

Space Race Bodies III

WALLS

June 30th-July 1st, 2018

University of Otago/ Te Whare Wānanga o Otago

Dunedin, New Zealand/ Ōtēpoti, Aotearoa

Featuring keynote speakers: Associate Professor Leonie Pihama (University of Waikato) and Professor Alexander G. Weheliye (Northwestern University)



**Conference Program
and Abstracts**

Nau mai, welcome!

Kia ora Delegates,

Welcome to the University of Otago for *Space, Race, Bodies III: Walls*. The conference is presented by the University of Otago's Division of Humanities. The inspiration for the theme came when I was in the bathroom in the Sydney Airport International Departure area and saw that someone had written on the stall wall: 'SOS. HELP. MANUS ISLAND'. This message was likely written by a refugee detained there under the Australian government's border control policies and in the only space where they were likely to be unmonitored. Like this message, the conference explores *Walls* as a dual theme, as a way to exclude different people and groups, but also as a way to communicate, enclose and include. Walls also make plain the privilege of mobility for certain bodies (such as my own) to move across spaces and I hope we can be critically reflexive about the mobilities and abilities associated with walls, borders, and barriers during the conference. As Moana Jackson has noted of the conference theme *Space, Race, Bodies*: 'the racism of space is a prejudice pretending to be neutral'.

SRB III builds on the momentum and opportunities enabled by the previous two *Space, Race, Bodies* conferences in publicising and disseminating scholarship and activism on the intersections between geography, racism, and racialisation. The central insight driving the conference theme is to make visible how space and bodies are constrained or enabled by racism and race privilege. These spatial mobilities and racial abilities are also tied to specific geographical contexts, where the ongoing effects of settler colonialisation and imperialism must be recognised in order to understand contemporary social realities and inequalities.

Alongside the conference, we are pleased to host a dual launch of the education booklet, *Incarceration, Migration and Indigenous Sovereignty: Thoughts on Existence and Resistance in Racist Times* (2017) and the special issue of *Sites*, 'Carceral Continuities: Indigenous Peoples and the Colonial Politics of Prisons' (2017). These publications are drawn from presentations from the previous *Space, Race, Bodies* conference, *Sovereignty and Migration in a Carceral Age* (2016).

The conference committee are planning two publications from this conference, an online publication and edited book collection.

On behalf of the conference committee, I would like to extend my sincere thanks and welcome for your contribution to our conference. We hope you find the events thought-provoking and activating.

Welcome to Dunedin!

Holly, on behalf of the conference committee



HE MIHI ATU Acknowledgements

We acknowledge Māori as tangata whenua, the original people of the land.

We are indebted to the generosity of the invited speakers: Megan K. Pōtiki, Leonie Pihama, and Alexander Weheliye, for contributing their intellectual labour, time, and commitment to the conference. Their work has inspired political, scholarly, and activist communities to challenge and name racial and spatial injustice and we are honoured to host them at the University of Otago.

The conference was funded through a Division of Humanities Research Grant and with the support of the Australian Critical Race and Whiteness Studies Association.

Conference organisers:

Dr. Holly Randell-Moon

Chloe Banks

Mikayla Cahill

Kerri Cleaver

Alexandra Scrivner

Information on the *Space, Race, Bodies* collective, including podcasts of the keynote lectures and publications from previous SRB events, can be found here: www.spaceraebodies3.com

HE WHAKAARO E PĀ ANA KI TE REO

A note on language

He tika kia tūtohi ai te maha a ngā tukunga iho kua puta mai i te tāmitanga, pērā i te mate reo. We acknowledge the plight of indigenous languages and the multipronged attack of colonisation that, among a plethora of other impacts, has successively anaesthetised the native tongue. Ki ētahi, he mea whakahē te whakamahinga o te reo tuarua. We are fully aware that the conference is to be held in English, and of the numerous contradictions and limitations that accompany this.

Kia mōhio mai tātou te mana tō ia o tātou, kia kaha ai te kōrero nō roto i tēnei wānanga. Our kaupapa, or principal purpose, is to provide a safe and inclusive space that fosters meaningful, open, and critical dialogue. Kua whakapuakitia ngā reo e rua ki roto nei i ngā taitara o ia wāhanga, engari kua kore i pēnei ai i ētahi atu wāhi, pērā i ngā tuhinga whakarāpopoto, kia whakamanatia, kei mahue hoki te mana nō roto i te tuhinga. Thus, we have provided section headers of this booklet in both te reo Māori (the Māori language) and English, but have left other items of information (such as abstracts) in English to maintain their original essence and avoid any misinterpretation.

Kua puta mai ngā reo e rua ki ō rāua taha ki roto nei, engari kē e hoa mā ehara i te mea koinei te mana taurite. Bilinguality, or having one language beside another as reflected in this booklet, in no way suggests an inherent equality or parity between the two languages and the peoples they represent. He tika kia mihi pēnei, engari kua puta te reo rangatira ki roto nei hei whakamana i tō tātou nei reo. We acknowledge this problematic aspect of bilinguality, but still consider it important to acknowledge te reo Māori in this manner.

He tika hoki kia mōhio mai ngā āwangawanga ā-reo i roto iho i te reo tuarua, pērā i te mea ‘tāne’, ‘wahine’ hoki ina te tangata e kōrero haere ana. Kia tūpatou tātou ina e kōrero ana kia kore ai te mana e takahia – kāore te kupu ‘tōna’ (ahakoa te tāne, wāhine rānei) i te reo tuarua, nē rā! We are also aware that English is a highly gendered language, and we encourage everyone to be mindful of the ways we address one another

with gendered pronouns. Out of respect for our participants, it is important that we are considerate and recognise how the language we use can implicitly reinforce gender norms.

In solidarity, let us begin.

Whano, whano!

Haramai te toki!

Haumi ē!

Hui ē!

Tāiki ē.

HE PĀRONGO

Conference Information

Registration Desk

The registration desk will be located near the entrance to Castle 2 Lecture Theatre. The desk is open from 8:00am-9:00am on Saturday, June 30 and Sunday, July 1.

Keynotes and Sessions

All keynote lectures will take place in Castle 2. The lectures will be live-streamed to Castle D, which can be used as a parent room. All other sessions will take place in Burns 3 and 4 in the Arts Building.

