LIMINA
A JOURNAL OF HISTORICAL & CULTURAL STUDIES
13TH ANNUAL LIMINA CONFERENCE

HOME
Belonging & Displacement

26–27 JULY, 2018

St Catherine’s College
The University of Western Australia
Perth, Australia
Welcome to the 13th Annual Limina Conference!

Limina: A Journal of Historical and Cultural Studies is an open-access, peer-reviewed, academic journal published by the University of Western Australia. Limina welcomes contributions on all topics relating to humanities and social sciences, with a focus on historical and cultural studies.

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# Conference Program

**Location:** St Catherine’s College, UWA

**Day 1 – Thursday 26th July**

(Each session will run for 30 minutes—a 20-minute presentation followed by a 10-minute Q&A)

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<th>Time</th>
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<tr>
<td>12:00–12:45</td>
<td>REGISTRATION</td>
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<tr>
<td>12:45–1:00</td>
<td><strong>Opening Address (Room 1)</strong>&lt;br&gt;Professor Benjamin Smith, Associate Dean (Research), Faculty of Arts, Business, Law and Education, UWA&lt;br&gt;<em>Amy Budrikis, Submissions Editor, Limina: A Journal of Cultural and Historical Studies</em></td>
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<tr>
<td>1:00–1:45</td>
<td><strong>Keynote Address (Room 1)</strong>&lt;br&gt;Owning Home: Transformations in the Australian Housing Industry&lt;br&gt;<em>Professor Rachel Ong Viforj, School of Economics and Finance, Curtin University</em></td>
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<td>1:45–2:00</td>
<td>BREAK</td>
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<td>2:00–3:00</td>
<td><strong>SESSION ONE</strong>&lt;br&gt;&lt;table&gt;&lt;thead&gt;&lt;tr&gt;&lt;th&gt;Room 1&lt;/th&gt;&lt;th&gt;Room 2&lt;/th&gt;&lt;/tr&gt;&lt;/thead&gt;&lt;tbody&gt;&lt;tr&gt;&lt;th&gt;Contested Homes&lt;/th&gt;&lt;th&gt;Post-colonial Nigeria&lt;/th&gt;&lt;/tr&gt;&lt;tr&gt;&lt;td&gt;2:00–2:30</td>
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<tr>
<td>Time</td>
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<tr>
<td>3:30–5:00</td>
<td><strong>Socio-Political Displacement</strong></td>
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<td>3:30–4:00</td>
<td>Partition of India 1947 and the Women of Punjab</td>
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<td>4:00–4:30</td>
<td>Of Coolies and Criminals: Indian indentured Labour in the Sugar Colonies</td>
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<td>4:30–5:00</td>
<td>Exiled to Home: the Reintegration of Ex-Colonials from Ghana</td>
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<td>5:00</td>
<td><strong>END</strong></td>
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<td>5:00-6:00</td>
<td><strong>BREAK</strong></td>
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<tr>
<td>6:00-7:30</td>
<td><strong>Public Lecture – Fox Lecture Theatre, University of Western Australia</strong></td>
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<td><em>Sara Shengeb</em></td>
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<td><em>Facilitator: Fadzi Whande</em></td>
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### Day 2 – Friday 27th July

(Each session will run for 30 minutes—a 20-minute presentation followed by a 10-minute Q&A)

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<th>Time</th>
<th>Session</th>
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<tr>
<td>8:45-9:00</td>
<td>Day 2 Welcome/Registration (Room 1)</td>
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<tr>
<td>9:00-10:30</td>
<td><strong>SESSION ONE</strong></td>
<td><strong>Reframing Home</strong></td>
<td><strong>Speculative</strong></td>
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<td>9:00–9:30</td>
<td>Dreams of ‘Home’ from the Perspective of</td>
<td>Haemorrhagic Bodies: the Only Home We Have</td>
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<td>Big History: from Hunter-gatherer</td>
<td>Dr Ellen Greenham</td>
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<td>Lifeways to Suburban Real Estate</td>
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<td>9:30–10:00</td>
<td>Struggle Street: Re-staging the Private for</td>
<td>Intergalactic Homes: Relocating Oscar Wilde’s Fairy Tales to Soviet</td>
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<td>Public Consumption</td>
<td>Young-Adult Science Fiction</td>
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<td>Dr Helena Gurfinkel</td>
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<td>10:00–10:30</td>
<td>Wadjemup: Reconciling the Past with the</td>
<td>The Wizarding World of Harry Potter: Imagining Home and Homeland in J. K.</td>
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<td>Present</td>
<td>Rowling’s Harry Potter Series</td>
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<td>Kobi J. Bradshaw-Chen</td>
<td>Chellyce Birch</td>
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<td>10:30–11:00</td>
<td><strong>MORNING TEA</strong></td>
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<td>Launch of Volume 23.2 Memory: Myth and</td>
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<tr>
<td>11:00-12:30</td>
<td><strong>SESSION TWO</strong></td>
<td><strong>After Displacement</strong></td>
<td><strong>Women Writers</strong></td>
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<td>11:00–11:30</td>
<td>The Elusory Home</td>
<td>Remembering the English Country</td>
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<td>Francesca Jurate Sasnaitis</td>
<td>House: Retrospection, Nostalgia, and Servants in Vita Sackville-West’s ‘The Edwardians’</td>
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<td>Ellen O’Brien</td>
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<td>11:30–12:00</td>
<td>Looking for Home: a Study of Banishment and</td>
<td>Katharine Susannah Prichard and Greenmount: the Biography and Literature of a Writer at Home</td>
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<td>Exile of Jews in Mauritius During the Second World War</td>
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<td>Dr Noelam Pirbhai-Jetha</td>
<td>Nathan Hobby</td>
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<td>12:00–12:30</td>
<td>‘The Beauty of Orphanhood is the Blank Slate’: Holocaust, Collective Memory and Identity in Shawna Yang Ryan’s ‘Green Island’</td>
<td>Coloniser or Colonised? The Autonomous Lives of Western Australia’s Early Settler Women</td>
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<td>12:30-1:30</td>
<td><strong>LUNCH</strong></td>
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<tr>
<td>1:30-2:00</td>
<td>Imagining Place: The Triffids’ ‘Born Sandy Devotional’&lt;br&gt;<strong>Riley Buchanan</strong></td>
<td>We Were Already Home: ‘a Rightful Place’ and Recognition&lt;br&gt;<strong>Jennifer Newman</strong></td>
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<tr>
<td>2:00-2:30</td>
<td>Homing the Unhomely: Co-authoring Australian Minescape Photographs, Co-creating Home&lt;br&gt;<strong>Gwenaël Velge and Brendon Briggs</strong></td>
<td>Revitalising Languages at Home&lt;br&gt;<strong>Amy Budrikis</strong></td>
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#### 2:30-3:00 AFTERNOON TEA

### SESSION FOUR

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<td>3:00-3:30</td>
<td>Reframing the Past: The Role of the Home in Patrick White’s ‘Riders in the Chariot’&lt;br&gt;<strong>Leela Gosfield</strong></td>
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<tr>
<td>3:30-4:00</td>
<td>Home Is Where the Heart Was: When the Lover and the Uncanny Collide&lt;br&gt;<strong>Nicole Haddad</strong></td>
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#### 4:00-4:30 CLOSING REMARKS

