UTS CONFERENCE ON COSMOPOLITAN CIVIL SOCIETIES

UNIVERSITY OF TECHNOLOGY, SYDNEY

4 – 5 OCTOBER 2007
INTRODUCTION

The UTS Cosmopolitan Civil Societies Research Centre is a new interdisciplinary research initiative at the University of Technology, Sydney. It investigates from multi-disciplinary perspectives the practices that lie between political institutions, economic relations and traditional social formations, which are crucial in enabling social cohesion and change in cosmopolitan societies.

The Centre’s starting point is that civil society can only be understood in its cultural particularity, in the ordinariness of everyday life. Accordingly, the UTS CCS Research Centre develops insights within the plurality of cosmopolitan civil societies. It focuses its work at the intersections of cultural conflict and social cohesion within cosmopolitan civil societies. Its interest is in seeing how divisions can be reconfigured to generate new forms of dialogue, recognition and inclusion and thereby promote cosmopolitan cohesion.


The UTS Conference on Cosmopolitan Civil Societies is the first major activity of the UTS Cosmopolitan Civil Societies Research Centre. It brings together scholars across a broad range of disciplines and countries, to present papers on civil society, social movements, climate change, multiculturalism, cosmopolitanism & national identity, activism & advocacy, language and literacy, social movements, education, visual ethnography, art & creative visions.
ACKNOWLEDGEMENTS

Conference Convenor:
Professor Jock Collins

Organizing Committee:
Dr Christina Ho
Kirrily Jordan
Dr Ilaria Vanni

Conference Staff:
Dr Kay Donovan
Cinzia Guaraldi
Jaime Koh

This conference has been made possible through a 2007 UTS Challenge Grant to the UTS Cosmopolitan Civil Societies Research Centre.

We would like to acknowledge the support of Professor Sue Rowley, Deputy Vice Chancellor, Research, in the establishment of the UTS Centre for Cosmopolitan Civil Societies and in providing the funding for this conference. We would also like to thank UTS Shopfront and its staff, Pauline O'Loughlin and Lisa Anderson, for their exceptional and ongoing support and the staff of the Marketing Department of the Faculty of Humanities and Social Sciences, Rob Gravestocks and Ruby Seaward, for their generous assistance in the organization of the UTS Conference on Cosmopolitan Civil Societies.

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# UTS CONFERENCE ON COSMOPOLITAN CIVIL SOCIETIES

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CYBER CITIZENS: CREATING NEW ETHNIC SPACES OR REINFORCING OLD EXCLUSIONS?

Many of the core institutions of liberal democratic states continue to struggle with the reality of superdiversity.

With some exceptions, the rhetoric of social cohesion is proving difficult to implement in both public and private spaces. Globally owned and culturally (politically) conservative mass media struggle to reflect the daily lives of culturally diverse audiences, to provide forums for the discussion of complex intercultural politics or to incorporate “side stream” voices.

However, new technologies are providing powerful, parallel options. Some are just as conservative as, for example, the mass media and reflect “small world” interests. But others have used new technologies to establish progressive and democratic spaces that are, or have the potential, to be transformative. These developments provide exciting political possibilities but in creating new communities of interest are existing ethnic and political communities supplanted or reinforced? How democratic, accessible or inclusive are these new online spaces?

Paul Spoonley is Professor of Sociology and Research Director in the College of Humanities and Social Sciences at Massey University, New Zealand. He chairs the Management Group of the Building Research Capability in the Social Sciences Network, an $8 million initiative and is Leader of the “Integration of Immigrants” research programme ($3.2
AGE RELATED ETHNIC RESIDENTIAL SEGREGATION IN THE UNITED KINGDOM

There is a long running debate on the significance of ethnic residential segregation levels in Britain. Recently the substantial degree of segregation in schools has been noted. These phenomena have been related to the extent of social cohesion in British cities, and particularly to the riots of 2001 in the north of England. Further light is cast on these issues by examining ethnic segregation by age cohort across a range of British cities. Both the dissimilarity index and the exposure index are used. The probability of intergenerational exposure across ethnic categories is examined. Consideration is given to variations in these relationships as a result of religious and other factors.

David McEvoy is Visiting Professor of Ethnic Entrepreneurship at the School of Management at the University of Bradford, and is also attached to the Marketing Department at Lancaster University. From 1991 to 1998 he was Director of the School of Social Science at Liverpool John Moores University, where he has since been Emeritus Professor of Urban Geography. He has been studying ethnic minority population patterns and ethnic minority business in Britain for over 30 years, and has also investigated South Asian enterprise in Canada.

COSMOPOLITANISM AND TRANSNATIONAL MOBILITY: TRACING THE LINK

In the era of ever-increasing global interconnectedness, usually referred to as ‘globalisation’, cosmopolitanism as an idea and practice gains in relevance. This paper explores the relationship between transnational mobility and cosmopolitanism as a value orientation. The part of the project this paper reports on focuses on a highly mobile and privileged population of ‘transnational professionals’ who spend extended periods of time in different countries, usually on work assignments. As science, technology and knowledge in general becomes increasingly global, these people — academics, managers and technical experts of MNCs, professionals working for international NGOs and others (often called ‘expatriates’) — see international work
experience and cross-cultural awareness as a natural part of their careers. Is this growing cohort of highly skilled and influential global nomads cosmopolitan? Are they an important part of a nascent ‘cosmopolitan civil society’ or simply highly individualistic persons pursuing their career advancement and financial gain? In this project cosmopolitanism is seen as consisting of two conceptual elements: ethical — a Universalist humanist ideal that deplores nationalist particularisms and implies ‘openness towards the Other’ — and cognitive — interest in and a knowledge about global affairs originating in the awareness of global interdependency. The paper draws data from pilot interviews with transnational professionals.

Val Colic-Peisker is a senior research fellow at the Australian Housing and Urban Research Institute (AHURI), School of Global Studies, Social Science and Planning of the Royal Melbourne Institute of Technology (RMIT University). She holds degrees in political science, sociology, women's studies and education from the University of Zagreb, UWA and Murdoch University. She has published extensively in Croatian and English, and has taught sociology and anthropology at Murdoch University, UWA and Monash University.

Val’s central research interest is migration and mobility in association with issues of class, ethnicity and identity. She has also researched employment and labour market integration of refugees and immigrants and was team leader on a recently completed ARC Discovery Project (2004-2006) on the settlement of three refugee groups in Australia. Her interest in cosmopolitanism developed from her research on transnationalism and migration of professionals.

SOCIAL CAPITAL AND VOTING PARTICIPATION OF IMMIGRANTS AND MINORITIES IN CANADA

International migration has created a world in which most countries are now increasingly diverse. This increase in the level of diversity has lead to concerns related to the ability of minorities to participate in a variety of social settings, both social and institutional. Using the social capital literature as a base, we wish to explore the issue of interaction with others on voter participation with particular emphasis on exploring the differences between Canadian-born majority residents, Canadian-born minority residents and immigrants.
We use the 2002 wave of the Equality Security Community Survey to explore the relationship between personal characteristics (age, sex, education, and household type) work characteristics, social capital attributes (trust in government, belonging, civic awareness and interaction with others) and ethnic characteristics (ethnic origin, place of birth and religion) and voting. We find that the combination of socio-demographic and social capital attributes largely overrides the impact of immigration and ethnicity. This suggests that it is not the minority attribute that impacts voting. Rather it is age, level of schooling and level of civic engagement, which effects voting, both federal and provincial.

**Pieter Bevelander** is Associate Professor at MIM, Malmö Institute for Studies of Migration, Diversity and Welfare and the International Migration and Ethnic Relations department at Malmö University, Sweden. His main research field is international migration and different aspects of immigrant integration. A number of his publications include the labour market situation of immigrants in a regional setting and the effects of labour market policy measures directed towards immigrants in Sweden. His latest research topics include the labour market integration of men and women in the Netherlands, the ascension to citizenship of immigrants in the Netherlands and the attitudes towards Muslims in Sweden.

**Ravi Pendakur** spent 18 years as a researcher in a number of federal government departments prior to joining the University of Ottawa. These included the Secretary of State, Multiculturalism and Citizenship, Canadian Heritage, and, Human Resources and Social Development. His primary research domain was, and continues to that of diversity, with a goal toward assessing the socioeconomic characteristics of language, immigrant and ethnic groups in Canada and other settler societies. Ravi’s current research interests lie in linking social capital attributes to outcomes for minorities in Canada, the United States and Europe. His goal is to explore the interrelationships key to social inclusion – those of social separation, social interaction and social and economic outcomes.
Morning Parallel Sessions

1. Civil society, social movements & climate change
Ian McGregor: Civil society, policy coalitions & the international politics of climate change
Nina Hall: A Role for Civil Society on Action for Climate Change
Ariel Salleh: How global warming – and solutions to it – are gendered
Patrick Bond: Global Citizen Action Against Climate Change: Reformist or Non-Reformist Reforms?

CIVIL SOCIETY, POLICY COALITIONS AND THE INTERNATIONAL POLITICS OF CLIMATE CHANGE

This research seeks to provide an alternative perspective on the role that particular non-state actors within civil society have in development of international public policy on climate change. In most other research, non-state actors, such as Non-Government Organisations (NGOs) are viewed as having potential and ability to influence state actors and positions taken by the state in the international negotiation process. This research, however, indicates a broader role for Network NGOs such as Climate Action Network and Global Climate Coalition, their members and their allies in the international public policy process on climate change.

In this broader role, NGOs are key to developing “policy coalitions” which go across a range of state actors and non-state actors in order to support a preferred climate change policy approach. In this research, a “policy coalition” consists of a number of actors (state and non-state) who share the same or similar interpretations of a preferred policy approach and are involved in the policy development and decision-making processes. As a consequence these policy coalitions identify similar preferred policies and policy goals, and engage in national and international political actions within the policy processes on climate change in order to have the policies and policy goals adopted.

Ian McGregor commenced his PhD research at the University of Technology Sydney’s Institute for Sustainable Futures in relation to
Australia and Ecologically Sustainable Development in 2002. In 2003, he was appointed to the position of Lecturer in the School of Management in the Faculty of Business at UTS. His areas of expertise include strategic planning, marketing, feasibility studies, cost-benefit analysis and ecological economics. His doctoral research aims to identify the societal barriers to Ecologically Sustainable Development, with a particular focus on the role of civil society on national and international climate change policy.

**A ROLE FOR CIVIL SOCIETY ON ACTION FOR CLIMATE CHANGE**

Research shows the Howard Government has actively excluded environmental NGOs and other voices of dissent from the climate change debate. Into this gap, the voices of citizens are considered more 'legitimate' by conservative decision makers and can potentially be very effective. This presentation describes a bold citizen project for effective climate legislation that is currently being undertaken by over 30 community groups around Australia in their electorates in the lead-up to the Federal election. The project is based on Action Research, and participants have found this a highly useful, empowering and strategic method and methodology by which to plan, guide and reflect on each step they take.

**Nina Lansbury Hall** is a PhD candidate exploring the role of environmental non-government organisation and community groups in forcing climate change onto the Federal political agenda. Her background is in environmental advocacy, currently as Chair of the Mineral Policy Institute, a human rights and environmental NGO seeking to prevent socially and environmentally destructive mining and energy projects. Nina is an environmental scientist and has researched environmental advocacy and justice issues for NGOs, academia and consulting.

**HOW GLOBAL WARMING - AND ITS SOLUTIONS - ARE GENDERED**

The class analysis of global warming is well advanced, but the phenomenon is also gendered, with regard to causes, impacts, and solutions. This is because the majority of women North and South are located in unspoken reproductive economies as distinct from
the 'productive sector'. Plainly, it is critical for climate change activists and policy makers to take on board the experiences and perspectives of vernacular labour.

Ariel Salleh is a Sydney based writer and activist, whose embodied materialist analysis is widely known in political ecology - www.ArielSalleh.net. She has taught in Environmental Education at New York University; at the Institute for Women’s Studies in Manila; and was Associate Professor in Social Inquiry at the University of Western Sydney for a number of years. She recently served as internal critic to the Australian Federal Government’s Gene Technology Ethics Committee, and on the board of the International Sociological Association RC 24 - Environment and Society. Salleh is a senior editor of the international eco-socialist journal Capitalism Nature Socialism.

GLOBAL CITIZEN ACTION AGAINST CLIMATE CHANGE: REFORMIST OR NON-REFORMIST REFORMS?

For civil society, the climate change debate was distracted in a potentially disastrous way by the Kyoto Protocol in 1997. Prior to the Protocol’s ratification by a sufficient number of states in early 2005, most major environmental lobbies considered Kyoto's crucial carbon trading provisions (whether Clean Development Mechanisms in the Third World or Joint Implementation Projects between industrial countries) as a small but important step forward for greenhouse gas reduction. Critics emerged in the 'Durban Group for Climate Justice' in late 2004, and two years later issued a major treatise, Carbon Trading, from the Dag Hammarskjold Foundation. Combined with 2007 reports of systematic corruption in carbon trading by mainstream business publications (the Financial Times, Economist, New York Times), the global climate justice movement will now need to rethink its support for trading. Instead of a strategy that critics term 'the privatisation of the air', a far-ranging civil society agenda based on genuine greenhouse gas reduction and radically changed industrial policies is now ripe for development.

Patrick Bond has longstanding research interests working in global governance and national policy debates, in urban communities and with global justice movements in several countries. In 2004 Patrick became professor at the University of KwaZulu-Natal School Of
Development Studies where he directs the Centre for Civil Society and researches political economy, environment, social policy and geopolitics with publications covering South Africa, Zimbabwe, the African continent and global-scale processes.

Patrick is visiting researcher at Gyeongsang National University Institute of Social Sciences, South Korea. He served on many faculties internationally: in South Africa for the Stellenbosch University Sustainability Institute, in Bangkok for Chulalongkorn University’s Focus on the Global South Course on Globalisation and Civil Society, in Budapest at the Central European University Summer School, in Mutare, Zimbabwe for the Africa University’s Institute for Peace, Leadership and Governance, at York University’s Faculty of Environmental Sciences and Department of Political Science in the Department of Economics at Yokohama National University, at the University of the Witwatersrand’s Graduate School of Public and Development Management in Johannesburg, and in Maryland USA at the Johns Hopkins University School of Public Health.
Morning Parallel Sessions

2. Third sector and civil society
Bronwen Dalton & Virginia Watson: Civil society, third sector: overlapping frames
Mark Lyons: Measuring & comparing civil society cross-nationally
Kyungia Jung: Feminist activism in changing contexts: South Korea & Australia

CIVIL SOCIETY, THIRD SECTOR: OVERLAPPING FRAMES

The social sciences are bedevilled by terminological promiscuity. Terms and phrases are used at one time in a certain context and later borrowed and applied in different circumstances to somewhat different phenomena. Sometimes different groups of actors or researchers simultaneously use the same term with somewhat different meanings. Such is the experience of civil society.

