

INTRODUCTION

This conference is an opportunity to draw on and extend insights from the international and interdisciplinary field of ‘white studies’ (Bonnett, 1996; 2008) in organisational and policy analysis. These new theoretical understandings of whiteness and white identities and ethnicities have been developed and debated in the US, Australia, New Zealand and more recently Europe, including the UK. These developments have taken place within disciplines such as communication and cultural studies (Dyer, 1997; Grimes, 2001), sociology (Knowles, 2004; Puwar, 2004), critical race theory (Ahmed, 2004; Bell, 2000), feminism (hooks, 1992; Frankenberg, 1993; 2005), social geography, history and literary studies (Roediger, 1991; 1994; Ware 1992; 2005). They have profoundly changed conceptualisations of racialisation and gendering, that is the processes by which we are produced as raced and gendered beings. For example these debates trouble the distinctions between ‘race’, racism and anti-racisms paving the way for more fluid understandings of the productiveness of power, its uneven and distributed nature. Such approaches develop forceful critiques of the work that goes into creating and maintaining racialised privileges. They also open up the possibilities for more ‘positive’ and unpredictable racialisations.

The key themes and questions to be explored are:

- How can we understand whiteness in organisations – as property, identity, discursive position, privilege, relations, embodied practices, emotions, imaginaries, temporalities?
- What codes of whiteness are reproduced in contemporary social politics?

- How do these codes configure relations with the past and future as well as the present?
- What new constituencies and claims can be brought into being through concepts of whiteness, white making, white spaces, white gendering and gendered whiteness?
- What is the relationship of these codes and constituencies to organisational practices and other social relations? For example those of class, gender, age and sexualities?
- How does this play out in different organisational contexts? Are there differences in public and private sector whitenesses?
- How does this play out in different national contexts?
- How does organisational policy and practice sustain whiteness?
- What are the dangers in making whiteness an object of organisational analysis given its power to attach itself to a range of political and social agendas including ‘progressive’ postures?
- What do these questions mean theoretically, methodologically and practically for critical organisational analysis going forward?
- What does this mean for scholars working in this area?

The conference builds on the success of an earlier stream at the 2007 Gender Work and Organization conference. The aim is to extend and consolidate this earlier work and the debates it engendered to connect with other work in this area in order to establish an ongoing forum for future collaboration and collective work. It aims to bring together contributors to the initial stream with a broader range of contributors from different international contexts and disparate fields, including

feminist social politics, organizational sociology, public policy, management and governance. The conference also seeks to include a broader range of postgraduate students and participants outside academia with an interest in critical 'race', feminist and other critical cultural perspectives on organisational power.

Because the conference aims to facilitate ongoing collaborations amongst participants, its design aims to maximise debate around how these new agendas might be incorporated into organisation, management and policy studies fields and into organizational practice more broadly; and how this sort of work may be developed going forward. Thus, it uses a variety of formats for conference contributions including larger key note and plenary sessions, smaller paper sessions and facilitated dialogue and debate sessions focused around particular conference themes and questions. We have attempted to group submitted abstracts into sessions around common themes. The hope is that these groupings will open-up rather than close down debate across multiple conference themes and issues. We are sure there will inevitably be as many productive differences as there are points of connection in paper sessions.

In an effort to think about the conference themes in multiple ways and to draw broader connections with the range of analysis of power and inequality the conference includes a drinks reception where drawings and images from the portfolio of Franco-Swiss artist Cendres Lavy will be displayed. Cendres's work focuses on manipulating everyday images as a means to the transformation of a range of hierarchical logics. At the end of the conference on the second evening we are holding a poetry and performance event in collaboration with Black Cat Productions. This

includes performance from Jane Liddell-King and Dorothea Smartt, both poets whose work deals with issues of identity, culture, loss and survival. We hope delegates who can, will join us at these two events.

A Special Issue of the journal *Social Politics: International Studies in Gender, State and Society* is currently in progress for publication in 2010 as a result of earlier White Spaces collaboration. From this conference an electronic working paper series is being produced in the first instance and we hope that further joint writing and collections will follow.

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TIMETABLE

Day 1 8th July

10-10:45	Registration & Coffee	SH/MJ/PGR			
10:45-11	Open & welcome	SH & JFW			
11-12:30	Key note session 1	Nirmal Puwar Space Invaders Vron Ware The race to recruit: why we need to think about the military			
12:30-13:30	Lunch				
13:30-15:00	Paper Session 1	Stream 1	Stream 2	Stream 3	Stream 4
15:00-15:30	Coffee break				
15:30-17:00	Paper session 2	Stream 1	Stream 2	Stream 3	Stream 4

Evening day 1

18:30-20:00s	Drinks	Cendres Lavy drawings
19:30-	Dinner	

Day 2 9th July

9:00-10:30	Key note 2	Gail Lewis Who is it That I See Before Me? Racialised femininities in organisational space. Mick Rowlinson Remembering and Forgetting Race in Organizations			
10:30-11:00	Coffee break				
11:00-12:30	Paper Session 3	Stream 1	Stream 2	Stream 3	Stream 4
12:30-13:30	Lunch				
13:30-15:00	Dialogue & Debate	Group 1	Group 2	Group 3	Group 4
15:00-15:30	Coffee break				
15:30-17:30	Closing key note	Melissa Steyn The Unravelling Knot of Nation, Whiteness and Masculinity: Gendered race in post-apartheid South Africa Aída Hurtado Challenging Whiteness in the Age of Obama			

Evening day 2 (Optional)

18:30-20:30	Poetry & Performance	Black Cat Productions
20:30-	Dinner	

Paper sessions

<p>Session 1</p> <p>Day 1 13 :30-15 :00</p>	<p>A) Educating whiteness</p> <ul style="list-style-type: none"> • Suhraiya Jivraj Remarking Upon Christian Whiteness in New Labour’s Faith School’s Agenda • Yvonne Mørck ‘Sorry, I Don’t Understand the Question’. Reflections on whiteness and ethnic majority students in a Danish high school class 	<p>B) White masculinity, power subversion and resistance</p> <ul style="list-style-type: none"> • Nick Growse The Masculine Dialectic • Vic Seidler Thinking Jewish: Modernity and the racialisation of ‘white’ masculinities • Brett Stoudt Brooks Brothers’ Blazers & Ivy League: The use of participatory action research to examine and interrupt privilege in an elite private school 	<p>C) White lives, emotions and resistances</p> <ul style="list-style-type: none"> • Leora Farber Dis-Location / Re-Location: Performing white displacement in colonial and post-apartheid South Africa • Shona Hunter What a White Shame: White women’s love and white men’s anguish in English welfare organisations. • Surya Nayak Whiteness : A psychic retreat from the phobic object of racism 	<p>D) Reproducing Bourgeoise whiteness</p> <ul style="list-style-type: none"> • Bridget Byrne Processes of Racialisation in Choosing Schools • Kjartan Sveinsson/Runny mede Trust The ‘White Working Class’ and Race Equality • Elaine Swan Stain Removal: Whitening processes, bourgeois masculinity and civilised racism.
<p>Session 2</p> <p>Day 1 15:30-17:00</p>	<p>E) Civilising/violating whitenesses</p> <ul style="list-style-type: none"> • Daniel Conway White Mischief: The performances of whiteness and gender in a South African university • Anne O’Connell White Violence and White Celebration : The Canadian red neck games 	<p>F) White sexualities and space</p> <ul style="list-style-type: none"> • Nina Held Space Matters : on the construction of white sexual subjectivities • Russell Robinson ‘Gay Ghettos’ : The legal construction of white gay spaces 	<p>G) Benevolent whitenesses</p> <ul style="list-style-type: none"> • Mary Jo Nadeau Rebuilding the House of Canadian Feminism : NAC and the racial politics of participation • Anne Wagner and June Ying Yee Challenging the Centre : Whiteness 	<p>H) Constructing white educational authority</p> <ul style="list-style-type: none"> • Jane Durie Whiteness enacted: Framing indigenous education at the University of Western Sydney • Jennifer Mease Organizational Performance as the Performance of Race: A performative analysis of Durham

