



## EDITORIAL

Welcome to a modern forum for Australian Studies. This newsletter is a bilingual platform to inform members of the *Association for Australian Studies* about academic and professional activities in their fields of study and research. The newsletter will accept relevant information on conferences, publications, lectures, scholarships, awards, research projects, institutions, and web links to Australian resources. The editor welcomes contributions which will help build a vital network in the field of Australian Studies, including essays, news, critiques and constructive commentary on specific subjects of research. We encourage a liberal and creative approach to the topic. The editor urges every reader to help launch this professional news forum to reflect the spirit of Australian Studies in timely information, memorable dialogue, and innovative ideas. We need new ideas and colourful frames of presentation.

The newsletter presents an extraordinary survey of recent Australian Studies and public relations work. The Association has changed a lot since it was founded in 1989; however, it remains the most important network for German-speaking Australianists in Europe; and you can find GAST on Facebook. Today, we are delighted to announce the establishment of the new *Centre for Australian Studies* at the University of Cologne – co-directed by our new GAST Board member, Professor Dr. Beate Neumeier, and Professor Dr. Dany Adone. Both proven experts on their fields of research, Neumeier and Adone hope you will use the platform for information on Australian Studies in Germany and beyond: [www.centreforaustralianstudies.org](http://www.centreforaustralianstudies.org)

Again, this e-Newsletter reflects the interdisciplinary character of German-Australian studies and activities. We all will appreciate new contacts in order to build networks and partnerships in our fields of interest: in Germany, Europe and overseas. According to the 2017 conference committee of the Australian Historical Association, and "in reference to the growing use of the idea of 'entanglement' as a key theoretical term in the humanities and social sciences", this idea should also reflect our aim: Let's create OUR GAST's *entangled presence*! Again, thanks to all contributors, and in particular: Professor Liesel Hermes and Jennifer Kringel. And now: Enjoy our new issue!

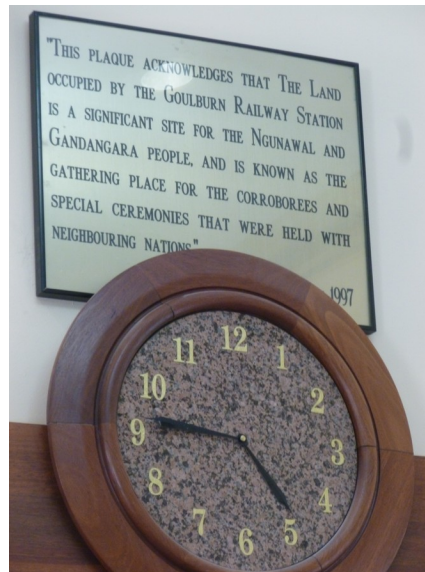
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Deadline of submission for Newsletter Nr. 18: December 1, 2017



## BY THE WAY



Behind schedule: Australia's acknowledgement of Indigenous sovereignty  
© Henriette von Holleuffer (Goulburn Railway Station/NSW) 2015

An interdisciplinary workshop in November 2017 will focus on a key issue of Australian history: The landmark High Court of Australia decision on Mabo in 1992 – and its cultural and historical legacy. In their call for papers, the organisers of the workshop, Dr. Geoff Rodoreda, University of Stuttgart, and collaborator Dr. Eva Bischoff (Trier University) emphasize that “more than any other event in Australia’s legal, political and cultural history, the Mabo decision has challenged ways of thinking about land, identity, belonging, and history.” At least, 25 years later we know that “while the High Court of Australia acknowledged the existence of Indigenous peoples’ *property* rights in Mabo, it refused to recognise Indigenous *sovereignty*.” It now appears that this denial of sovereignty “killed off the struggle for meaningful land rights for many years”. However, Murrumu Walubara Yidindji has found amazing ways to transform this denial into a fascinating public relations strategy: His way of thinking and acting throws the spotlight on the issue of Aboriginal sovereignty. What was at issue ‘behind schedule’, Australia’s recognition of Indigenous *sovereignty*, is now on the agenda of a new generation of Indigenous activists. Read more about this in Jennifer Kringel’s feature – and join the academic discourse.

Enjoy your summer or ‘winter’ down under!

Henriette von Holleuffer



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## FEATURE

# MURRUMU WALUBARA YIDINDJI AND INDIGENOUS SOVEREIGNTY

## Queensland, Yidindji Country “Murrumu Quits Australia”

Jennifer Kringel

Anfang 2014 verlässt Murrumu Walubara Yidindji Australien – offiziell und ostentativ. Der erfolgreiche Fernsehjournalist steckt seinen Führerschein in einen Umschlag und adressiert ihn an den *Chief Minister des Australian Capital Territory (ACT)*. Ein zweites Couvert bereitet er für seinen Reisepass vor, den er zusammen mit seiner *Medicare card* an das australische Commonwealth schicken wird. Wenig vorher hat er bereits seinen Job gekündigt, sein gesamtes Vermögen verschenkt sowie sich von all seinen materiellen Besitztümern getrennt. Er löste seine Bankkonten und seinen über zwei Jahrzehnte angesparten Pensionsfonds auf. Mit ein paar kleinen Gesten und einigen freundlichen Worten gibt er seine australische Staatsangehörigkeit zurück und wird fortan ausschließlich unter “Tribal Law“ der Yidindji leben.

Murrumu ist in seinen Vierzigern. Er ist ein kräftiger, nahbarer Mann mit dichtem Bart, leicht grau melierten, lockigen Haaren und sympathischer Ausstrahlung. Sein Gesicht ist bekannt. 20 Jahre lang hat er politischen Journalismus für NITV (National Indigenous Television) von der Hauptstadt Australiens aus betrieben und sich ein weitreichendes Netzwerk an nationalen und internationalen Kontakten aufbauen können. Mit seiner Tätigkeit hat Murrumu ein sechsstelliges Gehalt verdient und war für den einen oder anderen journalistischen Coup verantwortlich. Beispielsweise interviewte er als erster westlicher Journalist WikiLeaks-Gründer Julian Assange in der ecuadorianischen Botschaft in London.

Murrumu sagt, dass er sein Leben als Journalist in bester Erinnerung behalten werde. Er sagt aber auch, dass dieses nicht echt oder genauer gesagt: nicht authentisch gewesen sei. Damals lebte er noch unter seinem australischen Namen Jeremy Geia. Seinen, wie er sagt, “weißen“ Namen legt Murrumu ebenso ab wie die gesamte, an Australien gebundene Person Geia, die er als Trugbild bezeichnet. Erst jetzt, so Murrumu, werde sein wahres Leben beginnen.



Sein erstes großes Ziel auf dem Weg in eine neue Unabhängigkeit wird von seiner Heimat Yidindji Country aus abermals die Hauptstadt Australiens sein. Bevor er seine Reise antritt, verstaut er ein paar wenige Dinge in seinem schwarzen Ford Ka, den das selbst gebastelte Yidindji Nummernschild "YID-001" ziert. "Yidindji Country", "The Sovereign Yidindji Government" oder die "Yidindji Tribal Nation" bezeichnet das Gebiet in Nord Queensland, welches südlich von Port Douglas inklusive Cairns bis an den Russel River reicht. Westwärts umschließt es die Atherton Tablelands. Ostwärts gehören zu ihm zusätzlich etwa 80 Kilometer Territorialgewässer des Pazifischen Ozeans. Damit reicht es bis hinter die Coral Sea und die Frankland Inseln und beinhaltet einige Teile des Great Barrier Reefs. Oder anders ausgedrückt: Yidindji Country erstreckt sich von Yarrabah bis südlich an die Grenzen der Ngajanji und der Wanyurr inklusive Gimuy. Im Norden grenzt das Land der Yidindji an das Land der Djabugay. Yidindji Country ist flächenmäßig etwa zweimal so groß wie Hongkong.

Die Nummernschilder, die auf die als "souverän" deklarierte Yidindji Regierung zugelassen sind, sind in Yidindji Country schon länger in Gebrauch. Als letzten Akt, bevor Murrumu seine Reise antritt, informiert er die australische Polizei von Tuggeranong (das Territorium der Ngunnawal People, das südliche Zentrum von Ngambri, auch als "Canberra" bekannt) darüber, dass sein von der Yidindji Regierung lizenziertes Auto fortan auf den öffentlichen Straßen unterwegs sein wird. Seine schriftliche Mitteilung verwirrt die Beamten der Polizeistation, dennoch akzeptieren sie sie. Einer von ihnen gibt später an, er habe sich noch nie in einer solchen Situation befunden.

