

PANORAMA

English cultures around the world

Landeskundliches Oberstufenlesebuch

Lehrerbuch mit Arbeitshilfen

Herausgegeben von Dieter Buttjes
unter Mitarbeit von Friederike Klippel

LENSING

PANORAMA

English cultures around the world

Lehrerbuch mit Arbeitshilfen

Herausgeber Prof. Dr. Dieter Buttjes, Dortmund,
unter Mitarbeit von Dr. Friederike Klippel, Dortmund

Berater OStD Michael Bludau, Höxter

(Schülerbuch: ISBN 3-559-23266-X)

ISBN 3-599-24266-5

Alle Rechte vorbehalten

© 1987 Verlag Lambert Lensing GmbH, Dortmund

Das Werk und seine Teile sind urheberrechtlich geschützt. Jede Verwertung in anderen als den gesetzlich zugelassenen Fällen bedarf der vorherigen schriftlichen Einwilligung des Verlages.

Satz: Ernst Knoth Druckerei und Verlag GmbH, Melle

Druck: Lensingdruck, Dortmund

Druck A⁵⁴³² / Jahr 1991 90 89

Die letzte Zahl bezeichnet das Jahr des Druckes.

Alle Drucke der Serie A sind gegenüber der Auflage 1/87 unverändert und daher im Unterricht parallel verwendbar.

Inhalt

| | |
|---|-----|
| Themenwahl und Textarbeit in der Landeskunde: zur Konzeption und zur Nutzung von PANORAMA (Dieter Buttjes, Friederike Klippel) | IV |
| Work and community in Britain (Laurence Kane) | 1 |
| Black youth in Britain (Jens-Ulrich Davids, Peter Schmoll) | 9 |
| Ireland – the continuing conflict (Jürgen Langer, Inge Lengies-Jäger, Albrecht Lux, Andreas Neumann, Christian Pruschke, Jörg Tampe, Doris Wojtusch, Brigitte Würges) | 22 |
| People and politics in the USA (Ingrid Kerkhoff, Patrick Deegan) | 36 |
| USA – ethnic groups in the Promised Land (David Horne, Marilyn Schapiro) | 48 |
| Canada – survival or surrender (Dieter Buttjes) | 59 |
| “We are more than a beach, we are a people” – Jamaica (Jens-Ulrich Davids, Peter Schmoll) | 74 |
| Life down under – Australia and New Zealand (Friederike Klippel) | 87 |
| Post-independent India (Ingrid Kerkhoff) | 107 |

Life down under – Australia and New Zealand

Inhaltsübersicht

| Nr. | Kurztitel | Wortzahl (ca.) | Schwierigkeit | Textsorte | Inhalte | Sprache | Unterricht | Seite |
|-----|-------------------------------|-------------------------------|---------------|----------------------------------|--|--|---|-------|
| 1 | Australia – an introduction | 990 | mittel | offizielle Informationsbroschüre | allgemein einführende Informationen | sachlich dichte Sprache | Gruppenarbeit; Informationssicherung | 90 |
| 2 | New Zealand – an introduction | 1350 | mittel | offizielle Informationsbroschüre | allgemein einführende Informationen | abstrakte Sprache | Informationstabelle erstellen | 91 |
| 3 | Maori | 450 | mittel | Sachtext | geschichtliche Darstellung | Maori-Namen und Ausdrücke | Schülerreferate | 92 |
| 4 | Racial situation in Australia | 200 | schwer | Sachtext (wissenschaftlich) | Vergleich zur Situation in Großbritannien und Neuseeland | verständliche Wissenschaftssprache | internationaler Vergleich; Gruppenarbeit; Informationsbeschaffung | 93 |
| 5 | Teaching Aborigines to vote | 280 | leicht | Zeitschriftenartikel (gekürzt) | Arbeit einer Weißen in der politischen Erziehung der Aborigines | <i>human-interest</i> -Stil | inhaltliche und stilische Analyse (intensive Behandlung) | 93 |
| 6 | “I gave free wine ...” | 210 | leicht | Zeitungsartikel (gekürzt) | Wahlbehinderung | einfacher Berichtsstil mit direkter Rede | Vergleich mit Text 5 | 93 |
| 7 | Aboriginal land | 340 + 80 + 150 + 150 | mittel | Sachtext | Erläuterung der Aborigine-Forderung nach <i>land rights</i> | anspruchsvoll | Informationsbeschaffung; Auswerten von Statistiken und Karten; Faktensammlung | 94 |
| 8 | Tourists | 620 | mittel | autobiographischer Reisebericht | Begegnung einer Touristengruppe mit einem Aborigine-Häuptling und der weißen Autorin | Umgangssprache (austr. Englisch), emotional gefärbter Ausdruck | Schülerreferate möglich; Stellungnahme; Anknüpfen an eigene Erfahrungen | 95 |
| 9 | The Black Drunkard | 300 | leicht | Gedicht | Klagelied eines Aborigine-Trinkers | Slang | textimmanente Interpretation | 95 |
| 10 | Van Diemen's Land | 315 | mittel | Folksong | Geschichte eines Sträflings, der nach Australien deportiert wurde | Reimform, altertümliche Ausdrücke | historische Darstellung; Textvergleich mit 11 und 12 | 95 |

| Nr. | Kurztitel | Wortzahl (ca.) | Schwierigkeit | Textsorte | Inhalte | Sprache | Unterricht | Seite |
|-----|-----------------------------|---------------------|-----------------|--|---|---|---|-------|
| 11 | Welsh Convict Women | 980 | leicht | populärwissenschaftlicher Zeitschriftenaufsatz | Deportation von weiblichen Häftlingen | engagierte Schilderung | Detailanalyse; Textvergleich mit 10 und 12; (Gruppenarbeit) | 96 |
| 12 | Convicts and early settlers | 820 | schwer | geschichtswissenschaftlicher Sachtext | Entstehung des australischen Nationalgefühls | Wissenschaftssprache | Informationsentnahme; Autorenstandpunkt entschlüsseln | 97 |
| 13 | emigrants | 550 | mittel | Fernschreibermeldung | deutsche Auswanderung nach Australien heute | Fernschreiberstil (Kleinschreibung, Wiederholung von Zahlen, Absätze) | Rollenspiel | 97 |
| 14 | Ghassan (+ insets) | 510 +100 + 80 | leicht | Interview (wissenschaftlicher Aufsatz, Leserbrief) | persönliches Schicksal eines libanesischen Einwanderers nach Australien | direkte Rede | Transfer auf BRD, Bezug zur eigenen Erfahrung | 98 |
| 15 | Strine | 75 +280 + 40 | leicht (schwer) | Zeitungsartikel, Satire | Text über Sprache | australisches Englisch: Wortschatz und Aussprache | <i>sensible guessing</i> | 99 |
| 16 | Australia & New Zealand | 660 | schwer | Sachtext | Vorzüge von AUS und NZ; Vergleich mit USA | klare Textstruktur | Meinungsvergleich; allg. politische Einstellungen; Diskussion | 99 |
| 17 | She'll be right! | 910 | schwer | Zeitungsartikel | Lage der Frauen in Australien | seriös-journalistisch | <i>note making</i> ; Zusammenfassung | 99 |
| 18 | Horse bolted | 150 +350 | mittel | Leserbriefe | Uranbergbau, Nuklearwaffen und Atomreaktoren kontrovers gesehen | argumentative Sprache | Meinungsvergleich; Transfer auf eigene Situation; Diskussion | 100 |
| 19 | New Zealand | - | leicht | Werbung (Text und Illustration) | Lobpreisung neuseeländischer Naturschönheiten | Werbesprache | kritische Rezeption von Werbung | 100 |
| 20 | Living in a lifeboat | 720 | mittel | gesellschaftswissenschaftliches Sachbuch | wünschenswerte wirtschaftliche Rolle Australiens (Zukunftsprojektion) | Emphase, Leseranrede | Stellungnahme | 100 |
| 21 | Ocean Beach | 70 | schwer | Gedicht | farblicher Kontrast Weiße – Aborigines | Alliteration, Sonettform | kursorische Behandlung | 100 |

| Nr. | Kurztitel | Wortzahl (ca.) | Schwierigkeit | Textsorte | Inhalte | Sprache | Unterricht | Seite |
|-----|---|---------------------|---------------|--|---|----------------------------------|-------------------------|-------|
| 1 | Zusatztexte An immigrant's view | 920 | leicht | Autobiographie | Diskrepanz: Tourismus-Image von NZ und die Realität | beispielreich | Schülerreferat | 101 |
| 2 | Australian women | 350 +310 +360 | leicht | Fallstudien | drei australische Frauen | beschreibend | Illustration zu Text 17 | 102 |
| 1 | Klausurtexte Living black | 610 | mittel | Einleitung zu gesellschaftskritischem Buch (Interview) | Selbstbild der Aborigines; Vorschlag zur Stärkung der Identität | Stilmischung (formal – informal) | — | 103 |
| 2 | “Can the future ...?” | 610 | mittel | Zeitschriftenaufsatz | Raubbau an Natur und Landschaft in Australien | Polemik | — | 104 |

Einführung

Australien und Neuseeland liegen für uns am anderen Ende der Welt, alle anderen Länder sind uns näher. Vielleicht deshalb hält sich ihr Ruf als Paradies in der Sonne, als letzte Enklaven, in denen Auswanderer noch ihr Glück machen können (siehe Text 13 *Emigrants*), und in denen man vor der nuklearen Bedrohung in Europa sicher ist. In Australien und Neuseeland – so sagt man – werden die demokratischen Werte noch hochgehalten; Neuseeland ist stolz darauf, daß dort Maoris und Weiße relativ harmonisch zusammenleben. Fast klassenlose, wohlhabende Gesellschaften sind es, in denen es sich gut leben läßt. Nicht nur im kühlen Europa hält sich das sonnige Bild der Antipoden, auch in Australien und Neuseeland selbst malt man an dem Mythos des “God's own country”.