	<ul style="list-style-type: none"> • John Preston The Survivalist Movement and the Eugenic Imperatives of Homeland Security or ‘The Zombie Preparedness Initiative’ 	<ul style="list-style-type: none"> • Dorte Staunæs Appropriating the others? – on affective economy, horsegirls, noble savages and ethnic minoritised boys as components of softer leadership 	<p>and its re-configurations</p> <ul style="list-style-type: none"> • Catriona Elder Re-possessing Space : Indigeneity, whiteness and Australian sites of commemoration and memorialisation 	<p>school board meetings.</p>
<p>Session 3 Day 2 11 :00-12 :30</p>	<p>I) White embodied ideals</p> <ul style="list-style-type: none"> • Stephanie Dennison Blonde Bombshell : Xuxa and notions of whiteness in Brazil • Mary Igenozza Beauty as Portrayed in Western Society : Racial perceptions of femininity and beauty in British Western culture • Shirley Tate Black Women and the Beauty Codes of Whiteness- past, present and future 	<p>J) Desiring privilege</p> <ul style="list-style-type: none"> • Pauline Leonard From Old Colonials to New Cosmopolitans : Changing white identities in Hong Kong Institutions. • Mónica Moreno-Figueroa Mestizaje as Fragmented Whiteness : The logics of Mexican racism • Carla Pratt Whiteness in Indian Country : Enlisting native American identity to the service of white supremacy 	<p>K) Constructing white families</p> <ul style="list-style-type: none"> • Jenny Altschuler Apartheid, Domestic Labour and the Gendering and Racialization of White Identities • Maja Lilja Mothers in the city - the construction of race, ethnicity and national belonging in a Swedish context 	<p>L) Defining whiteness</p> <ul style="list-style-type: none"> • Susan Bauer Designed White Spaces: the continuous fascination of a white architecture • Noémi Michel and Manuela Honegger Thinking Whiteness in French and Swiss Virtual Spaces • June Ying Yee Defining the Meaning of ‘Whiteness’ in Organisational Contexts

ABSTRACTS
IN RUNNING ORDER

Dr Nirmal Puwar
Goldsmiths, University of London
n.puwar@gold.ac.uk

Space Invaders

Nirmal Puwar's lecture *Space Invaders* looks at the 'arrival' of women and racialised minorities in spaces from which they have been historically or conceptually excluded, such as the art world or the public domain. Formally, today, women and racialised minorities can enter positions from which they were previously excluded. However, social spaces are not blank and open for 'any body' to occupy. There is a connection between bodies and space, which is built, repeated and contested over time. While anyone may, in theory, enter, it is certain types of bodies that are tacitly designated as being the 'natural' occupants of specific positions. Some bodies are deemed as having the right to belong within, while others are marked as trespassers who are, in accordance with how both spaces and bodies are imagined (politically, historically and conceptually), circumscribed as being 'out of place'. Not being the somatic norm, they are 'space invaders'. Investigating the paradox of the increasing proximity of hitherto outside 'dissonant' bodies with inside 'proper' bodies, allows us to see how less obvious, nuanced exclusion operates within institutions via the tacit reservation of privileged positions for the somatic norm. A brilliant analysis journeying through ontological anxiety, social cloning and super surveillance, taking us from high theory to everyday cultural spaces and back again...

Dr Vron Ware
Open University
v.ware@open.ac.uk

The Race to Recruit: why we need to think about the military

This paper is drawn from an ethnographic study of the British Army which focuses on the employment of increasing numbers of non-UK nationals from Commonwealth countries. It asks why the military is often ignored in discussions of diversity and social cohesion, despite the historical role of colonial troops fighting European wars and the links between social citizenship and military service. Today, serving soldiers are hailed as heroes, particularly if they die on the battlefield, but at the same time, the institution is often portrayed as being rife with racist and sexist bullying. In academic terms the institution is often considered off-limits within the study of racism, ethnicity and gender, both in terms of ethnographic research and accessibility of data. Taking the soldier as the object of inquiry, the paper will suggest why it is so important to investigate the conceptual and ideological gulf between civilian and military spheres. How might a critical analysis of whiteness address the role of the armed forces in mediating questions of national identity, especially when the country is involved in unpopular wars?

Suhraiya Jivraj
University of Kent
s.jivraj@kent.ac.uk

Remarking upon Christian Whiteness in New Labour's Faith Schools

Agenda

In 2001 the Labour government, upholding its 1997 manifesto commitment, published a Green Paper (*Schools: Building on Success*, DfEE, 2001) outlining plans for the expansion of a range of state-funded faith schools. These plans (later enacted) elicited heavy criticism from various quarters, particularly as they were announced in the wake of the 9/11 events and the 'race-riots' in Oldham, Bradford and Burnley. Rather than taking on board the wave of criticism citing 'religion' as the key catalyst for this violence, the government maintained its position supporting the expansion of faith schools and indeed attributing their success to having religious ethos and values (*Faith in the System* (DCSF, 2007)).

In this paper I sidestep the debate on whether faith schools should be state funded or not or whether they contribute to divisiveness within society or not. Rather, I examine the socio-political work of religion in New Labour's citizenship and communities (cohesion) agendas. I argue that the NL reification of faith schools' ethos and values is not just due to their academic success. Drawing on social capital theory I explore how faith schools are viewed as engendering values, norms and community (religious networks) that are vital for nurturing children to be responsible and productive citizens. I further argue that despite these values being posited by the government as universal and shared by the diverse

communities of Britain, they reflect an inherently Christian genealogy and influence which remains unremarked upon. Finally, I raise some of the implications of this values discourse in the regulation of minority religious communities.

Prof Yvonne Mørck

Roskilde University

ym@ruc.dk

”Sorry, I Don’t Understand the Question”. Reflections on whiteness and ethnic majority students in a Danish high school class.

What does it feel like to be ‘white’ in a class with a vast majority of ‘non-whites’, i.e. ethnic minority students? What processes of inclusion and exclusion are at stake when ethnic majority students constitute a numerical minority in the class room?

In connection with a research project on multicultural challenges and potentials in the Danish high school, I asked all of the student interviewees how they felt that they contributed to the diversity at their school. In my interviews with ethnically Danish students, it was striking that they were unable to comprehend the question. One might argue that the ethnically Danish students were speaking from a hegemonic position, where whiteness, including their own whiteness, would appear as invisible, unmarked and naturalized. Hence, the students did not see whiteness as a racial or ethnic identity that would contribute to the diversity of the educational institution.

In the paper I pursue the following questions: How do ethnic majority students experience their position in the context of a high school that is characterized by ethnic, religious and linguistic diversity? How is the self-perception of ethnically Danish students affected in relation to ethnic identity or whiteness? How do these processes interrelate to gender and class? What are the implications of student diversity in relation to the social life in the class, the high school in general, and their relations to

ethnic minority students viewed from the perspective of ethnic majority students? I focus on an extreme example, as only three of the students in the class studied have an ethnically Danish background. The composition of the student population means that the group that forms the majority at the school in its entirety, as well as in society in general, constitutes a numerical minority in class.

Nick Growse
ngrowse@aol.com

The Masculine Dialectic

Following on from themes developed by Homi Bhaba, Paul Hoch, John Tosh, Rowena Chapman, Barbara Ehrenreich and bell hooks, I would like to explore how hegemonic discourse on race and gender is continually subverted not only by its victims but also by its apparent beneficiaries – white men.

Using various sources, including my own study of “lad” culture in England, I would suggest that contemporary English masculinity is increasingly taking the form of an internal dialectic between two polarised models, the “puritan” and the “playboy”. On the one hand the puritan model, based on work, family, self-discipline and continence, is associated with social success and prestige but limited (or sublimated) pleasure. The “playboy”, inspired by representations of working class or black masculinity, offers the prospect of authenticity and unashamed phallic hedonism, but, like Hogarth’s rake, is doomed to social failure. The patriarchal power of the white male is therefore achieved at a heavy cost in terms of gratification and may be felt as a Pyrrhic victory. Although not necessarily conscious, this white masculine subjectivity translates into a “flight” from responsibility, sub-cultural or counter-cultural movements and more generally as a lack of emotional engagement.

The rise of “lad mags”, “ladlit” and programmes such as *Men Behaving Badly* have added a new twist to this tendency. Laddism itself, as the name suggests, would be a refusal to accept the status of manhood, a form

of wilful immaturity that affords more personal freedom. I would argue that postmodern representations of the weak, irresponsible and immature male have been incorporated into white male discourse to renegotiate the terms of patriarchy in a more phallogentric direction. The result is paradox and inversion. White men resist a white, patriarchal discourse, while mothers, wives and girlfriends might find themselves supporting it.

Vic Seidler
Goldsmiths, University of London
Soa01vjs@gold.ac.uk

Thinking Jewish: Modernity and the racialisation of 'white' masculinities

Thinking through the ways that modernities are implicitly shaped through dominant white masculinities I use the possibilities of 'thinking Jewish' to explore themes in Weininger's text *SEX AND CHARACTER*. This frames a universal vision of 'the human' through a Kantian ethical tradition that has shaped classical social theory.

