

# LIMINA

A JOURNAL OF HISTORICAL  
& CULTURAL STUDIES

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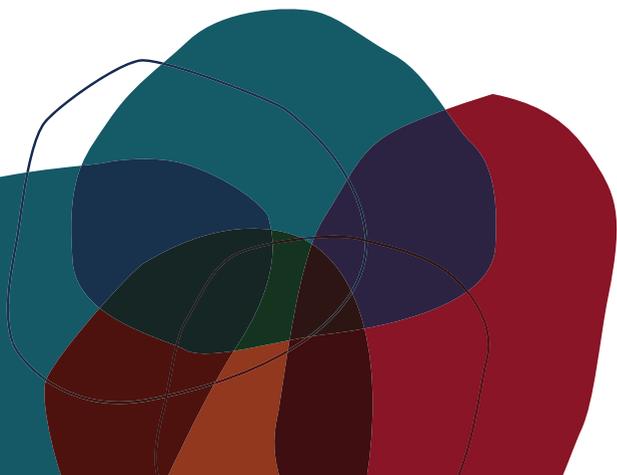
# BEYOND BOUNDARIES

RECOGNITION, TOLERANCE, CHANGE

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## **11th Annual *Limina* Conference**

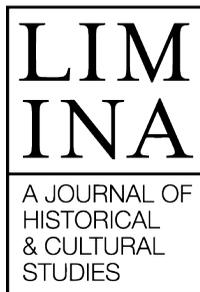
Friday 29th July, 2016  
University Hall  
The University of Western Australia  
Perth, Australia



# Limina Conference 2016

Welcome to the 11th Annual Limina Conference

*Limina: A Journal of Historical and Cultural Studies* is an open-access peer-reviewed academic journal published by the University of Western Australia. The journal welcomes contributions on all topics relating to humanities and social sciences with a focus on historical and cultural studies.



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- Alicia Ettlin
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# Conference Programme

8:30–9:00	REGISTRATION		
9:00–9:15	Welcome Address (Room 1) Professor Krishna Sen, Dean of the Faculty of Arts, UWA Deborah Seiler, Submissions Editor, <i>Limina: A Journal of Historical and Cultural Studies</i>		
9:15–10:30	Keynote Address (Room 1) Multiculturalism Versus Interculturalism Associate Professor Farida Fozdar, Anthropology and Sociology, UWA		
10:30–11:00	MORNING TEA		
11:00–12:30	SESSION ONE		
	Room 1	Room 2	Room 3
	Literature and Performance: Challenging Socio-Political Boundaries  <i>Chair: Nathan Hobby</i>	Boundaries Within Philosophical and Psychological Practices  <i>Chair: Adam Andreotta</i>	The Boundaries of War  <i>Chair: Dr Giuseppe Finaldi</i>
11:00–11:30	'Writing for' with Authority: Theorising an Electronic Edition of Shahriar Mandanipour's Censoring an Iranian Love Story  <i>David Wright</i>	Love as the Opposite of Abuse: bell hooks, Erich Fromm, and the Logical Structure of Love  <i>Andy Connor</i>	Identity in Exile: Estonian Refugees in Western Australia  <i>Anu van Hattem</i>
11:30–12:00	The Fence: An Intersection of the Self and the Other  <i>Parisa Shams</i>	To Cross or not to Cross: Discriminating Between Types of Ethical Boundaries in Psychology  <i>Stephanie Black</i>	The 'Village Elder' as a Soviet Civilian Collaborator in Occupied Ukraine, 1941- 1945: A Collective Biography  <i>Daria Rudakova</i>
12:00-12:30	"But we are so tolerant!": The Shrinking Boundaries of the Comedian  <i>Rob Herfkens</i>	Sounds like Psychology to Me: Transgressing the Boundaries Between Science and Philosophy  <i>Adam Andreotta</i>	Polish Refugee Camps in Africa: Preserving Self and Community in Wartime Exile  <i>Wanda Warlik</i>
12:30–1:30	LUNCH		

