North Sydney, Australia

Sydney School for Critical Social Thought

Monday 16 May - Friday 27 May 2016
North Sydney, Australia
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On behalf of the Institute for Social Justice I warmly welcome all of you to the second annual gathering of the Sydney School for Critical Social Thought. After a very successful and highly enthusiastic inauguration of the Sydney School last year, we are well on our way to meeting the ambition with which we brought into being – namely to make this annual gathering an occasion for responding to the great challenges of this age, and a forum in which to explore new theoretical insights and to test new practical possibilities.

This year we are exploring some new themes: 1) Decolonizing/Transnationalizing Feminism; 2) Violence, Trauma, Peace; 3) Academics, Publics, Encounters; 4) Indigenous Politics of Recognition and Sovereignty, and 5) Refugees In/Between States. To broaden and deepen our convivial forms of dialogue and exploration, we have invited academics, public intellectuals, and activists from Australia, Canada, India, New Zealand, and the United States.

As always, we have arranged the presentations and discussions of the next two weeks to create opportunities for conviviality and dialogue, and to foster mutual learning and critical engagement. The members of the Institute for Social Justice, from here and abroad, look forward to an intense and exciting two weeks of discussion and to the formation of warm collegial relationships.

The Institute for Social Justice was established at ACU in 2014 as a highly collaborative and interdisciplinary research space, combining original normative reflection with action research and with innovative forms of public engagement. On April 28 of this year, Professor Charles Taylor officially launched the Institute for Social Justice at the Sydney Opera House.

I want once again to take this opportunity to express our thanks to Professor Greg Craven, Vice-Chancellor of ACU, and Professor Wayne McKenna, Deputy Vice-Chancellor, Research, for their enthusiastic support of the Institute for Social Justice, and for making this extraordinary annual gathering possible.

Finally, I also want to thank Ms. Paula Gleeson (Institute Manager) and Ms. Lisa Tarantino (Executive Officer) for their superlative organisation and management of this event in all of its aspects.
Dina Afrianty  
**Institute for Religion, Politics and Society, ACU**

Dr Dina Afrianty is a Post-Doctoral research fellow at the Institute for Religion, Politics, and Society (IRPS) at the Australian Catholic University. She is a fellow for Gender, Religion and Law in Muslim Societies, at the Centre for Social Difference, Columbia University, and an Associate of the Centre for Indonesian Law, Islam and Society (CILIS), Melbourne Law School at the University of Melbourne. She received her PhD from the University of Melbourne in 2011, and she is the author of Women and Sharia Law in Northern Indonesia: Local Women’s NGOs and the Reform of Islamic Law in Aceh, Routledge 2015.

Paul Apostilidis  
**Professorial Fellow**  
**Institute for Social Justice**

Professor Paul Apostilidis is joining the Institute for Social Justice (ACU) in the second half of 2016 and is currently Professor and Judge & Mrs. Timothy A. Paul Endowed Chair of Political Science at Whitman College. He has authored *Breaks in the Chain: What Immigrant Workers Can Teach America about Democracy* (University of Minnesota Press, 2010) and *Stations of the Cross: Adorno and Christian Right Radio* (Duke University Press, 2004); he co-edited Public Affairs: Politics in the Age of Sex Scandals (Duke University Press, 2004). Prof. Apostolidis is currently writing a book on Latino migrant day laborers, popular education, and neoliberal time (forthcoming, Oxford University Press). He serves on the executive editorial board of the journal Political Theory and his articles have appeared in journals of political theory, critical theory, feminist studies, and race & ethnic studies. His teaching emphasizes community-based research for social and racial justice. Prof. Apostolidis received his Ph.D. and M.A. from Cornell University and his A.B. from Princeton University.

Rajeev Bhargava  
**Professorial Fellow**  
**Institute for Social Justice**

Professor Rajeev Bhargava joined the Institute for Social Justice (ACU) as a Professorial Fellow in 2014 and is currently Professor at the Centre for the Study of Developing Societies, New Delhi. Professor Rajeev Bhargava’s work on secularism and methodological individualism is internationally acclaimed. He has been with the Centre for the Study of Developing Societies (CSDS), New Delhi, India since 2005, was its Director from 2007-2014, and is now Director of its recently launched Institute of Indian Thought. His publications include *Individualism in Social Science* (1992), *What is Political Theory and Why Do We Need It?* (2010), and *The Promise of India’s Secular Democracy* (2010). His edited works are *Secularism and Its Critics* (1998) and *Politics and Ethics of the Indian Constitution* (2008).
Seminar Leaders

Akeel Bilgrami
Professorial Fellow
Institute for Social Justice

Professor Akeel Bilgrami joined the Institute for Social Justice (ACU) as a Professorial Fellow in 2015 and is currently the Sidney Morgenbesser Professor of Philosophy at Columbia University. Professor Bilgrami has two relatively independent sets of intellectual interests—in the Philosophy of Mind and Language, and in Political Philosophy and Moral Psychology especially as they surface in politics, history, and culture. In the former, he has published a book in 1992 called *Belief and Meaning* (Blackwell) and another book published in 2006 called *Self Knowledge and Resentment* (Harvard University Press). His book of selected essays on the moral psychology of politics entitled *Secularism, Identity, and Enchantment* was published by Harvard University Press in February 2014.

Joseph Carens
Professorial Fellow
Institute for Social Justice

Professor Joseph Carens joined the Institute for Social Justice (ACU) as a Professorial Fellow in 2014 and is currently a professor at the Department of Political Science at the University of Toronto, Canada. His research focuses on questions about justice, equality, and freedom in democratic communities. He is particularly interested in the normative issues raised by the movement of people across state borders and by ethnic and cultural diversity in all its forms. He is the author of four books: *The Ethics of Immigration* (Oxford University Press 2013); *Immigrants and the Right to Stay* (MIT Press 2010); *Culture, Citizenship and Community: A Contextual Exploration of Justice as Evenhandedness* (Oxford University Press 2000); and *Equality, Moral Incentives, and the Market: An Essay in Utopian Politico-Economic Theory* (University of Chicago Press 1981).

Romand Coles
Research Professor
Institute for Social Justice

Romand Coles is a scholar-activist who works at the intersections of critical philosophy, radical democratic theory, environmental justice, and various modes of political organizing and activism. Before coming to the Institute for Social Justice, he served as the McAllister Endowed Chair and Director of the Program for Community, Culture, and Environment at Northern Arizona University, where he co-led a prominent initiative for educational transformation around grassroots democracy and sustainability. During the two decades prior to that, he taught political theory and engaged in radical democratic political organizing at Duke University. His most recent book is *Visionary Pragmatism: Radical and Ecological Democracy in Neoliberal Times* (Duke University Press, 2016).
Raewyn Connell
Professor Emerita, University of Sydney

Raewyn Connell is Professor Emerita at the University of Sydney, a Life Member of the NTEU, and one of Australia’s leading social scientists. Her most recent books are *Southern Theory* (2007), about social thought in the postcolonial world; *Confronting Equality* (2011), about social science and politics; *Gender: In World Perspective* (3rd edn, with Rebecca Pearse, 2015) and *El género en serio* (2015). Her other books include *Masculinities, Schools & Social Justice, Ruling Class Ruling Culture, Gender & Power, and Making the Difference*. Her work has been translated into eighteen languages. She has taught in departments of sociology, political science, and education, and is a long-term participant in the labour movement and peace movement. Details can be found at her website www.raewynconnell.net and on Twitter @raewynconnell.