Für Australien hat Jonathan King, ein kritischer Journalist, einige der landläufigen Mythen der Realität gegenübergestellt:

A humanitarian race which has always given the Aborigine a fair go.

Forging a distinctive national culture.

A land of bushmen who enjoy the wide open spaces, and a block of their own.

A democratic and tolerant polity.

A classless society where everyone is equal.

A prosperous land of milk and honey with ideal economic conditions.

(Aus: J. King. *Waltzing Materialism*. Sydney: Harper & Row, 1978, S. 7–9.)

Die Erkenntnis, daß viele unserer Probleme in Europa globale Probleme sind und auch Australien und Neuseeland betreffen, war ein Gesichtspunkt bei der Textauswahl. Insofern ergibt sich für die Schüler ein hoher Übertragungswert. Eine weitere Absicht besteht darin, einige der für diese Länder typischen Probleme, bei Australien die Frage der *Aborigines* und der Vergangenheit als Sträflingskolonie, etwas ausführlicher darzustellen. Die Schwerpunkte des Kapitels liegen bei den *Aborigines*, den Einwanderern und den Frauen; Kombinationsmöglichkeiten werden bei den einzelnen Texten genannt. Neben inhaltlichen verfolgt das Kapitel auch sprachliche Lernziele; so wird australisches Englisch als eine wichtige Variante der Weltsprache Englisch in mehreren Texten offenbar.

Historische Übersicht

New Zealand

| | |
|------------------|--|
| 9th–10th century | first wave of Maori settlement (Moa-hunters) |
| about 1350 | second wave of Maori immigration from Polynesia |
| 1642 | discovery of New Zealand by the Dutchman Abel Tasman |
| 1769 | Captain Cook circumnavigates both islands of New Zealand |
| from 1792 | whaling and sealing around the NZ coast |
| 1840 | Treaty of Waitangi: the British take possession of New Zealand granting the Maoris rights as British subjects |
| 1860–1865 | wars between settlers (and British troops) and Maoris about land |
| 1882 | first shipment of frozen meat from NZ establishing NZ's role as exporter of meat and dairy products |
| 1893 | women receive the vote |
| 1907 | New Zealand becomes dominion (no longer colony) |
| 1914–1918 | involvement of Australian and New Zealand troops (ANZAC = Australian and New Zealand Army Corps) in World War I. Anzac Day, in memory of the soldiers killed at Gallipoli/Turkey on 25 April 1915 is a public holiday in Australia and New Zealand |
| 1947 | separate sovereignty |
| 1967 | change to decimal currency |
| 1973 | British membership in the EEC forces NZ to look for new markets for its agricultural produce |
| since mid 1970s | restriction of immigration due to economic crisis (unemployment, rise of inflation) |
| from 1984 | Labour Government under Prime Minister Lange, New Zealand is declared nuclear-free zone, conflict with USA about ANZUS |
| 1985 | Archbishop Paul Reeves, a Maori, becomes Governor General |

Australia

| | |
|-------------------|---|
| about 25,000 B.C. | settlement of Australia by Aborigines |
| 16th century | Portuguese and French navigators reach Australia |
| 17th century | Dutch voyages to Australia |
| 1770 | Captain Cook takes possession of New South Wales |
| 1787–1850 | transportation of convicts to Australia (abolition of the transportation system in 1840 for New South Wales, in 1853 for Tasmania, in 1868 for Western Australia) |
| 1804–1834 | elimination of most of the Aborigine inhabitants of Tasmania |

| | |
|-----------------|--|
| 1820s–1870s | exploration of the Australian interior with subsequent settlement of farmers |
| 1851–1860 | gold rush |
| 1901 | Federation (Commonwealth of Australia) |
| 1914–1918 | involvement in World War I (see New Zealand time chart) |
| 1900–1945 | 'white Australia Policy' (restriction of the immigration of non-white settlers) |
| 1945–1970 | assisted passages for approx. 1.66 million immigrants from Europe |
| 1930s–1972 | assimilation policy towards Aborigines |
| from 1970s | Aboriginal struggle for land rights, abolition of racial discrimination and for self-determination |
| since mid 1970s | restriction of immigration due to economic crisis (unemployment, inflation) |
| 1980s | Labour Government under Prime Minister Hawke |

Didaktisch-methodische Hinweise

Vorspann

(Seite 138)

Die Illustrationen mit den ihnen zugeordneten Kurztexten können in einer *warming-up*-Phase die Schüler auf das Thema des Kapitels einstimmen.

Die dabei gewonnenen Einsichten wirken evtl. vorhandenen Vorurteilen entgegen. Nach Abschluß des Kapitels sollten die Schüler noch einmal mit diesen Illustrationen und ihren anfänglichen Einstellungen dazu konfrontiert werden. Der Lernprozeß während der Bearbeitung des Kapitels kann dabei reflektiert werden.

1 Australia – an introduction

(Seite 140)

Zum Text

Herkunft: Offizielle Informationsbroschüren der australischen Regierung von 1979 bzw. 1980 (neuere Ausgaben können über die australische Botschaft – Adresse am Ende des Kapitels, S. 106 – bezogen werden) mit Betonung des Positiven.

Schwerpunkt: Faktenreiche Einführung in Geschichte, Bevölkerung, politische Institutionen und Wirtschaft. Ergänzungsbedürftig im Bereich Topographie.

Sprache: Passivkonstruktionen, deskriptive Sätze.

Mögliche Vergleichstexte zu Einzelaspekten: 5 und 6 (Wahlsystem); 4 und 7 (*Aborigines*); 18 (Urananbau).

Textarbeit

Pre-reading activities: 1. Vor Behandlung der beiden einführenden Texte 1 und 2, die grundlegende Informationen zu Australien und Neuseeland enthalten, können die Schüler zu weiterer Informationsbeschaffung angeregt werden.

Group work: Try and fill in the following table with pieces of information you have looked up in encyclopedias or other textbooks.

| country | AUSTRALIA | NEW ZEALAND | W. GERMANY |
|---------------|-----------|-------------|------------|
| size | | | |
| people | | | |
| major exports | | | |
| famous for | | | |

2. (optional) In order to find out about the pupils' (stereotyped) image of Australia or New Zealand the following word-association task can be set.

Write down six to eight words from this list which you associate with Australia (or New Zealand).

age, children, cities, crime, destruction, diversity, earthquake, equality, exploring, farms, forests, freedom, hard work, history, holidays, illness, industry, kangaroos, kiwi fruit, milk, mining, motorways, natural resources, nature, nuclear energy, nuclear-free zone, office jobs, peace, pollution, poverty, progress, racial conflict, racial harmony, research, rugby, sand, sheep, slums, snow, sports, stagnation, struggle, summer, sun, surfing, undamaged countryside, urban living, violence, vitality, volcanoes, wealth, wildlife, youth
Anschließend Vergleich und Diskussion.

Working with the table: 1. Unter faktischem Aspekt: Erstellen einer Tabelle o.ä., die alle Informationen des Textes zusätzlich zu den von den Schülern selbständig gefundenen enthält. Diese Zusammenstel-

lung kann als zu ergänzendes "Merkblatt" für die weitere Behandlung des Kapitels genutzt werden. Wo immer möglich, Vergleichszahlen.

2. Unter subjektivem Aspekt: "What did you find unusual? Which facts surprised you? In what way (if any) have your ideas about Australia been changed?"

2 New Zealand – an introduction

(Seite 141)

Zum Text

Herkunft: Offizielle Informationsbroschüre (erhältlich bei der neuseeländischen Botschaft; Empfehlung der Bestellung im Klassensatz, da u. a. die Illustrationen ein gutes – und schönes – Bild vermitteln).

Schwerpunkt: Faktenreiche Einführung; ergänzungsbedürftig im Bereich Wirtschaft und politische Institutionen, erst dann Vergleich mit Australien (Text 1) möglich.

Sprache: Abstrakte Sprache, vokabelmäßig schwer, daher abschnittsweise Erarbeitung durch Schüler in Gruppen angebracht.

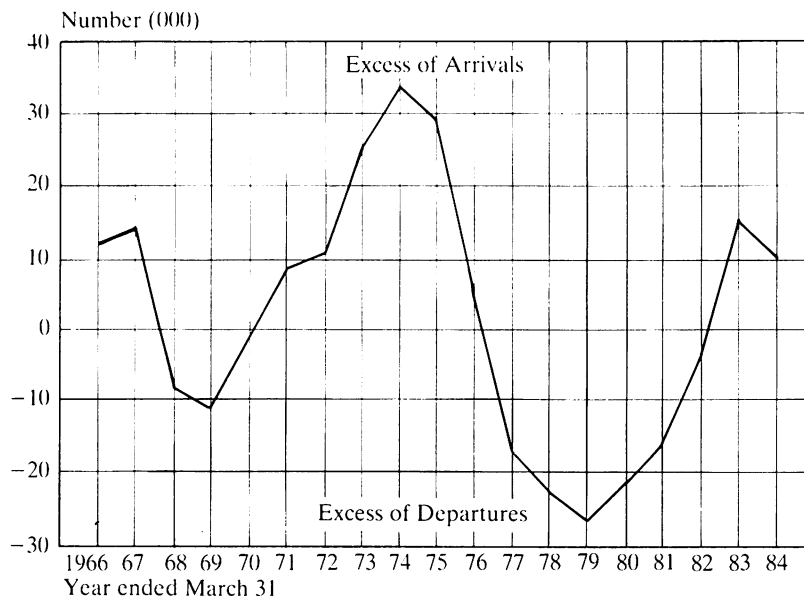
Mögliche Vergleichstexte zu Einzelaspekten: 3 und 4 (Maoris); 16 (suburbia, Lebensstandard).