<b>1:30–2:30</b>	<b>SESSION TWO</b>		
	Room 1	Room 2	Room 3
	Reading Kurdish Women <i>Chair: Parisa Shams</i>	Unexpected Boundaries <i>Chair: Deborah Seiler</i>	
1:30–2:00	Informal Communities and Local Empowerment: The Case of the Koliwadās in Maharashtra, India <i>Flavia Kiperman</i>	Identity Construction Through Advertising <i>Alicia Ettlīn</i>	
2:00–2:30	Sexual Harassment and Exploitation in Latifa Ali's <i>Betrayed</i> <i>Sirwan Ali</i>	Sadomasochism to BDSM: Discourses Across Disciplines <i>Jacqui Williams</i>	
2:30–3:00	AFTERNOON TEA		
<b>3:00–4:30</b>	<b>SESSION THREE</b>		
	Room 1	Room 2	Room 3
	Religious Discourse and Socio-Cultural Boundaries <i>Chair: Deborah Seiler</i>	Identity Beyond Geo-Political Borders <i>Chair: Alicia Ettlīn</i>	History between Fiction and Non-Fiction <i>Chair: Adam Andreotta</i>
3:00–3:30	A Discussion on Intellectual Discourse and Independent Thought in Malaysia <i>Bob Olivier</i>	Ignoring the Izbrisani: Organised Innocence and the Lesser Evil of Statelessness in Slovenia <i>Alannah Cusin</i>	Beyond the Gates: An Arts-Based Investigation into the 'Forgotten Australians' 1940-1970 <i>Annie Homer</i>
3:30–4:00		Crossing the Line <i>Shira Pinczuk</i>	Boundary-Rider: The Early Katharine Susannah Prichard on the Edge of Fiction and Autobiography in <i>A City Girl in Central Australia</i> <i>Nathan Hobby</i>
4:00–4:30		Inviting Hosts, Opened Doors, Violated Bodies: Revisionist Dominican-Haitian Border Discourse in César-Nicolás Pensón's <i>The Galindo Virgins</i> <i>Vania Ma</i>	Black Mums with White Babies: Raising a Mixed-Race Child in Contemporary Australia <i>Camilla Palmer</i>
4:30–5:00	CLOSING REMARKS (Room 1) Deborah Seiler, Submissions Editor, <i>Limina: A Journal of Historical and Cultural Studies</i>		
<b>5:30–6:30</b>	POST-CONFERENCE DRINKS AT THE UNIVERSITY CLUB		

# Keynote Address

## ***Associate Professor Farida Fozdar, UWA***

### **Multiculturalism Versus Interculturalism**

Scholars have begun to debate the relative utility of the terms ‘multiculturalism’ and ‘interculturalism’. After discussing some of the definitional complexities, the paper considers which terms are most appropriate for Australia. Known internationally as an example of a successful multicultural society, Australia is also seen as a society characterised by racism. This paper considers the accuracy, and the various dimensions and causes, of each of these perceptions. Engaging with the concepts of multiculturalism and interculturalism, and debates around them, as well as the notion of cosmopolitanism, the paper considers the likely next phases in Australia’s evolution within the context of a rapidly post-nationalising world, and changing models of migration (including temporary migration). Drawing on recent data, the paper asks what these changes might mean for identity and the maintenance of a cohesive society, and what role shared values and identity have. It also asks whether the nation remains the most useful socio-political structure within which to develop a sense of connection with others.

### **Biographical Note**

Farida Fozdar (aka Tilbury) 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.

# Abstracts

## ***Ali, Sirwan***

### **Sexual Harassment and Exploitation in Latifa Ali's *Betrayed***

This paper examines the way in which sexual harassment and exploitation of women are represented as a common social phenomenon within the Kurdish culture in Latifa Ali's *Betrayed* (2009). An Australian woman of Middle-Eastern Kurdish Muslim background, Ali narrates the true story of her family. First, her parents escaped war and persecution in the north of Iraq (now Kurdistan Region) in 1980 when she was three years old and settled in Sydney as asylum seekers. After growing up in suburban Sydney for twenty years, Latifa was taken by her parents from Sydney to her birthplace in the north of Iraq to marry her cousin whom she had never met. The autobiography describes many contradictions and hypocritical attitudes to gender within the Kurdish culture and society, all of which are represented in the ways in which she describes the actions of her parents, cousin, relatives and colleagues. As a young culturally Western woman, she frequently faces sexual harassment and exploitation, but she finds out that losing virginity leads to persecution by all cultural norms and regulations. This paper will discuss how sexual harassment and gendered exploitation outline women's position within traditional Kurdish culture and society with reference to selected characters through Ali's real experience.

### **Biographical Note**

Sirwan Ali is a second-year PhD candidate from Iraq of Kurdish background. He received his master's degree in comparative literature (English - Kurdish) at Salahaddin University in Iraq. Sirwan worked as an instructor of English literature at Soran University and visiting lecturer at Salahaddin University, Iraqi Kurdistan Region, between 2009 and 2013.

# ***Andreotta, Adam***

## **Sounds Like Psychology to Me: Transgressing the Boundaries Between Science and Philosophy**

In recent years, some startling claims about human action have been made by scientists. The Neuroscientist Benjamin Libet and the Psychologist Daniel Wegner, for instance, have written influential works that suggest that free will, as commonly understood, is an illusion. And many eminent scientists have agreed with them. Given that questions such as ‘do we have free will?’ were once pursued solely by philosophers, how should science and philosophy coalesce here? Do philosophy and science simply represent different phases of a particular investigation—the philosopher concerned with formulating a specific question and the scientist with empirically testing it? Or should the interactions between the two be more involved?

Contemporary responses to such questions have occasionally given rise to conflict amongst members of different disciplines. Some individual scientists have dismissed philosophical objections to their scientific theories on the grounds that the philosopher lacks experience in their respective field. And some individual philosophers have rejected scientific theories on *a priori* grounds, without giving due consideration to the empirical evidence. In this presentation, I argue that such dismissiveness, on both sides, is mistaken. I will do so by putting forward a view that is inspired by the American philosopher and psychologist William James, who has been characterised by recent commentators as having performed ‘boundary work.’ Boundary work involves transgressing the dividing lines between such disciplines, and attempting to solve certain problems without being restricted to the methodology of a single discipline.