Costas Douzinas
Professorial Fellow
Institute for Social Justice


Simone Drichel
University of Otago, New Zealand

Simone Drichel is Senior Lecturer in the Department of English & Linguistics at the University of Otago, New Zealand. She has research interests in the areas of continental philosophy, postcolonial theory and psychoanalysis. Her published work includes essays on Margaret Atwood, J. M. Coetzee, Janet Frame and Emmanuel Levinas, and she is the editor of a recent special issue on “Vulnerability” (SubStance 42,3 [Dec 2013]). Simone is a founding member of the Postcolonial Studies Research Network at Otago University and was responsible for the Network’s recent event “Relationality: a Symposium” (http://relationality2015.com/).
Lucy Fiske
Chancellor’s Postdoctoral Fellow, University of Technology, Sydney

Lucy Fiske is a Chancellor’s Postdoctoral Fellow in the Faculty of Arts and Social Sciences, Cosmopolitan Civil Societies. She previously held lectureships at the Centre for Human Rights Education at Curtin University in Perth and the Centre for Peace and Conflict Studies at Sydney University. Fiske comes to academia from a background of direct social work practice primarily with refugees and asylum seekers, and in the addictions field before this. Fiske’s practice experience continues to ground and shape her research and teaching, particularly in approaching issues of justice and rights from the perspective of people’s lived experiences and theorising from the bottom up. She is the author of the forthcoming book, Human rights, refugee protest and immigration detention (Palgrave) and is currently working on a project on the creation of informal (non-state based) protection for refugees in South East Asia, with a particular focus on Indonesia, Thailand and Malaysia. This project has grown out of a collaborative research project exploring the lives of refugees in Indonesia, their relationships with the host communities and how they carve out lives in the absence of formal citizenship.

Naser Ghobadzadeh
Research Fellow Institute for Social Justice

Researching at the intersection of religion and politics, Naser Ghobadzadeh’s interests lie in the study of Islamic political theology, secularism, state-religion-society relations, and Middle East and Iranian politics. By mapping competing discourses and practices in the Muslim world, his current research project involves conceptualising the possibility not only of the co-existence of religious and secularity but also the need to recognise the religious roots of an emerging model of secularity in the Muslim world. Conceptualising the notion of electoral Theocracy, Ghobadzadeh is also working on authoritarian resilience in Iran. This project intends to explore the contribution of repeated elections to the durability of authoritarianism. Ghobadzadeh has authored three books including Religious secularity: a theological challenge to the Islamic state (Oxford University Press, 2014), Caspian sea: legal regime, neighbouring countries and US policies (Farhang-e Gofteman, 2005) and A study of people’s divergence from ruling system (Farhang-e Gofteman, 2002). His articles have been published in internationally refereed journals such as Third World Quarterly, Democratization, Philosophy and Social Criticism, Commonwealth & Comparative Politics, and Discourse.

Kiran Grewal
Senior Research Fellow Institute for Social Justice

Kiran Grewal works in the areas of international human rights, criminal justice and social activism. Her current research focuses on the relationship between international law and grassroots social justice struggles in post-conflict settings. She is also involved as an activist researcher in a project exploring the possibilities for alternative models of critically reflexive activism in Sri Lanka.

A qualified lawyer, Grewal has worked as a scholar and practitioner on sexual and gender-based violence, torture, human rights education, war crimes and crimes against humanity in Sierra Leone, Kosovo, Sri Lanka and Nepal. Her current research interests include human rights, humanitarianism, transitional justice, international feminist and postcolonial legal theory, postcolonial policing and subaltern social and political activism. Grewal is the author of two books forthcoming in 2016: The Socio-Political Practice of Human Rights (Routledge, London and New York) and Ethnicized Gang Rape and Discourses of Gender, Race and Nation (Routledge, London and New York).
Lia Haro  
Research Fellow  
Institute for Social Justice  

A cultural anthropologist and social theorist, Haro joined the Institute for Social Justice in January of 2016. Her work focuses on utopian social imagination and practices of constructing possible futures in present communities and contexts of social transformation. She contends that the tendency to interpret “utopia” as synonymous with naiveté and unrealistic dreams obscures how collective dreams of radically better futures, both from above (state and international institutions) and from below (grassroots social movements and communities), shape everyday lives, social relationships, present actions and cultural formations.

In addition to her work in these areas, Haro also has two theoretical projects underway. In the first, she discusses the construction of sub-Saharan Africa as a site for the projection of Western utopian visions while also illuminating alternative utopian conceptions and relationships that emerge in modern African literature. In the second, with Romand Coles, she plumbs the creative depths of poetry, music and utopian fiction to consider potentially rich directions for radical democratic engagement.

Emilian Kavalski  
Associate Professor  
Institute for Social Justice  

Emilian Kavalski is Associate Professor of Global Studies. Prior to joining the Institute for Social Justice, Kavalski worked at the University of Western Sydney and has held research positions at Academia Sinica (Taiwan), Aalborg University (Denmark), the Institute for the International Law of Peace and Armed Conflict, Ruhr Universitat-Bochum (Germany), Osaka University (Japan), the Rachel Carson Center (Germany), and the NCHU Graduate Institute of International Politics (Taiwan), as well as the Andrew Mellon Fellowship position at the American Institute for Indian Studies (New Delhi, India), and the i.W.Killam Postdoctoral position at the Department of Political Science, University of Alberta (Canada). Kavalski’s research has focused on post-colonial literature, European politics, International Theory, Asian affairs, and the post-humanities.

He is currently working on (i) the encounter of International Relations with life in the Anthropocene, especially the conceptualization of and engagement with non-human actors; and (ii) the nascent Asian. Emilian is also the book series editor for Routledge’s ‘Rethinking Asia and International Relations’ series and research fellow at the Center for Contemporary China Studies at the National Chung Hsing University (Taiwan).

Nikolas Kompridis  
Research Professor and Director  
Institute for Social Justice  

Nikolas Kompridis is Research Professor in Philosophy and Political Thought and Director of the Institute for Social Justice. Originally trained as a musician, after a decade long-career in music he was drawn into an academic career, inspired by the Critical Theory tradition.

He is the author of The Aesthetic Turn in Political Thought (Bloomsbury, 2014) Critique and Disclosure: Critical Theory between Past and Future (MIT, 2006), Philosophical Romanticism (Routledge, 2006), and over 50 articles on a very broad spectrum of topics in philosophy and political theory. He is currently completing two new books, Critique and Receptivity, and Romanticism, Skepticism, and Philosophy. Among his future projects is an ambitious rethinking of what it means to be human in the age of the Anthropocene, beyond the limitations of both humanism and posthumanism. Other projects include a book on the philosophy of music (after Adorno) and a book on the filmmaker, Jean-Luc Godard.
Seminar Leaders

Hitomi Koyama
Postdoctoral Fellow
Institute for Social Justice

Hitomi Koyama received her PhD in International Relations Theory and a minor in Political Theory at Johns Hopkins University, Baltimore USA in 2015. Her work spans amongst comparative political theory, critical International Relations theory, (post)colonialism, and non-Western International Relations theory with a particular focus on East Asia. Koyama’s current research focuses on the intersection of international law, gender violence, and colonialism as it pertains to both historical and contemporary silencing of the voices of the former “comfort” women in Korea. This project attends to the question of what it might mean to rethink re-cognition, sincerity, and relationality in the context of post-conflict East Asia as part of a process of decolonizing history-writing practices that allow one to think the Other.

