

War generated records as a source of creating a demographic database of Italians resident in Australia in WWI.

Karen Agutter, Flinders University

Although regular census enumerations give a snapshot of populations at a particular moment in time, the nature of war creates an increased level of surveillance and documentation that is a fruitful source of more detailed information about the demographics of immigration. In World War I Australia, this documentation included not only information on enemy aliens but also on friendly aliens resident in the country and the documents produced during the period 1914-1918 taken collectively provide a unique overview of the distribution of the immigrant population in Australia.

This paper will utilise a number of war generated sources to create an extensive demography of the inflow of Italians in the period leading up to and including the War. The 1916 Alien Registration Act resulted in the recording of information about all Italians resident in Australia including name, age, place of birth, year of arrival in Australia, marital status and occupation as well as movement within Australia during the war years.

As a result of the Italian 'call to arms' in Australia the Australian Government, at the request of the Italian Consul General, created an additional list of all Italian men of military age, providing a cross check and validation of the Alien Registration data. Finally, analysis of WWI attestation papers provides us with further information on Italian born residents in Australia who volunteered for service in the AIF.

Collectively these documents provide a rich source of information about the demographics of Italian migration to Australia during the turbulent pre war and war period. Due to the detailed nature of the information collected it is possible to go beyond numbers and consider factors such as intermarriage, migration chains, regional clustering and even individual migrant experiences.

Movement of migrants to Australia based on gender, educational qualification and occupation.

Lata Aiman & Ilmiye Huseyin, Deakin University

The Australian Bureau of Statistics provides a range of statistics regarding migrant movement. However, the demographics of migrant movement based on gender, educational qualification and occupation in Australia are not provided. In order to obtain a better picture of migrant movement from three regions, that is, from South East (SE) Asia, the Indian sub-continent, and the Middle-East, the present study examined the proportion of flow of migrants from these regions based on their gender, educational qualification, and their occupation in Australia. Seventy nine people from the three regions were surveyed including 32% from SE Asia, 29% from places across the Indian sub-continent, and 38% from countries in the Middle-East. The results show that there are differences in the proportions of males and females entering Australia from each of the regions. From SE Asia, while 72% of entrants are female, only 28% are male; on the other hand, 70% of migrants from the Indian sub-continent are male while only 30% are female. With regard to migrants from the Middle-East, there is almost an equal proportion of males (53%) and females (47%) entering the country. There is greater variability with regard to the educational qualifications of people from the three regions. While 61% of people from the Indian sub-continent have a postgraduate degree, 48% of migrants from SE Asia have such a degree and only 23% of migrants from the Middle East possess a postgraduate qualification. There are also wide variations in the occupations of migrants from these regions. While people from SE Asia are mainly employed in the health and hospitality professions (44%), a majority (43%) of migrants from the Indian sub-continent work in the Finance

industry. On the other hand, migrants from the Middle-East are mainly employed in the labour industry. These findings reveal that there are many differences in the demographics of people entering Australia from different regions. It is important to consider these disparities when planning assistance programs and support structures for people from the different countries.

European Turks between multi-belonging and fear of identity

Samim Akgönül, Strasbourg Marc Bloch University and French National Centre for Scientific Research

Meetings were organised to celebrate the 40th anniversary of the settlement of Turks in Western Europe in all European countries in the recent years. The European debate on the presence of Turks, particularly in Germany, in France and in the Benelux countries had been intensified with the European anti sentiment of Turkey, and sometimes became violent.

The Euro-Turks are the best example of a multiple belonging, both on a legal and cultural level. But the rhetoric of a unique national identity existing both in Turkey and in host countries has a consequence: fear of losing Turkish identity. Since Serge Moscovici's studies, it is known that minority groups attach more importance to the identity markers such as language and religion. But the transmission of the minority language being more difficult, it is the religious affiliation that plays the role of a possible barrier against the 'acculturation'

Today almost 5,000,000 residents of the European Union are Euro-Turks. They are sociologically and legally very distant from forming a homogeneous entity with the rest of the population, yet they still remain as a significant group within the European Union.

This population is suffering the debate that preoccupies the European public opinions about Turkish integration in the European Union. This debate is particularly an essentialist one and is directed more towards the 'turkishness' then towards Turkey.

In such a context the Turks of Europe are facing a double challenge: the legitimate living and existing in Europe as 'Turks' and as 'Muslims'.

This last step supports particularly on the specificity of Islam and the manners of being Muslim from Turkey vis-à-vis the other cultural or sociological Muslims of Europe, in particular from North Africa.

The popular structures with religious tendency of the Turks in Europe arise as significant relay organisations which create bonds of solidarity. In addition to their transnational role, they are declared more and more openly, as of the European actors of social regulation who contribute to the legitimated Islam in Europe.

Almost all Turkish associations in Europe are in a political movement, ethnic solidarity and/or religious networks. It is particularly true for associations with a religious object (never exclusively religious besides). This communication will focus especially on multi belonging at identity level, and try to answer to the question of: 'how to be Turk, European and Muslim at the same time?'

Fatta Khan gets back to Australia

Margaret Allen, University of Adelaide

The passing of the Immigration Restriction Act in 1901 instituted the White Australia policy at a national level. The Act excluded immigration from China, India and other 'Asian' countries by means of a dictation test. In its operation it determined the make-up of the Australian population well into the twenty-first century. When it was passed there were some 50,000 people, mostly men from China and India etc already living and working in Australia. The Act presented particular problems to them, but even more pressing was the situation of those like Fatta Khan, a hawker, working in the Victorian country-side who had gone home to India for a visit around eighteen months before the legislation was passed. He found that when he wanted to return to Australia, that he had become, in the interim, a 'prohibited immigrant'. Like so many of the immigrants from India, he was

accustomed to spending his life in two homes, in India where he visited his family from time to time and in Australia, where he worked for years, delivering goods to farmers and station workers out in the bush. This legislation cut his life in two. This paper, which draws on research into links between India and Australia c 1880-1930, discusses Fatta Khan's dilemma and the lives of these men living in two worlds.

Social Mobility within Ethnic Community (Jordanian community in Australia)

Kais Al-momani, University of Technology Sydney

Assimilation, sometimes known as integration or incorporation, is the process by which the characteristics of members of immigrant groups and host societies come to resemble one another. That process, which has both economic and socio-cultural dimensions, begins with the immigrant generation and continues through the second generation and beyond (Susan K. Brown and Frank D. Bean: 2006)

Social mobility describes the movement or opportunities for movement between different social groups, and the advantages and disadvantages that go with this in terms of income, security of employment, opportunities for advancement etc' (Stephen Aldridge)

As a consequence of the various processes associated with different phases of migration and the diverse range of social capital that different migrants bring with them, they often experience conflict in the workplace.

Migration provides opportunities for migrants to learn new skills, gain employment, earn an income far higher than that available in their place of origin, expand their social networks and allows for greater social mobility.

The hierarchical differentiation within the structure of minority groups, usually contributes to weakening its solidarity. In addition to increasing social contacts outside the group, such differentiation changes the basis for primary relationships; the traditional ties, such as kinship, national background and religion, are usually replaced by ties found on social class. This can be seen more clearly in large community than in a small one. The class lines within the Jordanian community in Australia are not clear because it is one of the smallest ethnic groups in Australia, and because of that I will look in this paper as a social mobility by changes in occupation, income, and education.

Diasporic Africans and the Question of National Identity in an Era of Global Economic Disenfranchisement

Chika Anyanwu, University of Adelaide

Diasporic discourses can range from and include engagements in cultural dislocation, social disorientation, political discontent, ideological disaffection, self-disclosure, geographical displacement, social disparity, or simply put difference. According to Braziel and Manuor (2003:7) 'Diaspora forces us to rethink the rubrics of nation and nationalism, while refiguring the relations of citizens and nation-states'. It could also be a discourse of assimilation, re-orientation, diffusion, multiculturalism or what Homi Bhabba (1997) calls the unhomely.

Diaspora is a continuous struggle for identity which is an aggregate of the past and future homeland. According to Hall (2003:237), 'the past continues to speak to us. But it no longer addresses us as a simple, factual 'past'...it is always constructed through memory, fantasy, narrative, myth.' But such mythic fantasy has powerful influence in our sense of self and national identity. It is often triggered as a result of self-realisation of one's Otherness or outsider status in any given public sphere especially in ones adopted country. It can therefore be inferred that the level of sense of belonging in ones adopted country can be determined by the level of inclusive or exclusive policy frameworks that guides and nurtures such a person's cultural experiences in the new country.

Coupled with global economic policies that disenfranchise developing nations, a diasporic African is thrown into royalty quandary between homeland which rekindles myths of liveable cultures, and adopted country which nurtures economic and social survival. This identity and loyalty dilemma is compounded by the myth of

globalisation which has on the one hand enabled the blurring of national borders through technological advancement but on the other disenfranchises homeland because of its seemingly obsolete material economy. According to Stuart Hall (1997:178) 'when nation states begin to decline in the era of globalisation, they regress to a very defensive and highly dangerous form of national identity that is driven by a very aggressive form of racism'. It would be fair to say that such global economic and social disenfranchisement have led to what I refer to as osmotic migratory effect, from regions of concentrated economic, political and social crises to regions of assumed moderate economic and political crises. When such osmotic effect takes place national identity and sense of loyalty becomes a contested terrain. This paper will therefore use the 2006 remittance figures by diasporic Nigerians into the country's economy as a case to argue that diasporic Africans are forced into divided national loyalty as a result of immigration policies of their host countries, and that global economic policies which disenfranchise developing nations is also another trigger for Africans in the diaspora to feel obliged to become the unelected representatives of their homeland in the midst of bad political leadership and economic management.

Using key ethnic community leaders as social capital to increase accessibility to health and social services by CALD people in a Queensland regional city

Chrislyn Apellado-Hunn, Dawn Hay, Tabassum Ferdous & Sansnee Jirojwong, Central Queensland University, Rockhampton

Accessibility to available social, education and health care services by people from culturally and linguistically diverse (CALD) background has been recognised as a major issue among migrants in developed countries. The Nurturing Migrants Project commenced in January 2006 to assist CALD people in a Queensland regional city gaining access to available services. This paper will outline the project process by using key community leaders of various ethnic groups so that those who need services are referred to the Project Officer. Various communication methods ranging from a face to face communication, groups meetings and a formalised workshop are used to ensure that the key community leaders understand the confidentiality and privacy implications of their roles. A partnership with community organisations has been established. More than 90 CALD people have been referred to service organisations. Identified needs include improving English proficiency, seeking employment and gaining a driving license. The Project has received excellent support within communities and well received by various CALD groups. Various facilitating factors which assist the success of this project will be described during the paper presentation.

Are all Somali taxi drivers? The role of museums in promoting cultural diversity

Crystal Ardern, Waikato Museum

Do all Somali drive taxis? Do any of them speak English? Why don't they stay in their own country? These were some of the stereotypes and prejudices that existed in Hamilton, which prompted the Waikato Museum to develop an exhibition that focused exclusively on our Somali refugee community in 2005. The exhibition was largely photographic, and was titled 'Rare View: A glimpse into Hamilton's Somali community'. A core team from the Museum including photographer Mark Hamilton worked in close consultation with the Somali community to develop a highly powerful show that educated, informed and challenged the wider community. Through the use of social documentary photography and cultural objects, we challenged our audience to look beyond the *hijab* or taxi, and instead discover what it was like for Somali to live, work, study and socialise in their new homeland. This was a timely initiative in the city of Hamilton as we had the largest population of Somali refugees per capita of any city in New Zealand.

My paper will examine the role cultural institutions such as Museums can play in promoting tolerance and diversity. Using Rare View as a case study, I will demonstrate how a Museum facilitated understanding and

growth in the community, and also played a key role in welcoming a recent migrant group to the city. Research from the exhibition will also demonstrate how Somali in Hamilton are facing issues of cultural assimilation, religious intolerance and generational changes. This case study will be contrasted with an exhibition on the Irish community also held at the Waikato Museum, other cultural days organised by the institution and other national research.

Rare View was the subject of local and national media attention, and in addition received praise from the UN High Commission for Refugees and the New Zealand Race Relations Commissioner.

Migration, place and situated identities: the case of Reunion Island

Isabelle Auguste, Australian National University

The notion of National Identity has been revived lately in France in the wake of the Presidential election when UMP candidate Nicolas Sarkozy announced on March 8th 2007 on national television, that one of his first measures would be to create a Department of Immigration and National Identity. French-ness, French values to preserve, what does it mean? And where does it leave the people from overseas frontier like Reunion?

Reunion Island is one of France's four overseas Departments besides Martinique, Guadeloupe and Guyana. Situated in the Indian Ocean, 700 kms off the East Coast of Madagascar, 200 kms south-west of Mauritius, this tropical volcanic island more or less the size of Canberra was uninhabited when France first took possession of it in 1640. In 1646, 12 mutineers were abandoned on the island but the colonisation of the place really started in the 1660s when some French settlers and their Madagascans labour arrived. More than three centuries and a half later, Reunion is now home of about 800 000 people, a multi-ethnic, multi-cultural and mixed population of European, African and Asian origins reflective of its history of migration and inter-marriages – the descendants of the first European settlers, of the slaves who were taken from East-Africa to work in the sugar cane plantation, of the indentured labour who came from India after the abolition of slavery in 1848, of the Chinese who migrated towards the end of the 19th and beginning of the 20th century.

What binds the Reunionnaise population together? Is it the inclusion in the French Republic and the French citizenship that we were granted in 1946? Or is it the cultural values that have developed over time that forge the Reunionnaise identity? This paper will deal with the particularities of identity in the French Island of Reunion.

'I always wanted to return to Australia': Transnational lives and national imperatives in the case of *Potter v. Minahan* (1908)

Kate Bagnall, National Archives of Australia

In 1908, the High Court of Australia ruled in the case of a young Australian man, James Minahan, who had been arrested as a prohibited immigrant under the *Immigration Restriction Act 1901* on his return from China. The Court's judgment centred on the meanings of immigration, community and home, and the case—*Potter v. Minahan*—is often cited in discussions of Australian migration and citizenship law.

As a boy, James Minahan had left Australia and travelled with his father to China, where he lived in his father's ancestral village and attended school. After his father's death, Minahan made plans to return to Australia to take up his father's interest in a business in rural Victoria and to work as a Chinese teacher. On Minahan's arrival in Australia, however, Customs officials doubted his identity and he was arrested after he failed the dictation test. Minahan fought the decision and was eventually granted the right to live in Australia by the High Court.

The National Archives of Australia holds records from the High Court, Department of External Affairs and Collectors of Customs which document James Minahan's physical journey from Australia to China and back, as well as his legal journey from arrest to freedom after the High Court ruled in his favour. These records reveal much about Minahan's early childhood in Australia and his later life in China. They also document in detail the treatment he received on his return to Australia, suggesting how transnational lives, which also crossed racial and cultural boundaries, could run contrary to restrictive national interests.

Migrating with a Mission: Carl and Frieda Strehlow's work at the Hermannsburg Mission, Alice Springs (1895-1922)

Andrea Bandhauer and Maria Veber, University of Sydney

The present paper is part of a larger project concerning historical, cultural, and religious dimensions of German migration to Australia. We examine theoretical and practical aspects of the Strehlows' missionary work and its legacy as an example of vocational migration, i.e. German Lutheran missionaries and their wives did not migrate in order to improve their own lives, but rather, to carry their spiritual message to the people they regarded as 'heathens.' The mission was run according to a workshop model harking back to the guild structures of Reformation Germany: Frieda was responsible for the internal organization of the station and the care and instruction of the indigenous women, while Carl oversaw station business and spiritual affairs.

The fundamental tasks of the Lutheran missionary included learning the language of the targeted indigenous group, and producing a translation of the Bible into that language so that the preacher could connect with the souls of the 'simple people' in their own tongue. Ian Assmann's writing on religion and cultural memory invites the view that Lutheran missionary practice in effect aimed to replace the 'cult' or 'primary religion' of the indigenous group with its own 'secondary' or 'book-based' religion. Because the 'cult' religion of the indigenous group was articulated in rituals that embodied the cultural memory of the group, the consequence of missionary activity would be the eradication of the entire culture. Ironically, the very practices that Strehlow employed as a missionary, and then in his ethnographic work, resulted in the textualisation and archiving, and therefore the preservation of aspects of the indigenous cultures he, with Frieda's support, sought to change.

Technologies as objects of cultural memory transmitted across cultures in Gail Jones's *Dreams of Speaking*

Tully Barnett, Flinders University

In her 2006 novel *Dreams of Speaking*, Gail Jones depicts a cross-cultural friendship built around the exploration and elucidation of (largely) modernist technologies. Jones uses the technologies -- such as the telephone, the Xerox machine, the cinema -- to both historicise and futurise social memory and identity, and to represent the migration of ideas across and between Eastern and Western cultures.

Critical attention has been paid to the way products, or outputs, of technologies of representation (photographs, video footage, recordings) are objects of cultural memory through which individual memory becomes collective. However, in *Dreams of Speaking* Gail Jones identifies the technologies themselves - the camera, for example - as objects of cultural memory signifying the binary dislocations of the individual and the social, the past and the future, the embodied and the disembodied. By describing the particularities of the invention of these technologies, Jones historically contextualises the circulation of cultural memory through technological means.

The meanings Alice and Mr Sakamoto make of these objects are transmitted across cultures, generations and genders through the friendship of these two culturally displaced people. They inhabit a narrative interspersed with personal recollections, visits to museums - in particular, the A-Bomb Museum in Nagasaki - and the haunting specter of death and diseased bodies both in the narrative's past and present. Alice's journey to Nagasaki and its iconic museum provides space for Jones to discuss the cultural transmission of individual and collective memories in and around technologies.

This paper applies theories of cultural memory, and cross-cultural, intellectual migration, to Gail Jones's *Dreams of Speaking* and considers how cultural memory theory can be incorporated into the analysis of representations of technology in literary fiction.

1.5 generation Asian migrants, and intergenerational transnationalism: Thoughts and challenges from New Zealand

Allen Bartley, University of Auckland

In 1986 New Zealand's Immigration Minister signalled the government's intention to adopt 'multiculturalism' as an explicit value in an overhaul of New Zealand's immigration policies. In doing so, the government set aside more than a hundred years of discriminatory immigration policies based on limiting the numbers of non-British and non-Irish migrants, and almost completely excluding Asians. The combination of New Zealand's traditional 'whiter than white' policy and its subsequent radical reversal makes New Zealand a unique site amongst the New World Countries of Immigration in which to study the transnational practices of new migrant communities. This paper analyses New Zealand's post-1987 immigration patterns, specifically the arrival of East Asian professionals and their families, and their impact on the demographic and cultural composition of New Zealand society. The discussion then addresses a specific and under-theorised category of migrants: school-aged children who migrate with their parents, identified as the 1.5 generation. The experiences and strategies of this migrant cohort differ significantly from those of their parents, the original decision-makers in the migration process, and from the traditional second generation, as well as from the historical experiences of earlier migrants. Focusing on the unique position and attributes of the 1.5 generation, the discussion posits that New Zealand's new migrant communities are creating new intergenerational transmigrant communities which seriously challenge conventional attempts to explain – and manage – migrant settlement and incorporation into host societies.

Democratic Iterations, Political Membership and the (non)Citizen 'Other' in Australia

Heba Batainah, University of Canberra

The focus on minorities within Australia has attracted scholarship in the shape of studies focusing on 'multiculturalism' 'cultural diversity' and 'dis-harmony' amongst different cultural groups. A lacuna still exists where the local experience of citizens with immigrant backgrounds (or the citizen 'other') is impacted by the experience of the non-citizen 'other' who is affected by practices of the bounded political community of 'the state' and thus any notion of 'citizenship'. As such, the concept and practice of citizenship for those citizens with immigrant backgrounds is greatly problematised. Benhabib (2005) contends that 'democratic iterations' are alive and well and that diversity strengthens democracy. Mouffe (2005), on the other hand, posits that political antagonism is silenced and homogeneity and consensus are encouraged in western democratic nations. In the Australian context, recent government rhetoric and new policy measures in a variety of areas of immigration and citizenship have left any concept of democratic iterations to chance and have exacerbated the 'hollowing out' of citizenship, especially with regard to Australian citizens with 'problematic' immigrant backgrounds. This paper explores the notions of democratic iterations and the negation of *the political* in the Australian context. The nexus between the treatment of Australian citizens with 'problematic' immigrant backgrounds and the treatment of refugees and the repercussions of this for the political are explored. The relationship between Mouffe's concept of the silencing of the political is used to highlight the changing meaning and actual practice of citizenship in Australia.

The subterranean making of convivial culture: Mary G, Kaboobi and queer interventions

Troy-Anthony Bayliss & Vicki Crowley, University of South Australia

Mary G is a little wild. She hails from the Pilbara, appears on radio, has had a TV gig and from time to time tours her reconciliation. Kaboobi is mayhem - she is 'river deep mountain wide'. She leaves you in that state of elated exhaustion haunted by the melancholia of what is no more and that is the aftermath of intense hilarity. In this

paper we pursue the tension of postcolonial melancholia from the awkward space that postcolonialism holds for many indigenous peoples in Australia. But more particularly we pursue questions of humour: the necessity of dark and blackly drag as intervention and practice of politics, sustaining and elevating life and lives lived; humour and satire, the intense pleasure of parody, the desire to excite and incite and to work as the strangeness of strangers; and this as survival, survival as functional and educative. Some of this overburdened intent leaves us, the audience, faced with considering the ordinariness of the everyday as well as those small moments when we glimpse critique and commentary that seems everywhere to be absent. We sit, we will contend, in the heart of colonial legacy - indeterminate, often cruel, desiring.

Bhangra and Post-nationalist Indian Identity

Ron Blaber, Curtin University

Much has been made of the various forms and long history of the Indian diaspora. This paper examines the musical genre Bhangra and argues that it functions as a sign of a postmodern or late-capitalist diaspora that rather than separating communities actually integrates 'Indians' and 'Non-Resident Indians' in a more global sense of Indianess.

According to the liner notes to the 1993 Multitone/BMG release 'Bhangra Explosion', 'the Bhangra Revolution has been spontaneous, the result of young people growing up in a world without cultural boundaries.'

It is in the sense that Bhangra has come to operate as a marker of post-nationalist Indian identity, regardless of the claims that contemporary Bhangra has its origins in Britain in the late 1980s. Further this identity is located within a global, middleclass and, to a certain extent, youth culture, one that has embraced and exploits the mediascape facilitated by new communication and digital technologies. It is this positioning that differentiates the success of Bhangra from that of Reggae to which it is often compared.

Migration due to Marriage: Clarissa von Ranke and cultural identity in the new home

Andreas Boldt, National University of Ireland, Maynooth

This paper will examine Clarissa Helena Graves (1808-71), who married in 1843 the German historian Leopold von Ranke (1795-1886), and her life spent away from her homeland Ireland in Berlin, Germany, where she lived from 1843 until her death in 1871. During this time Clarissa von Ranke built up a kind of socialising circle, better known as 'Salon Ranke', where people of all professions and nationalities met to exchange their ideas and knowledge. Eminent people like the brothers Grimm and the scholar of philosophy Schelling, the Shakespearean translator Wilhelm von Schlegel, and English diplomats like Sir Andrew Buchanan and Lord Francis Napier met at Luisenstraße in Berlin, the home of the Rankes, for musical parties, classes in poetry and literature (especially Shakespeare), and discussions of politics and history. Clarissa also gave classes in various languages especially French, Italian, and English. In her salon enlightenment thought and romanticism were discussed, the ideology of revolutionary movements was rejected. She assisted her husband for nearly 30 years in his historical work. Even if the salon was dominated by conservative thoughts, several 'revolutionary' opinions at that time were discussed there: the position of women, cultural exchange and the nation-building of different states, like Ireland, Germany, Italy and America, and the role of religion in a changing society. With her poetry and traditions Clarissa was a kind of ambassador for her Anglo-Irish roots and British culture.

Until today thousands of people leave their homeland due to marriage – an often neglected aspect when discussing migrations – and Clarissa is one example from the 19th century. While living in her new home, she transferred many of her cultural heritages to there creating an international cultural atmosphere. Even if over time Clarissa felt more like a Prussian woman, nevertheless she never forgot her home in Ireland.

Promoting migration to Australia in France in the 1960s: Scope and limitations

Eric Bouvet, Flinders University

During the thirty years following World War II, the period known as the *Trente Glorieuses*, the need for labour to rebuild the French economy had a determining influence on the French government's attitude towards the emigration of French citizens overseas.

From the outset of the war, the Australian authorities were keen to include a French element in the immigration mix to complement the European influx of migrants to Australia. Since colonial times, the French in Australia had demonstrated that they could settle well in Australia and contribute effectively to society. Their professional skills, their adaptability and entrepreneurial spirit, among other qualities, made them desirable migrants.

However, Australia's endeavour to attract migrants from France was hindered by the reluctance of the French government to let its citizens migrate overseas. If migration out of France was tolerated by the French authorities, it was not a political option. Nevertheless, the potential of France as a migrant source country was real enough for Australia to extend several assisted migration schemes to France.

The objective of this paper is to show how migration to Australia was publicised in France. The paper will outline the history of the French presence in Australia with particular attention to the 1960s. It will present a variety of printed materials used to promote migration to Australia. It will also highlight the tension that existed between the desire of the Australian authorities to increase their migrant numbers out of France and the French position with regard to emigration.

The data presented in this paper will be drawn from a number of sources, including formally classified ministerial reports and correspondence released recently by the National Archives of Australia, interviews of migrants carried out in the Adelaide region, as well as advertising materials published in France in the 1960s.

The Case of the Brisbane Fascio: The Transnational Politics of the Italian Fascist Party

David Brown, University of Queensland

From 1923 onwards the Fascist regime of Italy began pursuing the goal of not only establishing Fascist branches overseas but ensuring that all Italian social activities and associations came under the control of the Italian Fascist party. This policy was carried through by the institution of the *Fasci Italiani all'Estero*, a section of the party specifically focused on overseas Italians. In countries where Italian clubs and welfare associations already existed, the Italian Fascist party either attempted to have them closed down or encouraged pro-Fascist Italians to take over control. The overall aim was to bring all Italians abroad within the realm of the Italian Fascist party, forming a strong political block that would fight the work of anti-Fascist Italians overseas and promote the Fascist regime. Utilising the studies of Rainer Baubock and Eva Ostergaard-Nielsen this paper will specifically address the case of the Brisbane Italian Fascist association to gain a greater insight into the transnational politics of the Italian Fascist party and its impact on Italian emigrant communities. Through extensive archival research it can be seen how the work of the Brisbane Fascio was shaped by both the politics of the Fascist party and the role of the *Fasci all'Estero* as well the context of Italian community life in Queensland during the 1930s. This significantly affected the understanding of Fascism amongst Brisbane's Italian population and the impact of the Fascist association on Italian life in the city. As one of the first instances of a national government pursuing a formal policy of transnational political action, the study of this Fascio is important in building a further understanding of the developments shaping migrant groups in Australia both historically and in the present.

'Left-behind' Places of Memory

Wayde Brown, University of Georgia

The concept of forced exile of an entire ethnic or social community – of diaspora – is a common theme within human history, in both historical and geographical contexts. There is often physical expression of this phenomenon in the destination country, ranging from imported architecture to more intentional memorials, overtly remembering people and events left behind. Less studied are the *lieux de mémoire* which emerge in the country of origin; inevitably co-mingling different narratives of the diaspora, such sites often become places of pilgrimage. This paper compares two such sites representing internal diasporas in North America. Common elements of site are sought which may in turn suggest a framework for more detailed analysis of 'left behind' places of memory.

A century ago, the site of Grand-Pré National Historic Park, Canada, was a privately owned meadow; recently, the Canadian government placed this site on a pending list of World Heritage nominations. During the intervening decades, these fourteen acres have become a focus for the remembrance of the violent 1755 exile of the French-speaking Acadians by the British colonial government. Several proponents have 'created' this place, including descendants of the exiled, descendants of the 'exilers', a railway company and the American poet Longfellow. In 1825, the Cherokee nation identified New Echota as their capitol; in 1838 it became the point of departure for the 'trail of tears', the forced removal of the Cherokee from Georgia to Oklahoma, by the American government. At mid-twentieth century, only one structure remained, and the town site was a patchwork of privately owned fields. Initially through local efforts, and more recently the engagement of the Cherokee nation, several buildings have been 'reconstructed', an interpretation centre built, and a site of commemoration created.

A comparative study of Grand-Pré and New Echota suggests common elements, notably 'reconstructed' structures with minimal information, and more recent archaeological investigations serving to 'legitimize' the sites' historical role. In seeking a framework within which to analyse 'left-behind sites', this paper references current work in the fields of public history and archaeology interpretation, including the notion of 'reception history'; and addresses the conference theme of, 'migration, place and situated identities.'

Canadian Writers Negotiating Home Within Global Imaginaries

Diana Brydon, University of Manitoba

This paper considers the ways in which contemporary writing in Canada is resituating Canadian place within new types of global imaginaries. I address three of the conference sub-themes, putting them in dialogue with one another: asking can multi-cultures and multi-ethnicities produce one nation? How does the settler colony condition complicate such a question? And how does it relate to contemporary theorizations of cosmopolitanism and global frictions? I consider the ways in which racialized relations to home are being complicated in a range of texts. This will be an overview paper selecting key scenes for analysis from several texts, including Neil Bissoondath's *The Worlds Within Her*, Dionne Brand's *What We All Long For*, Ramabai Espinet's *The Swinging Bridge*, Larissa Lai's *Saltfish Girl*, Suzette Mayr's *Moon Honey*, and Tessa McWatt's *This Body* and *There's No Place Like...* I will not assume prior familiarity with these texts in my examination of how assumptions about identity, belonging and place are questioned in these texts and how they imagine new modes for living together in response to global changes on both intimate and planetary scales. I am especially interested in the ways in which some of these texts turn to popular genres (family romance, chicklit, historical fiction, children's literature and cinema, for example) through which to explore these questions. To frame my consideration of the function of genre in negotiating global imaginaries, the paper will begin and conclude with reference to Dionne Brand's long poem, *Inventory*.

Islam's expansion ? Or over-theologising and depoliticising the reading of world affairs ?

Francois Burgat, IREMAM (Institut de Recherches et d'Etudes sur le Monde Arabe et Musulman)

An inventory of the modalities of the purported 'expansion' of 'Islam' may indeed be part and parcel of any effort to understand the rather banal dynamic of postcolonial 'balancing out' of the planet on both the political and cultural levels. In the political arenas, it is undeniable that the vocabulary (and the categories) of Muslim culture are tending to loom large as one of the main agents of challenge for those of the Western culture. Neither the recall of the means by which the 'new' European 'worlds' (in America, Africa from North to South, Asia or Oceania) were settled during the last century and a half, nor the realistic analysis of the root causes of the main ongoing conflicts in the Muslim world (From Palestine to Irak and Afghanistan) go any serious length towards substantiating the thesis of an 'expansion of Islam', lending credence more or less explicitly to the 'bloody' dimension in evidence on its borders in the famous metaphor coined by S. Huntington. In fact, the methods used by the USA in its world oil diplomacy should probably obtain better 'explanatory currency' than any so-called 'expansionism' caused by the specificity of the innate performance skills or the endemic 'ailments' of Islam as a religion or a cultural matrix. The paradox is all the more self-evident that 'Islam' is in most cases the religion and the culture of populations which specifically are taking the brunt of the militarisation of US diplomacy increasingly enabled from 1990 onwards by the roll-back of the USSR.

Culturalist or religion-focused approaches to the political dynamics or tensions concerned conceal several non-sequiturs: first and foremost that it places the blame on the so-called 'disease' afflicting either the culture or the religion (cf: 'the disease of Islam') of those who in fact intend resistance or opposition to some of the current malfunctions of the world (or regional, or national) order. This serves to occult the very mundane, mainly political conflicts of interest the Western world is having to face at a time when a long-standing hegemony partly inherited from the colonial period is ever more strongly being called into question. Such a process of 'obfuscation' of the mainly political root causes of tensions in today's world is more or less consciously eventually no more than a means of legitimising a highly unbalanced distribution of responsibilities, mainly serving to delay or postpone adoption of any realistic – i.e. political – solutions, urgently required to overcome any so-called 'religious' or 'cultural' tensions currently afflicting the world.

Burgher Women making Home: Negotiating Memory, Identity and Belonging in Multicultural Australia

Michelle Burns, Curtin University

My paper draws on current research for my doctoral thesis, which explores the various understandings of what it is to be 'mixed race' within the larger historical context of the changing and ambiguous notion of 'race' in general. As a postcolonial identity with both European and Asian origins (Eurasian), the people known as the Burghers (originally from Sri Lanka) are one such site for the investigation of the different understandings and representations of the lived experience of being 'mixed'. The Burghers find themselves 'in-between', both within their own understandings of their racial backgrounds, and within the larger contexts of colonialism, migration and multiculturalism. The relaxing of the 'White Australia' policy in the 1950s and 60s saw the bulk of Burgher migration to Australia. Yet despite comprising the largest number of Sri Lankan born migrants to Australia at the time, there has been little academic attention placed on the Burghers as both a migrant group and as an ethno-cultural community. My thesis aims to redress this lack of attention.

In particular, this paper will focus on the material cultures of domestic life in the homes of six or seven Burgher women. The bordered private space of the home with its material objects and domestic customs, is what de Certeau would describe as a practiced place, organised by the determination of frontiers (1984:117-123), and thus it becomes a central site for the creation and negotiation of identity. In essence my paper will present women's narratives of identity focussing on both the migration experience and the lived experience of existing between the

dominant 'races' and cultures. These women identify as either Burgher or descendants of Sri Lankan Burghers, and are all first generation migrants to Australia. Their memories, stories and home practices shape their varied approaches to creating a sense of belonging in a highly contested multicultural environment.

