

### An evening with Oren Yiftachel



(L to R) Michele Grossman, Rebecca Leshinsky and Oren Yiftachel

On 3 July, the Institute was very fortunate to be able to host a fascinating seminar by Professor Oren Yiftachel, Professor of Political Geography at Israel's Ben-Gurion University. His most recent book, on which his talk for the Institute was based, is *Ethnocracy: Land and Identity Politics in Israel/Palestine*, University of Pennsylvania Press, 2006.

The focus of Oren's talk was on the rule of ethnocracies in divided societies, the way in which this is underwritten by urban and regional planning decisions, and the extension of neo-colonial modes of occupation and control that result. Ethnocracies emerge from the fusion of three key forces: colonialism, ethnonationalism, and the 'ethnic logic' of capital. Using both Gramscian and Foucauldian analytical frameworks, Oren noted that ethnocratic regimes are neither authoritarian nor democratic – they are often states with relatively open government that at the same time support non-democratic seizure of the land and polity by one ethnic group, which may employ discourses of 'sacredness' in relation to their assertion of land control to buttress their right to control people, territory and place.

He offered detailed analysis of how this process has been brought to bear in countries including Estonia, Sri Lanka, Latvia, Malaysia and Israel/Palestine in recent times, as well as in Australia in the nineteenth century. Ethnocracies are embedded in democratic principles but lack the finesse of such a democratic structure. They breach key democratic principles such as equal

citizenship, the existence of a political community (the demos), universal suffrage, and the protection of minorities from the tyranny of the majority. The globalisation of immigrant labour adds another layer of complexity to ethnocracies with most of these workers having non-citizenship rights in the host country.

Ethnocratic regimes are often supported by cultural, ideological and legal formulations which legitimise and reinforce the uneven reality of power and control by one ethnic polity over another, or a range of other, marginalised and peripheral groups. Oren sees these as 'frontipheries' – ethnically-based clusters who are encouraged to relocate to the frontier of border territories, well away from the centres of political and social power, and then effectively abandoned by the state on the basis that they are now of peripheral significance. He went on to argue that maps can be a powerful tool in the maintenance of spatial hegemony. In the case of Israel/Palestine, for instance, he pointed to maps which show roads that apparently go nowhere – because the Arab towns to which they lead are not shown.

His current research traces the plight of the Bedouin of the Negev Desert. As Oren's intriguing presentation on the cartographic discourse of land rights and occupation in Israel/Palestine suggested, land law in Israel is complex, and adequate opportunities were not provided to the Bedouin to register their land in 1947 when the State of Israel came into existence (also problematic in this model is that the Bedouin practise communal land ownership). This research is underpinned by his earlier work on the 'dark side' of urban planning as an instrument of political and social control in both overt and more subtle ways. These include limited opportunities for objections and exclusionary pricing. Zoning can be exclusionary, effectively governing people through the management of spatial relations, and it is often characterised by a lack of adequate community consultation. Reflecting on the stereotypical image of planning as a force for progressive social reform, Oren reminds us that it can instead act as an 'agent of regressive social change'.

The evening concluded with a robust discussion of the issues canvassed in Oren's seminar and their significance for both contemporary Australian and other state and global formations around postcolonial identity, power and transformation. Institute members interested in the activist dimension of Oren Yiftachel's work with FFIPP International (Faculty for Israeli-Palestinian Peace) can go to <http://www.ffipp.org/international.html>

## “Chinjoni” Fundraiser

On Sunday 1<sup>st</sup> July the Institute made available its building for a fundraising drive in support of a film project entitled “Chinjoni”. The venture is a collaboration between a student filmmaker, Cameron Matheson, and a group of young Sudanese actors. Through the story of a group of African men sent from the French colonies to help fight the First World War in Europe, the project intends to explore the experiences common in colonialism, immigration and displacement. Although some 200000 African soldiers served in the war, their experiences have not been presented in any film of which the filmmaker is aware. This film will therefore tell an under-represented story – and give a group of emerging artists the chance to exhibit their skills in a professionally run production. The film will be shot around Melbourne using local actors. The event included a screening of some scenes shot in 2006, an excerpt from the documentary film *The Lost Boys of Sudan* and a musical performance by the actors and their friends.

