International Symposium

Post-national formations and cosmopolitanism: mobilities, pluralities, identities

The University of Western Australia, Perth

Dates: Thursday August 25 – Friday August 26, 2016
Venue: Day 1 The Club (25th); Day 2 101 Voelte & Keegan CS Room, Business School (26th)

Postnational formations (in geopolitical structures, consumption patterns and identities) offer an alternative to the hegemonic nation-state focus which has dominated social and political inquiry. Economic, security, technological and environmental issues have made national formations less significant in a global context, demanding a relational standpoint that emphasises interconnectedness. Yet simultaneously, rising levels of exclusivist nationalism and concerns about the effects of diversity on civic engagement and cohesion have generated increasingly securitised border responses from governments worldwide. The recent Brexit suggests a move towards postnational formations is not inevitable, and the attraction of the national remains strong.

This symposium engages the questions:

- To what extent is the contemporary world postnational?
- How do nation-states engage the effects of mobility and the fact of diversity?
- What identity formations are being generated in this ‘new’ environment?
- How are everyday, elite, indigenous and material cosmopolitanisms generated and challenged in the current climate?
- To what extent is it possible to sustain solidarity locally while oriented to the globe? Is national embeddedness necessary for a cosmopolitan outlook? Can one have an emotional connection to the globe and all people, and how is this related to other social characteristics and experiences?
- Is global citizenship a meaningful concept?

Convenors: Farida Fozdar (University of Western Australia)
            Ian Woodward (University of Southern Denmark)

Invited speakers:

- David Inglis (University of Exeter)
- Noel Salazar (University of Leuven)
- Stephen Castles (University of Sydney)
- Brenda Yeoh (National University of Singapore)
- Ian Woodward (University of Southern Denmark)
- Ellie Vasta (Macquarie University)
- Greg Noble (Western Sydney University)
- Val Colic-Peisker (RMIT)
- Anthony Moran (Latrobe University)
- Indigo Willing (Griffith University)

Registration: $120. Register at www.trybooking.com/LGRO Deadline 18 August.
Enquiries: farida.fozdar@uwa.edu.au
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<td>INDIGO WILLING Griffith University Cosmopolitanism and the suffering of distant others: An Australian case study</td>
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<td>ROB COVER UWA National and postnational identity: Towards new theorisations of subjectivity in an era of mobility (and backlash).</td>
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<td>BREND A YEOH National University of Singapore Migrant diversities and the spaces of encounter in the nation-city-state of Singapore</td>
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<td>FRANCIS COLLINS University of Auckland You can leave any time you like, but you can never check out! Trans-Tasman mobilities and the inescapability of citizenship</td>
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through cosmopolitanism as practice

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ABSTRACTS AND SPEAKERS

NOEL SALAZAR
The utopia of cosmopolitanism vs. the individual quest to become cosmopolitan
University of Leuven (noel.salazar@kuleuven.be)

Abstract: Many have dreamt and thought about a peaceful, post-national global community in which people, despite their differences, could live together in harmony and solidarity. This is nothing but a utopia, a term the English philosopher Thomas More coined in 1516 for an ideal, imaginary society (which stood in sharp contrast with the contentious social life and chaotic politics in Europe at the time). In this talk, I reflect on the (dis)connections between the utopian political and philosophical visions of cosmopolitanism and the more individual attempts of people to obtain a cosmopolitan outlook or disposition, a desirable contemporary form of cultural capital. What does it take to become cosmopolitan? Can one ever reach this goal or does it always remain an unfinished process of becoming? Does one actively need to travel in search of “Otherness” or is it enough to (passively) let “difference” come to you? How are individual cosmopolitan quests facilitating or, on the contrary, hindering broader societal ideologies and projects of cosmopolitanism?

Bio: Noel B. Salazar is Research Professor in Anthropology at the University of Leuven, Belgium. He is editor of the Worlds in Motion (Berghahn) and Anthropology of Tourism (Lexington) book series, co-editor of Regimes of Mobility (2014, Routledge) and Tourism Imaginaries (2014, Berghahn) and author of Envisioning Eden (2010, Berghahn) and numerous peer-reviewed articles and book chapters on mobility and travel. Salazar sits on the editorial boards of, among others, American Anthropologist, Annals of Tourism Research, Transfers, Applied Mobilities and the Mobile Culture Studies Journal. He is vice-president of the International Union of Anthropological and Ethnological Sciences, past president of the European Association of Social Anthropologists and founder of ANTHROMOB, the EASA Anthropology and Mobility Network. In addition, Salazar is on UNESCO’s and UNWTO’s official roster of consultants and an expert member of the ICOMOS International Cultural Tourism Committee and the UNESCO-UNITWIN Network ‘Culture, Tourism and Development’. In 2013, Salazar was elected as member of the Young Academy of Belgium.