'Poetry without borders': Themes of identity and subjectivity in migrant writing

Michelle Cahill, Alumnus University of Sydney

This paper shares my experiences of organising a transnational poetry reading in Sydney and editing a multi-ethnic chapbook, within a critical framework of contemporary theories of identity. I explore the notions of identity and subjectivity that characterise migrant poetry, focussing in particular on its differences from, and similarities to the representatively marginalised postmodern experience. Migrant writing is concerned with visibility, with the images and themes of a material identity, with the unspeakable stories of subjectivity such as survival, instability, home, racism and alienation. In Australia's complex cultural fabric, migrant writing is positioned in a hybrid, (in)visible dimension, being theoretically alienated from Anglo-Celtic as well as Indigenous writing. Writing from a void or rupture, from a point of departure, the migrant voice frequently turns to symbolic, metaphoric, spare, or laconic forms. Another observation is that language as a tool is used in a different facility since it is invariably adopted, made hybrid, grafted into the self. How does the migrant writer reconcile these contingencies with the fictional or discursive requirements of meaning? My experience of organising a transnational poetry reading, calling for submissions, selecting and editing the ensuing chapbook *Poetry Without Borders* (to be published by Picaro Press in 2008) is shared. My paper is influenced by Stuart Hall's and AS Byatt's theories of cultural identity, subjectivity and writing. The method used is predominantly analytical. This paper argues for an invigorised concept of ethnicities, one which insists on specificity while not being wholly defined by exclusion.

Migration of people, plants and knowledge in the Banks Islands Group (Vanuatu)

Sophie Caillon, Museum National d'Histoire Naturelle (Paris)

This proposal addresses how people migrate with their cultivated plants to adapt to both short and long-term disturbances. The research applies to the Vanuatu Islands, specifically the Banks Islands Group, through a systemic, interdisciplinary, comparative, and diachronic approach. Observations, surveys (in anthropology and linguistics), cartography, and agronomic surveys are methods used in this research.

The Banks Islands, composed of seven inhabited islands, are a homogeneous social system where fifteen different languages are spoken. To strengthen exchange roads across the ocean frontier, inhabitants from each island developed specialities, for example: particular products and *savoir-faire*. Mota Lavans were famous for their storable breadfruit biscuits which served as food after a cyclone's destruction of harvest. Reef islanders provided seashells that served as the local currency for transactions within the Banks. When paper-money was introduced during the colonisation in late XIX^e century, Reef islanders lost this specialisation, thus forced to migrate towards surrounding islands.

The research objectives are: 1) To identify the nature of cultivated plants as species and varieties (biological diversity) 2) To understand the knowledge and practices (cultural diversity) that have been first chosen and transported by migrants from Reef Islands and secondly exchanged with inhabitants living on Mota Lava.

Part of the cultural memory is embodied in plants and more precisely in the name of plants. The plants are named after the farmer discoverer and the discovery context. By exchanging plants, migrants and locals share their heritage and their memory of ancestors. By planting their plants in Mota Lava's ground, Reef islanders take over a part of their hosts' territory. Through the modification of plants' names, we can also appreciate to which extent migrants have incorporated Mota Lavans' culture.

Inventing Celebration – Keeping the Local, Embracing the Universal

Neil Cameron, Flinders University

In contemporary Australia we have three cultures running as separate strands sometimes touching, sometimes not. We have the original indigenous culture stretching back tens of thousands of years, we have a British/American culture which dominates popular expression and we have reflections of cultures from all over the world that have been brought here by migrant groups. As a group of artists interested in bringing people together to celebrate their lives, affirm values, create visions and express the human condition we had to find ways for these three strands to celebrate together without losing their own culture.

These events needed to be authentic and create structures in which communities could communicate and exchange what they felt was valuable in their lives. Using the arts they could express, through celebration, their ideas, feelings and social situation and break through the consumer position and become empowered through participation and creative involvement.

To have a healthy emergent culture in this country we need to understand the roots of celebration and find what is common in us all, in our journey through life, and invent celebrations which embrace that universal.

This talk will be accompanied by a slide show and a video of large scale theatre events presented by Neil Cameron and his team over the past ten years.

Parochial Transnationals: Being of Croatian Descent in Germany

Jasna Capo Zmegac, Institut za etnologiju i folkloristiku, Croatia

In the past decades migration has become a major catalyst for the dissociation of the territory, society (nation) and culture as ideologically conflated within the notion of a nation-state and for discussions regarding the taken-for-granted concepts of homogeneous national identity and national culture. Thus, immigrants, expatriates, guestworkers (*Gastarbeiter*), exile communities, and other mobile individuals in the midst of particular nation-states blur the sharp differences that the nation-state ideology establishes and tries to maintain between the nationals and the different outsiders in their midst. The differences are further blurred when the outsiders are outsiders only formally - because they do not possess the citizenship of the nation-state of residence—but in all other respects have become a kind of insiders—in terms of civil and socioeconomic rights, in terms of long-term residence and participation in education and social life of the country of residence.

The paper discusses multidimensional identities displayed by the descendants of Croatian economic migrants in Germany. Their transnational experiences and transnational contexts of their identifications as well as their parochial attachments to the concrete localities of settlement are confronted with the still dominant national categorizations of identity which require that they declare themselves as either Germans or Croats. Possibilities for overcoming the prevalent national logic of identification are discussed within the context of a supra-national entity—the European Union.

Threading the Digital Milieu(x)

Katie Cavanagh, Flinders University

Digital nomads seed stories that unfold in much the same way as memory; non-linear, emotive, unique and fragmented. Pierre Nora's, 'lieux de mémoire', combine with a rhizomic intertongue. In new media, visual and verbal language work together to form interconnected stories which can be re-framed according to the textual and cultural artefacts encountered along the journey. *De.li.cious* becomes a crossroads, and the paths eventually lead to photos in *Flicker* or a blog, or any of a multitude of sites. Time and space do not work the same within this realm, the voices of the living mix with fictive voices and the echoes of the dead. Pierre Nora has tried to define a difference between milieu de mémoire and lieu de mémoire. The sites of memory are the 'milieux', the

real environments of memory, but today, with our lack of memory, we have to be content with lieux de mémoire, actual material places or roles which remind us of the past, of a (broken) memory. (cf. Morley, p. 87)., I argue that in the current internet space the milieu is formed by paths created by Flickr and the art of the 'everyday' supplemented by the honest voices found within blogs and discussions. The lieux are created by the archival texts and images often found within Library or Governmental sites who are using the web as a literal archive, a place to store and explore a past which is only a single moment captured within a piece of paper or a still frame. These memories are located only clicks away from fictional and gaming environments where the past and future can be reshaped with a keystroke. In addition to language, what else do people choose to bring into virtual spaces, and what do they leave behind? As visitors, how do we choose to thread these spaces and what stories are created in the process? This paper will explore some of the new faceted views offered by the convergence of lieux, milieux, and unique non-geographically located spaces.

Migrant Fantasies and Fantastic Migrants: Displaced Persons in Kate Forsyth's *The Witches of Eileanan* and *Rhiannon's Ride*

Benjamin Chandler, Flinders University

This paper aims to examine how Australian writers of modern fantasy genre fiction use their genre, and the mythical races that inhabit it, to explore, and sometimes attempt to resolve, issues of cultural genocide, suppression, assimilation, and acceptance. The first part of the paper will explore how 'people who move or are moved' (the displaced or embattled aboriginal, the reluctant exile, the hopeful emigrant, and the terrified refugee) and their respective cultures (imaginary or representative) are portrayed in the genre, and the ways the characters in such works deal with cultural differences that arise from a commingling of, or conflict between, differing races and, in some cases, species. It will also deal with the concept of cultural awareness in the good/evil dichotomy often presented within the genre.

The second part of the paper will discuss the responsibility that writers of fantasy have in regards to the portrayal of displaced persons in their narratives. It will explore whether or not using the 'mask' of fantastic races such as elves, Fairgean, or Aurënfaie, gives a writer greater freedom to explore potentially controversial cultural issues, and whether or not such representations have worth in the greater field of the study of culture. I will suggest that the genre allows writers to explore such issues subjectively through what is essentially an objective, or at the least encompassing, framework that has the potential to be accessible to people from diverse cultural backgrounds.

Civic spaces, cultural memories and the Melbourne Immigration Museum

Karen Charman, Victoria University

This paper argues that museums have the capacity to 'incorporate' social subjects who are potentially alienated from the civic realm. The institutional status of the museum is deeply indebted to the project of nationhood, and further, as sites of representation, museums are endorsed by the arbitrators of culture—the middle class. Museums can also claim a long tradition of links to the democratic public sphere within the modern nation state, links extended and reworked through post-colonial re-thinking of such spaces. This paper is concerned with individual and collective experience, and looks at the Kleinian psychoanalytic concept of the 'good object' to account for the experience of first and second-generation immigrants when visiting the Melbourne Immigration Museum. Immigration museums are one of the few public spaces that directly address non-white Australians. This paper also argues that museums such as the Immigration Museum are one of the few institutions that can be in a dialectical relationship with immigration as a concept—they can both represent and celebrate the history of migration to Australia while critiquing the regulative mechanisms administered through legislation such as the infamous white Australia policy. Lastly this paper reflects on a cross-institutional project undertaken by Victoria University that enables students' active engagement in the museum, as opposed to the passive reception of

information. This initiative aims to encourage and supports such engagements as a first step to fostering student ownership over the institutional expression of their diverse and shifting migrant experiences.

Moving away from national literatures: a comparative study of Suneeta Peres da Costa and Nina Bouraoui

Christiane Charon, Université de Limoges in France

More and more writers on the global literary scene defy the categories of national literatures as well as the categories of multicultural writing. Their writing selects elements from various cultures and combines them in the text. Their lifestyles are free and nomadic.

Inter-cultural contact and multiculturalism are inherent in both the Australian and the French society through their histories. Writers like Samuel Beckett, Albert Camus or Eugène Ionesco have challenged the concept of the writer tied to a nation and the corresponding notions of national literatures.

An aspect-oriented analysis of two novels by Suneeta Peres da Costa and Nina Bouraoui provides a gendered approach to this sort of writing. The culturally hybrid, polyglot narrators in *Homework* and *Mes mauvaises pensées* [My bad thoughts] deal with their cultural background by creating a space in-between for themselves on various levels. These various levels will be explored from a literary as well as from a linguistic vantage point.

Both writers construct their actual and textual selves around imagined spaces beyond the countries of their cultural background. In doing so, they draw on more resources than the nostalgic migrant looking back or the displaced exile writer. They believe less and less in stable concepts of space, in national, cultural or ethnic boundaries. Through their writing, they orient themselves in an imagined space where the constraints of a singular national and cultural belonging are irrelevant.

Their texts initiate a change of thinking, away from the binaries of national and foreign, towards an understanding of the (literary) world as a space of plurality. Do we need a new literary category to capture this phenomenon: a concept emphasising the transcending of barriers in the world of literature and in the institutions where literature is taught?

Diaspora at home? The diasporic Singapore Malay in Alfian Saat's short stories

Washima Che Dan, Universiti Putra Malaysia

When Singapore separated from Malaysia in 1965, the Malays of Singapore had to reconcile with the condition of living in a new country where they were no longer the ethnic majority or the ruling class. Such displacement in their own 'motherland' has led to the Singapore Malays' sense of belonging to be threatened and caused a condition that can be read as diaspora. This paper extends the notion of diaspora to include such experience as that of the Singapore Malays, suggesting a sense of dislocation as they struggle to assert their identity as Malays, and inadvertently fulfilling the criteria of diaspora as identified by Robin Cohen (1997), despite not having to physically move or separate from their original homeland. This includes a sense of longing for the 'idealized homeland' yet at the same time a loyal sense of belonging to the 'host country' (originally the homeland). Ironically, as in other diasporic communities, the community's solidarity and empathy with each other are also improved, and their pride in their Malay roots is strengthened as a result. Arguably, their sense of identity as Muslims has also been strengthened as the community becomes more close-knit. This paper explores the experience of contemporary Singapore Malays as captured in Alfian Saat's (himself a Singapore Malay) short stories to argue that such displacement has caused the Malay minority of Singapore to suffer from a majority complex as they live their diasporic existence in their homeland.

Malaysian Chinese youths in Singapore: identity formation and adjustments in a 'localized-foreign' land

Robin Chee

Malaysian Chinese has predominantly constituted a large percentage of the transnational populace in Singapore. The Malaysian government's affirmative policy in protecting the interests of the Bumiputras (Malay natives) at the expense of the Chinese populace and the fact that Singapore offers a plethora of job opportunities, not to mention its close proximity to Malaysia, have been assessed as being the main factors in the continuous in-flow of Malaysian Chinese seeking for employment and educational opportunities in the lion city.

With the Chinese constituting the majority of the population in Singapore, Malaysian Chinese in Singapore have often been regarded as being indistinguishable from the prototypical Singaporean with their seemingly shared ethnic composition and customs with the dominant racial group in Singapore. However, it may be a fallacy to envision the Malaysian Chinese as a holistic nationalized entity with uniform attributes of an amalgamated faction. The quest is then to explicate the ethnic identity and belonging of each subgroup of young Malaysian Chinese in Singapore with the assessment of their 'diasporic space'. This paper is based on semi-structured in-depth interviews with 25 young Chinese Malaysians with the aim to elucidate the potentiality of differences in the experiential accounts of these transnationals in terms of their conception of a distinct 'diasporic space' for them to assemble in as a response to their respective level of adjustment to living in Singapore and as a reflection of their identity consciousness in residing in a nation which seems culturally similar to their country of origin. The discursive exploration of these young Malaysian Chinese will also explore their acts of identifying with or detaching from Singaporean Chinese's values and lifestyles.

The Changing Home-Flavor in a Transplanted Culinary Map

Yu-Jen Chen, Leiden University

Focusing on the forced Chinese migration in Taiwan after the WWII, this paper analyzes how they transplant various Chinese regional cuisines to the island but change their identification of 'hometown flavor' to a newly forged 'Taiwanese cuisine' at the same time.

More than one million Chinese retreated from Mainland China to Taiwan with the KMT government in 1949 and brought various flavors of Chinese regional cuisines. Restaurants of these regional cuisines not only became the locations where these 'Mainlanders' aggregated but also served as the sites preserving 'the precious Chinese dietary culture'. However, there is an 'indigenous' turn in cuisine among these Mainlanders particularly after 1990s, which can find amply expressions in cookbooks, dietary literature and the changing map of restaurants. In addition to claiming their affection to the new hometown Taiwan, Mainlander writers shows great concern to the 'Taiwanese flavor' and local foodstuff in their cookbooks and other culinary texts.

Employing 'boundary' and 'embodiment' as core analytical concept, I examine the cookbooks and dietary literature of productive Mainlander writers, analyzing how the transformation happened in the nexus of state power, commercial interests and their individual perceptions.

This paper is divided into two parts. First I analyze the production of a transplanted culinary map by historical archives research. Secondly, I examine the culinary texts of Mainlander writers in Taiwan mainly from 1970s until now, revealing their changing notions in 'hometown flavor' in the negotiation with Chinese culinary traditions.

Through a multidisciplinary framework, this paper presents the adaptation of immigrants in everyday culinary culture and the transformation of their identification of 'home', clarifying how various social forces involved and interacted within the process.

Ethnic festivals and Adelaide's 'festival mass'

Diana Chessell, University of South Australia

The religiously based festivals of South Australia's major ethnic festivals, that is, people of German, Italian and Greek ancestry, have mostly been clustered at the end of summer, the traditional harvest time. Now joined by the Adelaide Festival and the Adelaide Fringe, some vroom vrooms, the Clipsal 500 in 2007, Womadelaide, and the Adelaide Film Festival, Adelaide's harvest period, January to March, has become one continuous 'festival mass'. Mass meaning both large and popular tourism, communal and egalitarian rituals, also operating metaphorically for the quasi spiritual communion of bread, wine and music at mass festival offerings, most often in Adelaide's parklands. As a result other low-key activities such as the Adelaide horse races are now billed in festival style as brilliant major events, all clustered around late summer.

The role of ethnic festivals in authenticating this commodification of Adelaide as a welcoming, culturally diverse place for mass cosmopolitan tourism, the 'festival state', will be explored. Central issues of the appropriation of public spaces communal Festival events and the transformation of significant parkland precincts into high status secular stages for musical spirituality will be examined.

This analysis builds on Read's work on lost places (Read Peter 'Returning to Nothing') and uses Winikoff's collection of work (Winikoff Tamar 'Places not Spaces: placemaking in Australia') to examine the festive use of Adelaide's parklands and the parallel reduction of Adelaide to 'a small, elegant city in a park' (SA Tourism Commission major events website). A comparison with Sydney as a city of multicultural myths (Murphy Peter & Watson Sophie 'Surface City') and an examination of Adelaide's Historical Honeypots' and tourism environment relationships using Craig-Smith et al's 'Learning to Live with Tourism', conclude the paper.

Chinese myths and Chinese immigrants' identities

Venus Chiu Ying Tsang, The Hong Kong University of Science and Technology

This paper attempts to explore the adoption, recreation and subversion of traditional Chinese myths, tales and legends in the works by Chinese writers in diaspora and discuss how Chinese immigrants articulate their identities through these ancient narratives. References will be made to Maxine Hong Kingston's *The Woman Warrior: Memoirs of a Girlhood Among Ghosts*.

Through a critical analysis of the ideologies, cultural signs, themes and stylistic features of traditional myths, tales and legends, I will analyse the Chinese immigrants' contradictory sentiment towards the legacy of their cultural heritage. On one hand, their identities are informed by the collective memory of these ancient narratives which serve as sign posts in their process of root-seeking. On the other hand, those classical narratives can be a labyrinth for diasporic Chinese who need to find their own voice amidst the often conflicting narratives of traditional Chinese teachings and the dominant narratives of the host country. It is through the merging of classical Chinese narratives and the Western literary aesthetics that Chinese immigrants attempt to claim a space for themselves in an alien land and blur the boundary between self and other, natives and immigrants. By reinventing these classical Chinese narratives, Chinese immigrants struggle to distinguish the multiplicity of their identity in the context of the diaspora.

Connections with the homeland: community and individual bonds between South Australian Italian migrants from Caulonia (Calabria) and their hometown

Daniela Cosmini-Rose, Flinders University

Italian migrants from the southern Italian town of Caulonia in Calabria have had a conspicuous presence in South Australia since the interwar period. Between 1927 and 1940 Caulonia was numerically the highest ranked

Calabrian town in South Australia and, due to chain migration, in the post-war period Caulonia became the most common hometown of South Australian Italians. The *cauloniesi* in Adelaide are a visible and enterprising Italian community with a deep-rooted attachment to their birthplace.

Caulonia is a small Calabrian town of Greek origins perched high on a hilltop situated nine kilometres from the Ionian coast. Agriculture has been for centuries the primary means of subsistence of the whole town and its underdeveloped economic resources and high unemployment rate have induced thousands of *cauloniesi* to migrate in search of a more dignified future.

The more recent transnational approaches to migration studies do not consider migration simply as a process of departure and settlement in a new country, but they also take into account the links that the migrants maintain with their homeland. In recent times, thanks to improved forms of communication and increased frequency of reciprocal visits, as well as the generally greater financial security now experienced by Italians both at home and abroad, these connections are intensifying.

The paper will explore the cultural and emotional bonds that exist today between the Cauloniese migrants and their hometown both as community and individually. These bonds are most noticeable and significant at the time of social and religious functions, and during two-way visits of groups and individuals who travel from Australia to Caulonia, and vice versa.

The oral testimonies of a number of *cauloniesi* interviewed in South Australia and in Italy provide a rich source of information on numerous aspects of the current connections between the Cauloniese migrants and their homeland. These include: cultural and personal bonds that these migrants maintain today with Caulonia, and the influence that such ties have on their cultural identity; the significance of their return visits to Caulonia as an integral part of the migration process, and the extent to which these visits consolidate and reinforce their identity and heritage; and the attitudes of the non-migrants in Caulonia towards the migration experience and towards their townsfolk who have settled in South Australia.

East European migrants to Scotland- here to stay?

Michael Danson, Ewa Helsinka-Hughes, University of Paisley & Michael Hughes,
University of Aberdeen

This paper will address two main challenges facing the Scottish labour market: first, the legacy of unemployment and localised levels of low economic activity resulting from the decline of heavy and manufacturing industries; second, issues surrounding high levels of migration from Central Europe (predominantly Poland) following the 2004 enlargement of the EU.

It appears that new migrants on average are more educated than both UK-born workers and previous immigrants. However, they are more likely to work in low-skilled occupations. To an extent, they are being recruited into areas with labour shortages but the medium to long term implications of their contribution for overall productivity and the supply side of the economy are complex and under-researched.

Scotland has recently seen high levels of migration, such that its population decline has been halted but policy-makers are concerned that it may only be a short-term effect as few of these young migrants are expected to stay. As elsewhere, the population is also ageing and this is creating its own challenges which the government wishes to see addressed.

The aim of our preliminary study is to address some of the issues surrounding an influx of workers from Poland and the Baltic states. Building on a review of the literature, it is based on a series of interviews which seek to answer three main questions: Where do migrants come from? What are their skills and preferences? What sectors do they work in? What are their future intentions? (Given that new migrants are overrepresented in low-paid jobs, and they appear on average to be relatively well educated). Will they move to better paid jobs or leave and return to their country of origin?

The research will draw from our earlier work conducted under the European Union EQUAL-Access program entitled '*Employability and Employer Attitudes to the Unemployed and Inactive in Scotland*' and a more recent research

White Zimbabwean Migration to Australia; Challenges in Settlement and Integration

Jesse K. Dart, Macquarie University

In this paper I examine the history of white Zimbabwean migration to Australia. More specifically, I explore processes of social and cultural integration into Australian society from a generational standpoint, addressing the differences between children, young adults (year 9-university), adults (30-50/60 years old) and elderly white Zimbabweans. Among these groups, what differences have emerged in their experiences of settlement and adaptation? Given changes in the historical idea of whiteness, white African migration also raises questions about hybrid identities and postmodern displacement in an ever-increasing globalised society. Yet the subject of white African migration is under-researched, despite the migration experience and stories of white Africans being just as intense, varied and politically charged as other migrant groups.

Landscapes of Loss: Post-Tsunami Reflections on Death, Destruction & Displacement

Malathi de Alwis, University of Colombo

Building on my previous work which sought to understand how chronic mourners for the disappeared reinhabit the world in the face of continuously deferring loss and atrocity, I will explore, in this paper, how survivors of the tsunami contend with not only the non-availability of bodies but also the loss of familiar spaces and faces, and deeds and certificates and photos which substantiated and legitimised those relationships. How do you claim tenancy rights when habitation can no longer be proven? How do you re-negotiate old relationships now contaminated with bitterness and enmity over unfair distribution of tsunami aid? How do you keep alive the memory of your dead daughter when you no longer have any mementoes of her?

Spirits, Ghosts and Ancestors - finding a home for our intangible friends

Leanne Dempsey, University of Queensland

The conservation of intangible heritage requires a new and innovative tool to ensure that community values are also conserved. Ecomuseology is an excellent framework for the sustainable management of intangible heritage as it addresses issues, risks, management and interpretation plans from the viewpoint of the community itself. This paper discusses an endangered intangible heritage – the ghosts, spirits and ancestors that inhabit the spiritual landscape of many communities across Australasia. Ecomuseology can provide an appropriate sanctuary for these most evasive community members, which are at risk from changing belief systems, ongoing development, the 'Disney' factor and economic opportunism, yet can embody important cultural knowledge, spiritual and emotional values, and provide layers of deep significance to the landscape.

The Relationship between Women Migrant Workers and their Children in Indonesia: Feminist Perspectives, Community Values, and Motherhood

Elisabeth Dewi, Victoria University

The outflow of women from Indonesia and their entrance into domestic service in more than seventeen countries represents a significant contribution to the country's economy in the form of remittances, to their community, in terms of regional development, and to their family. Despite their large number, wide dispersal and significant contributions, the Indonesian government's response to the migrant workers' issues and needs is still inadequate. Migrant workers – especially women, remain extremely vulnerable to abuse. Missing from the literature, however, is the analysis of the mothering in relation to the family as well as the community. Studies have also not paid attention to the economic capacity building phenomenon in the household as well as the wider community. This study will enhance the understanding of 'good' mothering that has not been discussed in the Indonesian context, since it has been seen as a natural, unchanging and almost inevitable fact of life. Secondly, this study will explore and analyse how mothering in Indonesia has a profound impact on many foundational social issues, such as family structure, ideology about women, gender inequality, gender division of labour, and community relationships. Finally, it will also extend our knowledge of capacity building within different community contexts by exploring the economic value and meaning of contributions of mothers to the family and community. So, it is very important to open up the opportunity for women migrant workers to speak about their experiences as mothers; to start to recognize 'the other side' of motherhood; then, to establish a meaning of 'good mother' from their perspective in contrast to the existing dominant one.

Turning diverse memories into public art, a visual archive of personal stories

Salvatore Di Mauro, Griffith University

Based on the creation of a public art work (River Reflections, 1998-1999) in celebration of the ethnic diversity of the town of Innisfail, a town which can truly be claimed as one of the founding centres of multicultural diversity in Queensland (48 different languages spoken in the district). This paper discusses and illustrates the significance of community consultation in the creation of public art to reflect the culture of place.

The aim of the artwork was to depict the district's history, resources, ethnic and multicultural diversity, and ultimately communicate the marriage of oral histories translated through both image and text. Exhaustive research time was spent collecting stories from more than a hundred local past and present residents by visiting church groups, private homes, service groups and clubs. They communicated stories about their culture and identified what they felt was most appropriate to record for posterity, what symbol or icon would best represent their culture in Innisfail. The paper will discuss how this information was gathered from members of the community and how the community was informed throughout the process and in turn how the information was processed into the artwork.

This project provided Johnstone Shire Cultural Association with the opportunity and resources to engage a broad section of the local community to work together in documenting their past in a durable and public art space and becomes a 'link between art, history, community and the environment.'

Cultural Translation, Intercultural Dialogue: Changing practices of interpretation into cultural memory

Anna Dimitriou, Deakin University

The stories we tell, expressed either as silent inner journeys or outer journeys are ways in which we try to define our identity. Yet identity today is a highly problematic area as it is not fixed, nor stable. The migrant condition testifies to this and allows for a negotiation over categories which were previously seen as indisputable, particularly the idea of home and personhood.

By comparing and interpreting multicultural writing, especially those narratives which carry the influence of an oral tradition, a new methodology can be introduced into literary critique which can enhance and foster an intercultural dialogue. Such a dialogue would reveal areas which have been repressed.

The emergent voices of diasporic writers challenge the narratives of the past, claiming or disclaiming difference in their own terms. When these voices are shown, examined, teased out by an interdisciplinary approach which makes use of feminist deconstruction then they can be new sites in which to contest homogeneity. They can also be used as a discourse which gives proof to the assertion that cultural identity is in the process of transition and that cultural memory is not a fossilised heritage but an ongoing exchange between varied and diverse voices.

As a basis for discussion I shall be referring to various writers who use a talk story technique in their writing, particularly Maxine Hong Kingston, Antigone Kefala, Dina Amanatides as well as S.S. Charkianakis.

Towards a 'Sometimes Cosmopolitanism': Daily Negotiations around Ethnicity in Multi-Ethnic Mauritius, 'The Most Cosmopolitan Island under the Sun'

Reena Dobson, University of Western Sydney

Mauritius is an island in the Indian Ocean populated entirely by people from elsewhere. A history of settlement due to colonisation, slavery, indentured labour and trade has resulted in an intensely multi-ethnic population that can and prefers to divide itself into Creoles (Afro-)Mauritians, Franco-Mauritians, Indo-Mauritians, and Sino-Mauritians. Mauritius can be seen as a multi-ethnic island. Significantly, its marked lack of overt ethnic violence illustrates its relative success in containing its ethnic and cultural diversity. Mauritius has also had notable economic success – particularly in tourism and has successfully marketed itself as a 'paradise island' tourist destination, making full use of the required geographical features of a tropical climate and sandy lagoons. Its successful multi-ethnicity has further allowed Mauritius to market itself as 'the most cosmopolitan island under the sun'.

However, beneath the surface of Mauritius' seemingly successful multi-ethnicity is a society riven with ethnic tensions, contradictions, and uncertain and multi-layered ideas and identities. Ongoing processes of ethnic identification, ethnic othering, of reification of ethnic boundaries are a constant features of everyday life. Within this intensely ethnicised everyday life, however, is a recognition of Mauritius as an island – as an easily and inevitably imagined, finite space; this is compounded by the further awareness of Mauritius' tenuous success in handling its multi-ethnicity, as well as Mauritius' reputation as a tourists' 'paradise island'. Mauritians, therefore, constantly negotiate a 'fine line' between daily, ethnicised tensions and the pragmatic recognition of the importance of maintaining their relatively successful multi-ethnic society. My paper will explore the 'sometimes cosmopolitanism' that is constantly (re-)created during these daily negotiations between and within the different ethnic groups in Mauritius.

Witnessing Traumatic Migration: Reading Ellis Island Narratives

Kate Douglas, Flinders University

The Ellis Island Immigration Museum in New York is a symbol of America's immigrant heritage. From 1892 to 1954 this immigrant depot processed nearly twelve million migrants. These migrants, who came mostly from Europe, landed at Ellis Island in their search for a new life.

Ellis Island has long been a symbol of America's heritage—representing the promise, courage and freedom of those immigrants who would go on to build the world's most powerful nation. Over 100 million Americans can trace their ancestry to an Ellis Island immigrant. However, Ellis Island's history is rife with narratives of trauma. Millions of migrants were detained at Ellis Island and thousands were excluded and deported. Of those who were admitted to the United States, cultural alienation and loss of kinship ties were extremely common.

These traumatic life narratives, recounting experiences of migration through Ellis Island, circulate within a range of media. Most pertinently these narratives are evident within the museum itself: through the life narrative artefacts on display, or in documentaries such as *Ellis Island: Island of Hope—Island of Tears*, and in publications such as *Ellis Island Interviews* and *Island of Hope, Island of Tears*

In this paper I look at a selection of Ellis Island life narratives as testimonies of traumatic migration. In previous studies I have looked at the proliferation of life narratives at commemorative sites, and have explored the cultural and political utility of these narratives. In this paper I focus on the role of the 'reader' or 'witness' who accesses these narratives. Using trauma theory, I explore the particular ways in which readers of these texts are encouraged to become witnesses to traumatic migration, and discuss the implications of these reader/text relationships. I will also briefly explore my role as an academic researcher, and discuss the implications of my witnessing and writing about these traumatic narratives.

The bread of exile is bitter, yet it nourishes us... Notions of home/land in Greek-Australian women's writing

Konstandina Dounis, La Trobe University

There appears to be an implicit assumption, underlining the multifarious discourse that concerns itself with issues of identity within exile, that immigrant writers – particularly first generation immigrant writers of the immediate post-war era – maintain a fixed gaze on their original homeland. However, close readings of the wealth of literature as emanating from these writers, most particularly that of the women writers, serves to collectively dispel this notion. There is a fundamental heterogeneity of perspective encased in a dazzling array of stylistic offerings. Moreover, the breadth of research that (my) bilingualism facilitates reveals some surprises. That is, although first-generation Greek-Australian women writers demonstrated direct linkage to Greece through their use of the Greek language, their gaze was very much directed to the new land that was nurturing their children and their hope for a better life. By contrast, second-generation Greek-Australian women writers born in Australia and writing in English, tend to align themselves with the concept of a real or imagined homeland elsewhere, their writings reflecting the convolution of cultural perspective within which they inevitably situate themselves. This paper seeks to explore these possibilities through the prism of the theoretical framework, as well as through the more practical prism of 'literary transferrings' that the process of translation essentially facilitates.

Into Great Silence: Two Early Australian Literary Representations of Jewish Migration and the Holocaust

Shannon Dowling, Flinders University

Between 1945-1954 at least 17,600 Jewish survivors of the Holocaust reached Australian shores. While migrants were encouraged to assimilate as soon as possible, the impact of the war in Europe was carried by these migrants and shaped their experiences in this new distant country.

Between 1955-1960 there was little public recognition of the particular suffering of the Jews in the greater catastrophe of WWII. This period is often described as a period of 'great silence' about the Holocaust and this was certainly applicable in the Australian context. While there was little published by Jewish writers on the subject of the Holocaust in Australia in this period, there are two literary texts by Jewish writers that provide exceptions. In 1946, Herz Bergner's *Between Sky and Sea* was published and translated from Yiddish to English by his friend and literary colleague, Judah Waten. Bergner arrived in Australia shortly before the outbreak of WWII and while he was already a published author in Yiddish, it was his masterpiece *Between Sky and Sea* that won him broad acclaim (and the gold medal for 'the book of the year' in Australia in 1946). In 1947 B.N. Jubal's *The Smile of Herschale Handle* was published. Jubal was the first significant Jewish writer in Australia writing in English, to address the Holocaust. While these two books are very different in tone and content, they both begin to address the trauma of the Holocaust for Jewish migrants. They stand as an exception in their time and warrant further critical discussion. I will discuss how these two books are exceptional, discussing their historical context and the importance of recognition today.

Familial transmission and cultural memory

Danielle Drozdewski, University of New South Wales

The transmission of cultural memories plays a defining role in the formation and maintenance of ethno-cultural identities within migrant communities. A major conduit for transmission of language, religion, social values and aspirations and 'taken-for-granted ways of behaving' (Bertaux and Thompson, 2005: 1) is the immediate and extended family. Migrant families in particular pass experiential knowledge generationally, and this process is important to the maintenance of 'cultural' identity.