To help support this position, I will examine a series of contemporary problems that are pursued in both philosophy and science that relate to consciousness, free will, and introspection. I will argue that in order to solve such problems we need to perform boundary work.

### **Biographical Note**

Adam Andreotta is third year PhD candidate at the University of Western Australia, in the Faculty of Arts, in the discipline of Philosophy. His PhD thesis is a philosophical investigation into the nature of self-knowledge—that is, the knowledge we have of our own mental states such as our beliefs, desires, intentions, and emotions. Adam also completed his Bachelor of Arts in Philosophy (Honours) at the University of Western Australia.

# ***Black, Stephanie***

## **To Cross or Not To Cross: Ethical Boundaries in Psychological Practice**

This literature review examines ethical boundaries in psychology practice. The basis for the discussion of ethical boundaries includes the role of the client-therapist power differential, fiduciary duty and code of ethics. A significant body of literature exists regarding prevalence and types of multiple relationships, and differentiation between potentially beneficial boundary crossings and detrimental boundary violations, including ample debate on the *slippery slope* concept. A taxonomy of boundary violators considers individual differences, incompetence and situational circumstances. Recommendations for risk management include training in ethical standards and decision making techniques, self-awareness, supervision, good client documentation, and cultivating more openness regarding sexual feelings. Opportunities for further research include the correction of methodological errors in older surveys, more research regarding the efficacy of training and interventions for boundary violations, and efforts to provide more tools for risk assessment. It was determined that it is important to acknowledge that ethical boundaries should not be applied rigidly and defensively, as some boundary crossings can be safe and therapeutic. Ultimately, the therapist makes a choice about how to deal with any given boundary, and the therapist needs to make this choice from the viewpoint of fiduciary duty with the client's best interest in mind.

### **Biographical Note**

Stephanie Black holds a Masters in Physics, a Graduate Diploma in Psychology and several Diplomas and Advanced Diplomas in QHSE and Project Management. She is currently completing Honours in Psychology at Edith Cowan University. Stephanie has 18 years experience in oil exploration, IT and business development and served as Director on the Board of PBF Australia.

# ***Connor, Andy***

## **Love as the Opposite of Abuse: bell hooks, Erich Fromm, and the Logical Structure of Love**

The Australian feminist philosopher Val Plumwood argued that the logical structure of oppression is dualism: being (not just a dichotomy, but) a relation characterised by backgrounding, radical exclusion, incorporation, instrumentalism, and homogenisation, in which one side or subject is centred and another is subordinated to that centre. Building off Lundy Bancroft's research on abusive men, I claim that intimate partner abuse is characterised by this same structure. In Jessica Benjamin's terms, it is a relationship where mutual recognition has broken down, where one partner has sought to resolve an intrapsychic tension (between sameness and difference, between dependence and independence, between assertion of self and recognition of the other) by cleaving and separating that tension out into a centre-and-background social relation. Out of an analysis of intimate partner abuse as animated by the logic of dualism, I argue for a way of understanding love which conceives of it as the precise logical opposite of dualism: a relation of care, openness, empathy, respect, and recognition. Where abusiveness imposes complementarity, the characteristics of love invite mutuality, and are precisely those characteristics which make a de-centred mutuality of full subjects (Fromm's "union with the condition of maintaining your integrity") possible. This kind of love is obscured by our present inculcation of gender, I claim, which encourages complementarity rather than mutuality as the romantic ideal. Understanding love as the logical opposite of abuse, I argue, clarifies both abuse and love, and fleshes out bell hooks' claim that love and abuse cannot coexist.

### **Biographical Note**

Andy Connor is a postgraduate master's student at the University of Melbourne, with a particular interest in feminist philosophies, American pragmatism, and love ethics. He is currently doing a Research by Masters in philosophy at the University of Melbourne on oppression, abuse, love, and the struggle for mutual recognition.

# ***Cusin, Alannah***

## **Ignoring the Izbrisani: Organised Innocence and the Lesser Evil of Statelessness in Slovenia**

The Erased (Slovene: Izbrisani) are an estimated 18,305 people who were made stateless due to an 'administrative lapse' following Slovenian secession from Yugoslavia in 1991. The 'lapse,' which affected only the ethnic minorities of the former Yugoslavia, has yet to be resolved or acknowledged by the Slovenian state and should be considered within the wider-context of nation-building and (re)bordering in Slovenia. The Erased represent a unique case of statelessness in that it was 'the borders that had crossed them.' (Zorn 2011, p.67) The erasure not only demonstrates the inherent vulnerability of statelessness in light of the persecution experienced by those affected, but it also raises questions regarding what constitutes national-identity and Slovenian-ness in the otherwise-overlooked former Yugoslav republic. Ethnonationalism is intrinsic to the study of frontiers and borderlands, as it endows the cultural communities within (nation) state boundaries with political relevance and exclusivity (MacCormick 1996, p.34). In the case of independent Slovenia, these ethnonationalist sentiments have shaped and influenced Slovenia's citizenship policies since independence (if not the erasure itself). However, Slovenia's policies have been described as 'anti-Balkan' by its neighbours and Western Europe has been accused of overlooking the human rights abuses inherent in the erasure in order to expand the European Union eastward (Harris 2002, p.147,172). In many respects, the case of the Erased should be understood as a reflection of the Slovene desire to shed its Balkan identity and reimagine itself as a homogenous, Central European state.