IAN WOODWARD
Being and openness
University of Southern Denmark (iawo@sam.sdu.dk)

Abstract: If cosmopolitan is often defined as being open, what type of cultural and emotional work does ‘being open’ entail? In the greater part of research in the field, the idea of ‘openness’, evoking attitudes of acceptance and engagement rather than distance and rejection, is used as a common conceptual theme connecting a vast majority of conceptions of cosmopolitanism through its history. The idea of ‘openness’ serves as an epistemological principle and also a vaguely specified empirical beacon which limits and fixates the definitional horizon of cosmopolitanism by reminding us that beyond openness lies a sphere of all things un-cosmopolitan. It is evident, however, that the place of openness in discussions...
of cosmopolitanism remains curiously glossed over: openness is implicitly rather than explicitly spoken about; it refers to an abstract ideal rather than something concrete and articulated; it effectively captures the ‘spirit’ of an idea of cosmopolitanism rather than its manifestations. Additionally, we know little about how openness works alongside, and is expressed through, various antinomies. Moreover, just as this idea is constructed like patchwork in theoretical discussions, such a pattern is mirrored and reproduced in the discursive structures of everyday discourses about being open. Exploring 80 in-depth interviews concerning perceptions of cultural difference, we find that our interviewees express multiple conflicting repertoires of openness and parochialism which they utilize flexibly and contextually. In most cases we also observe that being open is something we can characterise as fragile and fragmented because it refers to a way of talking which invokes multiple ways and modes of doing culture. In conclusion, the methodological uses of talk and narrative in cosmopolitanism studies are critically considered.

Bio: Ian Woodward is Associate Professor at the Department of Marketing and Management of the University of Southern Denmark. He has research interests in the sociology of consumption and material culture, and in the cultural dimensions of cosmopolitanism, cosmopolitan spaces, cultural openness and boundary work. His critical survey of the field of material culture studies, Understanding Material Culture, was published by Sage in 2007. With Gavin Kendall and Zlatko Skrbis, he is co-author of The Sociology of Cosmopolitanism (Palgrave, 2009) and with Zlatko Skrbis he published Cosmopolitanism, Uses of the Idea (Sage/TCS, 2013). His research on cosmopolitanism has appeared in journals such as Theory, Culture and Society, The British Journal of Sociology, Ethnic and Racial Studies, and The Sociological Review, as well as in collections edited by Delanty, Delanty and Inglis, and Nowicka and Rovisco. Most recently he published the co-authored book Vinyl, The Analogue Record in the Digital Age (Bloomsbury, 2015) and co-edited a book titled The Festivalization of Culture with Andy Bennett and Jodie Taylor (Ashgate, 2014). He holds faculty adjunct positions at Griffith University, Australia, and the Yale University Center for Cultural Sociology, New Haven.

DAVID INGLIS
Brexit cosmopolitanisms: The de-cosmopolitization of reality?
University of Exeter (D.Inglis@exeter.ac.uk)

Abstract: Despite confident predictions in the early 2000s that Europe - and possibly the rest of the advanced post-industrial world - was heading in more cosmopolitan directions in various ways and at various levels, history has turned out otherwise, at least apparently. Financial meltdown, war, refugee crises, terrorism and so on have all involved trends markedly non- or anti-cosmopolitan in nature. The latest major trend in the direction of de-cosmopolitization is the Brexit referendum vote and the UK government’s withdrawal from the EU. At one level, Brexit involves a major decosmopolitizing spurt (to adapt a term from Elias), with massive ramifications for the erstwhile cosmopolitan life-conditions of many social groups, both "indigenous" and non-indigenous. Levels of everyday racism have risen in quite dramatic ways. Yet beyond obvious observations of decosmopolitizing tendencies, what is much less remarked is that beyond the increased presence of racist nativism among certain sectors of the population, what Brexit involves and has called forth is the clash of rival cosmopolitanisms, both as political ideologies and as styles of life. A neoliberal cosmopolitanism which adulates the free market beyond the grip of EU institutions is at war with, and has partly stimulated, a range of other cosmopolitanisms ranged against it, from an incipient EU-nostalgic one to a leftist post-EU insurgent one and a Scottish nationalist Europhiliac one. In essence, Brexit expresses and produces rival cosmopolitan visions and practices, rather than being simply anti-cosmopolitan in nature. This in turn indicates broader issues to do with the inescapability of cosmopolitanism in the world today: even the most apparently nativist tendencies are paradoxically thoroughly cosmopolitan and productive of new cosmopolitanisms. The paper advocates more analysis of this curious but essential paradox of the present time.
Bio:
I am a sociologist who works in the areas of cultural sociology, social theory, historical sociology and globalization studies. More specifically, I have written and continue to write in the areas of sociology of culture, cultural sociology, sociology of art and aesthetics, sociology of food, history of sociology, classical sociology, modern social theory, sociology of the ancient world and cosmopolitanism. I try to achieve a blend of the theoretical and empirical in my work. I am particularly interested in (very) long-term social and cultural change, and changing modes of consciousness. I am inspired by the broad visions of the 18th and 19th century thinkers. I founded and edit the journal Cultural Sociology. My current research agenda encompasses the themes of globalization, food, cosmopolitanism and ethics. I also am hugely interested in wine and the wine industries, for both professional and personal reasons!