Morning Tea, Lunch and Afternoon

All meals will be served in the tearoom (Room IW9) of the Arts building on the second floor. This room is also accessible via lift. If you require something stronger/fancier, there are cafés on Albany Street, opposite the Arts building.

Reception/ Launch

The dual launch and reception on June 29 will be held in R6N4, Level 6 of the Richardson Building.

Conference Dinner

The conference dinner will be held at Sila Turkish Restaurant, 17 Saint Andrew Street. Dinner is \$30 and includes a set menu taking into account delegates' nominated dietary preferences upon registration (drinks are excluded). If they haven't already purchased a dinner ticket, delegates can register and pay for the dinner at the registration desk.

Conference Updates and Tweets

The Department of Media, Film and Communication has a Twitter and Instagram that will be used to post updates and conversation about the conference. Please join in on the fun at: <https://twitter.com/otagomfco> (#SRBIII) and https://www.instagram.com/otago_media/

While we encourage social media activity about the conference, we also ask delegates to ensure that conversations primarily take place offline and face-to-face. Please also ask permission to photograph delegates or aspects of their presentation and respect social media consent – not everybody is cool with their work or body being mediated online!

Conference Website

Podcasts of the keynote lectures and conference materials will be hosted on the external site at www.spaceracebodies3.com

Time-out and relaxation

Time-out spaces are available for delegates in the tearoom on the second floor of the Arts Building (Room 1W9).

Printing and Internet Facilities

If you would like something printed, please see a volunteer or member of the conference committee.

Guests to the University of Otago can register to access the UO_Guest network via wifi. Please go here for instructions:

https://otago.custhelp.com/app/answers/detail/a_id/893/kw/UO_GUEST

ATM

There are two ATMs located on campus, one inside the Link building at the entrance on Cumberland Street and one just outside.

Pharmacy

The closest pharmacy to campus is Albany Street Pharmacy at 27 Albany St. It is open on Saturday from 10am-1pm.

Security

The University of Otago has a dedicated 'Campus Watch' security team available 24/7 for emergencies. They also provide security after hours through Safety Patrol (479 5000 [Toll Free 0800 479 5000]) if you have concerns walking the campus at night. For other medical and safety emergencies, the national fire, police and ambulance number in New Zealand is 111. Dunedin also has an emergency medical centre, Dunedin Urgent Doctors, located at 18 Filleul Street, Dunedin ([03] 479 2900) which is open from 8:00am – 10:00pm seven days a week.

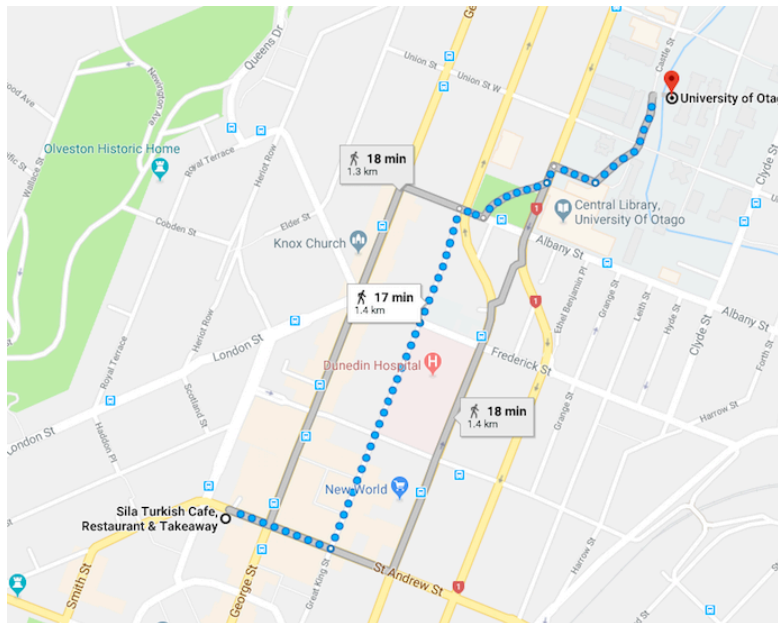
Local Attractions

For out-of-towners with an extra day or two in Dunedin, the website www.dunedinnz.com/visit/see-and-do has a list of local activities and attractions, many of which are within walking distance of the university. You will also find suggested activities and attractions on the Space, Race, Bodies website here: <http://www.spaceracebodies3.com/registration-travel>

KEI HEA TĀTOU? University of Otago Map



MAPI O NGĀ WHARE Map to Dinner Venue



SITES special issue, ‘Carceral Continuities: Indigenous Peoples and the Colonial Politics of Prisons’

Edited by Pounamu Jade William Emery Aikman, Bell Murphy & Holly Eva Katherine Randell-Moon

‘Carceral Continuities: Indigenous Peoples and the Colonial Politics of Prisons’, emerges from presentations at *Space, Race, Bodies II: Sovereignty and Migration in a Carceral Age*. This collection of essays variously explores these themes within the Australian, Canadian and Aotearoa New Zealand contexts, by focusing on the violent management and regulation of Indigenous life by the settler colonial state. What our contributors reveal is an on-going, multipronged assault on Indigenous sovereignty: whether in public spaces, prisons, or rural Indigenous communities, the supremacy of the state violently reinscribes itself at the expense of Indigenous existence.

Contributors include: Moana Jackson, Margaret Rose Boyce, David MacDonald and Jacqueline Gillis, Pounamu Jade William Emery Aikman, and Liam Greal.