Drawing out the disdain for embodiments identified with 'Carnal Israel' I show how the 'racialisation' of white masculinities has implicitly shaped difficulties in framing relationships with 'others'.

Brett Stoudt
City University New York
bstoudt@gc.cuny.edu

**Brooks Brothers' Blazers & Ivy League: The use of participatory action
research to examine and interrupt privilege in an elite private school**

Since 2002 I have been invested in examining the institutional, social and individual reproduction of privilege in schools like Rockport (Stoudt, 2006; Stoudt, 2007, Stoudt, 2008). Rockport is a prestigious single-sex private day school located in northeastern United States. It is comprised of a largely affluent, White, heterosexual population of boys; they are students who hold a disproportionate amount of institutional privileges due to their race and ethnicity, socio-economic status, gender and sexual identity. Rooted in feminist philosophy, critical race theory and participatory action research (PAR), I partnered with four faculty and four students at Rockport to co-examine school bullying, which we defined broadly as ridiculing, intimidation, hazing and fighting. The student and faculty researchers in collaboration with me, constructed the instruments, conducted the interviews, analyzed the data, and presented our results at various venues.

To study bullying at an elite private school was to witness the unearned (and unjust) reproduction of privilege within larger oppressive structures. We found school bullying to be a systemic issue embedded in the socio-emotional relationships of students, faculty and administrators and supported by the school's hegemonic culture. Our data suggested that bullying at Rockport helped to define, justify, and normalize the hegemonic parameters that continually reproduced the students' White,

wealthy, hetero-normative masculine privileges. Homophobic ridiculing, misogynistic insults, racial slurs, traditions like hazing that encouraged masculine-oriented physical aggression or emotional stoicism, they each promoted social exclusion as well as reinforced hierarchical categorization by disciplining the culturally dominant and acceptable boundaries at Rockport. The pervasiveness of bullying suggested that such practices are not likely a break in the culture but are instead, an expression of it.

Infrequent are empirical efforts to understand privileged statuses on their own terms as lived identities and functional institutions systemically connected to the many inequalities experienced by others. Also infrequent are attempts to make socially conscious changes from inside privileged institutions. Using PAR to co-conduct research *with* people who are predominantly privileged and *within* institutions designed to reproduce those privileges can contribute to social justice. Collaborative research can help promote social responsibility among students, faculty and administrators by creating spaces to interrogate and challenge their own institutional and personal practices. The work conducted at Rockport provided a forum to co-construct a more complicated understanding of privilege, gender politics, school violence, race relationships and other critical topics that has since been used to inform internal policy, curriculum and programmatic change.

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Leora Farber
University of Johannesburg
leoraf@uj.ac.za

**Dis-Location / Re-Location: Performing white displacement in colonial and
post-apartheid South Africa**

In this paper, I propose correlations between my ambivalent position as a white, English speaking, second-generation Jewish female, living in post-apartheid, post-colonial South Africa and debates within South African whiteness studies around what Melissa Steyn (2006) identifies as a post-1994 sense of psychological ‘dislocation’ which certain white South Africans are experiencing.¹ Since South Africa’s first democratic election in 1994, underpinnings of white identity have been and are still being challenged through processes of redress; anchors which previously held whiteness in place are, arguably, shifting or have been removed, resulting in a sense of displacement for those ‘White Africans’,² who staked much of their identity on their privileged whiteness.

In proposing these correlations, I reference the photographic, sculptural, installation, performance, video and sound art on the *Dis-Location / Re-Location* exhibition. The artwork draws analogies between the ‘immigrant’ experiences of three white female protagonists - the historical figure of the

¹ Steyn’s research, conducted from 1995 - 2000, is based on a series of open-ended questions that guide respondents to relate ‘their narratives of whiteness’. The range of responses reveals that white South Africans adopt a range of positionalities. These range from maintaining a colonial sense of paternalistic superiority; a refusal to let go of faith in white superiority based on Manichean binaries; qualified optimism, in which there is some acceptance of the fact that whiteness has been relativised; denial of whiteness and its historical implications and acknowledgement of the need to create and define new subjectivities - through to an assimilationist or hybridising identity. The latter identity encompasses that group of white South Africans who consciously and actively grapple with the “Africaness of being white in South Africa” (Steyn 2006).

² This term, used extensively by Gerald L’Ange (2005) is highly contested. Problematics around whether some South Africans are more ‘authentic’ South African citizens than others, who has the right to consider themselves members of the South

colonial Englishwoman Bertha Marks, who immigrated to South Africa in 1826 to enter into an arranged marriage; my mother, Freda Farber -- an immigrant to South Africa from Lithuania in the 1930s -- and myself as post-colonial persona. Although marked differences lie in the three personae's respective colonial, diasporic and post-colonial contexts, I propose that each persona represents a form of 'immigrant' identity, linked by the ambivalences of dis-location and re-location. Bertha's experiences of dislocation and alienation from the colony are paralleled with my experiences of displacement from a society caught in the throes of reconstruction and redress. The three protagonist's experiences are considered as manifestations of the immigrant's need to re-locate within 'her' new environment; entailing re-evaluations of personal and collective ideologies of gendered whiteness. Vicissitudes of such dis-location in terms of psychological impact, further exacerbated by the expectations and limitations of gender, are explored.

African nation, whether white South Africans need to 'earn the right to call themselves African', or can even call themselves 'African' constitute some aspects of this debate (Steyn 2001:124).



Farber, L. (2004-7)

Aloerosa: Induction (detail)

Image size: 25 x 35.83 cm

Soft Textured Fine Art paper, 315 g

Editioned 1/9



Farber, L. (2006-7)

Aloerosa: Transplant Image size: 135.8 x 102 cm

Soft Textured Fine Art paper, 315 g

Editioned 1/9

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Dr Shona Hunter
University of Leeds
s.d.j.hunter@leeds.ac.uk

What a White Shame

There is a burgeoning literature on the importance of ‘shame’ in the construction of white identities. Much of this literature posits shame as negative, and experienced when the illusion of whiteness is exposed. For Thandeka ‘white shame’ constitutes:

the structure of a Euro-American’s white racial identity [as] an impaired sense of a core self, an inability to relate to others with self-integrity. This impairment is the result of episodes in which a person’s difference from a white ideal was attacked by his or her own caretaker(s). The white self-image that emerges from this process will include the emotional fallout from the self-annihilating process that created it. ... Whenever the content of this white racial image is exposed, white self consciousness can feel shame.

(Thandeka, 2002:127)

Other work tells cautionary tales about the expression of [white] shame. Sara Ahmed suggests that by showing shame for involvement in racism the white subject can demonstrate themselves to be the ‘ideal (well meaning) subjects’, where the very expression of white shame becomes a form of pride. She explores how complex moves through the individual to the collective can turn shame to regret: as a polite sense of ‘What a shame’

rather than ‘We are ashamed’ or ‘We regret what happened, but we cannot condemn it, because it was not us.’ (Ahmed, 2004: 118).

My own qualitative research conducted with a range of health and social care professionals explored the negotiation of raced, gendered and professional identifications in health and social care. It highlighted similar erasures of responsibility for racism and sexism in the move from individual to collective identifications (Hunter, 2005a; Hunter under consideration). The findings of this earlier empirical work also suggested a number of ways in which feelings of white shame circulated in health and social care organisations, were constitutive of welfare professionalism(s) and indeed underpinned forms of professional pride (Hunter, 2005b; Hunter in preparation).

The work of Elspeth Probyn (2005) drawing on Sedgwick and Frank’s (1995) work inspired by the psychologist Silvan Tomkins, challenges such counterpositions of shame with pride. She suggests that shame is neither negative, nor positive but that it is ambivalent and *always* productive.

The pairing of shame with interest or, even more extraordinary, with joy prompts all sorts of questions. Shame illuminates our intense attachment for the world, our desire to be connected with others, and the knowledge that as merely human, we will sometimes fail in our attempts to maintain those connections. (Probyn, 2005: 14)

This observation raises new questions for me in relation to my earlier empirical work. It has prompted me to think some more about the forms of professionalisms enacted in the figures of the ‘white women saviour’

and the ‘worried white man’. In particular it raises complex questions around how gendered social relations intersect with ‘white’ shame, what forms of action it enables and what forms it constrains? Is shame productive for some and not for others? What are the effects?

