

INTERNATIONAL SOCIOLOGICAL ASSOCIATION

<http://www.isa-sociology.org/>.

Research Committee on Racism, Nationalism and Ethnic Relations

RC05 NEWSLETTER

2nd Newsletter-October 2011

Editorial

Welcome to the second edition¹ of the RC05 Newsletter for 2011. It comes at a time when there is so much happening around the globe worthy of sociological comment. The release of over one thousand Palestinian prisoners, riots in Britain, the Euro-zone crisis and the clashes in Greece, demonstrations in Chile in demand of free public education and a demonstration against the excesses of capitalism with a presence in many cities around the world. The list goes on and at the core of these events is the structural inequality that underpins relations between peoples and nations. As a Research Committee centrally concerned with racism, nationalism and ethnic relations we are well placed to explore such developments and we look forward to the opportunity to exchange our work in Argentina next year.

In a previous edition of the Newsletter we called for comment on its presentation. On the basis of a suggestion from Rhoda Reddock that we embrace a more dialogical format we include here a discussion stimulated and held together by Norma Romm on 'whiteness' (explained further below). We would like to acknowledge Norma's contribution to this process and thank Rhoda for her idea. Thanks also to the other contributors. We hope to receive feedback on this as a way of proceeding, further suggestions and contributions. We welcome a continued dialogue on 'whiteness' or the suggestion of a new theme. We also welcome items on conferences attended, new publications and other items of interest. The first Newsletter for 2012 will be circulated in April and we would be pleased to receive your contributions any time up until late March.

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¹ We decided it is time for a name change as the *Fall/Autumn* in the Western or Northern Hemisphere matches with the Spring somewhere else.

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The President's address

October 2011

Dear friends,

I am very excited by the range of sessions which have been proposed by RC05 for its mid-term meeting as part of the ISA Forum in Buenos Aires, Argentina, August 1-4, 2012. Many thanks to all who have singly or jointly, proposed sessions – in both English and Spanish. Elsewhere in this newsletter is a complete list of our call for papers, both the sessions RC05 is sponsoring or co-sponsoring and the joint sessions which are being sponsored by another RC or WG. Of course the information is also available on the web, both in our RC05 section for the Forum – <http://www.isa-sociology.org/buenos-aires-2012/rc/rc.php?n=RC05>, and on the conference site for abstract submissions: <http://isaconf.confex.com/isaconf/forum2012/cfp.cgi>.

In addition to our mandatory (but important) business meeting (and party), RC05 is proposing its full quota of sessions: the 15 sessions we will host or co-host and the 2 (possibly 3) joint sessions hosted by others run the gamut from the methodology and politics of research through experiential reflection, the politics of belonging, social boundaries and border crossings. Themes, to name just a few, include indigeneity, diasporas, and xenophobia. Issues related to the Forum theme of 'Social Justice and Democratization' will clearly be core to the RC05 theme of 'Construction of Contemporary Racisms, Social Inclusion and Democratization'. **Now we look forward to receiving your abstracts for papers to fill those sessions. And we look forward to seeing/meeting many of you during the Forum. Remember the deadline for submitting your abstract is December 15, 2011.** We also appreciate the assistance we have been offered by local colleagues – such liaison will be invaluable.

I also want to remind you that ISA has some funds, though they are limited, available for grants to assist active participants in the Forum (session organizers, session chairs, paper presenters) with registration, airfare and/or accommodation costs. Information about eligibility and the application process are available at <http://www.isa-sociology.org/buenos-aires-2012/guidelines-for-grant-application-submission.htm>. Please note that you **can only apply for a grant to one RC/WG/TG. For RC05 participation, a letter of application for a grant must be sent to me (adenis@uottawa.ca) before January 31, 2012.**

I recently attended a joint conference of the Canadian Ethnic Studies Association and the Canadian Studies Association on the theme "Multiculturalism Turns 40: Reflections on the Canadian Policy". I was forcibly reminded of the diverse range of meanings and objectives

'multiculturalism' has had, in Canada and elsewhere, and how the concept itself has both been praised (as being very inclusive) and vilified, both because it does not go 'far enough' in terms of inclusion and the legitimating of 'diversity', and because it goes 'too far', and undercuts the shared 'common core' of a particular society. In Canada, multiculturalism continues to be framed within 'official' (English-French) bilingualism – and this, too, is the subject of considerable controversy, of many sorts. Many of these positions were articulated at the conference, but the tensions were not really debated. Perhaps because of the specific organizational nature of the Canadian bureaucracy (with its separate ministries for aboriginal affairs and for other questions related to the initial colonisers and subsequent settlers), the absence of topics related to aboriginals, and the participation of aboriginals, was notable at the conference, but, again, not formally discussed. In contrast, the themes of the RC05 Forum reflect much more cosmopolitan perspectives and questions, not all of which, of course, characterise settler societies (in all their diversities), of which Canada is one.

Ethno-cultural diversity, whether framed as multiculturalism or not, is becoming an increasingly important reality in the societies of our contemporary, globalized world. It is also being afforded legitimacy through a number of the United Nations 'rights' instruments. Furthermore we are becoming more sensitive to the importance of considering ethno-cultural diversity in intersection with other markers of social location, such as gender, age, disability, and appreciating the complex outcomes (both individual and social structural) that such intersections can entail. One could argue that the 'nationalism' of our research committee's title may be in opposition with the inclusion that these recent trends imply – but does it need to? While some nationalisms stress homogeneity, others extol diversity – at least a past diversity. Perhaps social justice offers a shared objective, regardless of individual or collective diversity.

I'm looking forward to seeing many of you in Buenos Aires in 2012, and at other RC05 activities during the years ahead. Your contributions to our newsletter are also always welcome.

Ann Denis
President RC05 (2010-2014)

**Call for papers:
The *Second* ISA Forum of Sociology *Social Justice and Democratization*, Buenos Aires, Argentina August 1-4 2012**

General RC05 theme: **Constructions of Contemporary Racisms, Social Inclusion and Democratization.**

ISA Forum theme: **Social Justice and Democratization**

Program coordinator – Ann Denis, University of Ottawa, Canada, adenis@uottawa.ca

Number of allocated sessions, including business meeting: 16

Deadlines: On-line abstract submission will be open from **August 15 to December 15, 2011.**

Only abstracts submitted through ISA website platform will be considered.

Individuals may have a maximum of two participations in the Forum – whether as (co)-author, (co)-chair, discussant, roundtable presenter, and/or poster presenter. All

participants **MUST** register for the Forum by the early registration deadline of April 10, 2012. Failure to do so will automatically result in being deleted from the program.

Proposed sessions – in provisional order – sessions may be renumbered after final order is established following the December 15 2011 deadline for abstract submissions.

