**Atelier 16 : Atelier Civilisations postcoloniales – SEPC**



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**« Transmission(s) »**

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Responsables de l’atelier :

Bernard Cros (Université Paris 8 Vincennes–Saint-Denis)

Deirdre Gilfedder (Université Paris Dauphine)

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**Grégory Albisson – Université Grenoble Alpes**

[gregory.albisson@univ-grenoble-alpes.fr](mailto:gregory.albisson@univ-grenoble-alpes.fr)

“Transmission: how 1970s' Anti-Nuclearism Shaped New Zealand's Foreign Policy and National Identity.”

Aotearoa New Zealand has a long history of indistinct opposition to both nuclear weapons and nuclear power, to the point that it became part and parcel of its national identity, but also one of the cornerstones of its foreign policy. The country has played a leading role in international efforts to promote disarmament and nonproliferation of nuclear energy, and in the wake of the AUKUS defence agreement in its own oceanic backyard and ongoing climate and energy crisis, New Zealand’s political strategy that consists of value-based decisions may be seriously challenged.

This paper will examine the pivotal events and various drivers that have shaped the country's antinuclear identity and values, from its geographic isolation, relatively small population, close ties with non-nuclear countries in the Pacific region to its reliance on renewable energy sources.

New Zealand's antinuclear stance has been supported by successive governments, regardless of their political orientation and when it comes to the nuclear question, New Zealanders have been traditionally seen as a national, monolithic entity. The issue of potentially dissenting voices and alternative stories, as well as the potential gap between public opinion and their government has been largely overlooked. This paper will discuss whether they have been deliberately written off the national narrative or if these voices were merely anecdotal.

*Gregory Albisson is a lecturer in British and Commonwealth studies at the University of Grenoble Alps, France. After conducting research on street gangs in Wellington for this PhD, his research now focuses on asylum seekers and border sovereignty in Australia and New Zealand, as well as race relations in Aotearoa New Zealand. His latest research has been exploring the geopolitics of the Indo-Pacific region.*

**Cros Bernard – Université Paris 8 Vincennes – Saint-Denis**

[bernard.cros02@univ-paris8.fr](mailto:bernard.cros02@univ-paris8.fr)

“‘He’s from fine rugby stock.’ Habitus, race and the impact of genetics in the transmission of the rugby culture in South Africa.”

Since its early development in the late nineteenth century, rugby union has been narrowly identified to the white section of South Africa’s society. The subsequent reinforcement of this belief was founded on segregation, but also on the appropriation of rugby by Afrikaner nationalism since the 1920s as its defining sport, where the cultural, the racial and the genetic contributed to support the whites’ God-given right to dominate South Africa. Interestingly, the oft-vaunted superior physicality of the white players is still regularly presented as the product a narrow pool of Dutch, German and French pioneer genes brewed in the harsh environment of South Africa since the seventeenth century. This genetic predisposition, best defended by rugby supremo Danie Craven from the 1950s to the 1980s, is then harnessed to a cultural environment where young Afrikaners are raised into a rugby habitus, which allows them to grow a sociocultural capital that will prove decisive in their rugby career. Ownership of such a “hereditary passport” makes a player part of the rugby aristocracy, and deciders (coaches and administrators) will look on him more favourably than on someone without one.

This presentation will focus on how the discourse about genes and genealogy (‘He’s from fine rugby stock’), and a particular “rugby culture” founded on the transmission of specific norms (the use of Afrikaans being a blatant example) and values inside narrow family and school circles has been used to justify the transmission of the privilege of white players, and the difficulty of those not part of this in-group to play top-level rugby both in the pre-1990s segregated context and in the non-racial professional era.

*Bernard Cros is a professor of British and South African studies at Paris 8 Saint-Denis University. His research focuses on how sport has been manipulated for ideological purposes in South Africa under apartheid and since the advent of democracy, enrolled in the post-apartheid nation-building effort both at home and as an instrument of soft power to illustrate the country’s healing from racial strife.*

**Delphine David – Université Paris Cité**

[delphine.david@parisdescartes.fr](mailto:delphine.david@parisdescartes.fr)

“Cutting transmissions: Australian expats during the COVID-19 pandemic and the impact of closed borders on their relationship with Australia.”

