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1. [Ballyn, Sue](#). "Catalonia and Australia: Early Bilateral Migrations and the Story of Ramon Porta".

**Abstract.** Migration from Spain to Australia began in the early Nineteenth century. Although some histories on Catalan migration to Australia state that the Catalans were the first migrants from Spain to step onto Australian shores, the true story is slightly different. Catalans did migrate to Australia in quite large numbers in the early and mid-twentieth centuries together with Basques, Asturians and Galicians in particular. In this paper I would like first to relate the stories of some of the Catalan migrants and of those Australians who fought on the Republican side during the Spanish Civil War and then to tell the story of Ramon Porta who migrated from Barcelona in 1924 and how I came to know his story and his descendants in Australia.

**Bio note.** Dr Sue Ballyn is the Founder and Honorary Director of the Centre for Australian and Transnational Studies Centre, CEAT, at the University of Barcelona. Over the last twenty-five years, Sue Ballyn's research has been focused on foreign convicts transported to Australia, in particular Spanish, Portuguese, Hispanics and Sephardim, and she works closely with the Female Convicts Research Centre, Tasmania. She has published and lectured widely in the area, very often in collaboration with Professor Lucy Frost (UTAS), with whom she has recently published a book on Adelaide de la Thoreza, a Spanish convict. She was recently involved in a ministry funded Project, run out of the Australian Studies Centre and headed by Dr Bill Phillips, on Postcolonial Crime Fiction (POCRIF). This last project has inevitably intertwined itself with her work on convicts and Australia. Her present work focuses on Sephardi Jews in Asian diaspora, and the construction of ageing. [susan.ballyn@gmail.com](mailto:susan.ballyn@gmail.com)

2. [Baró Casanovas, Josep](#). "Democracy, Immigration and School: the Case of a Public School in the Metropolitan Area of Barcelona".

**Abstract.** Since 2000, the foreign population in Catalonia has experienced a dramatic rise, and this phenomenon has had a subsequent impact on Catalan schools. Accordingly, the Catalan Education System included 36,301 foreign students in the academic course 2001-2002, and almost two decades later, it featured 170,141 foreign pupils in the school year 2017-2018. Such growth has meant new challenges for the system, as is the case of many children that enter a classroom without speaking a word of Catalan or Spanish, as well as a cultural and communicational gap with many of their parents. This paper will focus on my first-hand experience as a primary school teacher in a public school in the Metropolitan Area of Barcelona. With this in mind, this article will analyse some aspects regarding immigration by focusing on foreign-born (first-generation) pupils, as well as native-born (second-generation) ones whose parents are

from abroad. First, it will deal with the use of Catalan and Spanish in the following cases: the language that they use with teachers, with classmates and at home, as well as how Catalan and Spanish are taught to incoming foreign-born students. Lastly, it will discuss whether racist prejudice on the part of local students still exists after almost twenty years since the rise of the foreign population in Catalonia.

**Bio note.** I graduated as a primary school teacher at the University of Barcelona in 2005. Since then, I have worked in the public school system. For the last seven years, I have worked in a school in the Metropolitan Area of Barcelona. I have been the IT Coordinator at my school for six years. Just before I graduated, I spent four months as a teacher trainee in a school in Sweden. In addition, I have taken part in life-long learning programs for teachers granted by the EU in Sweden and The Netherlands. Currently, I am combining my job as a teacher in primary school with finishing a BA in English Studies at the University of Barcelona. [josepbc81@gmail.com](mailto:josepbc81@gmail.com)

### 3. Belligoi, Geoff. "A Change in the Heart"

**Abstract.** Both Australia and Spain are going through the process of renewing their parliaments this year. Both countries are still experiencing economic and social problems which are driving the issues in the different campaigns across the political spectrum. Right-wing political ideas are gaining presence in the public debate. It has been argued that immigration is a critical issue despite the economic situation, social frustration and discontent with the political mainstream driving the responses to politicians' promises.

Reactions to immigration has provoked an increasing number of people to vote for right-wing nationalist parties. Both countries have seen the rhetoric swing to the right in a reaction to the assumption that values are being eroded and identity is being challenged and immigration is driving these changes.

Immigration has been a constant phenomenon in Australia, a country where the majority of the population has an immigrant past. Despite this connection to immigration, the reaction to many recent arrivals has been unwelcoming. Spain has had a different relationship to immigration. From the times when many families left Spain to work to the developed countries of Europe, this out-going economic migration has been replaced by an in-coming economic migration from across the Mediterranean and South America.

One way to temper the negative reaction to the other, the outsider, the immigrant, is through the integration of the other into the family unit. International adoptions introduce the other within the heart of the family, changing social reactions to the other in ways that have profound results.