### **"Australia, take notice!"**

Murrumu führt seine politische Mission fort – diese heißt: "Indigenous sovereignty". Er startet in Yidindji Country und besucht als *Minister for Foreign Affairs & Trade* von dort aus "den Kontinent, der als Australien bekannt ist".

Viele haben an seinem Vorhaben gezweifelt, ihm prophezeit, er würde nach kurzer Zeit zur Aufgabe gezwungen sein. Denn Murrumu reist nicht nur ohne Commonwealth-Papiere, sondern vor allen Dingen weitestgehend auch ohne australische Währung. Als ausgebildeter Künstler lebt er ausschließlich von Tauschgeschäften.

Im selben Jahr [2015] weist auch die sich als "souverän" erklärte Yidindji Regierung ihre Rechtsbeziehungen mit dem *Commonwealth of Australia* zurück. Sie arbeitet an allen relevanten eigenen Dokumenten und Bestimmungen: einer Konstitution, einer eigenen Währung, eigenen Ausweisdokumenten, eigenen Visa zur Einreise, eigenen Führerscheinen und auch eigenen Asylbestimmungen.



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**Cassowary - Nationalsymbol der Yidindji und Teil des 'Coat of Arms of the Sovereign Yidindji Government'**

Eine eigene Polizei (die Yidindji Mayarra Nyalagi) hat Yidindji Country schon. Diese informiert die *Australian Federal Police*, wenn Yidindji People reisen. Sie macht sie mit freundlichen Worten darauf aufmerksam, dass die Mitglieder von Yidindji Country innerhalb ihres Landes nicht an die australischen Gesetze gebunden sind. Sie weisen im Weiteren darauf hin, dass australische Staatsbürger inklusive der australischen Polizei sehr vorsichtig in der Begegnung mit Yidindji People sein müssen und die Yidindji Mayarra Nyalagi rechtmäßig befugt ist, ihre Bürger zu beschützen und Zuwiderhandlungen anzuklagen. Ansprüche würden mit international agierenden Anwälten durchgesetzt werden.

Murrumu kommentiert die Entscheidung der Yidindji Anfang Januar 2015 in *The Guardian* folgendermaßen: “Die meisten Aussies realisieren nun, dass ihre Rechtshoheit – auch bekannt als das *Commonwealth of Australia* – die Aboriginal Tribes der geographischen Landmasse, die als Australien bekannt ist, immer noch nicht verfassungsrechtlich anerkennt. Das Versäumnis, die Yidindji konstitutionell in die Gesetzesgrundlage der Rechtshoheit des *Commonwealth of Australia* zu verankern, bedeutet, dass die Yidindji an keines der Gesetze und Statuten, die von der Autorität der australischen Konstitution erschaffen wurden, gebunden sind.“

Da den Aboriginal und Torres Strait Islander People die Teilnahme an dem Referendum zum *Commonwealth of Australia Constitution Act 1901* – der Geburtsurkunde von Australien – verweigert wurde, gäbe es für die Yidindji laut Murrumu, keine rechtlichen Bindungen an Australien. Demnach seien sie auch keine Australier.

### **“Australia, we can see the injury you've got”**

sagt Murrumu und weiter: “We can cure it and we're not going to send you a bill for it. It's a hearts and minds game and all we're saying is we have our own jurisdiction.“

Yidindji Country erhebt bei seinem Vorhaben keinerlei Anspruch auf Reparationszahlungen, Steuergelder, Wohlfahrt oder sonstige Leistungen von Australien. Das lässt auch die offizielle Website <http://www.yidindji.org> verlauten. Die Mikronation möchte lediglich, so der *Sunday Morning Herald* im November 2015, Australien helfen, den Rechtsfehler, ohne Einwilligung oder Abkommen auf Yidindji Gebiet zu operieren, aus der Welt zu räumen. Damit das Commonwealth of Australia sich auch legal Zutritt zu Yidindji Country verschaffen kann, strebt die Yidindji Regierung ein Memorandum für Australien an.

Nach internationalem Recht der Vereinten Nationen erklärt Megan Davis, Professor of Law und Vorsitzende des Ständigen Forums der UN, dass indigene Völker laut Artikel 36 das Recht hätten, sich selbst zu verwalten. Daher sollte es der australischen Regierung rechtlich keine Probleme bereiten, die Souveränität von Yidindji Country anzuerkennen, so Davis.

Yidindji Country erfüllt völkerrechtlich alle Voraussetzungen, um einen eigenen Staat zu bilden. Die Nation verfügt über ein Staatsgebiet, ein Volk, eine Regierung, eigene Traditionen

und mittlerweile auch außenpolitische Beziehungen: Denn innerhalb eines Jahres positioniert sich Murrumu als Außenminister von Yidindji in Ngambri (Canberra). Hier eröffnet er 2015 eine Yidindji-Botschaft und baut diplomatische Beziehungen mit Argentinien, Kuba, Venezuela, Indien, Palästina und Russland auf.

In seinem Bestreben um Unabhängigkeit durchläuft Murrumu viele Stationen. Nicht nur bauen er und andere Yidindji eine vollständige Regierung auf, bewirken zahlreiche Radio-, Internet- und Fernsehauftritte bei nationalen wie internationalen Formaten wie beispielsweise auf Al Jazeera, sondern so muss sich der frühere Journalist auch mehrmals vor dem australischen Gericht verantworten.

Nachdem es Murrumu im August 2015 in einer Befragung wegen fehlender australischer Nummernschilder durch den Magistrat von Gimuy friedlich verweigert, sich als Jeremy Geia auszugeben, wird er von der australischen Polizei für kurze Zeit in Gewahrsam genommen. Murrumu reagiert verärgert und gibt an, er kenne diese Person Geia nicht. Im Weiteren weist er darauf hin, dass er noch nicht sagen könne, was für Konsequenzen es nach sich ziehen werde, dass die australische Polizei grundlos auf nicht-australischem Gebiet den Außenminister der Yidindji in Handschellen abgeführt hätte.

Murrumu vergleicht die Yidindji Regierung mit der des Vatikans, die ebenfalls ein eigenes Rechtssystem, eigene Gesetze und eigene Institutionen aufgestellt hat. Die Mikronation strebt eine Demokratie nach westlichem Vorbild an. 2015 senden Murrumu und 40 andere Yidindji Tony Abbott, dem damaligen Premierminister Australiens, eine offizielle Einladung zu einem Gespräch, um die ersten Schritte für kommende Handelsbeziehungen zwischen den beiden Staaten zu besprechen. Dieser wird Abbott zwar nicht nachkommen, dennoch ist ihm die Dringlichkeit der Forderungen der Aboriginal Nations bewusst.

Er verspricht wortgewaltig "Blut und Wasser zu schwitzen", um im Mai 2017 ein Referendum anzustoßen, das die kulturgeschichtliche und politische Anerkennung der Aboriginal und Torres Strait Islander People als "the Australian nation's first people" verfassungsrechtlich verankert. Dieser Versuch wird jedoch von dem politisch überwiegend um Souveränität kämpfenden Teil der Aboriginal und Torres Strait Islander People als erneutes Bemühen angesehen, die Angehörigen der Aboriginal Nations zu assimilieren und zu unterdrücken.

Der Yidindji *Minister for Foreign Affairs & Trade* ist nicht der erste, der seine australische Staatsbürgerschaft zugunsten des Tribal Law aufgegeben hat. Der Idee folgen in den nachfolgenden Jahren etliche Aboriginal People in ganz Australien. Sie lassen sich auf Tribal Law vereidigen, reisen mit eigenen Pässen aus und kämpfen für die Anerkennung ihrer Gebiete – regional wie national.

Yidindji Country ist nicht die erste Aboriginal Nation, die alle Rechtsbeziehungen mit Australien zurückgewiesen hat und auf ähnliche Weise für ihre Unabhängigkeit kämpft. Für die Yidindji ist dabei jedoch zu beachten, dass diese sich nicht nur *nicht* als Australier sehen, sondern auch nicht als "Indigenous" oder "Aboriginal", sondern vornehmlich als Yidindji Bama.