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Suryia Nayak
University of Salford
s.nayak@salford.ac.uk

Whiteness a Psychic Retreat from the Phobic Object of Racism

The subject of racism in the academic space is emotive, and polarises limiting pedagogical engagement, Razack, N, (1999). The intersection of racism with other oppressive regulatory realities such as sexism compounds levels of resistance. The result is ‘an encounter with a phobic object... which must be neutralized via a psychic manoeuvre..’ (Cooper. A 1997) so that, ‘we have no patterns for relating across our human differences as equals’ (Lorde, A. 1980), Edward Sampson summarises, ‘If I find myself in and through you, but no longer control the you that grants me my self, then I am forced to deal with a self that is beyond my control...’ (Sampson, E. 1993)

This paper will explore the ‘process of exploration of oneself as a racially situated subject’ (Cooper. A 1997), because ‘It seems both poignant and striking how avoided and unanalysed is the effect of racist inflection on the subject.’ (Morrison, T. 1993) The paper will examine the role, function and implications of ‘desiring whiteness’ Kalpana Seshadri-Crooks (2000), from a psychoanalytic perspective, seeking to make direct application to the academy as institution, education and pedagogy. The symbolic function of whiteness as a psychic retreat will be examined. (Steiner. J 1993).

The paper will ask, what is the resistance about and what is at stake if the mechanism of this ‘resistance’ is not understood or ignored? ‘But, and this is perhaps the crux of the matter, it is the capacity to *think* about the

anxiety which the reality (internal and external) of racism arouses which is the source of hope and change.’ (Cooper. A, 1997)

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Dr Bridget Byrne
University of Manchester
bridget.byrne@manchester.ac.uk

Processes of Racialisation in Choosing Schools

Since the education reforms of the late 1980s, parents have increasingly been positioned as consumers within the education system. Discourses of choice emphasise parental responsibility for decisions around schooling, thereby sidelining the role of both Local Education Authorities and teachers. Schools face the challenge of 'selling' themselves to prospective parents and parents have to negotiate these real and apparent choices. Over the same period, an important sociological literature has emerged which examines the nature of parental choices, with a particular focus on the practices of middle class parents. These have resulted in debates as to the extent to which middle class parents are using and manipulating markets in schooling as a means of reproducing class privilege. Whilst this literature has illuminated many of these processes and the ways in which class and space come together in the reproduction of social and cultural capitals, there has been surprisingly little reference to questions of race and ethnicity. This paper will contend that the debates over the reproduction of class through schooling choice fail to 'see' the middle class actors as racialised because they are largely white. The paper will argue that the ways in which parents negotiate school markets is not only producing a reproduction of class privilege, but is also racialised. Thus, it will show that it is in the interlocking locales presented by school catchment areas, housing prices and provision, transport and

other facilities that critical processes in the racialisation of place and space may be observed.

Kjartan Sveinsson

Runnymede Trust

Kjartan.sveinsson@runnymedetrust.org

The ‘White Working Class’ and Race Equality

Those promoting race equality urgently need to get involved in the current debate on whiteness, which habitually pitches the interests of the ‘white working class’ against those of minority ethnic groups and immigrants. In recent political and media debates, there has been a fairly consistent message that the white working class are the losers in the struggle for scarce resources, while minority ethnic groups are the winners at the *direct expense* of the white working class. These kinds of ‘divide and rule’ tactics of pitching disadvantaged groups against each other are not the exclusive domain of far right groups such as the BNP, but are present in mainstream political and media discourses as well. At the same time, classism and candid scorn for poor white people and their perceived ‘culture’ is rampant and deemed to be socially acceptable. Thus, the socio-economic disadvantage of poor white communities has been cast as an ethnic and cultural problem while larger structural considerations, such as the hierarchical nature of the British class system, are left out of the equation altogether. This reveals the paradoxical and hypocritical ways in which the ruling classes speak *for* the white working class on the one hand, and how they speak *about* them on the other. Whereas middle class commentators are happy to defend white working class interests against the onslaught of politically correct multiculturalism, they will simultaneously deride and ridicule the feckless and undeserving poor, who have squandered the opportunities gracefully given to them by the

welfare state, and can therefore rightfully be left to wallow in their own poverty.

Dr Elaine Swan
Lancaster University
e.swan@lancaster.ac.uk

Stain Removal

This paper examines how an academic panel ignored the findings of a research study on race in the education sector in the UK of which I was one of the authors. In particular I wish to explore the resources and techniques of ignoring in the specific context of a UK university, unpacking how a certain version of bourgeois masculinity performed through technologies of audit enabled research on institutional racism to be disregarded and dispensed with. Many writers agree that the production of whiteness involves a deep and systematic form of white people forgetting about or refusing to recognise their implication in relations of domination, subordination and privilege: a kind of ‘social amnesia’ (McLaren, 2000). Ignoring is one of the mechanisms that produce this amnesia. Ignoring takes labour, resources, skill, techniques, argument, and justification. As Elizabeth Spelman emphasises ‘ignorance is an appalling achievement...It takes grotesquely prodigious effort’ (2007: 120). As a collective system, ignorance is manufactured, sustained and circulated (Proctor, 1995) and entangled with practices of oppression (Mills, 1997; Frye, 1983; Kosofsky Sedgwick, 1989). Ignorance is not simply a micro-processual issue but can be ‘harnessed, licensed, and regulated on a mass scale for striking reinforcements’ (Sedgwick, 1990: 5) Taking the idea of ignoring as systemic and involving effort and resources, the paper seeks to interrogate how ignorance was produced and sustained in this particular context in the service of reproducing whiteness. In its

focus on technologies of audit, the paper moves beyond this particular case to explore how the neoliberal state/university produces certain types of knowledge and knowing, and certain types of auditor and auditee subjectivities which sustain certain types of whiteness.

Dr Daniel Conway
Loughborough University
d.j.conway@lboro.ac.uk

**White Mischief: The performances of whiteness and gender in a South
African university**

This paper explores narratives and performances of race and gender at Rhodes University, South Africa. It locates the interplay of these discourses in the context of the social dynamics of post-apartheid South Africa, the moves toward the racial ‘transformation’ of higher educational establishments and the particular spatial context of a small and historically ‘white’ institution in the Eastern Cape. The paper argues that ‘white talk’ (Steyn, 2001) in the institutional setting of Rhodes University resisted, co-opted and subverted wider dynamics of racial transformation in South Africa and this process created and was dependent on particular gender discourses. The discourses of ‘white talk’ drew from historical tropes of British settlers’ to South Africa’s supposed ‘courage’, strength in adversity and of the conceptualisation of Rhodes University and the town in is in as occupying the ‘frontier’ between European civilization and the ‘un-civilisation’ of wider Africa. These discourses are rearticulated in post-colonial South Africa and re-oriented in ‘rationalist’ and ‘respectable’ academic terms in order to manage racial integration and preserve white South African privilege. The paper also argues that the contested nature of these discourses premise them in contested power relations and part of a wider sense of crisis in white South Africa. As such, ‘white mischief’ refers to the culture of excess and abuse that occurred in other parts of colonial Africa in decline. ‘White mischief’ also encompasses gender dynamics that

fostered a culture of sexual harassment, rape, drug and alcohol abuse that increasingly characterised the institutional environment.

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Ass Prof Anne O'Connell
York University, Toronto
aoconnel@yorku.ca

White Violence and White Celebration: The Canadian red neck games

In this paper I am interested in exploring the ways in which anti-racism activism, critical race scholarship, and more recently studies on whiteness have provided the language and political instinct for the emergence of a new white cultural identity. I argue that liberal whiteness in Canada is reproduced in three ways: (1) through institutionalized responses to racism that reduce and diminish claims about racism and white violence; (2) through an active disaffiliation from white supremacy; (3) and through the production of a white minoritized identity that seeks cultural significance and celebration.

I support these three arguments by analyzing the ways in which various commissions, inquiries and reports on institutional racism in education and policing are reported on in Canadian newspapers, over a ten-month period during 2007-2008. Although scholars and activists have waged poignant campaigns against institutionalized racism, white aggression and violence slips away as an object of inquiry. Instead disembodied subjects are reprimanded for individual actions or maladjusted systems are merely tinkered with or re-organized. On the other hand, a very active, unified and rehearsed public voice is galvanized against what is termed “white supremacy.” As Weigman (2004) has offered, distancing oneself from white supremacy is one of the main ways liberal whiteness continues to be installed in our institutions and cultural practices. In addition to these two concerns, I turn to an examination of the inaugural Canadian Red

Neck Games. No longer concerned with the guilt or shame of racism, these games instead confront “political correctness” by providing a space for the celebration of white culture. Unsure of what this culture may even be, images and symbols from an imagined white rural American life (red-neck) are transposed onto a middle class white suburban community in Ontario. In the end, white celebration and white violence become indistinguishable.