A. Contemporary Racisms, Social Inclusion and Democratization: The Methodological Challenge

Session organizer: Alice Feldman, University College Dublin, Ireland - Alice.feldman@ucd.ie

This session focuses on the methodological challenges and innovations arising in the exploration of the multiplicity of intersecting, and often contradictory, dynamics around racialisation, marginalisation and social change, and the issues relating to the politics of knowledge implicated in such research. Participatory, action and arts-based research have become common practices employed to encourage the grounded personal and creative expression that helps transcend and inform the constraints of academic as well as policy discourses and regimes. Such methods are often embedded within a process of consciousness raising or project-based work that is intended also to 'empower' participants, at either individual or collective levels, and through the process whereby the researcher 'gives voice' to those whose experiences and stories are silenced and disenfranchised. Despite the longstanding tradition of this research paradigm, both pragmatic challenges and philosophical debates relating to the 'democratisation of knowledge production' and the transformative potential of academic research remain central and defining issues. Papers reflecting on methodological dilemmas and innovations and/or knowledge politics in the contexts of research addressing racism, nationalism and ethnic relations are invited.

B. Researching racism and nationalism in an increasingly challenging academic environment

Session co-organizers: Karim Murji, Open University, UK – k.murji@open.ac.uk and Peter Ratcliffe, University of Warwick, UK – Peter.Ratcliffe@warwick.ac.uk

In this session we invite offers of papers focusing on the politics of research in a changing academic environment ('universities in crisis') and the impact that this has, or is likely to have, on sociological research on race and racism. We would especially like the session to explore the limits (and possibilities) of individual and collective agency on the part of sociologists in the pursuit of (greater) empowerment, 'social inclusion' and social justice for those who are currently denied them.

C. Where are you from? Experiences of exclusion, marginalization and racism (Joint session RC05 and RC38, hosted by RC05)

Session co-organizers: Helma Lutz, Frankfurt University, Germany - lutz@soz.uni-frankfurt.de (RC05) and Roswitha Breckner, University of Vienna, Austria, roswitha.breckner@univie.ac.at (RC38)

In this joint session we intend to explore from a (micro) sociological perspective how people deal with experiences of exclusion, marginalisation and racism. In many countries all over the world the composition of citizens now includes a variety of ethnic and racial backgrounds. The question 'Where are you from?', addressing the descent of 'another one', can be considered as expression of innocent true interest and empathy. However, the question itself always carries unintended connotations and is embedded in power relations and ethnic/ racial hierarchies; it can, therefore, be understood as a discursive tool of 'doing othering'.

We wish to invite scholars' contributions to a debate on the biographical processing of a wide range of experiences of exclusion, with a preference for papers which deal with the complex analysis of these experiences from an intersectional perspective.

D. Contemporary Racisms, Social Boundaries, and Democratization: What is going on in Virtual Social Spaces?

Session Organizer: Bandana Purkayastha, University of Connecticut, USA - bandana.purkayastha@uconn.edu

This session seeks theoretical and/or empirical papers to contribute to a discussion about contemporary racisms, social boundaries and democratization as these processes occur in or spill over onto virtual social spaces. Even though virtual social spaces have offered new or additional ways for groups to organize collectively, foster networks, and engage in a variety of activities to challenge social inequalities, these spaces have also been used for constructing contemporary racisms and engraving hierarchies. Our theories however do not capture these new realities sufficiently.

This session encourages participants to document contemporary processes and reflect on the theoretical implications of these processes.

E. Understanding 'Race' and Racisms in the 21st Century: How Notions of 'Race' and Racisms are Experienced in New Social Media Technologies

Session Organizer: Millsom Henry-Waring, University of Melbourne, Australia - m.henry-waring@unimelb.edu.au

The increasing popularity of the new social media technologies such as Facebook™, MySpace™, Twitter™ and YouTube™ have brought about significant changes in the ways in which we connect and communicate both locally and globally. The interactive, intense and instantaneous nature of the communication coupled the ability to reach large global audiences makes these mediums a source of possibility but also new sites of risk. On the one hand, a number of social science and feminist research on online spaces had heralded the disembodiment of 'race' as a social marker, freeing people to explore different alternative identities. However, a number social science researchers also argued that online spaces merely became another site for old forms of 'race' and racisms to be reintroduced and reinforced, on the other. Recent examples of how these online spaces have been used to espouse old and generate newer forms of racisms abound.

As a result, this session aims to bring together emerging and critical work from academics, policy analysts and activists interested in comparatively exploring how 'race' and 'racisms' are experienced online.

F. Indigeniety, Autochthony and the Politics of Belonging

Session organizer: Nira Yuval-Davis, University of East London, UK - N.Yuval-davis@uel.ac.uk

This session will examine the tension between the rights-claiming notions of belonging to particular territory and its exclusionary/racist connotations in different historical contexts and different power relations among indigenous people, hegemonic majorities and (im)migrants. We encourage analyses about colonial settler societies, Western Europe and ethnic/national conflict zones: in all cases there may be claims of 'we've been here before you', 'we belong here and you don't'; 'you're contaminating/diluting/ our cultural/national essence' which have different dynamics but use similar ideological claims.

G. Memoria Indígena: ¿Otra dimensión de las luchas políticas actuales de los pueblos originarios de Latinoamérica? (Presentations will be in Spanish / Las presentaciones serán en español)

Session co-organizers: Natividad Gutiérrez Chong, Universidad Nacional Autónoma de México, México - nati.gutierrez.chong@gmail.com and Claudia Villagrán Muñoz, México, Universidad Nacional Autónoma de México, México - cleovi@hotmail.com

Las “luchas memoriales” de los pueblos indígenas de América Latina, no sólo son poco conocidas públicamente en la actualidad, sino que además se contraponen a ciertas versiones de las historiografías de los estados nacionales y de las representaciones sociales que se difunden en las esferas públicas hegemónicas de este continente. Tales batallas por la memoria se han transformado en luchas políticas por el reconocimiento de derechos colectivos sobre la base de la cultura y la identidad étnica.

Este panel invita a presentar propuestas para el debate y la reflexión sobre la memoria indígena, que ha permanecido invisible debido a la exclusión, negación y olvido impuestos por parte de las sociedades estados nacionales de la región, lo que ha impedido constante e históricamente que la memoria de los pueblos originarios sea reivindicada, contada, rememorada, difundida y/o reparada.

H. Hybridity, Border Crossings and Indigenous Knowledges

Session co-organizers: Vince Marotta, Deakin University, Australia - Vince.Marotta@deakin.edu.au and Paula Muraca, Deakin University, Australia - Paula.Muraca@deakin.edu.au

A key facet of social justice and democratisation requires that we understand how indigenous knowledges are situated and enacted in contemporary social life; how indigenous knowledges intersect and contribute to hybrid forms of social identities and movements; and importantly, whether these alternate knowledges and hybrid forms can traverse established socio-cultural boundaries – affecting transformative acts with perhaps broader implications. These lines of inquiry direct us to the overlap between indigenous knowledges, hybridity and border crossings in society – where a multi-faceted understanding of variable social identities and agency may be found.

The session invites original papers – theoretically informed discussions and case-studies – that address the above theme. We particularly encourage contributions from young scholars and scholars from Central and South America.

I. Del Sistema de Consulta de Organizaciones Indígenas y Conflictos Étnicos en las Américas (SICETNO). (Presentations by invitation only – do not submit abstracts/ Presentaciones solo por invitación, no enviar resúmenes) (Presentations in Spanish, discussions can be in Spanish or English / Las presentaciones serán en español, la discusión en español e inglés).