**Bio note.** Geoff Belligoi spent his formative years in Australia, the land of his birth. After studying at Griffith University, he set off to travel the world in search of adventure and fortune. He found adventure. A year and a half teaching in Taiwan provided the funds for an extended journey through Thailand, Malaysia and China, and then he travelled by train through Gorbachov's Soviet Union to Berlin, the island in then still divided Germany. He spent two years teaching in London and then fled Thatcher's Britain to teach in Bologna, Italy. After a couple of visits to Barcelona he moved here in 1990, initially working for the British Council. A return to Australia for further study brought him back to Barcelona where he worked for The University of Barcelona and ESADE. Now working at the Autonomous University of Barcelona and The Generalitat of Catalonia, he has continued his studies: a Masters in Global Electronic Management, a Masters in Philology and he completes his Doctorate in 2019-20. He has also taught at HTSI since 2014. After more than a quarter of a century in BCN he knows it quite well but is always open to surprises. He is interested in most things. [geoff.belligoi@gmail.com](mailto:geoff.belligoi@gmail.com)

4. **Camps Gaset, Montserrat.** "Una lectura actual de la tragèdia grega: literatura, democràcia i la figura de l'altre".

**Resum.** Sempre es diu que la democràcia es va originar a Grècia fa dos mil cinc-cents anys. Aquesta afirmació és certa, perquè allà es va inventar el concepte d'igualtat segons la llei i de sobirania del poble, però no és certa del tot, perquè no tothom formava part d'aquest poble que tenia dret a decidir, és a dir, el dret de ciutadania era molt restrictiu i es limitava a una població masculina lliure, i encara amb limitacions. La democràcia moderna, molt diferent de la grega, encara planteja limitacions de facto a la igualtat entre els éssers humans.

A Catalunya es va representar, el 2002, la tragèdia Les Troianes, d'Eurípides, a partir de l'adaptació del francès Michel Vinaver, al TNC juntament amb una altra obra de Vinaver, sobre l'11 de setembre de 2001. El text segueix l'original grec, però amb nombroses al·lusions al món contemporani. Al mateix temps, a Austràlia es manifestà també interès per aquesta tragèdia i va obtenir molt de ressò la representació que en feu el State Theatre Company of South Australia el 2004, també adaptant-la a circumstàncies contemporànies australianes.

Des dels inicis, la literatura grega va plantejar la figura de l'altre, a partir del conflicte o de la confrontació. Al segle V aC, la tragèdia grega, que continua sent una de les grans fonts de reflexió i de confrontació amb un mateix per als nostres dies, ja va plantejar els interrogants dels conflictes bèl·lics i de les seves conseqüències per a la població i per a aquells que no eren inclosos en el concepte tradicional de ciutadania.

Eurípides, l'autor tràgic més polèmic del segle V, presentà Les Troianes l'any 415 aC. L'obra tracta del destí de les dones de Troia, especialment les del palau de Príam,

repartides com a botí entre els vencedors grecs, un cop acabada la guerra de Troia, i de l'assassinat del fill d'Hèctor i Andròmaca, una criatura, a mans dels grecs. L'argument pertany a l'antiguitat mítica, però Eurípides va escriure l'obra a conseqüència de la victòria d'Atenes sobre l'illa de Melos el 216 aC, una batalla real en el context de la guerra del Peloponès i, per tant, parla d'uns fets molt propers al públic atenès de l'època.

Aquesta obra ha estat molt traduïda i representada al segle XX i XXI en ocasió de diversos conflictes bèl·lics. Cada traductor hi aporta modificacions i adaptacions que la situen en un context contemporani. Hi ha hagut representacions que posen l'èmfasi en el drama dels refugiats sirians, per exemple. El fet que el protagonisme recaigui sobretot en les dones vençudes (amb els nens) permet fer èmfasi en la dificultat afegida de ser dona o criatura en contextos de guerra i d'emigració.

Es tracta d'analitzar com apareix la identificació de l'altre a través del llenguatge de la tragèdia en el cas de la representació catalana i de l'australiana, entre d'altres, i com es manifesta el conflicte del refugiat –o de les refugiades– en el context europeu i en el context australià, tot subratllant la vigència de les preguntes que fa la literatura a la societat contemporània a través del teatre.

**Bio.** Montserrat Camps Gaset, Doctora en Filologia grega. Actualment, professora de grec de la Universitat de Barcelona i co-directora del Centre d'Estudis Australians i Transnacionals. S'ha especialitzat en mitologia i literatura gregues i en cristianisme grec primitiu. S'interessa molt per la tradició clàssica i per la relació entre la literatura antiga, les teories polítiques de l'antiguitat i l'expressió dels drets humans i dels conflictes actuals, així com pel multilingüisme i l'estudi de la diversitat religiosa. [mcamps@ub.edu](mailto:mcamps@ub.edu)

#### 5. Casanovas, Pompeu & Marta Poblet. "Catalan – Australian Identities: a Melburnian Journey"

**Abstract.** What does it mean adopting an Australian identity? This is a personal journey, coming from a Catalan background. It is more a reflection on contemporary Melbourne life, paying a special attention to immigration waves and styles of life, than an academic paper. However, to dovetail experiences and everyday memories into a general framework, we will set up a conditional comparative scheme between both cultures.

