# CONFERENCE PROGRAM

*Program is subject to change*

<table>
<thead>
<tr>
<th>Time</th>
<th>Session</th>
</tr>
</thead>
<tbody>
<tr>
<td>8.30am - 9.00am</td>
<td>Registration</td>
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<tr>
<td>9.00am - 9.15am</td>
<td>Official Welcome</td>
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<td><strong>Professor Duncan Ivison</strong></td>
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<td>Divisional Chair and Dean, Faculty of Arts and Social Sciences</td>
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<td><strong>Associate Professor Susan Goodwin</strong></td>
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<td>Faculty of Education and Social Work and the Sydney Social Justice Network</td>
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<tr>
<td>9.15am - 10.45am</td>
<td>VIOLENCE AND MEDIA</td>
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<tr>
<td></td>
<td>Chair: Professor Mary Crock, Sydney Law School</td>
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<td></td>
<td><em>Exploring pathways to resilience in adolescents involved in antisocial activities</em></td>
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<td>Alex Pessoa, Faculty of Education And Social Work</td>
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<td><em>Blurred by Pain: Trauma Healing and Social Justice for survivors of Mass Violence</em></td>
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<td>Lydia Gitau, Faculty of Arts and Social Sciences</td>
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<td><em>Nobel Social Justice: Considering the Nobel Peace Center’s Community Engagement Activities</em></td>
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<td>Lukasz Swiatek, Faculty of Arts and Social Sciences</td>
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<td><em>Exploring The Principles and Goals of a Nonviolent Revolution</em></td>
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<td>Chris Brown, Faculty of Arts and Social Sciences</td>
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<td>10.45am - 11.15am</td>
<td>Morning tea</td>
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<tr>
<td>11.15am - 12.45pm</td>
<td>ECONOMICS AND SOCIAL JUSTICE</td>
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<td>Chair: Professor Peter Cashman, Director of Social Justice Program, Sydney Law School</td>
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<td><em>Oil Crisis, Market Reforms and Human Welfare: An Econometric Analysis of the Australian Economy</em></td>
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<td>Xin Zheng, Faculty of Arts and Social Sciences</td>
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<td><em>Luck-Egalitarianism and Harshness</em></td>
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<td>Saranga Sudarshan, Faculty of Arts and Social Sciences</td>
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<td><em>Ageing with dignity: Old-age Pension Schemes from the perspective of the Right to Social Security under ICESCR</em></td>
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<td>Ahmed Shahid, Sydney Law School</td>
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<td><em>The Swiss Reformed Church, Citizenship and Outcasts in Gottfried Keller’s The People of Seldwyla</em></td>
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<td>Karin Lucas, Faculty of Arts and Social Sciences</td>
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<td>12.45pm - 1.15pm</td>
<td>Lunch</td>
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<td>1.15pm - 3.15pm</td>
<td>Gender and Language&lt;br&gt;Chair: Dr Ruth Phillips, Senior Lecturer, Faculty of Education and Social Work&lt;br&gt;Money, Sex, Stigma: Law and Social (In)Justice for Sex Workers&lt;br&gt;Tashina Orchiston, Sydney Law School&lt;br&gt;Between Oppression and Liberation: The Female Ordination Movement Within the Catholic Church&lt;br&gt;Lyndel Spence, Faculty of Arts and Social Sciences&lt;br&gt;Revisiting the Concept of Social Justice through a Reconsideration of the Plight of Female Asylum Seekers&lt;br&gt;Jyhene Kebsi, Faculty of Arts and Social Sciences&lt;br&gt;Language policy and identity: Language education at national schools and private English speaking schools in Indonesia&lt;br&gt;Santi Dharmaputra, Faculty of Arts and Social Sciences&lt;br&gt;Social Justice, The Social Imaginary, and Same-Sex Marriage&lt;br&gt;Louise Richardson-Self, Faculty of Arts and Social Sciences</td>
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<td>3.15pm - 3.45pm</td>
<td>Afternoon tea</td>
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<tr>
<td>3.45pm - 5.00pm</td>
<td>Indigenous People and Environmental Justice&lt;br&gt;Chair: Dr Neil McLean, Senior Lecturer, Faculty of Arts and Social Sciences&lt;br&gt;Settling Indigenous self-determination: the (re)construction of Indigenous rights by non-Indigenous Australians who lean left&lt;br&gt;Ben Kelly, Faculty of Arts and Social Sciences&lt;br&gt;Artistic Camouflage against ‘Camouflaged Justice’: a Review based on Contemporary Sri Lankan Art in Practice&lt;br&gt;Priyantha Fonseka, Faculty of Arts and Social Sciences&lt;br&gt;Addressing Structural Violence: A Call to a “New Story”&lt;br&gt;Juliet Bennett, Faculty of Arts and Social Sciences</td>
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<tr>
<td>5.00pm - 5.15pm</td>
<td>Closing Remarks&lt;br&gt;Closing Remarks&lt;br&gt;Associate Professor Rodney Smith&lt;br&gt;Department of Government and International Relations, Faculty of Arts and Social Sciences</td>
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<tr>
<td>5.15pm - 6.00pm</td>
<td>Cocktail reception</td>
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**ACCESSING WIRELESS INTERNET AT THE CONFERENCE**