Session organizer: Natividad Gutiérrez Chong, Natividad Gutiérrez Chong, Universidad Nacional Autónoma de México, México - nati.gutierrez.chong@gmail.com

SICETNO es una plataforma digital en línea que incluye dos bases de datos que contribuyen al entendimiento de la relación que establecen los pueblos indígenas con diversos actores nacionales e internacionales. 1. Organizaciones Políticas Indígenas de América Latina (ORGINDAL) y 2. Conflictos Étnicos en las Américas (CETNA). ORGINDAL es un registro de 153 organizaciones políticas de indígenas de México, Bolivia y Ecuador. Es una herramienta diseñada para contribuir al estudio de la cultura política indígena y su interrelación con otros actores. CETNA, es un registro de la conflictividad étnica más sobresaliente de las Américas, que no es separatista, incluye 68 conflictos y las diferentes fases de su gestación y situación actual en

términos de visibilidad y capacidad de negociación. El propósito de éste panel es mostrar la trayectoria de este proyecto y sus prospectos, la metodología utilizada en la construcción de las bases de datos, así como la demostración al usuario del acceso a esta información.

J. Business meeting

K. Comparative Xenophobia: State Responses in Different Countries - a roundtable

Session co-organizers: Kogila Moodley, University of British Columbia, Canada - kmoodley@interchange.ubc.ca and Heribert Adam, Simon Fraser University, Canada - adam@sfu.ca

Xenophobia, racism and nationalism, like misogyny or homophobia, are part of a common syndrome, but are not identical. Directed against different collectivities, with different rationalizations, state responses also vary widely. They range from denial and repatriation (South Africa), exclusion (Europe), opportunistic tolerance (US) to a relative welcoming of immigrants (Canada). Under which social conditions does xenophobia thrive? Are these responses solely determined by economic exigencies? Should mainstream political parties accommodate the problematic sentiment or attempt to marginalize it in fringe right-wing parties? Can Western welfare states sustain their benefits with porous borders?

Participants from Argentina and other Latin American countries are particularly encouraged to contribute their experiences and reflections to the discussion.

The round table will be introduced by brief presentations by round table panelists (who will have submitted short abstracts) and then opened to contributions and discussion by the audience.

L. Democracies in Transition: the political cultures of excluded groups (gender, race, ethnicity)

Session co-organizers: Natividad Gutierrez Chong, Universidad Nacional Autonoma de Mexico, Mexico - nati.gutierrez.chong@gmail.com and Ulrike M. Vieten, VU Amsterdam, The Netherlands - u.m.g.vieten@vu.nl

Democracy in nation-states around the globe faces the challenge of incorporating differentiated citizenships as a result of protest and social mobilization. By the same token, the emergence and spread of a great variety of expressions of political culture from below (excluded minorities) have found numerous ways to articulate their socio-cultural demands and political goals.

The session invites papers that address the various forms in which excluded and marginal groups are becoming visible in the political arena and how their demands are articulated and processed by the state institutions and large society. The session welcomes theoretical input on democracy, minorities and excluded peoples, and empirical cases addressing the relevance of gendered race/ethnicity in advancing inclusive and pluralistic democracies.

M. Social Inclusion (or its absence) in Settler Societies

Co-organizers: Ann Denis, University of Ottawa, Canada – adenis@uottawa.ca and Vilna Bashi Treitler, City University of New York, USA – vtreitler@gmail.com

We invite papers that interrogate the inclusion/exclusion within settler societies of groups that might be labeled by their ethnicity/race/nation of origin/immigrant status/aboriginal origins or other characteristics or categories. We welcome work that contrasts dominant group(s) in a settler society with other groups, and those that compare settler societies to one another on the basis of their inclusion and/or exclusion.

N. Inequality, Racialization/Ethnicization, and Migration (Joint session RC05 and WG02, hosted by RC05)

Co-organizers: Vilna Bashi Treitler, City University of New York, USA (RC32)– vtreitler@gmail.com and Manuela Boatca, Freie Universität Berlin, Germany, manuela.boatca@fu-berlin.de (WG02)

Processes of social stratification by class, race, ethnicity, and gender throughout the world have been closely linked to the history of migratory flows to and from particular regions, as well as to the different relations of power between sending and receiving countries. Colonial and imperial rule, economic dependency, political subordination and conflict have therefore not only shaped the racial and ethnic hierarchies, the gender relations, and the class structure of local contexts, but have also decisively influenced the direction and patterns of transnational migration flows, national and regional migration policies, and strategies of incorporation, assimilation, and marginalization of different migrant groups in particular geopolitical contexts.

This joint session is therefore an invitation to examine historical and contemporary processes of racialization, ethnicization, and/or gendering as they relate to transnational and transcontinental migrant flows including the European colonial expansion, the Arab and European slave trade, contemporary forms of labor migration, and transnational care chains. We are especially interested in comparative analyses of patterns of racialization and ethnicization of migrant groups in different settings, and particularly in analyses that focus on the Americas, but all submissions that relate to the session title are welcome.

O. Diaspora and Ethno-National Conflict

Session co-organizers: Ipek Demir, University of Leicester, UK – id34@leicester.ac.uk and Nira Yuval-Davis, University of East London, UK – N.Yuval-davis@uel.ac.uk

This session will focus on the way in which ethnic and national identity are revived and translated by diasporic groups, and how such revival and translation practices of diasporas enable, shape or even dislodge belonging ties with the previous home. What impact do these have on ethno-national relations in the newly acquired home? For example, do diasporic translations of ethnic and national demands further reify ethnic and national identities and tensions? Or, do they facilitate newly defined ethnic boundaries as well as flexible and hybrid identities? Moreover, how do diasporic revivals and translated representations foster interactions with other diasporic groups in the new home, and also with the host community?

We invite papers which discuss issues of belonging, ethnic and national identity, transnationalism, and diaspora.

P. Violencia e interculturalidad / Violence and interculturality (papers may be submitted to this session in Spanish or English) / (Las ponencias para esta sesión pueden ser presentadas en español o inglés).

Session co-organizers: Nelson Arteaga Botello, Universidad Autónoma del estado de México, Mexico – arbnelson@yahoo.com and Daniel Gutiérrez Martínez, El Colegio Mexiquense, Mexico - dgutierrezcolmex@yahoo.fr

La violencia es un fenómeno intrínseco e inevitable a las sociedades humanas, no obstante, los tipos de violencia que se presentan en el mundo social pueden reflejar y representar las formas de organización social, política y económica que existen. Dichas formas de violencia nos dan cuenta de las repercusiones que tiene cada organización de gobierno, por lo tanto da cuenta de la manera en la que los grupos humanos y las personas dialogan, comunican interactúan entre sí. La interculturalidad, como principio de diálogo y convivencia, buscaría precisamente moldear los tipos de violencia que existen *per-se* para generar espacios de diálogo comprensión y entendimiento del otro. Lo anterior no se plantea como un espacio de reconocimiento del otro (multiculturalismo) sino como comprensión del otro a partir de espacios de interacción (interculturalidad). ¿Cuáles son las formas de violencia que existen, cómo se dan éstas, y de qué

manera el diálogo entre las culturas generaría espacios de interlocución más armoniosos? Este será el propósito de nuestra mesa, pensando en todas las formas posibles que generan violencia, y la manera en la que el dialogo intercultural las moldea, y las tranforma. /

Violence and interculturality.

