

Centre for Colonial and Settler Studies

Newsletter – June 2023

Contact us: uow.cass@gmail.com

Dear CASS Members,

This is the second CASS newsletter for 2023 and we have some exciting updates for you.

In this newsletter:

- ~ Announcement of and call for Work-in-Progress facilitators and participants
- ~ Feedback on and call for ideas for CASS/co-badged events
- ~ Welcome to new members
- ~ Blog#2
- ~ Entanglements – what are we doing – where, why, how?
- ~ Spotlight on members' publications

WORK-IN-PROGRESS

Back by popular demand is the CASS Work-in-Progress series!

Up first, we will be discussing the chapter, “Amplifying Indigenous Voices in Decolonial Research: A Case Study of West Papua”, drafted by Cammi Webb-Gannon for SAGE *Research Methods Cases: Diversifying and Decolonizing Research*.

Monday July 17, 10am-11:30am ~ Face-to-face and via Zoom

Zoom and physical location details will be provided closer to the time.
Please **RSVP by 10 July** so that we can circulate a copy of the work-in-progress.

It would be great to have another piece of writing to discuss at this WIP. If you have anything underway that CASS could help you workshop, please send Cammi an email (uow.cass@gmail.com).

Call out!! We would also like to start planning for the next session – so let us know if you will have an article, chapter, grant application etc that you would like to workshop with our CASS colleagues this year – also let us know when you anticipate having that piece ready to go for comment and we will facilitate a discussion.

CALL FOR IDEAS FOR CASS/CO-BADGED EVENTS

Do you have ideas for seminars that CASS could host or co-facilitate? These could focus on the work of visiting academics or even people working in areas of interest to CASS members who may want to give a Zoom talk. If you send us contacts, we can follow them up.

Maybe there are other events in the pipeline around the university that we could co-facilitate in the interests of cross-fertilization of ideas and research – let us know!

WELCOME TO NEW MEMBERS!

Welcome to **Dr Blanche Verlie!**



Blanche will be establishing an **environmental node of CASS** ~ more to come later!

She is a multidisciplinary social scientist whose research investigates how people understand, experience, and respond to climate change, and how we might do this differently and better.

She draws on feminist and multispecies philosophy to consider the complex, diverse and intimate ways that climate change manifests in contemporary life, and how this analysis could inform more just and ecological modes of living in and with the world.

Her work focuses specifically on the ways climate change is felt, lived and imagined, such as the often visceral experiences of climate distress, and the unequal and unjust dimensions of this, as well as how this affective injustice can inspire regenerative forms of climate action.

This work spans the areas and disciplines of climate change education, communication and activism, community disaster resilience and adaptation, as well as environmental politics and sociology, cultural geography, and environmental humanities.

Her book *Learning to live-with climate change: From anxiety to transformation* is available as a [free e-book](#).

REPORT ON OUR FIRST 2023 SEMINAR ~ BLOG#2!

*** If you have an idea for a blog, please let us know!

On May 5, CASS collaborated with the Future of Rights Centre to host a fabulous seminar showcasing our faculty's postgraduate students' research with a focus on 'Sovereignty Stories from Settler Societies'. Sharon Crozier-De Rosa has written a reflection on the event in her role as this newsletter's guest blogger (see below).

Contributor: Sharon Crozier-De Rosa

Topic: "Sovereignty Stories from Settler Societies @UOW: A Higher Degree Research Student Symposium ~ 5 May 2023

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In May, Higher Degree Research students affiliated with our [Centre for Colonial and Settler Studies](#) and our companion [Future of Rights Centre](#) gathered to talk 'Sovereignty Stories from Settler Societies'. What resulted was an afternoon of sharing ~ sharing our personal and disciplinary perspectives; our words, texts, and images; our methodologies and conceptual framings; our geographical loci and thematic foci; and our generosity and conviviality.