This paper examines the transmission of cultural memories within the private sphere of Polish migrant families. I seek to explore how family migration can be a critical influence on the narration of cultural memories, especially when migration was prompted by experiences of war and political conflict. This paper focuses on both the *content* and *process* of transmission of memories through generations of migrant families. Not only are cultural traditions, religious values and language transmitted through the generations, but familial stories and memories also implicitly convey the Polish sense of struggle for cultural survival.

Hans Heysen: the displacement and alienation of a national hero

Ann Elias, University of Sydney

Hans Heysen (1877-1968) is an important part of the Australian canon of art. His landscapes have earned him a reputation as a pioneer of the regional school of painting and he has captured the national imagination with interpretations of the Australian bush and rural life. Heysen's work is regarded as strongly Australian in character and for this reason it is commonly drawn into nationalistic histories of Australian art.

However, significantly less visible in the discussions surrounding Heysen's life and work are matters related to race and identity: his migration from Germany and settlement in South Australia in 1884, and his alienation as a German-Australian during the First World War. Racial issues arising from the War alienated Heysen from the

Australian art establishment, with the consequence that in 1921 this hero of the national school of painting spoke out in favour of cosmopolitanism over nationalism.

This paper will elaborate on the consequences of migration on Heysen and the complex cultural circumstances precipitated by the War. It will argue that a fuller understanding of the life and work of Hans Heysen can only be achieved when questions of migration and cultural memory are made central to discussions of his work and his views on art.

Putting the rights based approach to migration within feminist frames

Juanita Elias, University of Adelaide

A 'rights based approach' to migration has increasingly come to underpin the work of the International Labour Organisation (ILO) and transnational activist groups involved in migrant labour issues. Presenting migrant worker's rights as human rights can be viewed as a useful tool for advocacy because it has the potential to place the issue of the worker's human dignity at the centre of discussions of economic globalization and labour migration. In this sense, a 'rights' perspective is perceived to be different from prevailing understandings of migration based around security/immigration control (policing borders, criminalizing 'illegal' migrants) and economic efficiency (viewing migrants as 'commodities'). In this paper, I wish to engage with the rights based approach to migration from a critical feminist perspective. Such an investigation is necessary given the feminization of migration – especially in key 'care' related sectors such as domestic work. Three main issues are addressed in this paper. Firstly, how the emerging rights based approach to migration is highly legalistic in tone, drawing upon a range of international human rights treaty instruments that make little reference to women or gender issues. Secondly, I situate the issue of migrants rights within the broader context of debates over the role of economic rights within feminist understandings and critiques of human rights and 'rights based approaches'. Noting the dominance of the issue of violence against women (VAW) within feminist human rights discourse, I argue that whilst the VAW framework is a useful tool for understanding how and why women migrants may be vulnerable to abuse, it is perhaps not enough and there is a need to think more critically about how questions of women's *economic* status and 'rights' feature in discussions of the gendered and racialised nature of (care) work in the global economy. In the final part of the article I discuss the strategic possibilities that rights discourse affords migrant rights activism. This final part of the paper will draw upon my own research conducted in Malaysia.

Muslim Immigration, Islamic Culture and Australian Law

Hossein Esmaeili, Flinders University

In the last thirty five years a significant number of people from a Muslim background with diverse ethnicities and have entered Australia. They come from different regions and various nations including Bosnia and Albania in Europe, Lebanon and Iraq in the Middle East, Egypt and Ethiopia in Africa and Indonesia and Bangladesh in Asia.

Muslim immigration is now an important political issue in Australia and is subject of both public and academic debate. World events from the 1979 Iranian Islamic revolution to the recent conflicts in the Middle East and the threat of terrorism have raised discussions about Muslim cultures and Australian values and way of life.

Religion and culture are not the same aspect of ethnicity. However, the religion of Islam plays an important part in lives of its followers. Muslims share a diverse but identifiable culture, which includes a body of religious rituals and certain rules known as *Sharia*. *Sharia* includes a system of law and is part of day to day duties of Muslims. The separation of state and Church, as exists in Australia and many other countries, has not been institutionalised in Muslim countries. There are areas of conflict between *Sharia* and regular law in Australia, other Western countries and even Muslim nations.

This paper investigates the significance of areas of inconsistency between Australian law and values and certain aspects of culture of Muslim immigrants, namely *Sharia* law.

Don't shoot the messenger!: 17th century trumpeters on the ships of the Dutch East India Company and their role as envoys of European cultural heritage

Andrew Evans, Sydney Conservatorium of Music

The West Australian Maritime Museum holds seven artefacts from seventeenth century trumpets which were recovered from the wreck of the Dutch East India Company's (*VOC*) ship, *Batavia*, which foundered off the West Australian coast in 1629. Although originally bound for the island of Java, these objects appear to indicate the first evidence of European musical instruments in Australia.

The story of the thousands of trumpeters who travelled on the *VOC* ships and their music, offers an excellent medium through which to explore the cultural transplantation that occurred for over two centuries within the expansive trading spheres of the Dutch East Indies and Asia. Musical examples will be performed on reconstructions of 17th century trumpets to illustrate and assist in comprehending the reasons for the migration of this specific cultural heritage. These demonstrations will include the signalling calls necessary for communication and, perhaps most significantly, the ceremonial music which was extensively exploited to display power and prestige during diplomatic negotiations with kings and chiefs and amongst the indigenous populations.

The *VOC* strictly controlled the movement of its employees and family members both into and out of its trading empire through the use of detailed documentation. Despite such strict controls, the extensive archives reveal accounts of ships' trumpeters who, with intent or due to circumstance, fully immersed themselves in a foreign culture. Some signed on repeatedly for voyages that kept them away from Europe for years. Others never returned, assuming new cultural identities and establishing families and permanent homes with indigenous women. Statistical data compiled from the *VOC* archives illustrates the multicultural nature of the trumpeters: they were recruited from all over Europe and during the 200 years of operation of the *VOC*, continued to maintain this specific cultural heritage brought from Germany, Italy, Flanders, France, Sweden, Denmark and Spain into East Indies and Asia.

Belongings: Post-WW2 migration memories and journeys

Andrea Fernandes, NSW Migration Heritage Centre

Today, four out of every ten people in Australia are either migrants, or the children of migrants. Most would have arrived in the decades immediately after the Second World War when the Australian Government actively pursued a policy of 'populate or perish'.

Belongings, a community history website exhibition by the NSW Migration Heritage Centre, tells these migration and settlement stories through personal mementos, photographs and memories. Some are treasured objects brought from the 'old country'; others are souvenirs of the journey out or keepsakes from their first home or job. All help us understand how migration changed their lives and - through the cultures and traditions they brought with them - the lives of all Australians forever.

Post-Second World War migrants are ageing and it is important to record their experiences before it is too late. Personal mementos help people remember experiences of everyday life which might otherwise have been forgotten. Writing the story down is one of the most important ways that families pass valuable history to the next generation. Former migrants are interviewed in their homes and asked questions to record their migration memories and experiences of accommodation centres and workplaces.

Family stories and memories give meaning to memorabilia. *Belongings* raises the status of family owned migration memorabilia and as heritage collections in the community. Although the Centre discourages donations of family collections, through *Belongings* it skillshares the importance of object documentation and works in partnership with councils, museums, historical societies and community groups. *Belongings* partners can access the objects as exhibitions loans and return them to families afterwards.

Belongings and similar oral history projects serve to document the human perspectives of the places and experiences behind personal mementos. *Belongings* will assist future historians and museums to tell the story of the post-Second World War migrant generation.

That's NOT an iced coffee! : Exploring cultural difference in the presence of 'sameness'

Shaun Filiault, Janette Young, Murray Drummond, University of South Australia & Janet McIntyre, Flinders University

In Australia, as in other western, Anglo-origin nations, concepts of intercultural tension have focused on the interactions between whites and non-whites. In Australia specifically, this has meant focusing on white people's interactions with, and opinions of, indigenous people and/or migrants who have come from countries where English is not their first language. However such discourses homogenize Anglo-origin cultures as 'white' or 'English-speaking' suggesting that cultural difference and dissonance is characterized only or at least predominantly by language and skin colour. However considering cultural difference in the context of relative uniformity is important. For example, Brubaker and Cooper (2000) note that at its most extreme, such similarity has been a feature of some of the most intense conflicts in recent times (e.g. Rwanda). This contradicts the perhaps more conceptually logical conception of conflict as emanating from distinct difference, be this cultural, racial, ethnic or religious.

The subtle nuances of culture and the influence of those nuances upon those who are positioned between cultures is the focus of this presentation. Autoethnography (e.g. Sparkes 2000) is a potent method for exploring the meaning individuals make of such lived experiences, and offers a chance to connect individual life events to broader theory. This presentation will explore one of the author's experiences as an American living in Australia to deconstruct cultural myths of sameness and extend the discussion of culture and migration beyond the standard tropes of language and racial or ethnic difference. Themes to be explored include the disparate meanings and discordances that can characterize 'speaking the same language', being in a similar, but subtly different culture space than ones own, and the impact of masculinity and sexual identity upon such a migrant experience.

The Homeless Self; Migrants, Space-Time and Identity Strategies

Sonia Floriani, University of Calabria, Italy

My paper deals with the wave of Calabrian (i.e. Southern Italian) migration to Canada in the 1950s and '60s. My sociological analysis is based on the self-narratives of men and women who were the subjects of this migratory experience.

As (inter)subjective experience, I assume migration to be *in primis* a *redefining* process of the migrant's *space-time coordinates*. My hypothesis states that the here-elsewhere dynamics and the past-present-future sequence loose objectiveness, and become subjectified.

In the migrant's experience, the here and the elsewhere are no longer located by the more or less closeness and tangibility, nor are inevitably in antithesis to each other. Rather, they would be perceived as two *coexistent* spaces, or as *no* spaces.

As to time, migrants would not make experience of it mainly as a sequence of distinct dimensions, but as a *circular continuum*, or as *no time*.

Within such redefined space-time coordinates, the migrant's perception would be of a metaphysical deprivation of the sense of home: s/he ends up by feeling that nowhere is home. As a consequence, I hypothesize that the ways of (re)constructing his/her identity/identities amount to *strategies of (re)locating the lost sense of home*.

I have elaborated the following three types of identity strategy:

- ✧ the *no identity* strategy, which is a surrender to homelessness;
- ✧ the *par excellence identity* strategy, whose *focus* is on the construction of the identity that the migrant prefers among the many possible ones. In this strategy, the more a space-time is relevant for the identity construction, the more it can be assumed as the biographical «here and now»;
- ✧ the *coexistent identities* strategy, which consists in the coexistence of different identities and space-time coordinates. In this strategy, what can make the coexistence not chaotic is the construction of a relevant correlation between each identity and each space-time.

A Journey through Lost Time: Which memory? Which reality? Which fragment?

Lariane Fonseca, Swinburne University of Technology

‘It is commonly accepted that identity, or a sense of self, is constructed by and through narrative: the stories we all tell ourselves and each other about our lives. However, it is not only the content of memories, experiences and stories which construct a sense of identity: the concept of the self which is constructed in these narratives is also dependant upon assumptions about the function and the process of memory and the kind of access it gives us to the past.’ (King 2000)

‘Almost 40 years ago to the day we set sail, departing our watan, our beloved homeland of India. I must have been fifteen and a half years of age, but for the last forty have always thought of being fourteen and a half at the time we left. A year may not seem significant as an adult but in my memory in felt like it constituted an eternity. Then, and through the many years since I have spent so much time contemplating the evolving journey – painful, confusing and dislocated. Nevertheless, as I recall here, I see now how I was caught in the mire of adolescence somewhere between childhood and the desperation to embrace the advent of adulthood – a condition so cruelly forced upon me by the circumstance of this leaving – the departure, the act of migration.’ (Personal Journal 2007)

This paper will explore the experience of dislocation resulting from a loss of a sense of place. The exploration takes the form of a narrative journey using fragments of visual memory as records or critical incidents.

By contributing to the unravelling of an archaeology of identity, these fragments will enable the reconstruction of the ‘imaginary homeland’; a place of belonging and homecoming.

This exploration examines the issues related to self narrative and authorship in the recovery of memory through visual memory and poses questions about the choice of memory through ‘lost time’ – which memory? Which reality? Which fragment?

The presentation will include narratives of photographs, film, digital story, and written experiences whilst undertaking journeys to places in the memorised past.

Poetry, memory and visual spaces: Towards a poetics of diaspora

Marcelle Freiman, Macquarie University

This paper is based on my subjective positioning as a diasporic subject. It endeavors to formulate a poetics of memory and migration. My migrations have been from South Africa to England, and then to Australia. Between these places I have experienced the roots of my European cultural upbringing, which was always already there, inter-generationally, in the South Africa I inhabited in the 1950s-1970s. Yet I have also been a migrant since childhood because of an inherent sense of exile, perhaps absorbed from my Jewish heritage, perhaps from a sense of early displacement.

Physical migrations engender ruptures and disruptions of time and place so that experience of the world is fragmented through personal, cultural and visual memories. The poetry I write maps a cultural and textual place in the world, a project endlessly determined by the tension between rupture and a drive towards identity and story. The paper I will present is both a theoretical and subjective exploration of some of the implications of my own creative writing.

Much of my writing responds to the visual world, and to visual art images as a form of ekphrasis. Yet memory always drives the creative process. I am interested in articulating this dialogue between visual image, memory and poetic language. The visual world becomes a gateway to the writing of place in a postcolonial and diasporic context; the poetry emerges from conflicts of identity, memory, history, displacement. Yet the language and voice of the poetry creates new spaces and territories.

The presentation will include the reading of some of my poetry, with accompanying visual images.

Memory and Migration: German Migrants' Encounters of the Nazi Past in Post-1945 North America

Alexander Freund, University of Winnipeg

Parts of the culture that migrants bring to receiving societies are their memories of recent events in the sending societies. At the same time, they encounter the receiving society's memories of the same events. How, if at all, are such individual, familial, and collective memories integrated into the migrant's identity and into the national identity of the receiving society? This question is explored in an investigation of the case of Germans who migrated to the United States and Canada after 1945. Based on several hundred oral histories and other archival sources, the paper describes German migrants' memories of the Third Reich, the Second World War, and the Holocaust. It analyses their encounters of different, at times opposing, memories of Canadians and Americans who had fought for the Allies or lost relatives in Europe; of Displaced Persons and other European immigrants who had experienced the Nazi years as slave workers and victims of occupation; and of Jews, including American-born and Canadian-born Jews, pre-war refugees, and Holocaust survivors.

The paper argues that German migrants' memories did not find a place within the North American collective memory of World War Two and the Holocaust: they did not look for guidance to (West) German society's ways of dealing with the Nazi past and thus failed to draw upon their transnational experiences and to develop transnational memories; they did not talk about their experiences as former 'enemy aliens' with fellow German migrants and thus failed to develop a diasporic identity and memory; and they did not use their encounters with North Americans, and especially their encounters with Jews, to develop transcultural memories of the war. At the same time, Canadian and American societies failed to include, accommodate or acknowledge migrant memories that did not fit their national(ist) and militaristic collective memories.

Intercountry adoption, a global view on the migration of Korean children

Patricia Fronek, University of Queensland

Korean intercountry adoption (ICA) has historically represented the largest number of children adopted transnationally since its inception the 1950s. Korean ICA, as reported by some researchers, is one of the most significant diasporas of children moving across the globe. Previous understandings of ICA do not adequately identify the changing conditions that enable the ebb and flow of children available for adoption, nor explain the opening and closing of sending countries.

The Korean phenomenon is enabled by specific local Korean conditions and influences; local conditions and influences in receiving countries; and global conditions and influences. These include amongst others, cultural, political and economic factors. The phenomenon, itself, is complex, meets a range of diverse interests and influences, and is characterized by discourses which reflect the interests of particular networks. Exploration of these networks, inclusive of human and non human actors, allows for a deeper understanding of such a complex and fluid phenomenon, traditionally understood from the perspective of particular global networks engaged in the process of ICA.

Global influences and the technologies that appear as actors in networks are important in understanding the emergence, diffusion and continuation of this phenomenon. This paper will present the global conditions from a theoretical perspective that provides a fresh view of such a complex but globally significant phenomenon that affects the lives of adopted children, relinquishing and adoptive parents and families.

Miracle? Magic Realism? or simply History? Santo Niño de Atocha and *Here's to you Jesusa*

Nathanial Gardner, University of Canterbury

Originally from France, today Elena Poniatowska is one of Mexico's most celebrated writers both nationally and internationally. During the initial stages of her establishment as a writer, this French immigrant came across a woman who helped her to feel fully integrated in her adopted homeland. As a result of her contact with the illiterate washer-woman, Josefina Bórquez; Elena Poniatowska published a testimonial novel which follows the life and movements of her friend as she internally migrates from the south to the north of the country and finally settles in the Mexican capital. This text is an account of internal migration viewed through the eyes of an immigrant who has found herself fascinated by Mexico's culture, which is a fusion of both old and new world. One aspect of this narrative that has not been analysed until now is a miraculous event that the protagonist shares from her late-childhood memories. The saving and unexplainable teleportation of a woman on death row by the saint 'Santo niño de Atocha' that Bórquez reports, presents various questions for analysis. How should this event be defined? Miracle? Or Magical (as Poniatowska defines it)? Moreover, how should this definition influence our classification of the testimonial document itself? The misuse of the term Magic Realism and the ample privileges given to oral history in relation to this text are considered in this presentation. Finally, this paper will analyse the important similarities between the Santo niño de Atocha miracle occurring in *Here's to you Jesusa* with the historical origins of this Spanish Saint as well - allowing for comment on its heritage in Mexico's cultural memory.

Belonging and exclusion. Case studies in recent Australian and German literature, film and theatre

Ulrike Garde, Macquarie University

This paper will introduce a project which involves the collaboration between Australian and German researchers. This cross-cultural project analyses how Australian and German literature, film and theatre create cultural identities of migrants and their host countries. The analysis emphasizes the aesthetics underlying these processes.

The project reviews and extends recent discussions about cultural hybridity and redirects the attention to ethnic markers and ethnic narratives, both of a more abstract and everyday nature, such as 'nation', 'cultural memory', 'food' and 'language'. Ethnic markers and narratives are interpreted as part of an ongoing process in which members of different cultures negotiate representation, resulting in belonging and exclusion.

Examples will be largely taken from my specific research on migrant theatre in Australia.

'A Local Habitation' for Virtual Representations? Transitionality in India and its US Disapora

Martina Ghosh-Schellhorn, Saarland University, Germany

As a transcultural culture, India is at one and the same time peripheral to the British colonial centre, while simultaneously being the centre of a world wide Indian diaspora. The tensions inherent to such a double-positioning as a central periphery or peripheral centre are, I would argue, intimately connected to ingroup and outgroup stereotypes of what I term 'transitionality'. In view of this, my paper explores the parameters of 'transitionality' in the context of a transcultural centre-periphery discussion with reference to two representational phenomena which my contribution undertakes to link. At the cutting edge of local and global representation strategies, we have, on the one hand, the formation of contesting – local – virtual communities within non-territorial computer mediated communication (CMC) in cyberspace; on the other hand we find globally disseminated popular cultures, such as films, opening up very distinct identificatory trajectories to contesting – local – consumers of filmic virtuality.

In order to examine the nexus of these two, generically related, kinds of virtual (self-) representations of transitionality, my contribution will be taking a close look at a corpus of examples pertaining to India and its diaspora in the United States.

Narratives of the long sea voyage

Diana Glenn, Flinders University

The paper will explore narratives of self and belonging in relation to the long sea voyage from Italy to Australia, arising from the study of a collection of oral testimonies of first-generation Italians who migrated to South Australia from the region of Campania, Italy, in the Fifties and Sixties. Despite the passage of time, in the oral narratives of this group of informants, the sea voyage has remained a focal point and represents an experience of liminality.

For some of the informants, the voyage constitutes an emotionally harrowing separation, temporarily or definitively, from the community of origin, and the entering into a type of antechamber prior to settlement in a foreign territory of unknown physical and cultural dimensions. As such, the sea voyage constitutes the means for both the physical journey of dislocation from the place of origin to the new settlement (which may, at a distance of time also incorporate a return visit home or indeed a resettlement there) and the psychological demarcation of

self, personhood, sense of place and belonging for individuals who acquire a new identity as 'foreigners', as 'migrants'; no longer at the centre of their centuries-old family, religious and community rituals but now located at its outposts and extreme margins.

The paper also provides a special focus on the narratives of female informants, who formerly held marginal status within a cultural landscape characterised by patriarchal land tenure. For a number of the women informants, the voyage provides a spatial and temporal context for the delineating of new borderlines of female identity. The sea voyage and its destination point present new possibilities for the exploration of less conventional gender roles and the assumption of greater responsibility and moral agency at arrival.

(In)authentic identities: Hybrid modes of belonging in transnational adoptee narratives

Kim Gray, The University of Newcastle

The highly contested domain of transnational adoption emerged in Australia at the end of the Vietnam War with the 1975 airlift of nearly three hundred orphans known as *Operation Babylift*. As each new decade has arrived the adoption 'community' and broader society have become more aware of the challenges and complexities of the transnational adoptee experience. In the contemporary context, adoptees symbolise the fragility, chaos and confusion associated with postcolonial identity construction. Transnational adoptees are exposed to numerous, complex and often contradictory discourses about what it may mean to be separated from birth family and 'birth culture', and to be racially different living in multicultural Australia. In media and other popular representations they may be portrayed as being 'saved', or as living 'between two cultures', or as having incomplete lives which can only be made 'whole' by returning to their place of birth and reuniting with family members. But rarely are they viewed as (re)inventing and (re)defining their own sense of place and space, as active, empowered participants in their own life's course.

This paper aims to provide a glimpse into the hybrid lives of a group of adolescent and adult transnational adoptees - born in Vietnam, South Korea, Sri Lanka and Malaysia - and their families living in Australia in the last three decades of the twentieth century (and the first years of the twenty-first) and their efforts to achieve a sense of belonging within and beyond bounded notions of identity, family, community and nation. As a white adoptive mother to two Korean-Australian children, the author has a profoundly personal involvement in questions about how issues of race, culture and identity impact on the lives of transnational adoptees and other transnational groups in Australian society.

Problems of Displacement and Psychological Transformation in Bharati Mukherjee's *Wife*

Monika Gupta, H.N.B. Garhwal University, Srinagar

Bharati Mukherjee's experiences as diaspora writer in terms of attitude towards culture, identity and ethnicity have established her as one of the major diaspora writers of twenty first century. In Canada, Bharati Mukherjee's stories reflect this experience of racism and her own emigration from Canada to United States was precipitated by her personal and ideological experience of White bigotry. Her bitter experiences in Canada clearly reflect through the protagonist of her second novel *Wife* (1975), Dimple Das Gupta and her immigrant experiences and stresses on the need for psychological transformation to cope with the new environment. The novel traces Dimple, the protagonist's experiences and encounter with a totally new culture, which transformed her psychologically. Her traditional habits of life, expressions, activities in the new environment; result in problem of displacement, belongingness and identity crisis. Her struggle to find her real identity leads her to an emotional void. Her identity crisis leaves her more confused than ever. Author has delicately raised the issues of race, identity and gender in the novel.

In the present paper, an attempt will be made how an Indian Bengali girl moves to abroad with all her traditional set of mind and after her bitter experiences of a totally new culture transforms herself in different cultural space. Dimple's behaviour gets more and more morose and borders on the verge of despair. She feels alienated in America and realizes that her little world is breaking. She swings between the role of stereotype traditional Indian wife and the modern romantic woman given to her passions. Her sour experiences ultimately lead her to negative transformation. Dimple is suffocated with life so, she is lost and unhappy that she cannot understand the 'cultural alienation' she is forced to reckon. Dimple subconsciously wants to break free from the traditional shackles of marriage and boredom. And finally caught in the flux of tradition and modernity she moves to self-destruction.

Unity through diversity - a new concept for creating a nation?

Oliver Haag, University of Vienna

The perceptions of the characteristics constituting a nation have become just as diverse as the theories of nation-building and nationalism: while some understand a nation as a community established through common biological origin, others, by way of contrast, deem a common cultural background decisive; still others regard either a shared history or a shared destiny as being crucial. Yet, despite their differences, there is one thing they have in common: creating a nation is primarily a question of producing commonalities, not differences. It is a question of what makes 'us' the same rather than what tears 'us' apart. And it is in this connection that the experiences of migration, multiculturalism, and multi-ethnicities do play an important part in producing a nation:

The historical aspect: From the quest for racial and cultural homogeneity to that for unity through diversity, the concepts of a nation have undergone some dramatic changes within the past 200 years or so. Of particular importance to this historical shift was both global and regional migration having spawned different cultures and ethnicities: be it the American melting pot or the cultural diversities within the European Union. As a logical and political consequence, official discourse could no longer adhere to a national 'monoculturalism' or propagate now out-of-date policies such as assimilation.

Power relations: This of course does not mean that every group would exert the same impact on creating *one* nation. It is still the politically dominant culture of the 'host' society – the problematically termed *Leitkultur* – that defines the scope of what makes up the respective nation. In this, there is always the risk of multi-cultures and multi-ethnicities generating their own and very different nations, often enough rivalling with the dominant nation.

Removing the Delawares – Removal, Federal Recognition, and Tribal Identity

Claudia Haake, University of York & La Trobe University

The paper will investigate and analyze the long-term effects of the removal of the Delawares, and specifically the last step, when they had to go to the Cherokee Nation in 1867/68. Strictly speaking, Delaware removal started more or less at the time of their first contacts with Europeans when they were pushed from their ancestral lands. This trend of continuous displacement continued but was increasingly formalized, culminating in an 1866 treaty with the United States and an agreement with the Cherokee Nation in 1867. The legal irregularities surrounding the Cherokee-Delaware agreement have caused recurring losses of federal recognition for the Delawares, most recently so in 2005 and thus can be considered part of their displacement heritage.

The paper will focus on Delaware opposition to their 1867/68 removal as a backdrop to the debate around their federal recognition, and will specifically analyze their attempts to preserve their tribal identity. It will trace the evolution of this debate from intra-tribal conflicts between modernists and traditionalists, over disputes involving both the Cherokee Nation and the federal government, to the contemporary battle between Delawares and Cherokees. The contemporary conflicts over federal recognition, like the ones in 1867/68, often centre on land. But whereas the 19th century attitudes to land revolved around Delaware desire for an unbroken settlement area

and fertile lands for agriculture, currently one can see a debate focusing much more on land as a place outside of state jurisdiction and thus as a means to establish gaming operations. The paper will trace and discuss these changing attitudes to land as a consequence of Delaware displacement heritage and federal Indian policy.

Irish Cultural Memory and Language Learning In Australia

Chad Habel, Flinders University

Along with the rapidly increasing popularity of genealogy in the past ten to fifteen years, Australian literature has seen an increase in the representation of ancestry as a type of cultural memory. From the non-fiction of Bill Wannon and Patsy Adam-Smith to the works of Thomas Keneally, Christopher Koch and Peter Carey, Australian national culture has been retroactively and selectively shaped by an Irish cultural memory constructed as oppositional or complicit, vibrant or muted, but always formative. Historically, one of the dominant markers of Irish cultural nationalism – the Irish language – was thoroughly discouraged, although it too has recently experienced a resurgence in Australia. This paper links the author's PhD thesis research into the contemporary state of the Irish language in Australia, and seeks to draw insights which may be relevant to newcomers in Australia. It links language learning to social capital and national identity within the context of a globalised linguistic culture.

Refugees, Settlement Processes and Citizenship Making: An Australian Case Study

Jane Haggis & Susanne Schech, Flinders University

Globalization, and international and civil conflicts have led to increasingly complex flows of migrants and refugees from developing countries to 'the West' in the opening decade of the 21st. century. Concerns about these people flows have focused on the perceived threat to border security they are seen to represent, reinforced by recent acts of international terrorism. What is the impact of this political environment on the newcomers' experience of migration, settlement and integration? At the same time, the prevailing neo-liberal consensus valorizes self-reliance and entrepreneurialism in a citizen while seeking to reduce the number of people dependent on welfare. To what extent are migrants and refugees from developing countries perceived as a welfare problem or an entrepreneurial talent? Through which processes do refugees acquire the cultural value system that enables them to become valued members of society? This paper addresses these questions through an exploration of the contact zone where migrants and refugees interact with local government institutions and civil society organizations. In these interactions a range of everyday techniques of government (Rose 1999) are deployed, consciously or not, by social agents to foster certain values and behaviours in migrants and refugees, which are shaped by certain cultural and racial categories. These techniques of government do not necessarily have the intended effect in the subjects they produce. Rather, migrants and refugees also have an agency in that they may accept, modify, or reject them. Neither do social agents in government and civil society who work with migrants and refugees simply apply policies and dominant cultural categories – they interpret and reflect on them. Given these complicated flows of structure, agency and intention, the paper draws on field work conducted in metropolitan and regional Australia to ask how and to what extent do refugees from developing societies come to identify as Australian? What role do government and NGO service providers play in this process? To what extent do these social actors perceive there to be limits to inclusion? What role, if any, do the related, but distinct, processes of modernization and racialisation play in the newcomers' ability and desire to claim citizenship?

Translocal diasporic communities in the age of transnationalism: Bosnians in Australia, Europe and the US

Hariz Halilovich, University of Melbourne

Today Bosnians represent one of the newly emerging and the most widely dispersed diasporic communities from the Balkans. There are sizable communities of Bosnians living in almost every European country as well as in North America and Australia. Most of them were displaced during the 1992-1995 Bosnian war in which some 2, 2 million people were forced to leave their homes, of whom 1, 6 million looked for refugee abroad. Contrasting with – and in response to – their enforced displacement, many members of the Bosnian diaspora have retained strong personal ties with family and ‘informal’ social ties with other members of the Bosnian diaspora as well as with those still living in Bosnia and Herzegovina (BiH). Such ties – focused on preservation of cultural memory and performative enactment of distinct local identities – form the basis of a distinctive global network linking the diaspora with the original home(land). Apart from these informal links or ‘strong ties’, the Bosnian diaspora is organized and networked ‘from above’ through a range of formal clubs and associations on the local, national and transnational or global level.

In this paper I outline the links and networks that constitute the Bosnian diaspora, and define the concept of ‘translocalism’ and how it is performatively enacted. I argue that ‘translocalism’ has been an important feature of the Bosnian diaspora in Australia and worldwide and suggest that the concept may be applicable to other diasporic communities, such as the Albanians and the Southern Sudanese in Melbourne.

Continuing Connections: Gold Rush links between New South Wales and Montreal

Laina Hall, National Museum of Australia

The discovery of gold in Australia in 1851 wrought massive changes on society, culture and the Australian landscape. The journeys of immigrants to Australia and onto the goldfields to try their luck created a network of relationships and flows between Australian places and the outside world. This paper is twofold in that it will explore a personal story of 19th century migration to Australia and consider how a 21st century museum can reveal aspects of transnationalism using material culture.

The migration story will be told by examining a collection of material culture related to a Canadian goldminer, Alexander Mussen, who worked on the goldfields near Mudgee in the early 1860s. The collection of letters, sketches and an ambrotype portrait, acquired by the National Museum of Australia in 2006, not only reveal ongoing connections with family and place through communication, but a story of redemption and the desire to commemorate someone lost to the other side of the world.

The Mussen collection will be on display as part of a new permanent gallery, Australian Journeys, opening at the National Museum of Australia in May 2008. Australian Journeys seeks to represent the migrations, sojourns and travel of people to and from Australia and the social, economic and political impacts of these journeys. As a suite of objects the Mussen collection provides a tangible connection between individuals and between places, a portal into the gold rush world. Furthermore, the objects allow the museum to broaden our understanding of the impacts of the gold rush, beyond Australian shores, revealing the transnational character of Australian history.

Static identities: exploring disability, immigration and aid

Lorna Hallahan & Vandra Harris, Flinders University

The Commonwealth Migration Act (1958) is exempt from the provisions the Commonwealth Disability Discrimination Act 1992 (Section 52). Under its regulations the Department of Immigration and Citizenship refuses permanent residency visas upon medical assessments that 'a person's condition is likely to result in a significant cost to the Australian community or prejudice the access of Australian citizens or permanent residents to health care or community services.' This presentation surveys contemporary disability theory to position these decisions in a global context. The presentation also employs current understandings of 'fragile states' in the Third/South world to investigate the impact of these decisions on aid programs and the communities of rejected applicants in their country of origin. The paper concludes that rigid medicalised understandings of disability expressed in both aid programs and Australian Government immigration determinations produce static identities of disabled people as burdens that restrict their rights and choices as well as those of their families and communities.

The new British Diaspora: change and continuity in the British migrant experience since World War Two

James Hammerton, La Trobe University

British emigration since World War Two has had a patchy history. In Britain, despite the exodus of over two million migrants in the quarter century after 1945, it has been more often forgotten than analysed, invariably overwhelmed by the more visible issues of British immigration and rarely acknowledged as a major movement in post-war British historiography. In major countries of settlement like Australia, Canada and New Zealand, again, it has been overshadowed by the more politically charged and colourful issues around the new waves of non-English speaking migrants. Historical 'invisibility' of the British has therefore been the norm with respect to discussion of post-war migration in these countries, notwithstanding their huge numerical dominance from the 1940s to the 1970s. Yet recent work examining these migrants in greater depth illustrates ways in which their 'migrant experience' had much in common with that of their non-English speaking contemporaries. Their experience also shared much with that of former waves of British migrants, suggesting that over time, whether driven by 'push' or 'pull' factors, there had been a long continuity in the nature of British emigration.