### **Biographical Note**

Alannah Cusin is currently completing her Master of Arts in History at the University of Melbourne and is working on a thesis titled "Origins of a Confrontation: Srebrenica, Vučić, the Past and the Present". Her work examines the former Yugoslavia both in its formation and recent collapse through a study of ethnic and national identities, border studies, war commemoration and genocide denial, as well as more contemporary questions of ethnic cohesion and reconciliation. Alannah also works as a Teaching Associate in the fields of International Studies, History and Genocide studies at Monash University.

# ***Ettlin, Alicia***

## **Identity Construction Through Advertising**

Identity construction through advertising has been extensively researched within the marketing area. Marketing studies aim to create artificial market-lifestyle-categories with clear boundaries that are characterised by psychographical features of generally applicable personal values, attitudes and emotions. These categories help advertisers to identify, target and exploit the wishes of potential consumers. Consumer purchase behaviour is then used as an instrument to measure the construction of consumer identity. My research challenges the idea of identity construction as consciously choosing desirable social roles that are built on purchasing decisions. Rather, identity formation is seen as a highly complex process that takes form through accessible language and gestures, such as the reiteration of marketing messages. At the same time, marketing messages are seen to seek to encourage their viewers to recognise and accept particular forms of ideology, in order to desire a product, and to communicate the dominant values of an ideology. Advertising is also seen as a powerful player in constructing, maintaining and constantly re-communicating normative values until they are perceived as ideal and desirable. By challenging the application of the dominant economic research lens in consumer research and applying cultural study theories, particularly by Foucault, Butler and Althusser, this research highlights the importance of crossing interdisciplinary boundaries to understand the phenomena of identity construction through advertising.

## **Biographical Note**

Alicia Ettlin has studied Media and Communication in Switzerland and Australia and is currently a PhD student at the Faculty of Arts, University of Western Australia. Her current research focus revolves around identity construction through advertising and how different identity images are used by professional athletes to promote junk food.

# ***Herfkens, Robrecht***

**“But we are so tolerant!”: The Shrinking Boundaries of the Comedian**

On the 29th of August, 2015, Julius Althuisius published an article in the Dutch newspaper *De Volkskrant* regarding the “rapidly reducing playing field of the comedian.” He argued that with a little harsh humour, there is always someone who feels offended. Althuisius then asks: with such a sensitive audience, what can you still make fun of?

For this presentation, Rob Herfkens will analyse the causes and effects of Althuisius’ ‘shrinking playing field’ of the comedian. Satirical comedy, the field of Rob’s studies, is used in order to address sensitive issues or taboos. Thus, more often than not the comedian handles material that can be received by the audience as sensitive, uncomfortable, shocking, sometimes even insulting and offensive. The comedian performs as a reflection of social or political commentary that is rarely addressed in public, thus it is inevitable that satirical comedy is confrontational.

Comedians depend on public success, thus they find themselves affected by public outrage as a consequence of what may or may not have been said on stage. Rob will therefore argue that the ‘playing field of the comedian’, as coined by Althuisius, is indeed shrinking. This presentation will provide an insight into the harsher side of humour, and the increasing importance of the satirical comedian in this context as a role model and as a social commentator and critic.

## **Biographical Note**

Robrecht (Rob) Herfkens is in his final year of a PhD degree in theatre studies, at the University of Western Australia. The topic of his thesis is the use of satire in contemporary Dutch cabaret, with which he hopes to introduce the genre in Australia. Aside from this thesis, he also wrote and performed a Dutch cabaret performance at UWA for his BA Honours, and presented on Dutch cabaret itself at the Limina Conference 2015. Stemming from his passion towards Dutch cabaret, Rob will not rest until the world accepts honest satire as a valued form of enlightenment.

# ***Hobby, Nathan***

## **Boundary-Rider: The Early Katharine Susannah Prichard on the Edge of Fiction and Autobiography in *A City Girl in Central Australia***

Literary biographers often interpret their subjects' fiction autobiographically, an approach which has been condemned by some critics. As a biographer of the Australian novelist Katharine Susannah Prichard (1883-1969), I have found different relationships between her fiction and her life. Notably, Prichard invited an autobiographical interpretation of her children's novel, *The Wild Oats of Han* (1928), while discouraging it for her novel *Intimate Strangers* (1937). The focus of this paper is an earlier, obscure serial, *A City Girl in Central Australia* (1906), which is not simply a work of fiction which can be read autobiographically, but rather a work playfully positioned on the boundary of fiction and autobiography. One of the few works by Prichard written in the first person, it is presented as a series of letters from "Kit" (one of Prichard's nicknames) to her mother. Introducing the serial, the magazine stated that it was based on her experiences as a governess on an outback sheep station, a position she'd held the previous year at Tarella Station in New South Wales. The tension between its fictional and autobiographical elements can be seen in an angry letter in a local newspaper rebuking the first episode for its exaggerations and untruths. As fiction, the mix of realism and romance in "City Girl" anticipate Prichard's later novels. As autobiography read alongside archival sources, "City Girl" yields valuable insights into Prichard's life.