### **Kontakt:**

**Sovereign Yidindji Government**  
**81 Wanyurr Majay Highway, Giraba, Yidindji territory.**  
<http://www.yidindji.org>  
[#Yidindji](#)

### **Quellen:**

Die Informationen zu Murrumu Walubara Yidindji und zu Yidindji Country sind aus folgenden Referenzen zusammengestellt:

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- \* [#Yidindji](#)
- \* <https://issuu.com/yidindji>
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- \* Yidindji Sovereignty, Daryl Leslie, D., 09.10.2014 on youtube.com, <https://www.youtube.com/watch?v=rMJopJXY5yc>
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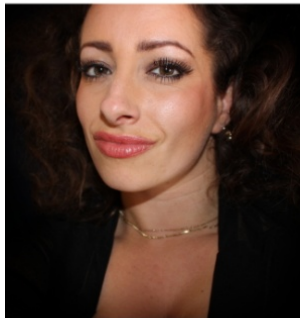
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\* Wikipedia, Sovereign Yidindji Government

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\* Saffron Howden, (2 November 2015). “Murrumu Walubara Yidindji renounces citizenship to reclaim Australia”. The Age,

<http://www.theage.com.au/nsw/murrumu-walubara-yidindji-renounces-citizenship-to-reclaim-australia-20151102-gkok6g.html>



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## TRAVELOGUE: A LOVE AFFAIR

### **Broome WA: Fond memories of one of the loveliest places on earth\***

**Liesel Hermes**

Have you been to Broome? If you have, you need not go on reading because you will know everything, but if you haven't you might wish to learn a few things about that remote little town, where the red dirt of the desert meets the Indian Ocean in the Kimberley region in the north-west of Western Australia that has just under 15.000 inhabitants. For geography freaks, here are the coordinates: 17.57° south and 122.14° east and 2240 km north north-east of the WA capital, Perth. My husband and I were there at least ten times, if not more, sadly enough the last time in November 2012. A slogan that captured my eyes was an advertisement for motor cycles for rent or tourist trips in the area, which said "Brooming around Broome".

Broome to me is heaven on earth, an isolated little town with the tiny airport right at the centre so that incoming planes boom (or broome) right over your head before finally landing. It has no high rises and to my knowledge no nightlife and the shops close at sunset, with a seemingly endless beach around 6 km from the small and compact CBD. For the last couple of years I was there it was a fast expanding community with new sprawling residential areas and a few new up-market hotels with no more than two floors. It's climate is semi-arid tropical, i. e. there is only a wet (December till March) and a dry season (April till November), some months of which are absolutely peak season, with tourists from e.g. Victoria who wish to escape the cold winter months down south.





©Liesel Hermes

Flower of paradise: Frangipani tree

### History

The history of Broome, which is situated on the traditional lands of the Yawuru, began with this people thousands of years ago, and here I would like to quote from their official website (see below): " Yawuru people have occupied and managed the lands and seas in and around Broome since time immemorial. In 2006 the Federal Court determined that the Yawuru people are the native title holders of approximately 530,000 hectares of traditional Yawuru

country. ... The Yawuru community now number between 1,000 and 2,000 people, the vast majority of whom live in Broome. The Yawuru community and Country has undergone extraordinary change over the past 130 years since the beginning of European occupation. Changes continue to place significant pressure on Yawuru people especially with Broome's rapid population growth. This creates both challenges and opportunities for Yawuru people today who have responsibility to protect and nurture our country and culture while at the same time participating in the regional economy in a manner that creates reliable prosperity for individuals, families and the whole Yawuru community."

It seems important to note that they avail themselves of modern methods to conserve their history and culture: "Yawuru are building a comprehensive repository of cultural, archaeological and historical information about Yawuru society and country. The information includes the extensive evidence that was presented to the Federal Court in support of the Yawuru determination and material used to write the Yawuru Cultural Management Plan. Yawuru are combining all the written material with oral histories and knowledge of Yawuru people which will all be recorded in digital form. In this way Yawuru culture and history will be secured for future generations. These records tell the story of how Yawuru people, across many generations, continued to practice customary law, speak our language and draw on the wisdom and knowledge of Yawuru people who have managed our country and society from time immemorial."

Sadly enough, neither Wikipedia nor the Tourist Information Website offer much information beyond mentioning the name of the people. Both concentrate instead on William Dampier, who first visited the northwest of the continent in 1688. The modern history of Broome, so to speak, began with the pearling industry in the second half of the 19<sup>th</sup> century. This started with oysters being harvested for mother of pearl that was in high demand at the time. At first Aborigines were forced to dive naked with hardly any equipment, which was a dangerous job. When this kind of "slavery", as it is called on a website, was abolished and diving suits were developed, Asian and especially Japanese divers stepped in to do the dangerous job, and a number of them died over the years. But they were valued for their diving experience. Today there is still a Japanese cemetery in Broome for the more than 900 Japanese divers who lost their lives on the job. But at the beginning of 20<sup>th</sup> century the demand for mother of pearl decreased and so did the Broome economy. However, after the end of World War I the pearling industry started thriving again, and Broome had an important harbour. In order not

to endanger the pearling industry, which relied mostly on divers from other countries mostly from Asia, "Broome was the only place in Australia exempted from the White Australia Policy" (Reed 2016, 87).

The presence of the Japanese, experienced divers though they were, became highly controversial in World War II, when they were looked on as enemies although they had spent most of their lives in Australia. A number of them were sent into internment. Broome was attacked by Japanese planes in March 1942, because it was strategically located and a refuelling point and airbase of the British, US, Australian and Dutch allies and it was a town through which a lot of refugees passed on their way south to Fremantle. 88 people were killed in the attack and more than 20 Allied aircraft destroyed. All in all Broome was attacked four times. The attack on Broome is one topic of a young adult novel by the Australian author Garry Disher: *The Divine Wind*, first published in 1998 (and published by Diesterweg for German learners of English in 2003). The thematically very complex story is set in Broome throughout and deals with the love of an Australian boy and son of a pearler and a Japanese girl and daughter of a diver, who later dies on the boy's father's ship against the backdrop of World War II and the growing antagonism against Japanese people in Australia. It is a story as much about love across ethnic divides as about war and betrayal.

After the end of World War II Broome again recovered. The pearling industry meanwhile had changed. Mother of pearl was no longer in demand, instead it was cultured pearls that helped Broome become wealthy again. These days it is famous for South Sea Pearls, an industry that started to flourish in the 1950s, and for its tourism as the gateway to the famous Kimberley region.

### **Pearls**

The more I learnt about South Sea Pearls over the years we went to Broome the more I loved them. And these days I know how to assess the quality of pearls according to the criteria of size, shape, colour, lustre and possible blemishes. The more lustre they have, the more valuable they are. The same goes for size of course. They come in various colours, but black and other dark pearls come from Tahiti. I prefer the ones with little blemishes because they are not perfect and one can see that they are genuine, although cultured. However, my absolute favourites are keshi pearls. They are not cultured pearls, but in a way a by-product of pearls since they have no nucleus, but consist of solid nacre and tend to have a high lustre.

They are usually fairly small and always irregularly shaped and come in white, off-white and shades of silver. But some may grow to a considerable size, still quite irregular and always unique, which can fetch considerable prices these days. Famous companies like Allure, Kailis, Linneys, Paspaleys, Willie Creek have retail shops in Broome, just as there are numbers of more pearl shops.

Speaking of pearls, there is no getting around mentioning Bill Reed. He presented me with his memoirs, which had come out earlier in 2016, on New Year's Day 2017, when we saw him in Perth, so let me add a few words about this truly remarkable scientist and businessman and a celebrity in Broome. After studying marine biology, Bill lived in Papua New Guinea, the Sudan, Nigeria, Iran, and Tahiti working in a number of positions among others for the UN, before making Broome his final destination in the 1970s. In Broome he got the development of cultured South Sea Pearls under way, which contributed to Broome's economic success. We met him for the first time many years ago at Linneys', where at that time he was a co-partner and owner. A friendship developed. One year he invited us to his home, which was hard to find and in the middle of nowhere, in point of fact near the harbour and an old quarantine station. His friend Colleen, who is an expert at making pearl necklaces, had prepared a wonderful fish meal, and we sat outside with a log fire, although it was quite warm. But Bill meant to keep the mozzies away, and we felt like smoked humans the next morning. With not many lights around the night sky was overwhelmingly beautiful, and we observed a possum in the trees.

This developed into an annual tradition every August. And one year he suggested that I create my own necklace from keshi pearls and produced a plastic bag with around one kilo of fine small keshis plus a few items I needed to arrange them for a necklace and to prevent the pearls from getting lost. And away I went to become creative, which meant that I spent the whole evening and longer to sort out the keshis I wanted on the necklace selecting them mainly by colour, size and lustre. I don't think I have ever been so creative in my whole life and made five fine necklaces over the next three years with Bill acting as a critical friend and each time substituting a few pearls I had picked for better ones. What we admire about him is his vast knowledge and experience and political acumen while at the same time being completely unassuming for himself. Bill was awarded the prestigious Order of Australia in 2012 for his contribution to the pearling industry and we feel proud to consider him and Colleen our dear friends.