GARY WICKHAM
The notions of sovereignty and the state as obstacles to the idea of post-nationalism
Murdoch University, Western Australia (G.Wickham@murdoch.edu.au)

Abstract: The idea of post-national formations is an intriguing one. It might be that the conveners of the symposium have in mind particular formations that operate above indigenous ethnic entities known as ‘nations’, whether on the basis of a treaty or not, formations such as Australia, Canada, New Zealand, to give just three examples. But if this is not the case, if, that is, the conveners are using the notion of post-national formation as a synonym for post-nation-state, then they are faced with the serious obstacles posed by the joint notion of sovereignty and the state.

This paper is assuming the latter option to be the case and is therefore focusing mostly on sketching the history of sovereignty and the state as the basis for a discussion of what might be put at risk if these two planks of modern governmental arrangements were to be removed. The sketch will cover the work of sixteenth century thinkers like Jean Bodin in France and Justus Lipsius in the Netherlands but will focus mostly on the seventeenth century thinking of Thomas Hobbes in England, with some mention of his two seventeenth century German followers Samuel Pufendorf and Christian Thomasius. It will be suggested through this sketch that the notions of sovereignty and the state came to assume the importance they have today because they proved to be the most effective means of ending over one hundred and fifty years of civil war across Europe.

Bio: Gary Wickham is Emeritus Professor of Sociology at Murdoch University. He is ranked amongst the top ten sociologists in Australia in terms of international impact. He has pursued two broad lines of inquiry: 1. The study of the intersection of society, law, politics, and culture (at the level of states and in more micro settings). Much of this work features an investigation into the best ways in which the thinking of Michel Foucault might be employed, particularly with regard to social research methods. This line of inquiry is reflected more in his publications between 1983 and (roughly) 2004. 2. The study of the way in which each of society, law, politics, state, sovereignty, and culture (along with other elements, such as morality, reason, and religion) has been and continues to be understood within the social sciences and humanities academy, with the development of arguments about how they might be better understood. This line of inquiry, reflected more in his publications between (roughly) 2005 and the present, has seen him adopt a more critical tone towards Foucault and develop a special interest in a number of early modern thinkers, especially Thomas Hobbes

KELLY GERARD & SKY CROESER
Do ‘Real Australians Say Welcome’?
The University of Western Australia (kelly.gerard@uwa.edu.au)
Curtin University (S.Croeser@curtin.edu.au)
Abstract: Contestation around asylum seekers in Australia exposes overlapping discourses of nationalism. In contrast to government and mainstream media narratives around the need to secure Australian borders against the threat supposedly posed by refugees, Peter Drew developed a campaign around the claim that “Real Australians Say Welcome”. While this slogan has been enthusiastically spread by a range of activists and organisations, it has also been subject to criticism for its appeal to the notion of ‘real Australians’. Some activists argue that this reinscribes a problematic idealisation of Australian identity, erasing Australia’s Aboriginal history, colonialism, the White Australia policy, and other deeply foundational acts of racism and exclusion.

This paper examines the complex ways in which nationalism is reinscribed, reconfigured, and – at times – rejected through the lens of “Real Australians Say Welcome”. By drawing on online commentary around this campaign, we explore some of the challenges to the notion that solidarity with asylum seekers can only be mobilised through a shift in national identity (for example, to a full embrace of multiculturalism). We argue that some of the most important interventions in the debate around asylum seekers are those which radically challenge nationality, prompting us to see citizenship, borders, and national identity as unstable categories which need not determine the forms of our solidarity and action.

Bio: Dr Kelly Gerard is a lecturer in Political Science & International Relations at the University of Western Australia. Her research focuses on political economy, development, and social movements in Southeast Asia. She is the author of ASEAN’s Engagement of Civil Society: Regulating Dissent (Palgrave 2015).

Dr Sky Croeser is based at Curtin University’s Department of Internet Studies. Her research focuses on how activists use, and shape, technology. Her first book, Global Justice and the Politics of Information, came out in 2015 with Routledge. For more on her work, see skycroeser.net

FARIDA FOZDAR
Are we postnational yet?: Evidence from Australia
The University of Western Australia (farida.fozdar@uwa.edu.au)

Abstract: Academic debate about the anachronism of national borders has strengthened over the last two decades, but the general population has been less keen to embrace such ideas. This paper explores Australians’ perspectives on post-nationalism using data from a four year project investigating the extent to which Australians are moving beyond national to post-national identities. Quantitative data from a survey of social attitudes is considered along with fine grained discourse analysis of qualitative data from focus groups, to suggest that in some quarters thinking beyond the nation is occurring. Around 20% of the population see themselves more as world citizens than as belonging to any country. However the ideology of the nation state remains extremely strong, among both migrants and other Australians, limiting the articulation of this openness through the use of a particular rhetorical device, ‘the principle/practical’ dichotomy, which is used to shut down conversation about the possibility of no borders by signalling it as a utopian idea. The paper also considers differences between how migrants and non-migrants articulate their sense of national and post-national connection. Evidence is provided suggesting that some Australians are able to think past the taken-for-granted nationalism that this represents. The paper considers the degree to which we are seeing the development of a ‘banal anti-nationalism’.