Johnny Mack
University of British Columbia

Johnny Mack is a Nuu-chah-nulth law scholar at The University of British Columbia with research interests in Indigenous legal traditions, Indigenous constitutionalism, subjectivity, critical theory, postcolonial theory, legal pluralism, and settler law. In 2011 he was selected as a Trudeau Foundation scholar. His doctoral research assessed how the Aboriginal rights and title framework and contemporary treaty negotiations in Canada carry forward the momentum of earlier colonial policies by continuing to dispossess indigenous peoples of their land base and facilitating their reintegration into the land as liberal democratic Canadians. He is currently teaching Indigenous Law and the Settler State focusing on the relationships between Indigenous law, state law, and policy.

Michael Mansell
Indigenous Activist and Lawyer

An Australian Indigenous lawyer and activist who has dedicated his life to social, political and legal reform to improve the lives and social standing of Tasmanian Aborigines. Of Palawa descent from the Trawlwoolway on his mother’s side and Pinterrairer on his father’s side Mansell has protested at the status and treatment of Tasmanian Aboriginals within the community. Mansell undertook a degree in law at the University of Tasmania and is a qualified Barrister and Solicitor of the Supreme Court of Tasmania, and the High Court of Australia. He has also been both Chairman and Legal Manager of the Tasmanian Aboriginal Centre, which he helped set up in 1972, and he is the secretary of the Aboriginal Provisional Government. Mansell was named ‘Aboriginal of the Year’, at the 1987 National NAIDOC (National Aboriginal and Islander Day Observance Committee) Awards, and played a crucial role in the drafting of legislation for the Native Title Act 1993 that arose out of the Mabo v Queensland case.
Shail Mayaram  
**Professor, Centre for the Study of Developing Societies, Delhi India**

Shail Mayaram is Professor, Centre for the Study of Developing Societies, Delhi. Publications include *Against History, Against State: Counterperspectives from the Margins; Resisting Regimes: Myth, Memory and the Shaping of a Muslim Identity*; coauthored, *Creating a Nationality: The Ramjanmabhumi Movement and the Fear of Self* (1995), *Israel as the gift of the Arabs: Letters from Tel Aviv* (2015). She has edited The Other Global City and Philosophy as Samvada and Svaraj: Dialogical Meditations on Daya Krishna and Ramchandra Gandhi and coedited, Subaltern Studies: Muslims, Dalits and the fabrications of history. She has worked on subaltern pasts and moral imaginations of peasant, pastoral and indigenous communities, living together and on nationalism and decolonizing knowledge.

Jeanne Morefield  
**Professorial Fellow**  
**Institute for Social Justice**

Professor Jeanne Morefield will be joining the Institute for Social Justice (ACU) later this year as a Professorial Fellow and is currently Professor of Politics at Whitman College. Her scholarship works at the intersection of political theory, history, and international relations, examining a variety of topics including the relationship between the contemporary and historical rhetorics of imperialism and the conflict between democracy and sovereignty. Her publications include *Empires Without Imperialism: Anglo-American Decline and the Politics of Deflection* (Oxford University Press, 2014) and *Covenants Without Swords: Idealist Liberalism and the Spirit of Empire* (Princeton University Press, 2005) as well as numerous articles in journals such as History of Political Thought, Political Theory, and Theory and Event and chapters in edited volumes concerned with both political theory and the history of international and imperial thought. She is currently writing a book on the political theory of Edward Said.

Dory Nason  
**University of Columbia**

Dr. Dory Nason (Anishinaabe/Chicana) is a grateful guest on Musqueam territory where she lives and teaches First Nations and Indigenous Studies and English at the University of British Columbia. Her research and writing focuses on Indigenous women’s feminist literature and creative activism. She is currently at work on her forthcoming book, *Red Feminist Criticism: Indigenous Women, Activism and Cultural Production* (University of Arizona Press) and the co-editor with Margery Fee of *Tekahionwake: E. Pauline Johnson’s Writing on Native America* (Broadview Press, 2016).
Jennifer Nedelsky  
**Professorial Fellow**  
**Institute for Social Justice**

Professor Jennifer Nedelsky joined the Institute for Social Justice (ACU) as a Professorial Fellow in 2014 and is Professor of Law at the University of Toronto. She received her Master of Arts and PhD from the University of Chicago. Professor Nedelsky’s teaching and scholarship have been concentrated on Feminist Theory, Legal Theory, American Constitutional History and Interpretation, and Comparative Constitutionalism. In 2000 she was awarded the Bora Laskin National Fellowship in Human Rights Research. She is the author of *Laws Relations: A Relational Theory of Self, Autonomy, and Law* (Oxford 2011). She has two current research projects. The first, funded by SSHRC, is on “Judgment in Law and Life,” building on Hannah Arendt’s unfinished theory of judgment. The second is on shifting the norms around care and employment, so that everyone is expected to work part-time and do care work part-time. She currently teaches courses on “Feminist Theory,” “Judgment”, “Women in Western Political Thought,” and Administrative Law.

Krystyna Posunkina  
**Refugees Advocacy & Casework Service**

Krystyna Posunkina is currently a member of the Doctoral Program at the Institute for Social Justice. Her research is focused upon the lived experiences of queer refugee women, viewed through the lens of Trauma Theory. Posunkina brings a diverse human rights background, previously working in the areas of HIV prevention, LGBTIQ rights and currently with people seeking asylum. In 2011, she drafted and presented the Shadow Report at the UN in Geneva for human rights violations of homosexual, bisexual and transgender women on behalf of local NGO’s under CEDAW (Convention on the Elimination of All Forms of Discrimination Against Women). This resulted in two recommendations that her home country observe and report on human rights violations of LBT women. She currently works at the Refugee Advice & Casework Service, the longest running refugee community legal centre in NSW. Her lived, academic and professional experiences contribute unique insights to the current conversation on refugees and mass migration.

Jacqueline Rose  
**Professorial Fellow**  
**Institute for Social Justice**

Saba Vasefi  
Asylum Seekers Centre

Saba Vasefi, feminist filmmaker, poet and Ambassador for the Asylum Seekers Centre is the recipient of a Premier’s Multicultural Community Medal -Arts and Culture- plus an Edna Ryan Award. Vasefi is also a committee member of the Bridge for Asylum Seekers Foundation and Director of the Sydney International Women’s Poetry & Art Festival, which focuses on the prevalence of violence against women, and supports subaltern writing and decolonising literature.

Vasefi completed a masters thesis on Feminist Literary Criticism in Iran and was a lecturer at the prestigious Shahid Beheshti University in Iran. She was expelled from the university after four years of teaching due to her activism against capital punishment. She holds a postgraduate degree in Documentary from the Australian Film Television and Radio School (AFTRS).

Vasefi has made several documentaries including ‘Don’t Bury My Heart’, ‘Symphony of Strange Water’, Behind the Burqa, and ‘Beyond the Father’s Shadow. Her current film project, Waiting for Dad, reveals the impact of Australian immigration policies on children and provides insight into the brutal reality of detention centres.

Irene Watson  
Research Professor of Law, University of South Australia

Professor Irene Watson belongs to the Tanganekald and Meintangk First Nations Peoples and her ancestral territories cover the Coorong and the south east of South Australia. She has worked as a legal practitioner and also been a member of the Aboriginal Legal Rights Movement SA from 1973-2005. As an academic she has taught in all three South Australian universities from 1989 until current. Professor Watson continues to work as an advocate for First Nations Peoples in international law. Prior to taking up her position at the University of SA she was a post-doctoral research fellow with the University of Sydney Law School. Professor Watson was awarded an ARC Indigenous Discovery Award in 2013 and she is currently completing the project titled: Indigenous Knowledge: Law, Society and the State. In 2015 she published Aboriginal Peoples, Colonialism and International Law: Raw Law, Routledge, 2015.