### **Present-Day Broome**

Present-day Broome is still a flourishing town in spite of a decline in Australian tourists as the strong Australian Dollar lures locals onto planes from let's say Perth to go to Bali instead of Broome. Let me point out a few things I love about Broome. There is the Aboriginal publishing company, Magabala, which has all of its publications in a small house near the CBD. They publish Aboriginal books for children as well as Aboriginal adult fiction and historical and other non-fiction and invite browsing. The other place to go for books is the Kimberley Bookstore, which has an astonishing range of historical, anthropological and social studies on Aborigines as well as numerous books about Broome and the Kimberley region.

A sight not to be missed are the Dinosaur footprints at Gantheaume Point, which is about 6 km from Broome. The footprints go back to the early Cretaceous period around 130 million years ago and only become visible at extremely low tide. Another is the Broome Bird Observatory which is located around 25 km east of the town that aims to "facilitate research focused on Roebuck Bay and migratory waders in the East-Asian Australasian Flyway", as the website promises. However, I was only in Broome at times when there were no migratory birds around.

Broome even has its own brewery, i.e. Matso's Brewery, which also sports a bar where one can taste different sorts of beer that are brewed there. If one is interested in pearls beyond window shopping or shopping seriously, a rewarding experience is the guided tour at Willie Creek Pearl farm, around 38 km north of Broome on the beach. This includes an in-depth talk about how cultured pearls are produced from the seeding of an oyster by inserting a tiny tissue into a *Pinctada maxima* to the harvesting of pearls around two years later and how to grade them according to the criteria mentioned above (cf. website for photos). After the talk the audience is taken to a small boat for a tour around the warm turquoise waters to see oyster panels suspended in their natural environment, where the South Sea Pearls slowly grow.

### **Roebuck Bay**

Broome is situated on a peninsula with Cable Beach in the west and the huge Roebuck Bay at Town Beach to the east of the community. Roebuck Bay is practically covered with water at high tide and virtually empty at low tide, especially at times of extreme tides. Apart from its



unique habitat for fauna and flora it is famous for the phenomenon called "Staircase to the moon", which happens at full moon for 2-3 nights between March and October. The first time we happened to be in Broome in August at full moon, we heard that one should not miss the chance to watch the Staircase over Roebuck Bay shortly after moon rise, because it is only visible for around 15 minutes. So we went there without having an idea what it was all about. It seemed that all the tourists, who were in Broome at that time, had gathered. Large crowds of people were milling around, and there were lots of little stalls for food and drinks and other things such as crafts, the Staircase Market. So we tried to push our way to the front of Roebuck Bay, which was not easy. And then the moon rose over the nearly empty Bay. The spectacle was unbelievably beautiful. The shine of the rising moon is reflected in the mudflats of Roebuck Bay, which still hold some water, and the overall impression is that of steps leading up to the moon (cf. website for photos). Since it rises quickly the best is over within a quarter of an hour. But as it is completely dark, the shine of the full moon over the Bay then becomes brighter and brighter to create unique atmosphere.

### **Cable Beach**

My other fond memories mostly relate to the beach and the sea. Cable Beach is a white sandy beach that stretches for 22 km about 6 km west of downtown Broome. It was named Cable Beach after the telegraph cable laid between Broome and Java in 1889.



©Liesel Hermes

Another beach or the axiom of infinity



©Liesel Hermes      **The symphony of the ocean: Nature's performance without audience**

Broome, as mentioned before, has a huge tidal range and in point of fact the biggest tides in the southern hemisphere, i. e. around five metres at half-moon (waxing or waning) and enormous tides, i. e. around eleven metres at full moon and new moon. The wide beach disappears as good as completely at extreme high tide, and the beach chairs and umbrellas that are rented over the day have to be put very closely to the dunes to be spared from getting flooded. When one comes to Broome one gets a free brochure with all the Broome attractions, and for me one of the highlights of this brochure was always the chart of the tide times, which are published for the entire year in advance. High above part of the beach and dunes and next to a carpark is a walkway or promenade with a bulletin board, namely information about the weather conditions, tide times and box jellyfish, which are normally a hazard only between November and April. They can be life-threatening, because they produce an extremely potent venom, and so information is also provided when no "stings" have been in evidence for weeks.





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No paradise without rules



Going there for the sunset, inevitably leads visitors past the Broome Surf Life Saving Club, which used to provide a sort of informal bar an hour before sunset. That was highly popular for years, and people gathered there, sat down for a beer or a glass of wine till the sun had finally disappeared in the Indian Ocean, which is every single evening an unbelievably beautiful spectacle, one would not want to miss. But this highly successful business was suspended, perhaps because of the informal character and a restaurant and bar close by that would not tolerate this kind of competition. And that meant access was restricted to members only and the area round the little building was cordoned off in the later afternoon. For the first one or two years afterwards we still got our glass of wine because the members on duty recognized us, since we were regulars in a way, but that also came to an end. So we had to think of something else. In the following years we bought our own bottle of beer and sat on a little stone wall or bench watching the sun going down gloriously and sinking into the sea.



©Liesel Hermes

Magic moments: Broome at sunset

One year when we were there for a couple of days we watched a lovely constellation of Jupiter and Venus in the west every sunset, but most people did not seem to know that they are planets and consequently changed position every evening, which I guessed from remarks that were being made. I found the changing positions just as fascinating as the remarks I accidentally overheard and explained the phenomenon to people who seemed to be interested enough to ask questions.

The vast and long beach in Broome is divided into a South beach and a North beach, which may be accessed by cars, since the sand is hard and there are enough rocks to make access safe, unless one does not pay attention to the size of the rocks or the clearance of the car. For sunset viewing up to a hundred cars or more would make their way to the North beach for a picnic including beer and wine and the observation of the sunset. We did that ourselves with friends when we were there one year in August at peak season, and they were also spending a few nights in Broome in their caravan. And we thoroughly enjoyed the experience. Nothing can be more peaceful and gregarious than sharing the atmosphere of the sinking sun, the endless beach and sky, and the soft sounds of oncoming little waves with friends and lots of other people, who think alike. Once the sun was gone we made our way back to the car park and a cool wind was coming up. I will not forget the experience, which was unique.



©Liesel Hermes

Sharing the magic moment

But one night in August in another year we had been innocently sitting on our little stone wall, drinking our beer and watching the sunset plus all the cars that were down on North beach. When leaving we were amazed that there seemed to be a long line of cars that was on their way back but were stuck in a way. And we observed what was a downright police crackdown. Police were checking every single car, in all probability for alcohol. We do not know how many were fined, but it must have been worrying for drivers standing in line and waiting for their turn, since there is no escape with only one exit from the North beach. We later learned from a friend that the police were not local, but had come from Port Hedland, i.e. 600 km to the southwest, possibly to ensure strict controls and avoid irregularities.

Another experience I associate with the North beach is the fact that it is a nude beach, which I did not know at first. I always walked on the North beach for an hour in the morning before breakfast. Between 7 and 8 a.m. there were hardly any people around, maybe the odd car or pickup with one or two dogs, and the dog owners let their animals run for a while without having to get out themselves. One morning I passed by a man, since I am a fast walker. He was entirely in the nude, except that he was wearing a hat and sun glasses and was carrying a small backpack. That in itself would not have been extraordinary, but he was reading a newspaper while walking along. I saw this man every single morning for the duration of our stay since he apparently observed the same time schedule as I did.

And one should avoid getting stuck on North beach for a few hours on days with a particularly high tide. I watched cars moving along North beach on a morning of either full or new moon. The tide was rising rapidly, and apparently the drivers of the few cars out on the beach were not aware of the risk they were taking and were later stuck, because in high tide one does not see the rocks on the ground. So they had to retreat as far as possible to the dunes and stay put till the tide receded again. That made me once again aware how useful the little brochure with the annual tide times is.

I myself have not been interested in camel tours along North beach. But they seem to be quite popular, because in the evening shortly before sunset one can see two or three camel guides each guiding a couple of animals tied up one long line back to their stables. Should you see a photo of Australia with people riding camels along a beach against the setting sun, you can be sure: it is Broome.