This paper will examine ways in which, since the 1960s, the continuing and now increasing 'British Diaspora', driven by conditions stemming from the 'mobility of modernity', illustrates some fundamental changes in the nature of migration in the late 20th century. Based on an oral history project on British emigration (and return) to Australia, Canada and New Zealand since 1968, it charts changes in motivations, attitudes to mobility, political and social attitudes and identity. While increasingly driven by the greater ease and cheapness of travel, by the impact of the 'working holiday' and by mobile occupations and corporate employment practices, the mobility of these modern migrants contains some genuinely new themes suggesting a sharp break with the past. These include the politically conscious migrations of the self-labelled 'Thatcher refugees' of the 1980s, the 1990s trend to use migration to accommodate fundamental changes in lifestyles popularly named 'treechange' and 'seachange', retirement and 'grey nomad' migration, migration as a transnational love quest, the transnational marriage, and the increasing trend to pursue 'serial migration' across several countries, often with a 'world citizen' identity. The paper will conclude with questions about fundamental changes and continuities in the migrant experience over the longer term.

Stories of Encounter as Sites of Struggle: Moctezuma, Cortés, and Bernal Díaz' *Conquest of New Spain*

Jane Hanley, Macquarie University

This paper explores the role of stories of encounter as sites for redefining colonial identities. These accounts become the centrepieces of subsequent debate about the meaning of relationships between different cultural groups. Cortés' meeting with Moctezuma is arguably the premier example of a historical moment which has been transformed into an overarching metaphor of contact and colonisation between European and American peoples. Bernal Díaz' *Historia verdadera de la conquista de la Nueva España* [Eng: *Conquest of New Spain*] was an early and significant contribution to turning this specific meeting into a story and thus transforming individuals into narrativised, mythic figures whose identities are battlegrounds for the cultural meaning of the colonial encounter. Just as Díaz wrote in response to other texts in order to reframe the moment of encounter, later accounts recontextualise and even reject elements of Díaz' version of events in attempts to represent the identities of participants differently. Díaz' particular situation, however, is precisely what garnered the *Historia verdadera* its privileged position in the ongoing encounters between text and context, chronicle and performance. This intertextual proliferation transforms a single historical relationship into a foundation myth for understandings of European American encounters. Díaz explicitly positions himself as a reteller who responds to previous stories by tellers with higher social status and different stakes in how the encounter was represented. As such, the *Historia verdadera* occupies an interesting position among the few enormously influential primary sources describing the event. The intervention of Díaz in the narrativisation of the Moctezuma-Cortés meeting had, and continues to have, significant implications for understanding the effects of making stories out of intercultural encounters.

Negotiating the Past, Rehabilitating the Self: The Dynamics of Readjustment in *The Glass Palace*

Md. Rezaul Haque, Flinders University

The Glass Palace, a prodigious family saga by the Indian-born, US-based novelist Amitav Ghosh, is about displaced people and their traumatic struggles to come to terms with the new sociocultural milieus that they find themselves in. The process of readjustment that they go through is complex as well as different in each individual case. The differences derive as much from sociocultural determinants as from psychological compulsions. The present paper investigates the question of readjustment from a psychoanalytical perspective. It is thus focused on such issues as: how a displaced individual views and negotiates the past that s/he has left behind; how s/he relates to the idea of home(land) and, more importantly, its loss; whether s/he wants to remember or forget the loss; and finally whether s/he is willing to return to the place where s/he came from.

In his 1917 article 'Mourning and Melancholia', Freud tries to uncover how people react to 'the loss of a loved object' (1964: 245). There are two types of reaction: mourning and melancholia (incomplete mourning). According to Freud, those who mourn their loss are behaving in the normal manner; but those who persist in mourning lapse into melancholia and are suspect of 'a pathological disposition' (1964: 243). In other words, normal mourning is liberating; it opens up the possibility of constructive negotiation with the past by making the ego (that is, the conscious self) accept the reality of loss and thus eases the experience of readjustment. In contrast, melancholia prevents the self from breaking free from the burden of the past; attachment to what is lost persists and consequently renders readjustment an arduous experience. If not cured, melancholia leads to self-destruction. In this paper, I argue that these Freudian insights provide us with a useful analytical framework with which to explore the dynamics of readjustment that forms an important thematic concern of *The Glass Palace*.

Fair Dinka: Language maintenance and identity motivations in a regional Australian settlement among members of the Sudanese Community

Aniko Hatoss, University of Southern Queensland

This paper aims to make a contribution towards understanding the intricate interrelationship between language, culture and identity among Sudanese-Australians (Aim 5). Sociolinguistic studies of language shift have used varied approaches incorporating a range of interdisciplinary angles and a wide range of methods: e.g. macro-sociolinguistic census-based studies, ethnography, conversation analysis and discourse analysis. Several models theorise why language shift occurs in some communities and why some other communities are able to maintain their mother tongue over several generations.

Since the factors impacting language maintenance and shift are numerous and each community is different in its demography, history of immigration, attitudes and acculturation strategy, it is impossible to study all aspects in one study. It is, therefore, essential to explore unique linguistic, social and cultural settings and focus on selected specific dimensions. The unique context of this study offers this exceptional opportunity.

While there is a tendency in language shift studies to treat the community in question as a homogeneous group, it is necessary to recognise that language use and its motives are not uniform; rather they differ on the individual level and across various groups. The tensions between a community's desired 'images' (Ager 2001), and individual motives, actions and attitudes need to be documented and explored (Aim 2). This study aims to address these fundamental research agendas.

The paper presents the findings of a study which aimed to explore the linguistic and social adjustment of the Sudanese community in Toowoomba and, in particular, the maintenance of their language (mainly Dinka) in the Toowoomba community. The study was conducted in 2005 and used a mixed method approach where the researchers collected survey data from eight local schools and interview data from selected members of the community. The eight schools included 2 State schools, 5 Catholic schools and 1 Christian school. In all, 67 Sudanese students attending these schools were surveyed.

Towards pedagogies of friendship, hospitality and conviviality

Rob Hattam, University of South Australia

Over the last decade education has had to increasingly grapple with processes that have a global reach. One significant aspect of globalisation has been the global flows of asylum seekers and refugees. Although Australia has a long history of accepting asylum seekers and refugees, in recent times, concerns about national security have fuelled community disquiet about refugees and asylum seekers. The 'refugee problem' is a crucial site for research by those interested in the achievement of vibrant and socially just communities and educational practice. In response to these issues this paper proposes, borrowing from Derrida, pedagogies of friendship and hospitality and from Gilroy pedagogies of conviviality.

'A Collective Community Model' for migrants in a Queensland regional community

Dawn Hay, Sansnee Jirojwong, Chrislyn Apellado-Hunn & Tabassum Ferdous, Central Queensland University

Similar to many Western countries, migrants from non-English speaking background (NESB) in Australia have limited access to health, social and educational services due to their lack of knowledge about local services, limited English proficiency or cultural difference within a community. This paper will present 'A Collective

Community Model' which evolved from a community project conducted in Rockkampton, a Queensland Regional city.

Since February 2006, this multi-stages and multi-strategies project aimed to increase access to available social, education and health services by disadvantaged migrant families and individuals. Two major concepts, the Primary Health Care and the community empowerment, were applied as the project's framework. Partnerships with various organizations, community groups and individuals were used to link disadvantaged groups and individuals from NESB countries with local resources.

The Migrant Resource Centre and local infrastructure for migrant support were used as one of the initial foci to link migrants with the project. It enabled the formation of a migrant facilitator group or 'Multicultural Friends' who were to become integral to the success of the project. The importance of individual contact and the need of migrants to have support from their own community prompted the project's clients to seek assistance from the project. Over the project period, more than 90 migrants directly received assistance. The majority of these migrants sought help to gain employment, conduct their daily activities in a new community and become active members within the community. Data systematically collected indicated that the migrant facilitator group will be maintained as social capital to assist other migrants. However, this cannot be achieved without trust and knowledge within and by the local community.

An immigrant child's room: translated spaces in Alice Pung's *Unpolished Gem*, Melina Marchetta's *Looking for Alibrandi* and Christos Tsiolkas's *Loaded*

Alice Healy, University of South Australia

'The immigrant child has the advantage or the burden of knowing what other children may more easily forget: a child, any child, necessarily lives in his own time, his own room. The child cannot have a life identical with that of his mother or father. For the immigrant child this knowledge is inescapable.' Richard Rodriguez *An American Writer* (cited in Tsiolkas 1995, epigraph)

The epigraph to Christos Tsiolkas's novel *Loaded* evokes the contained space of the immigrant child's room. The room is described as an 'inescapable knowledge', an ontological condition which exists outside the perimeters of the space constructed by the child's parents. That room is inscribed not only with the parents' dreams of a better existence in the new country, but also a transplantation of social expectations, language and custom. 'Home' (as concept and actual structure) is re-inscribed by the immigrant child in a different social and generational space. Therefore, migrancy is as much a state of moving from generation to generation as it is from homeland to new country. The latter is a kind of temporal space that must be negotiated, a third space of transition and translation.

This paper contrasts three Australian novels in their intergenerational negotiations of culture, place and belonging. Alice Pung's *Unpolished Gem*, Melina Marchetta's *Looking for Alibrandi* and Christos Tsiolkas's *Loaded* are narratives located in the transitional passage between childhood and adulthood. Alice, Josie and Ari are figures of a new generation, born into that very space that the migrant creates yet influenced by the society of their birthplace. This paper contrasts each novel's use of 'rite-of-passage' conventions, especially the teen memoir's handling of gender identities, 'generation gaps' and the contingencies of language. Each novel demonstrates how specific cultural inheritances – Chinese-Cambodian, Italian and Greek respectively – can operate in disjunctive and creative ways, merging the old and the new, re-iterating histories while forming alternative subjectivities.

Caring for Country: Ngarrindjeri strategies for resistance and transformation

Steve Hemming & Daryle Rigney, Flinders University

The Ngarrindjeri Nation in the Lower Murray region in South Australia has been focusing on 'Caring for Country' and economic development as key 'sites' of resistance and transformation. This paper considers the relationship between recent developments in Indigenous affairs, the boom in natural resource management and the strategic responses of the Ngarrindjeri Nation designed to secure a sustainable future on Ngarrindjeri Ruwe (Country). Ngarrindjeri leaders have developed partnerships with non-Indigenous governments at all levels, research institutions such as the CSIRO and tertiary institutions such as Flinders University. Importantly, Ngarrindjeri leaders have also developed partnerships with Indigenous nations nationally and internationally. This includes a formal partnership with the Confederated Tribes of the Umatilla Indian Reservation in Oregon, USA.

The Ngarrindjeri Nation have responded to federal and state calls for improved Indigenous governance and the importance of regional economic planning through the establishment of a Ngarrindjeri Regional Authority and an associated Ngarrindjeri Caring for Country Program. These innovations have been supported through a federally funded Indigenous Regional Partnership Agreement and Sea Country Plan, and the research input from university-based academics such as Daryle Rigney and Steve Hemming. In this paper we want to discuss the role that universities can play in Indigenous community development and the value of these regional relationships in building long-term collaborative research and teaching programs. We argue that universities should play a greater role in supporting regional Indigenous community development through ethical, long-term partnerships that contribute at fundamental levels to the health and sustainability of Indigenous communities.

Rethinking the *dâr al-harb*: Social Change and Changing Perceptions of the West in Turkish Islam

Heiko Henkel, The University of Copenhagen

My paper examines the rethinking of 'the West' by religious Muslims in Turkey and by recent and not-so-recent Turkish migrants to Germany based on ethnographic field research in Istanbul and Berlin. Focusing on a transnational network of kinship and friendship ties, the paper traces the complex intersections of social developments in Turkey and Germany (and more generally Western Europe) and their interpretation by Muslim practitioners. To contextualize my interlocutor's reasoning I discuss, on the one hand, the shifting terms in which 'the West' is addressed in a highly influential Turkish Sufi brotherhood since the 1980s. On the other hand, the paper traces the emergence and transformation of a Turkish Muslim minority in Germany, and its increasingly self-confident interaction with, and integration into, German society.

Together these two perspectives bring into focus a historical process in which, for many religious Muslims in the Turkish Islamic tradition, a western model of liberal society has come to appear as a social context conducive to the practice of Islam. The paper also points out, however, that the embrace of 'the West' by my interlocutors is neither unconditional nor irreversible. It is premised on the perception that 'western' or liberal society offers religious Muslims a space in which they can live as religious Muslims. When this perception is challenged, as in the ongoing headscarf controversy in France or the cartoon affair in Denmark, the foundation for this emerging alliance is also challenged.

Those were the days, my friend... Food, memory and cultural understandings in the Barossa Valley, South Australia

Angela Heuzenroeder

Food, as Proust reminded us, is a powerful stimulant to memory, that essential component of culture for immigrant groups. But memory is not always infallible, and, in the passage from place to another and from one period of history to the next, food practices undergo pressures for change that prevent people from keeping faith with memory. The frailty of memory and the inexorability of change alter people's perception of their own culture, and, in doing so, alter the culture itself.

The cultural perceptions of descendants of German-speaking immigrants to the Barossa Valley, South Australia, are a clear example of this cultural transformation. Arriving from the middle of the nineteenth century onwards, these people remained relatively isolated by distance, religious understandings and language from the mainstream settlement of the colony. They maintained original cultural practices, particularly food practices, for at least three generations. Even during that time, however, cultural practices changed. By the end of the twentieth century, although people's understanding about local identity and links with its European origins remained strong, their culture had evolved.

This paper will describe the food culture brought to the Barossa in the middle of the nineteenth century by settlers from Silesia, Brandenburg and Posen in eastern central Europe. It will examine some of the elements for change through the twentieth century, giving examples from food practices and other local customs. Finally, it will offer some conclusions about how people understand their own culture and about which elements endure.

Keeping the memory alive: three generations of Palestinian refugee women in Lebanon narrate their hopes, fears and imaginings

Maria Holt, Westminster University, UK

The Palestinians, who fled or were expelled from their land when the state of Israel was established in 1948, are one of the oldest refugee communities in the world and those still residing in the refugee camps of Lebanon are recognized as being the most disadvantaged Palestinian refugee group. As they have been in Lebanon for almost 60 years, several generations have been born. Over the past two years, I have been working on a research project on Palestinian refugee women in the camps of Lebanon, from the perspective of memory and change and the impact these have on women's identity. In this paper, I will argue that significant generational differences exist and these are contributing towards different expressions of identity and different coping mechanisms.

The older generation came from small rural communities; women were usually illiterate and families were large. People worried about the future and felt that their lives were 'frozen' in Palestine. The generation born before the civil war in Lebanon benefited from the introduction of free education for all refugees; they wanted to fight, and not only with guns, for their identity and to survive; in Lebanon, in the 1960s, Palestinians formed a national liberation movement; women were included in this project and many look back to the 'days of revolution' with nostalgia. Those born between the start of the Lebanese civil war and the *intifada* in the West Bank and Gaza Strip, having failed to return to their homeland or succeeded in living in dignity in their place of refuge, prefer to seek other solutions. Many young people are now trying to move to other countries in order to find education, employment and a more secure life. My paper will critically evaluate processes of change and how these affect the abilities of successive generations of Palestinian women to cope with exile.

‘Don’t mention the war’: Colin Thiele’s writings about German heritage and assimilation in South Australia

Rick Hosking, Flinders University

In the days after his death in 2006, Colin Thiele was described as possessing an ‘authentic voice’ of the Australian nation. He is remembered for his affectionate, good-humoured and diffident representations of growing up with German heritage in post-war (South) Australia. This paper will examine a range of Thiele’s writings (fictional, poetic and autobiographical) that deal with that *Barossa Deutsch* heritage and will comment on the pressures to assimilate. The paper will conclude with a little of my own family history: while my maternal grandfather Johann Adolf Pahl served in the 43rd Battalion of the 1st AIF in World War One, two of his brothers were arrested and interned in the Torrens Island Concentration Camp, one for refusing to allow his children to salute the Union Jack at Murrayville Primary School in the Victorian Mallee.

Maria and the Baron: a colonial marriage of convenience

Susan Hosking, University of Adelaide

George Meredith (1775-1856) was one of the first free settlers in Tasmania. He emigrated in 1820 with his second wife, Mary Anne (1795-1843). As an English gentleman, exceptionally conscious of the significance of social position, George Meredith was faced with a dilemma in Hobart. The baggage of class could not be washed away simply by crossing seas. On the contrary, the divide between commoner and gentry was exacerbated in a colony with penal origins. This dilemma all but erased any public acknowledgement of the extraordinary life of Mary Ann Meredith.

Mary Anne had been a servant in the Meredith household when George’s first wife died in February 1820, shortly after the birth of their fifth child. George quickly overcame this inconvenience by marrying a maid who was more than prepared to step into her mistress’s shoes. In Tasmania (and probably also before the marriage and emigration) Mary Ann robustly serviced George’s needs as a man. As the wife of a settler with work to do, Mary Ann was brilliantly accomplished. But George quickly realized that his lowly second wife would be an impediment to his acceptance and advancement up the exaggeratedly snobbish social ladder in Hobart. Having established a country estate in greater Swan Port, he moved to Hobart, refusing to allow his wife to join him.

This paper focuses on an exchange of letters between George and Mary Ann. The letters were written between 1825 and 1831, during increasing periods of separation during which Mary Anne remained in greater Swan Port, overseeing a developing property, minding her husband’s local business affairs and caring for a large family of children, including step-children. George’s letters, through which he maintained his marriage of convenience, can be seen as a form of ‘gentleman’s pornography’. The letters clearly satisfied the needs of an ageing roué, and kept Mary Ann in her place, but they failed to address the more pragmatic needs, desires and ambitions of a young woman who wanted to see and be seen in a new place. In the context of colonialism, these letters reveal fascinating insights into imperial pornography and gendered and class-driven ideas about a particular kind of migrant experience.

Nationalism and Neoconservatism: The Protection and Projection of Identity

Kim Huynh, Australian National University

This chapter explores the process by which neoconservatives, in particular, have fostered nationalist sentiments in the United States and Australia via notions of sovereignty based on exclusion e.g. of migrants and asylum seekers - and those deemed unable or unwilling to assimilate into the cultural mainstream. It illustrates that the

inclusion/exclusion theme in the Culture Wars is a complex one which has the capacity to split both conservative and liberal communities. In the US, consequently, neoconservative figures like Linda Chavez advocate a more welcoming approach to migrants (largely for neoliberal economic reasons), while others of her ilk adopt a hard line stance against illegal immigration. Either way, however, the issue of sovereignty and borders and identity in the Culture War appeal is underpinned by a strong appeal to nationalism. This appeal is very evident in the Howard administration's tough border protection measures in Australia and his emphasis on integration and national values.

Discourses of the Holocaust in Hungary: Cultural Memory, Life-Writing and the Diarists of the Shoah

Robert Imre, University of Notre Dame Australia

The Holocaust in Hungary arrived late and with a special kind of viciousness. The historical circumstances have not been discussed in a critical way in the 'new Europe'. While Hungary and Hungarians are now realising their fully legal expression of their cultural heritage within a broader Europe in the post-Cold War world, there are a number of problems that are left unexplored. The life-writing of Imre Kertesz, Sandor Marai, Erno Szep, and George Konrad are cross-disciplinary works that blend the authors' own life-experiences in essays, short stories, novels, diaries, all of which are biographical in some [elusive] manner. These writers are exploring the cultural memory of the Holocaust in Hungary in a way in which popular Hungarian discourse does not. For them, the Shoah is the mirror of modernity.

Here I explore the argument that diarists and those engaged in this kind of life-writing are discussing humanist themes that equate gulags and concentration camps. Further, they refuse to characterise their suffering through the lens of resolution and 'closure' offered by popular culture often driven by US media companies and promoted in a culture of narcissism. The approach they have in common is the one which seeks to universalise suffering and claim that the Holocaust is the pinnacle of European civilisation; but a pinnacle of the failed project of modernity. One of the major problems with this approach, much like the theoretical approaches of Zygmunt Bauman, Hannah Arendt, Theodore Adorno, and a number of other cultural critics who have examined the Holocaust in its modern context, is that they find little support from nationalists in their birthplace. Further, the universalisation of suffering under the rubric of humanism means that those groups identifying with the 'special case' of suffering in the Holocaust, can also reject this thesis as a trivialisation of the problem. I seek to take seriously the claims of these writers and examine the cultural memory of the Holocaust as a phenomenon in Hungary, in Europe, and the world with specific focus on this sub-genre of cultural memory production.

Ages of Terror: Analysing 'Cultural Shifts' in Terrorist Ideologies in Modernity

Robert Imre, University of Notre Dame Australia

In this paper I analyse terrorism, broadly conceived as a kind of cultural movement, and compare and contrast various shifts within its own ideological patterns. For example, the original pattern of terrorism and terrorist activity is set down by the anarchists and their various movements in the early 1900s leading up to the First World War. Proudhon, Malatesta, and Kropotkin, being the most important anarchists at the time, all advocated a self-government that was against the prevailing state systems in culturally homogenising France, post-Risorgimento Italy, and the dying throes of the Tsarist regime, respectively. In the post World War Two period, we see the development of revolutionary terrorist movements that are primarily leftist, Marxist, anti-fascist and anti-capitalist. The Red Brigades in Italy and the Red Army Faction, which eventually became the Baader-Meinhof gang, had the revolutionary discourse in common with the Palestinian Liberation Organisation [PLO]. Today terrorist groups are organised around a different ideological shift: radical and fundamentalist Islam.

In this paper I argue that ideologies are bound by their contexts, then appear at a particular time in the present due to specific prevailing conditions. As a social scientist, I seek to answer the question: why has this occurred

now? Why do we get a particular shift towards a specific version of radical Islam? And how do we deal with this in our own version of security in the face of migration?

The main question here is: why does terrorism become religious in the late/post modern period?

Globalisation, Woman, Identity: Migration of unmarried Japanese women to the UK

Noriko Inagaki, King's College London

Since the 1970s Britain has gone from being a country of net emigration to one of net immigration, with a trend increase in immigration of more than 100,000 per year. Abundant studies have been done on economic migrants or asylum seekers. However, among non-British entrants to the UK excluding visitors, the largest category is 'students'. Many students who enter as students eventually immigrate to UK. This study focuses on *unmarried* Japanese women who initially come as students but eventually immigrate to UK.

Some of these women come to study English and others for higher education particularly postgraduate studies. The former group who come to study English, hope to pay minimum tuition fees and attempt to stay for a long time and obtain 'indefinite leave to remain' status. Their motivation for staying longer and possibly migrating to Britain may not be purely economic. The latter group may attempt more than one post-graduate degree and might embark on doctoral studies. In many cases, their motivation for embarking on the studies may not be purely academic.

As Japan has experienced considerable social change, more and more *unmarried* women in Japan now experience so-called ontological insecurity. The unmarried women in Japan are stigmatised and often treated as 'second class citizens'. Having struggled in their own culture, some choose to leave Japan. Such migration is partially motivated by search for their own identity as unmarried women who are *misfits* in their own culture. Living in the cosmopolitan environment of larger British cities, they may enjoy greater psychological security in a foreign culture than in their own home country. The study is based on these women's life stories, which would potentially provide profound insights into impact of globalization, identity and gender issues in migration.

The Turkish Australian Experience in Comparative Perspective

Christine Inglis, University of Sydney

One of the paradoxes of the recent debates about Islam in Australia is the virtual 'invisibility' in these debates of the experience of Australians of Turkish background, even though they constitute the second largest group of Muslims in Australia. Their 'invisibility' is even more striking given that, on the commencement of mass migration from Turkey after 1967, Turks were widely identified as one of the most problematic of Australia's immigrant groups in terms of their settlement experiences and impact. The paper will explore this paradox and its implications for the contemporary debates about social cohesion and integration by drawing on the findings of a recent ARC funded research project on Transnationalism which examined the experience of Turkish alongside Hong Kong and PRC groups in Australia. It will also place the Australian experience within the wider context of Turkish groups settled in other parts of the world, particularly in European countries, as a basis for discussing the lessons which need to be considered in discussing the future of incorporation and incorporation policies in Australia.

Immigrants as Citizens

Christine Inglis & Harvey Broadbent, University of Sydney

As the first two papers represent two major themes examined at the University of Sydney conference 'Immigrants as Citizens: Transnationalism and Incorporation as Future Directions in Turkish Relations with Australia, Europe and North America' held 6-7 October 2007, this third paper will present a digest of perspectives and ideas relevant to the theme of 'moving cultures' expressed at the conference. The digest will pay particular attention to issues relevant to researchers, policy makers and community members concerned with social cohesion in diverse societies. In this way it will provide a comparative survey of issues from the Australian experience and context with that of the European and identify areas of further potential international research. The survey of papers and discussion will feature observations on transnational links between Turkey and settlement countries in the fields of economics, education, culture, media, politics, community, sport and religion. In so doing the outcomes of the Sydney conference discussions on the issue of the immigrant as citizen with the manifestation of transnational influences on integration and social cohesion in Australia and elsewhere will be discussed.

I'm not going to lose my language': Language use, language maintenance and identity amongst multilingual Sudanese teens in Melbourne

Meredith Izon, University of Tasmania

Australia has in recent years seen a substantial growth in the number of migrants coming from Africa, with particularly large numbers of refugees coming from Sudan as a result of ongoing conflict there over several decades. Many Sudanese are multilingual with complex histories of disrupted education and years spent living in transition countries before arriving in Australia. This study investigates the patterns of language use and attitudes to language maintenance of a selected group of multilingual Sudanese migrant youth living in the western suburbs of Melbourne. The participants were five teens and four of their parents/guardians from the Dinka speaking community, one of the larger tribal and language groups amongst the population of Sudanese settling in Australia. Aiming to build on the body of work investigating language maintenance and use (Fishman, 1991; Clyne, 2001; Milroy, 2001; Bradley, 2002; Stoessel, 2002), a triangulated research approach, including domain analysis, social network analysis and qualitative questioning, was employed to collect data. Results revealed that teens and the parental generation showed a strong and consistently positive attitude towards the maintenance of the Dinka language, viewing it as critical to maintenance of cultural identity. While parents followed this through in practice, language use patterns were divergent across the sample group of teens with most using Dinka and some using Arabic, but all showing a marked inclination towards English language use. The discussion examines how the symbolic status of language use in the performance of identities interacts with factors including language proficiency, social network structure and attitudes as possible causes for the variability of language use amongst teens. The paper concludes by examining how this preliminary study poses challenges and questions for further research on language use, maintenance and the construction of identities with the Sudanese and other emerging migrant communities in Australia.

On moving south: the contribution of contemporary Australian literature for migration research

Keith Jacobs, University of Tasmania

This paper explores the experiences of migration through the prism of contemporary Australian literature, it draws upon Paul White's (1995) introductory essay '*Geography, Literature and Migration*' to identify key themes such as ambivalence, displacement, nostalgia and joy. Specific books discussed include: Mary Liverani's (1975) *The*

Winter Sparrows: Growing up in Australia and Scotland, Sarah Dowse's (1984) *Silver City*, Paul Krause's (1994) *A New Australian*, *A New Australia*, Richard Flanagan's (1997) *Sound of One Hand Clapping*, Eve Sallis' (2003) book of stories *Mahjar*, Chandani Lokuge's (2004) *If the Moon Smiled*, Graham Kershaw's *The Home Crowd* (2002) and Arnold Zable's (2001) *Café Scheherazade*. Some of the questions discussed are: what is meant by home? What feelings arise when moving to a new country? What possibilities are there for literature to encapsulate the emotions surrounding migration? My main argument is that literature provides a medium for exploring the complex feelings that arise in the course of migration in ways that are not possible in traditional academic writing. Researchers interested in the sociology of migration could benefit from a more active and critical engagement with the literary form.

Irish colonialists in South Australia's mi-north between 1850 and 1990

Stephanie James, Flinders University

Irish Australia's South Australian chapter has largely been marginalized despite that people constituting over 10% of the colony's population in the 1860s. Although a number of aspects of Irish South Australia have been studied and published (academic papers, books, theses, family and church histories), the chapter headings of the main SA Irish story await development. Because of South Australia's convict free history, the Irish have not been the subject of substantial study as they have been in other states. Nor are the Irish considered to have been a pioneer or founding group in South Australia. While the neglect of research into Irish in South Australia is, therefore, understandable, a significant result of this has been the denial of the Irish contribution to South Australia's development, especially when other ethnic groups have been acknowledged. For example, the Wakefield Companion to South Australia (2001) discusses the Greeks, Italians and Scots as peoples of 'significance', but the Irish are not even mentioned. In addition, any 'founding' Irish such as Kingston and Torrens are not discussed in light of their Irish origins.

The overall result of this neglect is that we are without those detailed area studies that can illuminate nineteenth century Irish emigration and family patterns, educational and community participation, plus the paths taken by succeeding generations of SA Irish. The big picture lacks depth. This paper argues that the Irish were a founding, pioneer and significant people in South Australia, and that this can be seen from their lives in the County of Stanley in South Australia's Mid-North during the latter half of the nineteenth century.

To be or not to be a foreigner

Brigitte Jandey, Macquarie University

Hardly a century ago, provinces in France has been "francized" by the enforcement of compulsory schooling in French (1881). But, up to First World War, this appeared to be an extremely difficult task, finally achieved after years of severe repression of any dialect or even regional language anywhere within the schools grounds. People who are now considered as the heart of France ("la France profonde") used to be treated as foreigners if speaking their own language.

A century later, there is a widely spread belief that most problems in suburban multiethnic schools come from student's poor command on language, although statistics prove that only the prosody of these second or third generation migrants – therefore French citizen - is really different from mainstream high school students.

So what it is really to be French ? Is there a key to being recognized and accepted by the main culture ? Ethnologist Laurent Bazin reminds us the well established notion that identity is an imaginary construction. So what is a second generation's identity?

Here comes the notion of Republic, of course intrinsic to the very idea of actual France. Indeed what is at stake are the underlying *values* of Republic: *Liberté Egalité Fraternité* does not – as we have been taught to believe – only describe a social achievement or a humanistic vision for French society. It also designates some sort of portal, a

sieve through which people, French or migrants, have to make their way before being culturally recognized as French. Interestingly, this label is as well the way French people are perceived in most other countries' general culture. "Frenchness" is then a neat and clean description of a type of society that has come into place under the banner of *Liberté Égalité Fraternité*. But then again, does it really exist? And how can it fit with European identity?

Migrations to (and not from) Calabria: The Occitan enclave of Guardia Piemontese

Henri Jeanjean, University of Wollongong

Occitan is the largest minority language in Europe. Whilst it is mainly spoken in the South of France, it is also found in fifteen alpine valleys in the Piedmontese provinces of Torino and Cuneo. But there is also a very small Occitan speaking community Guardia Piemontese, in the province of Cosenza, in Calabria.

Whilst this province is regarded as a land of emigration, it has been a land of immigration. The Occitan community in Calabria was established by members of the Waldensian or Vaudois movement, who emigrated there to escape religious persecution in the 13th and 14th centuries.

Who were those immigrants? Why did they migrate? What is left of their culture still to-day?

'It was a hot climate and it was a hot time': Lesbian migration and transnational networks since the Second World War

Rebecca Jennings, Macquarie University

Evidence from lesbian and gay personal testimonies suggests that migration has been a defining feature of the lesbian and gay experience throughout the 20th century, representing the fantasy of a better life to generations of women. The account of a journey from one's hometown and family connections to a distant place of sexual freedom and possibility is a familiar motif in coming out stories and narratives of sexual identity. This notion has been analysed by cultural geographers and sociologists, who have explored the theme of migration and the meanings of place and urban culture in lesbian and gay practices, as well as analysing the ways in which immigration law has impacted on lesbians and gay men. In addition, cultural theorists have begun to explore the concept of a 'queer diaspora', noting the existence of a global lesbian and gay culture and questioning the meanings of 'home' for lesbians and gay men. However, such research has focused overwhelmingly on contemporary practices, and little attempt has been made to situate these accounts historically.

This paper will explore the meanings and experiences of lesbian migration in the decades since the Second World War. Drawing on personal accounts of women who migrated from and between the UK, Australia and New Zealand in this period, I will trace the importance of sexuality in motivating women to migrate and the experience of migration as affording the potential for sexual expression. Mapping out the transnational connections which were being forged by emerging lesbian social organisations and magazines from the 1960s onwards, the paper will consider the ways in which these new communities and networks both facilitated post-war lesbian migration and helped shape collective and individual sexual identities.

Identity and Self-Perception among Young Muslim people in Brisbane, Rockhampton and Mackay, Queensland

Sansnee Jirojwong, Tabassum Ferdous, Dawn Hay, Daniel Teghe, Roberta Harreveld, Mohamad Abdalla, Central Queensland University

Aim: This paper will present the results of an on-going study which aims to explore the identity and self-perception of young Muslim people, aged 9-19 years in three Queensland locations. Social, cultural, political and structural environments, which influence the identity and self-perception of young people and as described by them, will be described.

Background: In 2004, prejudice against Arab and Muslim Australians was reported by The Human Rights and Equal Opportunity Commission. A systematic study found that a number of Muslim people have been subjected to violence, discrimination, vilification and prejudice at different locations, including schools and shopping centres. Very little is known about how young Muslim people might interpret their experience or witness of this labelling of 'a Muslim as a terrorist' phenomena, and how these experiences may identify themselves as different to others.

Methods: Ethnographic methods and a survey are used. Two major groups of participants are drawn from community organizations, with participants supplemented by the use of a snow-balling method. The first group of participants is a sample of young Muslim people who are approached through community organizations.