The film will run for about fifteen minutes when completed. After being screened at the Australian Centre for the Moving Image (ACMI) in December 2007, it will be eligible for the 2008 International Melbourne Film Festival along with several other international film festivals.

For more information about the project contact Elisa Dunstan [e.dunstan@pgrad.unimelb.edu.au](mailto:e.dunstan@pgrad.unimelb.edu.au)



Members of the cast and crew on set at Monsalvat in Eltham



Members of the “Chinjoni” cast perform at the Institute

### Michael Dutton wins award

Congratulations to Michael Dutton who was recently awarded the 2007 Levenson Prize for scholarship on China. His award-winning book is entitled *Policing Chinese Politics: A History* (Duke University Press, 2005). Michael is co-founder of the IPCS and now holds a chair at Goldsmiths College, London. For four of the past five years Australian scholars have won the Levenson Prize, regarded as the most distinguished award for scholarly work on China.

### Performance and Politics Thursday 4<sup>th</sup> October - Robin Fox 7:30pm at the Institute



Robin Fox is a Melbourne based sound and visual artist currently working with live digital media in improvised, composed and installation settings. He creates audio-visual works for the cathode ray oscilloscope, which have been released on the DVD *Backscatter* (synaesthesia records) that has been screened at a number of international film festivals. Fox is a regular performer and speaker at Festivals around Australia and often performs across Europe. He also has a PhD in composition, from Monash University, focussing on the development of multi-channel performance ecologies and the design of interactive electro-acoustic situations that explore the dynamic between performer, space and computer and an MA in musicology, which documents the history of experimental music making in Melbourne 1975-9. In the final seminar of our Four Contemporary Composers series, Robin will present his recent work and discuss its continuing evolution in relation to the areas of synaesthesia and emerging technologies.

## Ruark Lewis: Convenor, Performance and Creative Arts

*Ruark Lewis and Jonathan Jones are producing site-specific installations and performances for the p-10 Artist-Run space in Singapore in September. Their project called An Index of Kindness will be a series of modular installations, performances and articulations. It will attempt to re-imagine linguistic systems and taxonomic orders in relation to the interactive spaces of language, performance and exchange both specific to Singapore and to the space of the art exhibition itself.*



Ruark Lewis performing his *Euphemisms for a Riotous Suburb* at North Cronulla Beach 2007 (photo – Samuel James)

In an expanded note from a recent interview, Ruark writes of his recent and forthcoming work with Jonathan James.

We want to set-up the space in relation to spatial, aesthetic and social obligations. Things we value in our own lives. We want to work beyond our single-minded experiences. What this residency offers is the opportunity to work in less conventional ways and construct from fields of interest normally outside the artistic comfort zone.

We are currently working with an ontological paradigm where objects and actions come together in an index, and through this process we're thinking about how it is we *find the subject*, then *trace it's relationship*, a *form that manifests* into designated or non-designated spaces in art.

We want to make observations as visitors-to-place, seeing the way people live, sleep, eat, work, recreate; the way they consume, think, dress, walk, move, consider or judge themselves in the world that surrounds them. Our role as observers is to locate what kind of things exist there.

We don't believe that the edges and divisions between the cultural elements are rock solid. They are indistinct and plastic zones without solid definition. We can devise a less-tangible outcome by working with performance in spaces in-between *things*.

Jon has been reconstructing a significant set of markings utilising traditional New South Wales Aboriginal

designs and deployed those marks in a monumental light form. He understands this as being a culturally inscribed light. His constructions could be called a counter-claim or promise note. The mercantile negotiations that bring them about are metaphorical solutions for territorial disputes imposed during the colonial period of the past two hundred years. In this mode of play the artist re-enacts a politics that no other stage can accommodate. In other places Jon has tried to record the Sound of Missing Objects.

In my commitment to the dialogue I have built walls using timber stencilled with abject poetry. These planks form make-shift performance spaces and utter my aphoristic lines in the form of abstract vocal sounds.