Violence is an intrinsic and inevitable phenomenon in societies. Nevertheless, the types of violence that appear in the social world can reflect and represent the forms of social, political and economic organization that exist. Such forms of violence make us realize the repercussions of government organization, including the way in which different groups and individuals talk, communicate and interact among themselves. Interculturality, as a beginning of dialogue and coexistence, considers how to mold the types of violence that exist in order to generate spaces for dialogue, comprehension and mutual understanding. Rather than constituting a space of recognition of the other (multiculturalism), interculturality aims at the understanding of others by offering spaces for interaction. But what are the forms of violence that exist? How do these happen? How might dialogue among cultures result in spaces for more harmonious dialogue? This will be the issue on the table: thinking about all the possible ways in which violence is generated, and about the ways in which intercultural dialogue molds and transforms it.

Joint sessions hosted by other RCs

1. The Ethics of Intersectional Politics and the Challenges to Alliances and Coalition Building in and outside Academe (Joint session RC05 and RC32, hosted by RC32)

Organizer: Sirma Bilge, Université de Montréal, Canada – sirma.bilge@umontreal.ca (RC05 and RC32)

What are the ethics of intersectional politics and alliance building? What are the do's and don'ts of being an "ally"? Taking as point of departure Crenshaw's pioneering analysis of political intersectionality, or how competing single-issue politics erase particular individuals and groups, foregrounding certain forms of 'problems' and 'victims' over others, the session will deal with the ethics and potentials of intersectional politics, and the challenges of building alliances and coalitions between distinctive social movements, which have different social justice agendas that are often organized around competing single issue/identity claims, in particular antiracism, feminism and gay and lesbian activism. Central to our discussions will be a) the adverse effects of the partitioning of political space and civil society around single issues, despite loud declarations of commitment to diversity and multiple issues by many organizations and movements, and b) how the ways in which debates and problems are framed and organizations structured lead to various forms of exclusions and silencing through denial, displacement, misidentification, tokenism and cooptation.

2. Session 5 (of RC13): Leisure, Urbanization, Migration and Ethnic Relations Joint Session of ISA RC 13 (Sociology of Leisure - Host Committee), RC 05 (Racism, Nationalism and Ethnic Relations) and RC 21 (Regional and Urban Development)

Co-Organizers: **Ishwar Modi**, India International Institute of Social Sciences, Jaipur, India, iiiss2005modi@yahoo.co.in (RC13) , **Azril Bacal**, Universidad Nacional Agraria La Molina (UNALM), Peru – bazril1@gmail.com (RC05) and **Yuri Kazepov**, University of Urbino, Italy, yuri.kazepov@uniurb.it (RC21) (hosted by RC13)

Co-Chairs:

RC 13: Teus J. Kamphorst, WICE – DSL, Heteren, Netherlands, teus.kamphorst@wice-dsl.nl

RC 21: Jan Willem Duyvendak, University of Amsterdam, the Netherlands - duyvendak@uva.nl

The postmodern context of urbanization and migration has become a part of life. The stresses and strains caused by intermingling have resulted not only in new forms of leisure that create an enabling environment for integration and comfort but also possibilities for inter-cultural exchange (including ethnic and racial dimensions) as new entrants introduce the modes of thought and leisure that they bring with them. Tension and/or conflict are also possible outcomes. The aim of this session is to draw together researchers with various sub-disciplinary specialities to examine these phenomena.

Report from the Membership Secretary

RC05 has **184** ISA members in good standing as at 5 October 2011. We had 178 members in good standing in July last year, a modest growth of some 4% over the 15 months since the last World Congress.

Of our membership, some 53% are women and 47% men. They reside in 51 different countries. The nation with the most members is USA (38), followed by Australia (23), UK (16), Canada (14), Japan (13), South Africa (9), Sweden (9), Germany (7) and Mexico (7). To some extent, this would reflect countries in which world congresses have been relatively recently held, or will soon be. We are currently recruiting well from Japan, for instance, in advance of the 2014 congress.

By continent, we have roughly (to the nearest whole figure) 34% of members in Europe, 28% in North America, 19% in Asia, 11% in Australasia-Oceania, 6% in Africa and 3% in South America. Clearly there is a need to recruit more from Africa and South America.

We have, for instance, no members from Argentina, where next year's World Forum will be held. We have four members in Brazil, and of the Spanish-speaking countries of South America, we have but two in Colombia and one in Paraguay. Of our African members, nine are from South Africa; the only other countries represented are Nigeria (2) and Namibia (1). Arab countries are little represented among our members. We have no other members from China apart from one member from Hong Kong and one from Taiwan. We do have six members from India. We have six from Israel. Interestingly, we have four times as many members from Cyprus (4) as from metropolitan France (1).

These are some of the facts of our current membership distribution, which sociologists may interpret as we will. The point, however, might be to change them.

Scott Poynting

A THEME FOR DIALOGUE?: The Significance of Interrogating Whiteness

We now hope to provide a way of triggering via this newsletter a conversation regarding the social significance of people examining the social learning of Whiteness. We hope that the text below will be read by you (readers of the newsletter) as an invitation to send along any commentary/reflections/stories that you wish to share as part of your engagement with this theme. We too (the initial writers) will be continuing to engage in future newsletters with one another's writings as expressed below. Please send your pieces in response to the text (any part of it) to norma.romm@gmail.com – so that it can be published in future issues of the newsletter.

We decided that one way of starting our discussion is by presenting below an extract of a Skype conversation held between Carlis Douglas, Norma Romm and Susan Weil (in the beginning of 2010) in preparation for the writing of a book between the trio exploring racism together. (Carlis resides in the UK, Norma in South Africa, and Susan in Italy. Carlis is socially defined as Black and Norma and Susan as White.) Carlis, Norma and Susan's idea was to create cross-racial conversations around issues of concern, as part of the book project. Towards this end, we held a number of Skype conversations, intending to use some of them in the final book (still in preparation).

Norma thought meanwhile that this small extract of Skype conversation (around the theme of learning and unlearning Whiteness), can serve as a way for a few of us now (within the RC05 newsletter) to offer reflections on the issues that can be seen as at stake and to consider additional questions. For example, in email conversation with Melissa Steyn (who, has written extensively on notions of White identification in South Africa – including her own identification – we considered that we can pose as a question how a re-articulated Whiteness – other than one that buttresses economic and political advantage in South Africa – could become operative for people. And we considered that we could pose the question of how relevant the processes of interrogating Whiteness may be – also considered in relation to projects directed towards re-looking at the legacies of land and resource control and how this can be redressed as an issue of concern in South Africa as elsewhere. (Melissa plans to contribute to this discussion in following issues of this newsletter.)