### **Biographical Note**

Nathan Hobby is a second year PhD candidate in English and Cultural Studies at UWA with a background as an academic librarian and novelist. His creative writing thesis is a biography of the early life of Australian writer Katharine Susannah Prichard with a critical dissertation on biographical methodology. He blogs at [biographerinperth.wordpress.com](http://biographerinperth.wordpress.com).

# ***Horner, Annie***

## **Beyond the Gates: An Arts-Based Investigation into the 'Forgotten Australians' (c.1940-1970)**

By engaging in arts-based research, this PhD project asserts primacy of creative practice as a key method of enquiry. Therefore, it combines a collection of short fiction with an exegesis positioning the artefact contextually and theoretically.

This paper will explore how fictional stories re-imagined from recent historical events may function as legitimate and significant cultural texts by persuading percipients of the creative work to revisit the world from a new direction: to listen for voices within the gaps and silences, both from the past and in the present.

Much of the primary source material draws from testimonies recounting survivors' traumatic experiences as children in institutional care. Many care-leavers, now known as the 'forgotten Australians', have finally broken a lifetime of silence in order to tell their 'unofficial' stories. Overwhelming evidence reveals a culture of endemic abuse within Australian child welfare organisations whereby harm was done to children in the context of policies and programmes that were designed to provide care and protection. During this era, ideologies underpinning community beliefs were patriarchal, conservative and insular. It was purported that children were housed in imposing, regimentally run institutions 'for their own good'.

Secondary sources cross the boundaries of history, psychology, sociology, philosophy and literary studies. The paper investigates the blurred boundaries which exist between fiction and non-fiction; personal and social memory; official and unofficial narrative; knowing and not-knowing the past. In doing so, it acknowledges that there is no single narrative of history.

### **Biographical Note**

Annie Horner has recently retired from a career in education and children's services. She has taught all school age groups including kindy, pre-primary, primary and secondary students. At tertiary level she has lectured at both Curtin and Edith Cowan Universities in teacher education programmes and at TAFE campuses in children's service programmes. In 2012 she graduated with a Bachelor of Arts (Literature and Writing) from ECU, followed by Bachelor of Arts Honours (1<sup>st</sup> class). She is currently a PhD creative writing candidate. Topics addressed: silenced histories of children impacted by welfare policies, fictional and non-fictional narratives, personal and social memory, knowing and not-knowing the past, legacies of childhood trauma.

# ***Kiperman, Flavia***

## **Informal Communities and Local Empowerment: The Case of the Koliwadadas in Maharashtra, India**

Abstract coastal areas near Mumbai, India, are rapidly developing due to a growing urban population, threatening seaside traditional settlements such as the Koliwadadas. Most of the inhabitants of those villages are fisherman named Koli, considered to be the traditional indigenous community of Maharashtra, India. A number of Koliwadadas have been pushed away from their original locations due to development pressures, to the outskirts of Mumbai region. The combination of green open areas, an urban housing deficit, and ineffective government supervision intensified the growth of informal communities on safety setbacks and heritage sites buffer zones.

This is the case of Vasai Koliwada community, located today at seventy kilometres from Mumbai, between a sixteenth century heritage-listed fort and the Arabian Sea. Although each Koliwada is unique, they share common characteristics and problems. Pollution, lack of basic amenities, declining catch, increasing costs and inadequate housing are issues affecting most Koli families. These issues also pressure people to move to other more prosperous centres, in search for economic vitality. This continuous flux of people creates rapid urbanisation and pressures on supporting ecosystems both within cities and in their original regions, and disconnect local inhabitants from their traditional cultures. Informal communities can have visual and environmental impact on urban sites. However, looking at the situation from another perspective, these same communities can be sources of social and economic vitality, therefore increasing chances of prosperity. Governmental policies should amplify the interaction between the most prosperous and lagging areas, contributing to community empowerment and local development.

### **Biographical Note**

Flavia Kiperman has been providing consultancy services for 16+ years initially in Brazil and in the last 7 years in Australia. Although Flavia's professional experience covers several areas of the Architectural market, it was in Heritage Architecture that she has found her true vocation and therefore has dedicated most of her time and attention. As a committed professional with a strong set of values and ethics, Flavia is highly motivated by creativity, achievement, clients and stakeholders, and obviously heritage. She most recently finalised her PhD thesis on "Heritage Sites in the Rapidly Changing Urban Contexts of Former Portuguese Colonies" at UWA.