Murrumu Walubara  
Foreign Affairs and Trade Minister, Minjaani Wungarlji, Yidindji

Murrumu of Walubara is a member of the Yidindji society. Murrumu was appointed by Jangalan Yidindji, (the tribal council of elders) to bring attention to the international community Yidindji’s position and authority.

On the 4th day of January 2015 Murrumu was appointed by Jangalan Yidindji to direct Minjaani Wungarlji, as the Minister for Foreign Affairs & Trade.
Seminar Leaders

Allison Weir
Research Professor
Institute for Social Justice
Allison Weir is a social and political philosopher. Her work focuses on intersections of gender, sexuality, class, ethnicity, “race,” and religion in the development of individual and collective identities, and on the relation of identity to agency and freedom, power and solidarity. Her work is interdisciplinary, in the areas of feminist theory, queer theory, critical theory, critical race theory, poststructuralism, postcolonial theory, 19th and 20th century continental philosophy, and history of philosophy. She is currently working on a project exploring and developing diverse non-dominant conceptions of freedom, including indigenous, Africana, Islamic, Buddhist, yogic, feminist, and queer conceptions, to consider how these relate to practices of decolonization and struggles for global justice. Allison Weir is the author of *Identities and Freedom* (Oxford 2013) and *Sacrificial Logics: Feminist Theory and the Critique of Identity* (Routledge 1996).

Louise Boon Kuo
University of Sydney
Louise Boon-Kuo is a lecturer in the Faculty of Law. Louise previously worked as a solicitor and coordinator in community legal centres, specialising in refugee and criminal law. She has taught at the University of Technology, Sydney and Sydney University, as well as provided continuing legal education for lawyers and migration agents. Louise’s research focuses on the intersection between criminal justice and migration law, particularly the transnational character of migration policing. Her recent research examined the migration policing of undocumented migrants in Australia, and developed a conceptual approach to migration decision making that makes otherwise overlooked discretionary power more evident. Louise is currently working on the project *Blacklists and the (de)criminalisation of conflict resolution* in partnership with the Transnational Institute (the Netherlands) and the International State Crime Initiative (UK). The project examines the impacts of terrorist proscription on the resolution of armed conflicts, in particular those in Somalia, Turkey, and Israel/Palestine.

Magdalena Zolkos
Senior Research Fellow
Institute for Social Justice
Magdalena is a political theorist specializing in the fields of memory politics; historical justice and reconciliation; cultural and psychoanalytic trauma theory; emotions and affect; contemporary democratic theory; and feminist theory. She is interested in how the legacy of historical trauma affects the trajectories of democratic transition and consolidation, conditions the play of affective politics, and inspires, though at times also constrains, practices of emancipatory politics and resistance.

She is currently working on two research projects. The first project focuses on memory objects and mnemonic object-worlds in politics and aesthetics of memorialization. It regards specifically the counter-monumental tradition of traumatic representation, as well as the recent scholarly and artistic attempts to establish non-humans as subjects of collective memory formation. The second project focuses on humanitarian restitution as a response to population displacement and dispossession - the project explores the genealogy of restitution, as well as critiques the contemporary restitutive politics, imaginaries and sentiments, while exploring its alternatives.
Linda Martín Alcoff
Professorial Fellow
Institute for Social Justice

Professor Linda Martín Alcoff joined the Institute for Social Justice as a Professorial Fellow in 2015. She is Professor of Philosophy at Hunter College CUNY. She was President of the American Philosophical Association, Eastern Division, for 2012-2013, and has also served on its Executive Committee, Nominating Committee, Program Committee, Committee on the Status of Women, and as Chair of the Committee on Hispanics/Latinos. She also served as Co-Director of SPEP (the Society for Phenomenology and Existential Philosophy) from 1997-1999.

Her writings have focused on social identity and race, epistemology and politics, sexual violence, Foucault, Dussel, and Latino issues in philosophy. She has written three books: The Future of Whiteness (Polity 2015) Visible Identities: Race, Gender and the Self (Oxford 2006), which has won the Frantz Fanon Award in 2009, and Real Knowing: New Versions of the Coherence Theory (Cornell 1996).

Jennifer Newman
PhD Candidate
Institute for Social Justice

Grown up in Narromine, NSW; descended from long lines of Wiradjuri and Australian yarn spinners; presently residing on Wangal Country.

Jennifer has worked with Aboriginal and Torres Strait Islanders adult learners in universities and TAFE, and developed and delivered Aboriginal Studies programs in Sydney and abroad. Jennifer is a member of the NSW Civil and Administrative Tribunal, sitting in both the Guardianship and the Administrative and Equal Opportunity Divisions.

In the Doctoral Program at the Institute for Social Justice, Jennifer’s research examines the discourse of constitutional recognition in Australia. The form of constitutional amendment presently under consideration is confined to an act of recognition exercised by Australia, to which the responsive role available to Aboriginal and Torres Strait islander people is silent and passive. Through indigenist discourse analysis, with a strong narrative turn, Jennifer proposes an idea of engagement on the strength of reciprocal principles rather than compromising adversarial powers.
# Sydney School Event Program

## Decolonizing/Transnationalizing Feminism
### 16 May

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<th>Time</th>
<th>Session</th>
<th>Speaker</th>
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<tr>
<td>9.00</td>
<td>Registration</td>
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<td>9.15</td>
<td>Acknowledgement of Country</td>
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<tr>
<td>9.30</td>
<td>Welcome Speech</td>
<td>Prof Wayne McKenna</td>
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<td>9.45</td>
<td>Thinking from the South: Understanding gender and power in world perspective</td>
<td>Prof Raewyn Connell</td>
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<tr>
<td>11.00</td>
<td>Discussion</td>
<td>Prof Allison Weir</td>
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<td>12.30</td>
<td>Lunch</td>
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<td>1.30</td>
<td>Panel: Women’s Activism, Patriarchy, and Colonization: Local and Transnational Perspectives</td>
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<td>1.50</td>
<td>Indonesia’s Democracy, Women’s Movements and the Gender Struggle</td>
<td>Dr Dina Afrianty</td>
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<tr>
<td>2.10</td>
<td>Southern feminist theory and action: Moving beyond the rights versus culture divide</td>
<td>Dr Kiran Grewal</td>
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<td>2.30</td>
<td>New wave of transnational feminism: Refugee women’s struggle for inclusion</td>
<td>Saba Vasefi</td>
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<td>2.50</td>
<td>Sorry means you don’t do it again.</td>
<td>Representative of Grandmothers Against Removals, TBA</td>
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<td>2.50</td>
<td>Discussion</td>
<td>Dr Naser Ghobadzadeh</td>
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<td>4.00</td>
<td>Close</td>
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<td>6.00</td>
<td>Sydney School Reception</td>
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## Violence, Trauma, Peace
### 17 May

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<thead>
<tr>
<th>Time</th>
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<td>9.15</td>
<td>Registration</td>
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<tr>
<td>9.30</td>
<td>Feminism and Abomination of Violence</td>
<td>Prof Jacqueline Rose</td>
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<tr>
<td>10.30</td>
<td>Discussion</td>
<td>Dr Magdalena Zolkos</td>
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<td>12.30</td>
<td>Lunch</td>
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<td>1.30</td>
<td>Narcissism and Trauma</td>
<td>Dr Simone Drichel</td>
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<tr>
<td>1.50</td>
<td>On What Constitutes Violence: Reflections on Researching Torture</td>
<td>Dr Kiran Grewal</td>
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<td>2.10</td>
<td>The Breaking of Protective Sheild: Trauma Theory and Event-centric Poetics of Violence</td>
<td>Dr Magdalena Zolkos</td>
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<td>2.30</td>
<td>Break Out Session: Debating Violence and Non-Violence</td>
<td>Prof Romand Coles and Dr Magdalena Zolkos</td>
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**18 May**