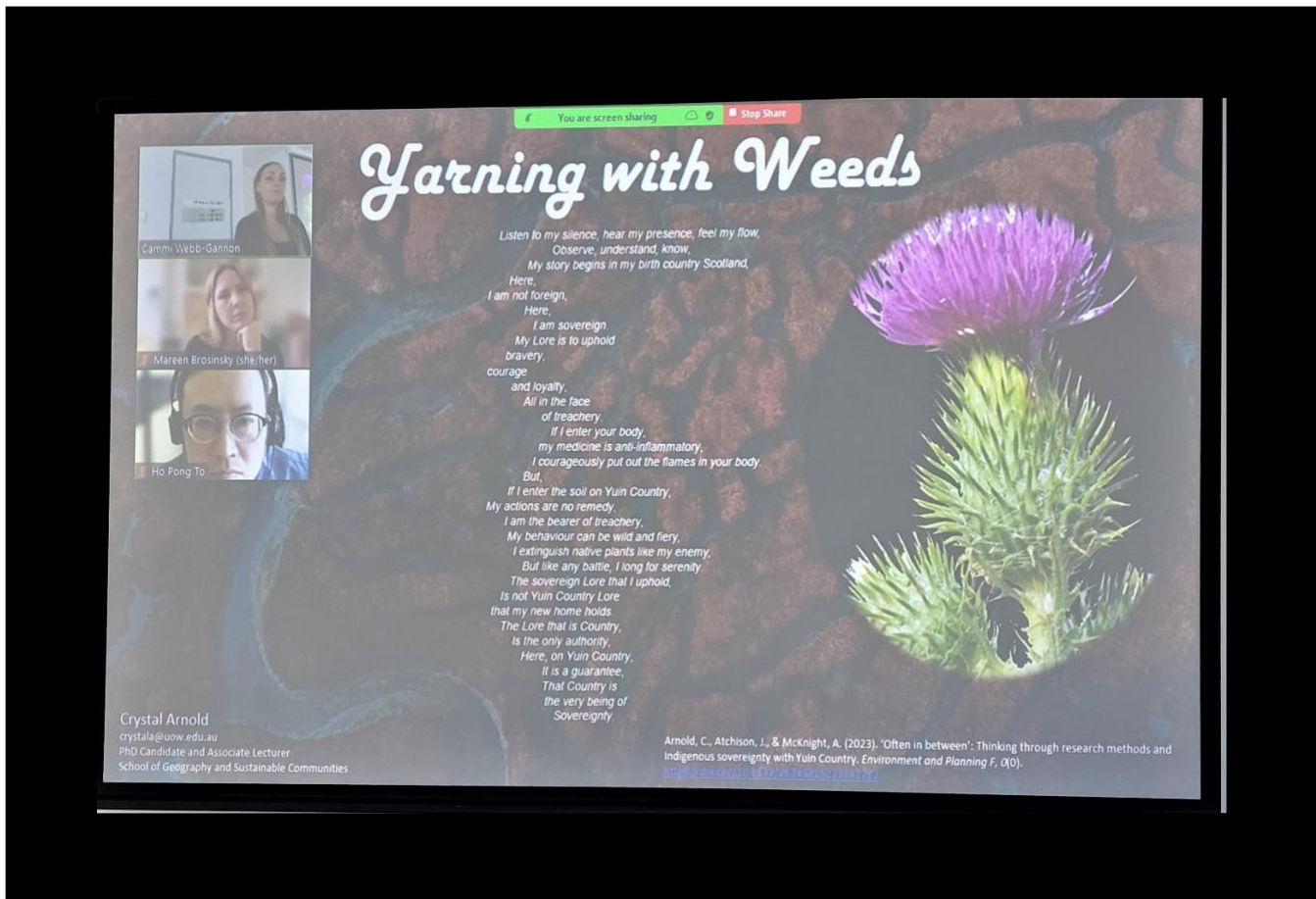
Cammi Webb-Gannon gets us underway while Lewis patiently pretends not to pose for a picture

Below is an idea of some of the connections we made and disconnections we explored.

~ Place and Space

As befits an intellectual and artistic endeavour on the theme of sovereignty, relationship with place and space occupied a central part of our exchanges. Many of our discussions focused on ~ moving and staying; transporting and transplanting; welcoming and accommodating; belonging and not belonging; displacement and eradication.

In ‘Yarning with Weeds’, **Crystal Arnold** spoke to the foreign weed trying to survive or thrive on Yuin Country. This was an empathetic reading, from an Indigenous point of view, of that which is transplanted, and which struggles to replicate its status and function in its former home. Through its benevolent telling of the story of the weed which tries but can never thrive where Yuin Country Lore is the only Lore, **Crystal’s** talk cast a welcome shadow on a settler mentality of eradication, emphasising understanding and generosity instead.

