Mixed Race in Australia and the Region

Monday 8th - Wednesday 10th June, 2015
University of Western Australia (UWA)
Venue: Social Sciences Building 1.49 Media room

Funded by the UWA Research Collaboration Award held by A/Prof Farida Fozdar, with Prof Rosalind Edwards (Southampton), Dr Chamion Caballero (LSE); Prof Yin Paradies (Deakin) and Dr Kirsten McGavin (UQ); and in collaboration with the UWA Mobilities and Belonging Network (http://www.arts.uwa.edu.au/research/MoB/)
Convenor: Farida Fozdar farida.fozdar@uwa.edu.au Mob 0421 360 820
Program Overview

Day 1 Monday 8th June, 2:00pm-5:00pm
Masterclass for postgraduates (Social research methods for race and migration studies)
(Ros Edwards) [layering of different methods in studying mixing and mixedness; how different methods, quantitative and qualitative, can be layered in a research project epistemologically and practically], Yin Paradies). At 4.30 Ros Edwards will introduce a method of analysis for interview data called I-poems which traces multiple elements of subjectivity in interview material, appropriate for mixed or migrant identities work. She has recently produced a training package on it for the Sage Methods Platform.

Day 2 Tuesday 9th June 9:00am-5:00pm
Mixed Race symposium (all welcome)
(see timetable and abstracts below)

Conference Dinner: 6.30-10pm. TQR (Vietnamese) Stirling Hwy

Day 3 Wednesday 10th June
9:30am-12:00pm – Future directions (invited guests only) Discussion (identification of knowledge gaps, potential collaborations, planning towards joint publications, research directions, funding)
12pm – 12.45pm – Lunch/meet and greet ARC expert panel members (all welcome);
12.45pm – 1.45pm – Q&A with ARC expert panel members (Jolanda Jetten, Kylie Message, Margaret Kelaher, Linda Barwick, David Trigger) (TBC), Arts Dean Krishna Sen to MC, in combination with Rob Cover’s ‘Community, Popular and Digital Media in Migrant Settlement, Integration and Resilience’ symposium being held 10th-12th June.
**Mixed Race Symposium Timetable Tuesday June 9 2015**

<table>
<thead>
<tr>
<th>Presenter</th>
<th>Title of Presentation</th>
<th>Time</th>
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</thead>
<tbody>
<tr>
<td>Assoc Prof Farida Fozdar (UWA)</td>
<td>Antipodean Mixed Race: an overview</td>
<td>9:10am</td>
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<tr>
<td>Prof Rosalind Edwards (University of Southampton, UK)</td>
<td>Bringing Up Mixed-/Multi- Race Children: Comparing Fathers’ Racial Projects in Britain and New Zealand</td>
<td>10:00am</td>
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<td>Prof Yin Paradies (Deakin University)</td>
<td>Mixed-race Indigeneity in Australia</td>
<td>11:20am</td>
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<td>Prof David Trigger (University of Queensland)</td>
<td>Reimagining Ancestry in Northern Australia’s Gulf Country: The Politics of History, Indigeneity and Race</td>
<td>11:50am</td>
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<tr>
<td>Dr Kirsten McGavin (University of Queensland)</td>
<td>Constructing and Interpreting ‘Mixed Race’ and ‘Mixed Parentage’ in Papua New Guinea</td>
<td>12:20pm</td>
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<tr>
<td>Associate Professor Julie Matthews (University of Adelaide)</td>
<td>Eurasian Persuasions: The Racialisation and Sexualisation of Mixed Race</td>
<td>1:20pm</td>
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<td>Prof Anjali Gera Roy (Indian Institute of Technology Kharagpur)</td>
<td>When Hybridity Encounters Hindu Purity Fetish: Anglo-Indian Lived Experiences in an Indian Railway Town</td>
<td>1:50pm</td>
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<tr>
<td>Dr Juliette Milner-Thornton (Griffith University)</td>
<td>The Mixed-Race European and Indigenous Child in Transnational Perspective — Australia, Canada and Zambia, 1900 to 1960s</td>
<td>2.20pm</td>
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<tr>
<td>Crystal Abidin (PhD candidate, UWA)</td>
<td>'They Think I’m just Asian': Identity Markers Among Mixed-East Asian 'Race' Individuals in Perth</td>
<td>3:00pm</td>
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<tr>
<td>Maki Meyer (PhD candidate, UWA)</td>
<td>The Interaction Between Culture and ‘Race’: Cultural Identity Formation Among Mixed Race Children in Australia</td>
<td>3:30pm</td>
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<tr>
<td>Dr Zarine Rocha (National University of Singapore)</td>
<td>Categorization and Identity: Experiences of “mixed race” in New Zealand and Singapore (skype presentation)</td>
<td>4:00pm</td>
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<tr>
<td>DISCUSSION (4:30-5:00)</td>
<td>Conference Dinner (6.30-10)</td>
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Abstracts and Bios