**Cutting transmissions: Australian expats during the COVID-19 pandemic and the impact of closed borders on their relationship with Australia**

In March 2020, Australia closed its borders to all non-residents and urged those who wished to return to do so rapidlyin order to put a quick stop to COVID-19 transmission. Pursuing a zero-COVID strategy, the government implemented a cap on the number of passengers from overseas returning to Australia. Strict measures made Australia one of the countries with the lowest number of COVID-19 deaths. Yet, as Australia remained closed, the benefits of this policy were weighed against restrictions of freedoms, especially to travel, and the resulting loss of communication between multicultural members of Australian families.

Indeed, being composed of more than a quarter of Australians born overseas, and almost half with a parent born abroad, and with multiculturalism as its official policy since 1973, Australia is an outward-looking country strongly connected to the rest of the world. This core aspect of modern Australian identity is nevertheless competing with the country’s history of a strict control of borders,[[1]](#footnote-1) which the pandemic revived.

For instance, in May 2021, Australia banned its citizens from returning from COVID-ravaged India. But ethnic minorities were not the only ones impacted. Many expat Australians were also marginalised from the Australian pandemic plan. Expatriates were left stranded abroad,[[2]](#footnote-2) unable to find or pay for a flight home. Some felt they were treated as “second-class citizens”[[3]](#footnote-3) and experienced betrayal and a loss of belonging[[4]](#footnote-4) as transmission was cut with their country of birth

Despite Prime Minister Scott Morrison claiming “We are all in it together”,[[5]](#footnote-5) many Australians felt excluded as Australia turned its back on a narrative of successful multiculturalism[[6]](#footnote-6) to become ‘Fortress Australia’.[[7]](#footnote-7)

Through an analysis of interviews with Australians who experienced being locked out of the country during the pandemic, this presentation aims at understanding how the border closure policy impacted their perception of Australian identity and their links to Australia.

*Delphine David is an associate professor of English at the Université Paris Cité. She is a former student of the École Normale Supérieure de Cachan and laureate of the ‘Agrégation d’Anglais’. In 2017, she defended a doctoral thesis entitled ‘White’, Indigenous and Australian: Constructions of Mixed Identities in Today’s Australia which deals with dominant discourses on Aboriginal and Torres Strait Islander identities in 21st-century Australia, and on their impact on Australians with mixed ancestries. Her research is focused on the questions of identity –both national and individual– and on postcolonial relationships between mainstream Anglo-Celtic Australia and Indigenous Australians, as well as other ethnic minorities in Australia.*

**Reia Farrall-Anquet– Sciences Po Grenoble**

[reia.anquet@iepg.fr](mailto:reia.anquet@iepg.fr)

“Australia’s First Nations’ Estate Policy in 2023: Thirty years after the Native Title Act – what is being transmitted by policy paradigms? “

It has almost been 30 years since the landmark Native Title Act (1993) paved the way for the ‘handing back’ of land to First Nations. Currently, just over 52% of Australia’s territory is under the jurisdiction of native title and land rights arrangements. This paper will investigate the policy ideas and paradigms this form of indigenous environmental governance passes on to future policy. Who have been the instigators and transmitters of this policy? How is the Australian First Nations’ estate dealt with in a settler colonial setting? Is this policy led by epistemological paradigms that reinforce ‘repressive authenticity’ (Wolfe 1999)? Is the size of the First Nations estate a sign that the period of the ‘Great Australian Silence’ (Stanner 1968) - a structural cult of forgetfulness about the presence of Australia’s First Nations on the Australian continent - is no more?

*Reia Farrall-Anquet is an English Lecturer (PRCE) at Sciences Po Grenoble, where she teaches English for special purposes on Bachelors and Masters courses, as well as lecture content-based courses on Australian Identity, Environmental Policy, and Public Policy. She is a Ph.D. candidate under the supervision of Professor Susanne Berthier-Foglar (Université Grenoble-Alpes) and Professors Benjamin Richardson and Marcus Haward (University of Tasmania, Australia). Her thesis topic investigates the interplays between common law, legislation, public policy; and the opportunities for the participation of First Nations in environmental governance in Australia.*

**Gilfedder Deirdre – Paris Dauphine**

deirdre.gilfedder@dauphine.psl.eu

“Peter Morgan's The Crown, the Commonwealth and digital empires.”