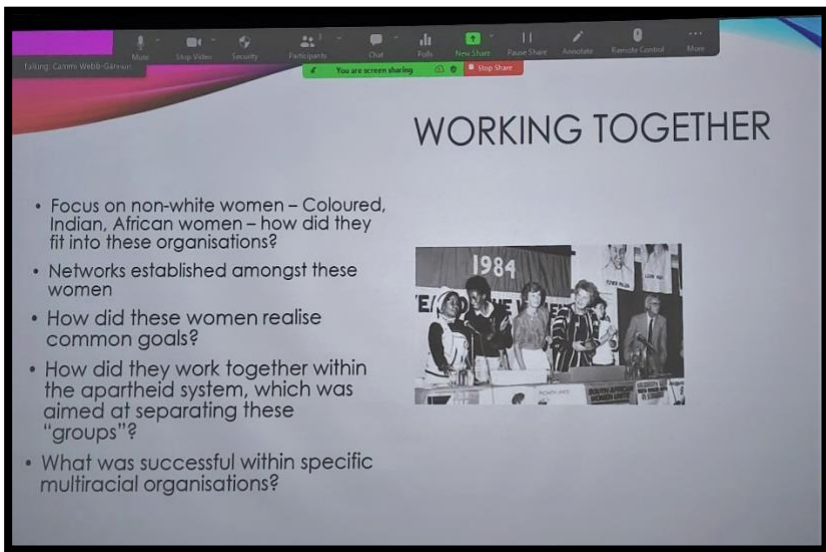


Crystal Arnold ~ ‘Yarning with Weeds’

~ Boundaries

Our speakers reminded us that there were, and are, boundaries. These boundaries are artificially imposed. They are attempts to impose control ~ to variously label, categorise, segregate, homogenise, include and exclude. In many ways, these boundaries define colonialism as it unfolded, and as it perpetuates. As the legacies of colonisation continue to play out, what were marked as boundaries remain in place or morph in response to prevailing social, economic, and political conditions. The nature, and/or the very existence, of these boundaries are also challenged. Through insisting on openness or on recognising and acknowledging the intersectionalities of identity, we can rethink our pasts, work to reshape our presents, and radically envision as yet unimagined futures.

Nadia Gregory's title 'working together, working apart' is an apt expression of the intertwining opportunities and limitations of such challenges. When trying to reclaim agency, organisations led by women of different races within the anti-apartheid movement in South Africa were compelled to work within existing racialised frameworks. They worked together while also working apart, within categories ascribed to them by those in authority, to try to imagine a future beyond those racialised categories.



Nadia Gregory ~ "Working Together, Working Apart" - Multiracial Women-Led Organisations Within the Anti-Apartheid Movement in South Africa'

Methodologically, **Stephanie Beaupark**'s presentation resisted the artificiality of disciplinary boundaries, such as those between the sciences and the arts. Indigenous knowledges offer a value-system which views all aspects of the community and ecosystem at large as unified. Creatively drawing on the chemistry of colour, she advocated for 'molecular decolonisation' as a strategy for coming back to a way of seeing that affirms that we are all interconnected; proposing that as a human species we can work as one with the environment and all its inhabitants to look after our planet's wellbeing.

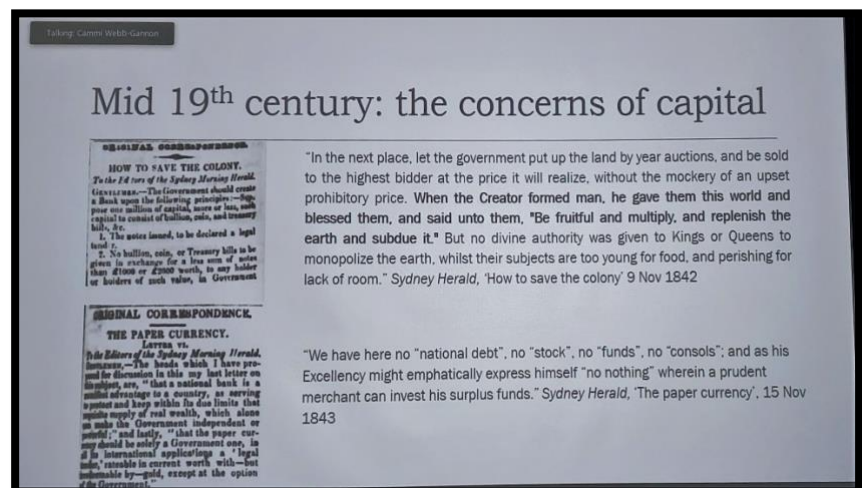


Stephanie Beaupark ~ 'Weaving Together the Art and Science of Australian Natural Dyes'

~ Meanings

During the afternoon, we talked about the meanings that are imposed on us through processes of colonialism ~ meanings that we variously create, accept, deploy, develop, challenge.