Nineteenth century ethnographers examined, collected and catalogued, stores of objects as samples of kinds of *things*. Their purpose was often ill-defined, accumulating as collectors do for accumulation's sake alone. Perhaps our contemporary collection can be of an ephemeral kind due to the digitisation available in sound and moving image archiving. Will we still follow this antique structure of enquiry? Will it be a poetic index of personal preferences? A spontaneous record/ responding/ relays of semi-narrative auto-biological emission? Can our work be the choreographic writing of place, a peripatetic trace of our own particular spatial histories? The traces blending our social obligations with a kind called autobiographia. Performance, movement, moving image and sound recordings: their re-spatialisation (gesture) will be the true arbiters in our artistic exploration for an index of kinds.

We enjoy blending artistic and aesthetic projects together. These are a sort of brotherly duplication that extend our social and cultural obligations. Pragmatically this adds value to the site of interpretation in an act of dual imagination.

Currently in Sydney our work-in-progress is called *Homeland Illuminations*. We have designed this work as a lightly installed architectural installation. It is a floor work almost 7m long. Each of the 40 coloured planks are inscribed with descriptions of the wool industry in New South Wales. We have been working with Jonathan's grandfather recording his oral history which tells of the 85 year old's early life as a wool classer. Beneath each plank we are planning to install rows of fluorescent lights. The lights will form a sequence of patterns by tilting the planks recto & verso. We have constructed something like a hovering mid-twentieth century night harvester. In making this large piece we have taken up various references. These include Le Corbusier's theories of the *modulor* and *habitation* where the language of materials and their relationships are as diverse as the meanings of timber crates, and regional labelling systems or the design of rolling stock on the French rail network. Corbusier's concern for space and light in a human dimension work as part of the system of symbolic meaning in our abstract articulations. By this poetic weaving our motifs signal the great economic and social contribution that Aboriginal Australians have contributed towards the development of nation.

## Semester Two Seminar Series

### *Foregrounding Africa*

Excepting accounts of disasters and Africa as the international basket case, Africa remains at the edge of Australia's world. Press coverage is limited and mostly of a sensational nature. Our diplomatic engagement has declined substantially. African studies at Australian universities languishes – no doubt as a consequence of the neo-liberal imperative. As the politics of the continent are written off in terms of violence and corruption, Africa has kept its place on the map as a playground for international tourists and a site for charitable works.

This series will attempt to show something of another Africa. If one thing is clear from African historical and contemporary studies, it is that Africans acted, and have continued to act to further their own interests and to enhance their own identities; that they were not passive bystanders in the colonial and postcolonial eras. However there were blockages, structures and systems that hemmed them in and corralled their futures. And there still are.

We also need to put ourselves in the picture. We need to critically examine not only our own assumptions and ideas about Africans but also our notions of what is normal, desirable and "political". We might then be led to reflect on whether the causes of Africa's problems are as much external as internal.

**All seminars will be held at the Institute of Postcolonial Studies, 78-80 Curzon Street, North Melbourne, VIC 3051, beginning at 7:30pm. Note that the three seminars on development are on Wednesday evenings, the remainder are on Thursday evenings. Charges: waged \$5, unwaged \$3, members free.**

### **Thursday 2nd August**

#### ***Update on Decolonisation in Western Sahara: Malainin Lakhall with Nic Maclellan***



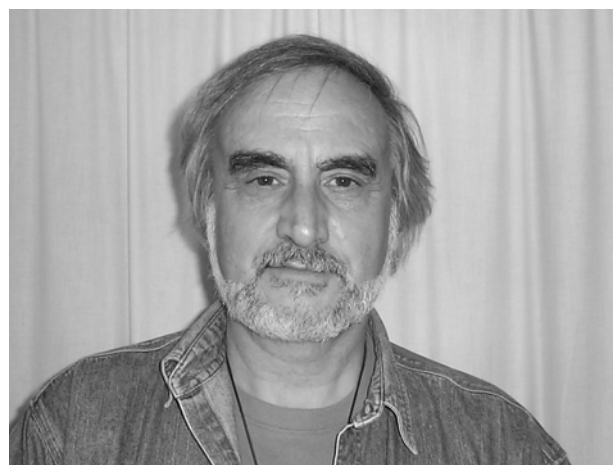
and is a resolution imminent?

