Mark Finnane: 'Controlling the Alien': Policing Migration as a Task of National Security

Recent work on state response to the threat of political violence has focussed attention on what it calls the 'securitisation' of contemporary life. For some, an exemplar of this process is the policy and practice of migration control, its dimensions amplified by anxieties about threatened terrorism and political violence. In this paper I discuss work in progress that investigates the historical intersections of migration policy with its administrative and legal framework, in particular through its connections with policing. In doing so I argue the need for social science to engage more constructively with the historical conditions of its postulates. The paper will address these concerns with reference to archival materials, as recently published in the author's paper in *Policing and Society*, 2009 (19, 4: 442-467): "Controlling the 'alien' in mid-twentieth century Australia: the origins and fate of a policing role."

Jacqui Poltera: Violence and Silencing

Philosophical reflections on Andre Brink's recent memoir *A Fork in the Road* (2009) provide the impetus for this paper. Brink recounts some of the challenges he faced growing up during the apartheid regime in South Africa. More specifically, he discusses the ways in which being a citizen in a society where violence is institutionalised by the government, can make it incredibly difficult to avoid being complicit in violence oneself. In this paper I argue that patterns of "silencing" are one of the primary challenges to understanding and subverting political violence. "Silencing," in the context of apartheid, is an umbrella term used to denote explicit practices like media censorship and cover-ups at the governmental level, as well as i) failing to speak out against political violence; ii) feeling that efforts to challenge violence would be futile; or iii) ignoring instances of violence. An implication of this discussion is that we may need to rethink the kinds of obligations generated by being a citizen of a country where state violence is rife.

Magdalena Zolkos: Violent Exposures: Injuries of War in Benjamin Percy’s Short Stories

On October 26, 2009 the *New Yorker* ran a story about the technological revolution of war exemplified by the recent use of drones in the eastern and southern parts of Afghanistan. This radical transformation of military action has sparked a critical reflection about people's isolation from the realities of warfare waged by their states—its damage unseen, and its consequences unexplored—and about the seductions of the idea of a "costless war." It is against the background of the desire to render the act of violence against the 'distant' other a sterile event (one that is inconsequential for the self) that this paper offers a reading of Benjamin Percy's short stories from the collection *Refresh, Refresh* (2008). These stories offer an insight into how the act of violence that is undertaken away from home inevitably returns to haunt—and shatter—the subject at home. Within the terrain of theorising violence, my reading resonates with the Levinasian insistence on the subject's radical ethical interpellation by the suffering of the other. The focus of the paper is on Percy's subtle and yet also unsettling narrative of violence found at the heart of the contemporary American life. More specifically, I examine the idea of the "return" of violence in Percy's stories—it's mundane appearance; its concealment of human despair and its self-injurious work—in order to probe further into the underlying philosophical and ethical import of this literary text.

Anna Yeatman: Maximilian Aue's 'death drive' and die Endlösung in The Kindly Ones

It is Littell's achievement in *The Kindly Ones* to open up the relational aspect of the Final Solution from the standpoint of the perpetrator. This was his intention—as he 'pointed out in an interview, we have heard the victim's story over and over. Now we need to hear the perpetrator (Charlotte Mandell 2009).’ Otherwise the human all too human aspect of this catastrophe cannot be opened up for our understanding and without such understanding it must happen all over again. Aue is a narratival device, a type of subject for whom it is natural to adopt a clinical and curious observer eye on the happenings in which he is both participant and witness. He is without an internal capacity for what Melanie Klein called love, guilt and reparation, which not only saves him from any sense of personal responsibility for the murders he both directly commits and witnesses, but also ensures that he continues to be available as a 'fiercely perceiving witness' as Charlotte Mandell puts it. He is intelligent and self aware enough to be aware of the moral dimension of his experience (personal-familial as well as the horror of World War II and the Holocaust) yet he also possesses strong psychic defences against allowing this awareness to overcome and transform him. These defences (again in Kleinian terms) are those of envy and the death drive. They become even more entrenched as his experience of the Holocaust and the war unfolds, a not unlikely dynamic for many of the perpetrators. Bearing in mind that envy and the death drive are central to the ideology of Nazism, Aue allows us to develop insight into how it is possible for die Endlösung to make psychic sense for many of those who committed these terrible deeds that have haunted us ever since.

Margaret Mitchell: Police and Political Violence: The Impact of the Lockerbie Disaster and the 'Troubles' in Northern Ireland

This paper presents research conducted in two areas with ordinary police officers required to work with the fall out from political violence. The first: the first-hand experiences of Royal Ulster Constabulary officers (the RUC now re-formed and re-named as the Northern Ireland Police Service) working over many years with the 'Troubles' in Northern Ireland. The second site of study concerns the responses of the over 2000 Strathclyde Police officers to the body recovery work at the site of the Lockerbie Disaster in December 1988. The purpose of both of these studies was to examine the psychological impact on officers of this type of extreme and demanding work, and their reflections on the role of front line police in managing the consequences of political violence. Levels of post traumatic stress disorder (PTSD), other socio-psychological consequences and some narrative accounts will be reported. My paper concludes with a brief summary of more recent work from Western Australia, again with front line police, which illustrates officers' concerns about the 'appropriate use of force' when dealing with incidents in the community. While the latter does not concern political violence it provides a contemporary account of some of the dilemmas facing officers dealing with situations they believe to be 'out of control'. Together the results from these different studies provide an insight into the experience of front line police whose job it is - to a far greater extent than any other public sector employee - to deal with the effects of political (and other forms of) violence. These three studies will be discussed in the context of the multiple and often competing roles of individual police officers vis a vis communities and the affective dimension of this work in dealing with violence in its many forms.

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