Lewis Powell introduced us to how settlers used the discourse and paradigms of settler-colonialism to construct 'narratives of monetary sovereignty'. Proponents of the settler-state's right to issue and regulate its own currency, legitimised their claims through replicating biblical directives that were harnessed by those colonising lands in the first place. These 'directives', which were deployed to give gave colonists' actions meaning beyond simple invasion, emphasised the so-called mission to go forth, occupy, be fruitful, replenish, subdue. These vocabularies, appropriated by supporters of monetary sovereignty, were aimed at sustaining, and extending the nature and hold of the settler-state.



Lewis Powell ~ 'The Space of The Settler-State: Narratives of Monetary Sovereignty in Australian History'

Our speakers also acknowledged that the words that we have access to, in our daily personal and professional lives, are limited in their capacity to represent the holistic nature of our surroundings, the environment, and our relationships with those.

One way of overcoming some of these restrictions is to look to the languages of the First Nations peoples. Our participants affirmed that Indigenous languages can be used to challenge accepted meanings ~ offering systems of understanding that far transcend anything the settler-state can try to impose.

Stephanie told us that in one Indigenous language, the name for the roots of mangroves which draw gases into those plants is the same as that for ‘lungs’. Thinking on this meaning, we were moved to feel that words can live and represent living, to exhale and feel a sense of slow breathing.

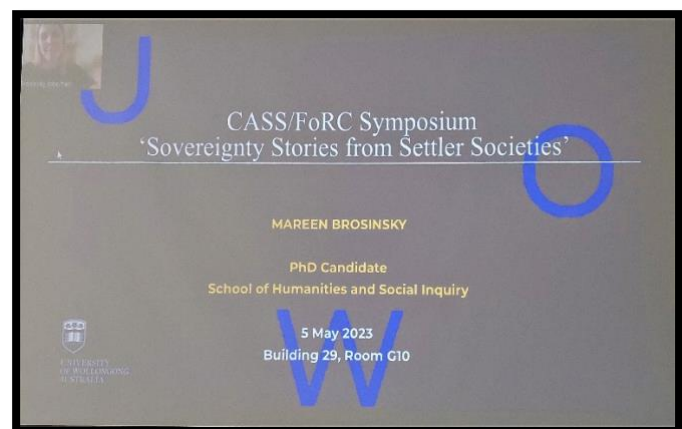
~ Emotions, Affect, Storytelling

The feelings that our speakers talked about ~ and shared ~ were overwhelming in some ways.

Necessarily in a gathering focusing on sovereignty and colonial and anti-colonial paradigms, our conversation turned to negative emotions and affect producing and produced by violence, eradication, trauma, shame.