In the middle of August the sun sets around 5.40 p.m. and 25 minutes later it is completely dark. That gave me a fair chance to go out later in the evening and do a bit of star gazing. Since light pollution also makes itself felt in Broome, with everything being brightly lit including the promenade above the beach I always had to use the stairs down to the beach to partly evade the lights and see the glorious southern hemisphere night sky, with the bright Milky Way and my favourite constellation of the Southern Cross (I think it must be everyone's favourite) deep in the south west. One cannot miss it with the two guiding stars or "pointers", being  $\alpha$  and  $\beta$  Centauri. Over the years I learnt to find my way around the southern sky with some of the more familiar constellations deep in the north, which can also be seen in the south in the northern hemisphere. But speaking of stars, it is of course a lot more fun to watch the night sky in the Australian summer, with Orion and our other northern winter constellations being high in the sky in the middle of December or January, and all of them "upside down".

### **Cable Beach Villas**

Still another fond memory relates to the Cable Beach Villas near the beach, a small business with only 17 apartments of various sizes, but even the smallest with two bedrooms for four persons so that we always had a lot of space to ourselves. From there to the beach it is a ten minute walk up the dunes and down again. Not far away is the luxurious Cable Beach Club Resort and Spa, one of the top resorts in Australia, created by Lord Alistair McAlpine in 1987, which has many antiques and fantastic art works, apart from multiple restaurants and swimming pools. But although we had drinks there a few times together with Bill and Colleen, we were loyal to our small motel.

On top of the attractive location it was because the managers Ross and Brett take a great pride in keeping it in ship-shape order and offer a very personalized service. The other reason were the mangoes that were ripe in November and which I enjoyed the last two years we were there. The trees on the driveway in both years yielded such a lot of fruit that they fell down and were crushed by guests' cars which meant that there was a very sweet smell around all the time. But I found it deplorable that the good food perished that way and asked if anybody objected to my picking them up. Ross laughed because there were so many, and so I picked them up every morning before embarking on my morning walk at the beach and ate up to four mangoes a day. The following year we found a number of mangoes in our



fridge on our arrival with a note of the two that they knew about my passion for this fruit. I am still in touch with them for Christmas wishes and hope to be able to go back one year.

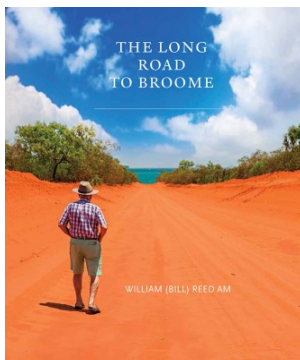


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A real treat: Mango fruits

To conclude: what is so special about Broome? You may have guessed that it is a number of things, its isolation even by Western Australian standards, its glorious endless beach, its charming atmosphere of peace and quietude and absence of hustle and bustle, its gorgeous sunsets, our lovely motel, which was our Broome home, and last but not least its South Sea Pearls, through which we formed new friendships.

## Literature



©Allure South Seas Pearls

Reed, William [Bill], 2016. *The Long Road to Broome*. Broome: Allure South Seas Pearls.

## Websites\*\*

### Broome Wikipedia

[https://en.wikipedia.org/wiki/Broome,\\_Western\\_Australia](https://en.wikipedia.org/wiki/Broome,_Western_Australia)

### Broome Visitor Centre

<http://www.visitbroome.com.au/discover>

### Yawuru, native title holders of Broome

<http://www.yawuru.com/>

### Broome History

<http://www.visitbroome.com.au/history>

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### Garry Disher on Writing *The Divine Wind*

<http://garrydisher.com/Writing-%22The-Divine-Wind%22.php>

### Cable Beach

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### Box jellyfish

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### Gantheaume Point

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### Roebuck Bay

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### Broome Bird Observatory

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### Staircase to the Moon

<http://www.visitbroome.com.au/discover/facts-figures/staircase-to-the-moon>

### Staircase to the Moon on Roebuck Bay: photos

[https://www.google.com.au/search?q=staircase+of+the+moon+photos&ie=utf-8&oe=utf-8&client=firefox-b-ab&gfe\\_rd=cr&ei=\\_3RkWKZOaTu8wfhsokgDA](https://www.google.com.au/search?q=staircase+of+the+moon+photos&ie=utf-8&oe=utf-8&client=firefox-b-ab&gfe_rd=cr&ei=_3RkWKZOaTu8wfhsokgDA)

### History of the Kimberley Pearling Industry

<http://kimberleycoast.com.au/about-the-kimberley-coast/pearling/>

### Pinctada maxima: photos

[https://www.google.com.au/search?q=pinctada+maxima&client=firefox-b-ab&source=lnms&tbn=isch&sa=X&ved=0ahUKEwiC8pq0jaXRAhVJi5QKHfsXCMgQ\\_AUICcGB&biw=1600&bih=767](https://www.google.com.au/search?q=pinctada+maxima&client=firefox-b-ab&source=lnms&tbn=isch&sa=X&ved=0ahUKEwiC8pq0jaXRAhVJi5QKHfsXCMgQ_AUICcGB&biw=1600&bih=767)

### Cable Beachside Villas: our home in Broome

<https://www.cablebeachside.com.au/>

\* I am grateful to Prof. Dr. Glenda Campbell-Evans and Bill Reed for checking my manuscript and providing critical feedback, and to Colleen Brennan for pointing out the Yawuru people to me.

\*\* I got the information from a number of websites but do not give detailed sources each time, since it would interfere with the fluency of the reading process.





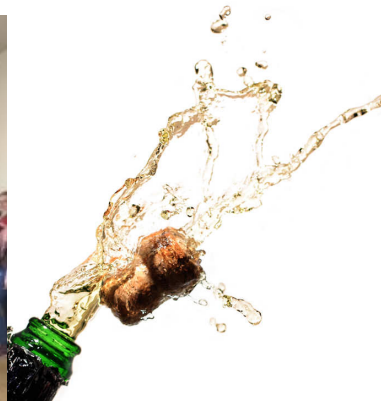
**Article © Liesel Hermes 2017**

Prof. Dr. **Liesel Hermes** was president of the University of Education, Karlsruhe, Germany from 2002-2011. Before coming into office she was a professor of English literature and didactics. From 1997-2004 she was the editor of the journal *Neusprachliche Mitteilungen aus Wissenschaft und Praxis*. She is a member of the *German Association for Australian Studies*. She was a visiting scholar at the University of Western Australia in Perth in 2001 and 2002 and at the John Septimus Roe Anglican Community School in Perth in 2012. Her research interests are 20<sup>th</sup> century Australian and English literature, EFL methodology, especially teaching literature, Action Research and Learner Autonomy in Higher Education. She has published widely in these areas. Moreover she is instrumental in the development of English course books as an adviser and has published numerous teaching materials herself.

Contact: [hermesl@web.de](mailto:hermesl@web.de)



## Launch Event: Centre for Australian Studies in Germany



© Universität Köln

**On April 18th, 2017 the *Centre for Australian Studies* was officially and successfully launched, welcoming students and all interested parties to the inaugural session of its transdisciplinary Lecture Series "Introduction to Australian Studies". After the first lecture, a reception with drinks and snacks offered opportunity to celebrate.**

The *Centre for Australian Studies* is a collaborative project which brings together expertise in the area of Australian Studies from the University of Cologne and other German universities. The Centre's inter- and transdisciplinary scope coordinates and fosters collaborations between key areas of research and teaching from different disciplines, ranging from Linguistics, Literary, Cultural and Media studies, to Geography, History, Anthropology, and Biology. The *Centre for Australian Studies* is based in the English Department/University of Cologne, which provides an array of research and teaching activities in Australian Studies. The Centre currently coordinates *Australian Studies Online*.