**STEP 1:** Connect to usyd-guest wireless network on your mobile device or laptop

**STEP 2:** Open internet browser and enter the following:

**Username:** LawConference

**Password:** LawConference
Exploring pathways to resilience in adolescents involved in antisocial activities
Alex Pessoa, Faculty of Education And Social Work

The purpose of this study is to understand how anti-social behaviors can be configured as indicators of protection, recognition and positive sense of self in adolescents. This project refers to a mixed-method study in nature with the participation of subjects between 12 and 18 years, of both sexes, who regularly attend institutions in the city of Presidente Prudente (Sao Paulo, Brazil), and all of them with a history of anti-social behavior (involvement in drug trafficking, sexual exploitation, and undisciplined in school). It was created as a questionnaire to evaluate the youth services according to the adolescents’ perspectives and then to assess if there is a correlation between anti-social behavior and a negative understanding of the societal structure for young people. In the second part of the study, semi-structured interviews will be conducted with the subjects that showed resilience processes but at the same time had indicated positive aspects of the anti-social activities. Our hypothesis is that when they cannot find conventional opportunities in their contexts, especially in the regular youth services that society offers, these activities can indicate something helpful in subjective terms. The absence of really meaningful relations with other people or within institutions, added to absurd rates of social inequality, forces them to look for other places to find recognition and alternative ways to build their social identities. The presentation will emphasize the methodological process and the contributions of other researchers will collaborate for the sophistication of the proposal.

ALEX PEESOA is a PhD student in Education linked with Faculty of Science and Technology, University of Sao Paulo (UNESP), Campus of Presidente Prudente, Sao Paulo, Brazil. In the last years the researcher developed research and interventions in the field of childhood and youth protection. Alex has participated in different studies which were supported by State and National agencies. He presented and discussed his academic production in different Conferences and International Meetings in Brazil and other countries. His papers and book chapters are related to sexual violence against children and adolescents, educative practices and resilience processes in communities and groups exposed to social vulnerabilities. Currently, Alex is working at the Faculty of Education and Social Work at the University of Sydney as a Visiting Scholar (on a Sao Paulo Research Foundation grant).

Blurred by Pain: Trauma Healing and Social Justice for survivors of Mass Violence
Lydia Gitau, Faculty of Arts and Social Sciences

This paper aims at examining the nexus that exists between trauma healing for survivors of mass violence, social justice and peacebuilding in post-conflict societies. It draws from the case study of South Sudan refugees in Kakuma refugee camp, Kenya. The study pays close attention to the individual anecdotal experiences of the refugees, their feelings and perceptions of the need for justice and peace. The paper considers the fundamental significance of trauma healing for survivors of mass violence in attaining a socially just and peaceful society. Issues of social justice that include equality and fairness dwell on the edge of the inconceivable for the victims of unhealed trauma. Their eyes are so blinded by their pain they can barely see how unfair the world is. Reciprocally, justice is a key ingredient to the healing process of the survivors of mass violence. The paper examines this symbiotic relationship in detail.

An increasing number of theorists and researchers have shown that there exists a strong connection between trauma healing, justice and peacebuilding in conflict situations. Emotional healing contributes significantly to human security, a sense of justice and well being, allowing people to engage more meaningfully in life. An assessment of the current situation among South Sudanese refugees in Kakuma refugee camp reveals that there is dire need to pay particular attention to the emotional and psychological health of the survivors of conflict-related trauma, if a socially just and peaceful society is to be attained. The understanding of this nexus is deemed to be crucial in informing the principles and processes of social justice on the need to prioritize psychological health services for those surviving trauma afflicted by conflict. It will also encourage further research on the subject, to uncover deeper insights leading to more informed ways of achieving a socially just society.