With the recent negotiations between the Kingdom of Morocco and the Polisario Front under the auspices of the United Nations, the decolonisation process in Africa's last colony is entering a new phase. Influential members of the UN Security Council are pushing for a speedy solution to the conflict but what do the indigenous people of Western Sahara feel about the latest developments

Malainin Lakhall is Secretary General of the Union of Saharawi Journalists and Writers and a human rights activist. As part of his tour of Australia he will speak about the politics of Western Sahara and the struggle there. Nic Maclellan will appear alongside Malainin and discuss the United Nations, self-determination and the failure of decolonisation. Nic is a journalist and researcher and has participated as a Special Expert to regional seminars of the UN Special Committee on Decolonisation.

For more information on Malainin's tour and the campaign in Western Sahara and Australia, visit the Australia Western Sahara Association website <http://www.awsa.org.au/>

### ***Three seminars on Africa and development convened by Jacques Boulet***



Jacques Boulet: Convener of the three seminars on development

Jacques Boulet obtained his Social Work undergraduate degree in 1965 in his native Flemish Belgium. He then worked for three years as a volunteer in a major community development project in the Democratic Republic of Congo.

After further studies, he taught in the context of social work education programs in Germany throughout the seventies, also being involved in several grassroots community projects and processes as well as participating in an emerging movement (Ex-Volunteers International) critical of 'so-called' international development and aid.

Jacques went on to teach and work at universities in the United States and Australia, before leaving academia in 1997 and, together with friends, starting a local community learning centre, the Borderlands Cooperative. It aimed to bring together a mixture of community activism, learning and research by incorporating a consultancy centre and an 'incubation space' for good ideas and practices. Intermittently, Jacques has worked on project evaluation in Africa and in Hong Kong, drawing from his major areas of interest: community development, international solidarity and

cross-cultural learning, participatory research and learning processes.

With Borderlands, Jacques is involved in consulting work and he has participated in community health, local government policy development, community arts, volunteering support and a broad range of organisational development projects. At present, he is heading a post-graduate program of Integrative and Transformative Studies, *oases*, based on and aiming at the integration of the social, ecological, spiritual and aesthetic dimensions of our existence and towards involvement in transformative work and action.

### **Wednesday 15th August** ***Africa's Engagement with Development***

In this seminar we will examine the situation in Africa, commonly regarded to be the least 'successful' of the 'developing' continents. Consider the representations of HIV-AIDS, wars and genocide, environmental degradation, corruption and governance issues. These are the headlines and 'operational notions' which seem to justify billions of dollars per year in consultancy fees and charitable and government derived approaches to eliminate disease and poverty. Meanwhile the plundering continues with the extraction of various resources and commodities for use in the developed world. We want to consider whether Africa is somehow different. Is the problem the colonial legacy, or has it more to do with the "one size fits all" approach of international agencies and aid NGOs?

Priya Rangan, Associate Director of the Institute, will be a discussant. Priya is working on a major research project on South Africa. She will be joined by a discussant from the African section of an aid organisation.

### **Wednesday 29th August** ***Development Strategies, Global Designs***

Here the focus will be on the mainstream strategies employed by international agencies and NGOs to accelerate development and to improve living conditions of the poor. We will consider some of their common denominators, which will lead us to take a critical look at international development aid, starting with an historical overview. We'll then move on to an examination of present practices in the 'development relationship' between 'donors' and 'beneficiaries' probing in such a way as to allow us to examine our own cultural premises and prejudices. Jacques will be advocating a different 'relational' way of thinking about development and aid, one which also incorporates an alternative way of talking about responsibilities, obligations, needs and reciprocities.

Yet we must face up to the problem that this involves a very different politics from that which informs the approach of national governments and many development organisations. How can policies and

practices change in the face of the insistence of states almost everywhere that politics (meaning radical politics) must be kept out of development and aid?

Christian Küll from the School of Geography and Environmental Science at Monash University will be a discussant. In this seminar also we hope to have a discussant from an aid organisation as well.