'They Think I’m Just Asian': Identity Markers Among Mixed-East Asian ‘Race’ Individuals in Perth
Crystal Abidin (PhD candidate, UWA)

As of 2011, reportedly 12% of Australians are of Asian descent. Much research has been done on Asian migrant communities and diasporas, noting both their scripts of assimilation and the agentic preservation of their Asian roots. Within Race & Ethnicity studies, some research has focused largely on Asian-Australians where a biracial person has parents of Anglo-saxon descent and Asian descent respectively. In such cases, the biracial person’s phenotype is likely to signify their ethnic diversity. This paper looks at mixed-race persons in Australia with both parents of Asian descents, specifically, from East Asian contexts where persons are likely to have fair skin. In these instances, a biracial person’s visual makeup is less likely to denote their racial hybridity, and instead they ‘pass’ off as monoethnic Australians of Asian descent. What has up till now been underdocumented is how these persons of mixed-Asian ‘race’ self-identify and negotiate their ethnic-diversity, despite their categorial assimilation into a simplistic perception of being ‘just Asian’ in multicultural Australia. Through in-depth interviews with 6 fair-skinned, self-identifying mixed-Asian ‘race’ men and women in Perth, this paper adopts a biographical narrative approach in documenting mixed-Asian ‘race’ strategies of marking ethnicity, particularly in the Australian context where they are likely to be glossed over as ‘just Asians’ despite the country’s multicultural demographic. It seeks to account for strategic the bodily inscriptions, cultural performances, and mental calibrations that these ‘hybrid’ individuals engage in to mark their identities in public and private spaces.

Crystal Abidin is pursuing a PhD in Anthropology & Sociology and Communications & New Media at the University of Western Australia, Perth. She is passionate about everything to do with gender, ethnicity and heritage, and the Internet. Her dissertation studies narratives of self-creation and intimacy through young women’s commercial blogging practices in Singapore.

Mixed Britannia: Uncovering the Ordinaryness of Racial Mixing and Mixedness in Twentieth-Century Britain (withdrawn)
Dr Chamion Caballero (London School of Economics)

The long history of minority ethnic groups in Britain is often invisible, misunderstood or partially told. Such is the case for mixed race people, couples and families who are often considered to be a contemporary, rather than longstanding, phenomenon. Yet such groups have a long presence in Britain, as evidenced not only by enduring public debates about the implications of interracial relationships and ‘half-caste’ children but also, as is slowly being revealed, through their own accounts. In this paper, I discuss the importance of redressing what Caroline Bressey calls the ‘absence of colour in British Archives’ by exploring social attitudes towards mixed race people, couples and families during early 20th century Britain, a period when many major institutions, official practices and significant public figures stigmatised the crossing of racial boundaries. Drawing on archival material, I illustrate how, despite the warnings of violence, ostracism, hostility and isolation that often faced them, many people in Britain still actively and habitually formed interracial relationships and families. Furthermore, I argue that for certain neighbourhoods in Britain – then and now – racial mixing and mixedness has long been a commonplace, even ordinary occurrence. Finally, with the archival findings raising general questions about the visibility and accessibility of minority ethnic history in Britain, the paper also asks how knowledge in this field can be better shared and preserved. I therefore end the presentation by introducing the concept and potential of The Mix-d Museum (www.mix-d.org/museum), an online archive which uses digital technology to help collect and disseminate key moments in the history of mixed race Britain as well as the ‘ordinary’ lived experiences of those from or in mixed race families.