More information about the journal issue can be found here: <https://sites.otago.ac.nz/Sites/issue/view/41>

sites: a Journal of Social Anthropology and Cultural Studies

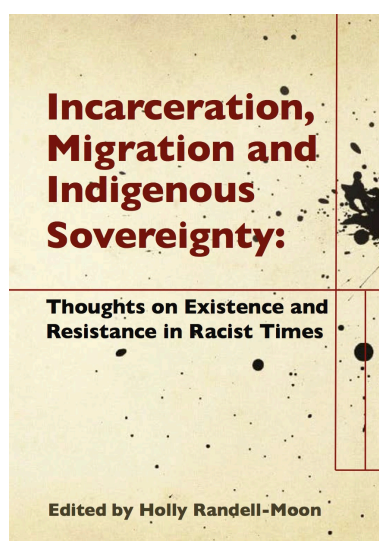
Incarceration, Migration and Indigenous Sovereignty: Thoughts on Existence and Resistance in Racist Times

Edited by Holly Eva Katherine Randell-Moon

Incarceration, Migration and Indigenous Sovereignty: Thoughts on Existence and Resistance in Racist Times responds to the current and ongoing histories of the incarceration of Indigenous peoples, migrants, and communities of colour. One of its key aims is to think about how prisons and their institutional operations are not marginal to everyday spaces, social relations, and politics. Rather the complex set of practices around policing, detaining, and building and maintaining prisons and detention centres are intimately connected to the way we understand space and place, how we understand ourselves and our families in relation to categories of criminal or innocent, and whether we feel secure or at home in the country we reside.

Incarceration, Migration and Indigenous Sovereignty features contributions first presented at *Space, Race, Bodies II: Sovereignty and Migration in a Carceral Age*. Contributors include: Teanau Tuiono, Fadak Alfayadh, Emmy Rākete, Crystal McKinnon, Emma Russell, Marie Laufiso, Suzanne Menzies-Culling, R. Michelle Schaaf and Holly Randell-Moon.

The booklet is available for free download [here](#)



WĀTAKA Schedule

Friday, June 29

5.00-7.00 **Dual launch: *Incarceration, Migration and Indigenous Sovereignty: Thoughts on Existence and Resistance in Racist Times* and the special issue of *Sites*, ‘Carceral Continuities: Indigenous Peoples and the Colonial Politics of Prisons’**

Mihi whakataua by Matt Matahaere

Special Guest: Kelli Te Maiharoa (Otago Polytechnic)
R6N4, Richardson Building

Saturday, June 30

9.00-9.20 **Mihi whakataua by Mark Brunton**
Castle 2

9.20-9.30 **Welcome by Holly Randell-Moon, Conference Convener**
Castle 2

9.30-10.30 **Talk I Associate Professor Leonie Pihama**
Chair: Kerri Cleaver
Castle 2

10.30-11.00 Morning tea
IW9, Arts Building

Session I: Bodies and Borders

11.00-12.30

Chair: Holly Randell-Moon
Burns 3, Arts Building

Jenny Stümer

Forgetting the Colonial Present: Europe’s New Walls

Beatrice Anane-Bediakoh

<p>The Wall and the Border: The Project of Black Expulsion Robert Mason Locating the Border, Inscribing the Body: Narrating Suffering and Human Rights in Mexican-USA Museums</p>
<p>12.30-1.30 Lunch IW9, Arts Building</p>
<p style="text-align: center;">Session 2: Divided Bodies 1.30-3.00 Chair: Kerri Cleaver Burns 3, Arts Building</p> <p>Jessica Maclean A Massive Problem: Towards a Mana Wahine approach to Fat Studies Simon Clay Disseminating the Gay Cyborg: Filling a Gaping Hole with Grindr, Semen, & PrEP David B. MacDonald Settler Justice in a Prairie Town: A Selective Discourse Analysis in the Aftermath of the Killing of Colten Boushie</p>
<p>3.00-3.30 Afternoon tea IW9, Arts Building</p>
<p>4.00 Walking Tour: Megan K. Pōtiki</p>
<p>6:30 Conference Dinner, Sila</p>
<p style="text-align: center;">Sunday, July 1</p>
<p>9.00-10.00 Talk 2 Professor Alexander Weheliye Chair: Holly Randell-Moon Castle 2</p>
<p>10.00-10.30 Morning tea IW9, Arts Building</p>
<p style="text-align: center;">Session 3: Seeing Walls 10.30-12.00 Chair: Robert Mason Burns 3, Arts Building</p> <p>Kalym Lipsey Perceptions, Expectations and Walls: Do the views of New Zealanders</p>

<p>influence the imagining and forming of walls? Stephen Turner Settler Circumscription Sally Gardner* Procedures for moving.Walls</p> <p>*Talk will be held in Burns 4</p>	
<p>12.00-1.00 Lunch IW9, Arts Building</p>	
<p style="text-align: center;">Session 4: Mobilising Walls 1.00-2.40 Chair: Alexandra Scrivner Burns 3, Arts Building</p> <p>Amie Taua Moana: Understanding Transnational Movement through Film Kate Judith Walls and human exceptionalism Kyra Gillies Counter-organising and Demonising, Institutional Betrayal and Campus Anti-sexual Violence Activism</p>	
<p>2.40-3.10 Afternoon tea IW9, Arts Building</p>	
<p style="text-align: center;">5A: Border Publics 3.10-4.40 Chair: Mikayla Cahill Burns 4</p> <p>Mariam Abdul-Dayyem An Exploration of the Digital Culture of Contention in the West Bank George Elliott The Kerch Strait Bridge: Building Bridges as Walls Mikayla Cahill Visual Architecture: Bisexual Presence in Contemporary Pop Culture</p>	<p style="text-align: center;">5B: Race Histories 3.10-4.40 Chair: Chloe Banks Burns 3</p> <p>Kerri Cleaver A Wahine Kāi Tahu perspective on our voices through history Chloe Banks Investigating the para-social contact of white audiences to Black Lives Matter Holly Eva Katherine Randell-Moon City-branding, tourism, and architectures of forgetting in Dunedin, Aotearoa New Zealand</p>
<p>4.40 Conference close IW9, Arts Building</p>	

KÖRERO TALKS

Associate Professor Leonie Pihama (University of Waikato)
Colonisation and Systemic Violence in Aotearoa

It has been advocated that the State is the greatest perpetrator of violence upon Māori. The dispossession of land through colonial acts of confiscation and manipulations by the Crown and its agents, and the subsequent imprisonment of our tūpuna continue to manifest as both historical and colonial trauma, and in the current state of homelessness and disconnection to land and place experienced by Māori. Current debates related to the ongoing denial of the return of the Pekapeka Block in Waitara has included discussions by the Taranaki Māori Women's Network that the process has been a continuance of State violence against whānau, hapū and iwi of Te Ātiawa. Acts of State violence against Māori and Indigenous nations continue to define the relationship between colonised and coloniser. The forced removal of Māori and Indigenous children globally, through State policies and practices, has been positioned as acts of genocide and continues today with the rates of child removal souring for Indigenous Peoples and the extreme oppressive acts of removal of Indigenous and migrant children at the border of Mexico and what is known as America. Indigenous children have for generations been targeted by colonial regimes and have been forcibly removed, detained, abused, trafficked, kidnapped and murdered by colonial forces. These acts are not new. They have been a part of the systemic fragmentation of whānau and the colonial agenda of the cultural elimination of Indigenous ways of being for generations. If we have any hope of transforming these contexts we must move to a place where we all commit to enacting decolonisation as a part of our everyday lives, to work across nations and movements for social transformation, and to challenge directly those systems that continue to deny Indigenous sovereignty as a basis for relationships on Indigenous lands.