Textarbeit

Pre-reading activities: As for text 1.

Working with the text: 1. Inhaltliche Erfassung in Tabelle oder stichwortartiger Zusammenstellung. Spätere Kontrastierung dieser offiziellen Darstellung mit Einzeltexten.

2. Vergleich mit unserem eigenen Land, wo möglich.

Zusatzinformationen zu Text 2a) *External Migration Excluding Through Passengers and Crew*

The countries of origin and destination of these long-term (including permanent) migrants are shown in the following table.

| Year Ended | Australia* | United Kingdom† | United States | Western Samoa* | Cook Islands and Niue* | Canada | Oceania | Europe | Asia | All Other Countries ⁺ | Total |
|---|------------|-----------------|---------------|----------------|------------------------|--------|---------|--------|------|----------------------------------|-------|
| Permanent and Long-term Migrants Arriving by Country of Last Residence | | | | | | | | | | | |
| 1981 | 14065 | 11445 | 2087 | 1191 | 859 | 817 | 20360 | 14091 | 4878 | 2732 | 44965 |
| 1982 | 14120 | 12290 | 2138 | 1038 | 818 | 1002 | 19963 | 15370 | 3739 | 3080 | 45292 |
| 1983 | 16078 | 10599 | 2407 | 1069 | 731 | 1048 | 21322 | 13641 | 3582 | 3854 | 45854 |
| 1984 | 15771 | 7617 | 2123 | 1062 | 559 | 972 | 21034 | 9882 | 3923 | 2771 | 40705 |
| Permanent and Long-term Migrants Departing by Country of Next Residence | | | | | | | | | | | |
| 1981 | 42483 | 9323 | 2373 | 1055 | 704 | 1312 | 48292 | 10848 | 3368 | 3597 | 69790 |
| 1982 | 34934 | 6688 | 2085 | 864 | 499 | 1081 | 39970 | 7903 | 2801 | 2934 | 56774 |
| 1983 | 23096 | 6311 | 2007 | 685 | 583 | 671 | 27010 | 7613 | 2609 | 2764 | 42674 |
| 1984 | 14097 | 7812 | 1842 | 584 | 533 | 550 | 17670 | 9117 | 2314 | 2654 | 34147 |

*Included in Oceania.

†Included in Europe.

⁺Includes unspecified.

(Aus: 1985 New Zealand Official Yearbook. Wellington: Department of Statistics, 1985, S. 117–118.)

b) Labour force and unemployment

| Labour Force | | As at end of February | | |
|---|-------|-----------------------|-------|-------|
| | | 1983 | 1984 | 1985 |
| Males | (000) | 884 | 895 | 900 |
| Females | (000) | 471 | 490 | 510 |
| Total labour force | (000) | 1355 | 1385 | 1410 |
| Average hourly earnings (ordinary time) \$ | | 7.38 | 7.50 | 8.00 |
| Unemployment | | As at end of February | | |
| | | 1983 | 1984 | 1985 |
| Registered unemployed* | | 73550 | 76403 | 56815 |
| Vacation workers | | 2821 | 1095 | 897 |
| Employees on public sector job creation programmes | | 17643 | 21374 | 21068 |
| Employees on private sector job creation programmes | | 15588 | 19561 | † |

*Excluding vacation workers

†Scheme ceased

(Aus: New Zealand 1986. Department of Statistics brochure.)

Aborigines and Maoris

3 Maori

(Seite 143)

Zum Text

Herkunft: Offizielle Informationsbroschüre, die allerdings von dem bekanntesten Maori-Schriftsteller der letzten 20 Jahre verfaßt wurde (erhältlich bei der Botschaft Neuseelands, Adresse S. 106).

Sprache: Häufiger Gebrauch von Wörtern der Maori-Sprache.

Textarbeit

Pre-reading activities: Evtl. Feststellen des Schülerwissens zu den Maoris (Fernsehinformationen, Rugbymannschaft "All Blacks").

Comprehension: Fill in the blanks of this summary after you have read text 3 twice: The Maoris came to New Zealand from (Polynesia). The two waves of Maori immigration to New Zealand were at about (A.D. 700) and at (1100). Pakeha immigration to New Zealand started at (1769) and brought the Maoris (drink, disease and moral degradation). The white settlers thought of the Maoris as (uncivilised natives).

Interpretation and discussion: Expected insights: 1. The Maoris were immigrants to New Zealand just like the white settlers centuries later.

2. Contact between Maoris and pakeha brought disease, drink, Christianity and modern weapons to the Maoris. The white settlers bought land cheaply. As usual, the whites felt superior to the natives.

Zusatzinformationen

Über die heutige Lage der Maoris in Neuseeland gibt die Broschüre, der dieser Text entnommen ist, ebenfalls Auskunft. Eine weniger vorsichtig formulierte und somit zutreffendere Bestandsaufnahme findet sich in: Race Relations Conciliator. *Race Against Time*. Wellington: Human Rights Commission, 1982. Fiktionale Texte, in denen Maoris auftauchen, sowie Maori-Literatur behandelt: Bill Pearson. "The Maori and Literature 1938–65", in: Wystan Curnow (Hg.). *Essays on New Zealand Literature*. London: Heinemann, 1973, S. 99–138; allerdings fehlen die neuesten Entwicklungen.

Als bekanntester jüngerer Maori-Schriftsteller in Neuseeland muß Witi Ihimaera genannt werden, dessen Gesamtwerk bisher durchweg Fragen der Maori-Kultur und Identität in der weißen Gesellschaft Neuseelands berührt. Die Lebensgeschichte eines Maori-Mädchens schildert: Noel Hilliard. *Maori Girl*. Auckland: Heinemann, 1971.

Eine Jungenfreundschaft zwischen einem *pakeha* und einem Maori bildet den ersten Teil in: Maurice Shadbolt. *Among the Cinders*. Christchurch: Whitcoulls, 1975. Folgende zwei leicht lesbare Jugendbücher kreisen ebenfalls um die Frage des Kontaktes zwischen Maori und *pakeha* im heutigen ländlichen Neuseeland: Joan de Hamel. *Take the Long Path*. Harmondsworth: Penguin (Puffin Book), 1980. und Joyce West. *The River Road*. London: Dent, 1980.

4 The racial situation in Australia (Seite 144)

Zum Text

Herkunft: Einleitung zu wissenschaftlicher Studie über die Lage von "part-Aboriginal urban dwellers in predominantly white communities" (S. 12). Den Standpunkt der Autorin kann folgendes Zitat verdeutlichen: "Consideration of black-white relationships in Australia both past and present, particularly of their less comforting aspects, may enable us as white Australians to slough off some of our ingrained ethnocentricity and heed the cry of 'White Man, Listen!' which is being made by Black Australians with ever-increasing urgency" (S. 14).

Schwerpunkt: Internationaler Vergleich auf hoher Abstraktionsebene. Daher eventuell Einsatz als Schlußtext (Überprüfung der nach Behandlung der übrigen Texte zum Thema Aborigines erreichten Einsichten).

Sprache: Wissenschaftlicher Jargon, lange Sätze.

Mögliche Vergleichstexte zu Einzelaspekten: 2 und 3 (Maori, racial situation in New Zealand).

Textarbeit

Pre-reading activities: Rekapitulation oder Kurzinformation zur "racial situation" in den USA, Großbritannien und Neuseeland (siehe die entsprechenden Kapitel für Großbritannien und die USA, S. 18ff. und 82ff. des Schülerbuchs).

Comprehension: 1. Write down those five sentences that you feel carry the most important pieces of information in this text.

2. Draw a diagram of the structure of this text and find a title for each paragraph.

Analysis / Interpretation: Characterize the racial situation in Britain, the USA and New Zealand. In what way is the Australian situation different, in what way similar?

5 Teaching Aborigines to vote (Seite 144)

Zum Text

Herkunft: *The Australian Women's Weekly*, eine traditionelle Frauenzeitschrift, in der Küche, Kinder, Strickmuster und romantische Liebesromane dominieren.

Schwerpunkt: Human-interest-Story.

Sprache: Umgangssprache.

Kürzungen: Es sind weggelassen weitere Beispiele für die Haltung der Aborigines zu Jennys Unterricht und Einzelheiten über das Leben der Familie Kozisek.

Mögliche Vergleichstexte: 6 und 1 (Wahlssystem), 8 und 4 (*racial relations*). Klausurtext 1 (Selbst- und Fremdbild der Aborigines).

Textarbeit

Pre-reading activities: 1. Rekapitulation von Informationen zum australischen Wahlssystem aus Text 1. Absatz "Political System".

2. Evtl. Karte von Australien zur Ortsbestimmung: Kimberley Country.

Da der Text leicht ist, dürfte eine weitere Vorentlastung nicht nötig sein.

Comprehension: First write down the most important items of *factual information* from the text. Then write down a few key sentences which give either the author's or Jenny's *opinions* about the Aborigines. Compare what you have found with your neighbour.