#### 5:00-7:00 POST-CONFERENCE DRINKS AT THE UNIVERSITY CLUB
Abstracts

Keynote Address

Professor Rachel Ong ViforJ

Owning Home: Transformations in the Australian Housing Industry

In recent decades, the Australian housing system has been undergoing major transformations. Housing pathways were traditionally viewed as linear progressions that began on leaving the parental home and ended in outright ownership. However, growing numbers of Australians now find themselves caught in precarious pathways characterised by departures from home ownership and growing mortgage indebtedness. The presentation will shed light on the drivers of recent transformations in the housing system. It will draw from a rich multidisciplinary literature that have documented major socio-demographic shifts and their impacts on housing markets globally. It will also reflect on the evolution of the concept of the ‘family home’ by offering insights into the expanding role that housing assets and debts now play in households’ strategies to secure their wellbeing. The presentation will conclude by discussing the consequences of growing precariousness in the housing system for inequality within and between generations.

Biographical Note

Rachel Ong ViforJ is Professor of Economics at the School of Economics and Finance, Curtin University. She has published widely on housing issues, including the dynamics of housing affordability and housing pathways, the links between housing and economic outcomes, households’ management of housing wealth throughout the life course, the sustainability of home ownership in the 21st century, and intergenerational housing concerns. Rachel has conducted numerous projects funded by the Australian Housing and Urban Research Institute, Australian Research Council, and policy and industry organisations including the Commonwealth Treasury and WA Department of Housing. She has been appointed to several expert panels including the National Economic Panel and Commonwealth Treasury Housing Research Panel, and is a representative on the Steering Committee of the Asia-Pacific Network for Housing Research. She is currently Editor-in-Chief of the Economic Papers, published by the Economic Society of Australia.
Conference Papers

Dr Adeniyi Justus Aboyeji

'Apartheid' in British Colonial Nigeria: Implications for In-Group Self-Consciousness and Bonding, and Out-Group Bickering and Balkanisation

British colonialists in Nigeria, beginning with Kano in 1911, designated segregated districts having perceived the sombre religious threat to inter-group relations in northern Nigeria. These were the ‘township’ (occupied by the British), Birni (exclusively for Hausa-Fulani Kanawa Muslims) and Tundun-Wada, Gwargwarma and Sabon-Gari (for southern Christian immigrants) districts. This ‘Sabon-Gari’ settlement system gradually filtered throughout northern Nigeria. Similarly, in southern Nigeria, the Igbo people established the ‘Garki’ quarters where the Hausawa were settled. Elsewhere, they were resettled in separate ‘Sabo’ quarters, in tandem with the British ethno-religious segregationist policies analogous to Southern Africa’s apartheid. Health-wise, certain sanatoria were designated specifically as European or African. This apartheid-like ‘European Quarters’ designations survive as a post-independence legacy, dubbed Government Reservation Areas (GRAs). Conclusively, the divide and rule tactics with which the British administered the country, provoked and strengthened in-group self-consciousness and bonding, and out-group bickering and balkanisation. This paper expounds its thesis, bordering on Nigeria’s balkanisation along regional-cum-ethno-religious divides, using the historical-narrative-cum-analytical approach. We recommend, inter alia, a reversal of the colonialist divisive ideology, which stirs perpetual division, competition and bigotry between the Muslim-dominated north and Christian-dominant south.

Biographical Note
Dr Aboyeji, Adeniyi Justus presently teaches history at the Department of History and International Studies, University of Ilorin, Ilorin, Kwara State, Nigeria. His areas of specialization cut across economic, diplomatic and military histories, as well as IgboStudies. A number of his publications have appeared in indexed journals.

Day 1, Session 1, Post-colonial Nigeria, 2:00pm, Room 2
Chellyce Birch

The Wizarding World of Harry Potter: Imagining Home and Homeland in JK Rowling’s Harry Potter Series

In the fantasy series by J.K. Rowling, Harry Potter discovers he is a wizard, and is whisked away to Hogwarts, a magical boarding school and his new home. Having spent most of his childhood living in a cupboard under the stairs, one of Harry’s primary story arcs involves trying to belong and fit in the magical realm. Harry’s experience of ‘home’ is tied to the contemporary English context, in which the pressures of immigration, globalisation, and the devolution of the United Kingdom have seen the so called ‘English question’ come to the fore—what is England today? For many scholars, the answer lies in images. From the contrast between urban London and Northern England, and the rural ideal of the south emerges an understanding of the English homeland dependent on old traditions. Through Rowling’s manipulation of the conventions of fantastic literature and the subversion of traditional English locations, it seems that the English homeland is central to answering this question. Although homes/homelands often act as the geographical means of uniting nations, Rowling’s world depicts an English homeland increasingly less central to English identity. Using the fantastic realm as her platform, Rowling demonstrates that, although the identity of an individual is grounded in where they come from and where they are, ‘home’ can now also be found in people and in experiences throughout the Harry Potter series.

Biographical Note

Day 2, Session 1, Speculative, 10:00 am, Room 2
Bridget Blankley

Exiled to Home: the Reintegration of Ex-Colonials from Ghana

There is a wealth of secondary analysis examining the impact of colonial service on home life, and particularly to the separation of families. However there has been less research into to effect of decolonisation on the home life of the expatriates. I have interviewed Europeans who lived in Ghana as British rule ended in order to establish how they made new homes for themselves on leaving West Africa. The interviews have raised questions about reintegration into their original homelands even now, sixty years after independence.

This paper seeks to establish if there are common factors affecting the success of reintegration and the varying approaches taken to ease their transition. From the initial study, it appears that the least successful strategy is that of relocating to another African country. Which, although initially appealing, left the expatriates with an increased sense of alienation when they eventually returned to Europe. Whereas those who worked in Ghana on a fixed term contract appear to have reintegrated most easily. This is the case even when their contracts were shortened by independence. I will also show how maintaining contacts from their time in Africa have reduced the feelings of isolation felt by the ex-colonists.

Biographical Note
Bridget, a prize-winning novelist, started this research as background for her latest book. The research was started under supervision of the University of Southampton Ethics Committee whilst studying for an MA. Bridget is currently a part-time student at the University of Oxford and applying to continue this research as part of a PhD.

Day 1, Session 2, Socio-Political Displacement, 4:30 pm, Room 1
Kobi J. Bradshaw-Chen

Wadjemup: Reconciling the Past with the Present (A Reflexive Narrative)

Rottnest Island or Wadjemup as it is also referred conjures a range of emotions and memories. As a child growing up in Perth Western Australia during the nineties, the Island was a place where my family and I would frequently holiday. Long before the Island obtained its ‘holiday destination’ status however it was a place of early Aboriginal occupation and later incarceration that resulted in the death of more than 300 Aboriginal men and boys. It is a place that many Aboriginal Australians would say has a shameful past, the effects of which are still felt today and observed in the form of cultural heritage. How do you then reconcile the history and resultant heritage that has shaped at the very least the identity of the state versus personal history and heritage such as my own? Where multiple and very opposing narratives exist for a single location is one narrative any less valid or worthy of memory than another? In this presentation I seek to explore both historical narratives, reconciling the Island’s pre- and post-colonial history with my own contemporary narrative.