This paper will briefly trace the evolution of the term to its present ambiguous flourishing. An important component of most uses of the term civil society is a set of at least some organisations that are neither government nor operated for a profit. Again, these are described in a variety of ways: social movement organisations, NGOs, non-profit organisations, voluntary organisations, social economy organisations and so on. Some group them under the descriptor of “third sector”.

The paper will outline the main ways in which these organisations have been studied and conclude with a proposal conceptualising the study of the third sector within a civil society framework.

Bronwen Dalton is a Senior Lecturer in the University of Technology, Sydney Faculty of Business, Director of the Centre for Australian Community Organisations and Management (CACOM) and Co-Coordinator of the UTS Community Management Program.

Virginia Watson teaches in the Faculty of Humanities and Social Sciences, University of Technology, Sydney in history, politics, sociology and political theory. She is currently working on a research project with the national peak, Consumer Telecommunications Network
(CTN), and colleagues at the University of Sydney, which examines Information and Communication Technology infrastructure and uses in remote Indigenous communities.

**MEASURING AND COMPARING CIVIL SOCIETY CROSS-NATIONALLY**

There is some overlap between the third sector research community and activists who claim to be advancing civil society and group themselves within the international organisation Civicus. Influenced by the apparent success of some global indexes (eg social development index, corruption index) in drawing attention to certain phenomena, there is interest in developing an index for measuring and comparing the strength of civil societies cross nationally. This paper will review two such attempts. One of them comes from within the third sector research community (though it is viewed sceptically by some) and relies mainly on measures developed for cross national comparisons of third sectors; the other, developed by Civicus is less reliant on numerical data, but rather overly dependent on the judgements of those invited to contribute into each country’s assessment. The paper reviews the difficulties of cross-national comparisons and of indexes (such as the quality and the weighting of inputs) and concludes that these two efforts to develop a civil society index are flawed both methodologically and conceptually.

**Mark Lyons** is Adjunct Professor of Social Economy in the School of Management at the University of Technology, Sydney. He recently retired after 30 years at UTS.

Mark has a PhD from the Australian National University. Since 1990, in over 100 publications and conference papers, he has pioneered the study of nonprofit organisations and philanthropy in Australia. He has been a director of several nonprofit organisations and a member of several government advisory committees. Between 1986 and 1989, he was executive director of ACOSS. His book Third Sector: the Contribution of Nonprofit and Cooperative Enterprises in Australia was published by Allen & Unwin in 2001. Still in print, it remains the only comprehensive overview to the sector in Australia.
FEMINIST ACTIVISM IN CHANGING CONTEXTS: SOUTH KOREA AND AUSTRALIA

This paper aims to explore the current situation of feminist activism on the basis of the author’s own work experience in this sector and interviews with workers in both countries.

Women’s NGOs in Australia struggle against defunding and downsizing, and the silencing of their independent voices. The women’s movement in South Korea has reached a point where critical reflection is needed in order to maintain the movement’s autonomy and independence. A part of this reflection will be a consideration of what now constitutes the movement in its changing domestic context. There is little doubt that the engagement of the women’s movement with the state in both countries has produced significant advances in gender equality. However, the women’s movement experiences risks and disadvantages by maintaining a strong state focus, not least in terms of the implications for a continuing autonomous movement. The author suggests the need to reconceptualise the practice of the movement, particularly in terms of strategies to engage with the state that will revitalise the women’s movement as a critical edge.

Kyungja Jung currently works as Domestic Violence Policy Officer at Immigrant Women’s Speakout Association NSW. She was born in South Korea and came to Australia in 1995. In South Korea, she founded the first rape crisis centre as a major founding member. She completed her PhD at UNSW and worked as research fellow at Social Policy Research Centre UNSW. Her research interest includes women’s policy, women’s movement, violence against women and women in crisis such as trafficked victims and defectors.
Early literacy is a key factor in a child’s development in the years before they start school. It often is used as one of the key indicators of a child’s early development, and as shown in various longitudinal studies, it impacts on how children progress through school and their later life. As the evidence of the benefits of early intervention accumulates, more recognition of the place of early literacy within early intervention strategies in disadvantaged communities is needed.

A significant proportion of children, living in disadvantaged communities, and outside the formal early childhood system (preschool, long day care or occasional care), start school with little exposure to any significant level or range of early literacy practices. This paper reports on a qualitative study with Aboriginal and CALD mothers and carers in an inner city part of Sydney, who attended mothers groups or supported playgroups. Taking a socio-cultural approach the study explores the views of front-line community workers and the experiences of mothers and carers with early literacy in a range of informal community based settings and programs. The research has implications for the development of strategies to support the development of programs in informal settings and the development of strategies to engage and support parents and carers.

Liam Morgan is a Senior Lecturer and former director of the Centre for Language and Literacy, course co-ordinator of the Graduate Diploma in Language Teaching, and International Students co-ordinator in the Faculty of Education, University of Technology Sydney. He has contributed to the development of K-12 language curricula, has
significant experience in second language education and is currently engaged in research into first language maintenance in Arabic and Chinese communities in Sydney and supporting early literacy practices among Aboriginal and CALD communities in the inner suburbs of Sydney.

Andrew Chodkiewicz is a senior researcher in the Faculty of Education at the University of Technology, Sydney with extensive experience in community based research and educational projects with diverse communities, including community-school relationships to support learning, community leadership, adult and financial literacy, early literacy, and education for sustainability.

WHICH LANGUAGE? WHEN? LANGUAGE EDUCATION IN INDIGENOUS AUSTRALIA

This paper reflects on our recent experiences of a language education practicum in the Northern Territory. We are Indigenous Australians, students of UTS and were working on English language teaching programs for indigenous students from all over the Northern Territory. There is often an assumption that Indigenous people speak English as a first language. Students in these classes were speakers of four, five or six Indigenous languages and did not speak English as a first language. Successful bilingual /bicultural school education programs in the NT are minimally funded, if at all, and English is the dominant language of all institutions and services. The issue of which language is critically important for Indigenous Australians and we take this opportunity to examine this complex area and the way in which students were engaged in English programs.

Rosemary King is a mature aged student having enrolled in the Bachelor of Education in Adult Education at UTS in 2005. Her majors are Aboriginal Studies and Language, Literacy and Numeracy. She has always had a desire to teach Aboriginal adults in the field of Language, Literacy and Numeracy and this course has equipped her for this challenge. She has recently completed a practicum placement at Batchelor Institute of Indigenous Tertiary Education in the Northern Territory where she had the opportunity to work with very experienced teachers of Aboriginal students from remote communities. Some students speak up to ten traditional languages and are enrolled in the Certificate in Spoken and Written English to improve their skills in English.
Julie-Ann Arthur is a mature age student studying the Bachelor of Education in Adult Teaching at University of Technology, Sydney. During her working career she has gained an Associate Diploma in Human Resource Development and has worked in the Queensland State Government for a period of fifteen years, during this time she has worked in areas such as mediation skills, Conciliation skills, and delivery of cross cultural awareness training. Julie has traveled to Aboriginal and Torres Strait Islander Communities across Queensland for a number of years while working in State Government. Julie has also worked as a volunteer life-line telephone counselor for eight years.

**FAIR GO MATE! BUILDING CIVIL SOCIETIES: SCHOOLS AS AGENTS OF SOCIAL COHESION**

This paper investigates issues, which arise for educators and schools in working to build civil societies in ethno-culturally diverse school and community settings.

As a multicultural, multi-faith community, the Australian nation in the 21st Century is a microcosm of the world. While Australia’s post World War Two ‘multicultural experiment’ is hailed by many as a great success, there are undercurrents of doubt about the authenticity of its representation of diversity (Ang, et al 2006).

The realities of international conflicts, religion, politics and the socio-economic pressures of globalisation pose great challenges for Australia’s increasingly cosmopolitan communities. How do civic leaders and policy makers work with communities to build civil societies based on principles of social justice, equity and social inclusion? What is the role of education, and schools in particular, in converting the challenges of ethno-cultural diversity into opportunities for young people to become active and productive members of the Australian community?

This paper uses the backdrop of Australia’s ethno-cultural history since 1788, peppered as it is with contradictions of embedded systemic racism on the one hand and harmonious co-existence on the other, to explore these issues. It draws on preliminary findings from a small project of research into how some schools and their communities deal with the culturally diverse settings in which they operate.
Debates about nation and identity show images of nationhood, which are no longer static, nor are they singular. There is a growing mis-match, leading to a level of cultural dissonance, between understandings of the imagined nation of older monocultural communities with their predominantly Anglo-Australian heritage and values, and younger multicultural communities adhering to a wider range of identities, which in turn encompass multiple heritages, and hybrid views of the imagined nation (Zhou, 2004; Craven, Purdie, Marder, 2004).

Challenges for teachers and teacher educators lie in providing the resources and training for all teachers, including teachers of education, to better understand the socio-cultural contexts in which schools operate and the pedagogical issues surrounding links between inter-cultural contact, identity and educational outcomes. These understandings are crucial to the roles schools play as agents for building civil societies.

**Nina Burridge** is an academic within the Faculty of Education at the University of Technology, Sydney. Her research interests centre on issues linked to social justice and human rights such as Indigenous education including reconciliation studies; multiculturalism and cultural diversity and the development of professional learning communities. She has published papers and educational materials on Indigenous education and reconciliation. Currently Nina is involved in researching representations of cultural diversity in schools and their related communities and Indigenous education programs for the NSW Department of Education and Training.

Nina sees herself as an activist as well as an academic and is involved in many community issues and holds a number of community based positions including chairperson of the Don Chipp Foundation and board member of the Burdekin Association.
Morning Parallel Sessions:

4. Settling in a new land: experiences of migration & mobility

Jacqui Campbell: Accessing employment: challenges faced by non-native English speaking professional immigrants in New Zealand

Walter Lalich: The reconfiguration of civil society through ethnic communal development

Carmel Lee: The need for compassion in the search for a conviction – Australia’s visa response to victims of sex trafficking in comparison to America & Europe

ACCESSING EMPLOYMENT: CHALLENGES FACED BY NON-NATIVE ENGLISH SPEAKING PROFESSIONAL IMMIGRANTS

The purpose of this study was to identify the challenges faced by non-native English speaking professional immigrants seeking employment in New Zealand. Conducted in 2007, this study involved twenty-three individual semi-structured interviews and four focus groups: recruitment consultants and immigrant settlement agencies.

Our study revealed a range of barriers to employment: language skills, accent, ethnicity, skin colour, age, and lack of local work experience despite relevant professional qualifications. All respondents reported that they used a variety of methods for sourcing employment, including newspaper advertisements, the Internet, networking, government agencies and recruitment agencies. They found the last two - government and recruitment agencies - to be unresponsive and disheartening. Most reported that they had applied for at least fifty jobs within a year without success. A small number of respondents found jobs that matched their qualifications, but greater number remained unemployed or accepted unskilled jobs while continuing to look for more professional roles. Unemployment and underemployment affected both the individuals and their families, leading to loss of income, self-esteem and confidence. Four respondents reported relationship problems that resulted in marital separation. We recommend that recruitment agencies and employers recognise the potential
contribution immigrants bring to the workforce and that government agencies provide information and training to enable immigrants to gain employment.

Jacqui Campbell is a lecturer in Human Resources in the Department of Management and Enterprise Development, Massey University, Auckland, New Zealand. Her research interests include socialisation, adaptation and learning experiences of international students, migrant employment issues and diversity in the workplace.

Mingsheng Li is Senior Lecturer at Massey University, Auckland, New Zealand. He received his PhD from La Trobe University, Australia, in 1999. Prior to his arrival in Australia, he taught English language and literature at Yunnan Normal University, China, from 1980 to 1995, while during 1989 and 1990 he was Visiting Scholar at Nottingham University, England.

Since his arrival in New Zealand in 2000 he has taught communication, specifically: business communication, intercultural communication, introduction to human communication, and management of communications technologies in three New Zealand tertiary institutions. He is currently editor of the Asian EFL Journal, and advisor to The Linguistic Journal and The Asian Education Index. His area of research interests includes intercultural communication, international education, issues in TESOL (teaching English to speakers of other languages).

THE RECONFIGURATION OF CIVIL SOCIETY THROUGH ETHNIC COMMUNAL DEVELOPMENT

Migrant communities participate in the reconfiguration of civil society in places of settlement. Among the consequences of the large-scale culturally diverse post-war migration was the regeneration, broadening and diversification of Australian civil society. This contribution outlines the process of confluence of migration and civil society out of settlement constraints with unique data generated from ethnic communal organisations in Sydney.

Consecutive waves of migrants experienced settlement constraints that impaired the quality of their lives in a welfare state. Migrants, mostly left to themselves, acted collectively to improve the quality of their existence, to enable co-ethnic communication, and to mediate with the rest of society. They established thousands of grassroots
organisations through collective mobilisation of scarce resources. Many ethnic collectives appropriated their own communal places to satisfy spiritual, educational, welfare and other secular needs alongside the other forms of institutional development. Ethnic communal places, representatives of the re-territorialised cultures, heritages and elements of civil society, signify migrant inclusion in Australian social structures, including in civil society. Through development of community capital, ethnic collectives impacted on civil society in an environment experiencing limited cross-cultural social exchange. This development is representative of the unique structure of Australian civil society.

Walter Lalich, educated in Australia and Croatia, is now affiliated with the Croatian Studies Centre, Macquarie University; and is converting his doctoral thesis Ethnic Community Capital: The development of ethnic social infrastructure in Sydney (UTS) into a book. He contributed to several edited volumes, including in the Geographies of Voluntarism: new Space of Health, Welfare and Governance (Bristol, Policy Press 2006). His research interests are ethnic collective action and communal places, migrants’ collectives in urban space, institutional sustainability, intergenerational changes, transnational space, return migration, second generation.