Nobel Social Justice: Considering the Nobel Peace Center’s Community Engagement Activities
Lukasz Swiatek, Faculty of Arts and Social Sciences

This paper will critically assess the social justice initiatives of the Nobel Peace Center, as an example of the new community engagement activities being undertaken by awarding organisations worldwide. Although the Center’s public initiatives aim to improve the circumstances of global and local publics, they are not without their problems. The paper will draw on research for my PhD, which investigates the expanding media and communications resources of awarding organisations. Briefly, organisations that confer awards and prizes have been developing various kinds of media...
resources over the last two decades, ranging from staging concerts to building museums. The vast majority of these productions are aimed at civil society audiences: that is, at individuals and groups not in government. The Nobel Peace Center’s media resources and events are an example of such initiatives aimed at benefiting civil societies. After providing a brief overview of this trend (of awarding organisations developing sophisticated media assets for civil societies), the paper will examine the activities of the Nobel Peace Center. It will explore the Center’s broad efforts at fostering social justice – in areas such as human rights, poverty alleviation and environmental sustainability – through its exhibitions, programs and other communications. In particular, it will examine the community engagement events that the Center undertakes, such as the global Handshake for Peace initiative.

A critical examination of these activities will be offered, drawing on semiotic and discourse analysis techniques. The paper will demonstrate that the media assets and events being produced by awarding organisations such as the Nobel Peace Center are problematic in certain respects. Additionally, it will consider limitations to the effectiveness of the Center’s social justice undertakings, both local and global.

LUKASZ SWIATEK is a PhD candidate in the Department of Media and Communications, in the Faculty of Arts and Social Sciences. His doctoral research examines awards and prizes from the perspective of media and communications, looking specifically at the normative elements in awards and prizes. The project’s case study is the Nobel Prizes and, by extension, the Nobel organisations. Among the other areas of research connected to the project are power, influence and status, while other research interests include entertainment, spectacles and branding.

Exploring The Principles and Goals of a Nonviolent Revolution
Chris Brown, Faculty of Arts and Social Sciences

It is commonly assumed that revolutions can only be achieved through violence and acquisition of state power. What this paper suggests, however, is that any revolution bound by these principles is inherently compromised in its ability to generate and support peace with justice. Through their inability or unwillingness to question the primacy of the nation-state and its principal tool of control and coercion, the military, violent revolutions employ and reinforce much of the same logic and structures that have generated the oppression and injustice they oppose. As an alternative, this study explores the concept of a nonviolent revolution. It begins with an exploration of the goals of a nonviolent revolutionary strategy. In contrast to the limited interpretations offered by previous theorists, this paper suggests a broader interpretation of revolution. It takes Burrowes’ conception of a social cosmology, “the society’s specific pattern of matter energy use, its particular set of social relations, its prevailing philosophy about the nature of society (which includes a conception of human nature), and its strategies for dealing with conflict”, and suggests that a nonviolent revolution may best be understood as a changing of these. In this way, a nonviolent revolution is concerned with a holistic approach to social and structural change, human understandings and the ways or means with which such change can be achieved. The second section explores various guiding principles of a nonviolent revolutionary strategy. Included for discussion are concepts such as the social unit or scale of the intended revolutionary process, the means used for such a process and the intended length of any revolutionary process.

CHRIS BROWN is completing his PhD with the Centre for Peace and Conflict Studies at the University of Sydney. His research focus on India stems from his work with human rights and nonviolence organisations there since 2009. His paper for the 2010 International Peace Research Association, titled ‘Nonviolence and the Naxalite Conflict’, was subsequently published in New Community Quarterly. His other publications include India’s Hidden Civil War (Margins, Sydney University Press), Corporate Social Responsibility: Transparency or Market Extension (Re:Public), POSCOs Plunder: Development for Whom (PeaceWrites) and Permaculture and Peace: Think Global Garden Local (PeaceWrites). His research interests include nonviolence, mining resistance movements, ecological justice, left-wing insurgencies and South Asia.

ECONOMICS AND SOCIAL JUSTICE

Oil Crisis, Market Reforms and Human Welfare: An Econometric Analysis of the Australian Economy
Xin Zheng, Faculty of Arts and Social Sciences

As an active trader in international crude oil and petroleum product markets, Australia’s human welfare is affected by oil crises and contagion from the perspectives of economic growth, income inequality and environmental sustainability. This paper investigates the impacts of oil price shocks upon Australia’s GDP growth, Gini coefficients and carbon dioxide emissions per capita from 1970 to 2012 with yearly frequency. Hypotheses concerning whether Australia’s economic immunity against oil crisis is affected after the deregulation of oil market and whether endogenous oil price shocks accounts for more variations in human welfare than exogenous oil price shocks are tested. The methodologies include a theoretic model and a series of econometric tests. For the short run dynamics, oil price is integrated into the model both linearly and non-linearly, oil price shocks are categorized into exogenous and endogenous shocks, the conclusions are that inflated oil prices exert mainly non-linear negative impacts upon human welfare indicators and exogenous shocks induce endogenous shocks through labor price, CPI, interest rate and exchange rate. For the long run equilibrium, non-linear shocks’ effects are more than the impacts of endogenous shocks last longer than that of exogenous shocks. Finally, oil market policies are evaluated and proposed.