This paper aims to approach the series *The Crown’s* success as both indicative and symbolic of shifts in global culture and power, and to open onto a wider question of the role of visual culture in sovereignty debates. The transmission and dissemination of The Crown via streaming giant, Netflix, can elucidate much about British soft power in media history and the rise of contemporary new media empires with global reach. It is fitting that Netflix launched its enormous international influence with a narrative on an internationally-known royal family, but one that had reigned over the demise and transformation of the extensive British empire. For the Crown takes for its theme not just the British monarchy, but also the monarch’s relationship with the Commonwealth, visualizing some salient events in post-war decolonization and hinting at the global shifts of the mid to late 20th century. How is the Commonwealth represented in the first two series of the Crown and how does that help us think about transmission and transmutation of sovereignty into the 21st century?

**Camille Martinerie – Aix Marseille Université**

[camille.martinerie@univ-amu.fr](mailto:camille.martinerie@univ-amu.fr)

Teaching History under Apartheid: Probing Knowledge Gaps between ‘Popular’ and ‘Academic’ Channels of Transmission

The teaching of history under apartheid was particularly contested in the post-1994 era for the strong ideological role it played in the indoctrination of the South African population – whether black or white. While official apartheid history was taught in Afrikaans-speaking schools and universities and their satellite ‘bush’ colleges, popular struggle histories circulated outside the orbit of the university through different underground and overground networks largely dominated by leftist groups of public intellectuals and activists. In the 1980s, the People’s Education movement gained traction among South African society and penetrated the history curriculum of some universities such as the University of the Western Cape while efforts were made by radical historians to popularize the teaching of history through outreach activities linked to the trade-union movement. This paper explores the gaps between different channels of transmission of history by focusing on two vehicles of history education: the history curriculum at the University of Cape Town and two volumes of the illustrated popular history of South Africa written by Luli Callinicos from the History Workshop at the University of the Witwatersrand. The purpose is to further appraise the intersections and blind spots between academic and popular forms of knowledge under apartheid to shed light on their ideological role in the apartheid struggle for liberation and their ensuing contestation following the demise of the regime.

*Camille Martinerie is a former student from the Ecole Normale Supérieure (Paris-Saclay) and holds a joint PhD degree in African and Anglophone Studies from the University of Cape Town (South Africa) and Aix-Marseille Université (France), where she also teaches as a contract lecturer (ATER). Her thesis, entitled “Deconstructing ‘de/colonized knowledge’ in the South African liberal university: the limits of radical academic history under apartheid (1960-1991)”, investigated the complex histories of intellectual colonization and decolonization and their impact on history education under apartheid. Her research interests revolve around historiography, intellectual history and education linked to (post)colonial and radical political theories. She recently published an article entitled “The #MustFall movement and Traditions of National Liberation in South Africa: Continuities and Ruptures in Theory and Practice” in the peer-reviewed Journal of Civil Society.*

**Michel Olinga – Université de Technologie de Belfort-Montbéliard (UTBM)**

[michel.olinga@utbm.fr](mailto:michel.olinga@utbm.fr)

“Activism and Repression 2.0: Focus on Transmission and Non-transmission of Information in the Cameroon ‘Anglophone Crisis’.”

Some English-speaking Cameroonians have asked for socio-political improvements for their presumed disadvantaged community since 1970’s. Researchers have expanded on the issue labelling it *“La question Anglophone”* (A.-D. Olinga 1994), “The Anglophone problem” (Konings and Nyamnjoh 1997-8), *“Le problème Anglophone”* (Ngwa 1998). The situation has now worsened resulting in quite a civil war with the regular army facing a variety of armed actors (*Ambazonians*) who have declared the unilateral independence of the English-speaking part of Cameroon. Basically since the colonial era, political repression has been a harsh reality in Cameroon when it comes for both the governments and their opponents to deal with their respective critics. The non-transmitted or secret and forgotten war of independence from 1950’s to 1970’s (Deltombe *et al.* 2011) was one of the first illustrative examples. The “Anglophone crisis”, another non-transmitted war or, at least, with little coverage in international media, is probably the most recent case in point. In the era of the Internet, Cameroonian authorities and some Anglophone activists, mainly from the diaspora, seem to have ‘modernised’ their actions, resorting to digital activism and repression 2.0 as means of transmission of their information.

In the context of the “Anglophone crisis”, the transmission and non-transmission of information is of prime importance. The communication will focus on the different Internet shutdowns in the English-speaking regions of Cameroon in 2017 - 2018 and the use of social media by the secessionists in their digital activism campaigns, including the spread of both authentic and fake news.