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<tr>
<td>9.15</td>
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<tr>
<td>9.30</td>
<td>Sufis and Salafis: Perspectives on Non/Violence from South Asia, the Middle East and North Africa</td>
<td>Dr Shail Mayaram</td>
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<tr>
<td>10.10</td>
<td>Response</td>
<td>Dr Naser Ghobadzadeh</td>
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<td>10.30</td>
<td>How Peace Forgets?</td>
<td>Prof Jeanne Morefield</td>
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<td>11.10</td>
<td>Response</td>
<td>Prof Romand Coles</td>
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<td>1.30</td>
<td>Roundtable: The Movement of Peace in a World of Escalating Violence</td>
<td>Prof Akeel Bilgrami (Chair), Prof Romand Coles, Dr Simone Drichel, Dr Naser Ghobadzadeh, Dr Kiran Grewal, Dr Shail Mayaram, Prof Jeanne Morefield, Prof Jacqueline Rose, Dr Magdalena Zolkos</td>
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<td>Discussion</td>
<td>Prof Allison Weir</td>
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**Academics, Publics, Encounters**

**19 May**

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<tr>
<td>9.30</td>
<td>Existential-Ethical Questions</td>
<td>Prof Akeel Bilgrami, Prof Nikolas Kompridis, Prof Jacqueline Rose, Dr Magdalena Zolkos</td>
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<tr>
<td>10.30</td>
<td>Discussion</td>
<td>Prof Romand Coles</td>
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<td>Lunch</td>
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<tr>
<td>1.30</td>
<td>Publics, Public Goods, and the Publicness of Academic Institutions</td>
<td>Prof Romand Coles, Dr Lia Haro, Prof Jennifer Nedlesky</td>
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<td>3.00</td>
<td>Discussion</td>
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<td>Prof Nikolas Kompridis</td>
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**20 May**

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<td>9.30</td>
<td>Relevance and Research</td>
<td>Prof Paul Apostilidis, Prof Rajeev Bhargava, Prof Joseph Carens</td>
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<td>10.30</td>
<td>Discussion</td>
<td>Prof Nikolas Kompridis</td>
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# Sydney School Event Program

## Decolonizing / Transnationalizing Feminism
### 23 May

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<tr>
<td>9.30</td>
<td>Indigenous Feminism Resurgence and the Politics of a Radical Love</td>
<td>Dr Dory Nason</td>
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<tr>
<td>11.00</td>
<td>Discussion</td>
<td>Prof Allison Weir</td>
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<td>1.30</td>
<td>Decolonizing Feminist Theory: Contributions from Latina Feminism</td>
<td>Prof Linda Martín Alcoff</td>
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<td>2.00</td>
<td>Decolonizing Feminist Freedom: Listening to Indigenous Women’s Knowledge</td>
<td>Prof Allison Weir</td>
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<td>2.30</td>
<td>Discussion</td>
<td>Dr Naser Ghobadzadeh</td>
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## Indigenous Politics of Recognition and Sovereignty
### 24 May

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<td>9.30</td>
<td>Citizenisation and Sovereignty within the Settler State: Negotiating Indigeneity and Belonging within a Constitutional Rights Framework</td>
<td>Dr Johnny Mack</td>
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<tr>
<td>10.30</td>
<td>Discussion</td>
<td>Prof Nikolas Kompridis</td>
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<td>12.30</td>
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<td>1.30</td>
<td>Living Sovereignty: The Yidindji</td>
<td>Murrumu Walabura, Gaan-Yarra Yalmabara</td>
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<td>2.30</td>
<td>Further Reflections on Aboriginal Sovereignty</td>
<td>Dr Dory Nason, Dr Johnny Mack, Prof Irene Watson, Michael Mansell, Prof Jennifer Nedelsky, Jennifer Newman</td>
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## 25 May

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<tr>
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<td>9.30</td>
<td>Raw Law: Aboriginal Peoples, Colonialism, and International Law</td>
<td>Prof Irene Watson</td>
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<td>10.30</td>
<td>Discussion</td>
<td>Prof Allison Weir</td>
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<td>1.30</td>
<td>Recognition and/or Sovereignty?</td>
<td>Dr Dory Nason, Dr Johnny Mack, Murrumu Walabura, Prof Irene Watson, Prof Jennifer Nedelsky, Gaan-Tarra Yalmabara, Michael Mansell, Jennifer Newman, Prof Linda Martín Alcoff, Prof Joseph Carens, Prof Nikolas Kompridis</td>
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<tr>
<td>6.00</td>
<td>Film Screening: L’Escale</td>
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## Refugees In/Between States
### 26 May

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<tr>
<td>9.15</td>
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<td>9.30</td>
<td>On Crisis, Refugees and the Right to the Human Condition</td>
<td>Prof Nikolas Kompridis</td>
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<td>10.30</td>
<td>Discussion</td>
<td>Prof Costas Douzinas</td>
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<td>12.00</td>
<td>Lunch</td>
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<td>1.00</td>
<td>A Well-Founded Fear of the Other</td>
<td>Prof Costas Douzinas</td>
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<td>2.30</td>
<td>Discussion</td>
<td>Prof Nikolas Kompridis</td>
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### 27 May

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<tr>
<td>9.45</td>
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<tr>
<td>10.00</td>
<td>Roundtable Discussion: Overlapping Frames of Migration and Asylum</td>
<td>Prof Joseph Carens, Prof Paul Apostilidis, Dr Louise Boon Kuo</td>
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<tr>
<td>11.30</td>
<td>Discussion</td>
<td>Dr Lia Haro</td>
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<td>1.00</td>
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<td>2.00</td>
<td>Panel Discussion: The Ethics and Politics of Representation and Storytelling</td>
<td>Prof Paul Apostilidis, Krystuna Posunkina, Dr Lucy Fiske, Additional Speaker TBA</td>
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<td>3.00</td>
<td>Discussion</td>
<td>Dr Kiran Grewal</td>
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Decolonizing/Transnationalizing Feminism

Seminar Leaders
Allison Weir and Naser Ghobadzadeh

What are the possibilities for an inclusive feminist politics in the 21st Century?
How can feminists respond to continuing regimes of colonization, racialization, and imperialism, and resist the assumption that western culture is the model of gender justice?

Monday May 16, Morning Session
Lecture: Thinking from the South: Understanding gender and power in world perspective
Raewyn Connell

This talk will trace the unfinished revolution in organized knowledge that feminism has launched. Feminist thought represents an epistemological shift and a contestation of power; but it has limits, connected with its location in a global economy of knowledge. The links between gender orders and colonial conquest and settlement are considered, and the pattern of coloniality in the neoliberal world economy of today. New global dynamics of gender struggle are considered: patterns of violence against women, gender contestation over land, and the politics of international state feminism. Finally the changing ground of gender theory is considered: diasporic postcolonial feminism; knowledge projects from the periphery including indigenous knowledge, alternative universalisms and southern theory; and the prospects for democratising gender knowledge on a world scale.