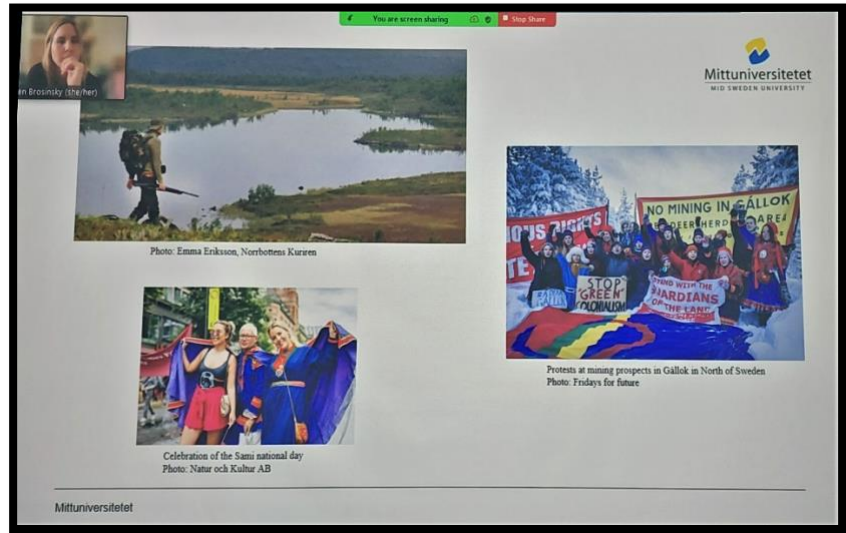
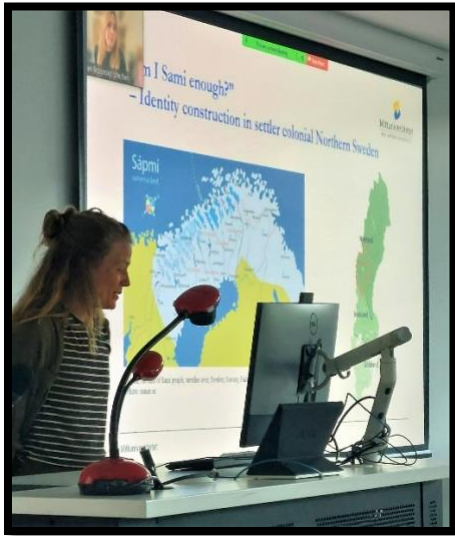
But we were also connected by feelings of welcoming and generosity; patience, empathy, and optimism; unity and activism; the spirit of a community of engagement; and the healing power of personal testimony.

In her presentation on the International Criminal Court (ICC, 2002-), **Mareen Brosinsky** spoke to us about the ICC’s overwhelming bias towards prosecuting African and Middle Eastern subjects. However, she also pointed to another aspect of the International Criminal Framework, namely Universal Jurisdiction (UJ), which is increasingly being used by developing states, such as Argentina, to try to prosecute perpetrators from developed states, for example Franco’s Spain. **Mareen** said there is an emotional as well as a political side to all of this; UJ presents non-Western states with a decentralised pathway for public storytelling in a bid for healing and to overcome post-colonial power politics.



Mareen Brosinsky ~ ‘Seeking Accountability for International Crimes: Local Practices and The Effectiveness of Universal Jurisdiction as A National Response Mechanism’

Our friend from Sweden, **Lisa Ridzén**, talked about how the Sammi minority in her home country continued to suffer from oppression stemming from the intersectionalities of racialised, colonised, and gendered positioning. Transitioning from negative to positive emotion, **Lisa** steered the story towards agency. She focused on how Sammi people were resisting the shame and challenging the stigma imposed on their sense of identity through colonisation to refashion for themselves an existence predicated on activism and pride. Reclaiming traditions such as hunting, protesting destruction of native lands through mining, and creating new traditions including celebrating Sammi national day, all combined to form the message that being Sammi was ‘enough’.



Lisa Ridzén ~ “Am I Sami Enough?” – Identity Construction in Settler Colonial Northern Sweden’

~ Methodologies and Conceptualisations

One thing that differed markedly across our presentations was the methodology-conceptual framework nexus. While decolonising agenda and knowledge was on everyone’s mind, to achieve this our speakers adopted a diverse range of approaches.

Some connected directly to Country or directly to people through compiling oral histories. Others turned to the text, undertaking an analysis of discourse ~ reading words and imagery against the grain. Still others harnessed the potential of strategies directly intended to challenge Western, and propose alternative, ways of thinking to work towards a more fruitful integrated future, such as ‘molecular decolonisation’.

To arrive at his ideas, thoughts, and findings, **Benny Ho-pong TO** deployed a blended quantitative-qualitative approach. His aim is to understand the strategic and affective dimensions of protest in Hong Kong as democracy and autonomy come increasingly under threat. He shared with us his use of coding and sampling and network-tracing, as well as a close reading of language, to understand how social media platforms have been used to cultivate an effective, united community of protest ~ in the face of rising authoritarianism.