Dr Chamion Caballero is a Visiting Senior Fellow in the Department for Social Policy at the London School of Economics. Her research interests include race and ethnicity, particularly pertaining to the concept of
mixed race, families, social history and qualitative research methods. Her PhD ‘Mixed Race Projects: Perceptions, Constructions and Implications of Mixed Race in the UK and USA was awarded by the University of Bristol in 2005.

German-Tongan-Kiwi: Multi-racial Identity for Individuals Living in Diaspora (withdrawn)
Kasia Cook (PhD candidate, University of Auckland)

As an empirical power, Germany was late on the global-exploration scene. Yet the influence of German citizens living in areas of the world outside of Europe in the nineteenth century is still visible. Although never colonized, the Kingdom of Tonga was home to hundreds of Germans during the nineteenth and early twentieth centuries, and the descendants of these men and their local wives currently reside on almost every continent. New Zealand is home to many individuals of German-Tongan ancestry, including prominent entertainers, athletes, businessmen, and community servants. Despite an overtly multi-ethnic populace, living ‘mixed’ in New Zealand still has challenges. From a producer, entertainer, and model to a former All Black, this presentation will examine the ‘mixed-race’ experience in modern New Zealand, using the lives of three German-Tongan-Kiwis as examples, to explore answers to the following questions:
1. How do German-Tongans living in New Zealand conceive of their own identities?
2. What are the major contributing factors in the self-identification of German-Tongans in New Zealand?
3. How does knowledge of or connection to one’s German-Tongan heritage affect self-identity for modern German-Tongans in New Zealand?
This research is based on a PhD project at the University of Auckland entitled “German-Tongan Diaspora.”

Kasia Cook is a 2nd year PhD student at the University of Auckland, New Zealand. Originally from the US, she has been conducting research on the German history in Tonga since 2008. Her current research focuses on the living diaspora of German-Tongan individuals in the Pacific, Europe, and the US.

Being 'Part-Indigenous' in Today's Australia (withdrawn)
Delphine David (PhD candidate, Université Paris Diderot)

As part of my PhD research, I have interviewed 11 young Australians who were born or grew up during the Reconciliation decade. These participants all have Indigenous heritage but Indigenous culture was not a central part of their upbringing. Since claiming one's Indigenous heritage is now becoming easier and more accepted, I wanted to learn the reasons why someone would wish to identify with their Indigenous heritage or not in today's Australia. One of the issues I heard many participants evoke is the difficulty to call oneself ‘part-Indigenous’. With the rise of an essentialist discourse coming from the Indigenous Australian community (with statements such as "If you have one drop of Aboriginal blood, you’re Aboriginal" or "You’re either Aboriginal or you’re not"), it sometimes seems complex to claim a mixed-heritage, or at least to do so without privileging the Indigenous part of one's heritage. It is this difficulty to call oneself mixed-race when Indigenous is part of one's heritage that I would like to investigate.

Delphine David is a 4th-year Ph.D student at the Université Paris 7 in , under the supervision of Martine Piquet and currently working at the University of Sydney. The research she did during my Master's degree of English studies was centred on the questions of identity, Indigenous representation and Reconciliation in today's Australia. Her current research focuses on the way young Australians (mainly born between 1980 and 1990) and raised in a 'white' cultural environment deal with the discovery of their Indigenous heritage. She would like to see how the vision of Indigenous people and culture has evolved in Australia in the last two decades.
Partnering between people from different racial and ethnic populations is a feature of most post-industrial countries, resulting in ‘mixed’ or ‘multi’ racial and ethnic people and families. In turn, this situation raises questions around how parents may seek to give their children a sense of identity and belonging. In this paper I will explore how fathers in couple relationships where their partner is from a different racial background understand bringing up their children, drawing on a small-scale, in-depth comparison of fathers’ accounts in Britain and New Zealand. These national contexts with their respective, uneasy, multi- and bi-cultural settlements, provide an interesting counterpoint, highlighting issues of family mixing in social and historical context. Using Omi and Winant’s analytic concept of racial projects, I will reveal fathers’ activities towards and hopes for their children’s identity and affiliation as keyed into historically situated social, economic and political forces that shape and permeate the content of racial meanings. Particular national racial projects and racial new-liberalism are (re)created and reflected in the various typifications (ideal orientations) informing the fathers’ racial projects. These might be concerned with mixed, single or transcendent senses of belonging, in individual or collective ways, that were each in various forms of dialogue with race. Further, fathers’ approaches to side-stepping, resisting and/or accommodating racism and racialisation are informed by the fathers’ own positioning in national and historical racial hierarchies and oppression.