Biographical Note
Kobi J. Bradshaw-Chen has obtained a Bachelor of Science Degree (Conservation Biology and Environmental Restoration) and a Master of Arts (Communication Management) from Murdoch University, WA and is currently completing a Master of Arts in Indigenous Heritage at UWA. Kobi works as an environment and heritage professional in Perth, WA.

Acknowledgement
I wish to acknowledge the Traditional Owners of country throughout Australia. In doing so, I recognise their enduring connection to the earth, water, plants, animals and people. I pay my respects to them, their culture and elders past and present.

Day 2, Session 1, Reframing Home, 10:00 am, Room 1
Riley Buchanan

Imagining Place: The Triffids' 'Born Sandy Devotional'

In an article published in *Westerly* in 1982, poet Dorothy Hewett posed the following question: ‘How does an artist confront…a physical space of distances and mirages that slide away from the eyes and the pen, refusing to be pinned down, but always exercising this curious, ungraspable fascination?’ She was referring to Western Australia and, implicitly, to the perceptions of a non-Indigenous artist of a place that she believed contained a ‘curious emotional emptiness and lostness, compounded of distance, insecurity, and the exile’s anger at his condition’. This paper responds to Hewett’s provocations about place by considering *Born Sandy Devotional*, the 1986 album by the Triffids, a post-punk group formed in Perth in 1978. Written by lead singer David McComb, the record confronts the place that formed them: at once their birth-place, a geographical reality, and an imaginative entity. Through his lyrics and music, in a spirit that is both celebratory and deprecatory, McComb came to affirm that Western Australia was all three. I offer an analysis of the ways *Born Sandy Devotional* achieves this confrontation, and argue that the record, as both a cultural text and a document of place, constitutes the beginnings of an answer to Hewett’s question.

Biographical Note

Riley Buchanan is a MPhil student at the University of Notre Dame, Fremantle, whose research explores the artistic imagination of historical realities. Specifically, how the aerial bombing of the Basque town of Guernica in 1937 was imaginatively interpreted in Pablo Picasso’s mural *Guernica*.

Day 2, Session 3, Capturing Place, 1:30 pm, Room 1
Amy Budrikis

Revitalizing Languages at Home

In the literature on language shift and loss, the transmission of language between generations within the family is often presented as the crucial element for language vitality; where the family does not use the language every day, language communities are doing little more than 'biding time' before their inevitable death (Fishman 1991). However for many Australian Aboriginal language communities this key element of language use in the home has been and continues to be disrupted by the policies and practices of colonisation, including the forced removal of children from their families and homes.

In this talk I will explore the significance of ‘home’ to language revitalization in Aboriginal language communities. Following Mühlhäusler (2002), I frame intergenerational language transmission in the home as an important tool for language revitalization, not because language transmission creates new language speakers, but because, through language socialisation, it preserves the necessary ‘ecology’ in which language speakers can thrive. I argue that even the partial transmission of language at home can maintain the status of the language, and in doing so helps children to develop positive attitudes towards language, gain confidence, and create vivid language identities for themselves.

Biographical Note
Amy Budrikis is a third-year Linguistics PhD candidate at the University of Western Australia. Her research looks at how part-speakers of endangered Aboriginal Australian languages learn and pass on their languages to their children.

Day 2, Session 3, Indigenous Identity and Continuity, Time 2:00 pm, Room 2
Toni Church

Coloniser or Colonised? The Autonomous Lives of Western Australia’s Early Settler Women

The Enlightenment’s surge of scientific inquiry, rampant exploration, and booming international trade, propelled Europeans to explore and settle Western Australia. This imperial frenzy was epitomised by men who bought into utopian dreams of limitless opportunity. But what opportunities did women seek? The ideal of an early nineteenth-century European woman was of a polite, gentle and devoted wife, but in a period that encouraged fierce inquiry and participation in the adventure of colonialism, was it devotion alone that drew these women to our shores? Or did they act autonomously in the processes of colonisation themselves?

This study considers records written by and of early settler women such as Georgiana Molloy, who settled in the isolated South West and established herself as a talented and well-renowned amateur botanist; Anne Whatley, a doctor’s wife whose colonial adventure was cut short when her husband passed away; and Mary Ann Friend, who accompanied her husband on board the Wanstead to far-flung colonies around the world, and produced a frank, insightful diary of her experiences years before women’s travel writing was popularised. To understand how women such as these embodied autonomous lives, modern feminist autonomy theories will be read against established understandings of early nineteenth-century European womanhood.

Biographical Note

Toni Church is a PhD candidate and sessional academic at the University of Notre Dame Australia. After working and volunteering with the Western Australian Museum, National Trust of Western Australia, National Anzac Centre and Sydney Living Museums, Toni began a creative PhD project in 2016 combining her passions for Australian and Women’s histories with her professional museum experience.

Day 2, Session 2, Women Writers, 12:00 pm, Room 2
Kelly-Ann Couzens

‘the most cruel, the most certain, the most secrete’: Poison and Medico-Legal Expertise in the Victorian Home

In nineteenth-century Britain, the space and concept of ‘home’ underwent a period of dramatic material and ideological change. As Judith Flanders notes: ‘The Victorian house became defined as a refuge, a place apart from the sordid aspects of commercial life, with different morals, different rules …[and] different guidelines to protect the soul from being consumed by commerce.’ (Flanders 2003: xxi) While the home may have been envisaged as a moral and material safe haven by some in the nineteenth-century, increasingly well-publicised and detailed accounts of criminal poisoning in the British press challenged the veracity of this ideal. Indeed, for eminent Scottish medical jurist Sir Robert Christison, writing in 1830: ‘Of all the means resorted to for the destruction of human life, the most cruel, the most certain, and the most secret is poisoning.’ (Christison c.1830: 1) As a crime all too often committed within the private setting of the home and perpetrated against or among members of a family unit, the forensic detection of poison was heavily grounded in (and challenged by) the space and practices distinct to the domestic sphere. This paper analyses how Scottish medical practitioners were advised, and attempted to, conduct medico-legal inquiries in cases of suspected poisoning within the Victorian home between c. 1822-1906. This piece also attempts to highlight how medico-legal knowledge and practice grounded within this setting, contributed to wider claims to forensic authority and expertise within the Scottish criminal justice system in this period.

Biographical Note
Kelly-Ann Couzens is in the final year of a History PhD at the University of Western Australia. Her thesis explores medical expertise within criminal cases for violent crimes tried at Edinburgh’s High Court of Justiciary between 1822-1906. Her research interests include histories and studies of: forensic medicine, nineteenth-century criminal justice, sexual violence and the Victorian press.