As a start to setting off processes of reflections in this newsletter, a few of us (prompted by the editors of the newsletter – Georgina Tsolidis and Ulrike M. Vieten) have developed our way of responding to this initial Skype conversation as recorded below. The participants here (engaging with the conversation) are, in order of presentation of pieces: Norma Romm from South Africa; Ulrike Vieten (White), who lives in the UK, but works at a university in the Netherlands; Rhoda Reddock from Trinidad and Tobago in the West Indies (who identifies as Afro-Caribbean) – Rhoda previously expressed the idea to Georgina to create a more dialogical format for the RC05 newsletter, so that readers can hold dialogues on racism (hence this format has become created!); Georgina Tsolidis herself lives and works in Australia (and is White). And from the USA, we have Veronica Watson, an African American academic who has specifically chosen to write within the field of learning about Whiteness in order to prevent the field from being so White-dominated. Veronica became part of this discussion here although she is not (yet) a member of ISA – Melissa knew Veronica from a conference they both attended on interrogating Whiteness and she mentioned to Norma that Veronica could be an important contributor to our discussion. So this discussion is not only for ISA members! If you have colleagues/friends whom you think might wish to join in this discussion, please feel free to invite them. (Carlis and Susan are also not members of ISA.)

As our first experiment with creating a discussion via this newsletter, I (Norma) now refer to a particular Skype conversation that was sparked within the Carlis/Norma/Susan book-writing trio

when we realised that we wished to include the work of Judy Ryde on Learning Whiteness within the UK. The Skype conversation began because I (Norma) had heard the night before on TV a Black presenter (from the USA) talking to a Black political analyst in South Africa as well as a group of (White) South Africans who had set up a Learning Whiteness group. The analyst believed that the White people's decision to dialogue with each other was not where the crux of change in South Africa was needed (which he felt needed to be addressed at a more structural level, to redistribute land and resources in order to create more equality at a structural level). This is how the conversation within our trio proceeded (early in 2010), with CD standing for Carlis Douglas, NR for Norma Romm, and SW for Susan Weil:

NR: Last night, I listened to a TV programme around exactly what we have been talking about [in relation to Judy] – that is, the issue of being aware of how Whiteness gives a sense of privilege and superiority without our being aware of it. What I found interesting is that this other fellow, a Black analyst (Andile Mngxitama) who was on the panel, stated that “I am not interested in the Whiteness Group, and their concerns with unconscious racism”. He actually came in and said, “I am not interested in these White people trying to dialogue around racism. What I want is social justice. There has been a dispossession of Black people in South Africa. They were dispossessed to create the wealth of White people, and White people have benefited and continued to benefit – they lead better lives, live in better places, and have a better social existence. They have benefited in the past and are still benefiting. We are interested in land re-ownership and changing fundamental disparities in the system. I am sick of endless talk about transformation. I want to see structural changes, redistribution”.

He continued that “60% of our land is sitting in White hands, and the diamond fields are sitting in White hands; dialogue is not important, what we want is the government to propose laws to redress what is happening. The Black majority must handle things; they must propose laws to redress the structural inequalities. The problem in South Africa is that *structural racism is not being addressed*.”

And then the Black American said, “But don't you think it is a good idea that some Whites want to talk about racism and their Whiteness?”

And the analyst answered:

“Listen here, if Whites want to talk about it among themselves, they can handle that if they want, but this will not solve the problem. The problem is that the government is doing nothing in terms of structural change. I am not interested in White liberals talking about dialogue”.

So, Carl and Suz, he was raising the issue of racialised poverty in South Africa that we must explore in the book and we have to balance this out between talking about ourselves etc. For him it is the RACIALISED POVERTY and the STRUCTURAL ACTION/INACTION that concerns him.

SW: Structural action and inaction systemically is not only in South Africa an issue – it is a theme that has to be there all the time [as we write]. I do not want to feed into a liberal denial [of structural inequality].

CD: This is tricky because of the complexity we are dealing with. Part of the problem is when we start to act as if it is one thing [rather than another] and then this reinforces the very problem.

SW: We need a systemic way of thinking. This is where we get trapped: as if we say one thing [it means] we deny the previous. We must acknowledge that naming one thing does not deny the

other. It is the subtleties of interaction. But in the book we have to make things figural at different points. It is not like by naming one the other is denied. We need to say clearly “we are now going to move systemic action and inaction into the foreground now” or “the racialisation of poverty is being brought into the foreground”. This does not mean the other is not there too.

It is also a tension in America. There is anger at Obama because it feels like there is systemic inaction; as if the same forces are ruling. This feels awful to people.

CD: What do you mean by systemic inaction?

SW: There is frustration all around with the system. What this man said is valid – but it is not the only dimension that sustains institutionalised racism and we are trying to explore these in interaction in the book. So the interaction between these things is part of our dialogue.

CD: I think what I heard was interesting and what he said was important. What both of them were saying is important. But the process, from what Norma was saying, was taking place in between. So one man talks about what *he* is doing, the other talks about what *he* is doing. They don't say, "from my aspect" this is what I am doing, but they speak in a way that denies what the other is doing. That dynamic has been going on for so long so it reinforces inaction all around; so we never can tackle the big piece because we fight each other.

NR: But are you saying we fight each other in the sense that different people seem to have different agendas; so there is no way of coming together in coalition [for social justice]?

CD: There should be a recognition of the need for both. [Just as in the UK] unless we have an analysis that continuously recognises the complexity of the process and the need to do a whole lot of things, on all the different aspects, we become part of the process that keeps things in place.

Some Reflecting (with Reference to Additional Material) from Norma: Questions to Consider

Over the past few weeks (August 2011) I have been reading Nadine Gordimer's *Telling Times* (a collection of pieces that she has written from 1950-2008). In one of the stories in the volume – a story written in 1999 – she writes about how she sees some of the changes in South Africa since the 1994 democratic elections. She entitles the piece “My New South African Identity”. As part of this story she considers the self-identification of Whites whom she sees as identifying only with Whites (in terms of continued “colonial conditioning”) and she pits this against how she sees herself. She asks: “What kind of fossil would I be, unearthed from the cave of bones that was apartheid, if my essential sense of self were to be as White?” She continues: “Being White as a state determining my existence is simply not operative” (2010, p. 558). She goes on to consider how together we can create “what has never for us existed before: a truly human society”.

She recognises that working towards the criterion of justice (also in terms of levelling of material conditions racially skewed during colonialism/racism)

... cannot possibly be brought about in five years, or ever can be completely achieved, on the evidence of the chasms between the life of rich and poor in developed capitalist countries that have declared themselves dedicated to it for several hundred years, and the failure of socialist countries (of socialism – so far in human history, but not for ever in my belief) to avoid making freedom a prisoner of its dictates (2010, pp. 562-563)

She suggests that:

It follows that community of purpose is particularly decisive for us, coming as we do, rawly, from our divided, racist past. (2010, p. 563).

Here she seems to be calling for social justice coalitions (in terms of a “community of purpose”) of the kind mentioned during the Skype conversation with Carlis and Susan. But the question remains as to the significance for those defined as White (by whatever definition) deciding to self-inquire – also aided by others – on the social meaning (and continued power) of Whiteness across the globe.