THE NEED FOR COMPASSION IN THE SEARCH FOR A CONVICTION: AUSTRALIA’S VISA RESPONSE TO VICTIMS OF SEX TRAFFICKING IN COMPARISON TO AMERICA AND EUROPE

The concept of a “cosmopolitan” society is often linked to the ideal of a multicultural society. This is generally created through the migration of individuals from their country of origin to another in search of a better or different life.

People trafficking represents a grotesque form of this ideal. Referred to as the “dark side of globalisation” it features individuals seeking to improve or change their life through migration who are deceived by the agents offering assistance with the migration process. The trafficking of people for sexual exploitation represents the most shocking and publicised aspect of this lucrative global industry.
This paper explores Australia’s response to victims of sex trafficking in comparison to the visa schemes offered by America, Italy, the Netherlands and Belgium. It demonstrates that Australia’s response is significantly delayed and restrictive when compared to other nations. It lacks compassion by judging visa applications on the value of victims as witnesses for the investigation and trial of people traffickers, rather than their needs as victims of gross human rights abuse.

A more compassionate policy targeted to the needs of trafficked victims can result in more successful investigations and prosecutions of these crimes. Currently the best option available for victims is to work around the restrictive guidelines of the Migration Act 1958 is by claiming refugee status as a member of a “particular social group”.

Carmel Lee is a student of University of Technology, Sydney currently completing her Graduate Diploma in Legal Practice following her completion of an LLB with honours, also from UTS. In addition to this she holds a BA from the University of Sydney in English Literature and Government and International Relations. Carmel has also undertaken studies in a Master of Arts in the same areas also at the University of Sydney.
2.30-4.00pm Thursday 4 October

Afternoon Parallel Session:

5. Activism & advocacy: Strategies & new directions
Rick Flowers: Critical consumption activism, popular education & emancipatory civil society
Bronwen Dalton, Jenny Onyx, John Casey, Rose Melville & Jenny Green: The relationship between individual & systemic advocacy in Australian community service organisations – a source of legitimacy?
Mike Newman: Dancing to the protester’s tune – finding effective alternative forms of action
Andrew Vandenberg: Contentious unionism in Sweden & South Korea

CRITICAL CONSUMPTION ACTIVISM, POPULAR EDUCATION & EMANCIPATORY CIVIL SOCIETY

I will describe the growth of consumer revolts and the variety of critical consumption activist initiatives and then locate this paper in a small body of research about the educational dimension of critical consumption activism. Writers include Jenny Sandlin, David Mick, Robert Kozinets, Susan Dobsca, Sue McGregor and Jette Benn.

Critical consumption education, in practice, is not unlike marketing and campaigning. There has been considerable research about the educational effectiveness of social marketing, individualised marketing and fear-awareness campaigns, some of which suggests an over-reliance on didactic methods. There is also evidence these practices bring about change in consumer beliefs and behaviours but mostly of a short-term nature. I will suggest that much critical consumption activism also suffers from an over-reliance on didactic methods and simply tries to be better than commercial markets and campaigners. Lessons from research about HIV-AIDS education suggests that campaigns are most effective when there is a combination of short-term awareness-raising interventions backed up by long-term, community-based education activities.

I will describe and analyse a few case studies and suggest there is little evidence they are effective educational initiatives. I will propose a number of criteria or leading questions that can be used
to define ‘effective’ and emancipatory consumer education and I will build on Jenny Sandlin’s call for research suggesting it would be useful to gather evidence about how effective or not various emancipatory consumer education projects have been or are.

**Rick Flowers** is a member of the leadership group of the new Cosmopolitan Civil Societies Research Centre at the University of Technology, Sydney. From 1999 to 2007 he was Director of the Centre for Popular Education at UTS. The Centre for Popular Education undertook research in environmental education and advocacy, cultural action, health education and community development, the pedagogy and politics of working with young people, and community leadership.

Rick's teaching responsibilities are mainly in the area of community education, curriculum and development studies. He has developed and is currently leading a new postgraduate subject – Education and Social Change.

**THE RELATIONSHIP BETWEEN INDIVIDUAL AND SYSTEMIC ADVOCACY IN AUSTRALIAN COMMUNITIES SERVICE ORGANISATIONS: A SOURCE OF LEGITIMACY?**

In Australia some commentators have recently questioned the legitimacy of many nonprofit organisations that attempt to influence public policy (Johns 2000, 2001; McGuinness 2003a, 2003b; Hywood 2004). These critics have focused on alleged failures of their internal processes, specifically that they do not consult or hear from the groups that they claim to represent. They claim that some advocacy organisations not only get in the way of democratically elected governments, but in fact are undemocratic in their own processes. Such criticism has highlighted an important question: are nonprofit organisations that engage in advocacy the legitimate voice of the interests they claim to represent? This paper argues that part of the answer to this question lies in a greater understanding of how nonprofit organisations involve their members or constituents in their advocacy activities in ways that support or weaken their organisation’s capacity to give ‘voice’ to those they seek to represent. This, in turn, can improve our understanding of how the perspectives of the disadvantaged are articulated in the Australian political process. One approach to gain some insights into these processes is to examine the relationship between
individual and systemic advocacy activities within nonprofit organisations. The discussion in this paper is informed by an analysis of in-depth interviews with senior executives of 24 advocacy organisations from across the community service advocacy ‘industry’. The paper highlights the diverse ways that groups identify, articulate and represent the perspectives of their constituency. It also identifies some of the key benefits and disadvantages individual advocacy can have for the capacity of organisations to faithfully represent the views of others as well as how engagement in individual advocacy can have both positive and negative affects on the overall impact of these organisations’ systemic advocacy on public policy making.

**Bronwen Dalton** is a Senior Lecturer in the University of Technology, Sydney Faculty of Business, Director of the Centre for Australian Community Organisations and Management (CACOM) and Co-Coordinator of the UTS Community Management Program.

**Jenny Green** is a Senior Lecturer in the UTS Faculty of Business, Deputy Director of the Centre for Australian Community Organisations and Management (CACOM) and Co-Coordinator of the UTS Community Management Program.

**Jenny Onyx** is Professor of Community Management in the School of Management at University Technology Sydney (UTS), Co-Director of Cosmopolitan Civil Societies, and former Editor of *Third Sector Review*. She is particularly concerned with issues of community development, social capital, and civil society and has published widely in these fields, with over 100 publications.

**Rose Melville** is a senior lecturer in the Social Policy Unit in the School of Social Work & Applied Human Sciences, University of Queensland. She has undertaken a wide range of roles with community-sector organisations in Australia. Rose is a national and internationally recognised researcher in the relationship between the state and not-for-profit organisations. She has been recipient of Australian Research Council grants on the role of community sector peak bodies. Rose is currently working with Jenny Onyx, Bronwen Dalton and John Casey on an ARC Linkage Grant with Industry Partners (NSW Council of Social Service & Public Interest Advocacy Centre) on the role of policy and advocacy in the context of government/community sector partnerships.
John Casey is currently on sabbatical completing an Australian Research Council project on community sector advocacy and writing a book on international policing. From January 2008, he will be an Associate Professor in the School of Public Affairs, Baruch College, City University of New York, USA.

DANCING TO THE PROTESTER’S TUNE: FINDING EFFECTIVE ALTERNATIVE FORMS OF ACTION

Weber defines power as the ability to achieve one's will despite resistance.

In this definition resistance is necessary to allow the powerful to demonstrate their power. They can either concede magnanimously, demonstrating they have the power to do so; or they can refuse to concede, demonstrating they have the power to do so. In this Weberian conundrum, peaceful resistance actually enforces the power of those already in power. But in a civil society (and anywhere else) the apparent alternative of violent resistance is utterly repugnant. This workshop will examine, and ask participants to examine, alternative forms of action that avoid the traps in Weber's definition, that take the initiative, that remain within the bounds of civil society, yet force the powerful to listen and "to dance to the protesters' tune".

Michael Newman has written a number of books on education and social action, two of which have won international prizes. His most recent book is Teaching Defiance: Stories and Strategies for Activist Educators.

CONTENTIOUS UNIONISM IN SWEDEN AND SOUTH KOREA

Recent developments in the North American school of social-movement studies offer exciting methods for understanding links between unions and social movements.

Since the 1970s, European and North American approaches to studying social movements have diverged over methodologies of collectivism versus individualism and explanations of why social movements arise versus how protest movements function. Both sides have made various efforts to bridge that gap but the recent
efforts of Doug McAdam, Sidney Tarrow, and Charles Tilly offer the best means of explaining what is known as “social-movement unionism”. This paper outlines McAdam, Tarrow, and Tilly’s arguments for studying the dynamics of contention and then explores a comparison between the successful and clearly reformist “old” labour movements in Sweden with a seemingly much more radical “new” labour movement in South Korea.

Andrew Vandenburg teaches units on democratisation, ideologies, and democracy and citizenship. He has published on economic rationalism, social democracy, online learning, and social movement unionism, and edited a book, Citizenship and Democracy in a Global Era. In 2002, he won an Australian Research Council Linkage Grant in partnership with the Australian Council of Trade Unions, to research problems of declining unionisation and the prospects of computer-mediated communication among unionists and diverse protestors.
Afternoon Parallel Sessions:

6. Cosmopolitanism & national identity

Judy Lattas: Queer sovereignty: The gay & lesbian kingdom of the Coral Sea Islands
Reena Dobson: The thin cosmopolitan line: Negotiating identity in multi-ethnic Mauritius
Elena Maydell: Identity issues & challenges faced by Russian immigrants in New Zealand

QUEER SOVEREIGNTY: THE GAY & LESBIAN KINGDOM OF THE CORAL SEA ISLANDS

The Gay & Lesbian Kingdom (GLK) seceded from Australia in 2004. Emperor Dale Parker Anderson declared independence upon raising the gay rainbow pride flag on Cato Island in the Coral Sea on the 14th of June. The decision to secede was made as a response to the Australian government’s action in presenting in June 2004 the Marriage Legislation Amendment Bill Schedule 1 – Amendment of the Marriage Act 1969.

In my work on micronationalism I have considered its contemporary form of secession as a kind of theatre within which grievances may be pursued, and the authority of ruling bodies trumped in their techniques of power and knowledge. In this paper, I consider its phenomenon in light of the thesis of Linda Bishai, in *Forgetting Ourselves* (2004), that “Secessionist politics would become increasingly irrelevant as states become less dominant as the sole validative forum and the politics of pluralizing democracy expanded through the growing organic ties of the rhizomatic structures” (p. 158). In its micronationalist “queering”, I find secessionist politics more relevant in late modernity, not less, as the pluralising democratic politics of identity and representation are increasingly unable to contest key outcomes of “family values” and “national values” rhetoric in the 21st century.

I draw on a 2007 interview, correspondence with Emperor Dale and other ethnographic material concerning the Gay & Lesbian Kingdom, in presenting my response to Bishai. Whilst focused on this project, my argument picks up on a number of points in a wider
debate. “Queer” is an expression from radical gender theory. It takes its first point of reference from the everyday meaning of queer as homosexual, picking up on the long standing challenge that effeminate men or mannish women make to our naturalised clear distinction between the sexes. But of course it goes beyond this first meaning, just as the thought of ‘queer sovereignty’ goes beyond the thought that “the king is a queen”. It goes beyond the novelty of this turnaround, to a turnaround in the categories of a broader conceptual domain, of interest to the political philosopher. These are the categories of nationalism and internationalism, the two mutually regarding terms that I want to track as they come under the queering effect of this micronationalism. What I want to suggest, from my study, is that a third term is indicated in the wake of this queering: that of the new cosmopolitanism being talked up in contemporary European philosophy. I am talking here about the conversations between Jürgen Habermas and Jacques Derrida in recent years, for example, and to a limited extent - within secession theory - the post-nationalist cosmopolitan vision of writers like Linda Bishai. Bishai, however, wants to see this vision addressed in the call she makes for an end to secession. My suggestion is that it is precisely in the secessionist move of contemporary micronationalism that the “new cosmopolitics,” a politics aimed at the “renewal of international law” (Derrida, On Cosmopolitanism, 2002: 3) might be witnessed.

**Judy Lattas** is Director of the Interdisciplinary Women’s Studies, Gender and Sexuality (IWS) teaching and research program at Macquarie University. She has been teaching in women’s studies and gender at Macquarie since 1989. Before working in universities she worked in a women’s shelter, a centre for youth in crisis, and rape crisis centres (in Adelaide and Cairns).

In 1998 she was awarded her PhD for a thesis entitled *Politics in Labour*, a deconstructivist reading of Hannah Arendt on the philosophical conditions of totalitarianism. She is interested most recently in the popular right in Australia, publishing on Pauline Hanson, on gun activism, on secessionist micronations, and on the Cronulla riots.
THE THIN COSMOPOLITAN LINE: NEGOTIATING IDENTITY IN MULTI-ETHNIC MAURITIUS

Contextualised by its history of colonisation by France then England, with a dominant part of the population linking their ancestral roots to either the Indian subcontinent or the African continent, the Indian Ocean island of Mauritius is a multi-ethnic island. As well as its success in containing its ethnic and cultural diversity, Mauritius has also had notable economic success – particularly in tourism. Mauritius has successfully marketed itself as a ‘paradise island’ tourist destination, making full use of the required geographical features of a tropical climate and unblemished sand-edged lagoons. Its successful multi-ethnicity has further allowed Mauritius to use the slogan, ‘the most cosmopolitan island under the sun’.

However, beneath the surface of the seemingly successful multi-ethnicity is a society riven with ethnic tensions, contradictions, multi-layered and multi-loyal ideas and identities. The ideas and relevance of cosmopolitanism in this diverse, third-world island will form the basis of this paper, with a particular focus on exploring the tactical and complex roles it plays in articulations and negotiations of everyday identities, a sense of a national identity as well as a sense of place.

Reena Dobson is a PhD student at the Centre for Cultural Research, University of Western Sydney. Her research explores intersections of everyday identities, ethnicity, tolerance, cosmopolitanism and tourism in the multi-ethnic Indian Ocean island of Mauritius - one of the places she sometimes calls 'home'.

IDENTITY ISSUES AND CHALLENGES FACED BY RUSSIAN IMMIGRANTS IN NEW ZEALAND

Among the processes cosmopolitan societies undergo at the present moment is the unprecedented increase in mass migration across cultures. In terms of immigrants, what challenges are faced by those who have to both settle in novel socio-cultural environments and belong to the host populations accepting them?