XIN ZHENG is a PhD candidate in economics from the School of Economics, Faculty of Arts and Social Sciences. Her research areas are Bayesian DSGE models, volatility models of financial time series, discrete choice models and cultural economics. She has published papers in Human Welfare: An International Journal of Graduate Research, Journal of Modern Accounting and Auditing, Global Review of Accounting and Finance, Journal of Accounting, Finance and Economics, International Review of Business Research Papers and Journal of Business and Policy Research. She has also presented in conferences such as Econometric Society of Australasia Meeting 2013, the 41st Australian Conference of Economists, the 3rd Financial Markets and Corporate Governance Conference, the Asia-Pacific Economic and Business History Conference, the 2011 Society of Heterodox Economists Conference and the 15th International Business Research Conference.
**Luck-Egalitarianism and Harshness**
Karin Lucas, Faculty of Arts and Social Sciences

Luck-Egalitarianism has been attacked viciously since it was first put forward. One devastating problem posed is the ‘Harshness Problem’ that contends that luck-egalitarian principles treat individuals too harshly for them to reasonably accept these principles as a normative standard for distributive justice. All current defences of luck-egalitarianism fall into two categories: (1) Add a principle or modify existing principles to limit the scope of egalitarian judgement or to assure a minimum welfare standard. (2) To bite the bullet and affirm the flexibility of luck-egalitarianism in token cases of harsh treatment. In this paper I want to first reinterpret the ‘Harshness Problem’ correctly and argue that all current defences of luck-egalitarianism are unsatisfactory. I argue that rather than defending luck-egalitarianism by incomplete ad-hoc changes or token foot stamping we must embrace luck-egalitarianism more strongly as a theory of distributive justice that justifies the arrangement of all social institutions rather than just a select few.

**SARANGA SUDARSHAN** completed a Bachelor of Arts with first class honours in Philosophy at the University of Sydney in 2012. Saranga is now undertaking a Masters of Philosophy at the University, researching the Justice of Wealth Inheritance. His main areas of research interest include philosophy of time, theories of distributive justice and philosophy of happiness.

**Ageing with dignity: Old-age Pension Schemes from the perspective of the Right to Social Security under ICESCR**
Ahmed Shahid, Sydney Law School

From a human rights perspective, a dignified life essentially requires the rights-holders' basic needs to be fulfilled either by their own effort or through state-facilitated social provision and support. The "dignity and worth of the human person" as emphasised in international human rights instruments resonate particularly strongly in relation to the world’s ageing population, which is projected to be the fastest growing population group in the world, and often among the most vulnerable population cohorts. This reality is recognized and accentuated by the UN Committee on Economic, Social and Cultural Rights through its General Comments and guidelines on state obligations with regard to the rights of older persons, and in particular, by recognition of the right to old-age benefits. While older persons as a group are heterogeneous and their socio-economic life-situations vary significantly among individuals and across societies, the need for universal support mechanisms such as non-contributory old-age benefits have been recognized by many states, and currently over 100 countries provide some form of social pension support targeted towards the elderly populations as an essential component of social welfare provisions. This paper appraises a sample of these old-age pension schemes from the perspective of social security rights, with particular focus on availability, adequacy and accessibility aspects of these schemes. This analysis, in turn, is examined through the lens of “dignity and worth of the human person”, with special attention given to the impact of such welfare-enhancing schemes on the ability of the elderly to exercise autonomy and independence. The paper concludes that robust and adequate old-age pension schemes are essential for the realisation of the Right to Social Security of the elderly, and have the potential to positively contribute to alleviate old-age poverty, thereby promoting a dignified life for the elderly.

**AHMED SHAHID** is a PhD candidate at Sydney Law School, whose research focuses on State ability and willingness to fulfil Economic, Social and Cultural Rights, with emphasis on mobilisation and allocation of resources for the realisation of human rights, as well as the legislative and public policy dimensions of compliance with human rights obligations. Before commencing his doctoral studies, he worked at the Human Rights Commission of Maldives and previously served the Maldivian government in various other positions including a diplomatic posting at the Maldives High Commission in New Delhi. He holds a Graduate Diploma in International Law from the University of Sydney, MA in Public Policy from the University of Manchester (UK) and BA in Economics, Management and Public Administration from the University of South Pacific (Fiji).