Rosalind Edwards is Professor of Sociology, and a Fellow of the Academy of Social Sciences. She has researched and published widely in the areas of family life and policies, and is a founding and co-editor of the International Journal of Social Research Methodology. Ros sits on the Methods and Infrastructure Committee of the Economic and Social Research Council.

Antipodean Mixed Race
Assoc Prof Farida Fozdar (UWA)

This paper considers the ways in which mixed race identities are constructed in Australia and New Zealand, both relatively new nation states with histories as British settler societies. Australia and New Zealand have experienced little debate in the public sphere about mixed race, and minimal impact from international discussion on the subject. Rather, the issues that have claimed most prominence have been the effects of migrant intake (from earliest settlement on) and the interaction between colonisers, other immigrants and indigenous peoples. The paper argues that race as a category and mixed race as a subset ought both to be important concepts in theorising and studying the lived experience of Australians and New Zealanders. Second, it notes how the histories of the two nations, particularly policies of multiculturalism and biculturalism, have influenced the ways in which the issue of mixed race is engaged with. Processes of globalization have also been important influences, generating an apparent need for ‘authenticity’ amongst indigenous populations with mixed heritages in both nations. And finally evidence that mixed race individuals are increasingly coming to represent cosmopolitan identities oriented to global perspectives is discussed.

Assoc Prof Farida Fozdar completed her PhD at Victoria University of Wellington, and began as a lecturer in Sociology and Community Development at Murdoch University in 2003. In 2011 she received an ARC Future Fellowship which she took up at UWA. Farida uses qualitative and quantitative methods to understand the ways in which racial, ethnic, national and religious identities are constructed, issues around refugee and migrant settlement, and questions of cultural diversity. She has a particular interest in discourse analysis. Farida undertakes social research consultancies including evaluating programs to assist migrants and refugees with re-settlement.
Constructing and Interpreting ‘Mixed Race’ and ‘Mixed Parentage’ in Papua New Guinea

Dr Kirsten McGavin (University of Queensland)

My paper defines and explores the contestations between notions of ‘mixed race’ and ‘mixed parentage’ that arise in Papua New Guinea (PNG) where, I argue, the concept of peles (place of Indigenous origin) is central to ideas about ethnic and racial identity. This PNG construction of race carries over into the Australian-based PNG diaspora. I explore the socio-politics of being ‘mixed’ in terms of its legitimacy in both the PNG way and the Australian way of looking at race. Drawing on my own socialisation as a ‘mixed race’ person of Papua New Guinean and New Zealand Pakeha ancestry, my paper highlights and analyses the personal versus social frameworks for understanding ethnocultural identity in contemporary Papua New Guinean communities.

Dr Kirsten McGavin is a postdoctoral research fellow in anthropology at the University of Queensland. Her major research focus is the exploration of diasporic Pacific Islander identity in Australia. She is interested in issues related to identity, place and sense of belonging and has worked extensively in the Islands region of Papua New Guinea.