The current qualitative study investigates the nature of identity construction among Russian-speaking immigrants in New Zealand, applying thematic analysis for the interpretation of the data
collected via 22 in-depth interviews. Among the most common themes articulated by the participants was the feeling of identity loss. Taken-for-granted sense of identity, brought by the participants from their culture of origin, was not validated by their new society of residence, mostly due to the lack of appropriate cultural resources. The participants were faced with a challenge of re-constructing their old identity, or constructing a new one, utilising the available resources in the community around them. At the same time, there was a sub-group for whom this challenge brought the realisation that the nature of their identity is cosmopolitan, rather than located within any particular culture or geographical space.

Elena Maydell is a PhD Candidate at the School of Psychology, Victoria University of Wellington New Zealand. Elena is also enrolled in a post-graduate Diploma in Clinical Psychology at Victoria University of Wellington. She is a member of the Postgraduate Student Network within the Centre for Applied Cross-Cultural Research, Victoria University of Wellington.

Elena graduated from Moscow Linguistic University with a Diploma in English and Teaching. Her current research interests include identity studies, minority discourse, adaptation of immigrants, and cultural psychology, including clinical cultural psychology.
Afternoon Parallel Sessions:

7. Social movements & cosmopolitanism
Ilaria Vanni: Cultural citizenship, media & design in current Italian activist practices
Hamed Hosseini: Interactive solidarities: Experiencing the open spaces of convergence & controversy in cosmopolitan civil societies
Leo Podlashuc: Cosmopolitanism from below: the horizontal exchanges of Shack/Slum Dwellers International
James Goodman: Contesting U.S. empire and the global ‘Empire’ without a centre: Global justice cosmopolitanism & militarist geopolitics

CULTURAL CITIZENSHIP, MEDIA AND DESIGN IN CURRENT ITALIAN ACTIVIST PRACTICES

This paper explores the central role of images, design and media in the creation of new political communities in contemporary Italian activism around precarity – the casualization of work and its social implications. It considers how emerging cultural production and practices made possible by access to various media become forms of cultural citizenship when charged with political significance. The experimental character of political practices in the past four decades of Italian history have led to the definition of Italy as a political laboratory – laboratorio Italia marked by a continuous exchange between theory and praxis (Hardt 1996).

The last 4 years in Italy have seen the proliferation of activist practices that has marked a shift from militant politics intended a strategic relation between political theory and practice to forms of resistance including direct and highly tactical actions build around communication. Activism merges with design and media practices that take a dynamic political role in the promotion of social change, while simultaneously providing a critical commentary of social and political issues in contemporary Italy. Within the laboratorio Italia the panorama of activism, visual culture and media is at a crucial stage. Street and real life demonstrations have met and hybridized with new media and technologies. Political theory has met new media theory.
This paper builds on Hardt’s idea of Italy as laboratory of political experimentation by looking at the contact zones between creative and media practices and activism in relation to notions of visual culture, imagination, performative, network and the dialogic. Special attention is dedicated to the way various types of media, from mailing lists to websites, from free newspaper to mediated actions, from objects to images are used to create and organise new political communities and to deploy new forms of cultural citizenship ‘from below’.

Ilaria Vanni lectures at the Institute for International Studies UTS and researches in the area of creative practices and social change.

INTERACTIVE SOLIDARITIES: EXPERIENCING THE OPEN SPACES OF CONVERGENCE AND CONTROVERSY IN COSMOPOLITAN CIVIL SOCIETIES

This paper is an attempt to explain how current forms of collective action among transnational activist groups and networks have contributed to the formation of a new mode of solidarity, called here interactive solidarity. The paper delineates the social mechanisms that help activists set up solidarity out of diversity.

Such solidarity has become possible since a constellation of cognitive principles and values such as ‘diversity’, ‘difference’, ‘consent’ and ‘autonomy’ are shared as the cornerstone of any convergence, while at the same time the complexity and contradictions of globalisation together with a shared feeling of responsibility about common problems are vastly recognised by the movement’s actors. Such a sense of commonality has been increasingly developed through the construction of new open spaces at the level of civil society relatively independent of both governmental and market agents. These open spaces, which are stretched from the local level to the global, are ‘ideally’ constructed in order to exchange experiences and information free from any internal or external sources of coercion and oppression. However, encountering the practical complications, paradoxes, and resulted uncertainties of such spaces has required the reflexive forces of the movement to develop adaptational modifications based on commonalities in order to reduce the dissonance between their ideal values and experienced facts.
Constructive lessons can be drawn from these experiences to develop alternative solutions to the crisis of multiculturalism in today’s capitalist societies.

Hamed Hosseini is a Visiting Research Fellow with the Transforming Cultures Research Centre, University of Technology, Sydney; a researcher with the Research Initiative on International Activism and lecturer in Social Inquiry, UTS.

COSMOPOLITANISM FROM BELOW: THE HORIZONTAL EXCHANGES OF SHACK/SLUM DWELLERS INTERNATIONAL

Everyday dozens of slum dwellers from thirty or so countries are travelling across the globe and meeting each other, visiting each other and learning from each other. They participate in each other's lives and discover fundamental commonalities they share, which override national, linguistic, religious or cultural differences. These visits SDI calls Horizontal Exchanges and in this constant flow and mingling of people it constructs a deep and authentic cosmopolitanism.

Leo Podlashuc is a researcher with Shack/Slum Dwellers International and lecturer and recent PhD graduate from Social Inquiry, University of Technology Sydney.

CONTESTING U.S. EMPIRE AND THE GLOBAL 'EMPIRE' WITHOUT A CENTRE: GLOBAL JUSTICE COSMOPOLITANISM AND MILITARIST GEOPOLITICS

A new kind of social movement was born in the Post-Cold War era of corporate globalisation. The movement was cosmopolitan in its political orientation, and transnational in its organisational form, being deeply networked across national formations. Labeled variously as an anti-globalisation, alter-globalisation, or global justice movement, it posed a cosmopolitanism of 'many worlds' against the 'one worldist' universalism of market liberalism. The movement, described by some as the 'second superpower', rose to prominence through the 1990s, in large part successfully contesting ideologies of corporate globalism. Latterly, with the growing militarisation of the international system, the targets for global justice hare increasingly centred on interventionist states rather
than globalist international organisations. It is no accident for instance that this year APEC was confronted by a 'Stop Bush Coalition' rather than a 'Stop APEC Coalition', as it was in the 1990s. As power is exercised coercively, as 'empire', what happens to the cosmopolitanism of counter-globalism?

James Goodman is a researcher in international social movements, chair of the NGO AidWatch, lecturer in Social Inquiry, UTS, Co-convenor of the Research Centre in Cosmopolitan Civil Societies.
Afternoon Parallel Sessions:

8. Cosmopolitan civil societies & conflict: International perspectives
Michelle Sanson: Protect civil societies: International assistance and intervention
Sam Blay: Refugees & re-establishing civil society in post-conflict situations
Stan Palassis: The International Criminal Court: the end of impunity for international crimes or just wishful thinking?

PROTECT CIVIL SOCIETIES: INTERNATIONAL ASSISTANCE AND INTERVENTION

The principle of non-intervention in domestic matters is enshrined in Article 2(7) of the Charter of the United Nations, which aims to protect the right of civil societies to self-government, and to ensure that domestic governments are able to decide upon matters of domestic governance without interference. A difficulty arises where a prevailing domestic government is unwilling, or unable, to protect some or all its people. Examples include Cambodia in the 1970s, Rwanda in 1994, and the present day Darfur. There is growing acceptance of the view that if a state cannot adequately discharge its responsibility to protect its citizens, it may be the subject of international intervention.

Protection of civil societies comes from international NGOs engaging in humanitarian assistance with the permission of the host state, and from the UN Security Council authorising humanitarian intervention – the use of force without invitation or consent. This paper looks at the use of humanitarian assistance and humanitarian intervention to protect cosmopolitan civil societies. It refers to the inconsistent practices of the UN Security Council, and the need for criteria upon which the UN Security Council should or must intervene, as well as criteria upon which it is justified to not intervene, examining the efforts by the International Commission on Intervention and State Sovereignty (ICISS) in this regard.

Michelle Sanson is an international law lecturer in the UTS Faculty of Law, and is currently teaching International Trade Law, International
Commercial Dispute Resolution, and Introduction to Law of the World Trade Organization. She holds degrees in business, law and education, and has recently submitted her PhD on international law and global governance. Before academia, Michelle was a solicitor in international trade and transport for law firm Blake Dawson Waldron, and also spent time working at the United Nations Commission on International Trade Law (UNCITRAL). Michelle is author of *Essential International Trade Law*, now in its second edition.

**REFUGEES & RE-ESTABLISHING CIVIL SOCIETY IN POST-CONFLICT SITUATIONS**

By their very nature civil conflicts and other forms of sectorial violence lead to the displacement of affected civilian populations. In south-eastern regions of Chad bordering Sudan’s Darfur, alone it is estimated that 172,600 people have been internally displaced. The forced displacement of populations is invariably accompanied by violations of humanitarian law and civilians’ rights. While the significant sections of the displaced civilian populations remain in the conflict zones as internally displace people (IDPs) others flee as refugees in search of safe havens outside the conflict zones. Whether as refugees or IDPs, the plight of the displaced poses significant challenges to human security in any conflict environment. Alongside the United Nations, national and international civil society organizations play a crucial role in protecting and enhancing human security during conflicts, and helping to rebuild communities in the post conflict period. While the work of the United Nations undoubtedly reflects its international mandate, the work of the civil society organisations reflect cosmopolitan ideals and values of human security. More importantly, the work of the organisations reflect universalist concerns of human rights.

**Sam Blay** is a Professor of Law at the University of Technology, Sydney. He is also former Dean of Law, University of Tasmania, and is a part-time member of the Australian Refugee and Migration Review Tribunals. He has served as a UNDP consult in Somalia and Vietnam. He has also worked as a consultant to the governments of Vanuatu and Nauru on self-determination and related international issues. Sam’s expertise includes general international law, Human Rights, and Refugee Law and Practice. He has researched has as an Alexander
von Humboldt Foundation Fellowship with the Max Planck Institute for International Law in Heidelberg, Germany (1992-3; 2003); and taught as a visiting professor in the University of Missouri, Kansas City and the China University of Politics and Law in Beijing.

THE INTERNATIONAL CRIMINAL COURT: THE END OF IMPUNITY FOR INTERNATIONAL CRIMES OR JUST WISHFUL THINKING?

For much of the 20th century international cosmopolitan civil society was characterised by impunity for the commission of the most serious international crimes by government authorities and non-state actors. More specifically those that committed atrocities were often granted amnesty for their conduct so as to more easily facilitate the healing and reconciliation processes.

The commencement of operation of the International Criminal Court (ICC), in July 2002, is considered a landmark development for international law. The creation of a permanent international criminal court to prosecute those responsible for the most serious breaches of the Geneva Conventions and grave human rights breaches that reach the threshold of international crimes is, however, not a new idea and has slowly evolved through the 20th century, culminating with the adoption of the Rome Statute on the International Criminal Court in 1998.

This paper examines the nature of ICC crimes and proceedings, the ICC’s jurisdictional reach, as well as the ICC’s relationship with domestic and municipal legal systems. After this, the paper addresses the more difficult question of whether establishment of the ICC will lead to the reduction of impunity for international crimes. The paper will then turn to discuss what implications flow from the establishment of the ICC for non-States parties, in particular the United States.

Stathis Palassis is senior lecturer in international law, Faculty of Law, University of Technology Sydney with undergraduate degrees in law from the University of Western Australia and postgraduate qualifications in law from the University of Sydney. He joined the Law Faculty UTS in 2002 after completing his doctoral studies on issues surrounding liability and compensation for marine pollution damage.
Stathis has written and researched on various aspects of international law and most recently has published an article on *Civil Liability for Marine Environmental Damage* in the *Environmental and Planning Law Journal*. In addition he has taught extensively in specialist undergraduate and postgraduate international law. Stathis has a strong commitment to legal education and has recently completed a Graduate Certificate in Higher Education in Teaching and Learning.
Indigenous civil society: Indigenous autonomy and government power.

The London School of Economics Civil Society Research Centre outlines that civil society 'refers to the arena of uncoerced collective action, shared interests, purposes and values. In theory its institutional forms are distinct from those of the state, family and market...'. How might we understand Indigenous civil society? Are land councils, Housing companies, co-operatives and foundations civil society institutions? A great deal of scholarly work places Indigenous interests and demands in relation to Government. Yet much of the activism led by Aboriginal people, articulated as the right to self-determination, has called for independence and autonomy, including from the interference of Governments. This paper examines the initiatives of the Government appointed Council for Aboriginal Affairs (1967-1976) where they sought to integrate a ‘colonized minority’ into national political life after (in NSW at least) 180 years of authoritarian state based rule by creating the structures for active citizenship. The Council's initiatives further influenced the NSW Government's response to land rights demands that saw the establishment of the land council network. These institutions (land councils, cooperatives, companies) while purporting to be independent of the state, were created by Government and continue to be reviewed, audited and accountable in various ways to Government. They also include emphasis on self-sufficiency through entrepreneurialism. In this configuration Indigenous civil society institutions represent a complex mix of the 'state' and 'market'.

**Heidi Norman** is a Senior Lecturer in the Humanities and Social Sciences Faculty, UTS. She teaches in the areas of Australian and Indigenous social and political history, including the subject Reconciliation Studies. Her research has included a history of the NSW Aboriginal Rugby League Knockout, the Commonwealth's role in the administration of Aboriginal Affairs following the Referendum and, more recently, the impact of economic change for the Redfern and Waterloo Aboriginal communities. She is a descendant of the Gamilaroi nation in north-western NSW, Australia.
Olga Havnen is from Tennant Creek in the Northern Territory. The Howard Government’s emergency intervention has seen her play a key role as coordinator for the NT Combined Aboriginal Organisations. This follows a distinguished career during which she has occupied senior positions in policy, advocacy and Indigenous rights including Deputy Director of the Northern and Central Land Councils & NSWALC. She has managed the Indigenous Program for the Fred Hollows Foundation and advised the Chief Minister’s Department of the NT Government. She is currently a Board Member with the Australian Council of Social Services (ACOSS).
12.00-1.30pm  Friday 5 October

Plenary Session 3

Multiculturalism & cosmopolitanism

David Ley (Canada): Is multiculturalism a cosmopolitan ideology? (20 mins)

Dan Hiebert (Canada): Challenging the ghettoisation stereotype in Canada: The multicultural neighbourhoods of Vancouver (20 mins)

Stephen Castles & Ellie Vasta (UK): The general crisis of immigrant integration (30 mins)

Jan Rath (Netherlands): The Transformation of Ethnic Neighbourhoods into Places of Leisure and Consumption (20 mins)

IS MULTICULTURALISM A COSMOPOLITAN IDEOLOGY?