Day 1, Session 2, Domestic Crime, 4:00 pm, Room 2
Leela Gosfield

Reframing the Past: the Role of the Home in Patrick White’s *Riders in the Chariot*

One of the defining traits of literature is the writer’s ability to flit between timelines in a way that cannot be achieved in the visual arts. Whether through flashes of memory, dialogue, or non-linear timelines, a literary work can compact the totality of a lifespan to its pages, where a painting is limited to catching a single moment.

Patrick White's *Riders in the Chariot* uses the protagonist, Miss Hare’s home, Xanadu, as a device to open up the windows in her mind and memory. The house ages with her, creating a parallel to her physicality through the disrepair of the once grand homestead. The mirrors reflect her past, allowing the past and present to exist on multiple planes simultaneously. These memories are then cognitively reframed to achieve closure, or at least give Miss Hare the ability to move forward. Xanadu is also indisputably tied to the landscape that White relishes. It is in this landscape that a life moves forward with only the rising and setting of the sun to delineate the days. Thus, the house itself propels the story forward.

**Biographical Note**
Leela Gosfield is a PhD candidate at the University of Western Australia researching the poetic style of Patrick White. She teaches writing and media at Curtin University, The University of Notre Dame and the University of Western Australia.

Day 2, Session 4, Home, 3:00 pm, Room 1
Dr Ellen Greenham

Haemorrhagic Bodies: the Only Home we Have

What real-world threats transect the visceral borders of our embodied existence? What figurations of life does science fiction offer to help us navigate the uncertainties of our world? Postmodernity can be read as framing our habitation of space-time as one of precarity, a habitation of acute ontological instability in which not even the individual enclosures of our own bodies guarantee our safety. When Ebola erupted across West Africa in 2014, it marked the beginning of the largest and most complex epidemic since the virus was discovered in 1976. An uninvited guest onboard mobile homes, this indiscriminate invader reminds us that the enemy-without-turned-enemy-within lies submerged in the dance of genetic mutation and change, a dance to which our bodies have transported us like lovers on a Saturday night. In such times what value, indeed what relevance, might considerations of apex invaders such as the titular entities of the iconic Alien series offer to us? This paper examines the relationship between the precarity of the visceral body in which we live, and speculations in science fiction that inform the articulation of the home we cannot escape.

Biographical Note
Ellen Greenham is Academic Lead for the Career Learning Spine at Murdoch University; and teaches in English Literature, History, and Cultural Studies within the School of Arts. Her areas of research interest include, post-humanism, dystopic speculations, post-9/11 conflict narrative, early weird fictions, and scholarship of teaching and learning.

Day 2, Session 1, Speculative, 9:00 am, Room 2
Dr Helena Gurfinkel

Intergalactic Homes: Relocating Oscar Wilde’s Fairy Tales to Soviet Young-Adult Science Fiction

My talk will ponder the trope of home in two ways. The first one is the displacement of Oscar Wilde’s identity as an Irish (and cosmopolitan) queer aesthete and his relocation to the Soviet Union as a primarily young-adult writer and moralist. The second one is the theme of home and homelessness in a specific adaptation of Wilde’s fairy tales. In the early 1980s, ‘The Birthday of the Infanta’ and ‘The Star Child’ were made into a Soviet young-adult made-for-TV film titled The Star Child. The film is an amalgamation of the two tales and takes considerable liberties with both. While it retains some of Wilde’s ideas on poverty, ethics, class, and love, it also introduces a new setting: a distant, highly technologically developed planet, from which the protagonist, the Star Child, is displaced and sent to Earth as a scientific experiment. His mother is banished as well, leaving her home planet to look for him. The film deploys Wilde’s texts to convey the concerns of its era: emerging technologies and their potentially devastating impact on human relationships and identities (emotional and familial ‘homelessness’), as well as political anxieties surrounding the technological competition between the Soviet Union and the West.

Biographical Note
Dr Helena Gurfinkel is an Associate Professor of English at Southern Illinois University Edwardsville, where she teaches critical theory, Victorian and Modern literature, and gender studies. She is the author of Outlaw Fathers in Victorian and Modern British Literature: Queering Patriarchy (2014) and Editor of PLL: Papers on Language and Literature.

Day 2, Session 1, Speculative, 9:30 am, Room 2
Nicole Haddad

Home Is Where the Heart Was: When the Lover and the Uncanny Collide.

The concept of Home can be linked to the concept of Polysemy. Its definition is rather ubiquitous. While Home is generally conceived to be a physical place, this paper comes to state that it also has metaphysical implications, in that just as a person is able to reside in a physical home, so too can a lover reside in their subsequent other half, wherein the direct location is the person’s heart, with the furniture therein being a lover’s intricacies: burdens, and treasures. Love has the ability to grow and manifest in a Home, and can both offer fulfillment, as well as hold the power to render one utterly empty.

Freud’s theory of the Uncanny comes to represent something fearful to the person experiencing this occurrence, for it ‘leads back to something long known to us, once very familiar’ (Freud 1919), and no longer there. It can be divided into two parts: the first, being Heimlich, which stands to represent the ‘familiar’, and Unheimlich, the ‘unfamiliar’. This paper claims that once the concept of Home is addressed metaphysically, and Love is noted as the additive to this concept, then Loss can be tied to Freud’s theory of the Uncanny, which is to say that the human lover is better accustomed to a Home which elicits the feeling of Heimlich rather than not.

Biographical Note
Nicole Haddad is a teaching candidate under a Masters program run by the University of Melbourne, Australia, majoring in English and Visual Arts. In her spare time, she researches the implementation of art-based communicative discourses within literary and educational contexts. She is a prospective PhD student, with the intent to research within the areas of Romanticism, Philology, Phenomenology and Trauma Studies.

Day 2, Session 4, Home, 3:30 pm, Room 1
Nathan Hobby

Katharine Susannah Prichard and Greenmount: the Biography and Literature of a Writer at Home

After moving constantly in her early life, Australian writer Katharine Susannah Prichard (1883-1969) settled in Greenmount in the Perth hills in 1919 and lived there, except during World War Two, until her death fifty years later. The peculiarity of an internationally known writer and communist choosing to make her home on the fringes of an isolated city became central to Prichard’s reputation during her lifetime. Biographically, this paper traces the significance of Prichard’s house and neighbourhood in her life, from her married years with war hero Hugo Throssell to her long widowhood after his suicide. Most of Prichard’s novels have regional settings; she never wrote a novel about Greenmount, but in less obvious ways her home was also significant to her writing. Literarily, this paper analyses the traces of Greenmount found in the fringes of her oeuvre in a number of short stories and the play, Bid Me To Love (1927). Drawing on archival material as well as secondary sources, this paper builds up a composite picture of home in the life and writings of Prichard.

Biographical Note
Nathan Hobby is a final year PhD candidate at UWA in English and Cultural Studies, writing a biography of Katharine Susannah Prichard for his thesis. His novel, The Fur, won the TAG Hungerford Award and is published by Fremantle Press. He blogs at https://nathanhobby.com.