Eurasian Persuasions: The Racialisation and Sexualisation of Mixed Race

Associate Professor Julie Matthews (University of Adelaide)

Eurasians are ‘in’. We are the poster children of globalisation. In Asia, and increasingly in the West, mixed-race Eurasian models charm us with their cosmopolitan chic. Terms previously used to demarcate impure outsiders such as Eurasian, Euro-Asian and Anglo-Asian now have an affirmative spin’ (Matthews, 2008). This presentation is based on an article originally published in 2008 where I argued that the appeal, allure and persuasions of the ‘Eurasian’ are both an effect of its production as a cosmopolitan figure vested with fluid racial, cultural and attributes, and its capacity to claim a position of visibility. This presentation continues to explore the visual aesthetics and cosmopolitan attributes of Eurasian/mixed-race in relation to postcolonial practices of racialisation and sexualisation. I argue that fraught and contradictory persuasions regulate and delimit the promise of an expansive transnational/transcultural cosmopolitan Eurasian/ mixed-race future.

Associate Professor Julie Matthews is currently Associate Head, Research in the School of Education. She is a sociologist of education with a background in education, sociology, anthropology and cultural studies and has undertaken research in the fields of minority education, refugee education, antiracist education, international education and education for sustainability and is interested in postcolonial, Foucauldian and feminist theory, and innovative research methods. She has published over 100 refereed journal articles, book chapters and conference papers and delivered public lectures in Japan, China, Canada, UK, Singapore, Hong Kong and South Africa. Before joining the University of Adelaide in 2013 Dr Matthews was Associate Professor Social Sciences, Director of Research, Faculty of Arts and Social Sciences, and Associate Director of the Sustainability Research Centre: Transforming Regions at the University of the Sunshine Coast.

The Interaction Between Culture and ‘Race’: Cultural Identity Formation Among Mixed Race Children in Australia

Maki Meyer (PhD candidate, UWA)

In this paper I seek to understand complex and intertwined relationships between culture and ‘race’ in the context of life experience of ‘mixed race’ children of European/Asian parents, growing up in Australia. Difference in physical appearance – be it skin colour, facial features or colour of one’s eyes, brings out curiosity or certain expectations in others. Drawing on the data from semi-structured interviews with family members of intercultural/interracial migrant families, I examine how physical visibility impacts on one’s cultural identity among ‘mixed race’ children, and show the intricate interplay between the visible (mixed
race) and the invisible (cultural identity). While the empirical data shows the influence of being ‘mixed’ on the formation of cultural identity at different phases into adulthood, there is also an absence of the term ‘mixed race’, ‘race’, or even ‘mixed’ in the informants’ vocabulary. For some, ‘color’ seems to have played a key role, and yet for others, it seems to have escaped recognition. In the context of the growing ‘mixed race’ population in Australia, this paper poses a question about the ambivalence of cultural belonging in part due to visible difference.

Maki Meyer is completing a PhD in Anthropology and Sociology at the University of Western Australia. Her research investigates the processes of cultural negotiation within intercultural/’interracial’ migrant families in Australia. Her dissertation explores transmission of multiple cultures within such families and impact of ‘race’ and ‘mixed race’ in shaping cultural identities.

The Mixed-Race European and Indigenous Child in Transnational Perspective — Australia, Canada and Zambia, 1900 to 1960s
Dr Juliette Milner-Thornton (Griffith University)

The first quarter of the twentieth century witnessed global debates about mixed-descent, ‘half-caste’ Indigenous persons’ political and legal status in settler societies including Australia, Canada and Zambia, 1900 to 1960s. Global discussions about mixed-descent people’s political and social status were bound up and enmeshed in Indigenous dispossession, politicisation of race and settlers’ advancements of a collective white national identity in nation-states. Mixed-descent European and Indigenous people posed a threat to this ideal of ‘white’ racial nationhood. As a result white officials instituted state-sanctioned ‘benevolent’ interventions that supposedly were ‘well-intentioned’ practices ‘for the good’ and ‘uplifting’ of mixed-race people in Australia, Canada and Zambia. Ultimately these intervention measures imposed a wide range of heavy-handed legal restrictions that controlled their bodies, children, mobility, education, sexuality, racial and socio-economic status.