Bio: Farida Fozdar (aka Tilbury) is Associate Professor in Anthropology and Sociology at the University of Western Australia. Having worked at Murdoch University since 2003, in 2011 she took up an ARC Future Fellowship at UWA, focusing on national, transnational and postnational identities among Australians. Farida uses mixed methods to understand the ways in which racial, ethnic, national and religious identities are constructed; refugee and migrant settlement; and cultural diversity. She has a particular interest in discourse analysis. She also undertakes research consultancies including evaluating migrant
and refugee re-settlement programs. She has over 60 publications, including *Race and Ethnic Relations* (with Raelene Wilding and Mary Hawkins) (2009), OUP.

**ANTHONY MORAN**  
*Post-national identities and experiences in an Australian context*  
La Trobe University (*a.moran@latrobe.edu.au*)

**Abstract:** Post-national institutions, processes and identities are products of intensified globalisation. The question of how far along this road the world has travelled is debatable. In the early 2000s Jurgen Habermas referred to an emerging ‘post national constellation’ that came at the end of a 200 year long ‘development process that began with the revolutionary birth of the modern nation state’. While the nation-state is still an important institutional form, post-national identities and experiences challenge the boundaries of nation-states, and also the national identities that formed through that long historical process. In the contemporary world, cosmopolitanism as an outlook, or as a set of predispositions, is often seen as post-national; and celebrated as such, as it arguably directs people to a stronger concern with humanity as a whole, rather than with more limited categories like fellow nationals. To what extent have national identities (as opposed to other kinds of identities) been threatened, undermined or superseded by post-national identities? To what extent is the post-national a utopian hope for a cosmopolitan future, and to what extent is the post-national already upon us – whether we recognise it or not? What are the most convincing examples of post-nationalism? This paper addresses such questions, with a focus on Australia.

**Bio:** Anthony Moran is a senior lecturer in Sociology at La Trobe University Australia. He is the author of *Australia: Nation, Belonging and Globalization* (Routledge, 2005), and the co-author of *Ordinary People’s Politics* (Pluto Press Australia, 2006). His new book *The Public Life of Australian Multiculturalism* will be published by Palgrave Macmillan. He has published journal articles on race, ethnicity, nationalism, multiculturalism, cosmopolitanism and indigenous/settler politics and relations.

**VAL COLIC-PEISKER**  
*Civilising combative globalisation?*  
RMIT (*val.colic-peisker@rmit.edu.au*)

**Abstract:** A hegemonic nation-state focus has dominated not only social inquiry, but also our everyday lives. Paradoxically, the more ‘cosmopolitan’ we are and more time we spend globe-trotting and interacting cross-culturally, the more we are conventionally pinned to our national (or at best, as in my case, bi-national) identities. National identities remain iron cages within a transnational space, some more comfortable than others. Globalisation processes may have decreased the nation-states’ ‘sovereign’ control over their economies, environment and even borders but more movement and more global interdependency also reinforces the significance of both physical borders and national boundaries in a broader sense. We need not look further than Australia to clearly see the processes of national closure rather than cosmopolitan opening to the world. Capitalist globalisation has not made the world more civilised. Rather, it has placed nations in competitive opposition vis-a-vis each other, where our ‘friends’ are out there to get us economically and our ‘enemies’ militarily, including terrorism. In this global combat arena, relatively protected but also locked inside our national cages, we consciously and willingly keep others out. In this context, can we even start to imagine enlarging our range of identification and fostering a global civilising process in a post-national world? Can we imagine a cooperative, globally responsible cosmopolitanism as an ideological and cultural superstructure of capitalist globalisation? Can the iron cage of the hegemonic competitive national discourse, identity and agency be trumped by a cosmopolitan imperative? Are recent Parisian promises on climate change action or the current asylum seekers crisis in Europe likely to shift us closer to a cosmopolitan world?
Bio: Before becoming a full-time academic, Val worked as a radio-producer at the Croatian National Radio in Zagreb, a journalist and translator in the Croatian Press Agency (HINA) and as a freelance author. She has published extensively, in academic and mainstream media. Before joining RMIT University, she worked at Monash and Murdoch Universities and University of Western Australia. Val’s research is interdisciplinary, theoretically as well as policy-oriented, spanning sociology, political science, social psychology and economics, and uses qualitative as well as quantitative research methods. Val’s central research interests are in the areas of migration, mobility, globalisation, cosmopolitanism and Australian immigration and settlement policies. Her research has focused on notions of ethnicity/race, identity, community and class. Val’s recent publications cover topics such as labour and residential integration of immigrants in Australia, especially those from NESB; development of Australian multiculturalism; and homeownership in Australia. Since 2009, Val has convened the inter-university Migration and Mobility Research Network (MMRN) based at RMIT.