These are hard times for multiculturalism, with attacks from a range of political positions, and back-peddling by government in many nations that would have formerly described themselves as multicultural.

In this paper I ask whether multiculturalism can be defended as a cosmopolitan ideology, or whether it is so mired by particularity as is suggested (though for contradictory reasons) by its opponents, both in intellectual circles and in government, that any claim to national let alone pan-national ideals is not defensible. Arguing primarily from a Canadian assessment, I suggest that to the extent that multicultural policies promote integration to an open society and advance group-based human rights, including such objectives as respect, anti-racism, employment equity, and equality before the law and state agencies, the case can be made that multiculturalism is a cosmopolitan ideology. Consequently current criticisms that accuse multiculturalism of promoting cultural difference, and (especially in Europe) hostile difference, may be misidentifying their target.

David Ley is Canada Research Chair of Geography at the University of British Columbia in Vancouver, and a Fellow of the Royal Society of Canada. His abiding research and teaching interest has been the social geography of large cities, particularly the changing socio-spatial
relations of inner city neighbourhoods. From 1996 to 2003 he was the UBC Director of the Vancouver Metropolis Centre, part of an international network on immigration and urbanisation. Earlier he worked extensively on the gentrification of post-industrial cities. His books include The New Middle Class and the Re-making of the Central City, Neighbourhood Organisations and the Welfare State (with Shlomo Hasson), and Millionaire Migrants, a forthcoming study of wealthy migrants to Canada from East Asia. In 2003 he was made a Fellow of the Pierre Trudeau Foundation.

CHALLENGING THE GHETTOISATION STEREOTYPE IN CANADA: THE MULTICULTURAL NEIGHBOURHOODS OF VANCOUVER

“Because if the result of accelerated immigration is that you create ghettos and you don’t have more integration … you will not have built a society that promises happy days.”

~ Mario Dumont, Leader of the Action démocratique du Québec (ADQ), quoted in La Presse, 14 August, 2007. (The ADQ holds 41 of 125 seats in the National Assembly of Québec.)

Many countries receiving large numbers of immigrants are reconsidering their policies of incorporation. Increasingly, multiculturalism as a policy framework is challenged, and not just from the political right.

There is a widespread view that immigrants are choosing to congregate in enclaves that enable the preservation of their pre-migration cultures, and that this represents a rejection of mainstream values and participation. Trevor Phillips’ famous statement that Britain is “sleepwalking toward segregation” encapsulates a critique heard in many countries.

While a policy of multiculturalism is more resilient in Canada than elsewhere, the same questions are being raised there, and may be eroding public support for immigration.

In this presentation I begin by outlining the rhetoric of “ghettoisation” in Canada and review its assumptions. I then turn to the example of Vancouver to see whether the prevailing belief that immigrants are increasingly living in enclaves is accurate. Further, are the attitudes of immigrants living in enclaves different from
those of the mainstream? I conclude by discussing the relationship between the social geography of immigrant settlement and public policy. My view is that, in Canada at least, there is little to be gained by attempting to micro-manage the settlement decisions of immigrants (i.e. by discouraging enclave development), and much to lose.

Daniel Hiebert is Professor of Geography at the University of British Columbia and Co-Director of the Vancouver Centre of Excellence for Research on Immigration and Integration in the Metropolis. He specialises in research on migration and urban change and recently participated in a review of Australian skilled immigration policy conducted by the Department of Immigration and Citizenship. In Canada, Daniel has worked extensively with emerging sources of information, such as the Longitudinal Immigration Database, and the Longitudinal Survey of Immigrants to Canada, to study the economic integration of newcomers. Daniel is a member of the Joint Federal Provincial Immigration Advisory Council (for British Columbia), and the City of Vancouver Mayor's Task Force on Immigration, which is designing a vision statement on immigration and cultural diversity for the municipal government. He has recently conducted a study of immigration and homelessness in Greater Vancouver in partnership with MOSAIC, a local NGO, as well as a large study of immigration and housing in Canadian metropolitan areas. Another recent study forecasts the landscapes of immigrant settlement in Canadian cities for the year 2017, and Daniel is currently working on a synthetic study of the impact of immigration in Greater Vancouver.

THE GENERAL CRISIS OF IMMIGRANT INTEGRATION

In recent years, several European immigration countries have experienced events, which have led to a questioning of existing integration models. These include the Madrid bombings of 2004; the London bombings of 7 July 2005 and subsequent attempted acts of terrorism in the UK; the murders of Pim Fortuyn and Theo Van Gogh in the Netherlands; and the youth riots of 2001 in the UK and of 2005 in France.

These events have been linked to the presence of immigrants, and especially to the perceived rise in Islamic fundamentalism among ethnic minority youth. In policy and in the public discourse, such developments have been read as evidence of the failure of
integration. Interestingly, this applies in countries with very different integration models, ranging from multiculturalism (UK, Netherlands, Sweden), through republican assimilation (France), to laissez-faire (Spain, Italy). The general effect has been to strengthen critiques of multicultural approaches (which had already intensified from the late 1990s due to perceptions of residential segregation and labour market segmentation), and to reinforce calls for approaches based on social cohesion and law and order. Important indicators of the spread of such approaches have been the introduction of compulsory ‘integration contracts’ (Netherlands, Germany, and France) and citizenship tests (UK, Netherlands, Germany etc.).

This paper will analyse the factors underlying these new discourses and policy approaches. One important and constant factor is the failure of all the different integration approaches to address the key issues of socio-economic inequality and racism, which exist in all European societies. But what changes are taking place in civil society and why? Immigration anxieties are fuelling a new search for national identities, sometimes based on attempts to list ‘core values’. Whereas earlier there was a desire for freedom and rights, now the emphasis is on setting limits and developing rules; whereas earlier the public and policy makers supported the idea of immigrants forming their own communities, now this is seen as an impediment to ‘integration’ and ‘social cohesion’. In this paper we will discuss why this backlash is occurring at this point in time.

Stephen Castles is Professor of Migration and Refugee Studies at the International Migration Institute (IMI), University of Oxford, England. Stephen is a sociologist and political economist, currently working on global migration issues, migration and development, and migration in Africa. From 2001-2006, Stephen was Director of the Refugee Studies Centre at Oxford University. He has been an advisor to the Australian and British Governments, and has worked for the International Labour Organisation, the International Organisation for Migration, the European Union and other international bodies. His recent books include The Age of Migration: International Population Movements in the Modern World, and Migration, Citizenship and the European Welfare State: A European Dilemma.

Ellie Vasta is a Senior Researcher at the Economic and Social Research Council (ESRC) Centre on Migration, Policy and Society (COMPAS) at the University of Oxford, UK. Ellie heads the Integration
and Social Change Programme concerned with problematising integration, examining how immigrants and members of existing societies accommodate cultural diversity. Ellie is currently working on a project that examines the roles of immigrant work strategies and their networks in the process of integration. She is also working on an analysis of the changes behind the ideological, political and socio-economic changes in immigration discourses in Europe (and comparatively with other immigration countries), specifically on models of immigrant inclusion. Until recently, Ellie carried out much of her research on immigration in Australia, concentrating on immigrant participation, identity and community, and racism.

THE TRANSFORMATION OF ETHNIC NEIGHBOURHOODS INTO PLACES OF LEISURE AND CONSUMPTION

Urban public space is obviously a key site of host-immigrant encounter. The heated debates in Europe about the establishment of purpose-built mosques or in Canada about monster houses show the deeper impact of changes in the urban streetscape consequent upon immigration. The establishment of ethnic shopping malls or commercial precincts, such as Chinatown or Klein Turkei, with their specific shop windows, street furniture etcetera, is another case. The proliferation of these precincts is interesting because it is at least partly-driven by commercial intentions and ties in with the emerging service economy and the role of cities as sites of consumption. The commodification and marketing of diversity, i.e. the commercial use of the presence of the ethnic Others or their symbols in the urban streetscape, is not a 'natural' process, but the product of social, cultural, economic and political developments and conditions. This presentation examine the transformation of ethnic neighborhoods into places of leisure and consumption by a wider public in a number of cities and countries, and deals with the question of how and under what conditions this process helps foster immigrants' business success and the quality of the neighborhood at large. The primary focus is the role of immigrant entrepreneurs and their interaction with other relevant actors especially the local government.

Jan Rath is Professor of Urban Sociology and Director of the Institute for Migration and Ethnic Studies (IMES) at the University of Amsterdam, The Netherlands. He received his MA degree in cultural
anthropology and urban studies and his PhD from Utrecht University. An anthropologist, he has also been active in political science, the sociology of law, economics and economic sociology. He previously held academic posts at Leiden University, Utrecht University, the Catholic University of Nijmegen, and the University of California at Los Angeles (UCLA). He is the author or editor of numerous articles, book chapters and reports on the sociology, politics and economics of post-migratory processes, including Western Europe and its Islam, The Social Reaction to the Institutionalization of a ‘New’ Religion in the Netherlands, Belgium and the United Kingdom, Unravelling the Rag Trade: Immigrant Entrepreneurship in Seven World Cities, Immigrant Entrepreneurs Venturing Abroad in the Age of Globalisation, and Tourism, Ethnic Diversity and the City.
RESPECT, RESENTMENT AND RELUCTANCE: WORKING WITH EVERYDAY DIVERSITY AND EVERYDAY RACISM IN SOUTHERN SYDNEY

A pilot research project on community conflict resolution, conducted in a local government area in southern Sydney in late 2006, revealed paradoxical findings: the simultaneous presence of both high levels of cross-cultural mixing and appreciation of the area’s culturally diverse population, and the prevalence of prejudice against Arab and Muslim residents and visitors to the area. Many respondents, who supported cultural diversity, saw Arab and Muslim Australians as an exception and even a threat to harmonious community relations. Above all, their cultures were seen as incompatible with Australian values. Particularly striking was the anxiety and anger caused by their apparent large numbers, seen to be taking over certain public recreational spaces.

This paper reports on and explores the contradictions in these findings in light of other contemporary Australian research. Our research demonstrates complex and difficult issues to be addressed in many local government areas in Sydney. Given the existence of both every-day diversity and anti-Muslim prejudice and the unremitting impact of national public debates and global conflicts, innovative and locally developed solutions are required. In this paper we highlight a number of crucial challenges for both academic analysis and community-level action: How are we to engage with both the prevalence of ‘everyday multiculturalism’ and...
the persistence of racisms? How can local authorities and community activists attempt to counter difference-based resentment? What are the possibilities and the limits of shifting frameworks of antiracism, community ‘harmony’ and social cohesion? And how might this work address both cultural diversity and Indigenous sovereignties?

Tanja Dreher is an Australian Research Council Post-doctoral Fellow in the faculty of Humanities and Social Sciences at University of Technology, Sydney. Her project explores news media and community conflict resolution with a particular interest in debates around media and emotion, whiteness, and around media, gender and violence. Tanja’s previous research has focused on news and cultural diversity, community media interventions, experiences of racism and the development of community antiracism strategies after September 11, 2001.

Barbara Bloch is a part-time tutor/lecturer in Social Inquiry at the University of Technology, Sydney. Following a doctorate on the role and effects of Zionism and Israel on the Australian Jewish Community, her research interests include the diminishing status of official multiculturalism in Australian politics, the positive and negative ways local ethnically diverse communities negotiate difference, the intersections of gender, class and ethnicity in current debates, the rise of religion in our public life and the concomitant urgent need to demonstrate the significance of secularism for a civil society. In a previous life, she worked as a researcher in the vocational education sector.

CITIES OF ANTI-RACISM? THE SPHERES OF RACISM AND ANTI-RACISM IN CONTEMPORARY AUSTRALIAN CITIES

Cities are indeed places of everyday racism, experienced as ethnocentrism, prejudice and ethnic-based hatred. Drawing on an Australia-wide telephone survey of respondents' experiences of 'everyday' racism in various contexts, conducted in 2006, we examine the form of racist experience, as well as the contexts and responses to those experiences. Results show that between 1 in 10, and 1 in 3 respondents, depending on their background and situation, experience some form of 'everyday' racism. However, this particular aspect of urban incivility is shadowed by everyday good relations. There is an uneven geography of anti-racism, what we
might call, following Thrift, a geography of cultural repair and maintenance. Both racism and anti-racism are unequally facilitated across space. The paper avoids both utopic and dystopic assessments of inter communal relationships in the city, drawing on performance theory to advocate a pragmatic ongoing, agonistic politics of cultural exchange and tolerance.

Kevin Dunn is Associate Professor of Geography, School of Biological, Earth & Environmental Sciences, at the University of New South Wales. His areas of research interest include immigration and settlement; Islam in Australia; the geographies of racism; and local government and multiculturalism. He teaches cultural and social geography. Recent books include Landscapes: Ways of Imagining the World, and his recent articles are published in Society and Space, Ethnicities, The Australian Geographer, Studia Islamika, Urban Policy and Research, and The Australian Journal of Social Issues. He is a Fellow of the New South Wales Geographical Society and Vice President.

Jim Forrest is Visiting Professor at the Department of Human Geography at Macquarie University, Sydney. His research interests include international comparative studies of segregation/desegregation of ethnic groups in developed world cities, and the 'mapping' of racism and racist attitudes in Australia. His recent articles are published in Ethnicities, Annals of the Association of American Geographers, Population Space and Place, Urban Studies, and the Professional Geographer. He is a Fellow of the New South Wales Geographical Society and past President.

Rogelia Pe-Pua’s research interests include indigenous psychology, racism in Australia, multicultural attitudes in plural societies, migration policy issues, cross-cultural psychology, social and community issues, and youth issues. She has undertaken research on migration and return migration in Hawaii and the Philippines, labour migration in Spain and Italy, the character of Australian ethnic press, international students’ experiences, street-frequenting ethnic youth, refugee family settlement, Hong Kong immigrants in Australia, legal needs of NESBs, and an evaluation of a Juvenile Crime Prevention Strategy. She has also worked collaboratively with international researchers comparing ethnocultural youth identity and acculturation in 13 countries, and culture and trait links in four countries.
Maria Hynes teaches in the School of Social Sciences at the Australian National University. Her research interests include the problem of racism and the politics of anti-racism, anti-globalisation activism (especially culture jamming) and the politics of humour. She has also published on the sociological and philosophical significance of the new genetic technologies and has an ongoing interest in the relationship between science and art. More recently Maria has worked on the concept of affect and its significance for the theory and practice of sociology. Her most recent teaching has been in Modern Sociological Theory.