# ***Ma, Vania***

## **Inviting Hosts, Opened Doors, Violated Bodies: Revisionist Dominican-Haitian Border Discourse in César-Nicolás Pensón's *The Galindo Virgins***

The Haitian-Dominican border has been a significant object of study in history and sociology. Less prevalent in this cross-disciplinary investigation is a literary exploration of the border and of the geo-spatial dimension of Dominican nationalism. I offer a departure point for such discourses concerning the intersection of nation, space, hospitality, and bordering in Dominican literary production through my reading of Dominican author César-Nicolás Pensón's short story *The Galindo Virgins* as a both an Edenic national creation myth and a foundational allegory of the border. Synthesizing Doris Sommer's theory on foundational fictions, Henk von Houtum's interventions about the border, and Jacques Derrida's formulation of the guest-host dynamic, I focus on the motif of the door as both a physical boundary and a vehicle of invitation and hospitality. I argue that Pensón radically revises Dominican political-geographical history by affirming that the Dominican nation's pre-Fallen state is dependent upon a spatial configuration of closed doors towards the Haitian other. The nation's Fall thus occurs the moment the "Nation-Host" accidentally opens its door and extends hospitality to the Haitian *arrivantes*. This hospitality = Fall equation implies that to redeem itself, the Dominican nation must reverse its Fall by re-closing its doors and "uninviting"—or revoking hospitality from—its unwelcome Haitian guests. As the border can be fashioned as a "national door" and instrument of national hospitality, such literary constructions of Haitian "unbelonging" that designate Haitians as unwelcome guests undeserving of hospitality in Dominican space are vital to understanding key ideologies of Haitian-Dominican bordering.

### **Biographical Note**

Vania Ma is a student in the Department of Romance Studies at Duke University, Durham, North Carolina, where she studies Spanish and Hispanic literatures. Her research has centered on manifestations of *antihaitianismo* (Anti-Haitianism) in Dominican literature, especially as it relates to nationalism, identity politics, and bordering. This current paper is part of a larger project that seeks to create a literary genealogy of Haitian-Dominican bordering and hospitality dynamics.

# ***Olivier, Bob***

## **A Discussion on Intellectual Discourse and Independent Thought in Malaysia**

Commentators such as Julien Benda, Edward Said, Antonio Gramsci, Richard Posner, and Alexander Broadie conclude that a necessary prerequisite for healthy intellectual discourse in any society is an environment that nurtures independent thought, and which allows the public expression of and open debate about that independent thought, even when it is contentious. This paper explores the extent that Malaysia is such an environment, particularly for the Malays. It draws extensively from the feedback obtained from a PhD research programme of in-depth interviews with 100 members of Malaysia's middle and upper classes to investigate their reactions to an increasingly strident Islamic movement, which has been harnessed for political purposes by the Malay-dominated federal government, in power since Independence in 1957.

The paper briefly examines some of the authoritative academic literature concerning intellectuals, in order to arrive at a definition of "public intellectual", and to explore the conditions necessary in a community for such intellectuals to develop and to engage in healthy intellectual discourse. Two conditions are suggested, namely, "freedom of thought", and "freedom from fear." An assessment is then made of the actual situation regarding the intellectual scene in Malaysia. The conclusion is that it is not at the level one would expect of a country that is quite developed and modern. The paper then explores why this is so, using the models of "freedom of thought" and "freedom from fear" as the basis of analysis.

### **Biographical Note**

Bob Olivier is currently a PhD student at the University of Western Australia, and Executive Chairman of ASPAC Executive Search in Kuala Lumpur, Malaysia. His PhD topic is "The Islamisation Phenomenon in Malaysia: The Response of the Professional Classes." It involves in-depth face-to-face interviews with 100 of Malaysia's "elite", to probe their attitudes to the increasingly strident Islamic revival.

# ***Palmer, Camilla***

## **White Mums with Black Babies: Raising a Mixed-Race Child in Contemporary Australia**

It has been remarked before that Australia is a white country with a black history. Of course this statement makes direct reference to white Australia's fractured history and horrific treatment of the nation's First Peoples. However, in light of current global crises the terms 'black' and 'white' may be substituted for 'us' and 'them' as the nuances between cultural, religious and ethnic differences become more complex as people of ever more diverse backgrounds and personal experiences continue to and are forced to migrate to places such as Australia.

This paper is a personal account of raising a mixed-race child in contemporary Australia. Whilst drawing upon real-life events, the paper seeks to illuminate theoretical and academic responses to identity, ethnicity and migration within the context of a lived experience. The paper raises questions specific to Australia's current social and cultural climate such as what and who we are willing to accept as 'Australian' and how one navigates these issues on a day-to-day basis.

The paper argues a need for dialogue and understanding specific to the current Australian situation which may be similar to but nonetheless differs from those which exist in places such as Europe or North America. It argues that attention and concern must be paid to how we navigate cultural and ethnic difference if we are to remain a prosperous nation, if we are to raise happy and healthy children.

### **Biographical Note**

Camilla Palmer is a postgraduate researcher at the University of New South Wales in the School of Arts and Media, Sydney, Australia. Her thesis looks at British author Zadie Smith and the manner in which her authorial persona has been constructed. In addition, her PhD also consists of a novel titled HOLOGRAMS, the story of a French-African migrant in Australia.

# ***Pinczuk, Shira***

## **Crossing the Line**

“One day I will put my daughter in the car and drive home. It is only an hour from here to Damascus. I will knock on the door and my mom will open it... Sometimes my husband asks me, if they re-opened Quneitra’s gates, would you go and leave us? No. I have a new life now and my family. And my daughter: I can’t leave her behind. This is how life is, you need to stay with your children, and sometimes you need to say goodbye to your parents.”