Analysis: 1. This text contains a number of adjectives and adjective-noun phrases. Make a list using the following table (*hier mit Lösungsangaben*):

| nature | Jenny | Aborigines | whites – Aborigines |
|--------------------------|-------------------------------|--------------------------------|---|
| tropical wild-life | friendly and practical manner | keen to learn beautiful people | fragile relationships between whites and Aborigines |
| rugged Kimberley country | (sparkles with enthusiasm) | nice fine judges of people | |
| far north | | | |
| dry riverbed | | | |
| gnarled gum tree | | | |

2. What is your impression of Australia, the Aborigines and Jenny's job when you look at these phrases? Can you name some aspects which were not mentioned in this article?

3. What is the author's point of view? What feeling does she want to arouse in her readers?

Discussion: 1. Can you think of a parallel article in a German women's magazine? What could it be about?

2. What information and impressions do you gather about the Aborigines from texts 5 and 6? Compare.

3. By entering the white man's world and participating in his rituals the Aborigines begin to lose their identity. Discuss.

Production: Rewrite "Teaching Aborigines to vote" as a short factual article for a daily newspaper.

6 "I gave free wine to stop voting," says man (Seite 145)

Zum Text

Herkunft: *The Australian*, Australiens wichtigste nationale Tageszeitung.

Textarbeit

Pre-reading activities: Behandlung des Textes in Verbindung mit Text 5. Illustration des dort als "fragile" (Z. 47) beschriebenen Verhältnisses zwischen weißen und schwarzen Australiern.

Discussion: "Both Steve Widdell, who gets Aborigines drunk, and Jenny Kozisek, who teaches them numbers and basic political facts, are patronizing and feel superior." Explain your agreement or disagreement with this statement.

7 Aboriginal land

(Seite 146)

Zum Text

Herkunft: Haupttext und Kleintexte entstammen dem Buch von Janine Roberts, das Geschichte und Gegenwart der Unterdrückung der Aborigines durch die weißen Australier beschreibt. J. Roberts unterstützt die Forderung der Aborigines nach Rückgabe von Landbesitz und Anerkennung der *Aboriginal Culture*. Eine deutsche Übersetzung des Buches ist unter dem Titel *Nach Völkermord: Landraub und Uranabbau* 1979 in Göttingen erschienen.

Schwerpunkt: Konflikt zwischen den wirtschaftlichen Interessen der australischen Regierung (Profit durch Abbau von Rohstoffen, insbesondere Uran) und der Aborigine-Haltung gegenüber dem Land als beseelte Umgebung, die nicht zerstört werden darf. Beschreibung der *assimilation policy* (S. 146, Z. 10).

Möglicher Vergleichstext: 19 (Uranabbau).

Textarbeit

Pre-reading activities: What concepts of land use are followed in our society? How do you feel about these examples: reactions of neighbours to people who do not weed their garden regularly, intensive farming using herbicides and pesticides, destruction of the environment by open-cast mines (*Braunkohle*) or quarries and gravel pits? Think of the cartoon showing the lawn-mowing New Zealander at the beginning of this chapter.

Comprehension: Find a key sentence or a title for each paragraph.

Analysis / Interpretation: 1. Explain the advantages and disadvantages of the assimilation of Aboriginal Australians for both the white population and the Aborigines themselves. (Try and use other texts, e.g. 1, 4 and 5, as well as other sources of information.)

2. "Land is the key factor for Aboriginal identity." What arguments can you find to support this statement? Can you think of counter arguments?

Discussion: Summing up the information given about/by Aborigines in texts 4–8 what do you consider to be the central issues? Can you suggest ways of overcoming the problems existing today? Are any of these questions relevant for our society? Which ones? Why? Why not?

Production: 1. Write an essay outlining your own position.

2. Search for information including letters to institutions and groups (see addresses at the end of this chapter, p. 106).

Zusatzinformationen*Aboriginal land and population in Australia*

| State | Land | | | | Population | | | | | |
|---------|---------------------|----------------------|---------------------|---------------------|-----------------------|--------------------|-------------------------------|---------------------------------|----------------------------|---|
| | Aboriginal Freehold | Aboriginal Leasehold | Aboriginal Reserves | Aboriginal Missions | Total Aboriginal Land | Total Land Area | Aboriginal Proportion of Land | Aboriginal Population Dec. 1981 | Total Population Dec. 1981 | Aboriginal Proportion of Total Population |
| | (km ²) | (km ²) | (km ²) | (km ²) | (km ²) | (km ²) | (%) | | | (%) |
| N.S.W. | | | | | | | | | | |
| +A.C.T. | 152 | 121 | – | – | 273 | 804000 | 0.03 | 36190 | 5464400 | 0.66 |
| Vic. | 20 | – | – | – | 20 | 227600 | 0.01 | 9057 | 3948600 | 0.23 |
| Qld. | 5 | 8721 | 21344 | – | 30070 | 1727200 | 1.74 | 44698 | 2345300 | 1.91 |
| S.A. | 106763 | 506 | – | – | 107269 | 984000 | 10.90 | 9825 | 1319300 | 0.74 |
| W.A. | 9 | 25708 | 192422 | 649 | 218788 | 2525000 | 8.66 | 31351 | 1299100 | 2.41 |
| Tas. | 1 | – | – | – | 1 | 67800 | 0.001 | 2688 | 427300 | 0.63 |
| N.T. | 362930 | 26759 | – | 42 | 389731 | 1346200 | 28.95 | 29088 | 122800 | 23.69 |
| Aust. | 469880 | 61815 | 213766 | 691 | 746152 | 7681800 | 9.71 | 162897 | 14926800 | 1.09 |

N.S.W. – New South Wales, A.C.T. – Australian Capital Territory, Vic. – Victoria, Qld. – Queensland, S.A. – South Australia, W.A. – Western Australia, Tas. – Tasmania, N.T. – Northern Territory; freehold – ownership without any conditions, leasehold – *Pacht*, reserve – *Reservat*, mission – *Missionsstation*.

(Aus: *Aboriginals in Australia today*. Canberra: Australian Government Publishing Service, 1982.)

8 Tourists

(Seite 148)

Zum Text

Herkunft: In ihrem Buch *Tracks* (London, 1980, dt. Übersetzung unter dem Titel *Spuren*, Hamburg: Rowohlt, 1982) beschreibt Robyn Davidson ihre Wanderung durch die Wüste Australiens von Alice Springs zur Westküste. Ihre Schilderungen der Begegnungen mit Aborigines, mit „typischen“ australischen Männern und Frauen geben ein realistisches und plastisches Bild der heutigen australischen Gesellschaft. Darüber hinaus ist *Tracks* aber auch die persönliche Geschichte einer Selbstfindung und somit nicht nur eine informative, sondern auch bewegende Lektüre.

Schwerpunkt: Vorfall, der die Haltung vieler Australier zu den Aborigines verdeutlicht.

Sprache: Umgangssprache und australisches Englisch; emotional gefärbte Ausdrücke.

Möglicher Vergleichstext: 4

Textarbeit

Pre-reading activities: Wenn der Aspekt „Tourist trifft auf Landesbewohner“ betont werden soll, Einstimmung durch Anknüpfen an Schülererfahrungen und -beobachtungen bei Auslandsreisen.

Comprehension: Summing up the sequence of events.

Analysis / Interpretation: 1. Characterization of Eddie, Robyn and the tourists.

2. Language: words that denote irony, bitterness, fury, contempt; imagery used; author's viewpoint and feelings.

Discussion: The whole incident is seen through R. Davidson's eyes, i.e. a white woman in the role of the object of interest, the native. What is Eddie's role? What do you think about the relationship between the Aborigine Eddie and the white Australian woman Robyn?

Production: 1. Write a letter one of the tourists could have written to friends at home describing the meeting with Eddie and Robyn.

2. Schülerreferate zu einzelnen Kapiteln des Buches, z.B.

– the description of her work at an Alice Springs pub (S. 32–35),

– her Aboriginal friends in Alice Springs and their living conditions (S. 53–62),

– her visit to Glendle who is a community adviser at an Aboriginal settlement (S. 166–173),

– her reaction to the land around her (S. 193–200).

(Seitenangaben nach der gebundenen Ausgabe.)

9 The Black Drunkard

(Seite 149)

Zum Text

Herkunft: Gedichtsammlung.

Schwerpunkt / Sprache: Aus dem Umschlagtext: “The voice of the living Australian Aboriginal is rarely heard: but in Gilbert's writings the authentic cry of the dispossessed resounds memorably with the anger of proud men and women who seek to right two hundred

years of injustice. As these poems assert in their stark and discomfiting humanity, people *are* legends. This is no record of a distant past. In the face of indifference and frustration Kevin Gilbert believes Australia is capable of giving justice to Aborigines and will do so – ‘if we can bridge the gap of non-understanding of our situation and rights in the matter’. ‘People Are Legends’ is an attempt to bridge that gap, to show the human side of the question: revealing the deeply hurt personalities, the humour, the lives of people in the language used by living Aborigines, without editing, without politeness or hypocrisy as practised in ‘cultured’ verse.”

Mögliche Vergleichstexte: 4, 8, 21.

Textarbeit

Method: 1. Zweimaliges Vorlesen des Gedichts (ohne Mitlesen der Schüler) durch den/die Lehrer/in. Aufforderung an die Schüler: “Make a note of everything you remember about the poem; it can be a phrase, the general topic, a funny-sounding word.”

2. Vergleich der Schülernotizen. Tafelbild mit gesammelten Schülernotizen in Sinngruppen.

3. Erlesen des Gedichts durch die Schüler. Vokabelerklärung *en passant*, z.B.: “*God's country:* Both (white) Australians and New Zealanders talk of their country as ‘God's Own Country’”.