**The Swiss Reformed Church, Citizenship and Outcasts in Gottfried Keller’s The People of Seldwyla**
Karin Lucas, Faculty of Arts and Social Sciences

This paper forms part of a wider analysis of the themes of Christianity, secularisation and the place of the church in the work of Gottfried Keller, acknowledged as the great realist of 19th century Swiss society. In this paper I analyse Keller’s description of the social processes contributing to the creation of outcasts in the wake of the decline of traditional forms of charity and alms giving, the emergence and function of nature and forests as the new, but threatened home of the outcasts. Increased economic exploitation of the Swiss forests in the second half of the nineteenth century led to new problems for both, the communal owners, the Swiss Reformed Church and the forest dwellers, the social outsiders in Keller’s cycle of novellas, The People of Seldwyla. This cycle of novellas was conceived at a time of rapid economic development in the early second half of the nineteenth century. Keller shows how the fate of the outcasts is intrinsically connected to the new economic developments of established Swiss society. The expulsion of the outcasts from the symbolic as well as real forests of Switzerland is linked to the new economic imperatives of Swiss capitalism, the establishment of factories and the need for a flexible workforce. The role of the Swiss Reformed Church in the marginalisation process is twofold. It encourages the mechanisms of maximum profit necessitating a dependent workforce, free to be moved about for economic purposes and unprotected by the traditional bonds of a community. Moreover, the Swiss Reformed Church contributes to the lawless state of these people more directly through its refusal to legitimise them as members of the established community. Keller describes the mechanism that contribute to the plight of the outcasts objectively without romanticising their life in the forests or judging their morals.

**KARIN LUCAS** is writing a doctoral thesis in the European Studies Programme of the School of Languages and Cultures at the University of Sydney. She studied English and Russian at the Humboldt Universität Berlin and taught in Germany before moving to Australia. At the University of Tasmania she studied German and Japanese and taught for several years in Tasmania and Hong Kong. Her thesis is an inquiry into themes of Christianity, secularisation and the place of the Swiss Reformed Church, in relation to rapid economic development and the transformation of Swiss society to capitalist modes of production in the prose work of the nineteenth century Swiss writer Gottfried Keller. Sustainability and the exploitation of natural resources, including humans, are a firm focus of her research interests.
The act of selling sex remains highly stigmatised, regardless of legality. Social marginalisation poses adverse consequences for sex workers’ health and wellbeing, impedes access to health and justice services, and correlates with an increased risk of physical violence. Stigmatisation – and the fear of disclosing sex worker status – also poses a barrier to the enforcement of basic workplace rights, which increases the risk of workplace exploitation and compounds sex workers’ disadvantaged status. This presentation explores the dual capacity of law as a source of rights and enabler of social justice, and conversely, as a potential limiter of rights and source of injustice for sex workers in Australia. It evaluates current legal protections afforded to people who sell sex and will propose alternative policy and advocacy strategies aimed at reducing sex workers’ social exclusion. Drawing on the preliminary findings of current qualitative doctoral research on the Australian sex industry, this presentation offers an evidence-based argument for future reform.

TASHINA ORCHISTON is a postgraduate teaching and research fellow at Sydney Law School and member of the Labour Law Research Cluster and Institute of Criminology. Tashina previously taught law at the University of New South Wales. She has extensive experience working and volunteering in the social justice sector, including roles as a lawyer at Women’s Legal Services NSW and consultant to the Australian Human Rights Commission and Australian Domestic & Family Violence Clearinghouse. Her PhD analyses sex workers’ access to workplace rights in Australia, exploring the intersection of labour, discrimination and criminal law. Tashina has published articles in the Journal of Industrial Relations, Australian Journal of Labour Law and the Australian Review of Public Affairs.

Money, Sex, Stigma: Law and Social (In)Justice for Sex Workers
Tashina Orchiston, Sydney Law School

Between Oppression and Liberation: The Female Ordination Movement Within the Catholic Church
Lyndel Spence, Faculty of Arts and Social Sciences

The female ordination movement within the Catholic Church is a dynamic and forceful example of the paradoxical binary of institutional oppression and individual liberation operating within the contemporary religious sphere. Proponents of this movement are seeking justice and gender equality in the face of the systematic patriarchal oppression of women within the Catholic Church. This radical and pioneering international movement is struggling for recognition as a legitimate religious formation as it campaigns for a more inclusive and accountable Catholic Church. The female ordination movement thereby provides a fertile conduit for examining how religion can both oppress individual freedoms and also be used to mobilise political, social and spiritual liberation from institutional disempowerment.