Associate Professor Leonie Pihama is a mother of six and a grandmother of three. She is of Te Ātiawa, Ngāti Māhanga, and Ngā Māhanga a Tairi descent. Leonie is Director of Te Kotahi Research Institute at the University of Waikato, and Director of Māori and Indigenous Analysis Ltd, a kaupapa Māori research company. She has worked as an Associate Professor in Education at the University of Auckland teaching in the fields of policy analysis, Māori women's issues, and the politics of representation of indigenous peoples. Leonie is a leading kaupapa Māori educator and researcher. She has been working in the intersecting fields of education, health, whānau wellbeing and Maori immersion education for a number of decades. Leonie has worked on a broad range of Māori education research projects including: Te Matataua o Te Reo – a national research agenda for the regeneration and revitalisation of Te Reo Māori, Report to He Puna Whakarauora, Te Taura Whiri i Te Reo; Tiakina Te

Pā Harakeke – *traditional views and practices of childrearing*, Te Kotahi Research Institute; Marae-ā-kura – *teaching, learning and living as Māori*.

Castle 2, 9.30-10.30
Saturday, June 30

Megan K. Pōtiki
Māori history in Dunedin/ Ōtākou

Megan will provide a talk on the development of Dunedin in relation to mana whenua in our local landscape. This will be at the lookout by Northern cemetery which has a good view of the harbour entrance.

Megan hails from Ōtākou and is of Kāi Tahu and Te Ātiawa descent. She lives at Ōtākou with her husband and three children. Megan currently lectures at the University of Otago in the school of Māori, Pacific and Indigenous studies and is working towards completing her PhD. Her research interests are focused on the loss of te reo Māori at Ōtākou and the written Māori archives of the past that have a particular geographical focus on her tribal region of Kāi Tahu in the South Island of New Zealand.



TBA, 4.00
Saturday, June 30

Alexander Weheliye
Black Life/Schwarz-Sein

The talk focuses on the complex ways gender and sexuality function in the barring of Black flesh from the category of the human-as-Man by investigating inhabitations of the flesh that bring to light the relational, borderless being-in-the-world of Black Life. That is, examples from literature and music that render the constitutive ungendered displacement of Black Life from origin and belonging habitable. I will also consider how Black flesh must be cordoned off from even the most fundamental parts of human vital mattering in order for it to resemble “life”.

Alexander Weheliye is a professor of African American Studies at Northwestern University where he teaches black literature and culture, critical theory, social technologies, and popular culture. He is the author of Phonographies: Grooves in Sonic Afro-Modernity (Duke University Press, 2005), which was awarded The Modern Language Association’s William Sanders Scarborough Prize for Outstanding Scholarly Study of Black American Literature or Culture and Habeas Viscus: Racializing Assemblages, Biopolitics, and Black Feminist Theories of the Human (2014, Duke UP). Currently, he is working on two projects. The first, Modernity Hesitant: The Civilizational Diagnostics of W.E.B. Du Bois and Walter Benjamin, tracks the different ways in which these thinkers imagine the marginal as central to the workings of modern civilization. The second, Feenin: R&B’s Technologies of Humanity, offers a critical history of the intimate relationship between R&B music and technology since the late 1970’s.

Castle 2, 9.00-10.00
Sunday, July 1

TUHINGA WHAKARĀPOPOTO

ABSTRACTS

Mariam Abdul-Dayyem

An Exploration of the Digital Culture of Contention in the West Bank

Palestinians in the West Bank have been born into a conflict zone where they experience isolation, lack of freedom and political repression. In this context, Palestinians in the occupied territories are increasingly utilising virtual space as a way to escape their lived realities of oppression. Palestinians' use of the internet is unique and full of tensions and contradictions worthy of further exploration. This paper revolves around one central, guiding question: To what extent does the everyday use of digital spaces by Palestinians in the West Bank constitute a digital culture of contention? This thesis will examine features of this culture by illuminating the relatively mundane uses of digital spaces practiced by Palestinians in the West Bank. Analysing these practices that are daily, personal and apolitical contributes to understanding whether Palestinians' use of digital spaces constitutes a political space of daily resistance and survival, which Asef Bayat (2013) described as 'quiet encroachment of the ordinary'. A qualitative approach, utilizing semi-structured in-depth interviews, including among them, activists, journalists, scholars and students, will shed light on this digital culture of contention among Palestinians and its intricate meanings.

A PhD candidate at University of Otago in New Zealand in the department of Sociology, Gender and Social Work. Born in Jerusalem, Mariam is a social activist, facilitator, and project manager. Her topic of master's degree is 'The folk models of shahids (martyrs) among Birzeit University students'.

Beatrice Anane-Bediakoh
The Wall and The Border: The Project of Black Expulsion

In conversation with Razack's (2002) conceptualization of how space becomes raced through law, this paper highlights how the constitution of spaces reproduces racial hierarchies, exploring how spatial practices are required in the making and maintenance of a post-racial society. Under the regime of neoliberalism, through the politics of everyday terrorism, cruelty and zones of disposability, bodies have become naturalized borders of social conflict, negotiation and violence. This paper engages with the social, economic and political expulsion of Black bodies and the myth of "degeneracy" that is often plagued with this particular community. By examining the realities of Black bodies as "unproductive", beyond menial labour, this paper aims to examine how the micro politics of space, determines the [in]ability to read these bodies as part of the nation state. Despite the outright physical extermination of Black communities in Canada, their survival compels capitalist regimes to reconsider what it has spent centuries invisibilizing – the violent nature of its system. Bodies as naturalized borders constitute a hallmark signature and amplification of neoliberal politics of disposability, uncovering the material and symbolic violence of the nation in the sustenance of the White settler state.