Analysis / Interpretation: Aspects to be kept in mind, e.g.: personal perspective (“us and them”, I, myself), language (Australian English, slang, contracted forms, missing final letters), atmosphere (anger? despair?), recurrent images/phrases (pain – hurt, starving – crippled, etc.). Why did Gilbert use the poetic form? What makes this text poetry?

Convicts, settlers, immigrants**10 Van Diemen's Land**

(Seite 150)

Zum Text

Herkunft: “One of the oldest and the most widespread of our songs. My impression is that it spread from Tasmania in gold-rush times, both to the mainland and back to the British Isles. [...] It has been reported from as far North as Rockhampton, Queensland, as well as from Ireland, Scotland, and the English Midlands. This version [...] is the one I learnt first. [...] ‘Playing of the game’ appears to mean prostitution: compare seventeenth-century English and nineteenth-century American usage of the word ‘sport’” (S. 27).

“The first white men to settle Australia were London pickpockets, Irish rick-burners, and poachers from the Midlands, already the inheritors of a long tradition of folk-music. With the Londoners, this tradition was overlaid by professionalism: missing the comforts of the gin-palace and the entertainers of Vauxhall and Cremorne, the townsmen were at a loss. But the boys from the country found colonial conditions little harder than those they had left behind, and were prepared to go on singing in their ancestral way. The Irish

seem to have taken the lead. United by more than their chains, they sang in a whisper the old songs of Ireland. At the risk of flogging or hanging they sang the rebel songs too. The authorities called any criticism of the system 'treason', and punished it as such. But this never quite stopped the Irish from singing, and it never stopped them from making up new, local verses to the old tunes. [...] Variants of many tunes known in Ireland, and in England too, have been sung in Australia for over a century. New tunes in the same ancient idiom arose as well. Van Diemen's Land was probably sung by Irish convicts before it was ever sung in Ireland. From mouth to ear and from ear to mouth, not always of the same nationality, both kinds of song spread through the convict settlements; and no amount of flogging could stop them." (John Manifold. *The Penguin Australian Song Book*. Harmondsworth: Penguin, 1973, S. IX, 27.)

Zum Inhalt: "Wolves and tigers" gab es natürlich nicht in Tasmanien (= Van Diemen's Land). "Van Diemen's Land was the name given to Tasmania by Abel Tasman, the Dutch navigator who discovered the island in 1642. He named it after Anthony van Diemen, then Governor of the Dutch East Indies, who had sent him on that voyage. The name of the island was officially changed to Tasmania in 1855, when the colony achieved self-government." (*Concise Encyclopedia of Australia and New Zealand*. Sydney, 1977.)

Textarbeit

Pre-reading activities: Ideal wäre es natürlich, wenn gitarrespielende Schüler oder Lehrer das Lied einüben und vortragen könnten.

Comprehension: Tell the story of the song in your own words.

Analysis / Discussion: Compare the information given in the song with that in texts 11 and 12 (und den Zusatzinformationen, s.u.)

Zusatzinformationen

Assignment System Convicts were first assigned to employers when Governor Phillip allotted convicts to civil and military officers in 1789, to grow food on land allocated to the officers, as a complement to the government farms – on the argument that an individual employer had a more material interest in the crops. Convict discipline remained. Though the system was subject to abuse, particularly in relation to female convicts, it continued until transportation ceased. It reformed enough convicts to make some of the free settlers apprehensive that the social hierarchy was being undermined.

Transportation Punishment by exile to overseas prison settlements, awarded in Britain in the 18th and early 19th centuries, for over 200 crimes from petty thieving to crimes of violence, and including political offences. American Independence (1776) prevented further transportation there, and after a period of crowding in jails and old boat hulks, the suggestion of using Cook's newly discovered Botany Bay was seized on; the first consignment to Aus. was despatched under Phillip in the First Fleet in 1787. Transportation continued to N.S.W., which then included Moreton Bay and Port Phillip, until 1840; to Tas. until 1852; S.A. used some convict labour; the E States officially

ended transportation in 1852, but the system was used in W.A. from 1850–68. A total of about 165.000 convicts were transported, the majority between 1820–40; in 1836, of the 14.000 convicted felons, 4.400 were transported. While a few were minor offenders, political exiles, e.g. 60 English Chartist (1842)¹, Canadian rebels (1837)², Scottish Martyrs and Tolpuddle Martyrs, and spirited rogues, the majority were the dregs of the urban, industrialising society: vicious, squalid, hopeless rejects. Contract payment per head to ships' masters led to appalling voyage conditions, until 1802 when more control was established.

Abolition of transportation was primarily stimulated from Britain, notably by Whately, Protestant Archbishop of Dublin, who pointed out that neither its deterrent nor reforming functions were demonstrable. Opposition developed in Aus. from the increasing numbers of free settlers, who resented the stigma of a penal colony and feared the labour competition. The squatters found common ground in wishing to prolong it, for their prosperity depended on cheap labour under the Assignment System. They only yielded when it was clear that transportation and self-government were incompatible. A Committee on Transportation (1837–8) revealed the sordid horrors of the system. A revised scheme of sending probationary prisoners was tried in the 1840s (Pentonvillians), but failed; attempts to re-introduce transportation met near-rebellion at Sydney and Melbourne in 1849, and the convicts had to be sent to Moreton Bay. Transportation finally ended in all eastern Aus. by 1852 and in W.A. in 1868.

(Aus: A. T. A. Learmonth, A. M. Learmonth. *Encyclopedia of Australia*. London, New York: Warne, 1968.)

Wörterklärungen: *Transportation:* 3 *petty thieving:* stealing things of little value – 6 *hulk:* prison ship – 15 *felon:* criminal – 17 *Scottish Martyrs:* five political offenders transported for alleged revolutionary speeches and publications – 17 *Tolpuddle Martyrs:* six Dorchester farm labourers transported for trying to form a union to raise farm wages – 27 *squatter:* s.o. occupying the land and farming it without being the owner

11 Welsh Convict Women

(Seite 151)

Zum Text

Herkunft: Zusammenfassung und Beispiele aus einem Forschungsvorhaben der Autorin, abgedruckt in *Spare Rib*, der bedeutendsten feministischen Zeitschrift Englands (D. Beddoe. *Welsh Convict Women*. A study of women transported from Wales to Australia, 1787–1852. Barry: Steward Williams, 1979).

Vergleichstexte: 12 (nur bei Bearbeitung von Aufgabe 3 unter *Analysis / Interpretation*), 10, 17 und Zusatztext 2 (*Women*).

¹ *Chartists:* Vgl. Kapitel 1. Text 7 (Schülerbuch, S. 9).

² *Canadian rebels:* Vgl. Kapitel 6. „Historische Übersicht“ (Lehrerbuch, S. 62).

Textarbeit

Pre-reading activities: 1. Rekapitulieren der wesentlichen Fakten zu "transportation" (siehe Zusatzinformationen zu Text 10).

2. Take a piece of paper and a pen. Before you look at the text, make a list of the things *you* would like to know about female convicts. You may then check whether the text provides you with answers to your questions.

Analysis / Interpretation: 1. Jot down those pieces of information from the text which answer your questions.

2. Make some notes on the following points.

- The female convicts: their age, their social status, their marital status, their crimes, their punishment.
- The journey to Australia: conditions on board the ships, relations between female and male convicts.
- The situation in Australia: how and where the female convicts were kept, chances of employment, chances of marriage/remarriage, chances of returning to Britain, chances of leading a successful life.

Which facts surprise you?

3. If you want to compare texts 11 and 12, you have to do this task. This is one of the paragraphs that was cut from the text. What does it tell you about the author's viewpoint as regards women?

"If we wish to understand the current position of women in our society we need to know how that position evolved. When we look at these convict women – shipped off deliberately with no chance to survive but prostitution or forced marriage – we see so clearly the contempt for their sex and their class which make for women's continued low standing today both in Britain and particularly in the colonies where they were dumped.

All convict women were victims of political circumstances. Whereas only the more hardened male offenders under sentence of transportation were actually transported to the colonies, all women under sentence, provided that they were healthy and under forty-five, were transported. The courts gave out the sentences of transportation far more frequently than they actually implemented them, so that many men sentenced to "Beyond the seas" never got any further than the hulks, the great prison vessels moored in the Thames. It is quite a different story for women. The answer lies in the government's anxiety to put right the imbalance of the sexes in the colony. Look at the figures: in the 1830's New South Wales had a male population of 45,000 and a female population of just 16,000. Similarly in Tasmania the figures were 26,000 male and 10,500 female."

(from: *Spare Rib* No 92, March 1980.)

Discussion: Comparison with text 12. Was the situation equally desperate for male and female convicts? In what way do Beddoe's and Ward's pictures of the convicts differ from each other? Quote a few key phrases from each text to make your point.

12 Convicts and early settlers

(Seite 153)

Zum Text

Herkunft: Der Text ist der Nachdruck eines Vortrags. Russel Ward ist einer der bedeutendsten australischen Historiker.

Textarbeit

Comparison: Compare texts 11 and 12 and try to describe the different points of view.

Notes to be written on the blackboard might look like this:

| Beddoe | Ward |
|---|---|
| trivial offences led to transportation | convicts were vicious habitual criminals |
| but most female convicts had to prostitute themselves in order to survive | most female convicts were prostitutes |
| – | the morals in early Australia were generally bad |
| women could not return to Britain | → that is why their children identified strongly with Australia |
| but in domestic service people were treated like dogs | ← jobs for everyone |

Discussion: What do you feel is the influence of the environment on the development of children?