Young participants participate in focus group interviews and complete a short questionnaire. Qualitative data are collected through story telling. The story focuses on youth's everyday lives and experiences and is particularly open to incorporating issues that youth identify as important to them and affect their identity and self perception. The questionnaire collects information on the participants' social, demography, acculturation, identity and self perception.

The second group of participants comprises more than 10 adults who are key stakeholders and the representatives of Islamic organisations.

Results: Currently quantitative and qualitative data are collected from 63 young Muslim people, aged 9-19 years and 12 adults. Preliminary results suggest that the majority of young people are proud to be Muslims and Australians. The formation of their identity is negotiated in various environments. The lack of understanding of Islam as a religion and ways of life by some people have led to negative experiences young Muslims have had at schools and public places. The young people also comment on the impact on them due to negative presentations of Muslims by the media.

Imaging Identity; Imagining Migration

Sharyn Kaesehagen, Flinders University

In *Imagined Communities*, Benedict Anderson (1983) described nations as 'imagined' because, without knowing one another, within the minds of each member of a nation 'lives the image of their communion.' Other markers of self identity likewise create diverse imagined communities that offer alternate modes of being and make it possible to transcend national identity. Additionally, in the wake of the widespread co-modification of culture, the ethics relating to the appropriation of cultural products in the post-modern era have been redefined.

Against this background, my primary interest is the effect on the self perception of an individual who physically lives in one country (Australia) but has mentally appropriated through her imagination and actions the landscape and culture of another (Norway). She has moved cultures and shifted identities without leaving her place of birth. Are you of Norwegian descent? she is asked. I hope so, she answers.

In this paper I want to draw on the autobiographical essays for my PhD thesis *norse yearning* to explore the following specific questions. What if a person is psychologically alienated by childhood trauma and in her imagination takes refuge in the stories and culture of another country? What happens when men's tales of Gallipoli and the early Australian explorers dominate her family history and women's stories are absent or of elsewhere as home? What if she increasingly thinks: I am of European origin; I don't fit this dry landscape; I don't feel like an Australian where women are second class citizens; In fact, I don't want to live in Australia anymore? How does her sense of self change after this realisation? How does she imagine migration and living in Norway? What tensions are created when her spouse and children won't agree and the family stays in Australia with her imagining of Norway relegated to subversive self-talk?

Cultural maintenance and change of Cypriot foods and dishes in Greek Cypriot immigrants' daily and festive meals in Melbourne, c. 1947-2003

Tina Kalivas, La Trobe University

This paper will address the degree of maintenance and change in the types of meals and dishes enjoyed by a group of Cypriot immigrants' in Melbourne, as a means of revealing the impact of immigration, secularization and modernization on their food cultures. On the one hand immigrants' daily meals were reshaped by the changing nature of work particularly as women entered the paid workforce. While religious and other special events, in many ways provided important arenas for expressing Cypriot cultural identity, they also revealed immigrants' processes of reproducing Cypriot foods and meal types, without the regional and seasonal variability that had defined them in Cyprus. I will focus on a small number of dishes as daily dishes and meal styles, like sandwiches, *mezze souvla* and pavlova which reflected immigrants' processes of innovation or 'invention of tradition' for various food events. In this way this paper contributes to a discussion on Australian multiculturalism, and more particularly the ways in which food can be used to represent immigrant cultures, while also revealing the changes and innovation inherent in food ways more generally.

Identities on the move - Seamen's culture

Mira Karjalainen, University of Helsinki

Migration affects the identities of immigrants trying to settle down in their new homeland – but how identities are constructed then when life is constantly in transition, when one's culture is a moving one? Sailor's culture is an exaggerated example of such a culture that is – and has traditionally been – always on the move. Seafaring was the first occupation to truly engage the entire globe. How does the global space affect seaman's culture and lives of seafarers? Sailor life consists of departures and arrivals thus it is also expressed in their identities.

The culture of professional seafarers is looked at in the context of freedom, isolation and independence. Sailor's identity constructs itself around the continuous voyage, drawing from the past. Life on board has been called 'the world between worlds' in history and present-day seafarers also depict their life the same way. This shows in the freedom discourses of seafarers because they – in addition to the stereotypical Jack Tar, a free-roving sailor, who is not bound to land and its mundane routines – reflect freedom found in this borderline existence.

'Mothers from the Edge': Generation and Gender in Cultural Memory

Elizabeth Kefallinos, Macquarie University

When the authors of the book entitled 'Mothers from the Edge' wrote about relationships with their mainly migrant mothers, Pandora's Box was opened; traumatic memories flow out, constructed or imagined allusions

and experiences which have been affected by migration, change, social and cultural transformation. The compilation of texts shows that truly 'small causes can have remarkably large effects', encouraging us to redefine the usually stereotypical views on the topic of migrant women as mothers and daughters. The texts illustrate how the already complex interplay between generations became even knottier when these relationships were affected by the complexities of a multicultural society.

Analysing a selection of texts from 'Mothers from the Edge' this paper seeks to open up an alternative dialogue with the present, the past and the impact of its memory on the future. Hence, in this contribution the various stylistically different and polychrome narratives of a group of Greek-Australian women writers are used to address gender and generational issues in the migration experience. As daughters, they share manifold experiences with their migrant mothers, but over and above the texts demonstrate the search for an extension of their individual experiences within the culturally and socially diverse Australian context, leading to various forms of identification. How these forms of identification are determined in relation to gender roles is a main focus of this paper.

Deepa Mehta's film trilogy: native content, diasporic production and transnational reception

Sukhmani Khorana, University of Adelaide

Coming to a reading of Indian-born Canadian director Deepa Mehta's film trilogy comprising *Fire*, *Earth* and *Water* from the situated perspective of a young Indian woman living in the West, I aim to not only analyse the culture-specific content of these films from a hybrid postcolonial-postmodern theoretical position, but also situate them in relation to current debates on diaspora, diasporic cultural production and transnational meaning-making practices. If Mehta's trilogy makes Indians more visible in western cultural representation, and leads to yet more creative and critical work like this one that enhance global awareness of our specific and shared problems, why ban/oppose them in the home country? Equally importantly, why make these films when the commercial-film viewing diasporic and international audiences largely neglect them? The political and religious impediments to the making and screening of Mehta's work in her 'home country', India, as well as her gradual embrace by Canadian national cinema raise crucial questions about the female diasporic artist's burden of representing her gender and ethnic community. At the same time, there is a need to consider the contested readings (or lack thereof) of the films amongst native, diasporic and international audiences all at once to reflect the hybrid nature of reading practices, and thus detract from the notion of 'authentic' producing or receiving positions. While the reviews of the films in Indian and international media, as well as interviews with Mehta herself may not help arrive at a conclusive reading of these complex, transnationally produced and consumed texts, they are likely to highlight the need for wider awareness and acceptance of homeland-critiquing diasporic films beyond the exclusive international film festival circuit.

Competing Memories of Migration: The Tampa Affaire as a Debate about Australia's Heritage

J. Olaf Kleist, Swinbourne University

As memory connects past and present it highlights the two directions by which the politics of migration are influenced. In Australia, a political identity established and shaped by expatriates, policies directed at the control of migrants will be necessarily informed by the countries past. That different policies refer to different memories is telling not only of how current migrants are viewed in comparison to Australian citizens, but even more of how the political entity is viewed as a nation.

In this paper I want to revisit the public debate of the Tampa Affaire, which sparked the biggest controversy about Australia's politics of migration in recent times. While much has been said about its political dimension in relation to the 2001 elections, I will focus on how history and memories were used in order to make a certain political argument. Drawing on parliamentary debates and newspaper articles I will distinguish between

governmental memories and references to the past by parliamentarian as well as non-parliamentarian oppositions. Is Australia a country of settlers or migrants? Does Australia's humanitarian record speak for or against accepting refugees? While I do not intend to answer these and similar questions I will examine their implications.

In showing how contemporary Australia is compared to a past image of itself and how citizens are related to migration within historical arguments I distinguish political concepts of national identity by the notions of in- and exclusion. I will suggest that all political memories despite their partisan arguments claim to speak for 'all', constructing specific and apparently unvarying national identities. In this sense, memories not only construct the heritage of a migrant country, they determine the policies towards current migration.

'It's like back home times a thousand': Cultural displacement and Americana in Garth Ennis's *Preacher* and *The Boys*

Ben Kooyman, Flinders University

Themes and motifs of migration run through two works (one completed, one ongoing) by Irish comic book author Garth Ennis. In *Preacher* (1995-2000, illustrated by Steve Dillon), Irish vampire Cassidy migrates to the United States in 1916 after the Easter Rising. Ennis gradually threads the story of Cassidy's difficult integration into American society throughout the 66 issues that comprise the series. In *The Boys* (2006-present, illustrated by Darick Robertson), Scottish slacker Hughie is brought to post-9/11 New York by settled British migrant Butcher and becomes part of an underground team of operatives who 'discipline' arrogant superheroes.

In both narratives, Ennis celebrates American excess and grandiosity (particularly in his depictions of New York City, which has long been an icon for immigrants) while at the same time revealing the darker infrastructures and machinations upon which this 'Americana' is founded. Ennis uses the migrant experience of discovering a new world to take readers on journeys that are metaphorical & emblematic of cultural discovery. In addition to providing an outlet for Ennis to explore his own artistic professional migration, these narratives also allow Ennis to criticize institutions at the heart of American popular culture, such as organized religion in *Preacher* and superheroes (who have traditionally acted as embodiments of the mythological American Dream) in *The Boys*. Ennis subverts these institutions and uses the migrant voice to both expose and critique their underlying implications.

Replicating cultural myths of difference among Ukrainian immigrants in Melbourne

Svitlana Korchova-Tyurina, Melbourne University

The aim of this paper is to demonstrate how immigrants maintain cultural mythology and public memory clichés after arrival to a new country.

Ukraine is an example of a post-totalitarian country with a long history of emigration. The country was under communist control and was affected by the ideology of the Soviet Empire in a profound way. As part of a broader analysis of oral stories and narratives of Ukrainians living in Australia (Melbourne) and Ukraine (Donetsk, Kharkiv, Kyiv, Lviv, Luhansk, Crimea) this paper traces inherited historical myths of the Soviet colonial past and explores how the public memory of that past has been changed among immigrants to Australia.

Ethnic, religious and linguistic division in Ukraine, intensified by the geographic landscape determines the 'bipolar' nature of Ukrainian society with division along Eastern/Western axis. Cultural mythology and clichés from the Soviet era still exist and are considered as exaggerated factors of post-Soviet Ukrainian societal polarisation.

Ukrainians from different parts of Ukraine now living in Melbourne replicate these divisions after migration. There is a polarization in geographical distribution of migrants, in the linguistic orientation and religion affiliation as well as more mundane practices. While interviewees did not express direct intolerance or hostility towards 'the

other axis', interviews conducted among Ukrainians showed that Easterners are still interpreted by Westerners as Soviet conquerors, whereas Westerners are perceived as national-centric and hostile towards Easterners and Russians in general.

Thus, this paper examines narratives of Ukrainians in Melbourne, and the extent to which cultural myths from the Soviet era are maintained in those narratives. It argues that this maintenance of myths is shaped, at least in part, by the ways in which geographical, linguistic and religious division are replicated in their new country.

Croatian language in diaspora as a constitutive element of a transnational space

Walter F. Lalic, Macquarie University

This paper analyses the dynamics of the Croatian language in the changing local Australian social environment and the expanding transnational space. Thirty years ago the Croatian language as a constitutive element of institutional completeness established by Croatian migrants emerged in Australia out of the shadow of the former naïve and artificial imposition of Yugoslav language unity. It was a language of communication and adaptation to a new home, a symbol of identity and an integral element of Australian cultural diversity, taught at home, in schools, at University, and as of recently at summer schools in Croatia. The transnational space, evolved out of countless linkages at the grass roots level, is supported by the collectively developed churches, social and sporting clubs, a credit union and media. It embeds linkages and communication flows between the settlements of Croatian migrants at the Pacific and Indian Ocean shores and their place of origin at the Adriatic. Over the last seventeen years the nature and dynamics of transnational space has changed dramatically together with the nature of communication flows. Very few migrants arrive now, the flow of investment and tourists takes the opposite route, and after decades return migration has re-generated. The fortune of the Croatian language differs too as it is re-energized as a medium of transnational exchange in addition to its representation of identity in a multicultural society. To a new culturally hybrid second generation and many travellers it is a companion to their English in ever expanding transnational and transcultural space. This argument is supported by the sustained number of students of Croatian language at the tertiary level alongside the other European languages, and the phenomenon of a large scale following of Croatian pop music by the primarily English speaking second generation in Australia.

Parenthetical Spaces: Human Life in Suspension, Detention and Annulment

Michael Landzelius, Goteborg University, Sweden

The paper is based on a recent research application to the Swedish Research Council. Under the heading 'Parenthetical Spaces: Human Life in Suspension, Detention and Annulment', the proposed project intends to address how borders are increasingly encountered as impenetrable or semi-permanent time-spaces of inhabitation rather than as invisible lines to cross. Such forms of 'parenthetical' border life is conjoined with other 'parenthetical spaces' of the migration chain: conventional means of mass transport; stowaway hide-outs; police cells and jails; refugee camps; detention camps for asylum seekers; transition centers; and living quarters of illegal immigrants. Together such parenthetical spaces are temporarily mobilized channels and zones through which migrants for diverse reasons delete aspects of their past and regularly have their political status, nationality, intentions, and personal identity questioned. In advance of funded empirical research, the paper will address how existing research dependent upon a-spatial as well as state-centered theorizations has neglected this spatiality of the migration complex. The paper suggests a simultaneously political and epistemological focus on the particular kind of fragmented yet coherent spatiality across various forms of borders that is articulated through the migratory paths of those migrants who are placed in channels, zones, and structures in-between any newly acquired and acknowledged form of juridico-political belonging. Stressing the in-between existence that precedes migrants' question of (re)situating identities, the paper will particularly focus how the migratory path itself as a

possibly formative source of identity-experiences is dis(re)membered as a possible object of e.g. research as well as heritage through its ephemeral spatio-temporality and by state-territorialized neglect. Seeking to reverse this order, the paper will finally address how parenthetical spaces of in-between existence of suspension, detention and annulment' relate to questions of legitimacy and biopolitical exclusion, and could possibly illuminate notions of cosmopolitanism.

Cosmopolitanism and the movement of religious and cultural identities

Anthony J. Langlois, Flinders University

In this paper I want to consider the problem of migration and religious identity from two perspectives. The first considers migrants from non-liberal backgrounds moving into liberal democratic societies, and the questions that arise concerning identity and change – often explored under the rubric of multiculturalism. The second considers the question of the desirability and possibility of creating a cosmopolitan liberal global international order – an order which, however it was experienced culturally and institutionally, would have implications for the questions of migration and moving cultures. The paper will seek to explore these questions in relation to contemporary developments, but also at a theoretical level, including questions about how these two perspectives relate to one another. Receiving people into a liberal democratic society is a very different project from attempts (political or philosophical) to export liberalism to (or indeed, to impose it on) others. This paper will be a defence of liberalism and the liberal democratic project, both domestically and internationally. However, it will argue that what is desirable in this project can only be maintained if it is defended and enacted consistently. Many recent developments among those states who profess to be liberal and democratic run the risk of endangering and undermining the project, both domestically and internationally. The prospect of both success and failure of the project will have significant consequences for migrants, their communities, their new communities and the cultures that are left, moved into, created, fused, rejected and embraced. These consequences will be explored.

'And the white ants ate the napkins': domesticating the Empire, the challenges of genteel homemaking in colonial North Queensland.

Dianne Lawrence, University of Lancaster

By the 1860s when the first systematic attempts were made by whites to 'penetrate' North Queensland migrants of British heritage were of course seasoned colonisers of inhospitable lands in the name of empire. North Queensland however posed a specific set of challenges for all settlers, none more so than for women of genteel persuasion. Such women, be they internal migrants from Australia's southern states, or those who had journeyed direct from Britain, sought to establish themselves in the positions of tribal dominance which they had either possessed or aspired to in their previous locations. To that end they sought to establish genteel homes.

With the use of contemporary photographs this paper will examine fragments of the material culture of such women's lives, and suggest ways in which such items can increase understanding of how the migrants expressed their value systems and negotiated their circumstances. By focusing on the processes of homemaking of this discreet group of migrants the contradictions and unresolved tensions of their situation are explored, and hence what emerges is a more nuanced appreciation of their situated identities.

This local enquiry serves to challenge the 'one size fits all' explanation of the colonial experience, in which the homemaking behaviours of the female migrant have been constructed as the enduring desire to replicate an idealised notion of Britishness. Rather does it argue strongly for a site-specific plurality of identities – and as such this study stands as a model for working on other colonial settings, both within Australia and beyond.

Conflicted identities: British Australians and Germans in the Barossa Valley, World War I

Lyn Leader-Elliott, Flinders University

Australia joined the forces of the British Empire to fight against Germany and the Austro-Hungarian Empire in 1914. For Australians of German descent, this raised fundamental issues of allegiance and belonging.

In Australia in World War I, politics and society were dominated by migrants from the Great Britain. Australian citizens were also citizens of the British Empire. In several parts of Australia, migrants from Germany and the Austro-Hungarian Empire formed a significant minority. South Australia's Barossa Valley was the home of many immigrants and descendants from German speaking lands, as well as English immigrants and their descendants. The Germans were almost all Lutherans, and the English were Methodist, Baptist, Presbyterian and Anglican. The German community was close knit, and centred round the Lutheran Churches and schools.

Despite the fact that many Australians of German origin or descent joined the Australian Imperial forces to fight against the German forces, Barossa German communities were suspected of disloyalty and persecuted. Within the Barossa itself, there was rivalry between the primarily English town of Angaston, and the strongly German town of Tanunda. Questions of patriotism, loyalty to Motherland (England) or Fatherland (Germany) dominated public discussion.

A brief examination of the process of creating memorials in Tanunda and Angaston illustrates some of the ways in which these ethnically different communities responded to the war. Analysing the formation and content of the war memorials and Honour rolls in these towns offers an insight into some of the political and social changes experienced by the German descendant communities in the Barossa. They also show that many of the men from this community sought to identify themselves as 'less German' by denying their Lutheran religious affiliation.

Language maintenance in the new culture. Case study: Polish migrants from the 1980s in Melbourne

Beata Leuner, Victoria University

This paper was developed as a result of my PhD in 2006 titled: 'Migration movements, policies and language maintenance in multicultural Australia. A study of Polish migration to Melbourne in the 1980s', where qualitative and quantitative research was undertaken. Migration can pose the problem of striking a balance between two cultures. It can be difficult becoming integrated into Australian culture whilst maintaining Polish roots.

Language maintenance can be determined, according to Michael Clyne, by domains; interlocutors; interaction types. This is similar to Joshua Fishman (1966), who wrote about the practical use of the mother tongue: Who speaks what language with whom and when? The aim of the paper is to analyse the domains where the first generation Polish migrants from the 1980s and their second generation offspring (aged 15-24) from endogamous and exogamous marriages use the language of their ancestors. Included are domains such as the home, institutions of learning, the Polish Catholic Church, the Polish media, and other Polish organisations and spheres of Polish activity, such as the Consulate of the Republic of Poland and Polish Houses in Melbourne. The study encompasses analysis of activities which affect Polish retention, including: visits to Poland, social networks, the summer camp at 'Polana', Polish bookstores and other Polish shops, reading Polish books and viewing Polish films on video/DVD, and the Internet.

The paper also discusses the identity of the first generation and second generation as, according to Jerzy Smolicz et al. (1993), language is an integral and pivotal part of ethnic identity and language preferences are important for the retention of identity.

Furthermore, the paper examines the influence of the Australian multicultural policy on Polish language maintenance as well as the support of Victorian and Polish governments.

The shift to an empirical view of culture

Kevin Liston, Australian Refugee Association

Much of the debate on culture recently has been in terms of a confrontation between cultures, particularly those of the 'Muslim world' and the west. A brief analysis of the meaning and role of culture in the 21st century reveals pathways for the future that allow for peaceful and constructive development rather than a 'culture war'. The main point of the presentation would be a distinction between classical or traditional cultures and empirical or 'modern' culture. This analysis is also relevant to understanding the cultural transitions that many migrants and refugees have to make they come to Australia.

Classically, culture was seen as determining the way of life of a community, social group nation, etc. One grew into it by acquiring and assimilating the skills and tasks, ideas and virtues that were familiar in a good home and through a good education. It was essentially normative, a model to be imitated, ideal characters to be emulated with eternal truths and universal laws.

Empirically, culture is understood as the set of meanings and values inherent in a way of life that are revealed in the orientation and activities of a community, group, nation, etc.

While it is possible intellectually to distinguish the two and identify characteristics of each, people live their lives with elements of both and to varying degrees.

The following selection of characteristics of culture show how they typically or generally feature in the classical and empirical models respectively.

Feature	Classical	Empirical.
Identity	Singular	Multiple
Cosmology	Static	Evolutionary
Religion	Public	Private
Explanations of natural phenomena	Religious	Scientific
Family	Extended	Nuclear
Community	Local	Interest group
Public Morality (standards)	Religious	Agnostic
Authority	Hierarchical	Democratic
Ideology	Totalitarian Exclusivist	Pluralist
Change	Unwelcome	Expected
Supreme value	Society / Community	The Individual
'Ordinary' life	Integrated whole	Differentiated
Moral authority	External	Internal (Conscience)
Social roles/ Status	Fixed	Mobile

This approach shows that questions of cultural relativism or absolutism can be resolved by moving to a different way of understanding culture. It also provides the basis for an open, inclusive, positive attitude to cultural integration. The conference presentation will elaborate on this.

Irish place names in Australia: names and naming

Dymphna Lonergan, Flinders University

Moving to a new culture involves loss. Some part of a lost homeland can be recaptured in the continuation of customs, the maintenance of links, and the replication of place names. The Irish experience of Australia is evident in those place names that evoke nostalgic or proud thoughts of Ireland, or that remind us of the Irish-born Australians who were fortunate enough to have been honoured with a place name. While place names may simply denote an Irish background, they may also connote an attitude, a mindset, and an Irish experience unique

to this continent. Australia's 'Irish Towns', especially, are no mere replication of Irish custom even though such names are to be found in Ireland. Rather, they tell of the tension between ethnic pride and ethnic marking, between the naming and the named.

Twanging the Lyre: An Irish Snapshot of the Wreck of the *Admella* (1859)

Gay Lynch, Flinders University

The inter-colonial steamer, the *Admella*, strikes Carpenters Rocks, off the coast of SE SA, in fog, in the early hours of Saturday August 6th, 1859. The isolation of the wreck site and the inclement weather galvanize an eight day race against time to save the hapless diminishing group of survivors before they die of exposure, thirst or drowning. The dire situation is exacerbated by tensions between the colonies of South Australia and Victoria.

Irish people dominate the list of key players involved in the shipwreck and the rescue. The purported heartlessness of Irish Victorian Premier, Mr John O'Shanassy, may have cost him an election. Irish businessman, Mr James Magarey, travels with The Shamrock, several other stallions, and an Irish groom, headed for Melbourne for the first Champion Sweepstake. Miss Bridget Ledworth, the only female survivor is an Irish girl. Irish characters feature in the master narratives and in disputed popular versions.

This paper interrogates the idea of using fiction to re-imagine local myth. Can the novelist history-writer seeking to construct a narrative from the occluded stories of an 1850s' Irish settler family give just consideration to the essentialisms of modern history?

Central concerns of this paper lie with the representations of the Irish diaspora, then and since, in the narratives of the wreck of the *Admella*. The paper calls attention to the complex diversity of Irish immigrants in SE South Australia and at the wreck site. Colonial history honours their personal stories, yet swallows any sense of collective Irish identity.

Private Memories in Public Spaces: Telling Stories at the Immigration Museum, Melbourne

Moya McFadzean, Museum Victoria

The experience of migration is simultaneously public and private, collective and individual. Its official face across time has been dominated by bureaucracy, policy and process; its human face has been conveyed through the memories and material culture of immigrant families and communities.

The Immigration Museum endeavours to present both sides of the experience across time and culture – to 'people' the history and to 'contextualise' the people. Oral histories have provided a critical interpretive tool, taking a variety of different forms, in telling the stories of Victoria's immigrants and infusing the Museum with personal voices. But whose stories are told, how they are told, by whom and for whom, remain constant challenges within a museum environment and will be explored in this paper.

Australian Cultural Identity and the Biggest Loser

Belinda MacGill, Flinders University

What does The Biggest Loser and Australian cultural identity have in common? How is Australian culture perceived by International students? This paper presents findings based on interviews with International students from China. The students' perceptions of Australian cultural identity were gleaned from the *Advertiser* and from the television. The international Chinese students raised themes concerned with the image of weight and

whiteness that is currently identified by many as representing Australian identity. This paper analyses Chinese students' perceptions of Australian identity and raises some key issues that emerge from this perception in relation to the construction of identity. Themes such as the experience of migration and how it affects the perception of cultural identity will be raised.

Unsettling the Southland

John McLaren, Victoria University

Paeans of praise to Australia go back the vision in Camoens' *Lusiads* (1550-1570), written before Europeans had even sighted the land. The genre continues to the present day, where its variations come together in the strange sentiments of 'Advance Australia Fair'. But after AD Hope's 1939 poem 'Australia', dystopian versions became fashionable. These should be linked to the poetic interest in exploration that also arose in the 30s and was continued after the war by Vincent Buckley and James McAuley. Both forms express a sense of Australia as an extension of Europe, and a disappointment that it has failed to restore the spiritual hopes that had already failed in Europe. In contrast, Judith Wright finds in the country itself a spiritual force to redress the ills Europeans have brought with them, and Dorothy Hewett shows men and women resolutely making their own fate as they exploit the land. This paper will place these writings in the context of pre-war modernism and postwar hope. It will argue that rather than simple oppositions of radical and conservative nationalism, each of these writers finds a different answer to their common problem of feeling unsettled in Australia yet belonging nowhere else. These answers reflect continuing fissures in Australian society.

English settlers in Wales- explorations of attitudes towards new 'settlement' in the UK

Iolo Madoc-Jones, University of Wales, Wrexham

Within the European Union, Globalisation and especially the opening up of European borders has led to mass population movements into and within member states. In the UK such processes have been the basis for discourses in the political and social arena concerned with the perceived 'threat' that consequently follows to national identity. The 'othering' of immigrants has increased, and legal and social prohibitions against population movements have followed so that in the last decade, and for the first time in the UK, some fluency in English, and knowledge of Britain, have become pre-conditions for citizenship in the UK, and quotas for immigration from some nations are being introduced.

Like many countries however the UK contains within its borders territorially bound, historically situated minorities who claim that in the formation of modern nation-states it was the language, culture and concerns of the majority ethnic groups that came to be embodied in formal state structures, and that consequently their own national identity has been eroded. Research finds that an 'internal colonisation' discourse is prevalent within Wales which embraces concerns about the effects of English immigration into Wales on Welsh national identity. This paper presents the result of pilot research with English settlers into Wales, that explores how they understand discourses at the UK level which stresses the damaging effects of immigration, in light of what is identified within some discourses in Wales, as their own settlement activity. The research thereby considers an under-researched area to identify some of the processes whereby identity and inter-ethnic relations are managed in an increasingly multi-cultural and multi-lingual world.

On the Radio Program: 'The Languages of Moabit, a Multiethnic Neighbourhood in Berlin'

Franco Manai, University of Auckland

The radio program, 'The Languages of Moabit, a Multi-ethnic Neighbourhood in Berlin,' authored by Bruna Emanuela Manai, Vilma Cerón Palomino and Haydée Winkler, was recently broadcast on Berlin's Offner Canal. The hour-long program is the result of a field trip during which the authors recorded the voices and sounds of Moabit in an attempt to represent, if not all, at least most of the languages, cultures and social conditions of the neighbourhood. The urban area of Moabit takes its name from its first inhabitants, French Huguenots who had escaped from the Catholic programs of the 17th century. The farsighted Prussian princes welcomed the Huguenots here, not so much on the grounds of upholding human rights, but because they saw an opportunity to exploit the advanced technological knowledge of the French Protestants. The Huguenots were granted rights in their new home, but the sense of exile never faded. They referred to themselves as Moabiter, inhabitants of the biblical region of Moab, a place of exile for the Jews. More than three hundred years later, the neighbourhood is still a place for migrants, but they now come from all over the world.

The radio program gives an acoustic image of the neighbourhood through the languages and voices of its current inhabitants and their guests. Almost everybody in the neighbourhood will be able to pick out their own languages in this rich tapestry of linguistic diversity – a richness that is often paid scant attention because we tend only to hear the languages we know. This paper will consider the program's relevance not only as a documentary of the linguistic and cultural situation of a contemporary, large, densely populated and multi-multiethnic urban neighbourhood, but also as a work of aesthetic power and cognitive value.

What happens when the black fulla from across the ditch comes to stay?

Ruth Mathews & Roseanna Henare-Solomona, University of Western Sydney

This paper captures the conversational realities of two indigenous women who ask...

'What happens when the black fulla from across the ditch comes to stay, you know them Maoris?'

This juxtaposition presents the stories shared by two indigenous nations; one is host and the other a visitor, both shares the space. It explores the complexities of Trans Tasmanian Indigenous migration, Maori leaving their whenua to resettle in Gondwana, land of the dreamtime people. Narratives provide the landscape from where our sharing emerges. Select stories brought forth from memory and experience of recent and past history is explored. Within these storylines gifts of knowledge that have emerged over time are brought to the fore for discussion.

This presentation incorporates key aspects of decolonizing methodologies, guidelines presented by Indigenous scholars to encourage us to share from our place of comfort, our ways of knowing. With these insights we challenge biculturalism and argue to replace this 'drop dead' concept with an idiom suited to this new day. To this we propose bicompetency, a theory that has emerged from analyzing Indigenous ways of knowing using a Complexity Science framework. To support our proposition we draw insight from the gifts of knowledge embedded in the narratives that have been passed between generations.

Ka titiro whanui wharua kei te aoturoa te whare o te iwi moemoea (look at the length and breadth of the house of the dreamtime people)

Reciprocal engagement, emancipatory participation and a compatible landscape is offered to evoke thought and dialogue about traditional protocols and their place as we reflect on the host and visitor relationship between Aboriginal and Maori.

Mobilising trauma, recognising refugees

Julie Matthews, The University of the Sunshine Coast

In Australia the figure of the refugee is mediated through forms of speech and representation that establish the experience as profoundly and fundamentally traumatised. Trauma discourse represents its object 'The Refugee' as in dire need of a wide gamut of humanitarian health and psychological interventions. Refugees have become a sign of humanitarian concern and intervention par excellence, and a *prima facie* object of knowledge, assistance and management (Malkki, 1996). On the one hand they stand for a seething mass of psychologically wounded victims in need of rescue by western cultures, and on the other for disruptive and barbarous threats to western culture and civilisation. Using photographs produced by refugee young people this paper considers the dehistoricisation of political and ideological understandings of migration and globalisation and the just potential of a politics of recognition (Markell, 2003).

Art as moving culture: the example of early Celtic art

Vincent Megaw, Flinders University

The nature of art continues to be much debated. A minimal working definition of 'Celtic art' is offered here—it compasses elements of decoration beyond those necessary for functional utility, though these elements represent a form of symbolic visual communication which is only partially accessible to us. The best known aspect of a Celtic art style is that largely derived from the great Hiberno-Saxon gospel books and contemporary fine metalwork of the sixth- to ninth-centuries AD. The high cross is as much a part of recent cemetery furniture as the knot-work is beloved of craft-markets from Camden Lock to Camden, NSW.

Much earlier, however, is a distinctive style in the surviving material culture of the European Iron Age or the last five centuries BC which has been known—since the later nineteenth century—as 'early Celtic (originally more accurately 'Keltic') art'. The distribution of early Celtic art extends from Ireland to the Balkans and, while often sharing clearly related stylistic elements, cuts across what is known of disparate regional political and social groups. Indeed the other key cultural feature which has been used to identify what it is to be Celtic—Celtic language—almost certainly was not spoken uniformly within what until recently has been generally regarded to be the Celtic world.

The main part of this presentation will try to answer where—and how—early Celtic art developed, how it migrated and what may be regarded to have been its social rôle. By way of conclusion, a few illustrations will show this migration of an art style into our own times and suggest how, given the complex nature of the development of ethnicities, whether a Celtic culture has any valid antiquity or not, the symbols of the past have migrated into a present reality.

Transnational and transcultural community connections: A Oaxacan case study

Georgia Melville, Universidad Autonoma Metropolitana – Iztapalapa, Mexico

The indigenous pueblo of San Miguel Cuevas in Oaxaca is a community that crosses borders and exists in many places—both real and imagined. This is largely due to its high rate of migration. Even though over half of the community's population now resides in other parts Mexico and in California, and are increasingly negotiating their belonging into new spaces, many members continue to practice their community's cultural, social and political traditions, and continue to retain strong community ties. In this way, most individuals belong to the pueblo, even though they are geographically and culturally disperse. For these reasons, San Miguel Cuevas has become a transnational community.

The new generations of San Miguel Cuevas are responsible for shaping the community's future. However, these youth are increasingly living different lives, between both Mexico and the USA; and because of this, not only are inter-generational differences becoming apparent due to different upbringings, so is diversity amongst the younger generation.

Within this context a cultural project has been implemented to create and reinforce inter-community connections, and develop a common ground. The project is based on two photo exhibitions (one developed by youth in Mexico and the other in the USA), along with a website and online chat group, which deal with current community concerns. Using this case study example, this paper will explore the range of transnational and transcultural connections and frictions that are manifest in San Miguel Cuevas, with particular emphasis on the community's youth.