THE FAR SIDE OF SYDNEY: ANTI-COSMOPOLITANISM AND THE CRONULLA RIOTS

Ghassan Hage’s discussion of ‘racism’ within the logic of ‘national-spatial disintegration’ and a politics of fear, focused at the time on what was known in the media as the ‘Hanson Phenomenon’, identified the discourse on racists and non-racists within the frame of ‘cosmopolitan whiteness.’ While the language of ‘racists’ was informed by an insular nationalism and fear of the other, Hage argued that the ‘anti-racist’ position was not simply or always the product of the belief in racial equality, but the result of a politically-correct, worldly cosmopolitanism that saw itself as antithetical to the blinkered worldview of the ‘Hansonites.’ This paper takes Hage’s reading of ‘worldly cosmopolitans’ pitted against ‘insular nationalists’ as a point of departure for rethinking how questions of inter-racial conflict, ethnicity and crime continue to be represented within a logic of ‘racism’ and ‘anti-racism’, often overlooking the ways in which the notion of a cosmopolitan civil society continues to trouble and haunt Australia. The racialisation of the Cronulla Riots for example, continues to mask the sentiments of anti-cosmopolitanism that lie behind statements like ‘100% Australian’ and ‘Wog Free Zone’: statements that not only exclude and reject Australia’s ‘others’ but foreclose any dialogue with the world. Through an investigation of media texts and representations of the riot, this paper will explore the links between the use of ‘race’ as a category for discrimination and anti-cosmopolitanism.

Kais Al-Momani is a final year PhD student at the University of Technology Sydney. His thesis, titled Socio cultural interaction of Arab immigration groups with Australian host society – Jordanian case
study, explores the social, economic and political dimensions of Jordanian migration to Australia. He taught in Media and Information Society at UTS and worked as a tutor in Social Anthropology at Yarmouk University in Jordan.
Morning Parallel Sessions:

10. Community Capacity Building: The diversity & complexity of community convergence

Jenny Onyx & Rosemary Leonard: The conditions required for social capital to be converted into community development

Angeline Low: The social and community capital of Asian-born women entrepreneurs in Australia

Hilary Yerbury: Belonging to community: The thoughts & experiences of young people online

THE CONDITIONS REQUIRED FOR SOCIAL CAPITAL TO BE CONVERTED INTO COMMUNITY DEVELOPMENT

Many rural communities have high levels of social capital arising from the dense networks, high levels of trust and shared norms. However, although the social capital may be used to assist individual people it is more important to understand how it can be mobilised for more general community development. This paper presents a theoretical frame for examining the conditions required for social capital to be converted into community development in traditional rural communities. It has been developed from an examination of case studies of development in rural communities in Australia, Canada and Sweden. The identified recurring themes of successful developing communities may be summarized as follows:

- The beliefs and attitudes of the community. These include the Recognition and naming of development problems; Understanding of local advantages; Openness to technical or social innovation; Sense of common purpose; A “Can do” attitude including action and reflection
- Secondly the organisational structures in the community are important. These include inclusive leadership; Dense network of community organisations; Some form of formal communication within community e.g. local radio or newspaper; A means to distribute the community’s learning
- Thirdly the community needs to be able to tap into existing human and economic capital (not dependent on one source of financial capital)
- The fourth category consists of the formal administration and political systems. An open and supportive local administration is a major factor. A responsive political system
The framework does not suggest that all of the above are necessary preconditions for community development to begin but rather they can all facilitate or impede the process. If too many of the above factors present obstacles then development will not take place. The question arises as to whether it is useful in a global context.

The framework is tested with three case studies from Asia: Case Study 1, Barangay Balubohan, Philippines (Bautista, in press; Nicholas, 1999); Case Study 2, Prae Pan Women’s Weaving – 7 villages from 4 districts of Khon Kaen in northern Thailand (Tosakul-Boonmathya, in press); Case Study 3, Kattikunnu in a Panchayat in Kerala, India (Chathukulan & John, in press). These case studies were selected because they specifically examined the role of social capital in the communities’ empowerment.

The analyses supported the importance of strong bonding social capital and particularly the capacity to take the initiative and seek out bridging links, a network of organisational involvement and the mobilising of at least some human and economic capital. However, a salient difference between the framework as devised in developed countries and these case studies is the role of government. In the context of developed states, the state is seen to provide “the moral universe” in which all players operate (Woolcock), which establish agreed national values and which defines the public rule of law and code of conduct. Second, it provides the formal institutional infrastructure within which local practice is situated. Where the state fails to provide these conditions, the role of NGOs appear to take on some of the functions of the surrogate state, as illustrated in the fourth case study, of the Grameen Bank (Hasan, in press).

However, few NGOs are able to adequately fill such a role, and communities are therefore cautious in placing their trust beyond their immediate networks.

Jenny Onyx is Professor of Community Management in the School of Management at University Technology Sydney, Co-Director of Cosmopolitan Civil Societies, and former Editor of Third Sector Review. She is particularly concerned with issues of community development, social capital, and civil society and has published widely in these fields, with over 100 publications.
Rosemary Jill Leonard is currently Acting Director of the Social Justice and Social Change Research Centre College of Arts, at the University of Western Sydney. She is an editor of the refereed journal Third Sector Review. Her current research and publications examine life-course and ageing, and Third-Sector research, particularly volunteering and social capital. Rosemary has a strong commitment to working in partnership with the community. Current research partners or her Australian Research Council Linkage projects are WESTIR and the National Church Life Survey Research (NCLS Research), Local Community Services Association (LCSA) and Volunteering Australia.

THE SOCIAL AND COMMUNITY CAPITAL OF ASIAN-BORN WOMEN ENTREPRENEURS IN AUSTRALIA

There is little knowledge on Asian-born women entrepreneurs (ABWEs) and their involvement in the community, especially in a contemporary immigrant society as in Australia. This is an important area that is neglected in the study of women’s and ethnic entrepreneurship. There is a lack of research that links ethnic entrepreneurship to the community domain in the context of social and cultural capital, and this is also neglected in the Australian immigration debate. Thus the aim of this paper is to explore the contributions made by the ABWEs to the community and society in their adopted country, Australia. This is not an attempt to understand the workings of community organisations, but is an attempt to understand the work of the immigrant women entrepreneurs in community organisations and the contributions they make. The paper mainly focuses on the contribution of sixty-seven ABWEs who are of Chinese background, given they comprise one of the dominant and organised community groupings in Australia. Nevertheless, community activities of thirteen other non-Chinese ABWEs will also be included and compared where relevant.

The research findings expose the sense of citizenship commitment ABWEs make to Australia. This is embedded in the diversity of the roles and leadership initiatives that the ABWEs exhibit in their immediate community organisations and outside their ethnic community circles. It is argued that the resulting summation is the invaluable community capital that this group of ABWEs contributes
to Australia. It is suggested that the ABWEs are strongly committed to contribute to Australian society at large and are as focused on helping their ethnic communities. They participate in Australian mainstream community organisations and religious groups (mainly Christian church groups) and in their respective ethnic community organisations. Finally to theorise community capital development, a model of contribution is presented to explain how women's commitment, power and influence are integral to community capital formation.

Two important questions to be asked from the research findings include: What does immigrant women's entrepreneurship mean to the immigration debates in Australia, and to policies on immigration? And what does community capital mean to the theory of entrepreneurship?

**Angeline Low** has a varied background, comprising careers in senior corporate management, private business and now academic research. She was the first woman in Malaysia to be admitted into partnership with Deloitte Touche Tohmatsu. She served as a Board Member of the Northern Sydney Area Health Service (with an annual operating budget over $700 million) and currently serves on the Medical and Dental Appointments Advisory Committee of the Northern Sydney Central Coast Health Service, and the Board of Directors of Family Planning NSW. She is a member of UNIFEM and a past president of the Zonta Club of Sydney, both international organisations, promoting and advocating the improvement of the status of women at policy levels.

In 2006, Angeline was awarded the University of Technology's prestigious Chancellor's Postdoctoral Research Fellow position to carry out a major research project on Muslim women entrepreneurs and change leadership in Australia and Uzbekistan. She was further awarded the 2007 UTS Early Career Research Grant to extend the study to Canada and in particular to compare the economic and social inclusions of Australian and Canadian Muslim women entrepreneurs and their leadership roles in families and communities.

**BELONGING TO COMMUNITY: THE THOUGHTS AND EXPERIENCES OF YOUNG PEOPLE ONLINE**

In spite of the predictions of scholars in the 1960s and 1970s that the concept of community was obsolete, ‘community’ is still a focus of many studies; it is a concept we can’t live without. It has been claimed recently that community, separated from time and place, is
at the heart of new forms of association, which exist through information and communication technologies.

The ethnographic study reported in this paper explores the views of twenty-four young people on what community is and how it is created both in ‘real life’ and through the use of information and communication technologies. Internet technologies allow young people to maintain existing social relationships and sometimes to create new ones, to broaden the base of their knowledge and experiences and to take part in civil society actions online in ways they may not consider or be able to engage in offline. A sense of community emerges from the acknowledgement of having something in common, even though this may not include a sharing of values.

Views on self-disclosure and the uses of anonymity online assume the status of conventions although there are mixed views on the construction of online identity. There is a belief that today’s teenagers are developing a different perspective of community and online relationships from that experienced by the young people in this study.

The conceptual understandings of community expressed by these young people find reflections in a range of theoretical constructs from the literature related to the notion of community, both reinforcing and shifting scholarly understanding of these constructs.

**Hilary Yerbury** has a longstanding research interest in the ways that information and experience contribute to change for an individual and to social change in the community. She has worked as a volunteer for several NGOs, including the Australian Library and Information Association and the Oxfam International Youth Parliament.

Reversing the expected academic career, Hilary has been a senior academic in Information Studies at the University of Technology Sydney for a number of years and is now pursuing a doctoral degree in the School of Management at the University of Technology, Sydney. She is exploring the ways young people create a sense of community online.
Morning Parallel Sessions:

11. Cross-cultural dialogue
Vera Jenkins: Humanity first – culture second
Ana Dragojlovic: Cross-cultural encounters in the Netherlands urban centres

HUMANITY FIRST - CULTURE SECOND

Cross-cultural dialogues can only occur through recognition of our common humanity. All damaging cultural aspects that neglect, abuse and traumatising people need to be recognised and removed. Racism doesn’t exist between cultures it exists within the individuals experiencing harsh aspects of their own culture. Dogma within all cultures denies our humanity.

Distress, the accumulation of unreleased emotions left from hurtful experiences, is a primary source of unintelligent and uncaring behaviour. People need to be made aware of this and given the listening tools to deal with it, so that we can change the way we behave. We will practice listening in this workshop.

Neurologist, Doctor Bruce Perry showed us that with brain scans we can see how intelligence is impaired by neglect, abuse and trauma and repaired each time we have a humanitarian exchange. This exchange triggers off a molecular reaction in our brain stem which Doctor Perry called "Hope".

To enable us to survive, we are all born with an expectation that we will be accepted and assisted by others. We all have the capacity to express emotions to attract attention to ourselves and our needs and to clear a backlog of unexpressed emotions to an empathic listener. Through our humanity and the removal of destructive cultural dogma we can eliminate racism.

Vera Jenkins has a Master of Education, University of Sydney. She is the Director of Concord West Rhodes Preschool.

CROSS-CULTURAL ENCOUNTERS IN THE NETHERLANDS’ URBAN CENTRES

This paper explores some of the intersections and multiple cultural encounters that occur during the everyday processes of ‘inhabiting
difference’ (Hage 1998), using the case study of Balinese people who live in the Netherlands.

My analysis draws on ethnographic fieldwork undertaken in 2003/2004 and 2006 in several urban centres in the Netherlands, mainly the cities of Amsterdam, The Hague and Rotterdam. While I focus on the Balinese minority, I do not see them as a bounded and isolated ‘community’ but rather as one that is actively engaged in dynamic interactions with other ethnic minorities and with ‘mainstream’ Dutch society. In exploring these specific cultural crossings I juxtapose analyses of two different spaces that people inhabit in the practices of every day to show the multiple and complex ways of engagement on the part of my interlocutors. In doing this I analyse space and practices in the zwarte markt (black market) and zwarte en blanke scholen (black and white schools). Officially the zwarte markt (black market) does not designate the place of the ‘grey’ economy but rather the fresh food and general purpose goods market mostly run and visited by ‘ethnic people’. Similarly zwarte scholen refers to schools in so-called ethnic neighbourhoods which are marked by cheap public housing and generally lower economic status. In public discourses those places designate: cheap goods, a dubious level of education with problem-oriented youth, and generally ‘unsafe’ places. Further, the usage of ‘black’ and ‘white’ is taken for granted and is usually not seen as a problematic racial category but rather one that is representing factual ‘economic differences’.

While those ‘black and white’ binary oppositions do not suggest the interactions that are revealed by an analysis of my ethnographic material, I will show some of the multiple contestations and negotiations that do occur in everyday life while people interact in those places. As the way that people experience everyday ‘togetherness-in-difference’ (Ang 2000) cannot be fully understood without a critical examination of discourses of nation and multiculturalism, I finally engage critically in a discussion of the policy of ‘integrating’ ethnic minorities.

Ana Dragojlovic is a PhD scholar at the Department of Anthropology, Research School of Pacific and Asian Studies at the Australian National University and is in the final stages of completing her thesis titled Beyond Bali – Expanding Postcolonial Visions of Intimacy and
Performance in the contemporary Netherlands. She specialises in the anthropology of gender and cross-cultural gender politics, migration and cultural citizenship, racism and anti-racism and (post)colonialism, transnationalism and performing arts, visual anthropology, and diaspora and film. She is published extensively on the issues of cultural heritage, performance, migration and relations between peoples, places and nation states, and cross-cultural intimate relations.
Morning Parallel Sessions:

12. Having a voice: the potential of visual media in the representation of civil societies
Kay Donovan: Mediation or collaboration: a case study of engagement between visual media and civil society
Verena Thomas: The role of the visual media in empowering civil societies: a case study in PNG

MEDIATION OR COLLABORATION: A CASE STUDY OF ENGAGEMENT BETWEEN VISUAL MEDIA AND CIVIL SOCIETY

Arguments around the use of visual technologies in the documentation of societies and individuals focus on questions of voice and authorship. Whose right is it to speak, to represent, and to construct the social stories? In approaching the process of documentation, filmmakers and visual researchers alike must address the nature of their relationship with the participants in the work and the roles that each play in the construction of the representation.