Dr John Preston
Institute of Education, University of London
j.preston@ioe.ac.uk

**The Survivalist Movement and the Eugenic Imperatives of Homeland
Security *or* ‘The Zombie Preparedness Initiative’**

Survivalists, in popular culture and in other representations, are depicted as being extremists operating on the fringes of right wing politics. Indeed, there are associations between survivalists and a number of white supremacist (in the everyday understanding of the term) organisations including WAR, Christian fundamentalism and paramilitary or terrorist groups. Whilst not de-emphasising these links this paper moves to consider the congruencies between survivalists and contemporary preparedness pedagogies used by the state.

The paper firstly examines the ways in which the survivalist movement and whiteness under threat are being re-interpreted and revised in popular culture through the new generation of ‘zombie’ movies, graphic novels and video games in which personal survival, resilience and preparedness are used to illustrate the correct strategies for survival. Next, interviews with survivalists in the UK are used to illustrate the ways in which whiteness, masculinity and phantasies of transcendence of these categories are in play in their theories of society and societal breakdown. Finally, preparedness materials on surviving infrastructure attacks are used to illustrate the complementarities between supposed white ‘extremist’ and ‘mainstream’ positions regarding preparedness. Through this discussion, a concept of white reanimation is theorised. That is whiteness gains part of its symbolic power through the ways in which white death and weakness

are imagined and phantasised about (building on writing on necrological whiteness by Pugliese, 2005). I consider white middle class ‘preparedness’ activities as a phantasy, a simultaneously eugenically motivated and repressed, fear of and drive for white genetic survival.

Nina Held
Lancaster University
n.held@lancaster.ac.uk

Space matters: on the constitution of white sexual subjectivities

This paper explores interconnections of whiteness, sexuality and space. By drawing on findings of ethnographic research carried out in two lesbian bars in the North West of England, it looks at how white women identifying as lesbian negotiate their sexual and racial identities through different spaces. The paper explores processes of racialised and sexualised subject formations through this lived spatiality. It focuses on how the racialisation of the lesbian bars and other urban spaces is perceived, how ‘race’ is *seen* or *not seen*, and how these perceptions and imaginations construct whiteness in certain ways. For instance, ‘mixed’ lesbian spaces are often imagined in contradictory ways: while multicultural discourses imply notions of ‘diversity is always best’, the notion of ‘difference’ sometimes functions in problematic ways. The paper argues that certain emotional states play an important role in the constitution of racialised subjects.

Russell Robinson
UCLA School of Law
robinson@law.ucla.edu

“Gay Ghettos”: The legal construction of white gay spaces

This essay seeks to reveal the legal tools used to construct gay enclaves in major U.S. cities, such as Los Angeles and San Francisco, and their racial implications. The central claim is that gay enclaves are created by reducing or excluding certain constituents of many non-gay neighborhoods, including schools and churches. These institutions may be seen as in tension with spaces that are viewed as central to a gay enclave, such as clubs, bars, adult book stores and public sex venues. Further, this essay seeks to understand why gay ghettos are consistently among the whitest and wealthiest neighborhoods of the city. The upshot of the aforementioned exclusion and gentrification is a stark environmental divergence between gay enclaves and black/Latino neighborhoods. This divergence creates a vexing choice for many black and Latino LGBT people. Those who value the features of many black and Latino neighborhoods—proximity to heterosexual relatives, a sense of racial community, child-friendly spaces, ample opportunities for worship—may choose to reside in such neighborhoods, despite the homophobia they may face and the “covering” they may perform to fit in. Ultimately, this essay argues that the decisions made in constructing gay enclaves tend to “whiten” gay spaces, whether by intent or effect.

Ass Prof Dorthe Staunæs

University of Aarhus

dost@dpu.dk

**Appropriating the Others? – on affective economy, horsegirls, noble savages
and ethnic minoritised boys as components in softer leadership**

Today discourses and trends on management and leadership take many forms. Some of the perhaps more spectacular kind can be found on for instance Tiwaz ranch and on the ways to Santiago De Compostela, where leaders are offered special training in personal leadership and in core values such as authenticity, credibility, confidence, and respect. The core values are not special. They are among the most appreciated competences in the popular literature on leadership at the moment. What seems to be outstanding on Tiwaz Ranch is the casting of horses as non-human radars of emotional and bodily sensitivity and furthermore the casting of horses as “sparring partners”, “four legged employees and “co-instructors”. At the course on Tiwaz Ranch, managers are trained in the spirit of “ancient holistic Indian view of life”, “hippological psychology” and the “magic of communication with horses” and thereby refine their competencies as leaders. Another outstanding phenomenon on new soft technologies of leadership can be found on the pilgrims road to Santiago De Compostela where big companies are creating pilgrims journeys where managers of the company as a part of there leadership development are walking with young ethnic-racialised and criminal minority-boys. By using and reflecting oneself through animals and minoritised boys managers are supposed to become more successful and less distress leaders of human employees In this paper, I reflect upon the fantasies of emotional

leadership, animals, ethnic -racialisations and managers at stake, and I reflect upon the gendered and ethnic-racialised patterns in the affective economy, when management is trained on a horseback or on the way to Santiago de Compostela. I discuss if and how “horsegirls”, noble savages and ethnic-racialised minority boys are about to contribute to a certain kind of affective economy and conquer the executive boards of today or/and if this is just another stunt of neoliberal managerial technologies appropriating the other.

Dr. Mary-Jo Nadeau
Trent University, Canada
maryjo.nadeau@gmail.com

Rebuilding the House of Canadian Feminism: NAC and the racial politics of participation

In 1992, Canada's largest national women's movement organization was definitively transformed from a space dominated by white feminist institutional practices and normative political cultures. After ten years of difficult struggle, the National Action Committee on the Status of Women (NAC) underwent its most profound institutional overhaul since its founding in 1972. This process of making NAC "truly representative of women in Canada" (1989) included revising the constitution, implementing an internal affirmative action policy, and adopting a multiracial national framework.

This was a transformative moment in NAC, and one of the most successful organizational shifts to anti-racism in the Canadian women's movement. As such, it offers a critical entry point for analysing the making and unmaking of internal hierarchies of racialized participation and leadership in post-1960s Canadian feminist organizations. This presentation will examine how this particular struggle revealed that NAC's founding political culture and its organizational structure (grounded in parliamentary activism) naturalized white women as the presumed national leadership and "spokeswomen for feminism" (Duclos, in Jhappan, 1996:26). While NAC was founded on a stated politics of "inclusivity", an unmarked white feminist "somatic norm" (Puwar, 2004) continued to assert unacknowledged borders of racial participation. Even

at the height of anti-racist organizing, many feminists of colour noted persistent forms of “subtle exclusion” (Gottlieb, 1993) and an entrenched “sense of proprietorship” (Rebick and Roach 1996).

My presentation will map this organizational history as occurring over four broad moments of hegemonic struggle around defining the “national we”, or the governing voice of women as a national constituency (i.e., *Formation* and *Consolidation* of white hegemony from mid-1960s to mid-1980s, and anti-racist *Reconstitution* and *Implementation* from the mid-1980s onwards). Ghassan Hage’s concept of “governmental belonging” provides a vocabulary for making visible how a “field of Whiteness” has been historically mobilized and linked to naturalized claims to national custodianship in the women’s movement. This narrative is an alternative to conventional frameworks which continue to erase whiteness as a contested historical process, and which reinforce a limiting binary of white feminism/anti-racist feminism.

Ass Prof Anne Wagner & Ass Prof June Ying Yee

Nipissing University & Ryerson University

annew@nipissingu.ca, j2yee@ryerson.ca

Challenging the Centre: Whiteness and its re-configurations

Enshrining equity in organizational policy is a complex and fraught endeavour, given the ability of whiteness as a social and cultural process to continually reconfigure itself within organizational contexts. As Ahmed (2007) notes, equity-oriented policy may serve to hinder anti-racism efforts by pretending to enact meaningful change under the guise of benevolent rhetorical strategies that ultimately maintains the status quo. Such theorizing alerts us to the ways in which even seemingly progressively informed policies may be harnessed by more conservative forces that seek to reinforce existing structures of power and privilege. In fact, it is often the privileged who are cast into the position of developing strategies to manage ‘others’ and are the ones who favour the use of “cultural competence.” (Henry et al., 2005, Dyche & Zayas, 2001) These ways of working in organizational contexts create a paradox that inherently recenters whiteness (or dominant interests) as they are unable to emotionally or practically deal with their own resistances that are grounded in the tenets of the concepts of whiteness (Kincheloe, 1999). This paper will unravel the complex power dynamics inherent in the multi-fold and paradoxical ways in which whiteness works in the policy and practice of organizational contexts.