Coming and Going and Coming Back Again: Unsettled Settlers

Mag Merrilees, Flinders University

For many European migrants to Australia, 'settling' was not a single act. In the twentieth century especially, travel became relatively affordable, and the ships that arrived full of migrants went away filled with a different cargo. The original immigrants, or their native-born children, returned to Europe for long or short stays (or forever) to flaunt their triumphs, to mend their homesick hearts. This looped process of arriving and leaving and re-arriving made for a complex relationship with the new 'home'.

In this paper I will examine the figurative use of journeys in Joan London's novel */Gilgamesh/*. This is the story of a number of criss-crossing migrations, beginning and ending on a struggling first-generation farm in the south-west of Western Australia. In 1937 two young men, one English, one Armenian, arrive in this remote bush setting like emissaries from another world. They announce the imminence of war, they tell ancient stories about Gilgamesh and his quest for the secret of life, and, like other supernatural messengers, they disappear again, leaving one of the women pregnant. However, despite the novel's title, it is not the modern-day Gilgamesh saga that is central, but rather the story of Edith and her journey to Europe to find the father of her child.

Edith is something more, or less, than heroic. She is a child-mother, her adventures seen as pathetic, hapless, punctuated by the changing of nappies and the need to find fresh milk. Yet she has dignity and courage, and it is her widely spiralling journey, her eventual return 'home' to the farm, that might be seen as emblematic of the complexities of Australian migration.

Multiculturalism in Australia: The importance of examining the attitudes of people from Anglo-Saxon, Indian Sub-Continental and Middle-Eastern groups

Lynne Millar, Deakin University

Once immigrants to Australia were overwhelmingly British but now people arrive from all points of the globe resulting in a culturally diverse country. To ensure harmony, inclusiveness, and acceptance of all cultures it is important to identify attitudes of different cultural groups both towards each other and towards living in a plural cultural country. Many prior Australian studies have identified negative attitudes held by the numerically dominant Anglo-Saxon group towards other cultural groups (Augoustinos, Ahrens, & Innes, 1994; Callan, 1983; Dunn, Forrest, Burnley, & McDonald, 2004; Islam & Jahjah, 2001; McKay & Pittman, 1993). However, whilst these studies are important in determining acceptance by the Anglo-Saxon group it is equally important to listen to the voice of the newer immigrants. Their voices can provide greater insights into how they are adapting to their new environment and how that environment is adapting to them. The current paper will discuss the importance of examining the attitudes of three large cultural groups including people born in the Indian Sub-Continent, the Middle-East, and the Anglo-Saxon group born in Australia towards each other. This is essential to promote harmony and cohesiveness between the groups and also to nurture the notion of multiculturalism.

From Migrant to Citizen: Citizenship Testing in Australia and Germany

Martina Möllering, Macquarie University

In September 2006 the Federal Government released a discussion paper, *Australian Citizenship: Much more than a ceremony*, which raised for public consideration the merits of introducing a formal citizenship test. Placing citizenship at the centre of Australian national identity, the paper opened for public debate the acceptance of Australian values and an emphasis on English language skills as preconditions for citizenship.

This conference paper offers a comparative perspective, examining developments in citizenship testing in Australia and Germany. The main focus of the analysis is the conceptualization of 'core values' and the explicit and/or implicit testing of language skills. After offering a more general overview of the current state of citizenship testing procedures in the respective countries, the issue of language proficiency as a prerequisite for citizenship is addressed. The paper considers explicit and implicit ways of language testing in relation to test format, test delivery and the expected level of language proficiency, paying particular attention to the level of structural and semantic difficulty contained in the content-based questions of the tests and the sociocultural 'loading' of the terminology involved.

Language and Identity in French Migrants' Discourse-Narratives

Colette Mrowa-Hopkins, Flinders University

This paper investigates how French migrants position themselves as individuals and as social and cultural beings in their adopted Australian setting, using a discourse analytical tool. The data is drawn from interviews with French migrants' in South Australia. These were collected and transcribed by my colleague Dr E. Bouvet whose research is documenting French migration in SA in the 60's from both a historical and sociological perspective.

While research emphasizes the larger narratives and thematisation of migrants' discourse such as motivation for leaving their country of origin, or their sense of belonging, my approach suggests that the way migrants encode their positions through the language forms they select, and the particular lexico-grammatical repertoire they use, reveals more than what they say, and contributes quite significantly to the construction of complex multi-layered identities.

My focus on the micro-phenomena of language, such as pronominal choice and interpersonal markers, reported speech and indirectness, and the use of expressive values attempts to uncover traces of how French migrants construct their multiple identities. These phenomena, I suggest, could be significant towards explaining the subtle and not instantly recognizable ways which set French migrants apart from other migrant community groups in Australia.

An image to come

Dino Murtic, University of South Australia

This paper responds to the conference theme of culture, fusion, hybridity and cosmopolitanism, and examines these themes in terms of (trans)national cinemas. In theoretical sense, while waiting within the desire for the Derridian cosmopolitanism that has yet to come, this paper still communicates through Goldberg's (2004) hope for multiculturalism and Bhabha's (1994) belief in articulation of culture's hybridity as the two initial experiences that may result in building the awareness on exclusivities propagated in the name of purity. Cinemas of many have the potential, as an art form, to promote a greater sense of both global diversity and global interconnectedness. Still further, for the sake of pluralism and reaching the broad audience(s) that matter most, it is of crucial importance that such cinematic productions are collaborative engagements between artists,

intellectuals and grassroots level activists. In the end, it seems, it has to be *cosmopolitan ideology* that will replace *national ideologies* by using cinematic narratives that celebrate the plural and the hybrid.

The Topography of Loss: Mapping migrant identities

Golnar Nabizadeh, University of Western Australia

This paper will explore the relationship between place and identity in the context of migration. I will commence by defining 'place' as inherently linked with identity rather than a neutral or objective space; in turn, conventional definitions of 'identity' are problematic because they can assume that identity is reducible to an immutable set of characteristics. Rather, I will posit identity as fluid, unstable and multifaceted with regard to both individual and place.

I will consider the following questions in my discussion; how does place situate migrant or migrating identities, and how is it shaped by those identities in turn. To ground the discussion, I will introduce memory as a device that can help migrants to situate themselves as they re-negotiate their identities. And while memory is inevitably fractured, fragmented and incomplete, it yet functions as a link between originating and destination cultures and identities, objects, and sensations in their new place. I argue that migrants interpret place through the lens of their individual memories, thereby inscribing it with specific and localised meaning. Specifically, the relationship between memory and place is one in which symbols are re-inscribed with multiplicity of meaning. In this way I will explore the losses and gains that are inherent in every transition between places, cultures and identities. Throughout the discussion, I will analyse contemporary literary fiction to explore representations of place and migrant identities, such as *Hiam* by Eva Sallis, *Shadowlines* by Amitav Ghosh and *Anil's Ghost* by Michael Ondaatje.

Indigenous Australian Diaspora: Rethinking Some Aspects of Contemporary Australian Art History

Christine Nicholls, Flinders University

'Migration' is a word, term and concept commonly used to describe the forced or voluntary movement of people between one theoretically sovereign 'nation state' and another. Yet transnational migratory movement, linguistic and cultural change and loss, diaspora and 'return migration' from one 'country' to another is frequently a recurring feature characterizing 'people movement' *within* the same nation state. This is very much the case in Australia where Indigenous peoples have shown, over the years, and for a range of compelling reasons, patterns of migratory movement away from their homelands and towards urban centres (and often, back again). This phenomenon plays itself out in a variety of ways, but nowhere is it more evident than in contemporary Aboriginal art, where the ubiquity if not omnipresence of the dot, circle and didgeridoo - all of which were previously circumscribed within specific geographical regions - have come to symbolize pan-Aboriginal identity, both inside and outside of Australia. This phenomenon, which is not unproblematic, will be discussed in relation to the work of a number of leading contemporary Australian Indigenous artists, including r e a, Kathleen Petyarre, Brook Andrew, Trevor Nickolls, Julie Dowling and Darren Siwes. The paper will be supported by a powerpoint presentation showing visual images of these artists' works, and attended by some of the artists whose work will be discussed.

The Growing of [Stella Barich and] Astrid Westergaard: Writing Migrant Experiences of New Zealand Childhoods

Nina Nola, University of Auckland

'I am a New Zealander, aren't I' queries the desperate 11-year-old Stella Barich in Amelia Batistich's novel on Dalmatian New Zealand identity *Sing Vila in the Mountain*. Like Stella, Danish New Zealander Astrid Westergaard from Yvonne du Fresne's short story collection *The Growing of Astrid Westergaard* needs to know whether or not she really belongs to the country adopted by her parents. For both girls the anxiety of identity they experience is never far from the surface of their lives, and it is naturally to their parents that they look for answers. The Barichs and Westergaards are seen to interpret the migrant experience for their children as positive, seeming to embrace the social spaces ascribed to them. For Stella and Astrid, however, life is not so simple: each daughter must tackle playground and societal prejudices and find an equilibrium of their own. For Stella, 'New Zealandness' remains just beyond her grasp as she repeatedly scrutinises the seemingly harmonious micro-multiculturalism of early twentieth century small-town Northland New Zealand. Astrid, on the other hand, finds her sense of identity gels only when she reconciles herself with tangata whenua, her Maori friend, and her parents' fledgling relationship with Maoritanga. Both girls celebrate their migrant communities – without ever losing a critical eye – but sense equally that their future lies somewhere beyond or 'outside' of themselves and their lives. Where can this 'outside' be? Will the girls' parents allow them to straddle it and the 'inside' of their otherness, and most tellingly, how do Stella and Astrid grow up?

Student sojourners: Museums and the transnational experience of international students

Daniel Oakman, National Museum of Australia

The arrival of thousands of international students after the Second World War helped reshape the social and political texture of Australian life. Curiously, museums have largely overlooked the presence of the student sojourner. In this paper I examine current transnational theory and suggest why the histories of non-migrants, such as travellers, visitor and students, have been missed. In particular, I look at the relationship between the transnational experience of Colombo Plan scholars and the nation-state. Does transnationalism offer a better way of reflecting the history of transient groups? Second, the paper explores the relationship between Australian multiculturalism and the history of international students and suggests a model for how museums might better collect material culture surrounding the internationalisation of the education sector and how can such an approach can avoid the pitfalls of the migrant heritage model and its emphasis on the ethnic 'contributions' brought to the Australian melting pot?

In the decades after 1945, rapid social change encouraged the Australian government to rethink its international role outside the boundaries of a defensive and insular nationalism. Focussing on rich connective tissue that joined Australia to the world via the transients, the sojourners and the visitors – whatever we might call them – might similarly challenge Australian museums to reconceptualise their own role outside the boundaries of the nation they have helped to define.

'I got used to the place and so I stayed': Being Italian in Adelaide in the 1950s and 1960s

Desmond O'Connor, Flinders University

In the two decades 1950-1970 over a quarter of a million Italians migrated to Australia, 30,000 of whom (12%) settled in South Australia. Just as the newly-arrived Italians attempted to come to terms with the dominant

Anglo-Australian society and culture so too did Anglo-Australians have to confront the fact that a process had now begun - one in which the Italians were the most visible participants - that would result in the permanent transformation of their mostly mono-ethnic and mono-cultural society.

This paper attempts to explore, from an Italian perspective, the way in which Italians in Adelaide engaged with their own communities and with the wider Anglo-Australian community. The principal sources used for an understanding of these two decades are: interviews with 80 Italian informants, whose recollection of these early years in Adelaide is of necessity diachronic; and synchronic glimpses of the time, obtained mostly, but not solely, through perusal of the columns of the Italian-Australian newspaper *La Fiamma* published in the 1950s and 1960s. The questions asked of the informants covered such topics as their life in Italy prior to emigrating, their reasons for migrating and for choosing to come to South Australia, marriage, impressions on arrival, their employment and their workplaces, the relevance of a knowledge of English, and the opportunities for expressing and maintaining their 'Italianness' in Adelaide in these decades. How their 'Italianness' may be defined today is another question.

The paper will show that the Italians who stayed maintained a strong community spirit in their regional groups, endured acceptingly the initial obstacles associated with their inability to communicate, with the severe shortage of decent accommodation and the lack of government support, and adapted over time to their new life in Adelaide, with few reported incidents of social and cultural conflict. The paper will also demonstrate that, unlike what is commonly believed, the Italians who arrived in the 1950s did find thriving small businesses run by Italians who could meet the newcomers' every need, especially in relation to food requirements. It can be shown that from as early as the 1950s Anglo-Australians too had ready access to Italian food items, especially pizza, pasta and espresso coffee.

Where the white cranes fly. The inheritance of memory and the creation of 'home' in Tibetan exile poetry

Isabella Ofner, Monash University

This paper is an investigation of ways in which memories of homeland are depicted in the poetry of contemporary Tibetan diasporics residing in North India. Perched on the hilltops of Dharamsala, Darjeeling or Mussoorie, Tibetan poets in the diaspora write about their lives on the edge of the precipice: between the easy world of Bollywood and *tikka masala* and the desire to remain 'pure' in exile. Yet the longing to preserve their cultural 'purity' requires that they confine their creativity to the shadow of the old mountain, that they recycle rather than re-invent their identity.

Naturally, the need to preserve the memory of 'home' is paramount for displaced people worldwide. The continuous re-invention of 'home' with all its attributes of culture, custom and language, are the ties that create the network for their cultures to survive. While border worlds can therefore often be places of positive creativity and vitality, they are equally zones of loss. Despite the tendency to celebrate cultural transgression, a number of displaced people often show a strikingly conservative desire for 'purity in exile' and rather than embracing the reality of their hybrid lives they have a deep longing to be 'emplaced'. 'Home' – or the memory of it – becomes inextricably intertwined with their diasporic identity. But after nearly fifty years in exile, 'home' for the Tibetan diaspora is an inherited memory, Tibet a landscape of the imagination rather than reality.

By analysing Tibetan diasporic poetry, I wish to answer the following questions: How do diasporic poets imagine Tibet after years in exile? Can they carve another 'homeland' out of the third space of their diasporic identity? Or is Tibet still 'home' for Tibetan diasporic poets?

‘The Incomplete Sentence of My Life...’: The Poetry of Young Afghan Refugees in Iran

Zuzanna Olszewska, Oxford University

This paper, based on 9 months of ethnographic fieldwork among Shi’a, Persian-speaking Afghans in Iran, examines the ways in which young second-generation refugees born or brought up in Iran express their senses of self through their poetry. I explore how both the form and content of poetry, and the social practices of poetry composition, publication, and performance, have responded to shifts in ideology and social values in a refugee population integrating into a host country with which it shares a literary heritage. In the almost three decades of the large Afghan refugee presence in Iran, this population has been influenced by the ‘Islamic modernity’ of post-revolution Iran and its modernising and individualising tendencies, and shared in the profound social transformations of its host country.

Thus, unlike the epic, martial, and revolutionary poetry of the 1980s, intended to spur on the armed resistance against the Soviets and help bring about an Iranian-style Islamic revolution in Afghanistan, the poetry of second-generation Afghans tends to be subjective and personal. The previous spirit of ideological certainty and collective struggle has given way to skepticism, individualism and a liminal identity (neither Afghan nor Iranian, but somewhere in-between). Young Afghans describe poetry as an outlet for their ‘inner pain’ and the difficulties of exile. Influenced by Iranian modernist poets, there is a high proportion of love poetry, poetry of social criticism, and feminist poetry by both men and women. There is, moreover, a dynamic tension in which young people are pushing the boundaries on sexuality and other taboo subjects in literature, and others are pushing the boundaries back through censorship and claims of immorality. Poetry has thus become a project for understanding, expressing and negotiating one’s individuality and innermost thoughts and experiences, and communicating them to the world, and it is this project that I examine in its historical and ethnographic context.

Religion and diaspora: Islam as a traveling culture in the Malaysian Nation-State

Noritah Omar, Universiti Putra Malaysia

Malay creative writers writing in English find themselves caught in the politics of Malay as the national language and Islam as the official religion of Malaysia. Writers such as Karim Raslan, Rehman Rashid and Amir Muhammad are amongst popular modern Malay-Muslim writers within the study of Malaysian Literature/Arts in English whose works are studied with respect to cultural nationalism. All three writers have mixed parental heritage that may position them amongst ‘minority’ Malays when both their cultural-religious identities have been questioned. In addition, their choice to write in English has naturally put them amongst writers of Malaysian literature defined as sectional literature (marginal literature), not as the national literature. Much of their writing captures their exploration of Islam in Malaysia as a part of ‘traveling cultures’ that construct the nation-state in both theory and practice. This paper reads the notion of diaspora through the works of these writers of hybrid identity in the post-migration period with respect to the dynamics of Islamic transformation as ‘journey of the mind, and imaginary connection with many sacred centres that have significant impact on the notions of religious belonging over distance, collective identity with those elsewhere, and ritual practice that is both universal and localized’ (Vertovec 2000:9). Their works capture the paradoxes of the ‘Islamic’ multiethnic Malaysia.

To Be(long) or Not to Be(long): issues of belonging in a post-malticultural Australia

Ouyang Yu, Wuhan University, China

Belonging is longing, a longing. For migrants to live in a land they have chosen to settle themselves in, to be(long) or not to be(long) is a crucial question. It depends on what they long for: a temporary abode for short-term benefits before packing up and going home, a permanent enclave on its own or a (second) home where they feel they truly belong? This paper seeks to examine issues of belonging for first and second generation mainland Chinese migrants in a post-malticultural Australia where the idea of multiculturalism is being rendered increasingly obsolete, becoming almost 'mal' as in the sense of malfunctioning. Some literary material from recent publications will be used as base material for this examination, such as Shen Zhimin's novel, *donggan baocang* (*Dynamic Mine*), Wang Hong's novel, *jile yingwu* (*Extremely Happy Cockatoos*) and Leslie Zhao's photographic novel, *he ni qu ouzhou* (*Going to Europe with You*).

'Walking new places: The distant observer and the secret field'

Catherine Padmore, La Trobe University & Peter Lyssiotis

'I say, I can only show you where I lived. That will tell you who I am.' (Lyssiotis and Petroulias 2000, 101)

'[L]iving, the place we are at in the present, is a condition of in-betweenness, a crossroads of various real and imagined comings and goings.' (Dawson and Johnson 2001, 330)

'How [can we] create bridges between what is and what has gone before?' (Bender 2001, 10)

This presentation blends Catherine's creative writing and Peter's images to evoke the multiplicity of place in experiences of migration. The audience takes two journeys. The first is through a daylight landscape new to the narrator, clearly seen in the bright sun but where the names of trees and landmarks are unknown. The second journey is through the same landscape after the sun has set. Low light transforms the landscape into something more ambiguous – moonlight and shadow reduce the clarity but, paradoxically, the nocturnal landscape seems more familiar, as it comes to resemble places from the narrator's childhood.

Through these journeys we explore the layers of place that migration creates. Moving through one place we make multiple connections to places we have inhabited before – a pull that can disturb as much as it comforts. Casey (1993) writes of 'the *tensional arc*...between here and there', indeed between here and a 'plurality of theres' [original italics] (55). He also highlights the duality of all journeys, suggesting they share something he calls 'double-tracking': the negotiation between the close world and the distant (Casey 278). He notes that '[s]trictly speaking...the double-tracking of places is always a *multiple tracking*' [original italics] (389). In this way, new places are punctured by the old through the processes of bodily memory and incorporation.

The contribution of Greek migrants to the Seafood industry of South Australia

Maria Palaktsoglou, Flinders University

During the early decades of the twentieth century Greek migrants arrived to the West Coast of South Australia and settled in areas around Ceduna and Port Augusta, where there found employment opportunities in the Salt works, the Gypsum industry and farming. Being mainly migrants from the islands of Greece they soon turn their interest to the sea and became fishermen, braving the hard economic times, the professional impediments, as well

as the cultural and linguistic barriers. Since those early years, their efforts have contributed greatly to the development of the Seafood industry, the fifth largest industry of Australia.

In this paper we will outline the contribution of the Greek migrants to the development of the Seafood industry of South Australia during the forties and early fifties and their involvement in commercial fishing and processing. More over we will examine the formation of the Western Fishermen Co operative, an initiative of George Angelakis, a Greek migrant, whose subsequent seafood company has become a household name in South Australia.

Identity, Civilisations and Self-Fulfilling Prophecy: The Clash of Civilisations in the 21st Century

Barry Q. Patterson, Murdoch University

It has been almost 15 years since the original *Clash of Civilizations* was published, and despite changes in global politics, its lexicon and ideas continue to be invoked by academia and the media alike. Samuel Huntington famously declared that the underlying problem for the west was not Islamic Fundamentalism but Islam itself. For Huntington, Islam is convinced of the superiority of its culture but obsessed with the inferiority of its power. And as such there is a civilisational clash rather than a national or a sectoral clash [ie. fundamentalism as an aspect of religion expressing itself violently].

In what ways does the 'Clash of Civilization' theory deal with terrorism? Huntington's inadequate accounting of identity outside of the state, like most conservative thinkers gives us a theory with a shallow conception of identity and culture. Paradoxically, this brand of conservatism has been rejected by some neo-cons and has left Huntington's views

More than this, does this flawed understanding of the root causes of terrorism and its connection with the nation-state lead us to believe that there is a fundamental difference between civilizations and therefore leads to a self-fulfilling prophecy of a clash? Does Huntington's conception of terrorism from a culture/civilisational perspective, despite its short shrift in Huntington's *Clash of Civilizations* actually work, and therefore invalidate his theory?

All literature is ethnography (*Leigh Dale*)

Eleni Pavlides, University of Tasmania

In his influential work *Imagined Communities* Benedict Anderson makes the point that 'the two forms of imagining which first flowered in Europe in the eighteenth century: the novel and the newspaper' were essential to the rise of modern nationalism and our understanding of the modern nation. For Anderson, it is the collective imagination which binds the modern nation state together within its geographical borders. Literature, (and for Anderson the novel in particular) 'imagines' who is entitled to membership of the national community and assumes an implicit understanding and pre existing intimacy with its audience. In this sense, what is categorised as the national canon or the national literature serves as an imaginary border patrol. It unites and excludes. It differentiates the 'us' and 'our' from 'them' and 'theirs'. It reassures and connects by appealing to a common cultural memory that the audience wishes to share. How Australia needs to represent and understand itself as a nation has parallel developments in the category/canon of 'Australian' literature.

This paper chooses to focus on the category of 'Multicultural' literature in Australia. The recording and the theoretical development of multicultural writing in Australia appeared to suffer a fatal blow in 1993 when Sneja Gunew a leading academic in the field, left Australia for Canada. Gunew's work in Multicultural literature came about when Australian national culture was beginning to be consolidated in new ways and Multiculturalism had bi partisan support as a policy framework for managing Australia's post war diversity. During the last ten years official endorsement of multicultural policy has been undermined and Multiculturalism increasingly appears to be

an obsolete orthodoxy. This paper reflects on the cause and effect of this shift in the 'national imaginary' and considers its impact on Australian literature.

Migrant discourses in the new country's superstructure---A discussion of levels of acceptance in two wide-impact areas of communication: journalism and creative writing

Kerry Philip Green & Ioana Petrescu, University of South Australia

While migrant discourses have been accepted in some areas of Australian society, how far does the notion of multiculturalism extend beyond accepting ethnic food in restaurants and ethnic folklore at festivals? This paper examines questions related to effectiveness of communication at creative and information levels, and their possible effect on multiculturalism, by offering two perspectives from the field of communication: Professor Kerry Green looks at the influence of the ethnic press in Australia, journalism hiring practices and aspects of multiculturalism in journalism education; Dr Ioana Petrescu looks at work by migrant poets of Greek, Romanian, Chinese and Chilean origin, and their place in the current Australian literary scene. The paper concludes by discussing the diverse roles of communication in a multicultural Australia.

Food as object of cultural rejection and discrimination: some oral testimonies of southern Italian migrants in 1950s South Australia

Nadia Postiglione, The University of Adelaide

The present paper aims to consider the role that food has played in the process of socio-cultural adaptation of southern Italian migrants in 1950s South Australia.

In the history of southern Italian migration foodways have acted as promoters of social recognition within the receiving countries, and as mediators of cultural divergences between the migrants' values and the mainstream pattern. Habits, performances and practices related to food have not only influenced the process of reciprocal adjustment of distinctive identities, but they have also represented the field on which both hosting societies and new settlers have displayed their intolerance and rejection of the others' cultural systems.

By analysing oral testimonies from southern Italians migrated to South Australia during the 1950s the paper will look at migrants' prejudice against Australian foodways, and at the same time it will raise issues of discriminatory attitudes that Anglo Australian culture has developed against migrants' food habits.

In a World of Difference: Jewish Migrants in the Yokohama Treaty Port, 1859-1899

Chester Proshan, Bunka Women's University (Tokyo)

The paper examines the construction of Jewish identity in the Yokohama treaty port, the main site for international exchange in 19th-century Japan. The treaty port was forced on Japan by various Western powers—primarily for reasons of access to Japan's markets—and operated from 1859 to 1899.

The population of the Yokohama treaty port was strikingly heterogeneous, drawn from countries globally. This population mix was greatly conflicted. Japanese and non-Japanese were at odds, their relations inflamed by the semi-imperialistic context of the treaty port world. Also non-Japanese were divided among themselves. National, racial, and religious differences compounded by economic competition led to invidious intergroup relations.

Jews, primarily small traders, settled in Yokohama from the outset of the treaty port. The paper focuses on the collective identity which emerged among local Jews by taking up a set of three questions. First, what was the character and structure of Jewish ties in the treaty port? Jewish migrants came from Europe, America, Asia, and the Middle East. How did the migrants, given this diversity in background, construct bonds? The migration stream was relatively small and the treaty port, by transportation of the day, distant from centers of Jewish population. How were ethnic practices maintained locally? What networking—cultural or economic—connected Jews with coethnics elsewhere? Second, how were Jews received by others in the port? To what extent were they seen through historic images of Jews brought from abroad to Japan? To what extent were they seen through images formulated in Japan? Third, how did Jews respond to the ways they were received by others in Yokohama? Where did Jews draw group boundaries? Where, for example, did they seek to situate themselves within the racial/religious divisions that split the local general population? How did they approach, within treaty port life, the key question of outgroup marriage—especially the matter of exogamy with the disdained native population?

The paper aims to trace Jewish identity in Yokohama within the particular interplay of centripetal and centrifugal forces which operated in the treaty port.

Imaginary Pasts: Colonisation, Migration and Loss in J. G. Farrell's *The Singapore Grip* and Amitav Ghosh's *The Glass Palace*

Michael C. Prusse, Zurich University of Teacher Education

Migration is now frequently perceived as a dynamic force that might be instrumental in overcoming static notions of identity and belonging which characterise the discourse of the nation state. However, as Aijaz Ahmad puts it, history does not consist of perpetual migration and, as David Morley points out, the migrant's view must be counterbalanced by the perspective of those who opt to stay, whether through choice or by force of circumstance. Although Stuart Hall argues that even in these cases cultural identities come from somewhere, have histories, it is the figure of the migrant who has evolved into a symbol for the human condition in recent critical theory. While Homi Bhabha asserts that the migrant is empowered to intervene actively in the transmission of cultural inheritance or (re)tradition (of both the home and the host land) rather than passively accept its venerable customs and pedagogical wisdom, Ahmad counters that the freedom to continually re-invent oneself or one's community is usually an illusion induced by availability of surpluses of money capital or cultural capital, or both. Writers usually possess such a surplus of cultural capital. Those who belong to the categories of exiles, emigrants or expatriates are haunted by some sense of loss, some urge to reclaim, to look back, as Salman Rushdie claims. J. G. Farrell and Amitav Ghosh are two authors who look back intensely and critically examine the imperial past of their home countries. Their epic novels trace the lives and fates of people who suffer and profit from colonisation and who eventually experience the various impacts of migration on their lives. These portrayals will provide a touchstone for the critical dichotomy touched upon above and will exemplify the impressive range of positions in-between.

Times, Traces and Transition: Literature, Memory and the Historical Imagination

Susannah Radstone, University of East London

This paper discusses two novels concerned with the forced movement of peoples: the deportation of convict settlers from the UK to Australia and the movement of children from Germany to the UK in the German *Kindertransport*. Kate Grenville's now controversial *The Secret River* describes the encounter between indigenous people and convict settlers in nineteenth century New South Wales and the German emigré author W.G. Sebald's *Austerlitz* evokes the afterlife of (forgotten) memories of one child's forced emigration.

The development of memory research across the humanities has encouraged criticism to approach novels such as these within the paradigm of cultural memory. More specifically, critical approaches to both these texts have

associated them with trauma, positioning them as ‘trauma fiction’ or ‘trauma texts’. Approaches such as these raise questions, though about whose story these novels tell as well as about their imagined readership. But these are questions that theories of trauma and cultural memory may have trouble answering, for novels such as these are complex, their narration encouraging identifications with multiple positions and evoking feelings that exceed those of shock. In this paper, I will suggest that theories of cultural memory and trauma might be extended by means of some consideration of the ways in which novels address and develop the historical imagination. Drawing on the psychoanalytic writings of Melanie Klein and Jean Laplanche, the paper will explore some facets of the historical imagination evoked in these two novels of cultural movement.

Movement and Stillness: journeying through storying, asylum seekers in Britain

Sophia Rainbird, Adelaide University

In this paper, I will explore the ways in which the notions of movement and stillness are mediated by a sense of journeying as expressed through the heroic stories and monologues of asylum seekers in Britain. Stories that recount traumatic experiences work as a way of reconciling a past that can no longer exist, with a new sense of being in the world. I will explain that through storying, movement is a reflection of the existential journey. Stories about journeys are journeys in themselves which, through the telling, change our perception of experiences (Jackson 2002:30). Stories are therefore, coping strategies – they assist one in coming to terms with one’s experiences ‘making words stand for the world, and then, by manipulating them, changing one’s experience of the world’ (Jackson 2002:18). Reworking experiences through stories is a way of understanding the coexistence, or what Heidegger calls *authenticity* - the ‘uncoveredness’ of certainty and uncertainty, security and insecurity (1967:68). Recounting stories is a search for meaning, or ‘truth’ of Being-in-the-world. I employ Heidegger’s outlook in explaining asylum seekers’ tussle with making sense of their predicament through storying. Jackson, who also incorporates a Heideggerian perspective, reminds us that when people experience ‘desperate’ and ‘overwhelming situations [they] seek imperatively to wrest back control, to reassert the right to govern their own lives, to be complicit in their own fate’ (1998:30). This is both the search and the struggle for authenticity. I endeavour to critique the qualities of stillness as concretising and binding the identity, label and related experiences of ‘asylum seeker’ that one may never transgress. As Camus (1955) inadvertently shows us in *The Myth of Sisyphus*, movement is the eternal toil that allows one to work through a static existence. Speech-acts then become the arena in which one searches for understanding and authenticity of one’s predicament. This can only be found in the acceptance of both stillness and movement. In this paper, I argue that asylum seekers experience the stillness through their entrapment in this liminal period, but movement, evident in their speech-acts, assists them in affixing ways to overcome such a predicament. Movement in a seemingly motionless context is itself enough to generate the possibility of future happenings.

The Global British, 1600-2006

Eric Richards, Flinders University

By the mid 19th century the British had become a global people and were found in virtually every part of the world. Their diasporic tendencies can be traced back to the early 17th century. Their experience was arguably the prototype for many subsequent diasporas. Although it lacked a guiding design, the British Diaspora undertook an extraordinary array of functions for many strata of British society. As intercontinental migrants the British were blessed with unusual advantages – they were protected by the *Pax Britannica* and were welcomed in many new countries of settlement, in an Anglophone world, and with standards of living and security higher than most other mass emigrants. By the late nineteenth century, large and varied mass emigration from Britain was pursued with extraordinary insouciance. It as a symptom of the grand confidence of the British across the oceans. This fact alone leaves a question mark over the applicability of the word ‘Diaspora’ to the British and makes their pattern of overseas settlement different from other Diasporas. It was such a large and long-lived historical phenomenon that it inevitably entailed the transmission of its many cultures as well as a host of shifting identities

‘First Contact’: Missionary Bergmann with New Guinea Highland

Gabriele Richter, Rostock University

The act of telling stories is highly political. Stories are not merely collections of events. We choose to tell some events and not others. Especially, if we write them down for others, we make our own perspective public and in this sense the private becomes political.

The German missionary Wilhelm Bergmann (1899-1987) wrote an autobiography of 10 volumes and many more texts about his time in New Guinea from 1928 to 1968. These texts are not only interesting, because Bergmann was the driving force of Lutheran mission in the Highlands of New Guinea and there is no study on him so far. They are interesting, because Bergmann described situations of ‘First Contact’.

In my presentation I focus on the representation of the ‘First Contact’. I understand ‘First Contact’ as the limited moment of time, when two ‘worlds’ collide at first and it is not yet decided, how powers between the two would be divided. In his autobiography, these moments appear as decisive experiences for himself and consequently as worthwhile recalling. The dry and matter-of-fact text reassures his role as a ‘man of God’ – and redefines this role as the situation around him shifted and changed constantly. Issues of a conflict of power go hand in hand with his self-representation.

I understand mission not as an innocent enterprise in the sense that it has nothing to do with conflicts of power at the ‘frontier’ (Chidester, 1996), although also Bergmann’s texts present the missionary as powerless and humble to God’s actual power. Reading the text more closely, it tells the story how he accumulated step by step power and, moreover, related it to religion.

Ayen’s cooking school for African men

Tracy Riddiford, Our Bizniss Productions / Vida Films & Ayen

In Sudan it is taboo for a man to cook. As young Sudanese refugee, Alier puts it very plainly, ‘cooking, cleaning, washing the dishes, it’s the duty of your sister.’