Meanwhile in the context of South Africa, in August 2010 Andile Mngxitama gave a presentation at the University of Witwatersrand entitled “Blacks can’t be racist” – in which he offers a structural definition of racism as linked to the violence of the historical exploitation of Black people and the continuation of this legacy. He explains:

And I can tell you about sharing in the wealth of the country; I hope you guys know who owns the wealth of our country right now. I hope you know that when you look at the JSE, that even with the BEE [Black Economic Empowerment] Black capitalists, who are part of the white supremacist project, we don’t own 10% of the JSE. Sixteen years later, the ANC has made sure that only 6% of land has been distributed to Black people and it means that more than 80% of the land is still in white hands You see, this business of us suffering racism, does not mean that we [the majority of Black people living with the continued legacies of colonialism/racism] should not take responsibility for the continuation of the oppression of Black people.

He asks the audience to consider: Why must Tokyo Sexwale and the Oppenheims [Black and White business respectively] take all the billions and me and you not benefit from gold and the diamonds of this country?. He thus pleads for people to take action to try to organise the structuring of society around this. As part of his speech he says “Now, I feel we must not waste too much time on whiteness but whites will get the privileges you will never get”. (See [http://newfranktalk.bookslive.co.za/blog/2010/08/23/wits-university-is-the-epitome-of-white-supremacy-andile-mngxitama/.](http://newfranktalk.bookslive.co.za/blog/2010/08/23/wits-university-is-the-epitome-of-white-supremacy-andile-mngxitama/))

The following questions arise for me:

- *Should we (how ever we constitute “we”) consider, with Andile, that spending too much energy on creating forums/avenues for exploring Whiteness may be “wasting time”?*
- *How, if at all, might the process of examining/reflecting upon the privileges bestowed by Whiteness be linked to projects to activate more social justice in South Africa as elsewhere?*
- *And considering the question of us all developing alternative ways of relating in the course of our social relationships, how (and in what ways) might explorations interrogating Whiteness be significant?*

Below follows the commentary/reflections of Ulrike (UVM), Rhoda (RR), Georgina (GT), and Veronica (VTW) in response to the Skype conversation (and to Norma’s brief reflections/questions above).

UMV:

I join in with some thoughts; spontaneously I feel deep sympathy with Andile's anger and insistence that the 'property, resources and material choices' are central to any change; though the first step would be to accept that there is white hegemony; and the self-reflection of white people in power (institutions, industry) merely about their own-(ed) whiteness does not change one inch of coloured social injustice; neither in academia as long as they are not prepared to step aside for minority academics; e.g. with positive action or 'race' mainstreaming . And yeah, it is deeply political and calls for direct action.

I guess, a more socialist perspective also challenging class discrimination was more hip in the 1980s; and well, we know the influence of the ideology of international neo-liberalism on academic thinking. It was Horkheimer who said, 'who does not want to talk about capitalism should be silent on fascism'. So, how then talking about racism if we are not talking about capitalism (I mean the speculative equality capitalism primarily) or about the privileges that are assigned to certain elites and systematically disempowering people on lower income, with the wrong attitude or, indeed, skin colour?

Having said that to me it is crucial that you guys are talking from and about a post Apartheid society in an African country or, as some say, 'post Apartheid racist South Africa'.

Though whites are a minority in numbers, they still run the show, dominate and keep the essential means of and to power. That was the impression I got when I was attending the ISA World congress in Durban in 2006, which left me with my own naive disturbance.

In Europe, particularly continental Europe, whiteness is hegemonic in different ways and non-whiteness is placed at the margins of European societies and regarded as (exotic or provocative) post-colonial minority position.

In Britain of August 2011, for example, the urban youth riots brought to the fore the catastrophic lack in idealistic orientation of a lot of youngsters and the state of their structural marginalisation; black and white underclass young men (and some women) acted out their frustration to be materially excluded from taking part in a commercial consumer society. Nonetheless, the riots kicked off in London Tottenham in the context of institutionalised racism (you know the details from the media). It was appalling, by the way, to see how 'whiteness' correlated with middle class arrogance and age (perhaps), less with sex/gender in interviews by white journalists with individual black interviewees. Though the (skin-) colour in the notion of 'non-whiteness' clearly directs the chances to fulfil individual career ambitions, better education, high salary, better housing conditions, gender/ sex impacts on chances to bring into effect individual potential, too. In addition, it becomes pretty obvious that rather black and white underclass men lack out on the new 21st century knowledge society. It is not my field of expertise and interest, particularly, but I think studies into masculinity have a big job to do here, and have to study (and come up with something new) how this intersects with ethnicity and religion, for example. It was interesting to see that the recent riots largely were an English phenomenon; in Scotland it did not happen. And, the usual suspects/ targets of recent years (read 'Muslims') became victims (Birmingham) or, very randomly, were like those other families and individuals, who lived above the stores that were burned and looted.

Last point to make here; if we want to talk about Whiteness we should rather talk about white normativity (in the sense of a conceptual term as suggested by Philomena Essed and others) as this gets on board a crowd of individuals from different walk of lives, focusing more on the internalised dimension of hegemonic whiteness. (Same goes, by the way, with hetero-normativity; middle-class normativity, Christianity normativity... I could dwell on that...)

I leave it here for now.... greetings from Amsterdam, Ulrike.

RR:

Hi everyone, I am joining this conversation and am excited to respond to the many issues identified above. But just in the way of background I define myself as Afro-Caribbean and live in Trinidad and Tobago the southernmost islands of the Caribbean archipelago. I am a long-standing member of ISA and have always been concerned with its overwhelming whiteness and overwhelming northern-ness. It has been a struggle for me as a person of the Global South and a person of colour to rationalize my continued membership in that organisation. RC-32, however, the Research Committee on Women and Society of which I have been a member (and past president) for many years has always been the most diverse – ethnically, and globally and I have always been very proud of this. I am now a member of RC05 and so happy to be a part of this discussion.

Trinidad and Tobago is multi-ethnic and so white-black racism is heavily overlaid with inter-ethnic tensions and competition between persons of African and Indian descent resulting in a more complex ethno-racial situation that I have been trying to understand in my work. (Note, there are also a number of other smaller ethnicities and a growing population that defines itself as ‘mixed’.)

In relation to Andile’s statement I think that I have heard similar statements before Andile from, for example, US Blacks; and he is of course correct but so too are the Whites who are meeting to discuss their whiteness. I think it is important to stress that Whites addressing the privilege of whiteness and their own racism is something that they have to do for themselves and for their humanity, not for Blacks. So while it may be irrelevant to the lives of most Blacks, I think it is critically important for Whites to do this. I spent about 10 months in South Africa a few years ago and what struck me was the total lack of acknowledgement of the privilege that most Whites enjoyed in the Old South Africa and to a large extent still continue to enjoy. I am a radio fanatic and listened to talk shows, discussion programmes etc. and was shocked to see how little empathy, understanding or acknowledgement of the tragedy of colonialism, apartheid or plain racism and its impact on the condition of African peoples in Africa generally and South Africa more specifically. There were of course a number of progressive Whites and some who sounded just like Andile. I met a White woman and former ANC fighter who was waging a serious battle against the government for what she saw as the failure to provide reparations for Blacks who were brutalised or suffered during apartheid and the anti-apartheid struggle. Hers was the struggle for social justice that Andile spoke about and which continues to be so illusive in the new South Africa, despite the emergence of a new Black elite à la global neo-liberal capitalism.