**If you would like to find out more about the *Centre for Australian Studies* or would like to get involved, please send us an email:**

[contact\(at\)centreforaustralianstudies.org](mailto:contact(at)centreforaustralianstudies.org)

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In partnership with



## **Transdisciplinary Lecture Series, Summer Semester 2017: *Introduction to Australian Studies***

### **18.04. Introduction & Launch Event of *Centre for Australian Studies***

Dany Adone & Beate Neumeier

**25.04.** A Very Concise History of  
Australia from 40.000 BC to 2017  
Norbert Finzsch

**02.05.** Not Just a Land of Kangaroos and Eucalypts –  
Introduction to the Fascinating Flora and Fauna of  
Australia Anke Frank

**09.05.** Geographic Perspectives on Australia  
Boris Braun & Amelie Bernzen

**16.05.** Indigenous Languages of Australia: an Overview  
Dany Adone & Melanie Brück

**23.05.** Focus on the Kimberley Languages  
Christina Ringel

**30.05.** Language Endangerment in Australia  
Dany Adone  
"Big Boss", the Last Leader of the Crocodile Islands  
Bentley James

**13.06.** Mythologies of the Great Southern Land  
Paul Arthur

**20.06.** Anthropology in/of Australia Past and Present  
Carsten Wergin

**27.06.** Aboriginal Theatre and Performance  
Helen Gilbert

**04.07.** Imagining the Nation: Literature of the 1890s  
Barbara Schmidt-Haberkamp

**11.07.** Law, Literature, and Australian Studies  
Katrín Althans

**18.07.** Migration, Trauma, and Identity in Richard  
Flanagan's *The Sound of One Hand Clapping*  
Heinz Antor

**25.07.** Australian Film – A Distinct National Cinema?  
Beate Neumeier & Victoria Herche



Image © Courtesy of Hui Lewis



Centre for  
Australian  
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**TUESDAYS 12:00-13:30**  
**Aula I, Hauptgebäude**

Englisches Seminar I  
Contact: [victoria.herche@uni-koeln.de](mailto:victoria.herche@uni-koeln.de)



## **DOWN UNDER BERLIN FILM FESTIVAL**



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### **Introducing the new faces ...**

Check out our **DOWN UNDER BERLIN** team members page to get to know a little more about all the new faces you'll see at DUB this year. In this context, we like to announce that Charmaine Gorman – the grand dame of our blog – succeeds Berit Becker (former Head of Press) and joins festival founder Frances Hill and festival manager Sabrina Wittmann on the festival board. Don't be afraid to say 'hi' to all the new faces and you can always get in touch with us if you wish to donate, subscribe, or volunteer for our **DOWN UNDER BERLIN FILM FESTIVAL** week in September 2017!

Got some ideas? Good with a pen?

*Down Under Berlin* is looking for guest bloggers again! yaaaayyy!

Articles should be around 400 words, with legal images properly sourced, all about the film industry in Australia, New Zealand, or Berlin! Together we plan themes, subjects and publishing dates, so you are not alone!

**Contact: [charmaine.gorman@downunderberlin.de](mailto:charmaine.gorman@downunderberlin.de)**

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Germany

## **AUSTRALIA NOW IN GERMANY 2017**

Have you heard about '**Australia Now**'?

The **Australia Now** program is an incentive by the Australian Government to showcase Australia to the world. This year, it's Germany's turn and the Australian Embassy Berlin is on the case.

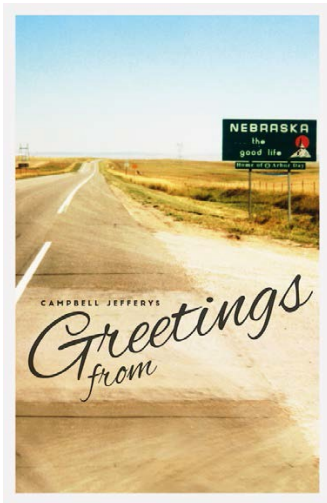
Australien präsentiert in Deutschland 2017 ein umfangreiches Kulturprogramm, das die Kreativität, Vielfalt und Innovationskraft Australiens erlebbar macht. In den kommenden Monaten werden einige der besten Produktionen australischer Kunst nach Deutschland kommen. Das Spektrum reicht von Tanz, Theater und Zirkus über klassische, indigene und elektronische Musik bis hin zu Ausstellungen mit Fotografien, Skulptur und Malerei. Und auch zu den Bereichen Wissenschaft, Innovation und Technologie sowie Sport wird es Veranstaltungen geben.

**Read about it – and get involved in some of Australia's culture, arts, and science in Germany:**

<http://www.australianow2017.de/>

## AUSTRALIAN WRITER IN GERMANY

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# Campbell Jefferys

Aussies are famous for their wanderlust, but Perth-born writer Campbell Jefferys hit the road before there were gap years and global swagmen. ***Greetings from*** is a collection of funny, perceptive travel essays spanning two decades and multiple continents. In these pages, Campbell experiences some of the fascinating contrasts our world has to offer: from the towering white apartment blocks of tourist haven Lanzarote to the rusted wastelands of the crumbling 'Baltic Riviera'; onwards to the interstates and open plains of Iowa and the battlegrounds of New York's basketball courts; and the hidden bunkers of Berlin and, home at last, to Australia's epic expanses.

As Campbell hitchhikes, drives, trains, flies and pedals his way around the world, staying in motels, hotels and hostels with assorted oddballs and eccentrics, friendships are forged and forfeited, mistakes made, and women loved and lost along the way. Like all the best travel writing, ***Greetings from*** goes beyond place to tell a metaphorical journey, from wide-eyed youth keen to experience life's extremes to mature adult, wiser and more worldly because of his adventures. And while digital technologies and globalisation have changed travel, the book shows that the search to learn about oneself and experience things first-hand remains a key reward for leaving the comforts of home behind. Dry, wry and often hilariously funny, Campbell Jefferys offers his unique take on some of the world's most popular destinations and a few more off the beaten track in ***Greetings from***.

Hamburg/Germany: Ripple Books, 2017. \$18.00  
Publicity Contact: Emma Noble, Noble Words  
P: +61 (0)432 899139 | emma@noblewords.com.au



© Campbell Jefferys

**Campbell Jefferys** was born and grew up in Perth and now lives in Hamburg, Germany.

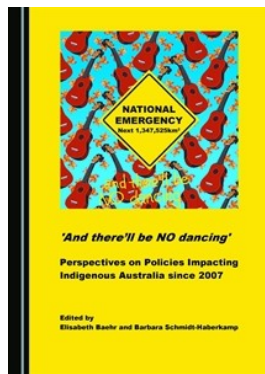
In 2016, Campbell produced his first short film, which quickly became a festival favourite. See his website and [www.ripplemedia.com](http://www.ripplemedia.com).

**Australian writer Campbell Jefferys has published four books under his own name and two books under the pseudonym Royce Leville, including *A Little Leg Work*, which won the 2012 Next Generation Indie Book Award for fiction. He has also won awards for *Hunter* and *True Blue Tucker*, and received several prestigious writing residencies. His writing has appeared in magazines and newspapers all over the world. He taught creative writing and Australian Studies at the University of Hamburg from 2008-2014.**

<http://campbelljefferys.com/>



## RESEARCH AND RESULT



**Elisabeth Baehr, Barbara Schmidt-Haberkamp (eds.)**

### 'And there'll be NO dancing':

#### **Perspectives on Policies Impacting Indigenous Australia since 2007**

Just prior to the federal election of 2007, the Australian government led by John Howard decreed the “Northern Territory National Emergency Response”, commonly known as the Intervention, officially in reaction to an investigation by the Northern Territory government into allegedly rampant sexual abuse and neglect of Indigenous children. The emergency laws authorised the Australian government to drastically intervene in the self-determination of Indigenous communities in contravention of the UN Declaration of Human Rights and of the Rights of Indigenous Peoples. Far from improving the living conditions of Indigenous Australians and children, the policies have resulted in disempowerment, widespread despair, criminalisation and higher unemployment. The Intervention and subsequent political measures have led to heated controversies and continue to divide the Australian nation. They have revived the trauma of the past – including of the Stolen Generations – and have substantially damaged the process of reconciliation.

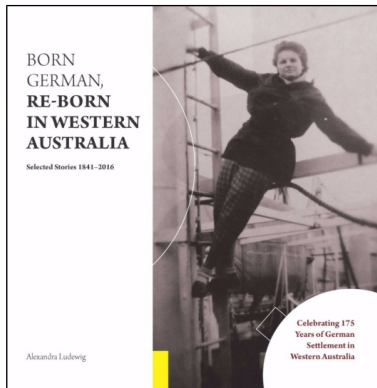
Fourteen essays by scholars from Australia and Germany examine (historical) contexts and discourses of the Intervention and subsequent policies impacting Indigenous Australia since 2007 from the perspective of diverse academic disciplines including history, sociology, law, Indigenous studies, art history, literature, and education.

Cambridge: Scholars Publishing, 2017. Hardback.

**ISBN-13:** 978-1-4438-9863-8/ **ISBN-10:** 1-4438-9863-5      366 pp. £64.99

**Elisabeth Baehr** studied Educational Management and Cultural Management, and has curated more than 20 exhibitions of contemporary Indigenous Australian art in Germany. She is a past treasurer and chair-person of the *German Association for Australian Studies*.

**Barbara Schmidt-Haberkamp** is Professor of Anglophone Literatures and Cultures at the University of Bonn, Germany. She has served on the board of the *German Association for Australian Studies*, and has published widely on Australian literature and culture.