What happens when a Sudanese woman starts a cooking school for the refugee men and asks them to prepare a feast for their biggest critics – the elders women?

The women of Sudan do not allow their men into the kitchen because, (amongst other reasons) they believe their penises might burn over the cooking fires. But when a group of refugee Sudanese men in Adelaide is found starving because they don’t know what to do with a fridge full of groceries, something has to change. Ayen Kuol, a Sudanese health worker decides to challenge a million years of custom and culture and start a cooking school for African men.

The generations battle it out for their right to be in the kitchen and Ayen eventually throws down the gauntlet. The boys should cook a feast for the elder women.

Will the boys show up? Will the elder women come? Will there be anything worth eating?

Living in the perpetual present: remembering and forgetting in context of transience, sojourners and tropical torpor

Julie Roberts, Monash University

With the highest non-Indigenous population turnover of any of Australia’s states or Territories, the Northern Territory is a place of transience, a place for a brief sojourn where only a small percentage of those who visit choose to remain long-term.

What happens to cultural memory in such a context? Where are memories embedded when the population is mobile and a challenging environment ensures even physical embodiments of memory – statues, memorials, plaques, and the like – are subject to rapid decay or destruction?

Is cultural memory even valued in a place where the attraction is one of a tropical sojourn with a lifestyle removed from the rigors and demands of the globalised city – a time to exist only in the present?

These questions will focus particularly on the city of Darwin.

Apart from a recent emphasis on World War Two experiences, Darwin presents as a predominantly de-historicised place. The key issue is whether it is this very de-historisation – this lack of cultural memory – that contributes to the inability of the city to transform sojourners into long-term stayers? Or whether, to the contrary, the very ahistorical nature of the city appeals to those wanting ‘time out’?

This is an explorative paper, drawing upon research undertaken as part of an ARC-funded project examining ‘The causes and consequences of high population turnover in the Northern Territory’.

Urban multicultural spaces: the example of Hamburg-Altona in recent German films

Michelle Robertson, Macquarie University

This paper examines recent cinematic representations of ethnocultural diversity in Hamburg, focusing on the work of German director Fatih Akin (including *Gegen die Wand/ Head-On*, 2004), and the two comedies *Süperseks* (2004, dir. Torsten Wacker) and *Kebab Connection* (2005, dir. Anno Saul), all set in the district of Altona.

Akin situates his characters of various ethnic backgrounds in a milieu based more around socio-economic situation than ethnicity. Akin, an Altona local himself, is the son of Turkish immigrants, and as most of his characters are of Turkish background, he has been seen not only as an important young director in German cinema, but also as a leader in developing a body of ‘Turkish-German’ films and offering new perspectives on the largest of Germany’s immigrant minorities.

The two comedies, by nature of their genre, take a light-hearted approach in their dealing with stereotypes. In using and occasionally subverting these stereotypes, they help to broaden the range of images of immigrants in Germany. This is particularly evident in the depiction of relationships between men and women.

This group of films from Hamburg-Altona hints at the new opportunities of belonging and identity made possible by the ‘glocal’. Through the weaving together of intersecting transnational threads, a new space is created in which one can belong both to the local community in Germany and to the ethnocultural community across borders. While Akin’s work in part takes a somewhat bleak view, and the comedies perhaps a simplistically optimistic one, these films succeed collectively in presenting multiculturalism not merely as a ‘problem’, but as the daily reality that characterises life in this part of Germany’s harbour city.

Psychological and socio-cultural adaptation of adolescent and young adult adopted and non-adopted immigrants in Western Australia

Trudy Rosenwald, Edith Cowan University

The estimated 750 children who have joined Western Australian families through intercountry adoption over the last 30 years, represent only a small proportion of the thousands of children who have migrated with their family from overseas to Western Australia during the same period. Migrating across international boundaries has generally been viewed as a risky undertaking with often negative outcomes for the psychological well-being of immigrants. This viewpoint has been particularly strong if the migration also involved crossing cultural and ethnic lines. More recent research is starting to debunk some of these negative viewpoints. As a very specific form of child migration, intercountry adoption is also generally perceived as posing a significant risk to the well-

being of the children involved. This paper will explore this assumption. Findings from longitudinal research on the well-being of intercountry adoptees in Western Australia, and a small control group of non-adopted immigrant peers who were included in the second stage of the study in 2004, will be presented to show the average outcomes for the adoptees and highlight some of the similarities and differences in psychological and sociocultural adaptation between the two groups.

Don Dunstan and Multiculturalism

Kerrie Round & Christina Slade, Macquarie University

Don Dunstan was unique in Australia's political milieu of the 1960s and 1970s. Unlike most politicians from either the right or the left, who had lived all their lives in the virtually cultural and ethnic uniformity of Australia, he was born in Fiji and spent most of his childhood mixing with Fijians and Indians. He attended the prestigious Collegiate School of St Peters yet later spurned the political leanings of most of his cohort. He was among the first elected Labor members with a university education. His concerns went far beyond the demand for a better deal for workers and he was passionate about justice for all. Unlike most of his contemporaries, he did not ignore the plight of Aboriginal people. In particular, he was incensed at the exclusion of non-European migrants and succeeded in getting the ALP to remove the words 'maintenance of White Australia' from its platform.

Initially Dunstan insisted that 'It is absolutely necessary that the migrants who do come into Australia should be able to assimilate easily into its society, and will not establish groups which are obviously different from the rest of the community', and that 'knowledge of the language' was vital. But by 1973 he was 'extremely impressed' that Ukrainian migrants had retained 'their distinctive culture', and in 1976 was suggesting that 'we must have teachers who can work in other languages but have an understanding of and feeling for the influences of various cultures.'

How can we explain this change from a belief in an integrated, and therefore Anglo Saxon-dominated society with a single set of norms, to acceptance and, indeed, celebration of ethnic diversities?

Life writing and international transition

Keren T Rubinstein, La Trobe University & University of Melbourne

My move from Israel to Australia half a lifetime ago necessitated the formulation of a national identity. This, however, has proven an elusive fiction. Despite study and academic work in Hebrew and Jewish Studies I have not developed a tangible connection to an Israeli or Jewish community. I return to Israel periodically, transiently, and occupy a tenuous position on the cusp of tourist and home-comer. In each location there is an overt demand to convey a congruous bond to national space, but I remain ambivalent. Tagging myself 'Israeli' has become problematic, externally charged with political meaning and internally beset with emotional burdens. I am writing about these themes in an autobiographical PhD thesis. The narrative is pervaded with a desire to reject nationalism, challenge Jewish collective identity, and other forms of shared identification. Who is my audience? Can I own my life-story by way of authorship? Or is there something inherently diminutive about the migrant's position in society that makes this process problematic? Can the narrative be driven by intellect over ego? Perhaps, as Edward Said once said, the migrant and exile have the advantage of perspective. Can I, as an Israeli, grasp for 'exile' status, or is this a category of identification that an Israeli cannot claim, as Palestinians exist in forced exile? How can a migrant retain a connection with the country they departed that is not founded on national devotion? Can I articulate through my own biography an experience that typifies national dislocation? Perhaps there is a comfortable position in-between national space, which can be located through the act of writing.

Replaced Identity and Cultural Heritage: the Russian experience in New Zealand

Elena V. Rudnikova, Russian State Academy of Sciences (Far-Eastern Branch)

The history of the Russian ethnic community in New Zealand began a century ago. Today the total number of the Russians in this country is approximately ten thousand people. In this presentation I focus on cultural, political and economic reasons of the Russian immigration from Russia to New Zealand in the last decade. The main goal of this paper is to analyse the process of integration of the Russians in the new society in this period. I plan to focus on the role of the former cultural heritage and native language.

My presentation is based on the various empirical materials obtained from the virtual resources through Internet, the published articles/books and the statistical data. The main founding for this paper came from a series of interviews conducted with 'Russian' residents during my visit to this country in 2004.

The new members of the Russian-speaking community of the last decade are the middle-age people with the pre-school-age and primary-school-age children. The average family size is three to four people. I intend to focus on the following characteristics: the places of residence of the newest Russian immigrants, their professional activities, the living expenses and the mode of life, the organisation of language maintenance in the new cultural environment, the portraits of some business and cultural leaders of the Russian ethnic diaspora, the connections with the official authorities, the level of consolidation of the Russians, etc.

In conclusion, the Russian immigrants represent a highly intellectual and active ethnic group. At the first stage of integration the Russian-speaking residents try to preserve their native identity. At the same time, they are tolerant to ethnic/religious diversity and do not have any desire to capsule (to isolate) themselves from active participation in the life of mainstream New Zealanders.

Correspondences of Territory and Location in Contemporary Site-specific Art

Judith Rugg, University College for the Creative Arts, Canterbury, UK

This paper will examine UK artist, Layla Curtis' work, *NewcastleGateshead* (2005), a commercially printed multiple of a collaged 'map', apparently of Newcastle, England, but on closer inspection a hybridised construct which made references to 15 other Newcastles – in Australia, Canada, South Africa, Northern Ireland and the US. The reverse of Curtis's 'map' shows images of Nobby's Beach and a snow-covered barn as places of interest. Other paces such as Dudley, Hexham, Coal City, Sunderland, Karantipa North and Fisher Hill suggest re-mapped, hybridized spatialisations between countries which share a colonial past and a postcolonial relationship with the UK.

The paper will discuss how Curtis's work, as a site-specific art practice, addresses issues of colonial proximity and re-perceptions of place. It will examine how *NewcastleGateshead*, as a discursive 'text', reveals how place-naming as a way of appropriating place, was a strategy of the colonial presence as original, regulatory and authoritative. Curtis's work proposes that naming and framing space was a strategy of hegemonic ordering; a simultaneous erasure and denial of difference, drawing attention to the process of colonialism as a way of mapping and marking territories of forced resemblances.

The paper will investigate how the denial of place as colonial strategy was enacted repeatedly worldwide in a kind of frenzied repetition of denial. It will investigate the colonial processes of positioning ideological and cultural relationships with other 'Newcastles' (in, for example, Northern Ireland, Canada and Australia) and the systematic erasure of indigenous cultures, and what these implications are for a contemporary, globalised, migratory experience. If place is ideologically determined through processes of power, what are the implications for contemporary art practices which address issues of site?

Shaping the Jewish South African story: imprints of memories, shadows and silences

Phyllis Sakinofsky, Macquarie University

South Africa's Jewish community, a homogenous group of migrants from Lithuania, left Eastern Europe at the turn of the twentieth century to seek an alternative to growing antisemitism and poverty, only to find themselves enmeshed in another form of oppression – apartheid – but this time on the side of the oppressor.

This paper looks at the major influences on the community, the shadows and silences that caused a seismic split between beneficiaries and activists, and how antisemitism, the holocaust and apartheid permeated both groups, but with differing outcomes.

Fiction can be used to explore the crucial nexus between history, memory and story telling, to provide new insights and uncover new meaning. Ashraf Rushdy's notion of palimpsest narrative describes how fiction can expose and resolve the memories of traumas that have been submerged and passed down through generations. Rushdy relates this to the literature of slavery but it is also valid in the South African context.

The paper concludes self-reflexively, revealing how the creative writing process combined with the academic research for a PhD has helped the author achieve understanding and acceptance of the complexities of her Jewish South African childhood.

Two perspectives on language maintenance: The Salvadorian community in Queensland and the Spanish community in South Australia

Olga Sanchez-Castro & Jeffrey Gil, Flinders University

This qualitative study attempts to provide a detailed account of the migration experience of Spanish-speaking migrants who settled in Queensland and South Australia with a particular focus on language maintenance. To the researchers' knowledge, this is an area into which little research has been conducted, since migration studies on Spanish-speaking migrants to Australia are scarce. In addition, this study aims to address the need for the investigation of language maintenance of specific groups of Spanish-speakers. Two groups of Spanish-speakers, the Salvadorians and the Spanish, were selected in an effort to explore particular intergenerational transmission issues pertaining to both groups.

Weaving Women's Lives: The Lidiya Buduls Collection of Latvian National Costumes

Karen Schamberger, National Museum of Australia

'Endeavours in culture are endeavours in a nation's foundations. If a country is destroyed, our cultural endeavours will still remain, they will be our only support, they will be the roots of our national consciousness.'

Kārlis Skalbe (1875 – 1945), a well-known Latvian poet and writer, wrote these prophetic words in 1920. They were to inform and encourage a whole generation of displaced Latvians to continue their 'cultural endeavours' in exile around the world after World War II. These 'cultural endeavours' included the creation of objects as a form of cultural maintenance. Material culture is often embedded with belief systems, traditional practices and performances which affect the sustainability of cultures in a new place.

Between 1947 and 1954 a total of 170,000 Displaced Persons arrived in Australia. Of those, 19,421 were Latvian, representing the third largest ethnic group in this intake of migrants. The Buduls family experience as Displaced Persons represents a significant facet of Australia's Post World War II migration, especially Latvian migration.

In 2007, the National Museum of Australia acquired the Lidiya Buduls Collection of Latvian National Costumes. This collection consists of three regionally specific costumes made and used by Lidiya and her two daughters. They were mostly woven, embroidered and assembled in Australia by members of the Latvian community in Sydney.

In this paper, I will examine the role of Latvian women in maintaining their skills and traditions in Australia through these three costumes. This will be done through examination of the material culture of the costumes as well as through oral histories with the makers and wearers of these costumes. The changing attitudes of younger generations towards the traditions of dressmaking and performance will also be explored through the costumes.

Class identity and ethnic diversity: activism, integration and exclusion of immigrants in the Brussels labour movement since the 1960s

Eva Schandevyl, Vrije Universiteit Brussel (Free University of Brussels)

Identities – whether national, regional or personal – can be defined in relation to multiple factors (including class, ethnicity, gender and heritage). Features of collective identity can be in opposition with each other, and with an individual's personal identity. But different identities can also simultaneously exist within individuals and groups. As a cultural construction or as a personal attribute, identity is subject to changes over time, under the impact of phenomena such as mobility of goods, people and ideas, labour migration and cultural interchanges. These processes are symptomatic of the post-World War II evolution in which we witnessed the slowly disintegration of traditional nation-states, the rise of trans-national civil society, and of worldwide globalisation and cultural fragmentation. The contradictions, with which the Belgian workers' movement has been struggling, having to cope with this increasing diversity and with conflicting identities among its members, have also been present within society as a whole in its dealing with immigration and ethnic or cultural minorities. In addressing the national workers' demands and simultaneously the multiple needs of new immigrant communities - Arab workers in Brussels pushed to migration by economic needs - trade unions faced the difficulty of reframing their basic principles and identities of national unity, equality and international solidarity. Migrants faced the task of connecting homeland standards with those of their new countries and were instigated to reshape their cultural identities. Statements produced at Brussels' trade union conventions and meetings, interviews and international discussions inform us on the obstacles that immigrants met on their way to social and political participation and integration within these native organizations and show the evolution of identity discourse and organizational structures of the unions in relation to the immigrant issue. It constitutes an interesting case of the interplay between the concepts of class, race and culture in a multicultural urban setting.

The Demographic History of Inter-country Adoption

Peter Selman, Newcastle University, UK

This paper would update a previous exploration of the topic published as the first chapter of my edited book on Inter-country Adoption (Selman 2000), which looked at the history of inter-country adoption from 1948 – 1998.

The paper will present new estimates of global numbers from 1998 to 2006, based on data for 22 receiving States. Estimates of the number of children sent by States of origin will be made using this same data. This shows an initial continued rise in global numbers with a peak of over 45,000 in 2004, followed by two years of decline (Selman 2002, 2007).

The paper would explore these changes, ask questions about the recent reversal – e.g. whether the decline reflects primarily changes in demand or supply – and give a detailed review of the rise and fall of States of origin,

including case studies of selected countries including Korea (1953-2005), Brazil (1986-2006), Romania, (1990-2005), Russia (1993-2005), Cambodia, China, Ethiopia and Vietnam (1998 – 2006).

Australia and the UK have comparatively low levels of international adoption (1.5 and 0.5 per 1,000 live births in 2004) when compared with Norway, Spain or the United States (12.8; 12.4: and 5.5 respectively). Possible reasons for this will also be explored.

The paper will end with a brief review of the impact of intercountry adoption since the Second World War in the light of available research - and the increasingly loud voice of those adopted internationally over the past 50 years – and examine the likely future of the movement of children in the years ahead.

The Memory of the Tongue: Sujata Bhatt's Diasporic Verse

Paul Sharrad, University of Wollongong

Sujata Bhatt: born in India, educated there and in the US, worked in Canada, married and lives in Germany, published in the UK -- perhaps an embodiment of the diasporic/ cosmopolitan postcolonial writer.

How does she manage her shifting identities and multilingual resources? The paper offers a survey of her poetry, concentrating particularly on intersections of food images, sites of memory, and the fit between/ consciousness of the physicality of speech and writing across Gujarati, English and German.

Impact of Intercultural Business on Cultural Identity

Ramkaran, Vevikanand Girls College, India

To complement past emphasis on understanding other cultures, the field of intercultural business communication needs a stronger focus on understanding oneself. Cultural identity is an individual's sense of self derived from formal or informal membership in groups that transmit and inculcate knowledge, beliefs, values, attitudes, traditions, and ways of life. A broad conception of cultural identity should not privilege nationality but instead should balance components related to vocation, class, geography, philosophy, language, and the social aspects of biology. Cultural identity changes over time and evokes emotions. It is intertwined with power and privilege, affected by close relationships, and negotiated through communication. The proposed model of cultural identity highlights components directly related to business, such as economic class and professional affiliation, and demonstrates how culture not only connects people but also defines them as unique individuals. This model can expand research and enrich teaching in intercultural business communication.

Summer in the city: From the beaches of South Sydney to the avenues of Paris Nord

Christina Slade, Macquarie University & Universiteit Utrecht

When 'race riots' between the traditional Anglo Australian surf life savers and the 'Lebs' broke out on Cronulla beach in the southern Sydney shire of Sutherland on Sunday December 11 2005, journalists were quick to draw the comparison with the riots in Saint Denis in Paris Nord in the European summer of that year. Just as fashions track seasonally from Paris to the southern hemisphere, so the fashion for Islamic youth rioting in the streets had, they supposed, been picked up in the south. The framing of events in the local press carried explicit and implicit resonances. Yet while there were obvious similarities – heat, hormones, religion and race - there were equally great differences in the two cases. Those differences are a consequence of very different regimes of immigration, assimilation and citizenship. Globalisation and the transnational media have laid a grid of similarity over those differences. This paper examines notions of transnational and fractured citizenship and their application taking the summer riots as a case study.

Freedom in Exile?: illegitimacy, race and migration in three (post)colonial Caribbean women's life narratives

Karina Smith, Victoria University

In 1997, Julia Markus, in her biography of Elizabeth Barrett Browning's life titled *Dared and Done: the Marriage of Elizabeth Barrett and Robert Browning* (1997), suggests that the poet (along with her husband, Robert Browning) had African ancestry passed down by one of her grandparents, a common occurrence in slave-owning families in the New World. While Joseph Phelan in his recent article in *Biography* (2003) disputes Markus' claims, in this paper I'd like to link the alleged Barrett family 'secret' to discourses surrounding illegitimacy and racial background in Caribbean Creole families as they are explored in the (non)fictional works of white Caribbean writers Jean Rhys and Honor Ford-Smith. In *Wide Sargasso Sea*, partially based on Rhys' life, Antoinette's exile in the 'mother country' and literal imprisonment in the attic of Rochester's estate is partially brought about by the existence of disinherited and delegitimated 'outside' children in her family who cast doubt on her racial 'purity'. In 'Grandma's Estate', Ford-Smith's life-story, in the collection *Lionheart Gal: Lifestories of Jamaican Women*, Ella's (Ford-Smith's) Grandmother is trapped by the shame surrounding her illegitimate birth to the plantation owner and his housekeeper, a form of psychological imprisonment Ford-Smith describes, with reference to *Wide Sargasso Sea*, as 'the attic of my grandmother's subconscious' (1986, p. 197). Although Barrett's genealogy differs slightly from that of Rhys and Ford-Smith, it is the 'shame' surrounding her connection to slavery in Jamaica that gives rise to silences within her family and, as Markus suggests, her father's refusal to allow any of his twelve children to marry. Escape to the 'mother country' is perceived by the protagonists as a form of 'catharsis': it represents freedom from Jamaica's oppressive colour/class social stratification that exists as a legacy of slavery; and the opportunity to pass as 'white'. Yet in each text, escape is problematised through the protagonists' inability to shed their connections to the past; their family skeletons; questions about their genealogy; and their racially ambivalent social positioning.

Terrorism and Identity Politics in Indonesia

Josh Snider, University of Notre Dame

This paper will examine changes in Indonesian internal conflicts and propose that terrorism and terrorist groups in Indonesia are fundamentally part of a continuing process of identity politics disputes.

In the wake of the Bali, Australian Embassy and Marriott bombings we tend to view the phenomenon of Islamic terrorism in Indonesia through the lens of our own security concerns, which above all else seeks to create a new sort of global domino theory in which Indonesia is yet another Muslim nation under threat from globalizing forces of pan-Islamist agenda. While elements of this assessment are probably correct, replying on an overly securitized assessment paints an impartial picture and entirely misses the essence of what in fact is driving radical Islam in Indonesia. In past year we have seen the ground shift once again, JI a group experts thought to be operationally incapacitated has now re-surfaced and instead of targeting foreign embassies and hotels is now directing its agenda against Judges and local officials in central Java.

Like many post authoritarian societies Indonesia is grappling with a complex set of ethno-cultural and political identity issues. The most difficult of which is the role of Islam in the new Indonesia. While a vast majority of Indonesians completely reject the conservative agenda, new political freedoms have given a voice to radical elements who want to challenge the pluralistic nature of Indonesian religious life in favor of a more hand-line that adopts the uniformity of the Gulf Arab style religions and cultural practice.

This paper will argue that Islamist terrorism in Indonesia is not an end in and of itself but an act of expression by groups trying re-draw the boundaries in Indonesian society. Drawing on examples from other highly secularized predominantly Muslim nations like Algeria, Egypt and Turkey we see that when a society will not shift willingly the 'vanguard group' like JI or the Muslim Brotherhood will adopt measures to violently drag society along.

The question for Indonesia and its friends and neighbors is how best to manage. Do we allow the democratic process to weed out radicalism or do we outright ban radical movements? It seems clear from other nations

dealing with this problem that more authoritarian the response from the government the more violent the reprisal by the groups in question.

Thus to understand and help the Indonesians manage this issue we need to above all analyze the phenomenon through their cultural experience not our security concerns.

Cultural Conflict and Shifting Identities in Stephen Black's *The Dorp* (1920)

Salomé Snyman, University of Pretoria, South Africa

Literary pioneer, Stephen Black (1880-1931), often referred to as the father of South African theatre, wrote two novels. In the first, titled *The Dorp* (the town), Black expounds the cultural intricacies of frontier society in South Africa. He recounts the human story of relationships between Afrikaner and English townsmen in a South African town called Unionstad, a name which reveals the novel's threefold thematic impulse: an allegorical evocation of the Union period (1910-1948) in South Africa, an ironic-satirical thrust (the Union period was one of extreme political division), and, ultimately, an idealistic vision of cultural-political reconciliation. Black's keen awareness and representation of how political turmoil in the country impacts on the lives of ordinary people (from different backgrounds and national identities) is the main strength of the novel.

Black dramatises his vision of an ideal society when two young people, the Afrikaner-Nationalist Mayor of Unionstad's daughter falls in love with a second generation South African Englishman, Ned Oakley. Ned's character is exemplary of the shift in the identity of frontier society in South Africa. He stands in stark contrast to his father, shopkeeper Tom Oakley, who still calls England 'home' and the Irishman, O'Flinnigan, who is torn between his contempt for both the English and the Afrikaners and his obligation to 'objectivity' as a newspaperman. It is, however, the 'new generation' represented by Ned and Anita that becomes the vehicle for Black's ideal society where townsmen with different national identities may live side to side in peace and harmony.

Although Black utilises the Afrikaner-English situation to symbolise his vision for a society where people from different cultural backgrounds have been assimilated into a peaceful union, he is not unaware of the difficult problem of the black population who apparently does not fit into the picture of this ideal society. Ned Oakley, in conversation with Anita Van Rhyn, raises the reality of the increasing black population majority in South Africa and the inherent volatility of a situation where the black man's labour is economically exploited while his political aspirations are ignored. Ned, of course, cannot realise how prophetic his admonition is: 'In twenty years' time they will be at least seven or eight to our one, strong and prosperous with one idea. Give them a Chaka with modern ideas, or a Moshesh ... and where shall we be?' (62)

Border anxieties: A comparative analysis of public debates on unauthorised immigration in Australia and the United States, 1975-1995

Rachel Stevens, Monash University

This paper will examine political and public debates on the admission of unauthorised immigrants in the United States and Australia from 1975 to 1995. In America, public debates centred on the perception of a porous southern border with immigrants from Mexico and Central America entering the American nation at will. In response, particular Members of Congress, restrictionist lobby groups and a number of newspapers lobbied for comprehensive immigration reform that would eliminate work opportunities for unauthorised immigrants and increase the capacity of the Immigration and Naturalization Service to patrol the border. After five years of debate, the Immigration Reform and Control Act of 1986 (IRCA) passed through Congress. Proponents of the Act argued that the new law would significantly reduce the number of unauthorised immigrants entering the nation. This claim not only proved to be incorrect, but the debates surrounding IRCA facilitated the

militarisation of the southern border and intensified the related fear of America being inundated with unwelcome immigrants. In Australia, the approach of the Federal Government towards the arrival of unauthorised immigrants shifted from the relatively compassionate stance taken in the aftermath of the Vietnam War, when political elites took a principled position and granted Indo-Chinese asylum seekers with refugee status, to the introduction of mandatory detention practices in 1989. This practice was arbitrary, breached a number of international covenants and the duration of detention was lengthy, sometimes up to four years. Using transcripts from Congressional and Parliamentary debates, hearings and inquiries, press coverage and public opinion data, this paper argues that the increasing salience of the border and the implementation of harsh policies in both countries can be explained by the failure of the left to respond to the ideological realignment that transformed debates on immigration and its inability to present a coherent opposition.

Just Hanging Out: Young Refugees and Public Space

Helena Stewart & Carmen Garcia, Multicultural Youth South Australia Inc

The use of public space in the Central Business District (CBD) of Adelaide by young refugees has been the source of growing police and government concern in recent years. Such concern is undoubtedly fuelled by unrelenting media stereotyping of ethnic minority youth as “delinquent”, “disorderly” and “criminal”. Although it is widely agreed that some young people are subject to more scrutiny, surveillance and interference in public places than others, most of the current literature on young people and public space does not distinguish between the experiences of mainstream and ethnic minority groups. Such a distinction is important to understanding the different ways in which public space is used by various groups of young people and, indeed, their differential treatment by police, security guards, retailers and the general public. The overall aim of this research was to explore the use of public space by young refugees with a view to improving understanding and easing conflict between retailers, law enforcement and youth. The research was undertaken in two phases and comprised semi-structured interviews with young refugees; surveys and interviews with shopping centre managers, retailers, the police and community service providers; and non-participant observation of young refugees visiting the CBD. This paper will present some of the key findings of the research, focussing particular attention on the disciplinary practices used to restrict the presence of refugee youth in certain public areas in the CBD and the ways in which youth oppose and resist this control.

Belleville: A Melting Pot Success Story

Carolyn Stott, Flinders University

The suburb of Belleville, on the north-eastern outskirts of inner Paris, has a long history of immigration. With more than 40 cultures represented within its boundaries, many of which have a history of conflict in other parts of the world, its inhabitants have managed to achieve and maintain an atmosphere of peaceful cohabitation—often against the odds.

This paper looks at the history of migration to the suburb, from the arrival of the first French provincial immigrants at the end of the 19th century, to the waves European, African and Asian immigration which took place throughout the 20th century, with the result that each of the world's continents is represented in Belleville's population. Having established when and why the various groups chose the suburb of Belleville as their new home, we will discuss the problems facing the immigrant population: language, housing, maintenance of religion and culture of origin, acceptance by the predominantly working-class Parisian population. Finally, we will examine the possibility of a collective Belleville identity, as defined by contemporary French sociologist Patrick Simon. We will thus uncover the secrets of the success of the suburb of Belleville as a multicultural community living in harmony within the fractured world of the early 21st century.

A Reason to Stay – Cultural Development in Nicaragua

Polly Stupples, Massey University

Migration is not only stimulated by economic necessity but also by the imagination, the idea that everything is better elsewhere. In the case of young Central American artists seeking to further their academic career, the lure of educational institutions of high calibre in the West and the cultural kudos associated with them contributes to this.

Based on fieldwork undertaken as part of doctoral research, this paper examines efforts to counter the desire to leave through the establishment of a contemporary art school in Nicaragua that questions dominant ideas about cultural identity through a critical practice. This school aims not only to retain talented Nicaraguan students, but also to draw students and professionals to it from throughout Central and South America, developing intra-regional cultural exchange along alternative circuits to those inherited under colonialism.

While the school does not change the economic hardship that forces many Nicaraguans to migrate, it does respond to Virginia Pérez-Ratton's call for Central America to no longer be presented in the arts 'as a peripheral area, not only vis-à-vis the international arena, but particularly towards itself' (Pérez-Ratton 2000). Its engagement with contemporary art also challenges persisting stereotypes that continue to see the West as the cultural vanguard, relegating 'Other' voices to "the private language" of 'glocal' cultural identities' (Medina 2003).

While recognising the vulnerability of this project (particularly in terms of funding), this paper also explores the collaborative networks that support it, and that draw cultural capital to it from throughout Latin America, and further afield.

Examining the relations between transnational mobility and communication: Chinese-, Turkish- and Greek-Australians

Natalie Swann & Kevin Dunn, The University of New South Wales

In 1971 Wilbur Zelinsky hypothesised on the future relations between communication and mobility. He forecast that in technically advanced societies international communication would assuage the need for international movement. However, we present evidence to make the paradigmatically important point that immigration (so-called permanent movement) gives rise to subsequent and different forms of mobility and communication. Transnationalism is a concept and paradigm in which different forms of mobility and communication can again be addressed holistically. This paper draws on results of a 2005/6 telephone survey (n:1178) in Sydney and Brisbane on transnational communication and movement, funded by the ARC (2002-5). The project examined the experiences and perceptions of four immigrant communities (Hong Kong, PRC, Turkish & Greek-Australians). In general, we present evidence for a positive association between international movement and communication. Finally, we examine the drivers behind this association. Transnationalism (whether movement or communication) is a privilege and a freedom, but it is also an obligation and duty, driven by both positive and negative affects (love, compassion, patriotism, nostalgia, duty, shame).

Mind The Gap: Stories of Displacement, Change and Adaptation from the Migration Museum

Viv Szekeres, Migration Museum

To appreciate Australia's migration history it is useful to analyse it within a framework of several hundred years of global colonisation. Like many other colonised lands Australia's history is one of waves of arrivals and the impact they had on the Indigenous people. It is a story of displacement, change and adaptation. Out of the process of settlement grew the social, political and economic systems in which every new immigrant would need

to find their place. But there were also internal psychological issues for each individual as they grappled with shifting and multiple identities created by distance, cultural discontinuity and the need to belong to a community.

As the first museum of immigration history in Australia the Migration Museum has been at the forefront collecting, recording and interpreting the migration histories of both community groups and individuals. This paper will explore the dilemmas, contradictions and challenges involved in interpreting stories about movement and change in a museum setting which is itself a creation of the process of colonisation.

Doing Transnationalism: Internet Connections to Japan

Atsushi Takeda, University of the Sunshine Coast

This paper will discuss the phenomena of journal style weblogs. It will examine how weblogs assist Japanese migrants who are married to non-Japanese nationals to connect back to Japan and what this experience means for transnationalism. Marriage beyond national borders has become more common today. More individuals work, study, travel, and live outside of their country of origin and this provides the opportunity for them to establish personal relationships with those in other nation-states. While there have been quite a few studies of such unions, little attention has been paid to the ways these relationships assist us to understand processes of transnationalism and how weblog facilitates transnational connections among those unions. For spouse migrants, as with other migrants, connecting to their country of origin have become easier under the conditions of globalization. The advancement of transportation systems mean that contemporary migrants commonly fly back and forth to their country of origin. Additionally, technology such as phone, fax, and email have become important tools used to maintain transnational connection. Weblogs are emerging as a new and different means of transnational connection. Spouse migrants are creating their own journal style weblog to inform friends and family about their daily activities, thoughts and personal feelings. However, weblogs not only connect to family and friends at home, but to a transnational general public, and allows for virtual connections with large number of unknown people. Weblog have thus generated a transnational space where contemporary migrants connect to their homeland as well as to others. They represent themselves in a space that does not conform to previous understandings of transnationalism, and it does simply not straddle two national locations, nor does it involve straightforward connections with both. This paper investigates weblogs of Japanese spouse migrants in relation to this revised understanding of transnationalism.

‘The largest migration in human history’. A study of China’s recent policy and law responses to its migrant workers

Tang Lay Lee & Francis Regan, Flinders University

China’s flood of migrant workers to the cities has been called ‘the largest migration in human history’. It is estimated that 150-200 million peasant farmers have left the land in recent years and moved to cities in search of paid work and a better life for their family. However while the migrant workers are essential for many industries including construction, light manufacturing and hospitality, they are often illegal immigrants because they rarely have a ‘hukou’, or household registration to live and work in the cities. The consequence is that the migrant workers and their families are not eligible for most services including hospital treatment and education for their children. Despite the formal legal restrictions the governments around China are gradually softening policies that affect migrant workers because they make up an essential part of the urban labour market. This paper examines and assesses the recent policy and law changes that are designed to reduce the legal barriers to migrant workers gaining access to services in the cities. It argues that the reforms are slowly bringing about a significant reduction in the web of disadvantages experienced by China’s migrant workers.