**Bio notes.** Pompeu Casanovas is Research Professor at La Trobe University Law School and Key Researcher of the Australian government-funded Data to Decisions CRC Project, and at the EU H2020 Projects TakeDown, LYNX, SPIRIT, and RiOE (Marie Curie). He is also Director of Advanced Research and Professor of Law and Legal Studies at Autonomous University of Barcelona (UAB Faculty of Law), and founder and Head of the UAB Institute of Law and Technology (IDT-UAB).

His recent publications focus on regulatory models to implement security and privacy on the Web of Data (including Public Health). At present he is carrying out an extended survey on compliance by design and through design (legal compliance). His last co-authored book (with Marta Poblet and Víctor Rodríguez-Doncel) is *Linked Democracy* (Nature Springer Briefs, 2019). His last co-edited volumes are *AI Approaches to the Complexity of Legal Systems* (LNCS-10791, Springer 2018) and *The Rise of Catalan Identity* (Springer, 2019). He is also General Co-Editor of the Law, Governance and Technology Series (LGTS, Springer Verlag), the Journal of Open Access to Law (JOAL, University of Cornell), and the Journal of Catalan Intellectual History (de Gruyter Open, Sciendo). He has been a member of the Scientific Board of Directors of the European Erasmus Mundus Joint Doctorate in Law, Science and Technology (2012-2017), and has served at the JURIX (AI Foundation) Steering Committee (2004-2018). Pompeu has recently been appointed General Editor of *Law in Context* (La Trobe University) and has joined the group of EU experts Ethics4AI. [pompeucasanovas@gmail.com](mailto:pompeucasanovas@gmail.com)

Marta Poblet is an Associate Professor at RMIT University's Graduate School of Business and Law. She is one of the co-founders of the Institute of Law and Technology at the Autonomous University of Barcelona and past researcher at ICREA (Catalonia). She holds a JSD in law (Stanford University 2002) and a Master in International Legal Studies (Stanford University 2000). Her research interests cover different areas at the intersection of law, political sciences, and technology. She is also interested in the connections between technology developments (AI, blockchain, human computer interaction) and the different theories of democracy and citizenship. She has been the PI of a number of national and international research projects and has published over 40 scientific articles on these topics in journals and books. [marta.pobletbalcell@rmit.edu.au](mailto:marta.pobletbalcell@rmit.edu.au)

#### 6. Castejón, Vanessa. "Self-determination and in-betweenness".

**Abstract.** Studies of self-determination claims in Australia and Catalan history meet through research and more specifically through Ego-histoire. This paper will look at Australia and Catalonia but also at in-betweenness, belonging and not belonging. Applying Pierre Nora (*Essais d'Ego-histoire* 1987), this paper will be a testimony as I will be applying my methods, as a researcher in social sciences, to myself, looking at how my research on Aboriginal sovereignty was influenced by my story, being the daughter/grand-daughter of Catalan anarchists from Barcelona who fled the civil war. I will focus specifically on how my Catalan heritage engaged with Indigenous Australian political/identity claims.

**Bio note.** Vanessa Castejón is an associate professor at University Paris 13. Her work has explored Aboriginal political claims, self-determination and sovereignty (her book, *Les*

*Aborigènes et l'apartheid politique australien*, was published by L'Harmattan in 2005). Recently she has focussed on the image of Aboriginal people in France/Europe and transcultural history. Together with Anna Cole, Oliver Haag and Karen Hughes she published, in 2014, a volume with ANU entitled *Ngapartji, Ngapartji, in Turn, in Turn: Egohistoire, Europe and Indigenous Australia*. Her own egohistoire "Identity and Identification: Aboriginality from the Spanish Civil War to the French Ghettos" was also published with ANU in a volume edited by Frances Peters-Little, Ann Curthoys and John Docker, *Passionate Histories: Myth, Memory and Indigenous Australia*, in 2010 (both downloadable on ANU's website). She is now working on transmission and postcolonial history in Europe through the study of messages to children in European ethnology museums. [castejon@univ-paris13.fr](mailto:castejon@univ-paris13.fr)

7. Dooley, Gillian. "Founding and Editing International Literary Journals in the Internet Age: a personal account".

**Abstract.** *Transnational Literature* was established as an online journal at Flinders University, Adelaide, South Australia, under my editorship in 2008. *Writers in Conversation* followed in 2014. I am no longer editing *Transnational Literature* but I still manage and coedit *Writers in Conversation*. It has always been an important part of their mandate that they both publish good quality work by, and are available to be read by, the international Anglophone community. It has therefore been essential that all possible barriers are removed for both readers and authors: both journals are freely available, open-access journals, and no article processing fee is charged to scholars publishing their work, while the peer reviewing and editorial process remain rigorous.