INDIGO WILLING

Cosmopolitanism and the suffering of distant others: An Australian case study
Griffith University (i.willing@griffith.edu.au)
Co-researchers: Dr Indigo Willing OAM, Stefanie Plage, Assoc. Prof. Ian Woodward and Prof. Zlatko Skrbiš

Abstract: This article explores how individuals make sense of the suffering of ‘distant’ others in places perceived as faraway or foreign. We are interested in the local and globalised frameworks that people draw on to construct the benefits and shortcomings of cosmopolitan action ‘over here’ for others in need ‘over there’. Based on focus group research with a photo elicitation component, we examine how individuals respond to an image of an Asian adult male standing amongst debris in the Philippines left by a typhoon including a large shipwreck, drinking a bottle of water. The discussion illustrates key discourses individuals use to construct meanings and to understand foreigners in peril, issues of global, national and individual responsibility to them, and barriers that hinder cosmopolitan action.

Bio: Dr Indigo Willing is a Research Fellow at Griffith Centre for Social and Cultural Research, Griffith University for an ARC Discovery Project ‘Cosmopolitan Encounters’ (2013 - 2015) exploring Australian encounters with cultural diversity in everyday environments, and is the Co-Convener of the Asian Australian Film Forum and Network (AAFFN). Committed to community engaged and socially inclusive research outlooks, her research interests span issues of migration, ethnicity, family studies, and transnational adoption, and include theories of transnationalism, cosmopolitanism, critical race studies and queer theory. Willing was also a Rockefeller Fellow in the Humanities for the Vietnamese Diaspora project at the University of Massachusetts, Boston. She has also received a Medal in the Order of Australia (OAM) for her volunteer work with the Adopted Vietnamese International community.

ROB COVER

National and postnational identity: Towards new theorisations of subjectivity in an era of mobility (and backlash).
The University of Western Australia (rob.cover@uwa.edu.au)

Abstract: What are the cultural mechanisms by which national identities continue to be formed in an era in which the nation-state regularly disappears into the background against localised and globalised frameworks of being in relationality? This paper presents an account of new approaches to national identity through the cultural figurations of “population” and “belonging”. Population—as a concept which determines, categorises and governs mass groups or peoples—is a figure regularly cited in public discourse on national belonging: one belongs to a national population or to other forms or determinants of population that may be sub-national, regional or constituted alternatively. As post-national, diasporic, and mobile institutions, governance and cultural practices emerge, the figure of population comes to
stand in even more heavily for the nation-state, binding identity more closely to a nationalistic and exclusivist perspective on relational belonging. Drawing on Judith Butler’s theories of performativity, it is argued that the discursive concept of national population is a figure to which subjects are compelled to develop and maintain a deep sense of attachment in order to perform self-identity with coherence, intelligibility and in the context of identity as always relational.

The paper will begin with a brief overview of the concept of population and the means by which it is dominated by the idea of the nation, followed by a discussion of identity as performative in the context of affective modalities of belonging in which population stands in for the nation. This leads to three important questions this paper will begin to answer: (i) how belonging is manufactured in the context of the domination of the population concepts by nationalism, (ii) how nation-state regulation plays a role in manufacturing that form of belonging, and (iii) to what extent post-national discourses can provide an alternative mode of identification that can actively combat the figure of the “national population” and of nationalism itself.

Bio: Rob Cover is Associate Professor and Discipline Chair of Media and Communication at The University of Western Australia. He is chief investigator on a number of funded projects related to minorities and belonging, including an ARC Discovery on LGBTQ youth belonging, and a UWA/RCA project on migrant community media. The author of over sixty articles and chapters, Rob's recent books include Queer Youth Suicide, Culture and Identity: Unliveable Lives? (Ashgate 2012), Vulnerability and Exposure: Footballer Scandals, Masculinity and Ethics (UWAP 2015) and Digital Identities: Creating and Communicating the Online Self (Elsevier 2016).

STEPHEN CASTLES
The conditions for transnational consciousness: Evidence from the Social Transformation and International Migration Project
University of Sydney (stephen.castles@sydney.edu.au)

Abstract: Since 2009, the Social Transformation and International Migration (STIM) Project, has been comparing Australia’s migration experience with that of two middle-income countries – Turkey and South Korea – and a country of emigration and transit – Mexico. The global dimension focused on the overarching forces of the neoliberal economic model, while the national-comparative dimension was concerned with the way global forces of transformation are modified by historical experiences and cultures. In each country we carried out a local study of an area particularly affected by migration, interviewing both migrants and non-migrants. This paper focuses on these local perceptions. Where migrants have no chance of getting a right to remain or to become citizens (South Korea and Turkey), there is little evidence for transnational or cosmopolitan identities. Where permanent settlement takes place and migrants can obtain citizenship (Australia), multicultural and possibly transnational consciousness does emerge. Where permanent settlement takes place, but legal status remains weak and contested (Mexico-US migration), then a bi-national consciousness may emerge. On the basis of the STIM findings, it seems clear that cosmopolitan or transnational consciousness is heavily dependent on the reception context in various countries.