Building composting facilities in Tanzania as part of a Borderlands project (Photograph courtesy of Borderlands)

### **Wednesday 12th September** ***The Borderlands Story***

This seminar will take a critical look at the "story" of Borderlands. The cooperative began at the end of 1997, in the midst of the conservative, economic-rationalist rule of the Kennett government, as a form of resistance against the then prevailing 'slide' into privatisation and the loss of community amenities. The idea was to integrate activism and reflection around the ecological (from the backyard to the cosmos), and to focus on the importance of community. The hope was to contribute to the process of building international solidarity through changing practices of research, evaluation and consultancy. Also by offering conduits through which the voices of people usually silenced can be heard and respected.

We will discuss the changes in organisational practices that are needed in order to avoid the 'bigger is better' axiom mostly espoused by organisations, movements and change agencies. We will try to imagine how the relationship between donor and donee might proceed on a more equal basis. And especially how it could be realized in educational contexts, like the *oases* studies program we have started to evolve at Borderlands.

## Thursday 6th September

### *A Postcolonial Understanding of Contemporary Africa - Pal Ahluwalia*



Pal will speak on violence and non-violence in Africa with reference to development. Pal is Professor of Post-Colonial Studies at the Hawke Research Institute, University of South Australia and holds the Chair in Ethnic Studies at the University of

California, San Diego. His main teaching and research interests lie in the areas of African studies, social and cultural theory, in particular, post-colonial theory and the processes of diaspora, exile, migration, and the complexities of identity formation. His work is internationally renowned for breaking down disciplinary boundaries and challenging orthodoxy. He is the author or co-author of six books, four of which deal with Africa. He is currently working on a book titled *Out Of Africa: Post-structuralism's Colonial Roots*, shortly to be published by Routledge. He is the editor of three Routledge journals, *Social Identities*, *African Identities* and *Sikh Formations*. He is a Fellow of the Australian Academy of Social Sciences.

## Thursday 18 October

### *Music and Politics in West Africa - Graeme Counsel*



Music is a prime focus of cultural policy in West Africa, a region which has produced some of the biggest names in Africa's music industry. During the independence era in West Africa (1958–1980) many nations embarked on ambitious programmes aimed at rejuvenating their indigenous art forms. In a

climate of anti-colonial and nationalist fervour, radical new cultural policies were introduced which encouraged artists to “look at the past” for inspiration in the creation of their new works. This seminar will discuss the influence of cultural policy on musical production, through the use of musical examples and an analysis of philosophies such as *Authenticité* and *Négritude*. These movements will be situated within their local contexts, particularly with reference to the indigenous singer-historians, the *griots*, and their neo-colonialist aspects will be explicated.



Rainer Linz on the right, after his seminar on 15<sup>th</sup> March, in which he shared some of his work and talked about the politics of performance.

## Journal: *Postcolonial Studies*

The IPCS journal is on the move in more than one sense.

Several of the founding editorial group who have successfully steered *Postcolonial Studies* through its first ten years of publication, and all of whom have been Melbourne-based until now, have now taken up overseas appointments. Sanjay Seth joins Michael Dutton at Goldsmiths in London, while Leela Gandhi heads to University of Chicago. The other members of the editorial team (Michele Grossman, Amanda Macdonald, and Nishad Pandey in Melbourne, Tim Watson in Miami) remain in situ. A decade after its founding, the journal's international reputation as an innovative player in contemporary postcolonial debate and inquiry has gone from strength to strength, as reflected by the quality and profile of its contributors, the large number of submissions it receives every year, and its citing as a top-ranked international journal by a number of key universities both nationally and abroad.

In keeping with the Institute's desire to broaden and diversify one of its most successful links with the international project of postcolonial scholarship and intervention, a new editorial group has been formed to join the existing two editorial teams that currently produce *Postcolonial Studies* (the founding group and the Santa Cruz team). Beginning in 2008/9, a Melbourne-based group of editors consisting of David Bennett, John Cash, R. (Hari) Harindranath and Rachel Hughes will become part of the PCS journal's editorial collective. Several meetings about the structure, focus and continued strength and development of PCS have already occurred and more discussions are underway.