Using the production of my documentary, Tagged, as a case study, I examine this arbitrary and negotiable territory between mediation and collaboration. In so doing, I also explore some of the ways in which ‘civil society’ uses media technology and cooperates in the construction of social myths.

Kay Donovan has long-standing research interests in the visual representation of social issues and in the critical examination of the creative process. She was awarded a Doctorate in Creative Arts with a thesis that combined the production of Tagged, a documentary which followed four young people growing up in the Sydney suburb of Bankstown, with an examination of ethics and documentary film production. She has an extensive experience in documentary, broadcast television and educational media production. Her most recent documentary work was the short film With Every Drop, produced by Salt of the Earth Productions for the Film Australia / SBS Digital Media / NSWFTO initiative, Change the World in Five Minutes. Kay is the Executive Officer of the UTS Cosmopolitan Civil Societies Research Centre. She also holds an MA (Writing) from UTS and is the author of the fictional work, Bush Oranges (Penguin 2000/2004).
THE ROLE OF VISUAL MEDIA IN EMPOWERING CIVIL SOCIETIES: A CASE STUDY IN PAPUA NEW GUINEA

Media is one of the most important tools for civil societies to get their ideas and voices heard. In the last decade the use of visual media technologies and so-called user-generated content has increased massively. In a developing country such as Papua New Guinea (PNG), the availability of such media technologies is limited. However, there is a great need for more participation by civil society groups in the media. This not only allows them to get their voices heard but also empowers its members through the actual production of media contents. Looking at a community in the highlands, this presentation considers the challenges and opportunities of visual media technologies within civil societies in PNG and proposes a stronger focus on media training for its members and thus the strengthening of local media production in PNG.

Verena Thomas is currently completing a Doctor of Creative Arts at the University of Technology Sydney. She has a strong background in media production and as a filmmaker has recently completed the one-hour documentary Papa Bilong Chimbu, a personal account on the work and life of her great-uncle John Nilles, a missionary in the highlands of Papua New Guinea. As part of her doctorate she is currently organising a community-based media project in the highlands of PNG.
TOURISM AND/OR COSMOPOLITANISM: ART MUSEUMS AS CONTESTED SITES OF CROSS-CULTURAL REGENERATION FOR CIVIL SOCIETIES

Within the contradictory, twenty-first century context of globalisation, one meaning of ‘cosmopolitanism’ that is becoming increasingly socially and culturally significant is the movement of people under the broad general term ‘cultural tourism’. Cultural tourism is the subject of increasing research in the European Union (Richards 2005) and research has recently begun into cultural tourism in Australia. This paper reports on some findings from a recently completed multi-university interdisciplinary scoping study: Cultural Landscapes of Tourism in NSW and Victoria (Collins et al 2007).

This innovative research project conducted fieldwork into a number of case studies of metropolitan and rural cultural landscape sites, and proposed a new concept of ‘cosmopolitan tourism’. The sites included precincts of cultural (ethnic) diversity, as well as more traditional high culture sites.

This paper reports on findings from the case study I conducted on the Art Gallery of New South Wales. I draw on these research findings to discuss the new role public art galleries and museums around the world can play as reinvented sites of cross-cultural exchange for new civil societies in the global era.

Ruth Skilbeck is a writer, researcher, independent journalist and teacher. She has a PhD in Communications, Critical and Cultural Theory and an MA in Writing, both from the University of Technology, Sydney, and an honours BA in Philosophy from the University of London. Her recent research includes working as a co-chief
investigator on an interdisciplinary, multi-university Sustainable Tourism CRC project: Cultural Landscapes. Currently she is researching refugee writers in Australia, supported by the Australian Centre for Independent Journalism. She has lived and worked as a freelance journalist in Dublin, London and Sydney, and currently teaches on the Social Inquiry program at UTS.

BEIRUT COSMOPOLITAN: IMAGING THE PAST IN THE SHAPE OF THE FUTURE

In discourses about Beirut’s future that accompanied the reconstruction of the city’s central business district at the end of the civil war in 1990, the imaginary of space was largely ahistorical. It was envisioned that Beirut would be rebuilt in the eternal shape of its golden past as a glitzy, cosmopolitan city. This vision was encapsulated in the reconstruction motto: ‘Beirut: ancient city of the future.’

The desire of the reconstruction project to build a city of the future in the shape of its past assumed that the city’s cosmopolitanism was both real, and accessible. The project, whether deliberately or inadvertently, overlooked any critical discussion on the nature of Beirut’s cosmopolitanism in the pre-war era and did not consider whether the civil society of the past was still suited to the present. Through a discussion of various literary and visual materials, this paper will consider perceptions of Beirut’s cosmopolitanism at the onset of civil war before exploring the ways in which the reconstruction project ‘recycled’ the cosmopolitanism of the past to create a city of the future.

Far from being a future face of the past, this paper will argue that Beirut today is still in the process of assigning meanings to these rebuilt spaces, particularly in terms of their cultural value for Lebanese civil society.

Nour Dados is a PhD student in Humanities at the University of Technology Sydney. Her research project, titled Lost and Found in Beirut: Memory and Place in Narratives of the City, is a critical exploration of the representation of the spaces of the city and its memory in literary and artistic texts. She spent some time as a research associate at the American University of Beirut in 2005 and at L’Institut du Monde Arabe conducting research in 2006 and 2007. She has translated literary texts from Arabic to English.
Afternoon Parallel Sessions

14. Education & cosmopolitan consciousness
Kitty te Riele: Who gets to be cosmopolitan? Young people in peripheral communities
Tony Brown: Internationalism, cosmopolitanism & the market: Using film in teaching & learning about changing societies
Jacquie Widin, Andrew Chodkiewicz & Keiko Yasukawa: Testing for a civil society: What is being measured?

COSMOPOLITAN CITIES AND COMMUNITIES: WHO GETS TO BE COSMOPOLITAN? YOUNG PEOPLE IN PERIPHERAL COMMUNITIES

This presentation explores the possibilities for cosmopolitanism based on the experiences of marginalised young people in peripheral communities. It has been argued that in contemporary society everyone has to construct a large proportion of their biographies themselves (Beck, 1992). Choice biography may be interpreted positively as providing agency, or more negatively as forcing people to make decisions even if their options are limited (Du Bois-Reymond, 1998). Besides cultural and material resources, ‘place’ also shapes opportunity structures and influences access to ‘being cosmopolitan’.

The experiences of young people in regional and remote Australia are different from their peers in urban centres. In her research with young people in a small Tasmanian community, Wierenga (1999) distinguished between those who had a global versus a local orientation, and argues how the ‘known worlds’ of young people are mapped out through lived experience.

My current research is with young people in a NSW regional town, who have attended a local alternative school for those unable or unwilling to attend one of the three traditional high schools in town. In other words, these are peripheral young people in a peripheral town. Tracking their activities after leaving school highlights the way local and personal opportunity structures affect their lives. The ‘known worlds’ for many of these young people exclude familiarity with or a working knowledge of different countries and cultures, even of other Australian states and territories.
This presentation suggests that it is useful to research not only cities and communities that are, in some way, highly cosmopolitan, but also those that are perhaps more peripheral. The purpose of this is not to judge the lives of people in the latter as being less valid or having lower quality than those of people in the former, but rather to explore what the implications are, both for individual (young) people and for our society, of the opportunity structures provided within highly and scarcely cosmopolitan communities.

Kitty te Riele works in the Faculty of Education at the University of Technology, Sydney. Her research is concerned with educational policy and practice for marginalised young people. This includes education and youth policy, and both mainstream and alternative educational initiatives. Her interest is in the ways schools can play a role both in marginalising and in (re-)engaging young people. In relation to this, her interest is in policy for 'youth at risk' and about youth transitions. Her education is primarily in Philosophy of Education in the BEd (Primary) degree and in research methods at doctoral level.

INTERNATIONALISM, COSMOPOLITANISM AND THE MARKET: USING FILM IN TEACHING AND LEARNING ABOUT CHANGING SOCIETIES

An early understanding of cosmopolitanism emphasised the idea of the individual as a world citizen who shared a common bond with other humans that transcended local or national identities. Kant took this idea further with the concept of cosmopolitan law or right, especially in reaction to war. This idea was then further developed following the Second World War and the reaction to the Holocaust with a new emphasis on universal human rights and the concept of crimes against humanity. Individual rights and responsibilities were considered in relation to wider collective rights and responsibilities. For moral Universalists all humans, or fellow-citizens, were to be judged against the same moral standards.

More recently discussion of globalisation and the emergence of a risk society has led to new expressions of cosmopolitan ideas in opposition to a focus on the nation state, instead emphasising the special historic and economic conditions associated with changes in technology, the environment, the trade in goods and services, war and terror, migration, and the emergence of a global market.
This paper questions whether cosmopolitanism, with its emphasis on shared human rights and responsibilities, is the best frame to understand the changes taking place and the impact they have on different collective groups of people, notably those who are exploited or marginalised by the new global market. It looks at how using feature films in a university level subject for adult educators attempted to raise consciousness about changes in different parts of the world in a non-didactic way, and with a view to developing a particular rather than a universal shared identity.

Tony Brown is a Senior Lecturer in Organisational Learning and co-ordinates the Faculty of Education's postgraduate programs at University of Technology, Sydney. Before joining UTS he was Executive Director of Adult Learning Australia (ALA), a trade union organiser and researcher, and worked in adult and vocational education policy and research in the public sector. His research area of focus has been on learning within community organisations, especially in trade unions.

TESTING FOR A CIVIL SOCIETY: WHAT IS BEING MEASURED?

The Australian Federal Government proposes to introduce a formal citizenship test and English language test for migrants wishing to settle in Australia. This proposal has generated a diverse range of reactions and concerns from human rights organisations, English language teaching peak bodies and education advocates. A key concern is how the concept of ‘citizenship’ can be tested and measured; another is about the level of English language proficiency required by the proposed tests. The English language proficiency requirement that is being proposed is of a higher level than that attained by a large proportion of the Australian native English speakers (ATESOL submission 2006).

Our recent research has taken us into English language classrooms where recent and long-term migrants are participating in classes focussed on language and skill development. We argue that the proposed tests are politically motivated; pandering to a narrow blinkered view and will prove counter-productive to the development of a more inclusive, culturally diverse, multiracial and multicultural society. Our discussions with recent and long-term
migrants and teachers reveal the complex commitments and issues involved with participating in Australian society. We have seen how classrooms are microcosms of what cosmopolitan civil society might be and these characteristics emerge not as a result of atomised and testable skills and knowledge that individuals bring to society. Cosmopolitanism and civility within a society, we argue, are cultural practices that emerge and continue to evolve through learning, communication, negotiation, and nurturing among new and older members of the society. They are not a simple set of competencies that are unchanging and that is determinable by existing citizens and testable in newer members of the society.

What we have observed in our research of language classrooms is the way in which the learners learn about different expressions of Australian values and cultural practices and learn also from the values and cultures brought by other learners, in the process of learning English in the classrooms. We conclude that being accepting of and being enriched by what new members of our society bring to Australia is a far more meaningful way of debating and developing an understanding of citizenship than confining ourselves to a definition of citizenship that can be expressed in an online multiple-choice exam.

**Jacquie Widin** is a senior lecturer in the Faculty of Education at the University of Technology, Sydney. She specialises in language and literacy education with research interests in the internationalisation of education, Indigenous education and university-community partnerships.

**Andrew Chodkiewicz** is a senior researcher in the Faculty of Education at the University of Technology, Sydney with extensive experience in community based research and educational projects with diverse communities, including community-school relationships to support learning, community leadership, adult and financial literacy, early literacy, and education for sustainability.

**Keiko Yasukawa** is a lecturer in the Faculties of Education and Engineering at the University of Technology, Sydney. She researches in the areas of adult literacy and numeracy, education and social action, and the "social studies of mathematics".
Afternoon Parallel Sessions

15. Cosmopolitan civil societies & the urban environment
Binh Thanh Nguyen: Social contestation to save Hanoi parks 2007 – the building of collective attitudes
Heather Goodall, Denis Byrne, Allison Cadzow & Stephen Wearing: People, politics & public nature on the Georges River
Kirrily Jordan: Contesting Chinatown: Ethnic precincts as racialised spectacles or places of multicultural inhabitation
Diego Bonetto: Weed gathering: Ethnobotanical practices in a cosmopolitan society

SOCIAL CONTESTATION TO SAVE HANOI PARKS 2007 – THE BUILDING OF COLLECTIVE ATTITUDES

The making of public realm involves contributions of state and society. While state often takes a leading role to organise and reorganise public realm, society plays a role as fastidious user. Disputes have been happened not only between state and society but also within a society alone.

Behind every dispute, there is an intensive process of building and rebuilding collective attitudes or commitments. The raise or fall of some collective attitudes or commitments, which often reflect the nature of a society in specific time, can potentially lead to major changes.

This paper is a study about the recent social contestation to save Hanoi parks against the commercialisation. It finds out that the building of collective attitudes has little connection with the righteousness of ideas, or the real impacts of the commercialisation. Instead, it has more connection with social system, memory or experience, and especially the media.

Hanoi is a fast growing, capital city of Vietnam, which now hurryingly heads towards cosmopolitan life. However, it is still in a beginning process of re-ordering social structure from a socialist, closed, and top-down system towards a more open and effective. The social contestation to save Hanoi parks is one illustration of this process, in specific concerns of urban environment and public benefit.
Binh Thanh Nguyen is a PhD candidate of the Faculty of Arts, Deakin University, Melbourne. His PhD project is about the making of public space in the specific context of Haiphong, Vietnam. As a significant member, he has involved deeply in the social contestation to save Hanoi parks since its beginning in January 2007. Binh Thanh is also an architect and urban planner and holds a Master of Cultural Heritage (Deakin University).

