

# NOTES

## I ETHNICITY (NOT RACE) AND BELONGING

1. Racusen (2010: 94) notes that on three occasions, Brazilian demographic data collection efforts have utilized more than 100 different color distinctions, including 136 in the 1976 Census Household Survey, 143 in the 1998 National Employment and Manufacturing Survey, and 492 in a 1970 study by Marvin Harris (1970).

## 2 CULTURAL WOUNDING

1. See Ross (2003), *Bearing Witness*, for an insightful discussion of testimony, truth, and the Reconciliation Commission in South Africa.

## 3 WOUNDS: BROKEN BODIES AND THE RUPTURE OF KINSHIP

1. Epidemics have also included the spread of influenza, cholera, venereal disease, measles, and whooping cough.

## 5 CULTURAL WOUNDING, HEALING, AND EMERGING ETHNICITIES FOR INDIGENOUS AUSTRALIANS

1. The expressions “boat people” and “queue jumpers” have been used by both sides of the political divide to refer to refugees entering Australian waters by boat.
2. *Terra nullius*, a Latin expression for “land belonging to no one,” was declared by the British with the colonial takeover of Indigenous territories in Australia. This ensured the denial of Aboriginal presences across Australia and infused land and sea tenure arrangements until the declaration was ruled a “legal fiction” in 1992 (Attwood 1996; Russell 2006; Stephenson 1995).
3. Fassin and Rechtman introduce the term “profitable sickness” in their work *The Empire of Trauma* (2009).
4. The White Australia Policy (1901–1947) comprised a set of government policies of immigration control that intentionally

favored people migrating to Australia from European countries, especially Britain. These policies aimed to restrict immigration from countries throughout Asia and limit the number of non-Whites allowed entry into Australia (see Fozdar et al. 2009: 132–138; Jupp 2007). These policies were gradually dismantled in the years following 1947.

5. By “comparative success” I am referring to the experiences of other Indigenous ethnic groups, for whom there have been denials of rights or intense challenges to the legitimacy of their claims.
6. Benefits are understood here as the flow of benevolent energy into the life of an individual. This may include emotional, social, political, financial, or ideological benefits.
7. These young men are Gadrian Hoosen, Ricky Kid, Leon Timothy, Conrad Rory, Warrick John, Bruce King, and Kelvin Kelly.
8. Yanyuwa family members have been consulted on using the names of deceased persons. Where the testimony of a deceased individual is recognized as important for articulating meaningful information, restrictions are lifted.
9. Names have been changed at the request of both the Tranby participants.
10. Karina recalled leaders in her home community, including Isabel Flick and Kevin Gilbert. Isabel Flick spent her life challenging racism in rural Australia, demanding desegregation and justice in education, work, and health and before the law (see Flick and Goodall 2004). Kevin Gilbert, a Wiradjuri and Kamillaroi man, was an Indigenous activist who was also heavily involved in a black rights creative arts movement. He was key to establishing the Aboriginal Tent Embassy and is known for embracing the term “Black” as an identifier for Indigenous Australians.

#### 6 LIFE IN THE AFFIRMATIVE—CULTURAL WOUNDING, HEALING, AND AFRICAN DESCENT IN BRAZIL

1. *Veja* is a Brazilian weekly magazine published out of Sao Paolo and distributed across the country. It is considered a right-wing publication.
2. Pinho (2010: 11–15) offers up an excellent deconstruction of this article relative to the invention and reinvention of blackness in Brazil.
3. Afrobras, a nongovernmental organization, was founded in 1997. It aims to work for the socioeconomic, cultural, and educational development of young black Brazilians (from Afrobras n.d.; see also Schaeber 1999).
4. Educafro is a prevestibular education provider that “promotes the inclusion of the black population (in particular) and poor (in general) in public and private universities” (see Cicalo 2012; Educafro n.d.).

5. Many concede, however, that when finally accepted by the Brazilian parliament after a passage of 10 years, the document had been “quite emptied of its original claims,” in particular those that sought formal endorsement of affirmative action policies (Cicalo 2012: 171, 189).
6. CEAO is described a “supplementary service of the Faculty of Philosophy and Human Sciences” at the Federal University of Bahia (Centro de Estudos Afro Orientais n.d.).
7. Vivaldo Costa Lima was one of the founders of CEAO. An anthropologist, he worked with a group of white intellectuals, including Agostinho Silva and Waldir Freitas, to establish the CEAO in the early years (Alberto 2011: 231, 256, 257).

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