Bio: Stephen Castles has been Research Chair in Sociology at the University of Sydney since 2009, after holding a position as Director of the International Migration Institute at Oxford. He is a sociologist and political economist, and works on international migration dynamics, global governance, multiculturalism, transnationalism, migration and development, and regional migration trends in Africa, Asia and Europe. His research and publications have made an influential contribution to the development of interdisciplinary migration research for many years. Stephen Castles’ main activity recently is an ARC-funded research project on Social Transformation and International Migration in the 21st Century, with fieldwork in Australia, Turkey, Mexico and the Republic of Korea which re-examines the theoretical and methodological basis of international migration research. Policy-makers and scholars concerned with
migration often see it as abnormal and inherently problematic, and seek strategies to reduce movements. This project takes human mobility as a normal part of social life. At times of rapid change, such as the current epoch of accelerated globalisation, international migration tends to grow in volume and to become increasingly important as a factor helping to reshape societies. Migration should therefore be seen not just as a result of change nor a cause of change, but as an integral part of social transformation processes.

BRENDA YEOH
Migrant diversities and the spaces of encounter in the nation-city-state of Singapore
National University of Singapore (geoysa@nus.edu.sg)

Abstract: Contemporary postcolonial migration is a compelling force increasing diversity in globalising Singapore. Amidst multiplicative diversities, processes of enclavement and encounter along a spectrum of self/other divides, occur alongside those of selective acculturation and negotiated co-existence as people with different histories and geographies meet and take stock of one another in the constant (re)making of diversities. While civility in public spaces (‘ritualised codes of etiquette’) is often taken to be the key litmus test for private prejudices/moralities (Valentine, 2008:329), it is equally important to rethink the politics of diversity and migrant encounter in private spaces, where “the other” may be “strange” and “unfamiliar”, but may well be “intimate” and even “familial”. To develop a truly cosmopolitan urban ethic, not just the conviviality of its streets but the intimacies of its homes need to be “places of self-knowledge, not fear” (Sennett, 2001).

Bio: Dr Brenda S.A. Yeoh read geography at Cambridge and went on to complete her doctorate at Oxford University. She also holds a Diploma-in-Education from the Institute of Education, Singapore. She leads the research cluster on Asian Migration at the Asia Research Institute, NUS. Her research interests include the politics of space in colonial and postcolonial cities, and she also has considerable experience working on a wide range of migration research in Asia, including key themes such as cosmopolitanism and highly skilled talent migration; gender, social reproduction and care migration; migration, national identity and citizenship issues; globalising universities and international student mobilities; and cultural politics, family dynamics and international marriage migrants.

NICK OSBALDISTAN
Not all people are on the move: Critical examinations of the mobilities trend in the social sciences
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Abstract: Mobilities scholarship has expanded considerably in recent times to encapsulate all facets of social life from not just movement studies but to ‘place’ and ‘space’ as well. The consequence is that forms of studies into areas such as migration have been challenged as sedentary, requiring a reimagining of concepts to keep up with a world that is constantly on the move (Urry, 2007). This paper challenges these notions using one area of research, lifestyle migration, to show that mobilities tends to privilege notions of agency while considerably removing examination of structure. Within this framework, terms like ‘lifestyle mobility’ have emerged as a challenge to the staid conceptual structuring of amenity/lifestyle migration studies (Benson and Osbaldiston, forthcoming). These ideals are explored and critiqued in this paper which argues, like Favell (2001), that migration continues to be best served through modest examination of local structures using practice based approaches such as that advocated by O’Reilly (2012, 2014) which continues to acknowledge both the soft and hard structures that limit and alter migration experiences. The structures demonstrate further that local and nation-state level governance remains important in the exploration of migration studies now, even in the supposed ‘privileged’ migrant stories.
**Bio:** Nick Osbaldiston is a Lecturer in Sociology at James Cook University in Cairns, having completed his PhD in 2009. He has published predominantly in cultural sociology. He is the author of *Seeking Authenticity in Place, Culture and Self* (Palgrave, 2012) and has recently co-edited a volume with Michaela Benson entitled *Understanding Lifestyle Migration* (Palgrave, 2014). In 2014 he was Visiting Fellow at Goldsmiths University of London (London), and from 2010-2014 was on the executive of the Australian Sociological Association.

**FRANCIS COLLINS**

You can leave any time you like, but you can never check out! Trans-Tasman mobilities and the inescapability of citizenship

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**Abstract:** Migration and mobility are key components in the emergence and recalibration of trans-national or potentially post-national formations. Indeed, migrant mobilities can be enabled through as well as channelled and impeded by the border regimes of nation-states that in turn are seemingly disrupted by flows of population. This paper explores these relationships between mobility and territorial formations through a focus on the limits and seeming inescapability of national citizenship in the purportedly post-national space of trans-Tasman migration. Over the last three decades historical connections, political and economic linkages and the imagined and actual prosperity of Australia have generated consistent movements of New Zealanders across the Tasman Sea such that there are now around 650,000 resident in Australia. The lives of many of these migrants are situated in a complex post-national space generated by an interlacing of New Zealand and Australian governmental regulation but wherein citizenship can also remain stubbornly nationalised. The paper focuses on examples of inter-governmental data-sharing, extraterritorial policy and deportation of undesirable subjects to reveal the inescapability of national citizenship in this post-national space. Through this case, I argue that while access to mobility means individuals may leave any time they like, the ongoing reconfiguration of border regimes also mean that migrants can be in extended states of actual or possible precarity where socio-legal status remains tied to national citizenship.