At a time when the Institute can look back on a decade of thriving success for PCS and celebrate the contributions of the founding editorial group, it also looks forward to the ways in which these new arrangements will contribute to the continuing difference that the journal makes on the Institute's behalf in the international arena of postcolonial studies.

Since the last issue of this newsletter, a special issue, 10.2, devoted to the history of theory (guest editor Ian Hunter), has appeared – the first of two miscellany issues for the year. Leela Gandhi's introduction groups the issue's diverse essays under the rubric of “exception”. The issue includes an important historical

essay by Patrick Wolfe, “Corpus nullius: the exception of Indians and other aliens in US constitutional discourse”, in which the constitutional antecedents of the judicial and rights exclusions being perpetrated at Guantánamo Bay are shown, through a close reading of constitutional and case-law history, to be part of the constitutive exclusionary structure upon which is founded the United States of America. We are also pleased to give long-overdue attention to the publication of an essay addressing one of the key issues of the postcolonial *République*, by one of the most eminent scholars of contemporary French culture, Mireille Rosello: “*Laïcité*, grammar, fable: secular teaching of secularism” comes at the problem of the “headscarf affair”, and its attendant exceptionalisms, via a narratological interrogation of the principal reports, statutes, political utterances and intellectual pronouncements shaping the educational reforms that have flowed from the *affaire* in order to save Republican secularism via the correctives of Republican grammars of citizenship.

Meanwhile, issue 10.3, another strong miscellany, is in press. It will feature a lovely reflective essay by Robert Young, “Ghost train”, plus a valuable analysis by a young scholar, Yaakov Perry, of Achille Mbembe’s too-little-studied work, under the title “Law’s violations: the formalization of authority in Achille Mbembe’s reading of the postcolony”. Pal Ahluwalia writes his reflections on theory post-9/11 in “Afterlives of post-colonialism” and Lorenzo Veracini considers Australia as a “settler colonial collective” in a piece entitled “Historylessness”. Finally, we flag a forthcoming special issue on “Hong Kong: 10 years after colonialism”, guest edited by Laikwan Pang, with which we will close volume 10.

### **Follow-up on Christine Sylvester’s “Touching War” Project**

In our first semester newsletter (number 23), we gave an account of Christine Sylvester’s project on the War Question in Feminism and International Relations which will have teams of researchers organised around themes or sub-topics. We are very pleased to announce that Christine’s project won the competition hosted by the Institute of Advanced studies at Lancaster University. For the 2008-09 program the Touching War team prevailed over six other teams/themes to garner the funding as well as Christine’s secondment from Politics /International Relations to run the program that year.

Among other things, Christine is looking for a small group from the IPCS to run a workshop on postcolonial responses to interventionist war-makers and humanitarian agencies. The chief question posed for the workshop participants is: In times of war, how do you think, act, find and write bodily security when international interventionist forces and humanitarian agencies are dominating the local? The workshop would probably be held in February 2009. Members interested in becoming involved should contact Phillip Darby at the Institute, who can supply them with a nineteen page outline of the proposal.



Ros Bandt with Antonia Chaffey after Ros’s talk on sound as a signifier of cultural connection on 29<sup>th</sup> March

### **Book Series: *Writing Past Colonialism***

The Editorial Board is delighted to announce the forthcoming publication of two monographs in the series with University of Hawai’i Press. These are:

#### ***Anoma Pieris - Hidden Hands and Divided Landscapes: The penal history of Singapore’s plural society***

During the nineteenth century, the colonial Straits Settlements of Singapore, Penang and Melaka were established as free ports for British trade in Southeast Asia and proved attractive to large numbers of regional migrants. The Straits government organized the migrant population into a colonial racial hierarchy using the urban grid, ethnic enclaves and public institutions to manage its social divisions. Desperate for a source of inexpensive labour, following the abolishing of slavery in 1833, it transported convicts from Indian presidencies to the Straits Settlements, specifically for public works. In this divided landscape the prison was the primary experimental site for the colonial plural society and convicts were graduated by race and by the labour needed for urban construction. They built the infrastructure and the public architecture of the colony and manufactured building materials. European ideas of modernity, industry and citizenship were communicated to natives, through the colonial prison system.