My name is Beatrice Anane-Bediakoh, a second year PhD student in Sociology at York University, Toronto, Ontario. I am a Black woman with an unwavering commitment to social justice education and a sense of liability to the minds it moulds. Throughout my academic experience, I have developed a keen understanding of how neocolonial institutions enact oppression through space(s) of knowledge production. My research interests include race and racism, Black geographies, spatialization of race and the relationships between race, space and nation building.

Chloe Banks

Investigating the para-social contact of white audiences to Black Lives Matter

In this paper, I use data from my Master's thesis to examine the ways in which white audiences of Black led television shows connect to such characters and how this para-social contact with Black television characters impacts the way in which these audience members feel about the Black Lives Matter movement. This paper uses the concept of para-social contact to unpack the connection between the white audience who watch more racially inclusive television shows (those produced by Shonda Rhimes) and their empathy or support for movements like Black Lives Matter versus the white audience of more white-centric television shows and their comparative views on the movement. Using audience research methods to explore white people's television viewing, this paper maps out how those who are more exposed to Black, post-racial, television characters are more inclined to support the Black Lives Matter movement. I found that those white participants who are not exposed to such representations are not as empathetic to the movement.

Chloe Banks is a Masters candidate in the Department of Media, Film and Communications at the University of Otago. She completed a Bachelor of Arts in communication studies and history in 2015 and a first-class Honours degree in communication studies in 2016. Her Masters thesis is concerned with investigating white television audiences of post-racial television shows and mapping this television consumption with how they frame current events and racial discourse surrounding the Black Lives Matter movement. Her research interests are television studies, audience reception, discourse analysis and critical race and whiteness studies.

Mikayla Cahill

Visual Architecture: Bisexual Presence in Contemporary Pop Culture

The paper seeks to examine the emerging phenomenon of a distinct bisexual presence within contemporary pop culture through the concept of bisexual lighting. Focusing on the theme of walls, this paper examines the visual architecture of bisexuality in the music videos of popular contemporary artists Janelle Monae, Demi Lovato, and Dua Lipa. Visual architecture here refers to the way that lighting, colour, and framing are employed in music videos as products of current visual media to construct a presence of bisexuality within a text. The analysis of contemporary examples of a bisexual presence in visual media has been chosen due to an interest in the sudden and rapid representation of a chastised sexual community within the LGBTQ+ movement. The examination of bisexual lighting layers social, historical, and political understandings of bisexuality as an invalidated orientation to present bisexual lighting as an icon of identity, liberation and acceptance for bisexuals who feel marginalized or unrepresented in contemporary media. Close textual analysis of modern smash hits *The Way You Make Me Feel* (2018), *IDGAF* (2018), and *Cool for The Summer* (2015) reveal how the use of visual architecture in contemporary media produces affects in the viewer by cultivating a sense of belonging for the marginalized bisexual. As a result, examples of bisexual lighting are deified as a form of resistance and reclamation against the negative stereotypes often associated with the sexual orientation.

*Mikayla Cahill is currently undertaking an MA in the Media, Film, and Communication department at the University of Otago and was awarded a Summer Research Scholarship at the end of 2017. Her thesis *To Look at Women: An Examination of the Male Gaze and Francesca woodman* examines Laura Mulvey's idea of the Male Gaze and the art work of seventies photographer Francesca Woodman*

Simon Clay
***Disseminating the Gay Cyborg:
Filling a Gaping Hole with Grindr, Semen, & PrEP***

The gay community is in a period of unique flux, one that is simultaneously alarming and liberating. The deluge of literature on the popular geo-spatial networking app, Grindr, has demonstrated that gay men are harnessing this platform to transfigure their surrounding environment into a queer landscape that is peppered with potential lovers, friends, drug dealers, and life opportunities. Recent pharmaceutical developments now allow gay men to have condomless anal sex without fear of contracting HIV by taking a single cobalt-blue tablet daily (a drug formally known as Truvada). Furthermore, research into the community's drug culture highlights how gay men use methamphetamines, GHB, cocaine, and Viagra in context specific ways to achieve particular ends. Glancing across these significant cultural practices, the image of Haraway's 'cyborg' and the post-human figure boldly emerges but is yet to be brought into the light. What does it mean when an entire community of men are engineering their bodies with illicit and prescription drugs to experience a taste of unlimited intimacy and chemically-sanctioned sperm? Through unpicking these key issues using post-humanism, xenofeminism, and queer theory, a new and critical approach to understanding the important complexity of contemporary gay subjectivity can be achieved.

Simon Clay is a PhD student at the University of Otago with a background in Sociology and Criminology. His PhD research focuses on what self-care means for gay men and how self-care practices differ across the community, with particular interest into how alcohol, drug-use, and condomless sex might be part of this.

Kerri Cleaver
A Wahine Kāi Tahu perspective on our voices through history

A wall of silence was created to block our voices, our history and our stories by the patriarchal colonial state. They have denied indigenous women's place and space to talk throughout colonisation. We are talked about and talked for throughout history. Now in 2018 we have the tools to dismantle the masters house and re-build our own. My presentation will take you through the journey to now and the way Kāi Tahu women find their voices postcolonial. Strong Kāi Tahu women survive and flourish both in the now and through generations of survival.

Kia ora, Ko Wai au? Ko Kerri Cleaver, I am Kāi Tahu and Kati Mamoe. I am a social worker and current PhD student researching the connections to belonging and identity for Kāi Tahu women post foster care system. My experiences include representative roles for her local runaka, Puketeraki and for Ngāi Tahu in the area of children and whanau ora.