Monday May 16, Afternoon Session
Panel: Women’s Activism, Patriarchy, and Colonization: Local and Transnational Perspectives

Indonesia’s Democracy, Women’s Movements and the Gender Struggle
Dina Afrianty

Indonesia’s gender equality is said to be progressing. Increasing access to education allows women to enter workforce, secure public office, and enter representative politics as democratic spaces are widened. Yet, women face discrimination on a daily basis as a result of discriminatory social policies and practice both at local and national levels. The regulation to limit women’s freedom of movements are put in place, such as, regulating women’s clothing, and introduction of virginity test for female students to enter higher education. At the same time, the government is not doing enough to bring some cultural practices, such as, female genital cutting, child marriage, polygamy, and other form gender violence, to an end so that women enjoy their equal constitutional rights. Indonesia’s democratisation provides the space for Muslim men to continue to enjoy public intellectual roles, dominating the doctrinal debates, and maintain their public positions in a number of Islamic organisations, and in political parties, reinforcing and defined women’s roles based on Islamist elements into state policies. My presentation will show that the experience of Indonesian women’s movements in the gender struggle capture a number of issues that women’s movements are facing despite the country’s democratisation.
Southern feminist theory and action: Moving beyond the rights versus culture divide
Kiran Grewal

In this paper I want to suggest that while the universal human rights discourse has been used productively by women in various parts of the world, it also contains some serious limitations. Not least, it has contributed to the maintenance of an apparent divide between women’s rights and (non-Western) culture. At a theoretical level this maintains a conception of feminism as originating only from within the Enlightenment values of the West. At a political level it leads to both a masking of Western patriarchy and the legitimisation of colonial civilizational order. Finally at a practical level it makes life very difficult for non-Western feminists seeking to simultaneously fight sexism and racism/neo-colonialism (as well as other vectors of discrimination). Drawing on current action research I am doing with feminist activists in Sri Lanka, I will propose a possible alternative strategy that both grounds feminist discourses within a cultural context and provides a means for recognizing and valorising southern feminist theory.

New wave of transnational feminism: Refugee women’s struggle for Inclusion
Saba Vasefi

Women suffer injustice in Iran because their voices are not heard, and their ideas and arguments are not considered viable. As a campaigner against the death penalty in Iran, I noticed that the testimonies of women on death row are frequently misunderstood, rejected or used against them. These women are wronged in many ways, but one of the most damaging ways is in terms of their testimonies. This occurs not just in Iran, but in countries such as Australia, where they seek asylum. This complex chain of underrepresentation of asylum seeker and refugee women is the effect of subtle and covert forms of subjugation and oppression. My talk strives to unveil how marginalisation and subordination of women of colour are legitimised and normalized. Furthermore, I will question the common misconception that these women are uneducated consumers of Western culture.

“Sorry means you don’t do it again.”
A Representative of Grandmothers Against Removals, TBA

The continuing forced removal of children from their families is one of the biggest crises facing Aboriginal communities today. More children are being removed than at any time in Australia’s history, with almost 16,000 Aboriginal children in ‘out of home care’ on any given night. More than half of these children have not been placed back with their Aboriginal families, despite the “Aboriginal placement principle” being mandated by law in every State and Territory. Grandmothers Against Removals (GMAR) is a national network that has been formed by families directly affected by forced removal to fight for change. Since forming two years ago, GMAR members have been at the forefront of challenging forced removals, with consistent work assisting families fighting to have their children returned, protests that have forced the issue into the national spotlight, and negotiations with welfare departments in an attempt to change practice. GMAR demands Aboriginal control of Aboriginal child welfare. We want to see resources and opportunities provided to struggling families, rather than the punishment and trauma of forced removal.
This theme addresses the political, ethical and epistemic difficulties involved in the project of understanding “the problem of violence”—what violence is, how it operates, and how to respond to it. Considering violence in the diverse contexts of gender, religion, torture, imperialism, law, and the psychic life of the subject, the contributors to that theme break down the binary opposition of “violence” and “peace”, and map out the complex terrain of political and affective enactments of and responses to violence.

Feminism rightly sees one of its most important tasks as the exposure of, and struggle against, violence towards women. In the twenty first century this violence shows no sign of decreasing. In this lecture, Jacqueline Rose will argue that because the discourse on violence has tended to be appropriated by radical feminist thinking – violence is not only, but also exclusively, what men do to women - the question of violence, as part of psychic reality, has become something that feminism repudiates. Continuing her on-going engagement with psychoanalysis and feminism, she will explore two women thinkers who placed violence at the core of their life’s work: Hannah Arendt and Melanie Klein, both of whom track the complex relation between violence in the world and in the mind. How might their understanding of violence be theorised for modern feminism?

Relationality functions as an important pivot point in the conceptualisation of colonial contact and its subsequent postcolonial transformation. Whether it is in Frantz Fanon’s early anticolonial study Black Skin, White Masks (1952) or Leela Gandhi’s more recent Affective Communities (2006), relationality emerges as a central point of concern—notably, to date, in its negative or perverted forms. Thus Fanon, for example, characterises colonial relationality as a “double narcissism”: a form of contact that drastically deforms the psyches of both coloniser and colonised. Gandhi, similarly, notes the “antirelational basis of imperialism,” an antirelationality which, according to her, feeds colonialism’s insatiable “craving for the hygiene of oppositionality.” A clear and urgent ethical mandate emerges from such noted perversions of relationality in (post)colonial contexts: the creation of non-pathological alternatives. What this means, most pressingly, is gaining an understanding of what might get in the way of such alternatives. Taking my lead from Daniel Shaw’s recent relational reframing of narcissism in Traumatic Narcissism (2014), where he argues that “the most important thing to know about narcissism [is] how deeply rooted narcissism is in relational trauma,” my thoughts in this contribution circle around a suspicion that more enabling forms of postcolonial relationality may only become available once the intricate entanglement of narcissism and disavowed relational trauma is better understood.
Within the human rights world it is taken as a given that torture is universally wrong and prohibited. Yet as we have seen, despite international legal definitions, the debate continues about what constitutes torture in practice. In this presentation I reflect on recent work I have done as part of a team attempting to conduct an ethnography of police and military personnel operating in torture permissive cultures. I will speak of the contradictions and ambiguities that emerge when we try to understand how the widely held belief that torture is wrong overlaps with everyday practices and cultures of violence.

The concept of trauma has become one of the key critical tools in theoretical humanities and in literature to think about the impact of violence on individual and collective subject formation, including questions of temporality, memorialization, witnessing and creation of archival imagery of what has been ideologized as “catastrophic events.” What has become apparent, however, is that trauma theory has relied on a specific cultural and philosophical notion of violence, which Freud describes in Beyond the Pleasure Principle as the breaking through the body’s “protective shield”—violence, then, has an event-like structure, and it interrupts the realities of political and socio-economic life, rather than remains enmeshed within and constituted by them. This talk problematizes the extent to which the psychoanalytic theory of trauma has relied on (and reproduced) the event-centered poetics of violence, thereby potentially rendering invisible less “spectacular” enactments of violence. I use Hanya Yanagihara’s 2014 novel The People in the Trees and Freud’s idea of receptive membrane to help me think about how those two modalities of violence (one interruptive and event-centered, and the other one describing quotidian and unspectacular plights of suffering that are often ignored and normalized) can be thought of together and in non-binary ways.

Break-out session (2.30-4.00pm)
**Violence, Trauma, Peace**

**Wednesday May 18, Morning Session**

**Sufis and Salafis: Perspectives on Non/Violence from South Asia, the Middle East and North Africa**

**Shail Mayaram**

For many the global war on terror is becoming a self-fulfilling prophecy. The faultlines, however, are not between Latin Christendom and Islam but instead many others that are intra-religious including within Islam. While there is a polarisation between the Shia/Sunni, deriving from the Sunnification of Islam since the early twentieth century, I argue that the emergent civil war is between Sufis and Salafis. This began with the nineteenth century Wahhabi attacks on the tombs of the companions of the Prophet.