**Bio:** Francis L. Collins is a Senior Lecturer and Rutherford Discovery Fellow at the University of Auckland. His research explores international migration focusing on the experiences, mobility patterns and regulation of temporary migrants in several Asia Pacific countries. Recent publications are available in *Discourse, Environment and Planning A, Geoforum, Population Space and Place, Progress in Human Geography.*

**ELLIE VASTA, FEI GUO AND LUCY TAKSA**

Affinities in multicultural Australia: Shared values and their differences

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**Abstract:** In multicultural Australia, an implicit, and sometimes explicit, assumption in much public discourse is that some ethnic groups practice 'backward religions', maintain 'inferior values' or live 'parallel lives'. The very viability of diversity and social solidarity co-existing is frequently called into question. This paper will focus on theories of solidarity and difference, systematically considering the analytical relationship between affinities and difference. Based on findings from the research conducted in Sydney, the paper concentrates on the values we have in common, and differences across ethnic groups in their everyday lives. We examine and compare the values (ideas or beliefs that guide our behaviour and actions) reported by respondents that are important for themselves, as individuals and as members of groups.

**Bio:** Ellie Vasta was a senior research fellow at the Centre on Migration, Policy and Society (COMPAS), at the University of Oxford from 2003-9. She joined the Sociology Department at Macquarie University in
Much of her research (in Australia, the UK, Italy, Sweden, the Netherlands and other European countries) has focused on the situation of immigrants and the social and cultural practices which they develop through their interactions within increasingly diverse societies. The theoretical underpinning of her current research is based on the themes of social solidarity and belonging, concentrating on how global processes and constituent states, people and cultures create a climate of equality and a fair distribution of power in a world that is defined by plurality and difference. Her concern is with the models of inclusion we build to incorporate difference, in particular multiculturalism; with the importance of social solidarity and transnational identities, community and identity; racism; immigrant women; immigrant agency; second and third generation Australians of immigrant background. Current projects include ARC funded ‘The Affinities in Multicultural Australia Project’ (with Professor Lucy Taksa and Assoc. Prof. Fei Guo) which examines similarities in values and practices that link diverse groups and individuals in multicultural Australia. A current edited book project (with Dr Justine Lloyd) on the notion of Home addresses the multiplicities of home, questioning how home functions as a repository for complex, interrelated and at times contradictory socio-cultural ideas and spaces about people’s relationships with one another, especially with family, places, spaces and things.

GREG NOBLE
Orientation, setting and public: thinking through cosmopolitanism as practice
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Abstract: Cosmopolitanism is characterised as a virtuous disposition of intellectual and aesthetic openness to difference involving capacities for curiosity, self-reflexivity, cultural literacy, ‘cool’ and ‘thin’ belonging and commitment to dialogue with others. This rests on an opposition between a cosmopolitan orientation to human(istic) community and a patriotic orientation to national identity which was rhetorically powerful but has framed discussions through a problematic emphasis on moral community and the possibility for shared values through rational discussion. While scholars have challenged this opposition, arguing against the focus on elites and foregrounding varieties of cosmopolitanism, these issues can’t be resolved theoretically, but require empirical examination. I have elsewhere argued for the need to examine the acquisition of cosmopolitan capacities. I want to extend this by thinking about the relational and situated nature of these capacities, linking the idea of orientation to specificities of setting and public. The paper will draw on research with the Hands Off Syria movement to argue not only that activists exhibit both cosmopolitan and nationalist orientations, but that this rests on the international and local contexts they inhabit and situated relations with audiences. From this perspective, activist subjectivities recalibrate both the ‘open-ness’ and the ‘difference’ in the cosmopolitan disposition.

Bio: Professor Greg Noble holds a position within the Institute for culture and Society at Western Sydney University. His research covers the areas of youth, ethnicity and gender; everyday multiculturalism; Bourdieusian theory; cultural pedagogies and habit; and the cultural analysis of education. His current research includes the ARC Discovery project, ‘Australian Cultural Fields: National and Transnational Dynamics’ (led by Professor Tony Bennett), which examines the transformations in cultural participation and production in Australia in the last twenty years. Other completed projects include: ‘The Just-in-time Self: Young Men and the Creative Industries’, ARC Discovery grant with George Morgan; ‘Rethinking Multiculturalism, Reassessing Multicultural Education’, ARC Linkage grant with Megan Watkins, Kevin Dunn, the NSW Department of Education and Communities and the NSW Institute of Teachers. Greg has over 60 academic publications as well as reports to government. His most recent books include Watkins, M, Noble, G & Driscoll, C (eds) (2015), Cultural pedagogies and human conduct, and Noble, G & Watkins, M (2013), Disposed to learn: schooling, ethnicity and the scholarly habitus.
LORETTA BALDASSAR
Chinese youth in Prato: Post-national by exclusion?
The University of Western Australia (loretta.baldassar@uwa.edu.au)