George Elliot
The Kerch Strait Bridge: Building Bridges as Walls

While political punditry in the West speculates about fortress Europe or a new isolationist US, emerging economies have intensified state-facilitated foreign investment and the aggressive expansion of new infrastructures – a notable example is China’s highways in Serbia and oilfields in Sudan. This paper explores how bridges fit into our theoretical interrogation of walls and argues that ‘road-building’ is a project of advancing walls forward into new territory as part of larger expansionist agendas – recalling the roads of the Roman empire or the strategic hamlets of the Vietnam war. The paper looks at the Kerch Strait bridge, which is being constructed between Russia and the occupied Crimean Peninsula. The 19km-long bridge, financed by Russia’s oligarchic class, is an example of how new flows across geographical and political boundaries function as partitions. The bridge and its associated discourses and practices shore up a biopolitical regime, acting to redirect old flows of bodies and trade and exclude the local working class, the occupied population and the Tatar minority. The bridge also operates as a symbolic intrusion, straddling the strait in a declaration of Russian dominance and as the proclamation of a lasting, coercive cut between the Crimean Peninsula and the Ukrainian mainland.

George Elliott is a Masters student in the University of Otago’s Media, Film and Communications department. His thesis examines popular Western conceptualisations of death and sacrifice in the post-9/11 wars and postulates a theory of symbolic exchange on a geopolitical scale, informed by Jean Baudrillard.

Sally Gardner
Procedures for moving. Walls

Under the conference sub-theme of “alternatives to violent forms of border management and other creative and activist ways of tearing down walls!”, I propose an exhibition of photomontages consisting of approximately eight works. These composite photographs combine images of people standing, walking, and dancing with other images relating to walls, borders, exclusion and incarceration. I am seeking, primarily, to use images of the formal, often ‘pedestrian’ post-modern dance practices in which I have been involved as a perspective: one that avoids romanticism and heavy symbolism, but may activate other imaginaries. I aim for the images of moving figures to create an ‘interruption’ that might creatively destabilise or shift given meanings, or engender difference in, the companion image or between the images. The photographs which I am combining have largely been found in my personal archive and were taken in various international locations.

Sally Gardner studied Asian Studies (BA, ANU) and Cultural Studies (Monash, MA and PhD). She studied modern dance including at The Place, London; The Louis Nikolais Dance Laboratory and the Cunningham Studios (NYC); and has performed with companies in London, New York, Melbourne and Sydney. She is an Honorary Research Fellow at Deakin University, publishes in arts and humanities forums, and is co-editor of Writings on Dance.

Kyra Gillies
***Counter-organising and Demonising, Institutional Betrayal and
Campus Anti-sexual Violence Activism***

An ex-student activist ethnographically reflects on the neoliberal university's response to on campus sexual violence activism. This paper discusses the institution's capacity for counter-organising, their deployment of media to misrepresent, divide and vilify and the use of legal threats to intimidate and silence. This presentation summarises the immense brick walls hit into by local activists along the way in their struggle for a future free from violence. Further, it questions the 'surveillance double standard'. When surveillance is pushed through quickly for the sake of 'public safety' yet, its benefits are only reaped by the State and corporates. When surveillance tapes go missing or fail to be used as part of an investigation, we must ask: safety for who? One of the key themes of the #MeToo movement and campus rape activism has been concern about secondary victimisation. This presentation will look at local examples of institutional betrayal caused by inadequate and/or actively harmful responses to sexual violence survivors. Finally, the barrier to education that disproportionate rates of sexual violence pose for indigenous, Māori, Pasifika and disabled students will be discussed. With racial and gendered exclusion built into the core of these ivory towers who are these institutions serving?

Kyra is an anti-sexual violence activist from Ōtepoti. They support transformative justice and decarceration. Kyra used to attend this university until things went haywire. Now they're training to be a sparkie instead of being a scarfie. Outside of the 40 hour week they're writing for academic and general audiences.

Kate Judith
Walls and human exceptionalism

This paper investigates walls as mechanisms for constructing and sustaining human exceptionalism. The excluded other being considered here is non-human. Walls destroy and constrain opportunities for non-humans as assertively as they do for excluded humans. Building walls is hugely environmentally destructive, and walls dramatically impede the movement and fragment the living space of many non-humans. At a more fundamental level, walls create and perpetuate an entire geography based upon the assumption that the ongoing comfort, security and convenience of particular privileged humans justify the reshaping of the world to their advantage and to the exclusion or impediment of almost all others.

Territorial negotiations take many diverse forms; communication, aggression and submission, ritual, cooperation, bargaining, all these are foreclosed by a wall. The power-based territorial claims that walls impose come to be taken as righteous or prior, because they are embedded in the physical landscape itself and confirmed within the landscape of human social and legal conventions. Their radical boundary-staking enables human judgements to focus upon interactions within human society, and to turn away from interconnectedness with what can become construed as a simplified outside. The mangrove communities of Sydney will be invited to contribute their alternative approaches to negotiating boundaries.

Kate has a teaching background within diverse contexts including several years working with incarcerated students. Now she is researching the philosophy of gaps for her PhD in Environmental Humanities at UNSW. One of the approaches to gaps that she is particularly interested in is the desire to wall them.

Kalym Lipsey
Perceptions, Expectations and Walls: Do the views of New Zealanders influence the imagining and forming of walls?

This presentation explores the degree to which New Zealander's perceptions of racism, mass incarceration and rights fulfilment impact upon the construction of barriers separating those on the hard edges of society from the overall population. It builds upon data from five nationwide surveys exploring these topics and run over an 18-month period until February 2018. Considered within current debates around civil society are the relationships between individual's reported expectations of interactions with state institutions and what they perceive the role of the state is in rights fulfilment. Of specific interest are perceptions of Government policies and state agency practices that can affect these barriers. The survey data suggests the possibility of zones of influence lying at the intersection of perceptions of rights, expectations of treatment from the state, the influence of media and of political rhetoric. The political potential of these zones lay with the manner in which diverse voices merge, in a way that might enable activists, policymakers, academics and advocates to consider the impact of dominant perceptions and expectations upon the breaking down of the barriers that prevent fair treatment and equal access to resources.

Kalym is a PhD Candidate (Sociology) at Massey University. He is researching 'where to now' for human rights. Specifically, at the point of rights fulfilment and at the intersectionality of racism, ethnicity, law and resource allocation. He is particularly interested in mechanisms that can address breaches of the state's human rights obligations.