Day 2, Session 2, Women Writers, 11:30 am, Room 2
Expatriation: Two Prime Ministers and the Atom-Man

In 1927 Mark Oliphant left Australia for Britain to write his PhD in physics at Cambridge, and between 1940 and 1945 he made remarkable contributions to the Allied atomic bomb project. In the immediate aftermath of Hiroshima many nations, including Australia, stood bewildered at the awesome power of atomic energy and then scrambled to access the secrets of the atom. The Australian Prime Minister, Ben Chifley, saw Oliphant as a potential vessel to carry the atomic secrets to Australia but the British Prime Minister, Clement Attlee, had different views. The communications between the two governments on this topic saw both sides mumble overly polite and prevaricating excuses on why they wanted Oliphant. In 1950 Oliphant eventually returned to Australia and his return home was described by Lord Cherwell, Winston Churchill’s leading wartime scientific advisor, ‘as one of the most unselfish acts of any physicist he knew’, but it could also be considered as banishment and exile.

The contest between Britain and Australia for the loyalty of Oliphant raises interesting questions about ‘home’ in the context of the post-war British Empire. But it is clear that Oliphant’s higher-loyalty transcended statehood and lay in the freedom of science.

Biographical Note
Darren Holden is a PhD candidate in History at the University of Notre Dame, Fremantle. He is supervised by Deborah Gare and Charlie Fox. Holden comes from a background in science (BSc Hons (First Class) UWA 1994), and has worked in research and industry. Holden’s thesis is focussing on Mark Oliphant’s stewardship of science and scientific censorship in the interaction with politics.

Day 1, Session 1, Contested Homes, 2:30 pm, Room 1
Dr Rukhsana Iftikhar

Indian Partition and the Women of Punjab, 1947

The Indian partition of 1947 was a tragedy of human history regarding the violence and abduction of women. Twelve million people left their homes without any hope that they would ever get another place. One million died in this process of migration. As far as the matter of women was concerned, 75,000 women were abducted, raped and killed. Those who did escape were then not accepted by their relatives: even their parents refused to accept them. Many of these women were killed in the name of honour. This partition has had long-lasting impacts upon the lives of women in Punjab as well. Punjab is considered the targeted area where the striking impacts of partition was seen. This paper is an attempt to explore the impacts of partition upon the women of Punjab, especially the areas of Lahore, Kasur, Shiekhpura and Rawalpandi, now part of Pakistan. This research also deals with the stories of partition from those women still living in these areas of Punjab.

Biographical Note
Dr Rukhsana Iftikhar is Associate Professor in the Department of History and Pakistan Studies, University of the Punjab, Lahore, Pakistan.

Day 1, Session 2, Socio-Political Displacement, 3:30 pm, Room 1
Wendy Lawton

*Struggle Street: Re-staging the Private for Public Consumption*

On June 23, 1987, Australian Prime Minister Bob Hawke declared at his election campaign launch, that by 1990, no Australian child would be living in poverty. The promise of saving ‘the children’ created a considerable impact and is not easily forgotten. Thirty years later, Australia has not come far in alleviating poverty. Whether living in a house or homeless, employed or unemployed, many Australians are still living below the poverty line.

Addressing some of the issues magnified through the lens of SBS program *Struggle Street*, this paper offers a richly nuanced, alternative viewpoint to combat the sensationalised, voyeuristic, stereo-type that was represented. This cultural history and sociology paper outlines my project, and explores social inequality. It draws on my own lived experience by utilising auto-ethnography. In terms of acknowledging subjectivity, there is no doubt that part of the motivation is to investigate the richness of family lives, memories and patterns of behaviour within the stigmatised suburb of Inala, in south-west Brisbane.

Using oral history methods to interview three different generations of long-term local residents, these intertwined stories will be brought together to illustrate how sense of place provides a richer, more complex version of local history.

**Biographical Note**

Wendy Lawton is an HDR candidate at Griffith University in the School of Humanities and the School of Marketing. Her topic investigates how memories of place, over time, influence everyday shopping habits and family traditions. She is a member of Oral History Queensland and works in the Griffith Law School.

Day 2, Session 1, Reframing Home, 9:30 am, Room 1

Lawrence’s short story ‘England, My England’ opens with the reference of a dream, where the protagonist tries to find solace in the essence of a place that he calls home. The description not only shows that the person is in his home, but also highlights the fact that he is at home. If, as Robert Frost writes, ‘[h]ome is the place where, when you have to go there, They have to take you in’, then the feeling of being at home becomes secondary (Frost 1964: 53). A home can be a place where one belongs, and yet, at the same time, where he does not feel at home at all. Lawrence’s portrayal shows how a place becomes one’s home if he belongs there. However, his protagonist is also shown to feel alienated in his own home. This paper examines Lawrence’s portrayal of a conflicted sense of self and the ensuing fragmentation of home. It examines ‘England, My England’ in terms of relevant theoretical debates and illustrates how the contested concepts determine one’s identity and creates the idea of home around a constructed sense of self.

Biographical Note
Ridita Mizan is a Lecturer in English at the University of Rajshahi, Bangladesh. She studied English at the University of Rajshahi (2012) and did her Masters in English Literature at the University of Nottingham, UK (2018). Her research interest includes issues of identity in British Modernist Literature and Postcolonial Theory.

Day 1, Session 1, Contested Homes, 2:00 pm, Room 1
Stuart I. Molloy

Architectures of Self-Actualisation: Spaces of the Psyche and the Domesticity of Violence in the Telecinematic Universe of Hannibal Lecter

Despite Hannibal Lecter’s incarceration in a dank cell in the bowels of the Baltimore State Hospital for the Criminally Insane in The Silence of the Lambs (Demme 1991), the character’s fusion of civility and savagery finds expression in his exquisite drawings of Florence. One in particular, picturing the Duomo, is so detailed that FBI trainee Clarice Starling is astounded that it was drawn from recollection. Lecter responds: ‘Memory, Agent Starling, is what I have instead of a view.’ More than two decades after the release of Demme’s iconic film, the character of Hannibal Lecter was reimagined by Bryan Fuller for television, the first season of his series Hannibal premiering on NBC in 2013. Crucially, Fuller’s cannibal anti-hero is presented prior to his imprisonment. The character is radically repositioned from convicted criminal to accomplished professional. In association, the show’s mise en scène is dominated by the interiors of Lecter’s opulent house, posited as the site of his dual practices as psychiatrist and serial killer. This paper aims to explore the implications of this repositioning, paying attention specifically to the domesticity that attends much of the show’s extreme violence, and the connection borne by this nexus to architectural figurations of the evolving self.

Biographical Note
Stuart I. Molloy is a PhD candidate and teaching fellow in English and Cultural Studies at The University of Western Australia. His thesis explores the cultural role of violent psychopathic protagonists in postmodern fiction as sites for the problematisation of motive.

Day 1, Session 2, Domestic Crime, 4:30 pm, Room 2
Jennifer Newman

We Were Already Home: ‘a Rightful Place’ and Recognition

The Uluru Statement from the Heart issued a call for ‘constitutional reforms to empower our people and take a rightful place in our own country’, that was met with simple rebuke from the Turnbull government.