“Hidden Hands and Divided Landscapes: The penal history of Singapore’s plural society” investigates how a political system aimed at managing ethnic communities in the colonial urban context was first imagined and tested through the physical segregation of the colonial prison. It relates the story of a city, Singapore, and a contemporary city-state, whose plural society has its origins in these historical divisions. The multi-racial categories maintained by the colonial government intersected with overlapping systems of self-regulation

that were experimented with through a secular political structure, a liberal economy and a self-governed prison. Despite the modern liberal context of the colonial urban economy it remained dependent on the "hidden hands" of forced labour.

Anoma is Senior Lecturer in the Faculty of Architecture, Building and Planning, University of Melbourne

### ***Paul Carter - Dark Writing: geography, performance, design***

In this publication Paul Carter makes an argument for a richer inscription of the environment. His thesis is that our dominant modes of spatial representation, and in particular the maps and plans that underwrite all forms of territorialisation and environmental construction, repress what he calls 'movement forms', broadly that surplus of marks that constitute the collective history of passage that brings places into being. This, he says, is rooted in epistemological paradoxes inherent in inductive reasoning - here the book focuses on the construction of geographical discourse in the late 18th century - and continues to be played out in the idealist techniques used to mediate our designs on the world. Using place-making case studies in which he has been involved as an artist, Paul shows how he used these to develop analytical and graphic techniques for notating the performative production of space whose spatio-temporality design documentation discounts. But the focus of the book is philosophical and poetic, and these excursions into the particular are brought back to address a deep-rooted and persistent mentalism in the human sciences, one which an attention to the world's 'dark writing' might begin to dissolve.

Paul is professorial research fellow in the Faculty of Architecture, Building and Planning, University of Melbourne. His recent books include *Material Thinking: The Theory and Practice of Creative Research* (2004), *Mythform, The Making of Nearamnew at Federation Square, Melbourne* (2005) and *Parrot* (2006).



David Chesworth with Kate Redwood (left) and Maryanne Doyle after his presentation to the Institute in the Four Contemporary Composers Series on 24<sup>th</sup> May

## **DubDubDub Developments**

We are especially pleased to welcome two new volunteer webmasters to the Institute: Steven Virant and Rajbir Jawanda, who are now responsible for the everyday running of the IPCS webpage, and are both central to the planned redesign of the website as a whole. Steven is a graduate of Business Information Systems from RMIT, while Rajbir holds a Bachelor of IT from Central Queensland University. Both responded to a notice the Institute placed on *Probono Australia's Volunteer Match* website [volunteermatch.com.au](http://volunteermatch.com.au), which helped turn our search into a successful one.

### **Subscriptions**

You can now take out - or renew - a membership subscription online by pointing your browser to <http://www.ipcs.org.au/join.html>. You will need to sign up to the PayPal system the first time you use the system. After that, payments can be made by credit card or transfer from a bank account. Please note that subscriptions taken out online will automatically renew each year - you can cancel your subscription at any time by visiting <http://www.ipcs.org.au/join.html>. Members can also pay their subscriptions in person at IPCS or by cheque mailed to the Institute.

*Annual subscription rates are as follows:*

Student Membership:	\$20 per annum
Student Membership (including subscription to <i>Postcolonial Studies</i> ):	\$60 per annum
Ordinary Membership:	\$40 per annum
Ordinary Membership (including subscription to <i>Postcolonial Studies</i> ):	\$80 per annum
Corporate Membership:	\$100 per annum

### **Donations**

Donations to the Institute can now also be made online. Donations over \$2 are tax-deductible for Australian taxpayers. To donate online, please visit our homepage at <http://www.ipcs.org.au/>

**The Institute of Postcolonial Studies**  
78-80 Curzon St, North Melbourne,  
VIC 3051, Australia  
Telephone: + 61 3 9329 6381  
Facsimile: + 61 3 9328 3131  
Email: [postcol@netspace.net.au](mailto:postcol@netspace.net.au) Web:  
<http://www.ipcs.org.au>