The identity and unity of ancient ethno-religious minorities such as the Druze is threatened by geo-political and strategic pressure, changing borders and conflicts. For transnational Druze the only real defence against assimilation and diaspora is the strictest adherence to traditional teachings and powerful kinship. This constantly fuels the search for brides and grooms within the community, even if across national borders.

My research explores the story of the Syrian Brides: Druze women who crossed the Syrian-Israeli border to get married on the Golan Heights. These young girls are forced to re-invent themselves from scratch, live alone the core experiences of life (family, birth giving, death relations with family), and rebuild a new nationality and, ultimately, identity.

Crossing the gates at Quneitra Pass into Israel is for many an overwhelming trauma, for some a re-birth, for all, an irreversible step: “Every border in the world can be crossed, even between Palestine and Israel, but not this one, not the Syrian-Israeli border”.

## **Biographical Note**

Shira Pinczuk is a freelance journalist and award-winning filmmaker. She was the BJTC Journalist of the Year in 2011 and her work has been screened at national, European and international film festivals. She is currently an AVPHD student at Goldsmith University of London, working on theory of filmmaking and the exploration of realistic documentary in conflict areas. Her research reflects on borders as physical, psychological and political entities, and filming across borders and boundaries. Her work has brought her into close contact with several ethno-religious minorities in the Middle East, such as the Bedouins, the Samaritans and the Druze people. She continues to maintain both her academic activity at the University of Winchester, where she leads the program in Journalism, and the field activity and academic cooperation in Israel.

# ***Rudakova, Daria***

## **The “Village Elder” as a Soviet Civilian Collaborator in Occupied Ukraine, 1941-1945: A Collective Biography**

According to the Russian Federal Security Services (FSB), from 1943 to 1953, more than 320,000 Soviet citizens were arrested in the Soviet Union for collaborating with the enemy. The Soviet war crime trials of collaborators began in 1943 and continued until the 1980s. My research is based on a collection of war crime trial records available at the United States Holocaust Memorial Museum. Out of thousands of trials in the collection “Trials related to the Holocaust” set in occupied Ukraine, I have identified roughly two hundred civilian collaborators. Out of the 171 males on trial, twenty-eight held a position of *starosta* (village elder). This paper examines the role of the village elder in the community, their duties and responsibilities before, and more importantly, during the occupation. The village elder was responsible for carrying out the orders of the occupation regime, including livestock and crop requisitioning, taxing and fining the local population as well as recruiting locals to work for the regime as policemen, guards or labourers to be shipped off to Germany. While some only carried out their administrative duties, others found themselves involved in many sinister activities such as arrests, beatings and murders of the local population. This paper examines a group of people, village elders, and the circumstances under which they found themselves negotiating ethical and moral boundaries during times of war.

### **Biographical Note**

Daria Rudakova is a PhD candidate at the University of Western Australia researching the topic of Soviet civilian collaboration under occupation by Nazi German and Romanian forces during World War II.

# ***Shams, Parisa***

## ***The Fence: An Intersection of the Self and the Other***

Howard Barker's play *The Fence in Its Thousandth Year* (2005) has a striking opening, an intense middle, and a startling close. As it opens, Algeria, an elegantly dressed duchess, flings up her skirt against a frontier fence wire to copulate with a crowd of impatient 'thieves' belonging to the other side. Early through the play, she is found in an incestuous relationship with her own blind son—Photo. By the time the play ends, adolescent Photo has made a phantasmal return to infantile—emerging from the pram to give an account of his own birth.

I see the piece as a story of self and narrative identity with recognition featuring as a fundamental element. I will focus on Judith Butler's philosophical manuscript on subject formation—*Giving an Account of Oneself* (2005) to argue that the play makes a show of how self-opacity is built into our formation as a subject, and how we emerge and transform in the context of our encounters with others. It dramatizes the possibility of undergoing a decentering to reciprocate recognition as well as the dynamics of creating narrative identity and the process of emergence as a subject. By way of analyzing this Barker's play within the terms of identity and recognition politics, I hope to conclude that for one to become human in the context of ethics, one ought to acknowledge the limits of self-understanding and extend it to the human community as well.

### **Biographical Note**

Parisa Shams is a second-year PhD candidate at the University of Western Australia in English and Cultural Studies, with a research focus on contemporary drama, identity politics, and gender studies. She has also published research papers on classical drama, Romantic poetry, and Jungian psychoanalysis. Her most recent article, "Transgression Unbound", is forthcoming in *Journal of Language, Literature, and Culture*.

# ***van Hattem, Anu***

## **Identity in Exile: Estonian Refugees in Western Australia**

The arrival of four hundred Estonians in Western Australia in the 1950s marked the end of their desperate flight to the West which began during World War II. In the early years of assimilation into life in Australia their stories remained within families, if they were told at all. Scholarship flourished following the breakdown of the Soviet Union and Estonian independence in 1991, when Soviet authorities finally admitted the existence of the secret protocol of the Molotov-Ribbentrop Pact regarding spheres of influence. However, even in Estonia, the primary focus of research has been on those who remained in Estonia or were forcibly deported, rather than those who left before the border closed in 1944. This paper examines the environment in which decisions to migrate were made while retaining a tenacious attachment to ethnic identity. The oral history project undertaken in 2015 recorded the experiences of 25 surviving eyewitnesses in the period leading up to and during World War II in Estonia. This was perhaps the last possible opportunity to record their memories. Their individual recollections of the period have exerted a shaping influence on their identity and culture. This community history project followed a strong Estonian oral tradition. Autobiographical narrative has become an influential shaper of the memory of the past.