13 emigrants

(Seite 154)

Zum Text

Herkunft: Fernschreibertext, der von der australischen Botschaft zur Verfügung gestellt wurde. Ein Artikel, der in geraffter Form die hier dargestellten Fakten enthält, erschien zur gleichen Zeit – Mai 1981 – in der *Frankfurter Rundschau*. Als illustrierendes Beispiel dient der Beitrag aus der *Zeit*.

Schwerpunkt: Deutsche Auswanderung nach Australien.

Sprache: Kleinschreibung, jeder Satz ein Absatz, Wiederholung von Zahlen.

Mögliche Vergleichstexte: 14, Zusatztext 1; Lehrerbuch, S. 66 (Zusatztext 2).

Textarbeit

Comprehension: Right or wrong? Correct wrong answers, please.

- Many Germans emigrate to Australia for financial reasons.
- Only about every fifth person applying for emigration is accepted.
- Most German emigrants to Australia are young parents.
- People who would like to emigrate to Australia have to take a language test, which is quite important.
- Skilled workers whose jobs are in demand have a good chance of being accepted as immigrants.

Analysis: Which of these statements do you think is the most important piece of information from the text? If you do not agree with any of the following rewrite one to fit your opinion.

- Australia restricts her immigration according to the jobs and professions needed.
- As a rule German immigrants in Australia are successful financially and socially.

- Very few German immigrants to Australia return to Germany.
- When the political situation in a part of the world is unstable people want to move to a country which they feel is secure and stable.

Production: Prepare a role play in which immigration officers first decide on the qualifications they want immigrants to have and then interview people applying for immigration.

(Weitere Übungen zur Auswertung dieses Texts finden sich in: F. Klippel, "Australien und Neuseeland als landeskundliche Unterrichtseinheiten", in: A. Raasch u.a. (Hgg.). *Beiträge zur Landeskunde im Fremdsprachenunterricht*. Frankfurt: Diesterweg, 1983. S. 228–229.)

Zusatzinformationen

SETTLERS ARRIVING BY COUNTRY OF LAST RESIDENCE

| | Number | | Per cent | |
|---|----------------|---------------|--------------|--------------|
| | 1973 | 1983 | 1973 | 1983 |
| South Africa | 1,440 | 2,650 | 1.4 | 3.4 |
| Other Africa | 2,630 | 1,860 | 2.5 | 2.4 |
| <i>Total Africa</i> | <i>4,070</i> | <i>4,510</i> | <i>3.9</i> | <i>5.8</i> |
| Canada | 1,930 | 1,220 | 1.8 | 1.6 |
| USA | 3,240 | 1,960 | 3.1 | 2.5 |
| Other America | 4,660 | 1,600 | 4.4 | 2.0 |
| <i>Total America</i> | <i>9,830</i> | <i>4,780</i> | <i>9.3</i> | <i>6.1</i> |
| Bangladesh, India, Pakistan and Sri Lanka | 3,710 | 2,070 | 3.5 | 2.6 |
| Indonesia | 80 | 2,620 | 0.1 | 3.3 |
| Lebanon | 3,130 | 700 | 3.0 | 0.9 |
| Malaysia and Singapore | 1,660 | 5,620 | 1.6 | 7.2 |
| Phillipines | 480 | 3,750 | 0.5 | 4.8 |
| Thailand | 110 | 6,030 | 0.1 | 7.7 |
| Turkey | 2,570 | 550 | 2.4 | 0.7 |
| Other Asia | 3,250 | 6,640 | 3.1 | 8.5 |
| <i>Total Asia</i> | <i>14,990</i> | <i>27,980</i> | <i>14.3</i> | <i>35.7</i> |
| UK and Ireland | 46,100 | 19,580 | 43.8 | 25.0 |
| Austria | 1,550 | 1,380 | 1.5 | 1.8 |
| Germany | 2,160 | 3,840 | 2.1 | 4.8 |
| Greece | 3,220 | 630 | 3.1 | 0.8 |
| Italy | 2,890 | 610 | 2.8 | 0.8 |
| Yugoslavia | 4,550 | 1,470 | 4.3 | 1.9 |
| Other Europe | 9,170 | 5,990 | 8.7 | 7.6 |
| <i>Total Europe</i> | <i>69,640</i> | <i>33,500</i> | <i>66.3</i> | <i>42.7</i> |
| New Zealand | 4,700 | 6,170 | 4.5 | 7.9 |
| Other Oceania | 1,780 | 1,440 | 1.7 | 1.8 |
| <i>Total Oceania</i> | <i>6,480</i> | <i>7,610</i> | <i>6.2</i> | <i>9.7</i> |
| Not Stated | 10 | 10 | ... | ... |
| Total | 105,020 | 78,390 | 100.0 | 100.0 |

(Aus: *Year Book Australia 1985*. Canberra: Australian Bureau of Statistics, 1985. S. 96.)

14 Ghassan

(Seite 156)

Zum Text

Herkunft: Ausschnitt aus einem Buch mit Interviews von Einwanderern nach Australien. Auch andere Fallstudien des Buches von Lowenstein und Loh sind sehr empfehlenswert.

Schwerpunkt: Identifizierungskonflikt eines libanesischen Einwanderers zwischen Ursprungs- und Zielland. (Vergleich mit den Problemen von Gastarbeiterkindern in der Bundesrepublik Deutschland bietet sich an.)

Mögliche Vergleichstexte: Zusatztext 2. Der Verlust der eigenen Identität ist in fast allen Texten von/zu Aborigines thematisiert. Vgl. auch Kapitel 2, Text 2.

Textarbeit

Comprehension: 1. Questions: Ghassan's age when arriving in Australia, change of name in Australia, relations between different groups of immigrant children, Ghassan's and his father's ideas about speaking their mother tongue.

2. Explain: What did emigrating to Australia mean for Ghassan's childhood?

Discussion: 1. Importance of integration versus retaining one's national identity (customs, language, values).

2. People have different motives for emigrating to another country.

Rank the following in their order of importance for you:

- finding a better job
- giving one's family a better standard of living
- protecting one's family from political unrest
- escaping from unemployment / hunger
- providing better schooling and training facilities for the children
- living in a more democratic country
- escaping from family or other problems
- wanting to live in a warmer/cooler climate
- joining family and friends in another country
- starting one's own business or farm
- escaping from military threats/war
- leaving overcrowded living conditions

3. If your parents wanted to emigrate to Australia, would you be happy to go along with them?

Production: Either recounting personal experience (i.e. moving from one part of Germany to another, spending time abroad) or essay on the problems of Turkish (Greek etc.) children in Germany. This can be done as an interview or autobiographical sketch.

Zusatzinformationen

Siehe Text 13.

14 (Insets)

(Seite 156)

Herkunft: a) wissenschaftliche Abhandlung, b) Leserbrief.

Schwerpunkt: Reaktion alteingesessener Australier auf Einwanderer.

National identity and society

15 Strine (Australian English)

(Seite 157)

Zum Text

Herkunft: Drongo – Nachdruck eines Artikels aus *Newsweek* in *World & Press. Dialog* – Aus einem satirischen Buch zum australischen Englisch.

Verfasser: Afferbeck Lauder = Australian English pronunciation for “alphabetical order”.

Schwerpunkt: Besonderheiten des australischen Englisch in Lexis und Aussprache – Transkription des Dialogs inritisches Englisch:

| | |
|--|--|
| What about just you and I going out to tea tonight? Just the two of us. We could have a few drinks and then have tea. | Well I don't feel up to it really. I've been in town all day. How about you coming over to my place? We could have tea at my place. |
|--|--|

(Original-Dialog mit ziemlich breiter und leicht nasaler englischer Aussprache lesen, das müßte australisches Englisch andeutungsweise simulieren.)

Textarbeit

Pre-reading activities: Sammeln von Ausdrücken des australischen Englisch aus anderen Texten des Kapitels (gut sind Texte 5, 6, 8, 9, 17).

Working with the text: 1. Rateversuche zum Inhalt des eingekästelten Textes vor der Lektüre des übrigen.
2. Vergleich der Schülerfassungen.

Zusatzinformationen

Australisches und neuseeländisches Englisch ist zu hören auf: *English with an Accent*. BBC Record. Mono Rec. 166.

16 Australia & New Zealand

(Seite 159)

Zum Text

Herkunft: In den Jahren 1969 und 1970 bereiste der amerikanische Journalist John Gunther Australien und Neuseeland. Die Ergebnisse seiner Nachforschungen und Beobachtungen sind in dem Buch enthalten, dem dieser Text entnommen ist. Gunther schrieb ähnliche Bücher über Europa, Afrika, Rußland, Lateinamerika, Asien und die USA.

Schwerpunkt: Blick auf Australien und Neuseeland aus amerikanischen Augen: *suburbia, democracy, culture*. (Gunther's Einschätzung der australischen Kunst und Kultur trifft auf die Entwicklung in den letzten Jahren nicht mehr uneingeschränkt zu. Sowohl im Film als auch in der Literatur und Popmusik sind die Australier und die Neuseeländer international bekannter und selbstbewußter geworden.)

Textarbeit

Comprehension: Draw a diagram of the text structure.

Discussion: Für politisch aufgeschlossene und kritische Schüler bietet der Text von Gunther viel Diskutierenswertes, wie z.B.:

- “(D)emocracy [...] function(s) better than in most of the rest of the globe. [...] the streets are not full of tumult” (lines 55–57). Hier könnte man provozierend fragen, ob Ruhe auf den Straßen ein Indikator für das Funktionieren einer Demokratie sei.
- Bei “A house is, by and large, likely to be a better place to live in than an apartment” (lines 44–46) stellt sich die Frage nach der Nutzung des zur Verfügung stehenden Platzes für alle.
- Die Zersiedelung der Landschaft als Gegenargument zum „Häusle bauen“.
- Die Rolle der USA als Wegbereiter alles Neuen und Guten (?).