This paper will utilise critical discourse analysis of various social media outlets and webpages to elaborate on the institutional oppression and spiritual liberation which lies at the heart of this religious group. Drawing on feminist theology and a feminist epistemology, this paper will explore the effectiveness of social media in connecting women across the world who are facing institutional religious repression and who are seeking support from likeminded faith believers. Through critical discourse analysis, this paper will find that social media is used by groups involved in the female ordination movement such as The Catholic Network for Women’s Equality, Women's Ordination Worldwide and The Women's Alliance for Theology, Ethics and Ritual, to subvert the dominant attitudes towards women within the Catholic Church and to provide an alternative form of religious expression for disaffected Catholic women. These groups are thereby able to mobilise women into a solidarity international religious formation which empowers women who have experienced suppression or subjugation from the Roman Catholic Church.

LYNDEL SPENCE completed a Bachelor of International Global Studies at the University of Sydney in 2010, majoring in sociology. She was instantly drawn to sociology as a discipline and became particularly captivated by sociological theory, both classical and contemporary, and in 2009 she was honoured to receive the Raewyn Connell Prize in Social Theory. In 2011 she completed her Honours dissertation entitled “A God of One’s Own?: Modernising Durkheim and the Sociology of Religion”. She was subsequently the recipient of the 2011 TASA Honours Student Award. In 2012 she commenced her PhD candidature at the University of Sydney under the supervision of Dr. Laura Beth Bugg. Her core research interests are religion, community, resistance, globalisation, social justice, human rights, identity and gender and she maintains a keen interest in both classical and contemporary social theory. Next year, with the assistance of two research scholarship grants, Lyndel will embark on qualitative fieldwork investigating the female ordination movement in North America. Lyndel is currently collaborating on the creation of a new sociology textbook with Pearson Education Australia. She has also spoken at several academic conferences to date, and has been selected to present at the ISA International Congress of Sociology in Japan in 2014.

Revisiting the Concept of Social Justice through a Reconsideration of the Plight of Female Asylum Seekers
Jyhene Kebsi, Faculty of Arts and Social Sciences

My paper will explore the theme of social justice through a study of the female undocumented asylum seekers who try to cross the desert from Mexico to the United States. In so doing, I will probe Graciela Limón’s The River Flows North. This novel deals with the interwoven gender and economic factors that coalesce in order to generate the female crossers’ decision to reach the developed world without papers. It stresses the urgency of the journeys made by undocumented women asylum seekers by accentuating the primacy of gender and economic motives leading to the so-called “illegal” border-crossings. Accordingly, I will analyse the suffering of the paperless women who seek refuge from the combined forces of patriarchal and globalisation. My essay will focus on the plight of Menda through an investigation of her struggle with domestic violence and geopolitical inequalities. I will link her struggle to her urgent need for a source of income that allows her to survive away from her husband. My analysis of the hardships endured by this illicit female asylum seeker who strives to flee marital violence by looking for a safe husband in the US will emphasise the injustice and unfairness of the immigration laws that restrict the movement of Third World people. I will highlight women’s engagement in desperate measures to counteract their entrapment in economic destitution and sexist oppression. My main argument will be that the...
destitution induced by globalisation and the subordination generated by male domination victimise female asylum seekers, thus rendering the prospect of social justice impossible.

JYHENE KEBSI is a Fulbright student from Tunisia. She did an BA in English (honours) in Tunisia, MA in English at Laval University in Canada and a second MA in English in the US focusing on American Literature. Jyhene is now a doctoral student at the University of Sydney working on illegal immigration. Her interests include transnationalism, feminism and world literature.

Language policy and identity: Language education at national schools and private English speaking schools in Indonesia
Santi Dharmaputra, Faculty of Arts and Social Sciences

The promulgation of Law No.20/2003 regarding the National Education System provides the possibility for public and private schools in Indonesia to use English as a teaching medium. By the end of 2012, 1300 public bilingual Indonesian-English schools were established all over the country. One of the aims of the operation of such schools is to improve the national curriculum by establishing relationships with foreign education institutions so that Indonesian students can compete globally. However, in 2013 the Constitutional Court ruled that public bilingual schools violated the principle of education for all, created social divisions among students and should return to their function as national schools and use Indonesian, the national language, as the sole teaching medium. On the other hand, private schools that use either English only or English and Indonesian continue to exist in big cities. As my informal data collection shows that upper-middle class parents send their children to such private schools, and speak English to them within family settings, there have been increasing numbers of Indonesian children in Jakarta who are more competent in English than Indonesian. This is in contrast to the majority of children in the same city who go to national schools and speak Indonesian at home.