This paper is in two parts. First, I discuss the historical processes that helped create a mixed-race Eurafrican community and identity in Zambia. Historically, Eurafricans were seen as problematic in colonial Zambia. Colonial society criticised Eurafricans for ‘riding two horses’. Eurafricans were criticised for incorporating their European and African ancestry in their cultural practices and identification. I trace Eurafricans progressive adoption of a distinct Coloured identity as an ethnic and cultural classification which has currency to the present-day. Second, I briefly examine the nature and significance of mixed-descent Indigenous Australian, Canadian Métis and Eurafrican Zambians in the nation-building project in Australia, Canada and Zambia in the twentieth century. I question why three diverse British settlements on three different continents share some comparable elements in the histories of mixed-race educational policies, child removal and ‘biological’ assimilation into the dominant culture of each respective nation.

Juliette Milner-Thornton is Adjunct Research Fellow at Griffith University in Brisbane where she has taught since 2005. She holds a PhD from Griffith University and is the author of The Long Shadow of the British Empire: The Ongoing Legacies of Race and Class in Zambia (2012). Her interests are autoethnographical historical research methodologies and the histories of mixed-race communities and mixed-race identity formations in settler societies.

Mixed-Race Indigeneity in Australia
Prof Yin Paradies (Deakin University)

Although the norm in Australia, ‘mixed-race’ Indigeneity is a largely invisibilised identity constituted through a complex geno-phenosociotype nexus. Intensifying debates on who is socially and communally accepted (i.e., socio-typed) as Indigenous centre on light-skinned/fair/white Indigenous people (i.e., phenotype) who have either always been known as Indigenous or who discover Indigenous ancestry in adulthood (i.e. genotype). Although still predominately a genealogical unearthing, the increasing availability and very low
cost of direct-to-consumer genetic ancestry testing heralds an exponential rise in such identity reconfigurations. Emerging evidence from the Census indicates that this techno-assisted Indigeneity will add to an already substantial volatility in which a population about one-fifth the size of the Indigenous population changed their reported Indigeneity between 2006 and 2011. Individuals were more likely to ‘become’ Indigenous than vice versa, with those doing so having a higher socioeconomic status than other Indigenous people. With reference to a recently awarded ARC Discovery grant (Reconciling biological and social Indigeneity in the genomic era), this presentation will explore the implications of these uniquely Australian developments situated within broader global developments in both mixed-race scholarship and biosociality.

Prof Yin Paradies conducts interdisciplinary research on the health, social and economic effects of racism as well as anti-racism theory, policy and practice. He has authored 122 publications including 79 peer-reviewed articles/book chapters. He is an investigator on 15 current and 22 completed grants (10 as CIA) worth over $15.8 million. Yin currently (co-)supervises 14 PhD and has supervised four students to completion. As of June 2014, Prof Paradies had 1,653 citations across all publications (with a Google h index of 20). His work has been published in the highest ranking journals of several disciplines, including: Social Science and Medicine, International Journal of Epidemiology, Ethnic and Racial Studies and Analyses of Social Issues and Public Policy.

Categorization and Identity: Experiences of “Mixed Race” in New Zealand and Singapore
Dr Zarine L. Rocha (National University of Singapore)

Racial categorization remains important in many countries. However, understandings of “race” are changing, and “mixed race” has become increasingly important for academics and policy makers around the world. Conceptions of mixedness challenge classification along racial lines, and Singapore and New Zealand provide key examples of this complex relationship between state categorization and individual identities. Both countries are diverse, with high rates of intermarriage, and a legacy of colonial racial organization. Yet each represents the opposite end of the spectrum in addressing “mixed race”: multiple ethnic options have been recognized in New Zealand for several decades, while symbolic recognition is only now being implemented in Singapore. Drawing on 40 narrative interviews, this research brings out the ways in which individual identity can diverge from official classification, and how this can be navigated and understood at a personal, everyday level.

Zarine L. Rocha has a PhD from the National University of Singapore, an MSc from the London School of Economics and Political Science, and a BA University of Canterbury, New Zealand. Zarine specializes in issues of “mixed race”/mixed ethnic identity, narratives of belonging, multiculturalism, and social conflict in Singapore and New Zealand. She has published in a number of journals, including Identities and Ethnicities, and is currently finalizing a book manuscript on “mixed race”, to be published at the end of the year. Zarine has worked at the United Nations Research Institute for Social Development, the United Nations Environment Programme and the World Economic Forum. Currently, she is the Managing Editor of Current Sociology and the Asian Journal of Social Science.