I was also happy to see Ulrike bring in the question of capitalism which I think is also critical here. Although it is no longer cool to criticise capitalism this does not mean that it is no longer relevant. What Andile was missing in his statements was recognition of capitalism itself as a racist as well as classist system, where simply changing the colour of the political leaders does not structurally change the system. It was really a great disappointment that the post-apartheid government did not use the opportunity to immediately develop a reparations programme based on e.g. a reparations tax on big business – South African and international – which had benefited so much from apartheid. This could have funded redistribution of land, expansion of education especially in rural communities etc. Instead what took place was an opening up of the Board rooms allowing the emergence of a small class of Black millionaires in an economic system where the majority of Blacks were still economically marginalised. So both the Whites in their discussion groups and the Blacks in their anti-racist struggles have to incorporate an analysis of global and local capitalism and their own location within its structures and systems.

In these interrogations it would be interesting to also consider the re-whitening of the global marketplace even as Black people become more visible. One of my graduate students is

examining the global skin whitening industry, focussing mainly on women but also increasingly on men. These products are widespread throughout the world and together with the 'straight hair industry' services a billion dollar market. So the whiteness discussion is much larger than we normally think it is. It is systematically woven into our being – all of us – from the young child in the Caribbean who grows up on cartoons with white cartoon characters then moves on to video games, movies etc. where 'whiteness' (colour, phenotype, culture etc.) is normative.

As a feminist scholar and activist, I have also done a great deal of work on issues of masculinity in general and racialized masculinities in particular. I really appreciated the work of Melissa on these issues as well as her student – Clare I think was her name. I have argued elsewhere and so have many others that inter-racial/ethnic contestations take on specific gendered characteristics, which is why structural racism affects women differently from men. In these contests, issues of manhood and masculine power and control are prominent. In interrogating racisms therefore, we also need to interrogate their sexist and patriarchal character in addition to their link with the global and local economic structures and systems. For men these struggles are also for power, control and manhood, or to seek to claim or re-claim them. Feelings of loss or fear of loss of manhood therefore contribute to the violence that is often the result. Ethnic and racial struggles therefore are not simply for bread and justice but there are deep psychological and gendered feelings and emotions on all sides and these may take on different forms.

GT:

'Whiteness' and 'Blackness' are terms that leave me deeply ambivalent. On the one hand we know what they mean and what are their lived consequences. Yet on the other hand we also know that as categories that denote something 'real' they remain meaningless. In this sense they are political, cultural or social labels that have a contingent meaning in a given context that can be more or less useful depending on who is adopting them and to what end. These are labels that can be linked to a strategic politics of identity that combines attribution and adoption. And as Spivak cautions, we need to interrogate all labels including those we hold dear. Our use of labels risks reinscribing the power relations that give them meaning. So in noting my whiteness am I risking reinscribing my privilege? And if the aim is to be reflexive, how do we make the reflexive political? If understanding my privilege helps challenge structural inequality that's one thing, but if it becomes a stand alone practice, then its usefulness may be limited.

In Australia whiteness has been played out through brutal colonisation practices and restrictive immigration policies. The commonly referred to White Australia Policy was designed to keep the 'Chinese hordes' out. It was also used to exclude other 'undesirables' (e.g. union leaders) regardless of skin colour. In this sense it spoke more to how the nation and its ideal citizenry was imagined – 'white', of British stock, Christian and conservative.

Currently these issues are most pronounced in relation to asylum seekers, with both major political parties competing to manufacture the most draconian means of exclusion. The Australian Labor Party persists, despite its attempts to implement off-shore processing of asylum seekers having been censored by the High Court for not meeting humanitarian obligations. In this debate 'asylum seeker' rather than denote someone escaping persecution, has come to represent a demonised Other – a threat to our safety or at least our peace of mind. This is a debate within which the terms 'black' and 'white' are not heard.

VTW:

I do believe there is a possibility for Critical Whiteness Studies as a field, as well as groups who engage in dialogue about whiteness, to become stalled in discourse and self-discovery. The removal of socially- and personally-imposed blinders about the continuing reality and power of whiteness can be seductive, and carries with it its own set of feel-good feedback loops. If not careful, white folks (broadly speaking, as DuBois invoked the term) can become enraptured by their own turns of phrases, their own awakening, their own reflections. This is why I ascribe to the sentiment voiced by George Yancy, Paul Taylor, and implied by all of those black folk who have interrogated whiteness over the centuries: we, people of color, simply cannot afford to let conversations among whites, about whiteness, proceed without us present. *Our* lands, lives, and spirits are at most immediate risk, being shattered daily by violence, deprivation, exploitation, and colonization. So when a black South African, by whatever name he knows himself, says, “Enough talk. Redistribute NOW,” I think serious, committed white South Africans, by whatever names they know themselves, have to hear that. And they have to respond with all the imperfect humanity they can muster to the task. Now, not later. Because committing oneself to institutional and structural change is a powerful path to confronting the present-day permutations of white supremacy, and is absolutely necessary if one is serious about re-forming whiteness. In other words, doing whiteness differently—redressing past and present injustices—is a way to liberate the white psyche and to redeem our hurt-filled pasts. I’m not at all sure that in a perfect world, efforts to right material wrongs and legacies of injustice wouldn’t always precede the longer, more tortured internal work of reshaping one’s psychological and spiritual world.

But that’s a chicken-or-the-egg question. What does seem clear, though, is that people (not institutions—institutional change almost always results from revolution, does it not?) get to the point of change by different paths. So I also believe potential for transformative power exists when people, and most especially “white” people, become aware of the ways that whiteness has been constructed locally and globally, and become estranged from the choices, habits, and performances that sustain it.

The long tradition out of which I work, the literature of white estrangement, suggests to me a complicated set of fears, needs, and denials, at the heart of whiteness. If our ultimate goal is not simply to replace one master with another, the pain and trauma of whiteness—both what it has caused and what it will experience as it comes to terms with its violent, oppressive past and present—must be acknowledged and worked through. And the confronting of that trauma has to be tied to alternative ways of being and doing whiteness, which is a powerful place to connect the personal with the political, theory with praxis, individual liberation with social action that will bring about structural transformation.

Whiteness is nothing if not resilient and adaptable. If we’re not working simultaneously on both fronts—structural and institutional as well as personal—institutional change simply will not be sustained. People build institutions, though the latter often seem to have a life of their own. And when revolutions do occur, if the internal work that will support those changes is not underway, institutions will return to their former ways, sometimes slowly, but always surely. As Carlis says, we do need both forms of intervention, but always, always, with thoughtful engagement with the voices of those who have historically had to know whiteness more intimately than it has had to know itself.

A Closing (and Opening) Note

As mentioned earlier, we are very much hoping that you as members of RC05 (and others you may wish to invite) will join in on this discussion and send any “pieces/boxes” you create to Norma at norma.romm@gmail.com.