*Michel Olinga earned a Doctorate in Anglophone Studies from the University of Paris – Sorbonne (Paris IV) and teaches English and the societies of the English-speaking world at the University of Technology of Belfort-Montbéliard (UTBM). His general research interests bear on British and Commonwealth cultural studies. He is also the Head of UTBM University Press.*

**Cécile Perrot– Université Rennes 2**

[perrot.cecile@gmail.com](mailto:perrot.cecile@gmail.com)

“The impossible transmission? The reproduction of inequalities in post-apartheid South Africa.”

Year after year, South Africa ranks among the most unequal countries in the world and a cursory survey of the wealthiest families in the country suggests that, despite decades of affirmative action and policies of redress, distribution of wealth and property mirrors to a surprising extent that of apartheid South Africa. Based among other works on the World Bank’s recent report entitled “Inequality in Southern Africa: an assessment of the Southern Africa customs union”, this presentation raises the question of the mechanisms that lie at the heart of the reproduction and institutionalization of inequalities in South Africa, focusing on the burning issue of unequal land ownership that contributes to perpetuating the historically high levels of income inequality. This article will thus explore the numerous and complex obstacles that hinder a more equitable distribution and transmission of the land, both in rural and urban areas.

*Cécile Perrot is a senior lecturer in Commonwealth studies at the University of Rennes 2 and belongs to two research laboratories: Grer (Groupe sur l’eugénisme et le racism, Université Paris Cité) and ACE (Anglophonie: communautés, écritures, Université de Rennes 2). She lived and worked in Cape Town for two years to write her PhD entitled Post-apartheid higher education in South Africa (1994-2004): a successful transformation? which she defended in June 2010. She has since published extensively on various aspects of South African society; from articles on the higher education system to papers on the notion of national identity and reconciliation in the post-apartheid period.*

**Jillian Royal – Université Paris Cité / Université de Picardie Jules Verne**

[jill.mary.royal@gmail.com](mailto:jill.mary.royal@gmail.com)

“Media Representations of “Treechanging” in Australia since 2000.”

Treechanging is a term used to describe a pattern of urban migration to inland rural Australia. It appeared as a concept in the late 1990s as the population trend gained increasing press attention. From articles in local newspapers and national broadsheets to drama series and lifestyle television exposés, media representations have shaped and transmitted a frame through which treechanging is perceived. Allowing for the development of a number of stereotypes surrounding this vast and heterogeneous group. This paper will examine how media has constructed images of treechanging and how this frequent focus transmits varied and sometimes contradictory notions of this group identity in modern Australia.

Rural Australia has, for over a century, been treated as a matrix of Australian values. Alterations, such as the arrival of treechangers, to the social ecosystem of regional townships throughout the country, have been perceived as a threat. Yet, the economic decline faced by these places means that an injection of new blood is vital for the survival of these communities. Thus, the narrative conveyed by the media has played an important role in navigating this sometimes paradoxical image of urban-rural migration.

*Jillian Royal is a doctoral candidate at the Université de Paris Cité currently working as a teacher- researcher at the Université de Picardie Jules Verne. For her thesis, she is exploring the changing socio-environmental attitudes of urban-rural migration from 1970s Australia up to the 2010s. Her broader interests include the representations of identity and place in the cultures of Britain and the Commonwealth.*

**Roddy-Ann Thorpe –** **Université du Littoral et de la Côte d’Opale**

[rhody-ann.thorpe@univ-littoral.fr](mailto:rhody-ann.thorpe@univ-littoral.fr)

”Les transmissions coloniales dans l'enseignement supérieur : une analyse postindépendance.”

Durant l’époque coloniale, l’empire britannique avait pour but de transmettre ses valeurs, ses institutions et tout simplement sa civilisation au peuple indigène. En conséquence, une combinaison de politiques coloniales a été conçue et diffusée par des moyens différents à travers les anciennes colonies. Un domaine d’action prioritaire du gouvernement britannique était l’éducation ; et les écoles et des universités ont été établies et ont répliqué le modèle britannique. Comme l’a noté Issac Kandel qui a étudié l’éducation dans des dépendances, les colonies ont servi de « laboratoires » où les philosophies de l’éducation pourraient être testées. À la suite de l’indépendance, plusieurs pays avaient entamé des réformes sur le plan socio-économique. Toutefois, en ce qui concerne l’enseignement supérieur en particulier, on peut constater que les vestiges de cette transmission coloniale sont beaux et bien présents dans la forme des universités qui furent créées grâce à des politiques coloniales et qui existent de nos jours. Ainsi, la question pourrait se poser : dans le cadre des réformes qu’ont mené les anciennes colonies, quel compte peut-on rendre concernant les systèmes d'enseignement supérieur qui ont été mis en place sous le régime colonial ? Etant donné que nous sommes au début de la Quatrième Décennie internationale de l'élimination du colonialisme (2021 - 2030), une déclaration faite par l’Assemblée générale par le biais de la résolution 75/123, une enquête sur les efforts de décolonisation, concernant spécifiquement l'enseignement supérieur, est opportune.