It has intensified in the last two decades with the multiplication of groups that claim to be salafi or “early Muslims” who profess an Islamic creed that is pure and uncontaminated by accretions. In the last few years I have visited several Sufi shrines that fall roughly in the territories of the former Ottoman and Mughal Empires. All over this vast terrain Sufi shrines have been targeted - bombed or burnt - whether in Afghanistan, Pakistan, Egypt, Algeria, Morocco and Tunisia. The implications of this attack are explicit. Not only is Sufi practice seen as heretic, but their conceptual vocabularies are seen as challenging Salafi ideologies of various shades. This paper addresses the following questions:

1. What is the metaphysical - philosophical world of Sufis?
2. What is the relation between the ethical and the political?
3. What are the implications for violence and peace implicit in Salafi concepts and practice and in Sufi counter-discourses?
4. What are the implications for democracy and secularism?

**Response 1: Naser Ghobadzadeh**

**Response 2: Rajeev Bhargava**

**Wednesday May 18, Morning Session**

**How Peace Forgets?**

**Jeanne Morefield**

This presentation will examine the counterintuitive way narratives about peace and peace processes can occlude both histories of violence and trauma as well as the current suffering of marginalized peoples. Drawing upon the work of Edward Said, I examine Middle East peace initiatives worked up by foreign policy analysts in Europe and American and explore critically the layers of imperial forgetting braided into these narratives. I consider the implications of this silencing for contemporary politics and think more broadly about the forms of political expression that can emerge from a critical practice of speaking and writing back to the “peace” imagined by empire. I conclude by considering briefly how such a practice can contribute to forging the kinds of solidarity necessary for a more self aware, and less harmful, peace.

**Response: Romand Coles**
Wednesday May 18, Afternoon Session

Roundtable on the “movement of peace” in a world of escalating violence

Participants: Akeel Bilgrami (chair); Romand Coles, Simone Drichel, Naser Ghobadzadeh, Kiran Grewal, Shail Mayaram, Jeanne Morefield, Jacqueline Rose, Magdalena Zolkos.
The 21st Century presents unprecedented challenges to which academics must respond with new ways of thinking and acting. But do these challenges also call on us to think anew what kind of academics we want to be? Do they call on us to think anew the public meaning and form of our activities, and the threatened public spaces and public institutions within which we carry them out? What does relevant research mean in the 21st century – a time when catastrophic possibilities appear to be gathering on several horizons? Do we need also to think anew the question of “relevance”? These are the questions we shall be exploring together in dialogical exchange and exploration in three corresponding sessions.
Friday May 20, Morning Session

Relevance and Research
Discussion Leaders: Paul Apostolidis, Rajeev Bhargava, Joseph Carens

What should “relevance” mean for academic researchers and for the publics that they are meant to serve? According to which criteria should “research” be (re)conceived, governed and evaluated? How, and by whom, are those criteria to be determined and institutionalised? Under which conditions of reflection and deliberation should they be formulated and justified? What exemplifications might embody responses to these questions in ways that spur further reflections and transformative practices?
This paper examines the articulation of love in the context of Indigenous resurgence and feminist discourse in Canada and the US. It will turn to key voices such as Leanne Simpson, Lee Maracle, Louise Erdrich and Linda Hogan for narratives that make central the radical politics of Indigenous women’s decolonial love. This love is an ethic drawn from older Indigenous philosophies of reciprocity, kinship obligations and creative potential, NOT the accommodationist or assimilationist yearnings it is so often discredited to be. The paper turns on two key questions: how has Indigenous women’s love (romantic, familial or otherwise) been distorted in the colonial imagination to discredit Indigenous women’s politics and status and how have Indigenous feminists and activists resisted those distortions’ impacts. Ultimately, the paper recognizes that writers such as Simpson, Erdrich and others have always challenged the targeted erasure of their love’s radical potential to resist the dehumanizing death drive of settler colonial desire through upholding love not as an olive branch of friendship, but as the core of Indigenous feminism, and therefore, Indigenous resurgence.
Monday May 23, Afternoon Session

Decolonising Feminist Theory: Contributions from Latina Feminism
Linda Martín Alcoff

Feminist political practice has been defined in increasingly general terms of critique and resistance to identity itself, or the negative or critical project of undoing gender, dismantling identities, and escaping cultural scripts. Yet in the guise of producing an orientation to feminism that will avoid exclusions, this generalized stance of resistance to identity has become a new universal without intersectional application. Returning to a focus on the intersectional nature of identities provides an alternative approach without universally imposed agendas. Given that gender is mediated by other categories, our political stance toward it needs flexibility, not uniformity. And varied forms of identity—such as ethnic, racial, national, and religious—work differently than gender identities or gender ideologies. This paper will develop these claims by drawing from the work of Latina feminist theologian Ada-Maria Isasi-Diaz.

Decolonizing Feminist Freedom: Listening to Indigenous Women’s Knowledge
Allison Weir

In this paper I respond to Aileen Moreton-Robinson’s argument for an Australian Indigenous women’s standpoint theory, from the perspective of a white secular settler feminist. I argue that Indigenous conceptions of being, knowing, and doing challenge western secular feminist conceptions of essentialism and constructivism, authenticity, secularism, critique, and freedom. The philosophy of relationality rooted in spirituality that Moreton-Robinson describes is a form of knowledge that serves as a powerful source of resistance to colonization. Engaging with this philosophy could transform western secular feminist understandings of freedom and resistance.
My intention is to provide a critical account of how state sovereignty engages juridical mechanisms and processes of citizenisation to fold indigenous polities into the state’s public and its associated regulatory paraphernalia. The underlying and rather common sense claim is that there is an inverse relationship between the state’s indigenous citizenisation project and Indigenous modalities of belonging to a territory and people. The more indigenous peoples come to see themselves as citizens of the state’s public, the less space is available to maintain their indigenous ‘publics’ that precede and counter the state. To support this claim, I will provide a biographical account of belonging to an Indigenous Nation that has comprehensively folded themselves into the state public by signing the Maa-nulth Treaty Agreement in 2007 (MFA). When given effect in 2011, the MFA dissolves the pre-existing political units—here the Indian Act Bands—and reconstitutes them within the terms of the agreement. Those who object to the Treaty are left disenfranchised, with no nation to belong to. The paper will conclude with a more constructive discussion that frames the juridical forms of citizenship prescribed by the MFA as legal-centric, representing one juridical form that has not fully eclipsed the indigenous modes of belonging through lineages attaching us to one another and territory.
Wednesday May 25, Morning Session

**Raw Law: Aboriginal Peoples, Colonialism, and International Law**

Irene Watson

I am interested in the legality and impact of colonisation from the viewpoint of Aboriginal law, rather than from that of the dominant Western legal tradition. I begin by outlining the Aboriginal legal system as it is embedded in Aboriginal people’s complex relationship with their ancestral lands. This is Raw Law: a natural system of obligations and benefits, flowing from an Aboriginal ontology. By placing Raw Law at the centre of an analysis of colonisation, we can thereby decentre the usual analytical tendency to privilege the dominant structures and concepts of Western law. From the perspective of Aboriginal law, colonisation was a violation of the code of political and social conduct embodied in Raw Law. Its effects were damaging. It forced Aboriginal peoples to violate their own principles of natural responsibility to self, community, country and future existence. This analysis is not simply an invitation to mourning; it also invites celebration of the resilience of Aboriginal ways, and a call for these to be recognised as central in discussions of colonial and postcolonial legality.