Though they are both literary journals, they have somewhat different aims and scope. *Transnational Literature* is broad and inclusive. We welcome articles and essays on literature that crosses boundaries of any kind – for example, political, historical, or linguistic boundaries – from any period, in any language – as long as the articles are in English. Our call for papers invites contributions on the following topics:

- Postcolonial literatures
- New Literatures
- International Writing
- Literature crossing cultural or national boundaries
- New readings of canonical and historical literature

The journal also publishes creative writing with a similar scope and welcomes translations into English of poetry, creative non-fiction and short stories. Book reviews

of poetry, novels, and critical, theoretical and historical works on literature and culture, are included. The breadth of our scope and inclusive editorial policy has meant that our network of both writer and readers is international, dynamic and constantly growing.

*Writers in Conversation* has a very specific purpose: to publish well-researched and in-depth interviews with authors in any genre, primarily concerned with the interview subject as a writer, including the craft of writing, the writing life, the author's works and so on. We publish in English but are happy to accept translated interviews.

In this paper I will discuss the challenges and opportunities encountered over the past decade of editing these two journals, and highlight some of the remarkable contributions we have been able to make available to the world of international literary scholarship, especially in promoting collegial networks and enhancing cross-cultural understanding.

**Bio note.** Gillian Dooley is an Honorary Senior Research Fellow in English at Flinders University, having retired from Flinders University Library, where she had been Special Collections Librarian and more recently Publishing Support Librarian, in 2017. She was the founding general editor of the electronic journal *Transnational Literature* from 2008-2018, and is founding co-editor of *Writers in Conversation*. She has published two monographs and several scholarly editions. Her research interests include the writers J.M. Coetzee, Iris Murdoch, V.S. Naipaul, Jane Austen, and maritime explorer Matthew Flinders. She has a particular interest in music and literature, and as a singer often organises and performs in programs of music with literary themes. She is a regular book reviewer for various journals and magazines, including Australian Book Review. <https://www.flinders.edu.au/people/gillian.dooley>

#### 8. Flors-Mas, Avel·lí. "Immigració i llengües a Catalunya: de les polítiques als resultats".

**Resum.** Catalunya ha estat un país receptor d'immigrants des d'inicis del segle XX, però la immigració transnacional hi és un fenomen relativament recent, molt lligat al cicle econòmic expansiu del tombant de mil·lenni. Segons l'IDESCAT, l'any 2000 la població amb nacionalitat estrangera sumava 181.590 efectius que no arribaven al 3% del total de població. Deu anys més tard, arribava a un màxim de 1.198.538 efectius, que representaven gairebé el 16% del total. Aquest increment sobtat explica que les polítiques d'immigració adreçades a població de nacionalitat estrangera siguin relativament recents i s'hagin desenvolupat fonamentalment els últims 20 anys. Un període suficient, però, per començar a analitzar-les amb certa perspectiva.

El marc de les polítiques d'immigració catalanes està fixat per unes directrius generals que emanen dels poders centrals de l'Estat, mentre que el seu desplegament correspon a les autoritats catalanes (Generalitat de Catalunya) i locals (ajuntaments). Això fa que,



encara que bona part dels objectius finals puguin ser compartits, hi hagi certa disparitat i fins i tot contradiccions entre aquests agents pel que fa a les expectatives d'integració lingüística de la població nouvinguda. Cal no oblidar que parlem d'un context de triple oficialitat lingüística (català, aranès i castellà) amb predomini demolingüístic, legal, econòmic i mediàtic del castellà i projectes polítics diferents sobre la taula. D'altra banda, també es detecten contradiccions entre els discursos i les pràctiques dels diferents actors que intervenen en l'aplicació de les polítiques.

La ponència presentarà els principis, polítiques i mecanismes previstos per a la incorporació lingüística de la població immigrada estrangera a la societat catalana, repassarà els principals resultats assolits i identificarà alguns reptes pendents. Es partirà d'una diferència entre polítiques adreçades a població en edat no escolar i polítiques centrades en el sistema educatiu, i es presentaran dades de diferent naturalesa (documents oficials, dades estadístiques, etnogràfiques i discursives), resultants de recerques pròpies i d'altres equips.