Dr Catriona Elder
University of Sydney
Catriona.elder@usyd.edu.au

Re-possessing Space: Indigeneity, whiteness and Australian national sites of commemoration and memorialisation

This paper takes as its focus a part of the Australian national capital Canberra and explores how the production of this site as a national and international tourist destination produces stories of Australia's history of race relations that both reinforce and trouble understandings of white power – in particular understandings of white masculine possession.

Choosing two sites within the Parliamentary Zone that explicitly reference the process and impact of colonialism - Reconciliation Place and the Aboriginal Tent Embassy - this paper considers some of the ways in which colonial histories of violence and Indigenous dispossession are critiqued in the contemporary social politics of the memorial-tourist circuit. These two sites are very different – one is an official memorial, the other an unauthorized long-term protest site. The paper attempts to move beyond representing the sites as either ameliorative or radical and instead explores the ways in which Indigenous narratives of sovereignty and citizenship rights have been taken up differently in each site, exploring how and when this works to unsettle white (dominant national) stories of belonging. The paper draws on an exploration of the gendered layout and aesthetics of each site and the relationship between the site and visitors to argue that these spaces create more complex understandings of what raced and gendered national belonging might mean.

However, the paper also considers the ways in which the location of the sites with the Parliamentary Zone brings to the fore particular tensions and sticking points around the process of undoing white power. The Parliamentary Zone is represented as the “heart” of the nation and as such works as both a national administrative hub and a national commemorative focal point. Within this triangle of land lie most of the important national institutions (High Court, Federal Parliament, National Gallery, National Library) and memorials (National War Memorial, Cook Memorial, Reconciliation Place, Old Parliament House). So the paper analyses how the radical potential of the two sites is also harnessed to produce new nationalisms as well as being marginalized where they challenge dominant identities ordered around a white masculine citizen.

Jane Durie
University of Western Sydney
j.durie@uws.edu.au

**Whiteness enacted: Framing indigenous education at the University of
Western Sydney**

This paper proposes to analyse whiteness in organisations – enacted as property, identity, discursive position, privilege, relations, embodied practices, emotions – within the site of the University of Western Sydney, focussing on the intersection of the University as a hegemonic white space and Badanami Centre for Indigenous Education, located within the university. Within this space there are a myriad of relationships, discursive practices and gendered identities that speak to/complicate Homi Bhabha’s concept of whiteness as a transparent and transcendent force of authority (1998 p.21).

The purpose of the paper is not to make a definitive, final statement about whiteness within this site. Rather the intention is to bring alive the enactment of whiteness as transcendent authority in the provision of Indigenous education in the University of Western Sydney. It is to engage with the complexities of the gendered and racialised practices that come to life within the localised site of the University of Western Sydney; and within the broader context of Australia as a white settler colony caught within the continually evolving black white relations that shape Australia’s social relations.

I undertake this analysis as a white (Anglo-Australian) woman schooled in western socialist-feminism from the 1970s and 1980s that morphed into a

feminist post-structuralist positioning; and with a long background in anti-racist activism in Australia that brought me theoretically to whiteness in the 1990s and currently on a secondment in Badanami Centre for indigenous Education. I say this within the context of the abstract, not to draw on pre-determined stereotypes of these theoretical/embodied positions but to give a context to the analysis and in recognition of the importance of positioning in relation to speaking about race and whiteness.

In presenting this analysis in an international context the paper will provide a brief background to the broad Australian context of racialised relations as well as the localised site of Western Sydney in terms of race/class/gender.

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Jennifer Mease
Texas A&M University
mease@email.unc.edu

**Organizational Performance as the Performance of Race: A performative
analysis of Durham school board meetings**

This case study uses a performance lens to analyze two public school board meetings as sites of organizational conflict involving race. More specifically, this analysis examines how the performance of “school board” and the performance of “race” are mutually constitutive. By focusing on the meetings as simultaneously performances of worker and race, and performances for the board itself and for the community at large, this analysis demonstrates how participants and policy privilege some performances over others in ways that are racialized. Furthermore, the essay explores the role of aesthetics in resisting organizationally legitimized performances and policies that constrain individual ability to challenge racial bias. Ultimately, the essay calls for greater attention to the subtle ways that organizational practices construct race, and suggests that performance theory is a useful and practical tool for analyzing and intervening into the intersections of organization and race.

Dr Gail Lewis
Lancaster University
g.a.lewis@open.ac.uk

Who is That I See Before Me? Racialised femininities in organisational space

This paper uses interview data to explore racialised gendered dynamics in some of the intersubjective encounters that occurred in the context of a research project. Using a combination of theoretical resources, including those addressing multiculturalism and the psychodynamics of organisational process, it argues not only that the constitution of racialised femininities and masculinities, like all identities, are always situated but also that within organisational contexts the category ‘organisation’ must itself be conceptualised as a generative element in the constitution of such identities. The paper also addresses the position of the researcher in organisational context suggesting that there is a complex interplay between her/his own subjectivity as a racialised-gendered subject and the organisational processes that produces its own versions of racialised femininity and masculinity. The paper argues that a core analytical tool for the exploration and analysis of the constitution of racialised femininities and masculinities in organisational contexts is that of ‘emotional experience’. It also argues that this in its turn requires a theoretical and methodological framework capable of both registering such experience and using it to help foster creative thinking. Finally, it argues that there is a close relationship between the capacity of the organisation to foster and value such creative thinking and the extent to which they operate as spaces of racialised femininity and masculinity that are more or less toxic.

Prof Michael Rowlinson
Queen Mary, University of London
m.rowlinson@qmul.ac.uk

Remembering and Forgetting Race in Organizations

Using examples from business and higher education, I will illustrate how representations of the past, in the form of centenaries and other anniversary celebrations, as well as commemorative historical publications, artefacts such as plaques and foundation stones, and attitudes towards these, can be interpreted as a reflection of an organization's identity in terms of class, race, and gender. Business schools have become increasingly interested in the concept of organizational memory, but mainstream, managerialist, organizational memory studies are limited by a presentist preoccupation with the utility of memory for knowledge management. I am more interested in the specific social and historical contexts of organizational memory, and in particular how the dark side of an organization's past, such as its involvement with war, racism, or slavery, can jar with its current commitments to fair trade or diversity.

Not surprisingly historians have highlighted the contradictory representations of race by corporations, such as Cadbury World. But closer to home we can easily see that higher education institutions are no less culpable for preserving their hallowed halls and corridors for the white faces of previous principals and vice-chancellors, or plaques commemorating visits by the monarchy and dodgy foreign dignitaries. It never seems to occur to them that these representations of the past belie

their tenuous claims that their commitment to diversity is rooted in their history.

Dr Stephanie Dennison
University of Leeds
s.dennison@leeds.ac.uk

Blonde Bombshell: Xuxa and notions of whiteness in Brazil

Xuxa Meneghel (born 1963) is one of the most successful television presenters, recording artists, production company heads and film stars that Brazil has ever produced. Catapulted to stardom in the early 1980s as the blue-eyed, blonde-haired new kid on the block in modelling, and girlfriend of footballer Pelé, in a matter of years Xuxa (as she is known) had become one of the most instantly recognisable and influential media stars in the country. Although she is ostensibly a children's entertainer, her star text has traditionally hinged on both her overt sexuality and on her representation of colour. This paper will consider in particular the construction of whiteness in Xuxa's star text, building to an extent upon the work of Amélia Simpson (*Xuxa: The Mega-Marketing of Gender, Race and Identity*, 1993). It will consider not only Xuxa's role in television, for which she is best known, and her relationship with TV Globo, the all-pervasive Brazilian media conglomerate, but also her filmic output, and her place in the popular cinema canon: Xuxa has appeared in 18 films to date, most of which were box-office hits. The chapter will take as its main focus the development of her promotion of an ideal of whiteness. Scant attention has been paid to the varieties of whiteness that exist in 'melting-pot' nations such as Brazil. If whiteness is fluid and unstable in the North American and Northern European context, it is much more so in Latin America, and Brazil in particular, with its large mixed-race population and the tradition of racial self-identification. The paper questions the

usefulness of the tropes of whiteness suggested by Richard Dyer in *White* (1997) when applied to Latin American film stars.