**Alexandra Ludewig**

## **Born German, Re-Born in Western Australia: Selected Stories 1841-2016**

### **Celebrating 175 Years of German Settlement in Western Australia**

In 1841, 175 years ago, the first German migrant to settle permanently in Western Australia was naturalised as a British subject. Fredrick Waldeck wanted to demonstrate his commitment to his chosen place of residence; the place where he and his loved ones felt at home and to which he felt a new sense of allegiance. Thousands of Germans and German speakers have followed in his footsteps – male and female, young and old, rich and poor – all united by hope and the pursuit of a future that would add a new, West Australian, component to their sense of identity. This book is dedicated to all those who appreciate diversity and the cultural richness it entails, and who have, like so many of those in this volume, proved their appetite for risk-taking and new beginnings.

Perth: The University of Western Australia Publishing, 2016. Hardcover. ISBN: 9781742589176  
120 pages. AUS \$29.99

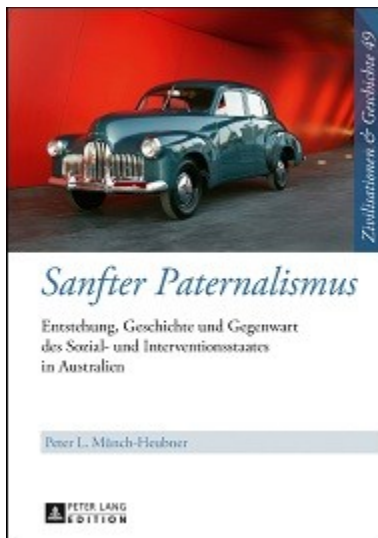
**Alexandra Ludewig** was appointed Head of the School of Humanities at The University of Western Australia in 2015. She has previously served as Associate Dean (Education), and has also held the position of Academic Director of the Faculty's Multimedia Centre. She started university at the RWTH Aachen, holds a Ph.D. from The University of Queensland, Dr. Phil from LMU München and was awarded her *venia legendi* in 2009 (having completed her Habilitation). Her teaching and research in her home discipline of German Cultural Studies focus on issues of identity and 'Heimat' and she has published extensively in both German and English on these topics, with her latest monograph *Zwischen Korallenriff und Stacheldraht: Interniert auf Rottneest Island (1914/15)* published in 2015.

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**Peter L. Münch-Heubner**

### **Sanfter Paternalismus**

Entstehung, Geschichte und Gegenwart des Sozial- und Interventionsstaates in Australien

Diese Studie widmet sich der Entwicklung des modernen Sozial- und Interventionsstaates in Australien des 20. Jahrhunderts. Sie zeigt, dass der australische Sozialstaat unterschiedliche historische Einflüsse amalgamiert. Die Steuerfinanzierung von Sozialleistungen, das Versicherungsprinzip und die Sozialsteuer konstituieren bis heute das interessante "Mischmodell" Australien. Sozialpolitik in ihrer australischen Definition beschränkte sich nie nur auf staatliche finanzielle Leistungen an die Bürger. Die Löhne wurden bis in die jüngste Vergangenheit im "Wohlfahrtsstaat des Lohnempfängers" von sogenannten "Schiedsgerichten" und "-kommissionen" festgesetzt. Dazu kam das System der Schutzzölle, die australische Arbeitsplätze sichern und beim Aufbau einer nationalen Automobilindustrie helfen sollten, die sich am PKW-Modell "Holden" als dem (Status-) Symbol des sozialen Aufstiegs festmachen lässt.

## CONFERENCES 2017-2018

### AUSTRALIA SYDNEY



### Welcome to the Australian Biennial National Oral History Conference

**On behalf of Oral History NSW,**

**we invite you to join us in Sydney from 13 - 16 September 2017:**

The conference committee want to make this conference a rewarding experience for you so we asked ourselves: "Why do we attend oral history conferences?"

- To learn about current work in our field in Australia and overseas to present our own work, explore how it makes a contribution, and exchange ideas with others
- To learn about how oral history is being used in different ways across museums, galleries, libraries, archives, universities, historical consultancies and within families
- To catch up with old friends and make new ones.

We aim to provide a conference that stimulates, energises and inspires you. So come along in 2017 and help us make it that way. Memorable conferences hum with interested and willing participants, supported by good organisation.

We invite you to join us in our global city of Sydney, where you can also explore our beautiful harbour, rich cultural diversity and layered heritage.

**Keynote Speaker Dr Indira Chowdhury**

**For further information please contact the OHAC 2017 Conference Secretariat:**

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GERMANY  
UNIVERSITY OF STUTTGART

## Mabo's Cultural Legacy: The Mabo Decision, 25 Years On

An Interdisciplinary Workshop

November 16-18, 2017

### CALL FOR PAPERS

A quarter of a century ago, the High Court of Australia ruled in favour of a claim by a group of Indigenous Australians, led by Eddie Koiki Mabo, to customary, legal title ("native title") to land. The Mabo decision of 1992 radically altered Australian law in its rejection of what the High Court judges called the "enlarged notion of terra nullius," said to be the legal basis upon which the British occupied the land in 1788. Mabo shook the foundations of the majority, non-Indigenous population's belief in the legitimate settlement of the continent by the British. More than any other event in Australia's legal, political and cultural history, the Mabo decision has challenged ways of thinking about land, identity, belonging, and history.

The Mabo decision's most material benefit for Aboriginal and Torres Strait Islander peoples has been the recognition of native title rights to land in more than 300 cases. Today, native title is recognised in some form or other across 30 percent of the land mass of Australia. However, the vast majority of Indigenous Australians, whose native title rights have been swept aside by what courts call the "tide of history," have gained little from Mabo. What's more, while the High Court acknowledged the existence of Indigenous peoples' *property* rights in Mabo, it refused to recognise Indigenous *sovereignty*.

Has this denial of sovereignty killed off the struggle for meaningful land rights for decades to come? Have Indigenous Australians benefited in other ways from Mabo? How has Mabo changed Indigenous/non-Indigenous relations? Has Mabo really caused a "paradigm shift" (Collins and Davis) or a "seismic shift" (Birns and McNeer) in Australian historical consciousness? To what extent has Australian law, history, geography, anthropology, language policy, environmental policy, media, political and social affairs, as



well as Australian literature, art, film and other forms of cultural expression, been challenged and/or transformed by Mabo?

The *Department of English Literatures at the University of Stuttgart*, in cooperation with the *Association for Australian Studies/Gesellschaft für Australienstudien*, is organising an interdisciplinary Workshop to promote discussion and debate about Mabo's cultural and historical legacy. The Workshop proper will run for the whole of Friday, Nov. 17 until lunchtime on Saturday, Nov. 18. An informal conference 'warming' will take place on the evening of Thursday, Nov. 16.

**We invite proposals for 15-20 minute papers that address Mabo's influence and impact on diverse aspects of Australian society and culture.**

Please send an abstract (250-300 words) for your proposed paper, along with a bio note (up to 100 words), by **11 August 2017**, to: **maboworkshop2017@gmail.com**  
Principal organiser: Geoff Rodoreda, University of Stuttgart  
Collaborator: Eva Bischoff, Trier University

Supported by:

*The Association for Australian Studies / Gesellschaft für Australienstudien:*  
[www.australienstudien.org/index.php/en/news](http://www.australienstudien.org/index.php/en/news)

## SPAIN

### UNIVERSITY OF BARCELONA

#### **The EASA Biennial Conference**

#### **“Nationalism Old and New: Europe, Australia and Their Others”**

#### **Australian Studies Centre, Barcelona**

**January 17 - 19, 2018**

**The European Association for Studies of Australia (EASA)**, founded in 1989, seeks to promote the teaching of, and research in Australian Studies at European tertiary institutions, as well as to increase an awareness of Australian culture throughout Europe. EASA promotes the study and discussion of a wide variety of aspects of Australian culture: Aboriginality, literature, film, the media, popular culture, history, political discourses, and the arts. EASA's area of interest also includes New Zealand Studies. The EASA meetings alternate a major conference in even years with a smaller symposium in odd years, rotating among the European universities where Australian Studies form part of the curriculum.