David B. MacDonald

Settler Justice in a Prairie Town: A Selective Discourse Analysis in the Aftermath of the Killing of Colten Boushie

On 9 August, 2016 in rural Saskatchewan, a 22 year old Indigenous man named Colten Boushie was shot in the head and killed by a white farmer named Gerald Stanley. Stanley was charged with second-degree murder and faced trial in early 2018. He was soon acquitted by an all-white jury on 9 February, who could have also convicted the defendant of manslaughter. Consequent to this was a massive polarization between Indigenous peoples and their supporters and rural white settlers and their supporters. Two days after the verdict, I wrote an article for *The Conversation*, which was picked up by 17 news outlets including national and regional newspapers. It was also edited for a mass circulation print article in a weekly Toronto newspaper. In total the article gained a readership of over 55,000 people online. This conference paper first engages with the known facts of the Boushie murder and Stanley trial, and then focuses on an analysis of the commentary generated by the article, as well as the public's reaction to the verdict. Over 1,500 comments, resulting in 450 pages of text, were generated by the article. Much of this material was steeped in anti-Indigenous racism as well as attacks on me as a mixed race settler academic for taking the side of Indigenous peoples. This presented me with a unique opportunity to do a discourse analysis of the views of a self-selected subset of settler Canadians on Indigenous issues during a purported age of reconciliation. The comments were triaged for a range of key themes, many related to long held negative stereotypes against Indigenous peoples. The themes with illustrative examples are included here. Also included in this analysis are the comments of an overtly racist nature, which were deleted by the moderator of *The Conversation*. My goal here is to highlight several key themes in settler discourse around Indigenous peoples, suggesting that while the mainstream media in Canada has portrayed the country as being ready for reconciliation with Indigenous peoples, this may not be the case.

David MacDonald is a full Professor in the Political Science Department at the University of Guelph, Ontario, Canada, and was appointed Research Leadership Chair for the College of Social and Applied Human Sciences in 2017. He has a PhD in International Relations from the London School of Economics. He taught for many years at Otago University, New Zealand, and the École Supérieure de Commerce de Paris (ESCP-Europe). His work is focused on Comparative Indigenous Politics, International Relations, and Comparative Foreign Policy. His work is funded by the Social Sciences and Humanities Research Council of Canada.

Jessica Maclean
A Massive Problem: Towards a Mana Wahine approach to Fat Studies

Obesity is currently recognised as a major health risk for New Zealanders, affecting Māori and Pasifika in particular. The normative body in public obesity discourses is implicitly white, as exemplified by the use of the Body Mass Index (BMI) as a health measure. As a result, other bodies become pathologised. BMI is acknowledged as a crude tool, yet its use continues. BMI is unable to take into account the composition of other bodies. At every level of BMI, Māori and Pasifika peoples have less fat and more muscle mass than Pākēha. An emerging body of research describes the discrimination that overweight people experience, and the various harms this causes. Research also shows that the relationship between weight and health is often paradoxical. Because Māori are over-represented in obesity statistics, we are disproportionately impacted by anti-fat attitudes, which intersect with other forms of discrimination. In order to fully delineate the contours of contemporary obesity discourses, a decolonising kaupapa Māori approach is necessary. As women's bodies are particularly subject to normative pressure, Mana Wahine is a natural candidate for such an approach, and I suggest a number of variegated elements that might inform an engagement with hegemonic obesity discourses.

Jessica Maclean whakapapas to Ngāti Hine and Ngāti Kahu, and is a Senior Tutor at Aotahi: School of Māori and Indigenous Studies at the University of Canterbury. Jessica is interested in everything Mana Wahine, and is currently completing her Master of Arts which involves Mana Wahine economic development.

Robert Mason
***Locating the Border, Inscribing the Body: Narrating Suffering and
Human Rights in Mexican-USA Museums***

President Donald Trump's plan to construct a border wall has been greeted with widespread concern, and there is pervasive unease at the environmental and human costs such a barrier would cause. Thousands of migrants have died seeking to cross the US border in recent years, and many more are victim to escalating violence within Mexico that is similarly connected to the border crossings. This paper investigates how museums in the USA and Mexico approach questions of violence and human suffering. The paper explores 'the border' as a site of vulnerability, at which violence to the human body is legitimised and perpetrators of violence are legitimated. It analyses the border as a shifting zone of violence throughout Mexico and the USA, exploring the implications of these fluid inscriptions of historical violence across the landscape. The paper focuses on 12 key museums in the Mexican-USA border regions, as well as in the countries' capital cities. The paper explores how these sites frame and discuss the border as a means to explore human suffering, human rights and the experience of violence in contemporary society.

Dr Robert Mason is a Senior Lecturer in the School of Humanities, Languages and Social Science at Griffith University. His research focusses on how contemporary societies experience and discuss historical violence. He is particularly interested in Spanish- and Portuguese-speaking communities in Asia, Australia and North America.

Holly Eva Katherine Randell-Moon
***City-branding, tourism, and architectures of forgetting in Dunedin,
Aotearoa New Zealand***

In this paper, I analyse the city-branding and tourist infrastructure in Dunedin, Aotearoa, as an architecture of forgetting. Drawing on the work of Anne McClintock (2014) and Goldie Osuri (Banerjee & Osuri, 2000), I argue that despite the material presence of settler colonisation in the contemporary infrastructure and tourist sites of Dunedin, city-branding works to discursively and institutionally forget this city's violent settler colonial history. Specifically, experience economy tourist enterprises such as ghost tours and council managed heritage sties draw on gothic and Victorian romantic discourses to heighten the affective dimensions of Dunedin's history and brand the city with aesthetic distinction. Such affective economies work to silence Indigenous presence and settler colonial histories of violence. In both institutionally sanctioned city-branding, through the Dunedin City Council, and privately run tourist companies, such as ghost tours, settler history is given affective and experiential prominence. While this experiential engagement is affectively varied, in that unpleasant hauntings and gothic tragedies of Dunedin settlers are given salience alongside English Victorian aesthetics, such negative affectivity finds its limit at Dunedin's history of settler colonial violence – which cannot be recouped in the commodification of the city's heritage.

Holly Randell-Moon is a Senior Lecturer in the School of Indigenous Australian Studies at Charles Sturt University, Australia. Her publications on biopower, race, and media have appeared in the journals Social Semiotics, borderlands, and Celebrity Studies. Along with Ryan Tippet, she is the editor of Security, Race, Biopower: Essays on Technology and Corporeality (2016, Palgrave Macmillan). She is Co-Editor of the Somatechnics journal.