Mary Igenoza
University of Sheffield
sop07moi@sheffield.ac.uk

Beauty as Portrayed in Western Society:
Racial perceptions of femininity and beauty in British western culture

Western feminists who have written on the body and empirical studies exploring the lives of women with eating disorders like anorexia and bulimia have all come to the same conclusion. They claim that femininity has a detrimental effect on the way women see their bodies and the way they discipline it in relation to that perception. Greer (1971) argued that femininity was a form of false consciousness that should be thrown off. However, the problem with these accounts of femininity and its effects on women is that they have primarily focused on the lives of white women. Bray (1996) states that eating disorders are widely perceived as epidemics destroying the lives of mostly young, white women. Thus, this research argues that if we are to have a clearer understanding of the way femininity shapes women's bodies, then there needs to be a reading of femininity from within a racialised context. In other words, we need to assign femininity a race. By assigning femininity a race we are led to see the whiteness of the feminine body in western culture. Hence, we can begin to see the whiteness of the aesthetic ideal of femininity in its overt rather than covert status, removing the beautiful (white) western body from the obvious yet unnoticed, unquestioned assumption. As a result, this enables us to ask: how does the racial image of femininity affect the way both black and white women see their bodies? How do they monitor their bodies in relation to this perception? This research addresses these

questions by empirically researching the lives of 50 white and black women through the use of semi-structured interviewing. The remit of this approach is to explore the ways women view their bodies in relation to the whiteness femininity has come to represent. Through the use of grounded theory this study inductively builds a theory from data; clarifying our understanding of femininity and the way it has come to shape the way that black and white women's bodies are viewed in western culture.

Dr Shirley Tate
University of Leeds
s.a.tate@leeds.ac.uk

**Black Women and the Beauty Codes of Whiteness - Past, Present and
Future**

There is a particular myth which seems to never be far from the surface of feminist writing on beauty. That is, that all Black women want to be white because white beauty is iconic. This myth arises from the long history of imperialism, slavery and postcolonial dependence within the Black Atlantic diaspora. It persists even in the face of twenty-first century beauty hybridities produced through stylization and the continuing necessity for Black identification irrespective of stylization. This presents a challenge to white beauty's claims that some Black stylization is about mimicking whiteness which places Black women as pathological because they have internalized their 'ugliness'.

I will first trace the genealogy of this myth through imperialism and slavery. Second, I also want to look at how the myth has been challenged through Black Nationalism and continues to be challenged by Black diasporic beauty knowledge and practices. The discussion revolves around the fact that there is no one beauty standard in which white beauty is iconic. Rather, individuals are differently located and invested in ways of seeing beauty which has to do with the cultural circuits of the Black Atlantic diaspora. Third, I will also consider how thinking about both 'race' and beauty as performative contribute to destabilizing this myth.

Pauline Leonard
University of Southampton
Pauline.leonard@soton.ac.uk

**Managing the Spaces of Whiteness - Organisational identity in postcolonial
Hong Kong organisations**

In this paper I will explore questions of identity, whiteness, nationality and gender, and how these play themselves out in diverse expatriate organisational contexts: large corporation, small private business and education. The paper argues that context is key to the ways in which whiteness is performed as well as the contestations which emerge: resulting in important differences in constructions and understandings of whiteness. It will show how whiteness may be drawn upon in diverse ways as a source of access to privilege in new transnational organizational contexts. White people's relationships to their whiteness may change, depending on organizational cultures and broader political contexts. The paper explores these themes by drawing on empirical research conducted in Hong Kong.

Dr Mónica Moreno Figueroa

Newcastle University

monica.moreno-figueroa@newcastle.ac.uk

Mestizaje as Fragmented Whiteness: The logics of Mexican racism

Contemporary understandings of *mestizaje* as an ideology of racial mixture, and its effectiveness as a category of analysis to explore the lived experience of racism, are the focus of this paper. I will argue that *mestizaje* can be analysed as a form of ‘fragmented’ whiteness, that is, as a site of privilege that is not consistently attached to the white body but to the legitimacy of the *Mestizo* subject and her body. Based on empirical research that explores Mexican women’s understandings of *mestizaje*, Mexicanness and their experiences of racism, this paper explores how racism exists in Mexico (how *racist moments* operate) through practices structured around racialised constructions of identity and within a ‘raceless’ (Goldberg 2002) social configuration. Such racelessness privileges whitening process and whiteness as an organising principle in late modernity (Nayak 2007) and in its particular Mexican version. It will also emphasize a critical analysis of the subjects that can assert themselves within the category of *Mestizas*, similarly to the process by which whiteness is endorsed, and investigate how they understand their positioning and the dynamics related, generated and produced with such identification.

Prof Carla D. Pratt
Penn State University
cdp10@psu.edu

**Whiteness in Indian Country: Enlisting native American identity to the
service of white supremacy**

White studies is relevant to Native American identity in the United States, particularly with respect to five major Indian tribes which were known as the Five Civilized Tribes. These tribes attained the reputation among whites of being civilized primarily because of their willingness to emulate whiteness. These tribes emulated whiteness by adopting an agrarian lifestyle, European style of dress, the English language and Christianity, as well as by marrying whites. Whites who married Indians and lived among the tribe were often considered “Indian” and were therefore able to reap the benefits of Native American identity, specifically land ownership, which enabled these whites to generate wealth. Hence, there was an economic incentive for whites to marry Indians. White intermarriage with Indians in the U.S. operated to whiten the tribes both in appearance and culture.

Now, several generations later, many people in the United States whom society would socially construct racially as “white” proudly claim a Native American identity. By claiming both a white and a Native status, “white Indians” reap the benefits of whiteness yet also can claim the subordinated status of the Native American. With this dual citizenship in both a racially privileged and a racially subordinated group, white Indians can skillfully exploit their white privilege and operate to advance white supremacy. When challenged as doing so, they can then invoke the

status of the subordinated racial group to ward off criticism and justify their actions. I argue that the five tribes engage in this practice when they invoke the legal doctrine of sovereign immunity to protect their racially discriminatory practices against black Indians.

Dr Jenny Altschuler
One to One Children's Fund
jennyaltschuler@gmail.com

Apartheid, Domestic Labour and the Gendering and Racialization of White Identities

This paper focuses on white South Africans' constructions of relationships between a white mother, black nanny and white child in outlining how, during apartheid, these relationships contributed to the gendering and racialization of white identities. Drawing on ideas that have emerged from social constructionist and psychoanalytic theory, it uses an interpretive biographical narrative approach to analyzing excerpts that demonstrate three linked themes: the racialization and gendering of identities; access to competing sites of identification; and signifiers of loss. The paper ends by discussing the implications for theorizing care in other contexts, situations in which mothers of the First world employ women of the second to care for their children, and responses to adult encounters of loss, particularly migration. (Depending on the time allocated to this presentation, I could comment briefly on the implications for a health service where, as in Britain many of the providers and recipients of health care experience are from elsewhere and experience themselves as 'othered' in the societies in which they lived in the past and currently live.)

Maja Lilja, PhD Student

Örebro University

maja.lilja@oru.se

**Mothers in The City - the construction of race, ethnicity and national
belonging in a Swedish context**

In Sweden, as in many countries, studies of race and ethnicity have focused on non-white people. Although many of these studies have had considerable influence by providing an understanding of the experience of being excluded from Swedish society, it has now been recognised that there is a need to give some attention to the role of white people. The reason for this is, as Critical Whiteness Studies have shown, that white people have a significant role in introducing and determining racist discourses and practices.

The aim of this study is to examine how mothers with small babies construct ethnicity/race, class and gender. Bridget Byrne (2006:28) has argued that mothers are an interesting group upon which to focus because becoming a mother means an identity change and mothers must be involved in identity work with their children. Another reason for concentrating upon mothers is that many of the studies in Sweden about whiteness and Swedishness have been restricted to young people. Therefore, there is a need to investigate other groups.

Narrative interviews will be conducted with mothers from two different areas, one a predominantly white and the other a more multicultural neighbourhood. In this paper I shall investigate the extent to and the ways in which parenthood classes and “open pre-schools” reproduce ideas of whiteness. Sweden is a country with considerable residential

segregation and it is likely that place of residence has a major impact on how ethnicity/race and class are constructed. Moreover, residential segregation influences the make-up and composition of parenthood classes because they often are based on the parents' housing area. In a recent pilot study, parenthood classes seem to be organised on similarities between the participants including both race and class, i.e. parents are placed in these classes on the basis of their social class and race.

Susanne Bauer
London Consortium
susannerbauer@hotmail.com

Designed White Spaces: the continuous fascination of a white architecture

The continuous fascination of the colour white in architecture and design is in the centre of my PhD research at the London Consortium. Within this, I am focusing on the difference of Postmodernism vs Modernism in its obvious distinction: colours and the colour white.