In the next issue of the newsletter our “bunch” (as well as Melissa and possibly Carlis and Susan) is planning to engage also with one another’s pieces as presented above and with some of yours (depending on how many there are we, may have to split these into different issues of the newsletter) ... and so we hope to generate a continuing and vibrant dialogue, with more and more iterations of interested people participating.

Member’s publications and announcements

Dear Colleague

From the Editor's Desk...

Now in its 31st year, the [*Journal of Intercultural Studies \(JICS\)*](#) was an early contributor to critical scholarship converging on the sociology of Migration, Ethnicity, Identity, Multiculturalism and Citizenship. We are pleased to continue and extend this tradition by featuring original research that addresses a large interdisciplinary and international research community concerned with issues relating to contemporary diversity and migration issues.

JICS is interested in emerging transcultural formations and their intersection with established notions of identity at the level of individual, local, national and global life. As such, our editorial team is dedicated to showcasing innovative scholarship that interrogates: notions of nationhood, citizenship and racialisation; theories of diaspora, transnationalism, hybridity and ‘border crossing’; contemporary sociocultural formations of ethnicity, postcolonialism and indigeneity; multiculturalism, race and cultural identity and cross-cultural knowledge.

Regular special issues offer focused engagement with these discussions, and are often sites for interdisciplinary and international collaboration.

To celebrate the Journal’s longstanding contribution to ethnic and racial studies, the editors have organised a Virtual Issue on the theme of intersectionality. Throughout its 30 year history, the Journal has featured noteworthy contributions to intersectional analysis; a collection of these has been carefully put together for this upcoming Virtual Issue.

We have an exciting line-up of forthcoming special issues for 2011–2013 (detailed below). And we are very pleased to be hosting a special discussion on Nasar Meer and Tariq Modood’s forthcoming paper ‘Multiculturalism Vs. Interculturalism’, which will include contributions from Michel Wieviorka, Will Kymlicka, Pnina Werber and Geoffrey Levey.

We would like to extend our sincere thanks to those who have served as referees for *JICS* content; your generous expert feedback has made an invaluable contribution to maintaining the high standard of work featured in this publication. To acknowledge this contribution in Volume 32 (2011) we inaugurate a Reviewer Index, listing the names of those who read and reported on the articles comprising the volume. The reviewer index and author index can be found online in the December issue of each Volume.

We hope that you too will join the growing global community that is *JICS* – by contributing to and reading the journal, as well as sharing the papers we publish. We welcome your active engagement.

Vince P Marotta

Managing Editor

Paula Muraca

Associate Editor

What's New?

- The [Journal of Intercultural Studies](#) is now released six times a year!
- The *JICS* editorial team farewells Editor Tseen Khoo who will undoubtedly go on to greater things. We are privileged, however, to welcome Tseen to our Advisory Board, which means that the Journal will continue to benefit from her outstanding editorial direction.
- *JICS* has three new editorial team members: we are very pleased to welcome Melissa Phillips (University of Melbourne) and Sirma Bilge (Université de Montréal) and Fethi Mansouri (Deakin University) to the journal.
- *JICS* continues to be popular with international audiences; the most recent analysis of full-text downloads suggests that the journal's readership has grown significantly since 2009.
- We are proudly affiliated with the [Centre for Citizenship and Globalisation](#), Deakin University, Melbourne. The Centre's research program provides new insights into the conceptual and empirical dimensions of citizenship and globalisation – drawing on interdisciplinary, cross-cultural and international perspectives.

Featured Forthcoming Special Issues 2011–2013

Virtual Ethnicities

Guest Editor: Vince Marotta (Deakin University)

32.5 published October 2011

A New Era in Australian Multiculturalism

Guest Editors: Val Colic-Piesker (AHURI-RMIT Research Centre) and Karen Farquharson (Swinburne University)

32.6 published December 2011

[Special Discussion Section] N. Meer and T. Modood **Multiculturalism vs. Interculturalism** with contributions from Michel Wieviorka, Will Kymlicka, Pnina Werber and Geoffrey Levey.

33.1 published February 2012

Confronting the Politics of Racialised Sexualities

Guest Editors: Sirma Bilge (Université de Montréal) and Paul Scheibelhofer (Central European University).

33.3 published June 2012

The Contribution of African Research to Migration Theory

Guest Editor: Oliver Bakewell and Gunvor Jónsson (International Migration Institute, University of Oxford).

34.4 published August 2012

Rethinking Migration and Diversity in Australia

Guest Editors: Stephen Castles (University of Sydney), Ellie Vasta (Macquarie University) and Graeme Hugo (University of Adelaide).

Look out for a preview of this issue on iFirst!

34.2 published April 2013

Featured Articles

[Animal Rights vs. Cultural Rights: Exploring the Dog Meat Debate in South Korea from a World Polity Perspective](#)

Minjoo Oh & Jeffrey Jackson

First Published on: 32(1)

[Indigenous Australia's Pilgrimage to Islam](#)

Peta Stephenson

First Published: 32(3)

[Multiculturalism and Social Inclusion in Australia](#)

Martina Boese & Melissa Phillips

First Published: 32(2)

[Identity, Difference and Social Cohesion in Contemporary Britain](#)

Chris Weedon

First Published: 32(2)

[Colour of Life Achievements: Historical and Media Influence of Identity Formation Based on Skin Colour in South Asia](#)

Nazia Hussein

First Published: 31(4)

[District 9 and Avatar: Science Fiction and Settler Colonialism](#)

Lorenzo Veracini

First Published: 32(4)

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What others think

“*The Journal of Intercultural Studies* has established itself as one of the most important outlets for innovative, interdisciplinary and international work on cultural mix, global flows and ethnic relations. Always topical and thought-provoking, this is a must read for any scholar seeking cutting edge research into contemporary global and local formations of cultural relations and identities.”

A/Prof. Anita Harris (Monash University)

“*The Journal of Intercultural Studies* is a lively, contemporaneous and intellectually robust journal that is indispensably interdisciplinary. It approaches relations of ethnicity, nationalism, citizenship,

belonging, racialisation, othering – and the whole gamut of the intercultural issues it explores – globally in every sense. It is refreshingly open to ‘southern’ views, beyond the predominant focus of the metropolis.”

Prof. Scott Poynting (Manchester Metropolitan University)

Tabar, P., Noble, G. and Poynting, S. 2010, *On Being Lebanese in Australia: Identity, Racism and the Ethnic Field*, Beirut: Institute for Migration Studies, Lebanese American University Press.

The book touches on topics such as racism, “ethnic capital,” and the shift from state policies emphasizing assimilation toward those privileging multiculturalism. The research conducted included extensive interviews, participant observation and personal reflections. The authors have provided analysis of a range of issues including second-generation immigrant vernaculars, youth sexuality and the politics of football fandom. The book has been praised for challenging simplistic stereotypes, offering theoretical sophistication and including vivid description.

[\(http://www.lau.edu.lb/news-events/news/archive/institute_for_migration_studies/\)](http://www.lau.edu.lb/news-events/news/archive/institute_for_migration_studies/)