### **Biographical Note**

Anu van Hattem completed an Honours dissertation in History at the University of Western Australia in 2015. She plans to do further research on the experience of Estonians during World War II.

# ***Warlik, Wanda***

## **Polish Refugee Camps in Africa: Preserving Self and Community in Times of War**

In the annals of history, war is often presented as a drama in which the actors are military and political, and the action, armed conflict. This paper shifts the spotlight away from battlefields and corridors of political power and allows it to fall instead upon the experiences of civilians. The movement of war across the landscape has a huge impact on its inhabitants. Shifting military fronts and political boundaries result in social and cultural upheavals in the everyday lives of civilian men, women and children. Events such as forced removal, even more so. The subjects of this paper are predominantly women and children who were among hundreds of thousands of Polish citizens deported from the eastern borderlands of Poland to forced labor camps and special settlements in remote regions of the Soviet Union after the Soviet invasion of Poland on 17 September 1939. Following evacuation to Persia in 1942, approximately 20,000 women and children were provided with wartime domicile in British colonial Africa. This paper examines their African refugee experience. It looks at the social and cultural world of the refugee camp and the ways in which the refugees negotiated natural and constructed boundaries to preserve their sense of self and community at a time when their homeland, Poland, had been wiped off the map of Europe.

### **Biographical Note**

Wanda Warlik is a PhD candidate in History at the University of Western Australia researching the lifelong displacement of a particular group of Polish civilians during the Second World War. Their epic journey took them from Poland, through the Soviet Union, the Middle East and Africa to Australia (1940-1950).

# ***Williams, Jacqui***

## **Sadomasochism to BDSM: Discourses Across Disciplines**

This conference paper focuses on the struggle for recognition of practitioners of BDSM (bondage, discipline, domination, submission, sadism, masochism). This struggle is most evident in the inability of practitioners to be open and “out” about their sexuality and raises the question, why is this the case in this socio-historical moment? To answer this question the paper will trace discourses regarding BDSM, across and between the academic disciplinary boundaries of psychiatry, sociology, feminism and the law. The paper will cover some key moments in the development of these discourses which will reveal two dominant discourses that continue to affect practitioners: “pathologised practitioner” and “BDSM as violence”. Finally, the paper will demonstrate how these discourse permeate the social world and continue to work against the recognition of BDSM as a legitimate sexuality.

### **Biographical Note**

Jacqui Williams is a first year PhD candidate at Monash University, in the Faculty of Arts, Social and Political Sciences Program. Her PhD thesis project will investigate concepts of embodiment and embodied knowledge in BDSM sexuality, specifically submissive and masochist practice. Jacqui completed her Bachelor of Arts in Communication (Honours) at the University of Technology, Sydney (UTS) in 2014, graduating with First Class Honours and being awarded a University Medal.

# ***Wright, David Thomas Henry***

'Writing for' with Authority: Theorising an Electronic Edition of Shahriar Mandanipour's *Censoring an Iranian Love Story*

*Censoring an Iranian Love Story (CAILS)* by Shahriar Mandanipour (2009) is a novel written for translation. Despite being penned in Farsi, the original text cannot be read legally in Iran and has yet to be published. As the text has been written for predominantly Western readers, its form is unique. *CAILS* simultaneously presents the reader with the author's initial text of the love story (**bold**), the pre-emptively censored text before it is 'submitted' to the Iranian Ministry of Culture and Islamic Guidance (~~bold with strikethrough~~), and explanations as to why the censoring has occurred (roman). Despite playful self-referentiality, Mandanipour renders his authorial position 'more vulnerable'; in writing the novel for English translation he disavows authorial privilege (Ostby, p.74, 2013).

A non-hierarchical electronic text that enables the reader to shift between the 'original', censored, and 'annotated' text, as well as these options within the original Farsi, could restore authority to the writer. By theorising an electronic edition of Mandanipour's text\*, I explore the possibility of a new novelistic form that would enable and empower non-English writers to cross linguistic, social, cultural, political, religious, and censorship boundaries. Following hypertext theorist Landow's (2006) example, I use literary theory (Derrida, Barthes, Bakhtin, Said) to articulate this potential form.

\* Permission to eventually create this edition for research purposes has been granted by *Georges Borchardt, Inc. Literary Agency* and Shahriar Mandanipour.

## **Biographical Note**

David Thomas Henry Wright has been published in *Southerly*, *Seizure*, and the Scottish anthology *Duo*. He has a Masters in Creative Writing from The University of Edinburgh and has been a lecturer at China's top university Tsinghua where he developed courses in Creative Writing and Australian Literature. Recently he was long-listed for the David Harold Tribe Fiction Award and his novella was Highly Commended in *Seizure's* 2016 Viva La Novella IV competition. He is currently a PhD candidate at Murdoch University and co-editor of *Westerly: New Creative*.



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