PAUL TABAR
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Expanding the Concept of Political Remittances: The Case of the Lebanese-Australians during the 2009 Elections in Lebanon

ABSTRACT
This paper examines a particular event that occurred in Australia within the Australian-Lebanese community: it is the political mobilisation of a substantial number of this community to participate in the general elections that took place in Lebanon in June 2009. This event is analysed by looking into the various components of what we call ‘the Lebanese diasporic public sphere’. It is argued that this diasporic public sphere generates different political views and positions entertained by various members of the Australian-Lebanese community and materialized into specific ‘political remittances’ sent to Lebanon. Finally, analysing the impact of this political transfer to Lebanon is made in terms of a broader discussion of ‘political remittances’ as represented in the current literature.

BIO
Paul Tabar is the director of the Institute for Migration Studies and an Associate Professor in Sociology/Anthropology at the Lebanese American University, Beirut campus. He is co-author of On Being Lebanese in Australia: Identity, Racism and the Ethnic Field (Institute for Migration Studies, LAU, 2010), Bin Laden in the Suburbs: Criminalising the Arab Other (Institute of Criminology, 2004) and Kebabs, Kids, Cops and Crime: Youth, Ethnicity and Crime (Pluto Australia, 2000), and has published many articles on Lebanese and Arab migrants in international journals. He is currently working on Lebanese diasporic communities and their diasporic public activities, a 3-year project funded by IDRC. All required fieldwork has been completed and work is now focused on analyzing collected data. He is also working on a project on non-Lebanese workers in Lebanon (funded by CNRS), and is embarking on writing a book jointly with Greg Noble on migrant habitus focusing on Lebanese Australians as a case study. Finally, Dr. Tabar is the editor of a book series on Migrant Studies in collaboration with Professor Anton Escher, Johannes Guttenberg University in Mainz, Germany, and a member of the editorial board on the Arab Journal of Sociology, Idfaaat.
**JESSICA WHYTE**
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Humanising Militarism: On the Tactical Polyvalence of Human Rights Discourses

**ABSTRACT**

In the lead-up to the Chicago NATO summit in May, Amnesty International found itself embroiled in a controversy that burst and ricocheted across social media like a cluster bomb. As NATO leaders and anti-war protestors prepared to converge on the city, its bus shelters displayed striking posters of Afghan women shielding young children in the draping fabric of their burqas. The headline, *Human Rights for Women and Girls in Afghanistan* was the standard fare one would expect from a human rights organisation like Amnesty International. The controversy arose from the bold message addressed to those who have been occupying Afghanistan for more than a decade: ‘NATO: Keep the Progress Going!’ This paper traces the migration of human rights discourses from their original role in contesting state power to a central place in the legitimating strategies of state militarism, and critically examines the new humanitarian militarism that results from it.

**BIO**

Jessica Whyte is a Lecturer in Cultural and Social Analysis at the University of Western Sydney. She has published widely on contemporary continental philosophy (Agamben, Foucault, Rancière), theories of sovereignty and biopolitics, critical legal theory and critiques of human rights. She is a co-editor of the Theory and Event Symposium Form of Life: Giorgio Agamben, Ontology, Politics (2010), of the Australian Feminist Law Journal special edition Law, Crisis, Revolution (2010) and of the Agamben Dictionary (Edinburgh University Press, forthcoming, 2011.) Her book Catastrophe and Redemption: The Political Thought of Giorgio Agamben will be out with SUNY in November 2013. She is currently writing a new book that examines Michel Foucault’s contribution to the development of the right to intervene in the 1970s, and traces the transformation of this new right into a legitimising discourse for state militarism.