The overall white expression in the 1920's, in design, architecture, fashion and overall in social culture was triggered by the obsession of a hygienically driven society, in other words: a racial outlook on the world. Towards Post-modernism (or around the 1980's), colours became more and more important in every day life although the fascination with whiteness never stopped. The question of the role of colour and whiteness in society as much as in architecture and design is the research of my thesis. The exploration of the reasons and impacts of the many-coloured post-modern era in contrast to the reasons, impacts and outcomes of the exceeded use of white at the same time is closely connected to a racially driven world.

In my research, I am focusing on the last century of architectural design, also by interviewing architects who chose white as their constant design tool for their architecture, and I'm exploring how colours define the every day life of societies in different times.

The theme of your conference is especially interesting to me, since I have been engaging in the fascination of whiteness for a number of years now. The design aspect of my research could be interesting in terms of the

expectations and wishes of societies who want to be surrounded by a white design. I hope to be able to share my view on whiteness at your conference and to gain new insights on the many reasons for the fascination of whiteness and its racial aspects.

Noémi Michel and Manuela Honegger

Geneva University and Lausanne University

noemi.michel@unige.ch, manuela.honegger@unil.ch

Thinking Whiteness in French and Swiss Virtual Spaces

Today, in the Anglo-Saxon context, *critical whiteness* studies explore how *white* hue, skin and symbols have structured European identities in the past and continue structuring them in the present. They argue that master-narratives, which legitimated the colonial enterprise on the behalf of “*white* race’s superiority”, are still embedded in the common understanding of national identity and citizenship. The majority of these studies have emerged through the analysis of current political and cultural issues which characterize the Anglo-Saxon context. Whereas this approach relies on the European imperial history, we wonder if its translation might be possible regarding other Western countries which were involved in the colonial history.

In this paper, we raise the question: *How could whiteness be understood and articulated in Western Europe outside of the Anglo-Saxon space?* We discuss this question in relation to current issues in France and Switzerland – both countries which bare the influence of colonialism but within which racial categories are rarely explicitly articulated in public spaces. The concept of *whiteness* therefore needs to be translated in relation to these contexts. It will be explored through two specific empirical examples. Its discursive articulation is explored by an analysis of French blogs relating to collective colonial memory and Swiss blogs concerning the access to nationality. Since these virtual spaces are located between the public and

the private sphere, discursive restrictions are few and words circulate freely. This configuration allows us to investigate the implicit existence of *white* codes in terms of meanings, imaginaries and temporalities. These codes structure the political and social relations within these spaces and in their respective national contexts. Although, we suppose that institutional organization and involvement in colonial history result in different constructions of *whiteness*, both cases are simultaneously investigated in a comparative perspective in order to understand the discursive dissemination of *whiteness* in Western Europe.

Associate Prof June Ying Yee

Ryerson University

j2yee@ryerson.ca

Defining the Meaning of “Whiteness” in Organizational Contexts

In Canada and, particularly, in human service organizations, research has documented the individual and systemic barriers faced by those who are not “white” in gaining access to employment, retention and promotion (Yee, Wong & Janczur, 2006). Yet, little research has documented what is it about these organizational cultures that create these exclusionary practices for those who are not “white”. (Galabuzi & Teelucksing, 2005) Can the concept of ‘whiteness’ be practically defined as: (1) organizations that use norms and standards which makes it impossible to open the door to other norms and standards?; (2) do people in organizations adapt to ‘white standards’ which emanate from a history of a white supremacy culture?; and (3) are these patterns of behaviours a part of a social and administrative workplace that creates or maintains a position of relative disadvantage for some while a position of relative advantage/privilege for others? In order to unravel these questions, this paper presentation will attempt to define the concept of ‘whiteness’ from a cultural perspective as a way to unmark and name the center, while carefully remembering to not recentre it as the social norm. As well, naming the center will shift the locus of power by putting that power base under scrutiny for others to critique and question. And, finally, strategies will be devised in order to dismantle the concept of ‘whiteness’ in organizations from being “the understanding” of everyone’s workplace practices and norms. (Frankenburg, 1993)

Melissa Steyn
University of Cape Town
Melissa.Steyn@uct.ac.za

**The Unraveling Knot of Nation, Whiteness and Masculinity: Gendered race
in post-apartheid South Africa**

The enmeshment of whiteness and masculinity in the construction of the nation has been well established, notably in contexts such as Europe, the USA, the UK, Australia, and New Zealand. In the South African context this “normal” order has been disrupted through the demise of the white political order, and the introduction of a predominantly black government, espousing policies of non-racialism and non-sexism. This paper argues that the unhinging of white patriarchal dominance, uncritically afforded credibility, has contributed to the widespread understanding that the nation has failed or is failing—in common “white” parlance, the country is “going to the dogs.” But it is not only the racial order, but also the gender order, that is thrown into existential crisis by this moment of dislocation. As part of a larger project that examines this profoundly gendered crisis in South African racial identities, this paper will focus specifically on some recent expressions of this crisis in white, especially Afrikaner, masculinities.

Prof Aída Hurtado
University of California
aida@ucsc.edu

Challenging Whiteness in the Age of Obama

Much has been made about Obama's election heralding a post-racial era. The logic of this view stems from the undeniable fact of a black man's election by whites and people of Color to one of the most powerful political offices in the world. Obama has become prima facie evidence that racism indeed can be overcome and therefore white race privilege is in decline if not outright obliterated. Indeed, Barack Obama's election may indicate an unmooring of existing racial beliefs but it is worthy to examine the racial frameworks Obama overcame, the historical nature of these beliefs, and the articulation on the ground by young, white people challenging white privilege as central to Obama's victory. This presentation focuses on the articulations of fifty, feminist, undergraduate women on their race, class, heterosexual, and gender privileges and oppressions to understand the revolution that caught many by surprise. These young women also voice the new generation's thoughts and actions in deconstructing their own privileges and openly renouncing their benefits on behalf of construction a more equitable society.

EXHIBITION: CENDRES LAVY

My work lies at the margins of philosophy and art. It focuses on the ways in which reality does not want to allow itself to be thought and to demonstrating that the image is far from innocent. It constitutes the precise site of ideologies, designating the tight connection between “Saying” and “Doing”. The connection I perceive between “saying and doing” probes the themes of genre, of rumour, of power, more generally, the interaction between the fields of the visual, of domination and the collective unconscious. It is indeed without doubt that art is the strategic field where the greatest issues of the mind are worked out.

BLACK CAT PRODUCTIONS PROGRAMME

Dorothea Smartt will read from her collection of poems, *Ship Shape* (Peepal Tree Press, 2008)

Dorothea Smartt connects past and present, presence and absence in this rich collection. At its heart a sequence of poems excavates the missing history of Samboo, an African slave brought from the Caribbean to Lancaster where he died within days of his arrival and is presumed buried at Sunderland Point. The sequence imagines Samboo's experience, renaming him Bilal. This deeply personal response to the bicentenary of the abolition of British slave trading is accompanied by contemporary poems that, in the vitality of lives revealed, provide a counterpoint to the emptiness of a past life cut short, whilst echoing a continuity of loss wrought by the fragmentation of African Caribbean families through continuing migrations and death.

'Dorothea Smartt reveals a poetic intelligence and maturity of form and content which definitely locates her among the best of her generation of poets.'

Carole Boyce Davies, Cornell University

Dorothea Smartt, born and raised in London, is of Barbadian heritage. Winner of the Forward Prize, her work appears in *IC3: The Penguin Book of New Black Writing in Britain* (2000) and *A Storm Between Fingers* (2007) and as part of *LandFall* (2009) at the Museum of London Docklands, which explores the Atlantic Ocean as natural phenomenon and transporter of dreams and peoples.

Jane Liddell-King will read from her collection of poems *Faces in the Void* (2008)

Faces in the Void: Czech Survivors of the Holocaust is a joint project with photographer, Marion Davies. It investigates the impact of politics and place on past and present Czech Jewish life reflecting themes of loss, survival and regeneration. Torah scrolls in a Cambridge synagogue that originated from the Czech Republic inspired visits to discover if any survivors of the Holocaust and Communism remained in the towns from which the scrolls originally came. Developed in England by meeting 105 year old Terezin survivor, Alice Herz Sommer, 100 year old Sir Nicholas Winton who organised the Kindertransport from Czechoslovakia and 80 year old writer Vera Gissing who was among the 669 children whom he rescued, unique and intersecting stories emerge.

Jane Liddell-King is a poet and playwright and lives in Cambridge. Winner of the Seatonian Prize, her work has been published in several journals and anthologies including *The Dybbuk of Delight: An Anthology of Jewish Women's Verse* (1995).