Benny Ho-Pong TO ~ 'The 2019 Social Movement in Hong Kong: Emotional Dynamics on Social Media'

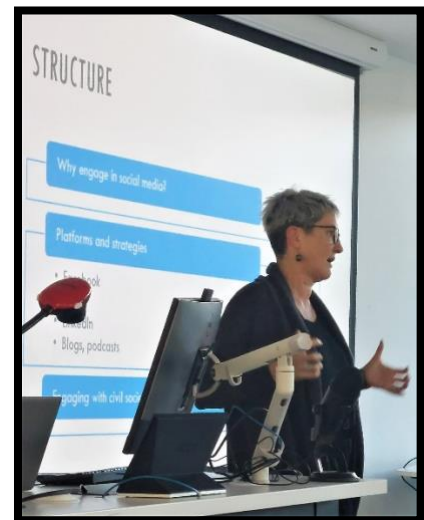
Researching the nexus between existing, emerging, and future technologies one hand, and environments, peoples, place, kin and custom on the other, will only become more critical as we look to radically re-imagine the future.

~ Together

Together the Centre for Colonial and Settler Studies and Future of Rights Centre commit to collaborative, interdisciplinary, activist, and community-engaged research that places colonial and settler colonial formations in comparative and connected frames and explores human rights through both historical and contemporary lenses.

In 'Sovereignty Stories from Settler Societies', we came together to collaboratively break down boundaries ~ we crossed disciplinary identifications, methodologies, and conceptual framings, and shared knowledges and emotional and affective experiences, to connect on contemporary and historical issues of justice and belonging.

In the first of what we hope will be many more such conversations, we emerged further committed to the importance of being led by Indigenous knowledges to imagine and create a future that confronts the legacies of past and present, while working to protect the planet and all its species.



And a little extra ~ Susan Engel ~ 'Social Media Workshop Session'

ENTANGLEMENTS

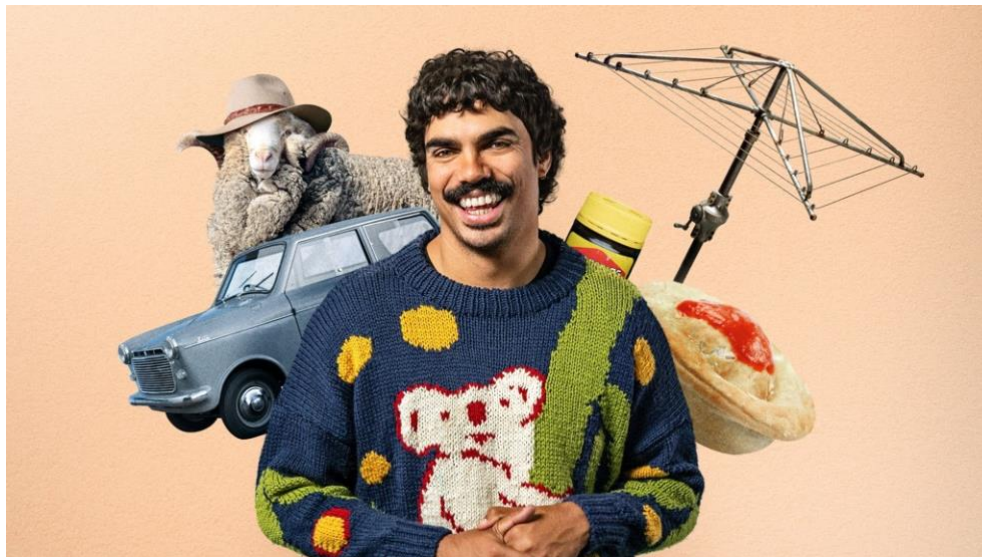
Send us your news – events you've attended, participated in, awards or honours received or given, or talks you've delivered!

Lauren Samuelsson



Lauren Samuelsson appeared in a documentary called 'Great Australian Stuff' – available on iView.

Here's a pic of the host with some of those iconic Australian items.

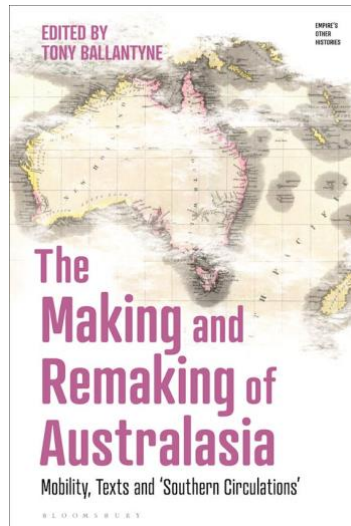


<https://iview.abc.net.au/show/great-australian-stuff>

Kate Bagnall and Francis Steel



Kate



Kate Bagnall and Frances Steel each have a chapter in the volume *The Making and Remaking of Australasia: Mobility, Texts and 'Southern Circulations'*, edited by Tony Ballantine.