I offer an analysis of ways the idea of ‘a rightful place’ confounds the present discourse of Recognition in Australia, both for Aboriginal and Torres Strait Islander people and for non-Indigenous Australians. I assert that, for all stakeholders, a unidirectional movement of Aboriginal and Torres Strait Islander people into the nation state Australia is haunted by the spectre of ‘bringing them in’, and further, is diminished by the adversary of possession.

We were already home when the colony arrived. Two hundred and thirty years on, we are here, still. Recalibrating home, from possession to belonging, is necessary to properly recognise that ‘rightful place’.

Biographical Note
Grown up in Narromine, NSW; descended from long lines of Wiradjuri and Australian yarn spinners; presently residing on Wangal Country, studying on Cammeraigal country.

In the Doctoral Program in Social and Political Thought at the ACU Institute for Social Justice, Jennifer’s research examines the discourse of constitutional recognition in Australia. The form of constitutional amendment presently offered for consideration responds to an earlier proposed act of recognition exercised by Australia, to which the responsive role available to Aboriginal and Torres Strait Islander people is silent and passive. Through an indigenist discourse analysis, with a strong narrative turn, Jennifer proposes an idea of engagement on the strength of reciprocal principles rather than compromise negotiated between adversarial powers.

Day 2, Session 3, Indigenous Identity and Continuity, 1:30 pm, Room 2
Pi-hua Ni

‘The Beauty of Orphanhood is the Blank Slate’: Holocaust, Collective Memory, and Identity in Shawna Yang Ryan’s Green Island

This research shall address the correlative issues of holocaust, diaspora and identity in Shawna Yang Ryan’s long novel Green Island (2016)—winner of the 2017 American Book Awards and 2018 Association for Asian American Studies Book Awards. First of all, my study shall draw on the theories and research findings of social psychology to expound the connection between collective memories of collectively traumatic events and identity development. Secondly, my paper will apply Linda Hutcheon’s theory of historiographic metafiction to explore how the Taiwanese American novelist tackles—through the complex and intriguing Tsai family history of Taiwanese holocaust victims, (faulted) survivors and White Terror (forced) informants and victimizers—the suppressed and replaced history of Taiwan’s 1947 holocaust (generally known as the 228 Massacre) and the ensuing 40-year-long White Terror regime and challenges the master narrative on Taiwan’s history. Thirdly, this paper will illustrate that Ryan’s unearthing of Taiwan’s dark history of state violence simultaneously inscribes the neglected ethnic history of the Taiwanese diaspora to America and makes claim to the Taiwanese American identity. In conclusion, I will assert that Ryan’s artistry has succeeded in scribing the Orphan’s ‘blank slate’, turned the novel proper into a textual memorial both for Taiwan and the Taiwanese American community, and ultimately voiced out by literary representations their long but absent presence. Along with the emerging Taiwanese American writers, Ryan demarcates a Taiwanese American literary map and defies the assumptions of a monolithic Asian American community and literature.

Biographical Note
Pi-hua Ni is a full professor at the Department of Foreign Languages, National Chiayi University, Taiwan. With expertise in Michel Foucault, M. M. Bakhtin, and women writers, Pi-hua has published papers on Toni Morrison’s Sula, Charlotte Bronte’s Jane Eyre, and Jean Rhys’ Wide Sargasso Sea. Her recent research focuses on the emerging Taiwanese American writers and has made international conference presentations on this research front.

Day 2, Session 2, After Displacement, 12:00 pm, Room 1
Ellen O’Brien

Remembering the English Country House: Personal Retrospection and Public Nostalgia in Vita Sackville-West’s The Edwardians

The loss of Knole, her family’s country estate, was the single great tragedy of Vita Sackville-West’s life. As a female only-child, she could not inherit the family estate and lost Knole forever when her father died. Soon afterward, at a time when country house owners were reeling from the ravages of the First World War, death duties and the effects of the depression, she wrote The Edwardians (1930). The novel captures her memories of the zenith of the country house lifestyle between 1905 and 1910, the last golden age of hospitality and aristocratic languor. An integral part of her evocation of the country house is the community of servants who made that way of life possible, and her descriptions of these servants are part of her negotiation of social change.

Running through the novel are dual threads of nostalgia: one is a personal longing for a childhood home, and the other, for a period that seemed stable, secure, and unchangeable, but in reality, had gone forever. As such, The Edwardians is a piece of personal nostalgia for a remembered home, and a collective memorial for a vanished way of life.

Biographical Note
Ellen is a PhD candidate and sessional academic at the University of Notre Dame, where she is researching the retrospective and nostalgic fashioning of the Edwardian country house servant. She graduated from Notre Dame with a BA (Hons) in English Literature and Communications, and completed her MA at Royal Holloway, University of London. Ellen has published articles in Evelyn Waugh Studies, The Pre-Raphaelite Studies Journal, and Ad Alta: The Birmingham Journal of Literature.

Day 2, Session 2, Women Writers, 11:00 am, Room 2
Ogaga Okuyade

Resisting Conventions, Negotiating Womanhood: Reading the Family and Daughters of the Postcolony in Recent African Narratives

Most recent African narratives explore how female protagonists grapple with the question of identity within postcolonial African society. Invariably, the family occupies the nucleus of the negotiating process, because it is the space where the child begins to form their personality. These narratives equally foreground how conventions constructed (un)consciously by familial tradition systematically inhibit the healthy development of the girl-child, thereby creating fissures within the fabric of the family institution. Thus critics of African literary studies have continued to explore the question of violence and the possible collapse of the family tradition through the African novel in particular, and other cultural art forms at large. However, there has been little theorising on the relationship between the family and how the girl-child constructs her identity in a turbulent familial terrain where the mothers are too docile to function as models for their daughters. Besides focusing on the complex locus of meaning that the domestic provides in recent female African narratives, this paper attempts to examine how the female protagonists deploy different rebellious strategies to negotiate their identity, thereby contesting the phallocentric dictates of the family and society in order to reclaim the self. Since the paper is analytical, the purposively selected narratives are Tsitsi Dangarembga’s Nervous Conditions, Chimamanda Adichie’s Purple Hibiscus, and Patricia Schonstein Pinnock’s Skyline. The study shall adopt postcolonial theory, with emphasis on the counter discourse paradigm.

Biographical Note
Dr Ogaga Okuyade teaches popular/folk culture, African literature and culture, African American and African Diasporic Studies in the Department of English and Literary Studies, Niger Delta University, Wilberforce Island, Bayelsa State, Nigeria. He is an ardent student of Postcolonial Studies, particularly narratives of growth, popular music, film and ecological studies, and the new media.