Does the current language policy provide equal or unequal access to a good language education for Indonesian children? Using notions of, among others, Pierre Bourdieu on language as a cultural capital and John Joseph on language as individual and group identities, I will present a discussion on Indonesia’s current policies that regulate categories of schools and the allocation of language within each. Viewing it from national and global perspectives, I will argue that the policy triggers unequal access to a good language education, not only for children attending the national schools but also for those in private English speaking schools.

SANTI DHARMAPUTRA earned her Legal Law Master degree from the University of Amsterdam (1999) through a Dutch government scholarship, and Bachelor of Laws from Trisakti University, Jakarta (1997). She worked as a corporate lawyer in Jakarta and Amsterdam, before leaving her legal career behind to trail her husband to the USA, Germany and Australia. While raising her two trilingual children, she became an independent researcher and writer on topics surrounding multilingual parenting, specifically on raising children in the mother tongue. This enriching experience has led her to include sociolinguistics as her research focus. Santi grew up in Indonesia, Syria and The Netherlands.

Social Justice, The Social Imaginary, and Same-Sex Marriage
Louise Richardson-Self, Faculty of Arts and Social Sciences

Non-discrimination of lesbian, gay, bisexual, and transgender men and women (LGBTs) does not only depend on legal equality. It also depends on shifting social attitudes regarding homosexuality. This paper will explore the ways in which it is possible to shift perceptions of homosexuality in our dominant shared social imaginary. Depending on which arguments are circulated in favour of same-sex marriage, these shifts will have more positive or negative outcomes for LGBTs. I will claim that not all arguments in favour of same-sex marriage are worth endorsing, since not all arguments lead to positive shared perceptions of LGBTs in the social imaginary. Social Justice requires respect for LGBTs, and legal equality alone is unlikely to ensure this.

LOUISE RICHARDSON-SELF is a PhD Candidate in Philosophy at the University of Sydney. She has recently submitted her doctoral research for examination. Her publications include ‘Questioning the Goal of Same-Sex Marriage’ in Australian Feminist Studies (2012), ‘Coming Out and Fitting In: Same-Sex Marriage and the Politics of Difference’ in M/C Journal (2012), and ‘Irigarayan Insights on the Problem of LGBT Inequality: How Re-Imagining Difference can Facilitate Respect for Others’ in Everyday Feminist Research Praxis: Doing Gender in the Netherlands (forthcoming).

INDIGENOUS PEOPLE AND ENVIRONMENTAL JUSTICE

Settling Indigenous self-determination: the (re)construction of Indigenous rights by non-Indigenous Australians who lean left
Ben Kelly, Faculty of Arts and Social Sciences


Existing research has extensively documented that the widespread opposition of non-Indigenous Australians to Indigenous self-determination is positioned alongside a historical discourse that downplays Indigenous dispossession and subjugation (Irving Saulwick and Associates 2000; Moran 2009; Newspoll Market Research 2000; Tuffin 2008). Non-Indigenous Australians who support Indigenous-specific rights and/or are familiar with Indigenous perspectives on Australian history have been largely absent from the literature. This presentation will report on a study that analysed non-Indigenous arguments that support Indigenous-specific rights. Two focus group discussions with participants recruited from university courses in Indigenous History and World History were conducted in order to investigate how familiarity with Indigenous perspectives...
on Australian history was utilised in the production of discourses about Indigenous self-determination. Transcripts of the discussions were analysed using a Critical Whiteness-oriented (Frankenberg 1993) Foucauldian (Foucault 1994) discourse analytic framework. Analyses revealed that participants who were supportive of Indigenous self-determination engaged in a discursive project of ‘indigenizing settler nationalism’ (Moran, 2002) that reconstituted the rights-based discourse of Indigenous selfdetermination as a discourse of governmental expertise. It is argued that familiarity with the Indigenous historico-political field contributes to discursive positioning of Indigenous selfdetermination in ways that met less resistance from settler colonial whiteness.

BEN KELLY is a PhD candidate at the University of Sydney. He is researching the globalisation of university curriculum policy, particularly the homogenisation of generic university-wide graduate attributes, with the School of Social Science and Social Policy. Ben is also a Lecturer of Indigenous Studies at the University of New South Wales where he teaches Indigenous Politics, Political History, and Critical Race Theory. His previous research and collaboratively written papers have focused on issues in the teaching of Indigenous Studies and the political rationality of recent Indigenous Affairs policy in the Northern Territory. Cutting across these various fields is a concern with contests over the problematisation and transformation of difference.