Wednesday May 25, Afternoon Session

**Recognition and/or Sovereignty?**


**Film Screening: L’Escale** (6.00pm – 7.30pm)

In preparation for our Refugee In/between States theme on 25 and 26 May we are pleased to offer a screening of the film L’Escale followed by a discussion of the incredible challenges facing undocumented migrants seeking to enter Europe. L’Escale focuses on the visceral experiences of suffering as well as hope among migrants who are so often the objects of political discourses while rarely becoming the speaking subjects of debates about asylum, rights and migration.
Refugees In/Between States

Seminar Leaders
Kiran Grewal and Lia Haro

In 2015, 244 million people lived outside their home of origin with numbers already reaching records in 2016. While the majority of these people are not refugees, the movement of people seeking asylum and particularly those doing so without formal documentation is invoking intense debate and anxiety in many societies across the globe. This theme aims to create an open and interactive forum for scholars and activists to reflect on some of the theoretical, political and ethical dimensions of the current ‘refugee crisis’ alongside other forms of global migration.

Thursday May 26, Morning Session
On Crisis, Refugees, and the Right to the Human Condition
Nikolas Kompridis

The so-called refugee crisis in Europe raises questions about the value of the term “crisis” as a conceptual and diagnostic frame. After presenting a critique of the concept of crisis, I will take up Hannah Arendt’s reflections on statelessness and refugees, reconfiguring her “right to have rights” as the *right to the human condition*. Australian refugee and asylum policy involves a negation of that right by depriving stateless peoples the possibility of appearing as “human beings who belong to the world.”

Thursday May 26, Afternoon Session
A Well-Founded Fear of the Other
Costas Douzinas

Does asylum law fail? What are its ethical foundations? This talk will critically examine the ethical foundations of asylum and the many ways in which asylum law fails, and offer alternative ways to think about asylum and asylum law.
Friday May 27, Morning Session

**Roundtable Discussion: Overlapping Frames of Migration and Asylum’**

Joseph Carens, Paul Apostilidis and Louise Boon Kuo

While sometimes interconnected, different types of migratory practice and regimes of organisation often appear completely separate within both scholarship and practice. In this roundtable, we propose to discuss the advantages and disadvantages of this approach. Three scholars will be invited to speak about the framework(s) within which they have been thinking about asylum and migration regimes and experiences while also exploring overlaps and/or disjunctions that might illuminate new possibilities for reflection. What emerges when we place these frameworks in conversation, for example around the policing of bodies, the blurring of formal and informal labour regimes and experiences of precarity (to name just a few)?

Friday May 27, Afternoon Session

**Panel: The Ethics and Politics of Representation and Storytelling**

**Moderated by Dr Kiran Grewal**

In the wake of the mass mobilisation around the case of baby Asha and the ‘#Let them Stay’ campaign, the question of how to provoke and harness public outrage, counter xenophobic rhetoric and challenge government policies while doing justice to the agency and subjectivity of asylum seekers seems pressing. In this panel, we will explore the ethics and politics of representation and storytelling in refugee advocacy. The panel, comprising of scholars, activists and people with experience of seeking asylum themselves will reflect on the conditions under which people are currently able to speak, when and about what. We will then open the floor to consider how these reflections might help us when making strategic choices regarding how to respond to anti-refugee policies and practices. How can we engage in effective ethical advocacy? How do we balance the costs and benefits of particular approaches? How do we position our responses in relation to dominant state/neoliberal logics? What are the tools available to us to maintain critical self-reflexivity in this process?

Following the presentations, the floor will be opened for an interactive discussion within which activist, scholar and practitioner perspectives will be welcome.
Sydney School for Critical Social Thought – Details:

**Date:**
Monday 16 May – Friday 27 May 2016

**Venue:**
Level 16, Room 16AB
Tenison Woods House, Australian Catholic University
8-20 Napier St
North Sydney, Sydney, NSW 2060

**Getting there**

The Institute for Social Justice is located on the ACU’s North Sydney campus, close to the northern of Sydney’s magnificent Harbour Bridge. Participants can best travel to Tenison Woods House on public transport, as there is limited car parking available (and it is very expensive).

The most effective mode of transport is by train. Trains depart from Town Hall Station and/or Wynyard Station regularly on the red coloured Northern Line, leaving from Platform 3. The approximate cost is AUD $4.50 one way.

The closest train stop is North Sydney Station. From North Sydney Station, Tenison Woods House is a short 5-10 minute walk up Miller St, turning left onto the Pacific Highway, then left again on Charles St. Charles St bends around a corner to become Napier St. Tenison Woods House is on Napier St.

Buses and ferries to North Sydney are also available but less direct/slower.

For all transport timetables and info on the travel options from your starting location, the following website is helpful:

www.transportnsw.info

**Accommodation**

The Sydney School does not organise accommodation for participants. However these sites may be useful to consult:

acu.edu.au/international/living_in_australia/accommodation
airbnb.com
anderledylodge.org.au/
acu.edu.au/sydneyaccommodation
Weather & climate

Sydney has a temperate climate and enjoys mild autumn temperatures throughout May, ranging between 19-26 degrees with cool mornings and evenings. With an average 340 sunny days each year, it would be unlikely to not see the sun at least once during the Sydney School, but it is wise to travel with wet weather options for Sydney’s famous late afternoon thunderstorms. Humidity is high, although less so in autumn and winter months.

Getting to and from the airport

Sydney’s domestic and international airports are located approximately 15km from central Sydney in a heavy traffic congestion area. Taxis are available, with the average cost of a taxi trip to inner-city Sydney ranging from a minimum AUD $40-60.

A cheaper option is to take the train from either airport to Central Station or Town Hall Station for approximately AUD $17 one way.

Public transport in general

Sydney's public transport is the most efficient/straight forward mode of transport as traffic is often heavy on the roads, including for taxis. Sydney's transport system has two payment systems that can be confusing.

**Option 1:** You are able to buy an ‘Opal’ card which you swipe getting on and off buses and trains in central Sydney. This card has credit on it which deducts with each trip you ‘swipe’. This is similar to the Oyster card system in London or Myki system in Melbourne. Opal cards work on all transport; buses, ferries and trains. To find out more about Opal cards and where to buy them, go to: [www.opal.com.au/en/about-opal](http://www.opal.com.au/en/about-opal)

**Option 2:** Buying single tickets on buses, ferries and trains is also an option. There are ticket booths at all train stations and ferry stops but you will need to pre-purchase bus tickets as they are not sold aboard buses at all. Most newsagents and newspaper stands in central Sydney sell bus tickets.

Things to do close to North Sydney

North Sydney is connected to Sydney’s central business district by the world famous Sydney Harbour Bridge. Near ACU campus you can visit Luna Park, Kirribilli House and the North Sydney Pool for the most spectacular views of Sydney Harbour.

Most tourist attractions, including the Sydney Opera House, the Rocks, Royal Botanic Gardens, and Circular Quay are a short train trip across the Sydney Harbour Bridge to Circular Quay or Wynyard Stations. The Sydney Harbour Bridge is open to pedestrian traffic as well, leaving you at the Rocks, the oldest part of Sydney, at the bridge’s southern pylon. From Circular Quay, ferries also go to popular tourist destinations such as Manly Beach, Darling Harbour, Taronga Zoo and Watson’s Bay.
How to contact us during Sydney School:

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