When Hybrity Encounter Hindu Purity Fetish: Anglo-Indian Lived Experiences in an Indian Railway Town
Prof Anjali Gera Roy (Indian Institute of Technology Kharagpur)

Following the publication of Laura Bear’s Lines of the Nation, the railway town of Kharagpur has generated considerable interest. Although Kharagpur is affectionately remembered as home by those who lived at some point or other in these towns, the lived experiences of Anglo-Indians conceal anxieties of a community in crisis. Through examining the narratives of some Anglo-Indians, this paper aims to throw light
on the concerns of the families and individuals who chose to remain behind in Kharagpur. What does it mean to be Anglo-Indian in postcolonial India? What is the relationship between the mainstream Hindu community and the Anglo-Indian minority? What are the forms of self-identifications available to Anglo-Indians in the present? These are some of the questions this paper hopes to examine by looking at the life stories of some Anglo-Indians in Kharagpur.

**Prof Anjali Gera Roy** is a Professor in the Department of Humanities of Social Sciences at the Indian Institute of Technology Kharagpur. She has published a number of essays in literary, film and cultural studies, authored a book on African fiction, edited an anthology on the Nigerian writer Wole Soyinka and co-edited another on the Indo-Canadian novelist Rohinton Mistry. Her publications include a co-edited volume(with Nandi Bhatia) Partitioned Lives: Narratives of Home, Displacement and Resettlement (Delhi: Pearson Longman 2008) on the Indian Partition of 1947 and a monograph Bhangra Moves: From Ludhiana to London and Beyond(Aldersgate: Ashgate 2010). She has recently co-edited (with Chua Beng Huat) The Travels of Indian Cinema: From Bombay to LA (Delhi: OUP 2012), edited The Magic of Bollywood: At Home and Abroad (Delhi: Sage 2012) and guest edited a special issue of the South Asian Diaspora (6(2)2014) on “Imagining Punjab and the Punjabi Diaspora: After More than a Century of Punjabi Migration”.

Prof David Trigger (University of Queensland)

Northern Australia’s Gulf country is home to people from a variety of different cultures, with Aboriginal, European, Chinese and Afghan ancestries common amongst contemporary residents. However, discussions of the region’s social history are often drawn in terms of a vernacular opposition between ‘Blackfellas’ (i.e. Aboriginal people) and ‘Whitefellas’ (i.e. non-Aboriginal people), with an additional category of ‘Yellafellas’ sometimes proposed. Ethnography from the Gulf country suggests a more complex account of identities is necessary. Drawing on archival research as well as ethnography conducted across the Gulf country since the late 1970s (by David Trigger) and the mid-2000s (by Richard Martin), we focus here on the diversity of residents’ ancestries in an attempt to furnish this account, reflecting on how such diversity – particularly amongst those with mixed Aboriginal and Chinese forebears – impacts on the politics of Gulf history, indigeneity and race.

**Prof David Trigger** is Professor of Anthropology at The University of Queensland. His research interests encompass the different meanings attributed to land and nature across diverse sectors of society and in different countries. His current work on Australian society includes projects focused on a comparison of pro-development, environmentalist and Aboriginal perspectives on land and nature, and a study of ‘nature, culture and belonging’ in an urban city environment. Of particular interest are the issues of ‘nativeness’ and ‘invasiveness’ as understood in both nature and society, with implications for issues of land, cultural identity and environmental management. In Australian Aboriginal Studies, Professor Trigger has carried out more than 35 years of anthropological study on Indigenous systems of land tenure, including applied research on resource development negotiations and native title. He is the author of Whitefella comin’: Aboriginal responses to colonialism in northern Australia (Cambridge University Press) and a wide range of scholarly articles. His most recent book is a co-edited cross-disciplinary collection titled: Disputed territories: land, culture and identity in settler societies (Hong Kong University Press). David Trigger works on the different meanings attributed to land and nature across diverse sectors of society and in different countries. In Australian Aboriginal Studies, Professor Trigger has carried out more than 25 years of anthropological study on Indigenous systems of land tenure, including applied research on resource development negotiations and native title.