and southeast Asian modes of postcolonial enquiry rooted in precolonial practices and thought rather than take its lead from the global agenda set by the European and American academy.

In the evening a buffet dinner was held at the India International Centre to better publicize the journal, the book series and the Institute itself. Thirty or so people, including some prominent Indian intellectuals, attended. There was spirited informal discussion and a great sense of community. Phillip Darby gave a short address and thanked Nitasha for hosting the event.

### **IPCS Student Conference May 2017**

The student committee of the Institute of Postcolonial Studies is organizing a conference where students can present research around the broad theme of the (post)colonial. We hope to cultivate an open and collaborative space that gives students an opportunity to test their ideas, work through difficult issues and receive feedback from an engaged audience.

Our ambition is to establish a supportive community for students whose interests align with those of the IPCS, building stronger links between the next generation of scholars working in the field of the (post)colonial. The conference will act as a launching pad for future events, including regular reading and study groups and film nights at the IPCS.

Taking place on Wednesday 31 May, the conference seeks to ask questions such as: What does it mean to be striving towards the “post-colonial” in a settler-colonial society? How are the changes wrought by colonial violence – past, present and future – understood and felt?

We invite presentations in any format and encourage experimentation and diversity – from academic papers to visual, performative and participatory presentations. While the ideal length for a paper would be around 30 minutes, we want to emphasise that this conference is a

space to share works-in-progress and therefore very flexible. This event is predominantly targeted at postgraduate students across disciplines, including though not limited to Indigenous Studies, Literature, Politics, History or Gender Studies. Undergraduates and those not involved in academic research are also strongly encouraged to present their work and attend.

Please send expressions of interest to the organising committee at [ipcsstudent@gmail.com](mailto:ipcsstudent@gmail.com) by Sunday 14 of May, including the title and a brief paragraph on the work you would like to present.

### **A tribute to Homer Le Grand**

The Institute was saddened for the death of Homer Le Grand on 16 January 2017. Homer was Dean of Arts at University of Melbourne and subsequently Monash University. During his tenures, he made significant contributions to enhancing the relationship between the Institute and the university administrations. Homer then joined the Board of Directors of the IPCS in March 2006 and remained a member until July 2014.



Samah Sabawi at her talk “My Words My Story! A Palestinian Australian’s Quest for Voice and Inclusion”, 14 September 2016

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Student Membership: \$20 per annum

Ordinary Membership: \$40 per annum

Corporate Membership: \$500 per annum

The first 200 members of the Institute now receive a free subscription to our journal *Postcolonial Studies*.

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**78-80 Curzon St, North Melbourne,**

**VIC 3051, Australia**

**Telephone: + 61 3 9329 6381**

**Facsimile: + 61 3 9328 3131**

**Email: [postcol@netspace.net.au](mailto:postcol@netspace.net.au)**

**Web: <http://www.ipcs.org.au>**