What Cannot Be Left Behind

Heather Taylor Johnson

When writing a poem, short story or novel, certain experiences in our lives cannot be left out, whether intentional or not. Even when we claim a story is completely fictional, there are some aspects of who we are that find a way into the theme, setting, language or character. In my writing, I find that I am often repeating the same themes over and over: mothers, memory, home. My characters are often American and either living in or making their way to Australia. This comes as no surprise as I have been away from my family and home in America for over eight years now. As I have completed an exegesis for a PhD in Creative Writing from the University of Adelaide which explored in great detail my impetus for my thematic choices, I now want to expand upon self-discovery and move in a direction that encompasses thematic consistencies on a cultural level: what do American ex-patriots write about?

Through a process of interviewing other writers hailing from the US and finding a home in Australia, I am finding our basic instincts, thematically, are closely tied to one another's. Whether we've been here for three years or twenty-three years, whether we moved here in our teens or in our forties, whether we are male or female, there are commonalities in our writing that cannot be denied. What themes are we employing and why? Are these decisions conscious? Where are our stories set? What happens when we change course and attempt to adapt our writing to suit our present culture? What sorts of difficulties does writing 'American' present to us in terms of publication? In a multi-cultural Australia, there is a strong sense that there is too much of an American presence, and there is no denying that this is the case in literature. If it is clear that there are certain aspects of ourselves that stem from our homeland which cannot be left behind, forcing us to write between the liminal spaces of one culture and another, where does this leave the American Australian writer?

Myth: a Linguistic narrative in Maxine Hong Kingston

Tessy Anthony C., St. Teresa's College, Cochin

A narrative is generally in verse or prose. But within this there can be an implicit literary narrative – the myth. Maxine Hong Kingston living in multicultural America makes use of the myth of the woman warrior to reveal her changing consciousness. Myths originate far back in the culture of oral societies. They move from a silent existence to an oral form and later to a written form to avoid erasure. Kingston's attitudes crystallize as a part of growth and maturation. A pointer to this is her use of the woman warrior myth. This is an archetype and a verbal and visual sign. The woman warrior Kingston has become a word warrior advocating peace. In *The Fifth Book of Peace* she rewrites herself as a peace activist. It records her growth and individuation. She preserves her ethnicity using a Chinese myth as a tool to facilitate a new bicultural identity. This myth is remodelled and repositioned. Kingston becomes a pacifist advocating a global human community through artistic means. Myth is a language and a narrative which communicates very effectively. Through the narrative of the myth Kingston consciously implies that nationality can permeate boundaries. Her cultural hybridity results in a plural consciousness, making her advocate one nation.

Diasporic Chinese alliances in Australian domestic politics

Jen Tsen Kwok, University of Queensland

There is a paucity of scholarship about localised political participation of diasporic Chinese communities outside the US. Diasporic Chinese scholarship engages with community organisations, elites and patronage, but with the exception of researchers such as William Skinner and Amy Freedman, does not provide strong insight into the domestic political engagements of these communities. Asian American scholarship accounts for much of the field: a field which not only remains framed by the reclamation of subjugated histories and subjectivities, but until

recently has been caught up in presumptions that mobilised identities effectively advance collective political goals, what Appadurai labels culturalisms. The production of the Chinese diaspora within the auspices of Australian multiculturalism furthers different conditions, and conclusions, about the role of identity-based movements either in the transformation of the political landscape, or, in fact, within many migrant communities themselves. This paper discusses the deficit of productive, identity-based community assets within the Chinese Australian community, focusing upon the mutually-rewarding, patron-client relationships between community elites and parliamentarians, and the presumption by many community elites that these modes of capital accumulation are effective in achieving collective political aims. This paper will also case study the response of certain Chinese community organisations and elites around Australia to the Hanson phenomenon.

Literature and Maintaining Scottish Identity in Australia

Graham Tulloch, Flinders University

People coming from the Lowland, Scots-speaking parts of Scotland to Australia have confronted special difficulties in maintaining a sense of cultural identity. (Gaelic-speaking Scots are a separate issue which will not be dealt with in this paper). Not only was the language of educated Scots the same as that of English settlers but they were also, like the English but unlike the Catholic Irish, overwhelmingly Protestant (even if they were Presbyterians rather than Anglicans). Furthermore one of the key proponents of Scottish identity in prose, Walter Scott, had been adopted as one of the key figures of 'English' literature. Nevertheless Lowland Scots (and to some extent also Highland Scots who had originally been Gaelic-speaking) were able to find ways of expressing Scottish cultural identity through literature. This paper will consider several aspects of this process: (1) the use of place and house names drawn from Scottish literature; (2) the writing of Scots-language texts in Australia (a much larger phenomenon than one would expect); (3) the development of societies and events concerned with the 'national bard', Robert Burns; and (4) the promotion of Scottish writers in Australia through literary criticism and essays. The focus will be on the period from the first arrival of Scottish people in Australia to the middle of the twentieth century.

Symbols of freedom: Stories from Estonian settlers in Sydney post World War II

Anni Turnbull, Powerhouse Museum

The information in this paper is based on research and development of the exhibition 'Our new home : Meie uus kodu : Australian- Estonian stories' at the Powerhouse Museum, November 2006-October 2007. This paper will continue the exploration of Estonian settlement in Sydney post World War II, what memories have become stronger, what ideals were transferred from the home culture to the new culture and what was brought in a physical and emotional sense.

Using individual stories this paper will highlight the struggles for freedom which was paramount in Estonian culture and in Australian -Estonian communities expressed through song, stories, jewellery, textiles and a national myth, Kalevipoeg. Now that the Baltic States have achieved freedom the emphasis has changed. The cultural connection between Estonian and Australia has flexed and shifted over fifty years of settlement. This paper will use voices of Estonian -Australians to tell of their feelings on arrival and the reaction from Australians and their adaptation to different cultural values and activities.

Routes of Expansion: North – South migrations and the extension of Islam to Southeast Nigeria

Egodi Uchendu, Zentrum Moderner Orient, Berlin

British occupation and pacification of Hausaland (Northern Nigeria) at the beginning of the twentieth century and the consequent break up of the Sokoto Caliphate—the longest enduring Islamic theocracy in West Africa—triggered waves of migrations from Hausaland northwards to Egypt, Sudan and other parts of the Muslim world. The same event, reinforced by other factors, produced southward migrations of the Hausa southwards and particularly into Southeast Nigeria. This paper, which is an aspect of a wider research project, looks at the routes of expansion of Islam from Hausaland to Igboland in Southeast Nigeria. (The Hausa and the Igbo are two of three major ethnic communities in Nigeria.) Migrations from Hausaland to Igboland occurred over a period of time, traversing the Nigerian Middle Belt whose communities were reputed to have prevented, and provided a barrier against, Muslim jihadists' southward expansionist goals a century earlier. In addition to tracing the migratory routes of Hausa Muslims into Igboland, this paper will discuss the impacts and social benefits of the migrations on the Igbo—the receiving community, as well as on the migrants and their descendants.

Expanding identities: The transformative power of the ontological mission

Estela Valverde, Macquarie University

This paper explores the power of what I call 'the ontological mission' in the construction of new identities. I would define these ontological missions as tasks people create for themselves to give meaning and metaphysical significance to their lives, emptied out by some unsolvable tragedy. Based on my observations on the transformative character of embodying such ontological missions, this paper explores the migrating character of the identity of victims of state violence that grows out of an static suffering position into one of combat and challenge of the system. Thus the 'mothers who cry' transform themselves in 'mothers who shout' and in this process they become larger than life and inconsolable reminders of the state injustices

Through their political activism these victims are able to change the polarity of their suffering, converting it into a mission for justice and peace that gives their own life the ontological meaning taken away by their tragedy. The cases analysed will be taken from my research in Argentina and Spain on the new victims of state violence, those who have appeared with the birth of democracy and who bear the scars of previous human rights infringements still unresolved in these new democracies.

'The truth of wounded memories': public memorialising in South Africa's Truth and Reconciliation Commission

Marijke van Vuuren, University of Pretoria

South Africa's transition from apartheid to democracy (1990-1994) was a form of belated decolonisation, a huge cultural shift empowering the formerly marginalised and oppressed majority. The need to come to terms with the truths of the past led to the public hearings of the Truth and Reconciliation Commission (TRC), established by the Mandela government, which offered amnesty to perpetrators of politically motivated crimes in return for complete disclosure, in an attempt to bring to light what had for years been shrouded in secrecy, and to acknowledge and heal the wounds incurred. The TRC process, which affected us all, has led in turn to much debate and has influenced South African literature. This paper will examine Derrida's *On Forgiveness* (which refers to the TRC) and Ricoeur's paper 'Can Forgiveness Heal?', in which he describes forgiveness in the context of collective or national guilt as a work of remembering and forgetting (bringing to mind the etymological link

between amnesty and amnesia), relating it to Freud's *Durcharbeitung* (working through) and work of mourning. Related non-fictional and fictional texts informing this paper include TRC chairman Desmond Tutu's memoirs of the TRC, *No Future Without Forgiveness*, Afrikaans poet Antjie Krog's *Country of My Skull*, and the remarkable *A Human Being Died that Night*, by Pumla Goboda-Madikizela, a psychologist and ethicist working for the TRC, on her work with the convicted death squad commander, Eugene de Kock, whom the media dubbed Prime Evil. Then the need for justice to be seen to be done, as opposed to the movement towards forgiveness and amnesty, is sounded by theologian Willa Boesak in *God's Wrathful Children* and seems to be dramatised by J.M. Coetzee in *Disgrace*, set in South Africa's decolonisation period.

The migration experience through film in Australia

Mike Walsh & Stephen Morgan, Flinders University

The expansion of migration in Australia in the early post-war period paralleled the growth of government-sponsored filmmaking through bodies such as the Department of Information, the Australian National Film Board, the Commonwealth Film Unit, and its latter-day descendant Film Australia.

This session consists of a screening of short government documentaries and informational films dealing with Australia's migration experience. The films are 16mm prints which have been held by Flinders University since the break-up of the South Australian Film and Video Library. These prints, resplendent with all their scratches and their fading colour, confront us with the immediacy of the social issues created by migration and the changing response by government filmmakers as they struggled to express the policy formations of the Commonwealth Government.

Films to be screened include titles from Film Australia's *Our Multicultural Society* series and *Double Trouble*, made by Lee Robinson—perhaps the most active and well-known Australian filmmaker of the 1950s—which attempts to train old Australians in the ways of tolerance towards their new chums.

'In search of security' ... A comparative study of asylum seekers and host governments in Australia and Malaysia

Sanjuga Vas Dev, Flinders University

It is estimated that by the end of 2005, some 2.1 million people were displaced within Asia-Pacific region due to conflicts and ongoing instability. In their quest for security and protection, asylum seekers face further trauma in neighboring host countries as they encounter state initiated practices based on restriction and deterrence including immigration detention and deportation. This paper uses the case studies of Australia and Malaysia to demonstrate how 'security discourses' have been employed by governments' on the one hand and human rights organisations advocating for asylum seekers on the other. It argues that the plight of this group of undocumented migrants has revived ongoing debate between state and civil actors within these two seemingly diverse Asia Pacific nations about the meaning of 'security' and its application in a post 9/11 environment. It is demonstrated that despite their diverse styles of democracy, both states have approached asylum seekers as threats to security – whether this be political, cultural or economic. The two governments have faced criticism from local and transnational human rights groups arguing that asylum seekers are not threats but threatened, and subsequently they must be viewed within a broader understanding of security which shifts attention from securing states and their institutions to protecting people within and across state borders. In this respect, the asylum seeker has recharged ongoing debate within Australia and Malaysia which is prevalent across much of the region and reflects a growing contestation of dominant discourses focused on 'national security' through the introduction of alternative notions of 'human security'.

The gender dimension of migration and social entitlement within the EU

Samantha Velluti, Liverpool Law School, UK

This paper looks at the gender implications of the EC free movement of persons' provisions in order to examine whether EC law may advance or hinder the cause of women's rights.

The pursuit of gender equality within the European Union (EU) has failed to be an entirely transformative process because decision-makers have addressed the gender implications of EC law by focusing mainly on the development of measures which explicitly tackle gender inequality. Hence, the adoption and implementation of gender equality law thus far have deflected the direction of action from other developments which may have a more immediate material impact on women's lives and welfare. The free movement provisions illustrate this limitation to EC gender equality law: the progressive expansion in both the personal and material scope of migrants' rights and their families has been based upon a male experience of migration and, more broadly, upon a male breadwinning model of family structure. This argument is buttressed by the fact that care work is still not included in the notion of 'work' in EC law under the freedom of movement provisions showing that there is a gendered construction of citizenship.

It is this gendering of entitlement which is reflected in the regulation of paid work-family life reconciliation at Community level that forms the basis of analysis of this paper. The main finding of the paper is that the continuing tensions between paid and unpaid work reflect an uneven regulation of migration rights and have a negative impact on migrant women's financial autonomy and independent social entitlement.

'Something greater than just being Italians in an Australian community': Diasporic cinema-going in Melbourne (1960-70)

Deb Verhoeven, RMIT University

In the post-war period significant numbers of migrants from small rural populations in Greece and Italy made their way to urban centres in Australia, Canada, South Africa and the US. Coincident with this movement was the rise of popular film production industries in both Greece and Italy. The successful cinema circuits established to service the local diaspora by Melbourne-based entrepreneurs in the 1950s and 1960s were used as a cultural and business model for other locations around the world. This presentation proposes Melbourne's Italian diasporic cinema circuit as a *located form of globalisation-in-process*. Key issues considered in the paper include:

- ✧ The role of cinema-going in mobilising diasporic identifications; in fostering Italian-ness, Italo-Australian-ness, Australian-ness, place-lessness and so on;
- ✧ The specific interactions between dialect-speaking communities and Italian-heard film screenings;
- ✧ The role of cinema screenings in fostering a sense of inter-generational Italian-Australian identity and knowledge;

The role of cinema enterprises and experiences in developing significant social and professional relationships between members of the Italian and non-Italian communities of Melbourne.

An anthropological analysis of the ways Korean adoptees negotiate shifting identities in Australian and South Korean contexts.

Jessica Walton, The University of Newcastle

This paper will focus on how South Korean adoptees in the Australian and South Korean socio-cultural contexts negotiate their identities in ways that are particular to the experiences of being adopted and in relation to the

culturally specific way adoption is processed and constructed. Adoptees are dislocated and disassociated from the experience and knowledge of living and growing up within the culture of their birth country. However, adoptees continue to negotiate this dislocation through ways that are meaningful for them.

I use an interpretive framework based on the theoretical perspective put forth by Dorinne Kondo, which she refers to as 'crafting selves' (1990). Her central argument is that selfhood exists as multiple selves that exist in a continuous process of negotiation between personhood and society. The social and cultural context is inextricable from understanding how identities are negotiated and 'crafted' in 'shifting, moving fields of discourse' (Kondo 1990:48). Similarly, for adoptees, it is useful to understand how identities are composed of multiple selves that may exist simultaneously with varying degrees of emphasis and meaning.

Overall, adoptees' experiences and negotiations of their identities can be better understood through an in-depth analysis of the socio-cultural context of adoption. Using narratives of Korean adoptees, including my own, it is my aim to bring together cultural and the individual perspectives of adoption by demonstrating how the socio-cultural construction of adoption affects the personal experiences of adoptees as well as how adoptees negotiate or 'craft' their identities in different contexts. A socio-cultural analysis of adoption and the experiences and identities of adoptees allows for intersections of diverse personal experiences with particular cultural constructions of concepts such as adoption, identity and personhood.

The Fantastic Mode and the Migration Experience in Robin Hobb's *The Realm of the Elderlings*

Ashleigh Ward, Flinders University

In her fantasy series, *The Realm of the Elderlings*, Robin Hobb creates a fantastic history of cultural migration and colonial settlement. In an imagined world, a large group of criminals and disgraced nobles are exiled from their homeland and forced to settle in an inhospitable and dangerous new land. As they struggle to establish their colonies, they confront many of the same issues depicted in real world colonial and post-colonial writing: fear of madness, fear of the other, the loss and destruction of old cultural memories, and the creation of new cultural identities. But what happens when these real world concerns are removed from reality? Does the fantastic mode allow for alternative representations of migration?

This paper will argue that Hobb uses the fantastic mode to displace, isolate, and exaggerate certain aspects of the migration experience. By placing her migrants in an entirely fantastic location, Hobb is able to distance (but not entirely separate) her characters and their experiences from the cultural baggage of the real world, particularly in regards to issues of race and belonging. She also uses the fantastic device of magic to create a colonial landscape in which the indigenous inhabitants have long disappeared, but their cultural memories are still present and able to exert an influence, thus allowing Hobb to single out for particular exploration the relationships between colonisation, memory, identity, and madness.

Eating home: Gujarati Muslim women constructing a diasporic community in Durban, South Africa

Joan Wardrop, Curtin University of Technology

In this paper grounded in ethnographic fieldwork with Muslim women of South Asian, I deploy the notion of diasporic nostalgia to interrogate the imagining, creating, and remembering of collective and individual identities origin in the cultural flux of post-apartheid Durban, South Africa. Among these women, diasporic memories are enacted and maintained through the practices of everyday life, through language usages, styles of dress, and, most particularly, food: ingredients, techniques, tastes, textures, smells and colours. I explore contemporary reassertions of cultural identity through the transmission of food knowledges and culinary techniques through the lens of domestic culinary spaces, practices and cultures. The years of forced separation, segregation, and apartheid marked Muslim identities in eThekweni with ambiguous yet indelible inscriptions, perpetuated through

the imposition of apartheid's physical and cultural borders, through the recognition and patrolling of self-referential boundaries within 'the Indian community', through the intergenerational transmissions of food practices and understandings within gendered spaces. Using both participant observation and semi-structured interviews, I seek here to understand diasporic memories and silences, embedded in the changing cultural landscapes of the period since 1994, recalling histories of another land and another time What do these women choose to remember? How do they construct and manage silence?

'Regarding the pain of others': Revealing and concealing in Persian diasporas

Megan Warin, Durham University & Simone Dennis, The University of Southern Queensland

This paper focuses on epistemological and methodological issues that arise when working with exiled communities. In particular, we investigate the complex dynamics of ethnographic negotiation between ourselves and a group of Persian women migrants in Australia. This diasporic group, who are predominantly Bahai, not only share a common historical identity in which religious law was unfavourable to women, but profound experiences of suffering and alienation following their exile from the Islamic Revolution. As with many 'refugee narratives', stories of suffering and trauma for Bahai are tightly bound up in 'bodies of knowledge', in both the performance of embodied memories of persecution, and the intimate knowledge that Islamic authorities collected about them and their families. The dilemma for us as ethnographers (in our endeavour to engage in intimate ethnography), was how to negotiate these powerful and emotively charged processes of elicitation without resorting to psychological or psychiatric (or indeed anthropological) understandings of 'opening up'. We not only examine the ways in which the politics of everyday, embodied memories are revealed and concealed in multi-layered 'texts', but position these understandings within the shifting negotiations between ethnographer and informant. In doing so, we highlight how cultural practices of memory are enacted with and through the ethnographer, thus presenting an alternative to simply recording and presenting the content of migrant lives.

Liminality in the Jewish-Afrikaans poetry of Olga Kirsch

Andries Wessels, University of Pretoria

Olga Kirsch (1924-1997), occupies a unique position in the canon of South African literature. While the contribution of Jewish authors to South African literature is considerable, it is almost entirely in English. Kirsch, whose parents immigrated to South Africa, is unique in that her contribution as a Jewish South African writer is to Afrikaans literature. She was a major Afrikaans poet and one of the first women poets to publish in Afrikaans.

Anthropologists like Van Gennep (*The rites of passage*, 1960) and Turner (*The Ritual Process*, 1969) define a condition of 'liminality', a position of being on the threshold, part of a particular cultural space yet not entirely within this space, outside, yet not entirely excluded from such a space. Kirsch holds such a position of liminality in the tradition of Afrikaans poetry, recognized at once as an important, even beloved poet within the tradition and yet identified as an outsider in terms of culture and religion (issues that are central to her work) to the Calvinist Christian tradition closely associated with the mainstream of Afrikaans culture, a culture which has, of course, also been characterized by strong manifestations of racial exclusiveness. American critic Paul Gilroy (*The Black Atlantic*, 1993) comments on the phenomenon of 'cultural insiderism,' which marries race and religion with cultural and national identity, culminating in 'an absolute sense of ethnic difference'. This highlights the anomalous position of the politically liberal, Jewish Kirsch as Afrikaans poet. Her work reveals shifting identities, becomes the nodal intersection of, on the one hand, the condition of the outsider, the exile, Jewish, and on the other, the insider, the young woman from rural South Africa who could only express her soul in Afrikaans. In Kirsch's work the painful split is sublimated into her art which derives vigour from it.

Forced Migration, Identity and Implications for Practice with Young People from Refugee Backgrounds

Kate Whelan & Renae Willsmore, Australian Refugee Association

Identity is concerned with how individuals determine or define themselves. It is rarely fixed, but is 'mobile' and changeable (Armbruister 2002:19, Gupta & Ferguson 1997:13). The concept of identity is a 'multiple construction' that is continually being monitored and updated depending on the context (Whelan 2006:7). Identity is both 'self-made' and 'imposed' (Alcoff & Mendieta 2003:3) and is impacted by experiences of difference, power and exclusion (Gupta & Ferguson 1997:13, Hall 1996:4 in Armbruister 2002:19).

This paper will consider how young people who arrive as refugees construct their identities during settlement in Adelaide. What does it mean to be a young person from a refugee background? Where is home? How does this differ for those who have experienced displacement at an early age and grown up in refugee camps, with only the older generation's recounts of 'home'? How do forced migration and experiences following arrival, such as racism, exclusion, cultural change and intergenerational conflict, impinge on the identity of youth?

Despite the contested and changing nature of identity, it still provides a position from which individuals are empowered or allowed to act (Gupta & Ferguson 1997:13). Identity impacts on young people's self-esteem, confidence and sense of belonging. A strong sense of identity provides a position from which to engage with the wider community and contributes to social inclusion. Therefore, in seeking to empower young people from refugee backgrounds, how can we support them to construct their identities?

Community plays an important role in identity construction, particularly for people from refugee backgrounds (See Gow 2002, Reyes 1999 & Hamden 1997). This paper considers the interface between community, young people and service providers. We will draw on practice experience from community-based programs for refugee youth.

Overall, this paper seeks to identify approaches for working with youth from refugee backgrounds in their identity construction. By situating our discussion within the framework of identity theory, we aim to examine some concepts of identity as related by young people. A discussion of the implications for practice in a community development setting will follow.

'Good manners and ancient civilization': How Iranian Bahá'í refugees politely compare cultures while adopting a hybrid identity

Ruth Williams, University of Ballarat

Considered the most widespread minority religion in the world today, the Bahá'í faith originated in Iran 163 years ago. The 1979 Islamic revolution drew the attention of the western world to the flagrant persecution of this religious minority and many Bahá'ís have since fled Iran and entered Australia as refugees.

Life history narratives were used to investigate the complexities of post migration identity formation. Seven case study interviews with Iranian Bahá'í refugees in the Melbourne area, illustrate the physical and emotional displacement associated with Tuan's (1974) 'topophilia' (love of place) and 'topophobia' (fear of place), relating to the anxiety of separation from home and sense of estrangement or alienation.

Despite being alienated from Iran, these refugees chose to retain certain aspects of their Persian culture, which is steeped in centuries of a formal, traditional and ancient civilisation. Beeman (1976, 1986, 1994, 2001) notes that basic frames for Persian discourse includes cultural habits of interaction, whereby meaning is perceived as a negotiated social process. This however, forms the basis for much cross-cultural miscommunication and clashes within a new social context.

Various culture clashes are expressed by the participants of this study, particularly during the early period of arrival when much of the intensive identity negotiation took place. However, much of the criticism of Australian

culture is done in a formal and inoffensive manner which reflects the politeness of both Persian culture and the tenets of the Bahá'í faith. Despite arriving from a country with an ancient embedded culture, preliminary results indicate the participants in this study have ultimately adopted a transnational or hybrid identity.

Parenting Migrant Children: A Sociological Study of Australian Transnationally Adoptive Parents

Indigo Williams Willing, The University of Queensland

Contemporary transnational adoptions almost always involves the sending of children from Asian, African, Eastern European and South American nations across to parents living in Western nations. A growing body of scholarship has begun to interrogate the racial and cultural 'identity work' of the adopted children, including how they negotiate their involuntary migration from birth countries and being visibly different from the significant others they come to join as family members. The impact transnational adoption has on adoptive parents, whose own backgrounds are predominantly situated in the privileged location of whiteness, however, is rarely considered.

How do adoptive parents negotiate and represent the new global mobility and inter-ethnic circumstances forming their post-traditional families? As we shall see, adoptive parenting offers a fresh and critically overlooked window into understanding this complex, intentionally intimate yet publicly visible and global form of migration. This paper aims to present a sociological discussion of what impact trans-national adoption has on the lives of 'ordinary' Australian adoptive parents, with particular reference to the social and cultural dimensions involved and its effect on their construction of identity. The research it is based upon draws on theoretical literature on migration, in-depth interviews and participant observation, and insights from my own background as a transnationally adopted person. The findings contribute to further highlighting and understanding the discourses and other processes that enable, complicate and/or contradict constructions of openness, belonging and boundary management within these contemporary Australian families.

'You can never go home again': the art of catastrophe and migration

Terence Wright, University of Ulster

The paper takes its initial line of enquiry from Julian Barnes' novel *A History of the World in 10 1/2 Chapters*, where he poses the question 'How do you turn catastrophe into art?' From this standpoint the paper considers two reactions to disaster which appear to stem from emotional responses: escape (and consequential migration) and the production of artworks. I propose that these two courses of action: to flee and to create something (that amounts to a commentary on the disaster) are related. Both appear to be instinctive human responses to, and ways of coping with, catastrophic events.

On the one hand, we can consider forced migration and becoming a refugee as an extreme condition brought about by an instinctive attempt to avoid danger. For example, the simple act of crossing the street to avoid a potentially threatening incident could constitute the first steps to permanent displacement, resulting in a state of affairs whereby 'You can never go Home Again': a state of exile that could last for generations. On the other hand, with regard to the production of art, disaster or disruption may engender processes of establishing familiar patterns, whereby assembling and recounting events have a cathartic function. Although the past cannot be altered, the very act of packaging events into stories or images, composing them into recountable or visual forms; may enable victims to feel a sense of control over the tragedy. At the same time it offers a culturally determined coping-strategy that can be resorted to when disaster strikes.

The paper offers both a theoretical exploration of the nature of catastrophe response and an examination of examples from visual arts practice that aim for a better understanding and rationalisation of catastrophe and migration.

Exilic love letters

Wendy Wright, Adelaide University

In the ambiguous zone of translation there are two or more cultures interplaying in the medium of letters, over the phone, or in the other ways we try to bridge the gap between 'here' and 'there'. A new bi-cultural self-identity emerges through the eternal question of 'where are you from'? Excerpts from my novel 'Intangible Gifts' illustrate the issues of becoming bi-lingual, the Chekhovian life change of losing the original home through the escalated pace of change and the letters written to bridge the gap of thousands of miles/kilometres of sea. In this presentation images and poetry symbolising the hit and miss dialogue between 'here' and 'there' will be projected onto the wall. A reading will be given of ancient poetry showing the binary powers of transition and transformation in translation.

Deconstructing and exploring 'Britishness' in South Australia

Janette Young, Murray Drummond, University of South Australia & Janet McIntyre, Flinders University

Australia, and South Australia specifically, has been consistently identified as being of 'British origin', and to have been culturally dominated by such even into the 21st century. To a large extent this notion of 'Australian-Britishness' has remained unquestioned and unexplored. However uncovering the prejudice, and cultural/social tensions that characterized some experiences of British migrants who arrived in Australia post WW2, raises questions as to this presumed 'Australian-Britishness'.

The research that will be discussed is part of an ethnographic PhD focused on exploring the impact of migration in the lives of older British men. Frequently research into older people's lives disengages them from both their personal and collective histories. However critical social theorists posit that both individual and collective experiences emerge from and are embedded in an historical environment. Hence it has been important to question the assumptions that have been made about 'British-Australia' as part of locating the men's current experiences.

Deconstructing and reviewing perspectives of Australian Britishness is important. Much of our academic analyses regarding racism, whiteness and multicultural Australia have been built on a relatively unquestioning acceptance of the dominant perspective that white Australia was 'British'. Such a perspective is homogenizing however and belies ethnic, regional and class differentiation within British society itself, and the realities of continual non-British migration to Australia since the initiation of European settlement.

This presentation will briefly outline a variety of historical data that trouble the homogenizing assumptions of Britishness that characterized post WW2 South Australia. Such research suggests a range of nuances and new perspectives on the assumed 'Britishness' that British migrants of this era entered.

'Cross-Cultures: Cultural memory: heritage and exchange

Maria Zeiss, Monash University

This paper will look specifically at examining the source of cultural memory, customs and religious beliefs brought to Australia by Italian immigrants from Sardinia and Sicily and their impact on Australian culture and identity: in particular, villages, religious sanctuaries in Sicily and Sardinia and their cultural connections with Australia. Some of the world's greatest civilizations, such as the Ancient Greeks, Romans, Normans, Moors, Spanish and French, have colonized Sicily and Sardinia. This complex and diverse cultural heritage has been transplanted to Australia by the Italian immigrant in the form of folk traditions, religious feast days, family celebrations, transplanted backyard gardens, wine/olive oil and the use of the land for survival both in Italy and Australia. Many immigrants to Australia in the 1930s were either illiterate or semi-literate and would not have had the time or means to document their heritage except in the form of an oral or visual narrative. Museums and

medieval frescoes are part of this rich diverse cultural heritage. The 'subordinate landscapes' of Antonello da Messina, Giovanni Bellini and Piero della Francesca in church frescoes and museums will be addressed in this paper as sites where religious and cultural narratives are enacted.

The paper presents the results of this investigation in Sicily and Sardinia* which explored the source of cultural memory and heritage of the Italian immigrant and how their exchange of country has affected Australia's cultural identity both socially and economically. As a practicing artist Zeiss' visually documented research will present these findings using the landscape as a metaphor for cultural memory, heritage and exchange.*Funded by - Australian Foundation for Studies in Italy Grant, Sardinian Cultural Association (Vic) Inc. Grant, Monash University Postgraduate Travel Grant.

Media Portrayal in Host Society and Immigrant Assimilation

Shuhua Zhou, Senior Fellow, Nanyang Technological University, Singapore & University of Alabama

This paper looks at the role of the host society media in the formation of ethnic solidarity. Through a comparative study of two Chinese communities in the Caribbean, the paper tries to illuminate the social, political and economic forces that the media reflected and reinforced in explaining the different adjustment patterns of the Chinese in Guyana and Jamaica---those in the former downplayed their Chineseness while those in the latter preserved and strengthened it. Given the many aspects of cultural homogeneity of the host societies and overwhelmingly similar circumstances surrounding the background and intentions of the immigrants, the variations of assimilation raised intriguing questions about the role of the media in the lives of immigrants and their acculturation to the dominant societies.

An in-depth analysis of two representative newspapers, the *Daily Gleaner* of Jamaica and the *Daily Argosy* of Guyana, was conducted in an attempt to reconstruct the images of Chinese in those two societies and to understand their experience and solutions in their respective settings. Framing theory was applied to analyse how the Chinese in Jamaica and Guyana were treated in the press in the early 20th century. The identification and explanation of the frames was further aided by the employment of the structuralist theory and the middleman minority theory.

The study discusses the 'dual role' of the media ---whether they are tools of cultural preservation or whether they are surreptitious contributors to the assimilation of ethnic minority audiences to the dominant culture.

Food, Memory and Class Conflict: How class and ethnicity conflicts changed traumatic food memories into nostalgic memories for Italian Immigrants

Gabriella Zizzo, University of Adelaide

Much of the anthropological work on food and memory in a variety of cultures has looked upon food and memory in a nostalgic and almost dreamy way (Kravva, 2000, Newton, 1996, Sutton, 2001). There is also an equally prominent tendency for studies of food and memory to focus on trauma. However, nostalgia and trauma, and especially the movement of traumatic memory into nostalgic memory, are less often brought together in the anthropology of food and memory (Kravva, 2000).

This paper considers Italian immigrants (who were among the poorer classes) who moved from their home to Western countries such as the United States, Canada and Australia following World War I and II. The class of the Italian immigrants prior to migration, hence their access to food often left behind traumatic memories of food and hunger and lingering feelings of conflict with the richer classes who ate substantially better than they did.

In my analysis I present a dual argument. Firstly, based on the immigrant's behaviour and attitudes associated with food, I argue that once they arrived in their new homes the conflict surrounding food focused more on class than ever before rather than simply a conflict about ethnicity as Diner (2001) suggests.

Secondly, I argue that once the immigrants had become assimilated into the dominant culture of their new homes, the class conflicts they brought with them from Italy had a less significant impact upon their lives. This ultimately changed the traumatic memories of food (prior to migration) into nostalgic memories (following migration and assimilation).

Based on these twin arguments, I aim to re-explore the food memories and experiences of Italian immigrants. I will do this using two personal accounts drawn from oral histories to explore how migration and assimilation changed traumatic memories of food into nostalgic ones and why it was important for the immigrants to do this.