**Bio.** Avel·lí Flors-Mas (Castelló de la Plana, 1988) és llicenciat en Filologia Catalana i doctor en Estudis avançats en llengua i literatura catalanes per la Universitat de Barcelona. En l'actualitat és investigador del CUSC-Centre de Recerca en Sociolingüística i Comunicació de la UB i professor associat de sociolingüística al Departament de Filologia Catalana i Lingüística General de la mateixa universitat. Els seus àmbits de recerca són la sociolingüística educativa, les polítiques lingüístiques i els estudis sobre joves, llengües i identitats socials. Ha participat en projectes de recerca sobre sociolingüística educativa a la UB i sobre multilingüisme i desigualtats socials a la Universitat Oberta de Catalunya. [aflorsmas@ub.edu](mailto: aflorsmas@ub.edu)

**9. Juventeny Berdún Sílvia.** "L'estat actual del dret d'asil a Catalunya i reptes que afrontem".

**Resum.** Els últims anys ha augmentat l'arribada de persones desplaçades forçades a Catalunya, una realitat que mitjans de comunicació i representants polítics han descrit com a "crisi de refugiats", quan de fet es tracta d'una crisi del dret d'asil. I és que els països europeus no han donat una resposta articulada i respectuosa amb els drets humans. Al contrari, han tancat fronteres, no han habilitat vies legals i segures, han condemnat milers de persones a la mort en la cerca de refugi, i han sembrat la creença que milions de persones "envairien" i amenaçarien els valors suposadament respectuosos amb els drets humans del continent europeu.

Si bé el 2018 8.034 persones van sol·licitar l'asil a Catalunya, la xifra més alta mai registrada, cal anar més enllà dels titulars que només parlen de xifres i de les conseqüències. Per entendre l'estat del dret d'asil a Catalunya, cal contextualitzar les dades reals amb una anàlisi que tingui en compte les causes del desplaçament forçat, si

la protecció internacional està donant la resposta necessària a tots aquests casos (actualment l'estat espanyol només reconeix el 25% de les sol·licituds i n'hi ha 78.000 esperant resposta), l'heterogeneïtat de les persones, i si el sistema d'acollida i inclusió s'adapta a les seves necessitats.

Davant d'aquests reptes, des de la Comissió Catalana d'Ajuda al Refugiat (CCAR) denunciem que cal posar fi a un sistema econòmic que genera desigualtats, violacions de drets humans i canvi climàtic que expulsa milions de persones de casa seva. Alhora, plantejem ampliar la interpretació restrictiva del dret d'asil perquè doni protecció a totes aquelles persones desplaçades forçades des d'una aproximació basada en els drets humans i no pas des de la perspectiva securitària.

**Bio.** Llicenciada en Filologia Anglesa per la Universitat de Barcelona i Màster en Estudis Culturals per la Universitat de Sydney. Ha publicat sobre la relació entre el FC Barcelona i el suport creixent al dret a decidir a Catalunya, així com sobre la transformació de la identitat cultural del barri de la Barceloneta. Actualment treballa dins l'àrea d'incidència política i social de la Comissió Catalana d'Ajuda al Refugiat (CCAR), una entitat que des del 2004 defensa del dret d'asil i els drets de les persones refugiades a Catalunya a través de l'atenció directa a persones sol·licitants d'asil, refugiades i apàtrides així com de la incidència política, la sensibilització ciutadana i la participació social per garantir un gaudi efectiu del dret d'asil. [silvia.juventeny@ccar-ccar.org](mailto:silvia.juventeny@ccar-ccar.org)

10. King, Stewart. "Immigració i literatura nacional: els models australià i català".

**Resum.** A partir de les meves experiències com a australià que estudia i practica la catalanística des de gairebé 17.000 quilòmetres de Catalunya, aquesta presentació reflexionarà sobre les maneres com la immigració pot contribuir a obrir nous discursos sobre les identitats nacionals. Centrant-nos en el camp de la literatura, primer presentaré el desenvolupament a Austràlia dels anomenats estudis literaris multiculturals des dels anys 90, i reflexionaré sobre les seves implicacions per a la construcció d'una literatura nacional. En segon lloc, tot i que són dos casos diferents, atès que l'un és un país sobirà i l'altre és una nació sense estat, compararé les relacions entre la literatura produïda per immigrants i la literatura nacional a Catalunya i Austràlia.