Production: In Schülerreferaten können die Berichte von Gunther und Viedebantt (siehe „Bibliographische Hinweise“, S. 105) miteinander verglichen werden.

17 She'll be right!

(Seite 160)

Zum Text

Herkunft: Ausschnitte eines Artikels in der englischen Sonntagszeitung *The Observer* (vergleichbar mit *Die Zeit*).

Schwerpunkt: Stellung der Frauen in der heutigen Gesellschaft Australiens im Hinblick auf Arbeit, Gewerkschaften, Rollenverständnis und Beziehungen zu Männern.

Mögliche Vergleichstexte zu Einzelaspekten: 5 (*sex roles*); 11 und 12 (*historical perspective*); Zusatztext 2 (*women at work*).

Textarbeit

Comprehension: Paraphrasing of difficult sentences and expressions (pair work).

Analysis / Interpretation: 1. Make some notes of the information contained in the text a) on the author's view of Australia, b) on the opportunities of the working woman, c) on the characteristics of Australian men as seen by Australian women.

- Try and sum up your findings in three to five sentences.

Discussion: Compare this text with *Zusatztext 2*.

Production: Imagine that you have a friend who is an ardent feminist. She asks you about the situation of women in Australia. What do you tell her?

18 Horse bolted

(Seite 161)

Zum Text

Herkunft: Leserbriefe an *The Australian*, eine nationale Tageszeitung Australiens.

Schwerpunkt: Uranabbau und -ausfuhr.

Mögliche Vergleichstexte zu Einzelaspekten: 1, 7 (*Uranium mining*); 20 (*Australia's role in the world*).

Textarbeit

Comprehension: Select a key sentence from each letter or write one yourself which shows the writer's point of view.

Analysis: Each letter contains a number of arguments for and against the use of uranium for various purposes. Make a list of these arguments and then rank them in their order of importance for you.

Discussion: 1. Which letter is nearer to your own point of view as regards this issue? Why?

2. Work together in small groups. Try and find some common ground in these questions:

- Would you stop all uranium mining and the sale of uranium for any purpose whatsoever?
- Would you prohibit the production of nuclear weapons but use uranium for nuclear power stations and other peaceful purposes?
- Would you continue the mining and use of uranium but try and find east-west agreements on weapons?
- Would you place no restrictions on the mining, selling and use of uranium?

Give reasons for your views and try to convince the other members in your group. You should try and find a consensus.

Production: Write a reply to either letter. Hold a panel discussion on the question of using nuclear power for peaceful and/or military purposes.

**19 The whole world in two words –
New Zealand**

(Seite 162)

Zum Text

Herkunft: Anzeige des *New Zealand Tourist Office* in einer englischen Sonntagszeitung (Beilage).

Schwerpunkt: touristisches Potential Neuseelands, landschaftliche Schönheiten. Man beachte, daß der Name *New Zealand* in die Konturen der beiden Inseln eingefaßt ist.

Mögliche Vergleichstexte: 2, 3, Zusatztext 1.

Textarbeit

Pre-reading activities: Die Anzeige kann ergänzt werden durch bebilderte Reiseprospekte, die Lehrer oder Schüler beim neuseeländischen Fremdenverkehrsamt (Adresse s. S. 106) anfordern.

Comprehension: Vorbereitung der Vokabelerklärungen und Bestimmung der Aussprache in Gruppenarbeit.

Analysis: Which information is missing? What else would you like to know about New Zealand? Which information is given about NZ history and society?

Discussion: Vergleich mit Text 2 und Zusatztext 1.

Production: Briefe an Botschaft oder *NZ High Commission* in London mit konkreten Fragen und/oder Bitten um weiteres Informationsmaterial.

Zusatzinformationen

In 1976 as many as 83% of all New Zealanders lived in towns or cities. In 1979 New Zealand had 418,744 overseas visitors; more than half were tourists. Most visitors came from Australia (more than 200,000) and the USA (59,000). (All figures taken from the *New Zealand Official Year Book 1980*.)

20 Living in a lifeboat

(Seite 163)

Zum Text

Herkunft: Sozialkritisches populärwissenschaftliches Buch zur Frage der Rolle und Aufgabe Australiens in der Zukunft.

Schwerpunkt: Verhältnis Australiens zu den Ländern im pazifischen Raum und insbesondere jenen der Dritten Welt.

Textarbeit

Pre-reading activities: You know that Australia has a lot of natural resources, is very sparsely populated and seems to be politically stable. What could be Australia's political and economic role in the near future?

Analysis: List the author's main points.

Discussion: 1. What about the role of Germany and Europe in this context? Brainstorming: Think of possible international developments in the near future which will have a bearing on our country. Discuss them in your group.

2. What do you associate with these terms: interdependence of all countries, national goals, multi-national companies, exploiting for immediate gain, encouragement of co-operatives? Give examples where you can.

Production: Try and get the simulation game "Starpower" and play it. (The game was developed by Garry Shirts and published by Simile II in Del Mar, California in 1969. It should be obtainable through bookshops here or in Britain.)

21 Ocean Beach

(Seite 164)

Zum Text

Herkunft: Anthologie. – *Form:* Sonett.

Textarbeit

Read and enjoy.

Zusatztexte

1 An immigrant's view

Jane Hascombe and her family emigrated to New Zealand from Britain. They found life in New Zealand quite difficult to adjust to, and were on the point of returning to Britain.

1 NO MATTER HOW MUCH you read, talk about, and ponder on New Zealand before you get here, it is not until you are actually living in the country that the full force of the fact that nearly ninety per cent of its population is urban really strikes home. The second realisation, as surprising as the first, is that this population, for the most part, lives a very urban life.

Every country must have an image in order to sell itself or its products. The more naive among the British who suppose, for instance, that the Netherlands is one big garden, carpeted with tulips and populated with smiling armies of bent-backed, clog-shod peasants reaping their colourful harvests to the sound of whirling windmills, are pulled up sharply after a visit to The Hague, Amsterdam and inland industrial towns. This is not the picture one had in mind, nor incidentally the one portrayed by Holland's bulb growers, either.

It is little wonder, then, that we are even more vulnerable to the charms of a country 12,000 miles away. Because New Zealand reaps almost its entire wealth from things agricultural, the picture it presents to the world is that of a pastoral paradise. The immigrant, however, should be made to realise before he gets here that it is only a fraction of the two and three-quarter million people who inherit and inhabit the wide-open spaces and the true inhabitants are the fifty million sheep.

There are those people who go to New Zealand starry-eyed, as we did, armed with fishing rods, skis, camping equipment, etcetera, with the idea of switching off the television for ever in order to enjoy the 'great out-of-doors'. They fondly imagine that the mountains and fishing grounds are but a stone's throw from their suburban homes and that any evening they will be able to slip out of their city shoes into hobnailed boots to tramp the countryside – alone. Camping, which was becoming a nightmare at Home, will be a simple matter of throwing a tent into the back of the car and pitching camp almost anywhere in a country that appears to be so plenteously endowed with open land. Kindly farmers, of whom one knows there are thousands (tall, bronzed and looking exactly like Sir Edmund Hillary), will be conveniently on hand for the provision of milk and eggs and anything else that one might need.

Nothing could be more inaccurate. Nevertheless it is with such a set of preconceived ideas that a typical British family will most likely be armed when it arrives in New Zealand. It will search, but not very far in the first few months, for evidence to substantiate the deep-seated belief that the country of their adoption is a rural

playground par excellence similar in its essential features to Britain but having the advantage of an unspoilt, underpopulated countryside just waiting for people to enjoy it.

Immigrants slowly begin to discover that the countryside is entirely different from the one they have left behind; it consists mainly of thousands of acres of fenced-in grazing land, mostly devoid of human habitation, apart from widely separated farms, and crossed perhaps by one main road. The countryside is recrossed, not by winding picturesque lanes with green hedgerows, but by purely functional, mostly straight, metal, shingle or earth-packed tracks and roads.

In the South Island particularly, while immigrants admire the beauty of the landscape they are astonished by the inaccessible mountainous country and the remoteness of 'high country' farms. They are overwhelmed, too, by a feeling of utter loneliness when they drive through solitary scenic country that seems to go on for ever. They long for the snug homeliness that they thought would be round the next bend of the road. But there are no hamlets, no little teashops here, only occasional 'townships', often composed of the minimum essentials – a few houses, a petrol station and a store. To get out and walk in this kind of country, unless keeping to the roads, would be unthinkable for a stranger. You would have to tramp with a pack on your back, have at least one knowledgeable companion on your side, and be aware of the dangers to which you could suddenly be exposed. A river can rise from a trickle to a torrent; you can get lost in the bush, or lose your footing when climbing an innocent looking wooded hillside, and find yourself at the bottom of a steep-sided gully hundreds of feet below.

The majority of immigrants whose lives are centred on cities or towns, will gradually realise that they have joined a suburban life which can become, if they don't guard against it, as narrow as and often more comfortable than the one they had left behind. They can acquire every 'mod. con.' devised to make life easier and become part of a society whose standard of *having* must rank higher than in most countries which pride themselves on being modern and mechanised. Shock comes when newcomers find that the towns are often ugly and lack animation, especially in the evenings and at weekends, and that suburbia is as uniform as the one from which they have escaped; it is then that bitter disappointment begins to colour immigrants' whole view of a land.

(Aus: J. Hascombe. *We came to New Zealand*. London: Constable, 1969, S. 40–42.)

Ca. 920 Wörter.