*Originaire de la Jamaïque, Rhody-Ann Thorpe est ATER à Institut d’Etudes Politiques de Lille. Par ailleurs, elle poursuit un doctorat à l'Université du Littoral et de la Côte d’Opale et ses recherches sont centrées sur les politiques d'enseignement supérieur dans les sociétés postcoloniales.*

**Suhasini Vincent – Université Paris Panthéon Assas**

[suhasini.vincent@u-paris2.fr](mailto:suhasini.vincent@u-paris2.fr)

“Affective Ecocriticism: ‘Solastalgia’ and the Transmission of Environmental Consciousness in Indra Sinha’s *Animal’s People.”*

This paper shall show how ecocriticism can speak for the voiceless Earth, its nameless people, mute flora, and ignored fauna. Indra Sinha’s *Animal’s People* won the 2008 Commonwealth Writer’s Prize and was released on the 25th anniversary of the Bhopal gas tragedy. The thick-white mist of toxic gas from the American multinational corporate Union Carbide India Limited, enveloped the city of Bhopal in the dead of the night of 2nd December 1984. *Animal’s People* is an account of how industrial capitalism killed animals and people, devastated nature, and has left perhaps generations with genetic disorders. We shall see how Sinha pens the accounts of ruin and desolation from ‘unknown’ tape recordings to reveal the spatial politics of environmental toxicity. This study shall show how the narrative of recorded history reveals both ethical and aesthetic dilemmas posed by man-made environmental crises, as well as highlights the need to transmit an eco-tragedy in history to future generations. While proponents for climate change in *Animal’s People*,make an urgent plea for the elimination of pesticides; opponents insist strongly on the existence of giant corporates like Union Carbide to help agriculturists farm their land and eradicate their pests. I shall explore how Sinha depicts the human relationship with the physical environment and catches the consciousness of the place, time, event, culture of the people, and its consequences that will affect humanity. This paper will thus study how Sinha’s work of ‘solastalgia’ is a portrayal of the anguish caused by the loss of solace and the sense of despair linked to the author’s nostalgic portrayal of his homeland India. My study of affective ecocriticism in *Animal’s People* will consider the interaction of how literary texts, materialism, ecologies, communities, governmental policies, environment, and social phenomena in the Anthropocene are discursive formulations constituting the stories of matter or a material network of meanings, in which human and non-human players are intertwined. We shall see how individual, collective, and transgenerational action can be strong agencies that can combat those forces that threaten the sustainability of our planet. My paper shall thus consider how Sinha’s eco-critical writing highlights the need for a mutual constitution of entangled agencies by referring to the new materialist theory on ‘intra-action’ where the literary text of social activism lends itself to the social context to voice a call for global consciousness, eco-awareness, and eco-justice.

*Suhasini Vincent defended her doctoral thesis on Experimental Writing within the Postcolonial Framework through a joint-supervision programme between the University of Paris 3 – Sorbonne Nouvelle and the University of Madras in 2006. Her research focuses on postcolonial Indian literature and on the relationship between law and literature in India. She is interested in ethical, political, legal, and environmental issues in postcolonial countries and has studied the works of writers like Amitav Ghosh, Arundhati Roy, Kiran Desai, Yann Martel, Mahasweta Devi, Suniti Namjoshi, and Sudeep Sen from an ecocritical angle. By studying the legal scope of environmental laws, she links her domain of research and her field of teaching (Legal English). She is one of the co-authors of Glossaire de droit anglais: Méthode, traduction et approche comparative (2019) and wrote the chapters on Intellectual Property, Environmental Law, Human Rights, and Immigration. She is at present an Associate Professor (maître de conférences) at the University of Paris Panthéon Assas since 2007.*

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