**Bio note.** Stewart King is Senior Lecturer in Spanish and Catalan Studies at Monash University, where he also coordinates the International Literatures program. His research focuses on questions of identity and literature in Catalonia and Spain as well as crime fiction as a form of world literature. He has published extensively in the areas of Spanish and Catalan Studies, with a particular specialisation in crime fiction. His most recent publication is *Murder in the Multinational State: Crime Fiction from Spain* (Routledge 2019) and he is currently co-editing *The Routledge Companion to Crime Fiction*. [stewart.king@monash.edu](mailto:stewart.king@monash.edu)

11. Miras Boronat, Núria Sara. "Literatura i exili: desarrelament, pàries i l'ambigüitat de la memòria".

**Resum.** L'expatriació forçosa per motius polítics ha estat estretament lligada al naixement de la filosofia i les lletres occidentals des que Sócrates va ser castigat amb la pena d'ostracisme a Atenes. Però ha estat en el segle XX quan s'ha començat a constituir la "literatura de l'exili" com a gènere literari. Aquesta literatura es nodreix a Europa per almenys dos col·lectius diferenciats: la intel·lectualitat republicana que fugí de la Guerra Civil espanyola i una generació de pensadors centreeuropeus d'origen jueu que escapà del Tercer Reich. Tots ells compartiren l'experiència que tan bé resumia Saïd a *Representaciones del intelectual* (2016): ésser desterrat volia dir vagar lluny de la família i dels llocs coneguts, esdevenint pària permanent, hom romanien en inconsolable amargor envers passat, present i futur. L'experiència de l'exili altera els hàbitats i els temps de qui pateix la llunyania amb el que estima, sigui quin sigui l'origen d'aquesta distància (vegi's la tipologia de Sassen a *Inmigrantes y ciudadanos*, 2017). La mateixa Sassen enuncia la paradoxa que provarà de tractar-se en aquesta intervenció: l'Europa que tanta immigració ha produït és la mateixa Europa que retrata en l'imaginari popular els nous immigrants com forasters amenaçadors que truquen a les portes de casa. Els mitjans de comunicació de masses s'han esmerçat a construir aquest imaginari tot usant metàfores perverses per representar la societat europea: com un club tancat, com un vaixell que s'enfonsa, com un tren que descarrila o com una fortalesa que s'ensorra (Bauman, 2016; Brown, 2015; Enzensberger, 2002; Sassen, 2017; Velasco, 2016).

Al meu parer, es produeix aquí un biaix de classe, que s'agreuja amb d'altres relatius a l'ètnia i al gènere, que fa que ens esforcem en distingir categories dins l'ampli fenomen social de la mobilitat. La vaguetat terminològica existent per referir-nos a aquest fenomen no ajuda. El psiquiatra i filòsof exiliat Josep Solanes (*En tierra ajena*, 2016) ja remarcava en les seves notes que la paraula "exili" és una de les situacions que més afavoreix que llisquin les paraules mentre es desperten ecos passionals. Mentrestant, es va obviant que tot desplaçament voluntari s'acompanya d'una experiència de desarrelament que pot deixar fractures irreversibles en la pròpia identitat. Tot i així, l'exili també ha proporcionat canvis de perspectiva sobre la història pròpia i aliena. La "intel·lectual exílica" (Saïd, 2013) ha servit per recollir l'exili com a experiència límit i articular-ne una memòria, alhora que qüestionava els llimars dels nostres marcs mentals, fortament territorials. Caldria que aquesta memòria tan fràgil fos preservada de l'oblit. Tenint això en compte, es proposen els següents objectius en aquesta comunicació:

a) Traçar la "paradoxa europea", particularment catalana, d'haver passat a ésser terra de producció de pàries a terra d'acollida en el darrer segle. Aquesta paradoxa no només és discursiva, entre imatges rivals de la mobilitat forçosa, sinó que també es viu

com una contradicció oberta entre les demandes d'acollir per part de la ciutadania i la manca de resposta institucional;

b) Analitzar els biaixos i desplaçaments en la terminologia de l'exili que expliquen, en part, l'existència d'aquesta paradoxa;

c) Proposar una representació de l'exili basada en l'experiència que permeti recollir aquesta ambigüitat conceptual, però alhora transcendir-la. Ens fixarem especialment en els casos de Josep Solanes i María Zambrano;

d) Reivindicar la preservació de la memòria de l'exili com a condició per afrontar la paradoxa europea. La literatura de l'exili contribueix a universalitzar l'experiència particular i fer-ne símbol. Si la paradoxa europea i catalana existeixen, és perquè s'ha fracassat en construir aquesta memòria. S'exposaran algunes observacions de Traverso (2001; 2006) i pròpies sobre la manca d'aquesta memòria.

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**Bio.** Núria Sara Miras Boronat és Doctora en Filosofia per la Universitat de Barcelona. Actualment és Professora Lectora de l'Àrea de Filosofia Moral i Política del Departament de Filosofia de la UB. Ha fet estades de recerca al Instituto de Filosofía del CSIC, a la Humboldt-Universität zu Berlin i a la Universität Leipzig. El seu projecte de recerca actual té a veure amb les formes contemporànies d'injustícia, opressió i exclusió. Actualment codirigeix el festival de filosofia Barcelona Pensa i és membre de l'Assemblea Feminista UB. [nsmiras@ub.edu](mailto:nsmiras@ub.edu)

## 12. Montero, Gloria. Closing session

Gloria will read from her work and so finish our workshop on a poetic note.