Jenny Stümer
Forgetting the Colonial Present: Europe's New Walls

Less than a year after the 25th anniversary of the fall of the Berlin Wall, Europe engaged in an unprecedented resurrection of walls producing an abundance of historical ironies while attempting to revive a fantasmatic European sovereignty eager to construct and privilege itself against an exterior 'other'. Drawing attention to this moral hypocrisy, German artists in particular have sought to link the history of the Berlin Wall to the 2015 refugee 'crisis' in order to provoke affective channels of empathy. Complicating these attempts, I argue that works such as those of the Center for Political Beauty and Kai Wiedenhöfer carry a blindspot of European memory politics – that is, sealed off behind the traumatic imposition of the Berlin Wall lurks an ostensibly unacknowledged legacy of colonialism. While raising important questions about political affect, collective memory and narrational inclusion, these artworks hence de-repress a shadow memory of colonialism underwriting the walled present and thereby help to unpack how the walls of the colonial camps and those of the Nazi concentrations camps, the walls that divided Europe and those which it now re-erects, all bring to the surface the racialised hierarchies that Europe still upholds while it dreams it has long overcome them. This exposes Europe's new walls as archaic physical obstructions but also as psychological barriers aimed at omitting the 'colonial present'.

Jenny Stümer has published on memorialising the Berlin Wall as well as Europe's border politics. Her current research explores the fortification of border walls in the contexts of Berlin, Palestine, Mexico, and contemporary Europe, examining political practices of exclusion as well as possible subversions of these dynamics through cinema and art.

Amie Taua
Moana: Understanding Transnational Movement through Film

In this paper, I discuss one of the outcomes that resulted from the qualitative research conducted in 2017 for my Masters thesis “A Foot in Both Worlds: The Bicultural Audience and Film in New Zealand”. For the purpose of my thesis, the bicultural audience is defined as people born in New Zealand to either one or both parents who have immigrated from non-Western countries. This background that the bicultural audience shares thus creates a cultural binary of space, knowledge and comprehension that is at the heart of my research. This binary informs that viewing processes of this audience, creating a new understanding of audience engagement. Among the findings that surfaced from the two focus groups conducted in two Dunedin High Schools, the most interesting and insightful contributions that were made engaged the Disney film *Moana* (Dir. Ron Clements, John Musker 2016). One participant stated that this film conveyed familial relationships that she readily identified with, while one other participant stated that the film provided a narrative that was similar to her parents’ transnational experiences. While I acknowledge that *Moana* can be perceived as homogenizing Pacifica cultures, the overall response from participants in the two focus groups conducted illustrates positive engagement that provides a sense of validation on behalf of the bicultural audience.

Amie Taua is a Masters candidate at the University of Otago in the Media, Film and Communications Department. Amie has a BA majoring in media and film studies, and a first class Honours degree. Amie’s research areas of interest include audience studies, cultural studies, national cinema, indigenous cinema, minority and gender representation.

Stephen Turner


Settler Circumscription

This presentation considers walls in terms of acts of circumscription that have denominated New Zealand, enclosed its peoples, and foreclosed the long-standing Indigenous presence and histories. From the inaugural inscription of cartography, through topographic survey, military clearing and imposed settlement, New Zealand has unfolded through circumscribed plots, in the form of quadrants, quarters, precincts, farms and recreation reserves, with an accompanying narrative of settler design that makes settler colonialism an imperative, and New Zealand nationalism compulsory. The Albert Barracks wall on the grounds of Auckland university offers a lesson in colonisation, occupation, appropriation and settlement. In view of its existing grounds and Ngati Whatua presence, I extrapolate a logic of circumscription, and ongoing settler colonialism, that conjoins the beach, public works, property rights and prisons. The public produced by settler conscription, or forced commitment to the nation-state, forecloses First Law and the Indigenous basis of the settler constitution. The Foreshore Act (2004) makes plain that the beach, far from defining the prospective place of migrants, involves an act of circumscription, better understood as public works, that secures and maintains the current un-knowing of tauiwi.

Stephen Turner is a Senior Lecturer in Media and Communication at the University of Auckland. His research interests include settler colonial studies, pedagogy and literacy. He is currently working on a book about the constitutional challenge of Indigenous law, and, with Sean Sturm, a book about the university and dissent.

HE TUHITUHI
Notes







**Space,
Race,
Bodies**

Geocorpographies of City, Nation, Empire
 8-10th December 2014
 University of Otago, New Zealand

Keynote speakers:

- **Professor Joseph Pugliese**,
Research Director, Media, Music, Communication
and Cultural Studies, Macquarie University
- **Professor Denise Ferreira da Silva**,
Inaugural Chair in Ethics, Director, Centre
for Ethics and Politics, University of London
- **Associate Professor Jasbir K. Puar**
Women's and Gender Studies, Rutgers University
- **Associate Professor Jacinta Ruru**,
Faculty of Law, University of Otago
- **Associate Professor Susan Stryker**,
Director of the Institute for LGBT Studies,
University of Arizona

The Antipode Foundation and the University of Otago's Division of
 Humanities present



SPACE RACE BODIES

**SPACE, RACE, BODIES II:
SOVEREIGNTY AND MIGRATION
IN A CARCERAL AGE**

UNIVERSITY OF OTAGO
 MAY 6-8, 2016

featuring:

- Fadak Alfayadh (RISE: Refugees, Survivors and Ex-Detainees)
- Tracey Barnett (Independent Journalist)
- Associate Professor Stephanie Fryberg (University of Washington)
- Mengzhu Fu (Shakti Youth)
- Wairere Tame Iti
- Moana Jackson
- Suzanne Menzies-Culling and Marie Laufiso (Tāiwi Solutions)
- Crystal McKinnon and Emma Russell (Flat Out)
- Professor Margaret Mutu (University of Auckland)
- Emilie Rākete (No Pride in Prisons)
- Annette Sykes
- Teana Tuiono

<http://www.spaceracebodies.com/>



www.spaceracebodies3.com



Logo design by Mahdis Azarmandi