Abstract: Chinese migrant youth in Prato commonly report frequent and regular experiences of exclusion. The social identity formation of these young people is defined by extreme forms of quotidian othering, limited access to full citizenship, and a relative absence of multicultural or hybridity (popular, academic or government) discourses. And yet, those youth who have grown up and gone to school in Prato self-identify as both Italian and Chinese in arguably post-nationalist ways. They define their Italian-ness in the context of local Chinese family and community practices and spaces in Prato and in the context of exclusionist and racializing discourses that simultaneously reject their claims to national belonging. Similarly, they define their Chinese-ness in this local Italo-Chinese context and reject any sense of belonging to the nation of China. They report a sense of belonging to translocal and transnational diasporic networks of second generation Chinese migrant youth as well as aspirations and imaginings that conjure aspects of global youth culture and cosmopolitan identities. Data for this paper draws on three projects conducted in Prato since 2009: a socio-linguistic study of Italian-schooled Chinese youth (with Paccioci); an ethnographic study of youth social inclusion in Prato (with Raffaetà and Harris) and an analysis of two volumes of second generation Prato migrant writing (with McAuliffe and Marchetti).

Bio: Loretta Baldassar is Discipline Chair of Anthropology and Sociology at the University of Western Australia and Adjunct Principal Research Fellow at Monash. Loretta has published extensively on transnational migration, caregiving and settlement with a particular focus on families; ageing; second generation; and student mobility. Her most recent books include, Chinese Migration to Europe: Prato, Italy and Beyond (with Johanson, McAuliffe & Bressan, Palgrave, 2015); Transnational Families, Migration and the Circulation of Care: understanding mobility and absence in family life (with Merla, Routledge, 2014). Baldassar is a Board Member of the ISA Migration RC and a regional editor of Global Networks.

MELINDA HERRON
Black cool, white cringe: Young people’s identifications in a cosmopolitanised place.
University of Melbourne (mherron@student.unimelb.edu.au)

Abstract: Ghassan Hage (1998: 205) writes that, “with Anglo culture decreed as uninteresting and provincial by the multicultural order, those possessors of Angloness are left without even a stall at the multicultural fair.” Hage’s quip is manifest at Greendale High School, a culturally diverse, disadvantaged school on the outskirts of Melbourne. Amongst the drums, dancing and cheers at Greendale’s annual Multicultural Day, a collective lament by Anglo-Australian students could be heard at the sidelines – “I wish I had a more interesting background.” The only Australian cultural presence they could assert was the icon of the Bogan and barbequed sausages in white bread, neither of which appealed nor gained social cache. Drawing on a year of in-depth ethnographic fieldwork with young people at this school, this paper explores how students with a “culture of no culture” (Traweek 1998) elevate their social positioning and sense of self-worth. In constructing more ‘interesting’ identities, students reveal a perverted form of everyday cosmopolitanism. Intercultural friendships are pursued and tenuous links to more ‘exotic’ heritages are embraced to embody and project new identities. Yet, these adolescent experiments are embedded with essentialist racial ideas and raise complex questions about cultural appropriation.

Bio: Melinda Herron is a doctoral student in the School of Social and Political Sciences at the University of Melbourne. Her PhD thesis is based on a year of in-depth ethnographic fieldwork at a culturally diverse, disadvantaged high school. Her study explores how young people from the increasingly populous and multicultural outer suburbs of Melbourne are responding when forced to acknowledge,
confront and live among difference and diversity in their everyday lives. Her research draws on anthropology, sociology and educational research, incorporating insights from cultural studies, human geography and philosophy. With a background in applied linguistics, her master’s thesis explored racist attitudes underlying teachers’ approaches to rapport building in multicultural classrooms.

WARICK SMITH
Theory from narrative: A case study of a young, global, mobile, cosmopolitan Yemeni Kabeli.
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Abstract: In an era where communications technology and mobility connect people, products and ideas across the globe faster than ever before, some have posited that the end of the nation state and the beginning of the era of the global citizen is nigh. The irony of this era is found in the dichotomizing effect of transnational flows whereby while they have in many instances broken down geographic, political and cultural barriers, this has led in turn to a reactive construction of new barriers and the closing of spaces. So is the contemporary world becoming post-national, whereby individuals increasingly view themselves as global citizens? Or are people becoming more concerned with protecting their own interests by keeping the “other” at bay? At the heart of this global paradox - this new environment, are stories of refugees, migrants and travellers who cross boundaries and navigate new identities to manage their transitions. This paper takes the individual as the unit of analysis (Miller, 2006) to explore contemporary identity formation processes, emotional connections to nation states, and strategies employed to engage with local and global discourses of power. It provides an inductive, in-depth case study of a young man’s shifting habitus as he navigates his transition from a Yemeni village Kabeli, to a cosmopolitan business entrepreneur in Australia.

Bio: Warick Smith lived in Yemen for seven years from 2007-2014, teaching English, training teachers and in administration. During that time, he lived in Sana’a, Taiz and the Mahara, while also traveling extensively across the country. He began his PhD in 2012 with a focus on education practices in Yemen, through Monash University. However on returning to Australia in 2014, he transferred his candidature to UWA and shifted faculties to Anthropology and Sociology, re-orientating his research towards identity formation processes of Yemeni youth in a globalising world.