Kate's chapter is: 'Circulations of belonging: Chinese British subjects in Australasia, 1880–1920', *Kate Bagnall* (*University of Tasmania, Australia*)

Frances' chapter is: 'Triangular Formation: Fiji, New Zealand and Australia', *Frances Steel* (*University of Otago, New Zealand*)

Simon Ville



Simon Ville recently hosted a symposium on the natural history trade at Harvard University's history department. Below is a copy of the flyer and a photograph of the gathering.



SYMPOSIUM

NEGOTIATING NATURE: COLLECTORS, DONORS, AND MERCHANTS IN 19TH CENTURY NATURAL HISTORY MUSEUMS

March 31-April 1, 2023

Robinson Hall,
Harvard University

Funding:
Whitlam-Fraser
Chair of Australian
Studies
research grant



Today, millions of zoological specimens acquired during the nineteenth-century collecting boom languish in natural history museums throughout the world. These specimens lack the provenance data to give them greater meaning and significance — where and how were they collected, by whom, and how did they end up in the museum's collection? Many are also in a state of decay, not helped by poor conservation and taxidermy practices for much of the nineteenth century. Often, they represent extinct or at-risk specimens, and their value as measures of climate and habitat change are atrophying. The decolonisation movement adds a further urgency to the importance of rebuilding the story of these specimens and where they belong, ensuring the collaborative work with First Nations peoples in collecting is acknowledged.

In the symposium and subsequent book, an interdisciplinary team of scholars — from history, science, anthropology, literary studies, and museum studies — describe their unified work in seeking to revive, renew and recover vital information about these specimens. The approach takes two main forms. Vibrational spectroscopy identifies the chemicals used originally to preserve the specimen and through this information identify who was responsible for the specimen's preservation. History will help us uncover the other form of data deficit — the global pathway from original field collector to the museum. Trade registers, annual reports and other primary sources, enable the reconstruction of the journey of thousands of individual specimens and provides a picture of the most common trade routes and forms of transaction — donation, barter and purchase.



Such an exercise is impossible for the entire global trade, therefore our focus is on the collections of several important Australian museums, particularly the Australian Museum in Sydney which was the first of its type in Australia, the Museum of Victoria in Melbourne, and the Queensland Museum in Brisbane. Australia was an important player in the nineteenth-century zoology trade with colonisation hastening the opportunity to present its array of distinctive creatures to the rest of the world. From Agassiz in Harvard, to Owen in London, and Giglioli in Florence, Australia's museums, private collectors and commercial dealers traded with the leading collectors across the globe.

During this two-day seminar at Harvard University's history department, project researchers will present their draft work, followed by discussant comments and general discussion. Several papers by scholars and graduate students working on similar topics will also be presented at the symposium.

Simon Ville
Whitlam-Fraser
Visiting Professor of Australian Studies
Harvard University

For more information and to register:
✉ louisateo@fas.harvard.edu



A huge congratulations to two CASS-affiliated PhD candidates who have been awarded Australian Women's History Network (AWHN) conference bursaries:

Nadia Gregory

**Pictured above*

Nadia Gregory is a PhD candidate at the University of Wollongong who specialises in South African history. Nadia will present a paper titled “Neither here nor there’: Coloured and Indian women’s experiences within apartheid South Africa”.

Abstract

Revisionist histories show us that: ‘what is forgotten is as important in forging new identities as that which is remembered.’ Women’s roles and experiences in global protest movements are today being reassessed, and this is certainly the case for the anti-apartheid movement in South Africa. Whilst there have been numerous histories that re-evaluate women within this period of history, non-white women - especially those within the racial classifications of ‘Coloured’ and ‘Indian’, continue to be relegated to the sidelines of history. Assessing the roles of women within the context of apartheid is complex, as there needs to be consideration of how these women’s identities formed not only as females within a patriarchal society, but as women of colour. Nadia will use biographical accounts to uncover some of the ways in which identity formed and changed across the years of the apartheid system. Nadia aims to demonstrate how women’s stories of participation in political movements showcase the complexity of how identities are formed and reformed, and consider possible futures for self-perception of women of colour who form part of new generations of freedom fighters in the 21st century.