Day 1, Session 1, Post-colonial Nigeria, 2:30 pm, Room 2
Dr. Neelam Pirbhai-Jetha

Looking for Home: a Study of Banishment and Exile of Jews in Mauritius During the Second World War

The Second World War was one of the deadliest conflicts of history; and to survive persecution and mass murder, the only solution was exile. And it is during this flight for freedom that some 1600 Jews were forced to live in the Indian Ocean, more precisely in Mauritius. This past, locked in silence for a long time, was narrated in the non-fictional and documented work of Geneviève Pitot, *The Mauritian Shekel* (Pitot, 1998/2014), and the fictitious novel of Nathacha Appanah, *Le dernier frère* (Appanah, 2007). From 1940 till 1945, innocent Jews were detained at the prison of Beau-Bassin. But, despite this, many tried to integrate the insular society. However, symbol of restrictions and crushed rights, the prison could hardly be called home. After the war, all of the survivors left Mauritius in quest of a new homeland, in Palestine or elsewhere. Home is indeed a complex and abstract term; and focussing on the four main definitions of home—spatial, temporal, material and relational—can help understand the effects of exile on refugees (Taylor, 2015). Using a narrative approach, closely linked to the historical context, this study will analyse, through the emotional, psychological, and socio-economic effects of banishment and exile on the Jews in Mauritius, the notion of ‘home’.

Biographical Note

The main interests of Dr (Mrs.) Neelam Pirbhai-Jetha lie in Mauritian literature especially during the colonial period. She has recently participated in an international seminar with Sorbonne University (France) and has to her credit several publications (*l'Harmattan, Université Catholique de Toulouse, Université de la Réunion…*) and has participated in conferences organised by Aberystwyth University, Université Bourgogne Franche-Comté and Delhi University among others. She is embarking on research in the digital humanities.

Day 2, Session 2, After Displacement, 11:30 am, Room 1
Francesca Jurate Sasnaitis

The Elusory Home

with hand to her heart, she utters
a cliché, a truth, or both
home
the country left behind

the place that must be carried in the heart or the mind
wherever one carries such burdens, such sorrow

Loss, longing for ‘home’, nostalgia and guilt, figure large in narratives of mass displacement. ‘Home is the return to where distance did not yet count,’ wrote John Berger in And Our Faces, My Heart, Brief as Photos (1984), referring to the political, cultural and geographic factors which contribute to a permanent sense of displacement and dissociation. That is especially true of refugees for whom the return to an idealised homeland is impossible; for whom the result is the burden of perpetuated sorrow.

This paper will present aspects of creative practice as a methodology for engagement with the losses and survival mechanisms engendered by involuntary exile; the resultant schizophrenic excesses of gratitude for the new ‘home’ and simultaneous denigration of the host culture; the refugees’ perceived rejection from mainstream society, and their temporal and spatial displacement; and the aesthetic or literary devices that convey the mixture of ambivalence and desire, mourning and nostalgia, connection and disengagement characteristic of the refugee experience.

Biographical Note
Francesca Jurate Sasnaitis is a writer and artist. Originally from Melbourne, she now lives in Perth where she is completing a doctorate in Creative Writing at the University of Western Australia. Her poetry, short fiction and reviews have been published online and in various print journals and anthologies.

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Seema Sinha
(w/ Kumar Sankar Bhattacharya)

Of Coolies and Criminals: Indian Indentured Labour in the Sugar Colonies

This study focuses on the lives of the indentured labourers who were forced to leave home and work as ‘Sugar hands’ on the plantations of Surinam, Guyana, Mauritius, Jamaica and Fiji. ‘Home’ in this case was mainland India—the Bhojpuri speaking region of Bihar and Eastern Uttar Pradesh, from where more than a million were sent abroad on an ‘Industrial contract’. The requirements of a post slave emancipation colonial scenario in the 1830s, aided by the crushing poverty of the region, and the deceit of the handlers, were ultimately responsible for the displacement and distress of the ‘Girmitiya’ Indians in the Sugar Colonies. Suspended between their original and the adopted cultures, the workers struggled to retain their identity—a saga vividly recorded in the songs and stories they have left behind as part of their folk literature. Unlike the affluent Indians who went abroad and readily adapted to western ways, these individuals clung to their roots. A home away from home was created, a mini-India where the traditions and customs of the motherland were tenaciously preserved. It ultimately led to a hybrid language, cuisine and a genre of music called ‘chutney music’.

Biographical Note
Seema Sinha is a Doctoral Research student in BITS Pilani, Rajasthan, India.

Day 1, Session 2, Socio-Political Displacement, 4:00 pm, Room 1
Gwenaël Velge and Brendon Briggs

Homing the Unhomely: Co-Authoring Australian Minescape Photographs, Co-Creating Home

This paper assesses the outcomes of Gwenaël Velge and Brendon Briggs’ (2018) *Homing the Unhomely: Introspective Landscapes*, a multimedia arts exhibition inviting the audience to intimate homely dinners whose aim is to collectively explore and experience the homeliness of the alien, and the uncanniness of the familiar, in hauntingly Australian landscapes.

From the gallery-turned-home, guests discover, discuss and define photographs, fractured narrative elements, and artefacts of unhomely outback minescapes. The uncanny, as a sub-species of the familiar (Freud 1917), serves here as a key to illuminating understandings of what makes a home, ‘Home’. The mixed art forms, settings and perspectives, aim to creatively and collectively address themes of home, trauma and identity.

Performing the art exhibition as a homely family dinner, the artists invite the audience to co-author and re-define the artwork, and the landscapes they speak of. This paper explores the outcomes of the audience’s invitation to participate in speech and writing to the works, in view of a publication inclusive of its input, thus fully turning contemplative viewers into active participants of the artistic event (Azoulay 2012), and thus also as active co-creators of ‘Home’.

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**Biographical Note**

Gwenaël Velge is an emerging artist and academic with formal training in sociology (Hons, UCL, Belgium) and political science (Hons, UCL, Belgium; MA, UL, Ireland). He is currently completing his PhD in the creative arts at Murdoch University (Western Australia). His work explores the crossroads of photography, human geography, philosophy and sociology.

Brendon Briggs is a filmmaker and writer, currently completing his Ph.D. candidature at Murdoch University, Australia. Brendon’s creative and scholarly process is focused on the blurring of boundaries between fiction and non-fiction storytelling through participatory methodologies.

Day 2, Session 3, Capturing Place, 2:00 pm, Room 1
Female patients at the Fremantle Lunatic Asylum who had experienced marital cruelty (intimate partner violence) often became depressed, suicidal and at times violent. The traumas of domestic life for women in mid-nineteenth century Western Australia contributed to strains on mental health; such as economic and legal dependency on sometimes violent or abusive husbands and being the primary caregiver of large families. These wives were deemed unable to run their domestic units and so their time in the Asylum was to be curative and reinforced gendered marital roles, encouraging them to complete domestic tasks and behave like ladies. The medical staff at the Asylum occasionally noted concerns around marital cruelty, however when the women were perceived to have recovered sufficiently to carry out their domestic duties, they were released back into the care of their violent husbands, whose marital power allowed them to dictate the incarceration and release of their wives. Through analysing the patient records and case books from the Fremantle Lunatic Asylum, an exploration of the female patients who experienced marital cruelty, which contributed to their labelling of insanity, reveals nineteenth century Western Australian attitudes to intimate partner violence and the roles of women in marriage.