Artistic Camouflage against ‘Camouflaged Justice’: a Review based on Contemporary Sri Lankan Art in Practice
Priyantha Fonseka, Faculty of Arts and Social Sciences

Camouflaged space and camouflage colours and designs entered the average Sri Lankan's visual memory in the early 80s in the Northern and Eastern Sri Lanka along with outbreak of the armed conflict and during 88 – 89 youth uprising in other parts of Southern Sri Lanka. Army Platoons as well as the Police's Special Force dressed in camouflage uniforms became a common scene almost overnight, while barricades and bunkers added the camouflag to the city and country scapes. People in Liberation Tigers of Tamil Elam (LTTE) controlled areas were exposed to a double dose of camouflage, that of the LTTE and the Sri Lankan Military. The camouflage, therefore, was always a silent symbol of State of military power.

The powers at war defined the camouflaged space as a symbol of protection of the people under its rule. However, it is the camouflage that also associates the counter symbolism of the military violence against the ‘othered’ military forces in the prolonged armed conflict, the youth uprisings resulting from dire youth unrest, and otherwise peaceful life of the citizens. The contemporary visual arts presented a rich discourse on the presence of the military and the camouflage in the everyday life and landscapes.

The camouflage became a theme in the visual arts as leading visual artists dealt with that. It also comes into the cinema when many film productions after 1990 takes the camouflage as a motif. In none of those works in visual art or in cinema, the artists undermine and de-settle the official interpretation of those who bring the camouflage to normal life.

The aim of this paper is to locate the discourse on 'the camouflage' brought about in these works of art. In this paper, I am going to further test my thesis 'Resistance-response Silence', in contrast to and contributing to Kenneth Furgessson's idea of ‘Resistance Silence’.

PRIYANTHA FONSEKA is a postgraduate student in the Department of Art History and Film Studies at the University of Sydney and currently reading for his thesis, “Role of Silence in Sri Lankan Cinema from 1990 to 2010”. He works as a lecturer (Cinema and Theatre) at the Sri Palee Campus, University of Colombo, Sri Lanka and served as a visiting lecturer/resource person at the University of Peradeniya, University of Kelaniya and National Film Diploma Course which was organized by the National Film Corporation of Sri Lanka. Priyantha completed his undergraduate degree at University of Peradeniya. His research interests lie in the interplay between the visual arts and film with the focus on the political rationality of national cinemas, contemporary Sri Lankan cinema with a focus on war and post war cinemas and the theatre of Harold Pinter. Priyantha was a jury member at the Presidential Cinema Awards, State Television Awards and the Unda –Signis Television Awards in Sri Lanka. Priyantha also works as a theatre and short film director, playwright, actor, translator and a poet.

Addressing Structural Violence: A Call to a “New Story”
Juliet Bennett, Faculty of Arts and Social Sciences

This paper explores the structural dynamics behind global poverty and environmental destruction, and the role of narrative in perpetuating or addressing this violence. Combining Johan Galtung’s “Structural Theory of Imperialism” with William Hipwell’s “Industria hypothesis” and Alfred Kahn’s “Tyranny of Small Decisions”, this paper critiques the tendency for global capitalist institutions to favour material gains for a small percentage of the world, with long-term social and environmental costs for all. Secondly, the paper considers an argument shared by ecologists, theologians and philosophers proposing that a “new story” can help to address this structural violence. Told from a holistic, scientific perspective, this story points to the interdependence of organisms and ecosystems, encouraging individuals to align their actions with the long-term interests of the Earth community. While an idealistic proposition, it is hoped that by encouraging critical reflections on one's "self", in social, political, economic and ecological contexts, people may feel empowered to address structural violence, to consider broader and longer-term perspectives in their decision-making, and move humanity toward a more socially just and ecologically sustainable global society.

JULIET BENNETT is a postgraduate research student at the Centre for Peace and Conflict Studies at the University of Sydney. Her research explores the intersection between philosophy and peace, with a particular focus on the contribution of holistic worldviews to addressing structural violence. Juliet completed a Masters of Peace and Conflict Studies in 2009, and a Bachelor of Business in 2002, with broad experience in the worlds of business, fashion and travel in-between. She has presented and published a number of papers in India, Krakow and Sydney, in the areas of religious fundamentalism and education for peace. Juliet taught Narratology and Peace Studies in North Carolina in 2011, and has been the Executive Officer of the Sydney Peace Foundation since 2012.
GETTING TO SYDNEY LAW SCHOOL (NEW LAW BUILDING)
The Foyer (Level 2 - AKA street level)
New Law Building
Easter Avenue
University of Sydney

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