Rachel Macpherson

South Australia & Victoria



Catherine Helen Spence, n.d.



Vida Goldstein, 1900

‘Your parties are Republican and Democrat. Our parties in Australia have advanced beyond yours and are actually the parties of capitalists and labourers... there is an object lesson for America to be read and studied in Australia now’ – Catherine Helen Spence, 1893.

‘...the proud position of a celebrant of its triumph, so far as our own country is concerned. She could hail her audience as “fellow citizens” without fear of provoking ironic smiles from any of the unregenerate male creatures who happened to be included among her’ hearers.’ – *The Australian Star*, 1902.

Rachel Macpherson is a PhD candidate at the University of Wollongong who specialises in the history of gender, identity and citizenship. Rachel will present a paper titled “Australia fair has led the way’: Australian Women Activists and National Identity”.

Abstract

Federation in 1901 was the milestone that launched the newly imagined antipodean nation of loyal British-Australians. This event was however celebrated in popular discourse as a site of Australianness, whiteness, and masculinity. Since then, Marilyn Lake and others have since disrupted some of the celebratory, masculinist, and nationalist narratives attached to this milestone. They inserted women into early Australian histories and have posited that Australian women did not readily identify with the celebrated Commonwealth. In this paper, I aim to use the examples of Catherine Helen Spence and Mary Lee to further complicate claims surrounding women's assumed relationship with the newly emerging Australian identity. Whilst Lee did not leave Australia, she actively articulated an Australian identity in relation to other suffragists across the seas. Spence, another South Australian woman, travelled internationally whilst imagining and positioning Australia as a federated state. From their encounters with other suffragists, they left traces that help us to understand more about how they imagined and articulated their connection with, even belonging to, a 'new' Australia. My analysis will be informed by the theories of Clare Hemmings, particularly her claim that feminist storytelling can reveal a political grammar that will enable us to access the politics that inform suffragists' championing of select versions of history, memory and belonging.

Upcoming Events

Australian Historical Association Conference 2023: 'Milestones'

Monday 3rd – Thursday 6th July 2023 at Australian Catholic University, Melbourne

Early Start Seminar Series: Incorporating and respecting Aboriginal Knowledge in Research

Panel: Ash Markstone, Catherine Moyle, Dr Summer Finlay

Chair: Dr Anthony McKnight

Date: Monday 19 June 12:30-1:30pm

Location: Zoom (+ recorded for later upload to Early Start YouTube channel, with transcripts)

Call for Papers:

ISAANZ 26 Disruptions and Transitions

12-14 December 2023, Australian Catholic University, Melbourne

There's still time! (Well, there isn't as deadline is today ~ however at least one CASS Co-Director has a little sway with the Irish Studies Association of Australia and New Zealand ~ so you can have until early in week beginning 19 June!)

Is there a bit of Irish content in your research? Transnational connections? Hybrid delivery ~ HDR/ECR events so tell your students/colleagues! Fab keynotes. Join us ~ <https://isaanz.org/conferences/>

MEMBER PUBLICATION SPOTLIGHT

(In each newsletter, we will ‘spotlight’ one or two of our members’ publications. Let us know if you have a publication you would like spotlighted. Otherwise, we will select these ourselves).

Kate Bagnall



Sophie Couchman & Kate Bagnall (2023) ‘Identification Photography and the Surveillance of Chinese Mobility in Colonial Australasia’, *Australian Historical Studies*, 54:2, 299-329, DOI: 10.1080/1031461X.2022.2162094

Abstract

In the late nineteenth century, colonial governments across Australasia began experimenting with ways of documenting the identity of mobile Chinese residents – including naturalised and natural-born British subjects – who were exempted under colonial anti-Chinese immigration laws enacted from 1881 onwards. In this article, we begin to catalogue the remaining fragmented collections of these colonial-era Chinese exemption documents and, concurrently, explore the introduction and use of identification photography in Australasian systems of immigration control. By analysing the photographs on colonial Chinese exemption documents and historicising them in comparison with photographs of prisoners, we consider the negotiated processes embedded within them. They are simultaneously evidence of Chinese residents’ rights of belonging in colonial Australasia and the ways that Chinese residents were, regardless of formal legal status, made into second-class citizens.