**Bio note.** Gloria Montero grew up in a family of Spanish immigrants in Australia's North Queensland. After beginning to work in radio and theatre, she moved to Canada where she continued her career as writer, singer, actress, broadcaster, scriptwriter, TV-interviewer, producer of radio and film documentaries. Co-founder of the Centre for Spanish-Speaking Peoples in Toronto, she served as its Director until 1976. Following the success of her oral history *The Immigrants* she was invited to act as consultant on Immigrant Women to the Multicultural Department of the Secretary of State, Government of Canada. Since 1978 she has lived in Barcelona, writing and publishing in both English and Spanish. Her novels include titles such as *The Villa Marini*, *Punto de Fuga*, *All Those Wars*. Montero's theatre work, in particular the play *Frida K.*, has been performed in countries around the world winning multiple awards. [montero.gloria@gmail.com](mailto:montero.gloria@gmail.com)

## 13. Renes, Martin. "Upon watching Tracy Moffatt's *Vigil: Building Fortress Australia and Fortress Europe*".

**Abstract.** Tracy Moffatt's 3-minute short "*Vigil*" alternates a series of stills of refugee boat arrivals with famous 50s Hollywood stars gazing out of windows and so captures

the increasing fear, hysteria and obsession regarding national identity and borders in the new millennium. The vintage quality of the images denotes the structural embeddedness of xenophobic attitudes in Australian society, to which Europe is not alien; rather, European Australia and the 'Old Continent' logically serve themselves of the same fundamental myths to promote the superiority of Western civilisation and so their innate privilege over others. The fact that Moffatt focuses on boat people from Asia ties her critique of the new forms of White Australia Policy into those of Aboriginal assimilation, and so engages with the fundamental issues of national identity, intercultural respect and hospitality that trouble our two continents. This paper looks at the latter issues through Indigenous-Australian literature to reach the conclusion that lack of legitimacy and violent imposition haunt the postcolonial relationship between Whites and non-Whites not only in Australia but also in other settler nations, and even engages with the xenophobic rhetoric that characterises our unwelcoming Europe, which rejects ever-increasing numbers of those she has dispossessed and displaced in the post/colonial age. An informed, self-critical reaching-out to cultural difference would favour a transition to a levelling, holistic and relational framework of understanding and managing the world, and here, in a Fanonian manner, Indigenous literature and art have an important guardian and custodian role to play.

**Bio note.** Martin Renes is an Associate Professor for English Studies at the University of Barcelona, Spain, and specialises in postcolonial literatures from Australia, New Zealand, and South Africa. He co-directs the Australian and Transnational Studies Centre (CEAT), recognised as an official interdisciplinary, intercultural research centre within the university's Faculty of Letters. He is involved in the organisation of research projects, regular conferences, lectures, and academic exchanges of postcolonial content and co-edits the CEAT's online journals *Coolabah* and *Blue Gum*. He has chaired the European Association for Studies of Australia (EASA) since 2015. [mrenes@ub.edu](mailto:mrenes@ub.edu)

14. Ribas Segura, Caty. "Learning to speak: Languages of instruction in Australia and the Balearic Islands".

The language used at school is crucial for the development of a child. Linguists defend that the language of schooling, especially in the first years, should be the mother tongue. This is regardless of the type of school or services provided in day-care centres, nurseries, kindergartens or preschools. Then, taking into account that the Balearic Islands is one of the autonomous communities with a higher ration of migrants in Spain, why is Catalan the compulsory language of schooling if many children have other mother tongues? Why is Catalan the language of instruction in all public preschools (0-6 year olds)? There are just few private nurseries which teach in English, but not even in German, Arabic, Chinese or other common languages. Also, some children start school late in the academic year because their families have just migrated. Why aren't they

allowed to learn Catalan at their own pace and deal with the changes caused by migration over the remaining academic year? Instead they are placed in regular classes and expected to adapt and “absorb” the contents of the subjects presented in two or three new languages (Catalan, Spanish, English).

In order to answer all these questions, this presentation will review Australian immigration policies during Multiculturalism, paying special attention to those sections associated with languages. It will then continue to present the policies Spain has in relation to the learning of languages at school, which are based on the Common European Framework of Reference for Languages. After this, the presentation will explain the linguistic policy of the Balearic Islands and it will compare and contrast the Australian and Balearic policies. This will be followed by an explanation of the learning of the mother tongue (or L1) and other languages (L2, L3 and so on) from a Linguistic point of view. It will describe the main model of learning languages in the Balearic Islands and analyse its linguistic policy.