**The Australian Studies Centre (ASC) at the University of Barcelona (UB), Spain** is currently preparing the 2018 edition of the EASA Annual Conference, entitled “Nationalism Old and New: Europe, Australia and Their Others”. After the Liège 2017 symposium on South-East-Asia and Australia relationships, the 2018 conference will address immigration and refugee policies and the treatment of ethnic difference in the European and Australian contexts. The Australian Studies Centre at the UB has been committed to organising international conferences in the humanities in Spain and Australia together with a range of Australian academic institutions since 2000. With the Centre for Peace and Social Justice at Southern Cross University, NSW, the ASC hosted the 2006 event Landscapes of Exile: Australia Once Perilous Now Safe, as well as the international congresses Food for Thought (2010), Pacific Solutions (2011), Looking Back to Look Forwards (2012) and Watershed (2014) at the University of Barcelona. The 2016 event, Go Between, In Between: Borders of Belonging, was co-hosted by The Centre for Colonialism and its Aftermath at the University of Tasmania and The Centre for Human Rights Education at Curtin University. Also in 2016, in July, a new annual conference cycle was successfully launched between the ASC and the International Academic Forum IAFOR, the Asian-Pacific think tank based in Japan, with a back-to-back international and intercultural congress on City Studies and Global Studies at the Hotel Constanza in Barcelona, which contains an Australian strand.

**The convenors, Martin Renes (UB), Susan Ballyn (UB) and Baden Offord (Curtin U)**, are all on the ASC executive board. They aim to host the upcoming EASA biennial conference, “Nationalism Old and New: Europe, Australia and Their Others”, in the same international, interdisciplinary spirit as these previous events and look forward to receiving you in Barcelona in January 2018.

## Call For Papers

Europe is uncomfortably enmeshed in what is commonly perceived as a fight for social, political and cultural survival in the face of the increasing international circulation of capital and labour, the postcolonial aftermath of Empire and the growing, transnational impact of climate change – in short, the multifarious expressions of unstoppable globalisation. What started as a pragmatic need to control and eliminate continental conflict and an idealistic intent to preserve the gains of the welfare state in democratic Europe after the Second World War, has, after half a century of attempted and effectual integration, run up against its real and imagined limits. Nationalism is re-instating discrete binaries and closing borders, not only on the outside or intercontinentally, but also on the inside or intracontinentally, and the European Union is seriously questioned as a political and identitarian superstructure. The *Brexit* campaign's success is on a par with the regressive character of the recent presidential campaign and election result in the United States, jeopardising the UK's continued presence in the EU in favour of a tighter Anglo-American projection and affiliation, and questioning the UK's internal structure. *Grexit* looms on the horizon of Greece's financial predicament and threatens to oust the classical cornerstone of European culture; and a xenophobic domino referendum effect affecting wealthy founding members such as France, Italy and The Netherlands is not unlikely at present. These and other tensions revive the ghost of balkanisation and territorial fragmentation. Xenophobe parties in member states have grown substantially, recreating the fearsome figure of the dangerous Other to close national borders and recalling the contours of a racist past deemed overcome forever. Migratory and refugee flows from the Near-East and Sub-Saharan Africa, generated by postcolonial power vacuums, are the object of harsh and coercive treatment by European and national authorities, with Austria and Hungary having led a barbed-wire approach to the management of cultural difference that recalls the not so distant eugenic past. An acute postcolonial observer and political scientist, the Spain-based Algerian Sami Nair speaks succinctly of European disillusion and disillusionment (*El desengaño europeo*, Galaxia Gutenberg 2014), while the Denmark-based Indian writer and cultural critic Tabish Khair detects a new European xenophobia in the globalization process, stemming from "international flaws, as shaped by high capitalism, [that] will have to be remedied 'globally' through concerted public action and legislation..." (*The New Xenophobia*, OUP 2016: 188).

As a European settler nation in a globalising world, Australia may function as Europe's antipodean mirror image, given its long track record of imposing an exclusionary identity, discrete essentialist binaries and forbidding borders, which have kept the make-up of its population largely European. The Australian example of asylum policy is not alien to the current European initiative to employ Turkey as a buffer zone against the Middle-Eastern influx, which recalls the Australian refugee policy of mandatory detention in New Guinea and the Pacific island-state of Nauru. Human right groups have called Australia's asylum seeker policies "an appeal for fear and racism" (*ABC News*, 28 May 2010), and this is nothing new as the "yellow peril" has been the object of political action ever since Chinese immigrants participated in the mid-nineteenth century gold rushes. The White Australia Policy was paralleled by the nation-state's mistreatment of the Indigenous population, who were equally excluded from Australian society, politics and history, so that the (mis)management of Australian identity operates both internally and externally, as it does in the European Union nowadays. It is therefore not surprising to see leaders of xenophobic European parties



such as the Dutch politician Geert Wilders give their active, full support to like-minded political formations in Australia, which is suggestive of some structural synergies between Europe and Australia in identity matters. In the face of the violence generated by resurfacing racism, national redefinition and the lack of universal citizenship, Etienne Balibar's call, echoed in Tabish Khair's words above, to "civilize the state" in support of a politics of emancipation and transformation is as valid for Australia as it is for Europe (*Politics and the Other Scene*, Verso 2002 [Fr.1997]).

**Bearing in mind the above context, this conference aims to explore the following questions:**

- • How do Europe and Australia respond to the growing internationalisation of issues once deemed manageable on the national level, be they of an economic, demographic, social, political or climatic kind?
- • To what extent is the re/turn to nationalism a credible and viable response to the problems that assail both continents? Are these the product of a common sense or fear?
- • What are the structural links between European and Australian policies towards migration, refugees and asylum seekers?
- • To what extent do the above issues affect the inequalities of ethnicity, class and gender already existent in both continents? To what extent is religion a factor of division?
- • To what extent is European identity a "question mark", an identity in de/re/construction (Julia Kristeva in Ignacio Vidal-Folch's interview, *El Pais*, 3 June 2008), and how does the recent context of fear, racism and intolerance impact on this process?
- • Likewise, to what extent is Australianness a postcolonial question mark rather than a neutral marker of identity? What is the place of 'New Settlers' and Indigenous peoples in the nation-state?
- • What are the connections/disconnections between European and Australian approaches to developing a human rights culture? What is the place of migrant peoples and Indigeneity in future expressions of Europeanness and Australianness? To what extent may/do European and Australian (policies of) identity inform and solicit each other?
- • How may discourses of Indigeneity influence notions of Europeanness? To what extent is Europe afraid of being 'Aboriginalised', that is, of suffering the same fate that Indigenous Australians experienced under European colonisation?
- • What can the role of Australian Studies be from the perspective of Europe in terms of furthering an understanding of politics of in/tolerance and in/exclusion?
- • Due to the cross-disciplinary character of this Conference we shall consider papers on topics relating to any branch of Australian and European Studies inasmuch they inform each other and overlap, including History, Literature, Culture, Film Studies, Cultural Anthropology, Media Studies, Architecture, Geography, Spatial Studies, Environment, Political Science, Indigenous Studies, Gender Studies, Gerontology, Linguistics, Translation Studies, Education, Sociology, Art History, Religion, Philosophy.



**We welcome proposals for papers and panels that address but are not restricted to the following topics:**

- Connections and disconnections between European and Australian approaches to developing a human rights culture;
- Problematizing mainstream immigration, refugee and integration policies;
- Diasporic 'takes' on Australian and European identity in politics, literature and the visual arts;
- Ghosts of the past: the ideological and material inheritance of Empire and the World Wars.
- The exclusiveness of nationalist communities and arguments;
- Territorial fragmentation and globalisation;
- The analysis of discourses of Indigeneity and new settlement in the European and Australian context and their cross-overs;
- Inherited responsibilities and the moral requirements of belonging;
- Transnational perspectives on Australian and European culture, society and/or history;
- Islam, the 'war' on terror and the revival of nationalisms in Europe and Australia.

**Please send your 250-word abstracts for 20-minute papers and 100-word bio notes in two separate Word files to [easa2018bcn@gmail.com](mailto:easa2018bcn@gmail.com) by 1 September 2017 (2nd extended deadline). We also encourage panel proposals, which should be accompanied by a 100-word overall abstract and title in addition to the 250-word abstracts for a panel's individual papers. Notification of acceptance/rejection of abstracts will be sent by 1 October 2017.**

**All accepted participants will be expected to become members of the EASA as a precondition to presenting their papers. Details of EASA membership are available on the association's website at this address:**

**<http://www.easa-australianstudies.net/easa/office>.**

**A call for full-academic-length papers derived from conference presentations will be issued after the conference for publication in the Association's online journal JEASA (<http://www.easa-australianstudies.net/ejournal/call>).**

**Our conference website is accessible at: <https://easa2018barcelona.wordpress.com/>  
Full details on registration etc. are to be made public shortly.**

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