**Biographical Note**
Alexandra Wallis is a PhD student at the University of Notre Dame Fremantle, her thesis focuses on the female patients at the Fremantle Lunatic Asylum 1858-1908. She graduated with a BA Hons in History and English in 2014 from Edith Cowan University where she completed her honours thesis *Whores and the Law: a Case Study of the Sexual Double Standard and the Contagious Diseases Acts in Mid-Nineteenth Century England.*

Day 1, Session 2, Domestic Crime, 3:30 pm, Room 2
Hotam M. Wilson

Dreams of ‘Home’ from the Perspective of Big History: from Hunter-Gatherer Lifeways to Suburban Real Estate.

Human aspirations for ‘Home’ have changed greatly over the course of Big History. Modern archaeological research demonstrates what hunter-gatherer encampments would have looked like in a range of locations, from the Carpathian mountains around 22 thousand years, to traditional Australian architectural designs. The average Australian house in 2016 was 243 square metres of brick real estate. This makes the average Australian home twice as large in physical dimensions as the average home in Denmark, and even larger than the average home in the United States. This paper will briefly explore the changing conception of ‘Home’ in hunter-gatherer, Neolithic, early modern and post-industrial societies. Emphasis will be given to the advent of the idea of owning a piece of land that we see in early sixteenth century Western Europe, as well as the increasing physical proportions of the place we call ‘Home’. The contemporary Noongar artist Christopher Pease and his depictions of home in south-west Australia will be discussed, as will be recent poems by Norman MacCaig, Mary Oliver and Carl Dennis. Such visual and literary artists have made powerful criticisms of the modern conception of ‘Home’ as a physical marker of economic might and social prestige.

Biographical Note
Thomas M. Wilson holds a PhD in literature and environment from UWA. He is the author of the ecocritical monograph The Recurrent Green Universe of John Fowles (Rodopi, 2006), and more recently Stepping Off: Rewilding and Belonging in the South West (Fremantle Press, 2017). More information about Wilson can be found at: www.tmwilson.org.

Day 2, Session 1, Reframing Home, 9:00 am, Room 1
Information

St. Catherine’s College
2 Park Road, Crawley, WA

Conference sessions will take place in the Conference and Seminar Rooms in the area alongside College Reception.

**Morning and Afternoon Tea** will be served in the area outside the Conference and Seminar Rooms.

**Lunch** will be served in Withnell Dining Hall.

**Public Transport** 950, 102, 107 bus from Perth Elizabeth Quay Busport to UWA bus stop on Stirling HWY. Take the pedestrian underpass to St Catherine’s College.

**Visitor Parking** at St. Catherine’s College is unavailable due to building works. Free all-day parking is available at UWA in select ‘Student’ bays, indicated by yellow signs, at UWA. The closest park is ‘P1’ (see UWA map) – we advise parking may be difficult after 9 am. [http://www.transport.uwa.edu.au/carpooling/handbook/vacation-parking](http://www.transport.uwa.edu.au/carpooling/handbook/vacation-parking) for further details.
Public Lecture will take place in the Fox Lecture Theatre on the southern side of the Arts building, walking distance from St. Catherine’s College. Parking is available on the south side of the Arts building (is free after 6pm).
Informal drinks will take place at the University Club.
Paid Parking (all day) is available along Hackett Drive and parks P17 and P23. 3hr parking is available on Park Rd behind St Catherine’s College.
Map
Discover Perth

Sites
- Rottnest Island: ferry ride from Barrack St Jetty, Elizabeth Quay. Hire a bike or just walk to explore the island, and meet the furry inhabitants – the Quokka!
- King’s Park: the world’s largest inner-city park! Transperth bus route 935 travels from St Georges Terrace right into the heart of the Park at the Fraser Avenue Precinct, free travel from the city.
- The Swan River foreshore: walking and bike paths abound around the Swan River, and there is a great loop that takes in the Perth City side, across the Narrows Bridge to South Perth, and back across the causeway. Those inclined can take a shortcut with the Transperth Ferry across to the South Perth foreshore – it leaves from Elizabeth Quay.
- Cottesloe Beach: one of Perth’s many beautiful beaches. Catch the 102 bus from the Perth Elizabeth Quay Busport to visit. There are plenty of local cafés and restaurants if you want to stop for a bite.
- Fremantle: walk around the amazing port heritage precinct, visit Western Australia’s oldest building (built by convicts) the Roundhouse, visit the numerous galleries, cafés, take the Fremantle Prison tour, tread the boardwalk down by the water, and browse the markets. Take the Train from Perth Station, or the 103 bus from St George’s Terrace.
- Perth Cultural Precinct (right across from the Train Station), the location of the Art Gallery of WA, State Library, and WA Museum (currently under development), as well as a hive of activity for buskers and art.
- Perth Maritime Museum, Fremantle
- Shipwrecks Gallery, Fremantle

Where to eat?

In the City
- Brookfield Plaza (burgers to fine dining)
- The Old Treasury Building (a bit fancy)
- Shafto Lane
- Yagan Square (this precinct just opened! Right next to the bus and train stations)

Outside the CBD
- Northbridge—Roe St, James St and William St (walking distance from the CBD)
- Beaufort St, Highgate and Mount Lawley (take the 950 bus)
- Oxford St, Leederville (first stop on the Joondalup line train from the city)
Near UWA
- Broadway Fair, Broadway, Nedlands—shopping complex with numerous eateries
- Hampden Road—high street with cafés, restaurants
- Corner of Stirling HWY and Broadway—good for your morning hit of caffeine: Barrett’s Bread, Ned’s Café, Tenth State Coffee, or Rocket Fuel.

Transport
- Perth has a ‘Free Transit Zone’ in the CBD area—you do not have to pay for the bus or train within this area. ‘CAT’ buses run express through this area, have dedicated stops, and are free to board.
  You can board regular buses as well, just tell the driver you are getting off within the free zone. You can tell you are in the free zone as the bus stop will have an FTE sign on the top.
  Please board buses from the front door next to the driver, and exit the rear door (with the exception of CAT buses).
- Train tickets and bus tickets can be bought using small change: Train tickets from dedicated machines at train stations, bus tickets from the driver.
- Perth operates a ‘Smartrider’ system on all public transport. A Smartrider can be bought from any Transperth info kiosk, located at the main Perth bus stations and train station. The upfront cost is $5 for the card, on top of which you need to add credit. Credit can be topped up using machines at the main bus stations and train stations (cash or card), or with exact change on the bus. You need to ‘tag on’ and ‘tag off’ using the Smartrider machines on buses and at train stations.

To and From the Airport
- Public transport
  - T1/T2 Bus Route 380 runs daily between the Elizabeth Quay Bus Station in the Perth city centre and T1 and T2. It is a limited stops service.
  - T3/T4 Bus Route 40 runs daily between Elizabeth Quay Bus Station in the Perth city centre and T3/T4.
- Taxi
  - A dedicated taxi rank can be found outside the airport terminals. A ride into the city will take roughly 20 minutes, depending on traffic, and cost AU$40-50
- Rideshare (Uber, Ola etc)
  - Perth airport has dedicated bays for rideshare pick up and drop off.
The *Limina* Collective would like to thank the following:

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