PEOPLE, POLITICS AND PUBLIC NATURE ON THE GEORGES RIVER

The paper addresses the ongoing debates about what 'public nature' is in this working class and highly stressed urban river environment. These debates have ranged from working class demands for a 'national' park in the 1940s to today's Muslim and Mandaean communities' calls for cleaner rivers and more careful water control. Despite a range of varied understandings of the meanings of both 'public' and of 'nature' by the river's culturally diverse residents, conflicts have shaped over the most basic issues of access and hierarchy.

Heather Goodall is Professor of History at the University of Technology, Sydney. She has worked closely with Aboriginal people on a series of projects from social and political history, to research for Aboriginal organisations for two Royal Commissions, to biography and community heritage. She is currently working on two environmental history projects into the cultural, social and ecological history of rivers: one, the Darling, in western New South Wales and the other, the Georges, in urban Sydney. Most recently Heather has extended her research into the relationships between Australian Aboriginal and Indian families over the colonial period to a study of the ways those Indians arrived in Australia, which was as lascars, the very large population of seamen who sustained the British and Dutch shipping which made up the colonial transport system till the 1960s.

Her publications include Invasion to Embassy: Land in Aboriginal Politics in NSW (which won the Premier’s Prize for Australian History 1997) and the co-authored Isabel Flick: the many lives in an extraordinary Aboriginal woman. She also co-edited Echoes from the Poisoned Well: Global Memories of Environmental Injustice.
Allison Cadzow is Senior Research Officer for the Parklands, Culture and Communities programme at the University of Technology, Sydney which looks at cultural diversity and use of the Georges River and parks in southwest Sydney. She researched the website, *Gold and Silver: Vietnamese migration and relationships with environments in Vietnam and Sydney* with Heather Goodall for the Migration Heritage Centre. Allison has worked as an assistant curator at the National Museum of Australia, Canberra. Allison is completing research for performer Jimmy Little’s biography and has recently completed archival research on Aboriginal cultural values of the Macquarie Marshes for DECC, and NSW Aboriginal education history for the Board of Studies.

Stephen Wearing is an Associate Professor at the University of Technology, Sydney. He has been responsible for a variety of projects in the area of Leisure and Tourism Studies at an international and local level. He is a Fellow of Parks and Leisure Australiasia and currently co-editor of its Journal. Stephen has directed a number of leisure and tourism community base projects in Costa Rica, Solomon Islands, Guyana and Australian receiving a special citation from the Costa Rican Government for services towards community, conservation and youth and an outstanding contribution award from Youth Challenge International in Canada. His practical experiences as a recreational and environmental planner have provided him with real world experiences that he brings to his teaching and research. He has been project director for a range of social sciences in natural resource management projects and research and a team leader for a variety of ecotourism, volunteer tourism and outdoor education activities internationally. A number of these projects have involved the use of water for marginal communities in remote areas in developing countries including using water to provide power in these communities most recently he has worked with communities on the Kokoda Track in Papua New Guinea.

Denis Byrne is Manager, Cultural Heritage Research Unit at the Department of Environment & Conservation. He is also Adjunct Professor, Faculty of Humanities and Social Science, University of Technology, Sydney. Denis has extensive experience in research and assessment of heritage and social significance of environment.
CONTESTING CHINATOWN: ETHNIC PRECINCTS AS RACIALISED SPECTACLES OR PLACES OF MULTICULTURAL INHABITATION

Research on ethnic precincts (such as Chinatowns, Little Indias or Spanish Quarters) has often framed them in a critical light. They are frequently seen as places where ethnicity is staged and commodified for the pleasure and entertainment of tourists and visitors.

In her seminal work on Chinatowns, Kay Anderson argued that this was part of the process of racialisation, reinforcing a belief in ‘race’ and the static and immutable differences between cultures. Similarly, Ghassan Hage has critiqued the commercial consumption of ‘ethnic’ food, a key commodity in ethnic precincts, suggesting that it engenders a superficial ‘cosmo-multiculturalism’ rather than a grounded ‘multiculturalism of inhabitation’.

This paper explores these issues in the context of Sydney’s Chinatown. Based on recent fieldwork, including visitor surveys and depth interviews, it posits that social relations and peoples’ perceptions in Chinatown are more diverse and complex than either Anderson’s or Hage’s analyses would suggest. That is, while some visitors may read the signs and symbols of Chinatown as reflections of an essential ‘Chinese-ness’, the experience of Chinatown can be a much more nuanced understanding and facilitate a multiculturalism of inhabitation through interethnic interactions on the ground.

**Kirrily Jordan** is a PhD candidate in the School of Finance and Economics at the University of Technology, Sydney. Her PhD examines the relationship between ethnicity, social relations and the built environment, focusing on several case studies in urban and regional Australia.

**WEED GATHERING: ETHNOBOTANICAL PRACTICES IN A COSMOPOLITAN SOCIETY**

Ethnobotany studies the complex relationships between plants and cultures. The focus of ethnobotany is on how plants have been or are used, managed and perceived in human societies.
Through my art practice I analyse and document the possibilities and restrictions facing various ethnic groups in Australia practicing an, at times, ancestral relationship with illicit non-indigenous plant species (weeds).

This paper will present my "WeedyConnection" project, an online resource aiming at examining non-native plants, and re-considering their usefulness to contemporary culture in Australia. I consider interactions between various ethnic groups in Australia and transplanted botanical species in the local environment: the Polish practice of mushroom collecting in the Belango State Forest; legal restrictions on growing bamboo in Sydney; and personal accounts of "illegal" foraging for dandelion.

Weeds are defined by a nation's laws, and what is declared a weed in one place may be a precious resource in another. My framing of "illegal" and unwanted flora draws attention to the concept of "permissible species" as a social construct. There is a significant metaphorical connection between this definition of "weed" and the increasing restrictions imposed on human migration by national governments. Such a reconsideration of weeds and their uses may assist in expanding our understanding of contemporary cosmopolitanism.

**Diego Bonetto** (aka Nobody) is a Sydney-based multimedia artist. His interdisciplinary approach to art-making allows him to work collaboratively and individually, with no loyalty to particular media and materials. He is a key member of artist group SquatSpace and the Network of UnCollectable Artists. His activities create dynamic social criticism resulting in site-specific, project-driven interventions.
3.30-5.00pm  Friday 5 October
Afternoon Plenary Session

Social action, globalisation & the global South
Chanida Chanyapate Bamford (Focus on the Global South, Thailand): Alternative to poverty: Deglobalisation at work at the micro level
Lee Jung Ok (ARENA, South Korea): The engendered review on global governance in Asia
Patrick Bond (Centre for Civil Society, South Africa): ‘Global Governance’ or Global Justice: Analysis, Strategy, Tactics and Alliances

ALTERNATIVE TO POVERTY: DEGLOBALISATION AT WORK AT THE MICRO LEVEL

In the past 20 years, the adverse results of export-oriented agriculture and industrial policies in Thailand have been environmental degradation, rising debt, and family and community disintegration. This has prompted many rural communities to opt for a different path to development. With the help of progressive government officials and NGOs, they have sought ways to regain control over their livelihoods based on the broad concepts of self-reliance and collective self-help. Most notably, the majority of the leading practitioners and community group members are women.

Low-external-input integrated agriculture practices were developed to satisfy primarily family consumption needs, with only the excess for sale in the local market, together with community-level credit unions for savings and loan purposes. This “development” that focused on reproductive and community work, rather than market-based productive work was vindicated at the time of the 1997 economic crisis by providing the communities with effective immunity and safeguards from external economic shocks.

The King’s alternative concept of the “sufficiency economy”, which was offered as a response to the economic crisis, merely gave these ongoing practices a common identity. More recently, the current interim government has taken on the task of promoting the concept in all sectors of society and also at the national level. It remains to be seen how these community-level initiatives can be
strengthened at the national level and what implications the concept may have on national-level resource distribution policies as well as trade, investment and social policies.

**Chanida Chanyapate Bamford** is the Coordinator of Focus on the Global South, a policy research, analysis and action organisation based in Bangkok, Manila and Mumbai. Its overall goals are to dismantle oppressive economic and political structures and institutions, to create liberating structures and institutions and to promote demilitarisation and peace building, instead of conflict. Chanida holds a masters degree in linguistics from the University of California at San Diego. Chanida started her career in the Thai Ministry of Education in functional literacy and community-based non-formal education, subsequently working with a Canadian non-government organisation coordinating two large integrated community development projects and following that, supervising Canadian volunteers in Thailand. Chanida’s contribution in this period was in Gender and Development.

**Focus on the Global South** is a policy research, analysis and action organisation based in Bangkok, Manila and Mumbai. Focus’s overall goals are to: dismantle oppressive economic and political structures and institutions; to create liberating structures and institutions; to promote demilitarisation and peace-building, instead of conflict. These three goals are brought together in the paradigm of deglobalisation. This term describes the transformation of the global economy from one centred around the needs of transnational corporations to one that focuses on the needs of people, communities and nations and in which the capacities of local and national economies are strengthened.

**THE ENGENDERED REVIEW ON GLOBAL GOVERNANCE IN ASIA**

Though certain aspect of globalisation has received special attention in a special context, the consensus has been made that globalisation has increasingly become a complex process entailing geographic, economic, cultural, social and political dimensions with longer historical process (even from 1492 on). Despite the early influences of globalisation, the globalisation that we experience now shows tremendous difference both in the scale and the pace of its process.

So social phenomena cannot achieve fruitful analysis without due reference to the local-national –regional –global contexts. While the
economic aspect of globalisation has sped up, the political dimension - the post cold war political framework - has not been delineated, especially in North East Asia where neo-nationalistic ideology came to be revived in the age of globalisation. This paper aims to challenge the existing political response of Northeast Asia towards human right and human security which became the axis of new global governance with special focus of the role of women’s movement intervention both as an active actors and victims.

This paper will review the current situation of Northeast Asia sub-regional integration in the economic and cultural aspects in contrast with political, historical disintegration in the context of global governance framework based on human right and human security; the role of women’s movement for the enhancement of human rights in Asia - comfort women. Sex trafficking, marriage migrants; and the analysis of women’s intervention in the context of

  a. Identity politics between community or national identity and individual identity including the possible contradiction of cultural right and women’s rights within the UN convention;
  b. Institutionalisation of the Human Rights regime: Global standards against trafficking; and
  c. building inclusive citizenship for migrant workers.

Lee Jung Ok is the editor-in-chief of the weekly, Sol, and has been a strong supporter of the democratic movement in Korea since the late 70s. Her main interests and work revolve around gender, alternative development and peace. She is Co-representative of the Korean House for International Solidarity and an Organising Committee Member of the PSPD. Currently, Jung Ok teaches at the Hyesung Catholic University in Korea. As trainer, Jung Ok educates Korean NGO activists by furthering their understanding on globalisation issues and deepening democracy struggles. She promotes alliance building between NGOs and trade unions, gender, democracy and global governance and peace and security particularly in Northeast Asia.

She obtained her PhD, MA and BA courses from the Seoul National University and has published several books such as Gender Issues and the Changes in Family Relations, and Sociology for Gender Equity. Among the papers she has also contributed in English are People’s Alliance in the Age of Globalisation: Sustaining Ecology, Equity and Plurality for the ARENA publication, Asian Exchange and Poverty and Gender, and Not to be Ashamed of for the Paper Collections, No. 49 of
the Association of Korean Social History. Jung Ok was a member of the ARENA Executive Board from 1994 – 1997. ARENA advocates alternative paradigms and development strategies which promote equity among social class, caste, ethnic groups and gender; strengthen popular participation in public life as against authoritarian centralisation; prevent marginalisation of communities in the face of incursions by modernising influences; improve the quality of life for Asia's underprivileged; nurture ecological consciousness; draw upon aspects of indigenous knowledge systems which enhance social emancipation; and articulate new visions encompassing a holistic world view.

"GLOBAL GOVERNANCE" OR GLOBAL JUSTICE: ANALYSIS, STRATEGY, TACTICS AND ALLIANCES

The global justice movements have explored various arguments about national states, political parties and linkage of issues across borders. These discussions have matured to the point where clearer distinctions can be made between 'global governance' approaches that are based to some extent on cosmopolitan democracy theory, on the one hand, and analysis/strategy/tactics based on 'deglobalisation' (of capital) and 'decommodification' on the other hand. Given sharp divergences (e.g. on 'fixing' versus 'nixing' multilateral agencies), the movements may not have the capacity or will to establish mutually reinforcing projects between those considered 'tree shakers' in the globalisation debates, with the insider-oriented 'jam makers'. Nevertheless, some terrains and issue-areas lend themselves to a much more coherent approach than we have witnessed to date, since the 1980s IMF Riots gave way to more systematic organising of global justice campaigns, from Chiapas in 1994 to the late 1990s Jubilee movement to large-scale global events such as Seattle in 1999. Fusing these movements with anti-war movements is also a high priority. But doing so will require much more explicit attention to distinctions between 'reformist' and 'non-reformist' reforms, in the spirit of the late French social strategist Andre Gorz.

Patrick Bond has longstanding research interests working in global governance and national policy debates, in urban communities and with global justice movements in several countries. In 2004 Patrick became professor at the University of KwaZulu-Natal School Of
Development Studies where he directs the Centre for Civil Society and researches political economy, environment, social policy and geopolitics with publications covering South Africa, Zimbabwe, the African continent and global-scale processes.

Patrick is visiting researcher at Gyeongsang National University Institute of Social Sciences, South Korea. He served on many faculties internationally: in South Africa for the Stellenbosch University Sustainability Institute, in Bangkok for Chulalongkorn University’s Focus on the Global South Course on Globalisation and Civil Society, in Budapest at the Central European University Summer School, in Mutare, Zimbabwe for the Africa University’s Institute for Peace, Leadership and Governance, at York University’s Faculty of Environmental Sciences and Department of Political Science in the Department of Economics at Yokohama National University, at the University of the Witwatersrand’s Graduate School of Public and Development Management in Johannesburg, and in Maryland USA at the Johns Hopkins University School of Public Health.

**THE CENTRE for CIVIL SOCIETY** was established in the Faculty of Community and Development Disciplines at the University of KwaZulu-Natal in July 2001. The Centre’s mission is two-fold. The first is to promote the study of civil society as a legitimate and flourishing area of scholarly activity in South Africa. The second is to develop and promote partnerships aimed at knowledge sharing and capacity-building in the civil society sector.