The presentation will claim that politics is more important than linguistics as languages are not seen as tools to communicate and relate with others, which was the main idea behind the Common European Framework of Reference for Languages. Instead, languages have become a realm of hostility, stress and a measure of power, that is, a weapon. The debate may raise questions regarding nationalism, identity, language, the fear of the other and the other within.

**Bio note.** Catalina Ribas Segura is Associate Professor in the Languages Department at the University College Alberta Giménez (CESAG-Universidad Pontificia Comillas) in Palma de Mallorca, Spain. Her PhD thesis at the University of Barcelona explored the concepts of duty, obedience and identity in Greek-Australian and Chinese Australian migrant literature from 1971 to 2005. Her current research interests are in the fields of contemporary Australian literature and include multiculturalism, diaspora, identities construction and detective fiction. She is a member of the Australian and transnational Studies Centre CEAT at the University of Barcelona. [catymallorca@yahoo.com](mailto:catymallorca@yahoo.com)

15. Sotirakis, Peter. *Broken Circles: the Return from Exile*.

**Abstract.** In the five years between 1961 and 1966 almost 707,000 Greek migrants arrived to Australian shores. Greek-Australian director Peler Sotirakis' family was amongst those, settling in the outer suburbs of Melbourne. In 1990, they returned to Greece, to what was still for them their geographical and cultural homeland. *Broken Circles: The Return from Exile* (written, produced, directed and edited by Peter Sotirakis, 2010) combines Greek mythology, music and poetry to present its characters and their story of exile and return. The story includes their final days in the suburbs of Australia

before returning to their birthplace village, their "Ithaca", in an attempt to reclaim a life and culture they left behind over 20 years ago.

The documentary is a creative attempt to tell a universal story without resorting to well-worn documentary techniques of images accompanied by explanatory narration, a technique that at times limits viewers and curtails their intellectual processes. Instead, the story is told by "natural" images (at times shot by the protagonists themselves) accompanied by a rich, eclectic soundtrack comprising a wide variety of voices and sources, so in an attempt to trigger thought and analysis on the part of viewers rather than limit their choices. It is also a documentary made up entirely of found or incidental footage, ranging in years from 1983 for the Super-8 footage, 1990 (VHS footage) and between 2000 and 2004 (DV footage). It is thus also a narrative that sees its characters growing older as the story unfolds, a universal tale applying to all stories of exile and return.

**Bio note.** Peter Sotirakis is a media professional with experience in the press, television and radio in both Australia and Spain. Based in Barcelona since 1993, he works as a writer/translator and production fixer for a wide variety of clients, while continuing to produce his own film and video projects whenever possible. He is a member of the Barcelona branch of the Australia Spain Business Association (ASBA) and occasionally lectures on Australia in various educational centres and institutes in Catalonia. [petesot@gmail.com](mailto:petesot@gmail.com)

#### 16. Walker-Nolan, Lorne. "Australian Secessionism: Western Australia".

**Abstract.** The Commonwealth of Australia was formed by the federation of six British self-governing colonies in 1901. One of those colonies, Western Australia, was hesitant. It finally agreed to join after the Australian Constitution had already been written and the other colonies had agreed to be federated. This hesitancy was due to three factors. The reluctance to surrender the responsible government it had gained from the UK in 1890, the little affinity the original European settlers felt with the other colonies geographically distant, and the loss of inter-colonial customs duties which accounted for half of its revenue. By 1933 there was considerable discontent in Western Australia with federation and a secession referendum was convoked. It was legal but not binding and the result was overwhelmingly in favour of secession- 66%. As the Australian Constitution was originally an act of the British parliament, pleas to London for the constitution to be amended to allow the secession of Western Australia from the "indissoluble" federation went unheeded as it did not have the support of the Australian national government. For various reasons the movement died away but occasionally it takes the spotlight in Western Australia. Now is such a time. Dissatisfaction with the distribution of national funds and the expansion of central power are obvious parallels



between the Western Australian movement and the Catalan independence but there are also significant differences.

**Bio note.** Lorne Walker-Nolan is a law lecturer at Barcelona's ESADE and Abat Oliba universities. He studied literature, history and law at Monash University in Melbourne Australia, and practised as a Crown Prosecutor in the Northern Territory and Victoria. He moved to Barcelona where he completed his LLM at Universitat Pompeu Fabra and is completing a doctorate at Universitat Autònoma de Barcelona in International Constitutional Law. He has had an article published in the *International Journal of Group and Minority Rights* entitled "Secession Referenda: Their Convocation and Ratification. A Comparative Study." [lornebcn@hotmail.com](mailto:lornebcn@hotmail.com)