Wörterklärungen

1 *ponder*: think – 10 *clog-shod*: wearing wooden clogs – 17 *reap*: ernten – 19 *pastoral*: ländlich – 30 *hobnailed boots*: Wanderstiefel – 52–53 *metal roads/shingle roads*: untarred roads covered with small stones – 60 *hamlet*: little village – 68 *bush*: New Zealand jungle-like forest – 70 *gully*: Schlucht – 75 *mod. con.*: modern convenience, i.e. things like freezers, dishwashers, coffee makers, vacuum cleaners

2 Australian women

MARIA OTRANTO

Geraldton, Western Australia

1 Maria's Café has a superior range of chocolates, a television mounted high at the back, fourteen veneered-wood tables, Chicken Maria, Wiener Schnitzel mit Spaghetti, several True Love books, a Chocolate Volcano for dessert and, if you are particularly nice, a complimentary dinner mint as you are leaving.

5 The proprietor Maria Otranto, born in Naples, 1946, is a naturalised Australian:

10 "I lived in the village of Maddolone, south of Naples. My father was a butcher in a factory. I left school at the age of ten and stayed at home, learning how to sew slacks. In 1963 I came alone to Australia but, to tell you the truth, I thought I was coming to America. I had a sister living here and I joined her. At first I went to school but they put me, at the age of sixteen, in a class with the first grade primary children and I was so ashamed I left after three months. I wish now that I had stayed.

15 "At seventeen I married a man I thought I loved. But I now understand that I didn't. A child of eleven would have known more than me. I am divorced now and I have two children. One day I was walking past this café and I called in and asked for a job. Well, I got the job, even though I couldn't write English. People used to write their orders on bits of paper for me. Now I can serve eight or ten people at once without using a notebook. Well, I worked here for seven years, off and on. And one day, the business was coming up for sale. I knew it was a good business so I raised \$16,500 to buy the lease, goodwill, and stock. And I'm doing very nicely, yes: Oh, I worry about the future, about my boys keeping out of trouble. And I think about the past. If I came here again at sixteen I wouldn't marry and I'd try to integrate more. I'm very happy. I have all the things I wouldn't have had in southern Italy."

PAT TURNER

Alice Springs, Northern Territory

1 Pat Turner, born in Alice Springs in 1952, is a community worker with the Institute for Aboriginal Development: "Basically, my job is to create an awareness among Aboriginal people of their situation and, hopefully, mobilise them to do something about it. It's not just a socio-economic rut that they're in. This identity bit comes into it, too. This is a bad racist town. The people here criticise drinking by the Aboriginals but they don't take time to think about the causes: lack of identity, lack of employment, lack of proper facilities for people to shower and keep themselves clean."

10 She went on scholarships to schools in Adelaide and Melbourne. Her office at the Institute, which overlooks the Todd River bed, is dominated by giant blow-up photographs of Martin Luther King and Angela Davis. She believes in community involvement in peaceful social change:

15 "I class myself as an Aboriginal. I've got no reason to claim the white part of my background. It's the Aboriginal people who cared for me and the ones like me. I like being an Aboriginal but there's a

lot of hassles in a town like this. There's a lot I've got to learn about myself. The big difficulty in a town like this is being a single woman involved in a normal social life. When I go somewhere, the conversation sometime in the evenings gets around to Aboriginal affairs. People say things and I don't know whether just to let it pass because they're so stupid. But usually I don't.

"I'm working with about 150 Aboriginal kids in the high schools. I'm starting to see results. The young people are getting exposed to more ideas on radio and television. There's a hard road ahead. Will it work out all right in the end? I don't know what's *all right*. And I don't know what it will take to get there."

JANE HOPKINS

Timber Creek, Northern Territory

Jane Hopkins came from Mayfield, Sussex, in 1965 to work as a governess at stations on the Barkly Tableland and in the Kimberleys. She married a cattleman and they bought a little filling station and store at Timber Creek, on the road from Katherine to the Kimberleys, and surely one of the loneliest places on the continent. He died in a road accident in 1971, but rather than retreat to more hospitable climes she stayed on at Timber Creek with her daughter, Peta.

"I had a roof over my head and an income. People say to me, 'But aren't you lonely?' and I think, 'Oh, God, isn't it lovely to be alone!' You need to be alone at times. I collect stones on the Liverpool Range and I read an awful lot. Anything I can lay my hands on. I've been to Katherine twice in the past five years and that's enough. You reach a stage when you don't want to bustle around shopping. Peta does School of the Air and I help her with that. Goodness me, this place has its moments. An old Aboriginal chap came in a while ago for a bottle of rum and he said, 'We're going to have a thousand blackfellas here next weekend, missus, to cut some boys (a circumcision ceremony).' I said, 'Goodness that's a lot of blackfellas, how are you going to get them all here?' He said, 'Oh, we're going to have a big mob cars, missus.' I said, 'You'll certainly *need* a big mob cars for that many.' He said, 'Well, maybe there's only a hundred coming.' I said: 'You'll *still* need a big mob cars.' And he said: 'Well, maybe there's only twenty coming. But you better stay inside, missus, or they'll cut your bloody head off.' Actually, we get on very well. I sell their artefacts for them. Sometimes, when I dream of the things I'd like most, I think I'd like to go into a beautiful restaurant and eat anything I liked. Anything except beef. And you know what else I'd like? I'd like to have electricity whenever I wanted to without having to go outside and start an engine."

(Aus: J. Larkins, B. Howard. *Sheilas*. A Tribute to Australian Women. Adelaide: Rigby, 1976, S. 50f. [Jane Hopkins], 114f. [Maria Otranto], 158 [Pat Turner].)

Ca. 1020 Wörter (350 + 310 + 360).

Worterkklärungen

Maria Otranto

2 *veneer*: Furnier – 4–5 *complimentary*: here: free – 5 *dinner mint*: something like After Eight – 10 *slacks*: trousers – 25 *lease*: Pacht

Pat Turner

5 *be in a rut*: be in a fixed and dull way of life, unable to think of anything new – 18 *hassle*: struggle, argument

Jane Hopkins

6 *retreat*: go back – 7 *clime*: climate – 14 *bustle around*: be busy – 15 *School of the Air*: for the children at lonely cattle stations and settlements where there is no school, there is a regular service of lessons via shortwave radio; the programmes are broadcast and the pupils send in their written work to be corrected; vgl. Folge 3 der WDR-Schulfernsehserie *Down Under: Australia* (1986) – 18–19 *circumcision*: Beschneidung – 21 *mob* (Austr. English): group, a lot – 26 *artefacts*: Kunsthandwerk

Klausurtexte

1 Living black

1 The original aims of this book were to show the actual condition of Aboriginal people in Australia through their own testimony and from this to show how they think about themselves and their back-ground. The interviews fulfil the second of these aims, but not the
5 first. Aboriginals have been acutely aware of their white audience for a long time now and the presence of a tape recorder and the knowledge that a book is to be written causes an automatic self-censorship which is understandable considering that the majority of Aboriginals are deeply ashamed of what they know is the truth
10 about their people today. So, together with many sympathetic whites, they embrace and propagate a number of myths about themselves: that Aboriginals share freely; that they have a strong feeling of community; that they don't care about money and lack the materialism of white society; that they care more deeply for their
15 children than do white parents; and so on. Such fallacies are generally believed by both black and white people. Unbigoted whites believe them because the human desolation that is Aboriginal Australia is not yet understood in this country. The prejudiced lack understanding of, and honesty about, causes and in consequence
20 they lack compassion, too. Those who are not prejudiced, but also not understanding, search for more favourable stereotypes.

Aborigines try to believe these fallacies about themselves because they won't face the truth. But you only have to go to any Aboriginal mission or reserve to see the truth: the lack of community spirit, the
25 neglect and abuse of tiny children, and all the rest of it. [...]

It is my thesis that Aboriginal Australia underwent a rape of the soul so profound that the blight continues in the minds of most blacks today. It is this psychological blight, more than anything else, that causes the conditions that we see on reserves and missions. And
30 it is repeated down the generations.

The interviews show some individuals have found a sense of purpose despite everything and that the numbers have increased since Labor came to power in 1972. Nevertheless I believe that for

the majority of Aboriginals only a total approach that includes an emphasis on a particular style of education has any hope of working.
35 This education, or rather re-education, of Aboriginal Australians must include a barrage of intensive positive propaganda about Aboriginal history, identity and culture to counteract the negative material that is constantly raining in on them from the major society at present.
40

Race relations legislation can officially decide that there will be no untouchable caste in society but such laws won't make a scrap of difference to the self-perception of those who have already been conditioned to see themselves as untouchable. They have already been patterned into living the stereotype and they do live it. That is
45 why the image of 'dirty, lazy, bludging, alcoholic Jacky' will take some shifting especially as we have not yet created the images of some positive Aboriginal folk heroes. Ask white or black Australian kids to name a heroic Red Indian chief or a famous Indian tribe and most will be able to do so because of comics and films. Ask them to
50 name an Aboriginal hero or a famous Aboriginal tribe and they will not be able to do so because Aboriginal history is either unknown or negative.

Aboriginals should be busy changing this situation. Aboriginals should be building a modern Aboriginal culture, something that is
55 meaningful in today's context. This radical re-education of Aboriginals by Aboriginals and at the direction of Aboriginals is vital. We know that a white Australian will never do it.

(Aus: K. Gilbert. *Living Black*. Blacks talk to Kevin Gilbert. Ringwood (Victoria): Penguin (Australia), 1978. S. 1, 3–4.)

Grundkurs, ca. 610 Wörter.

Fragen und Aufgaben zum Klausurtext

1. What were the author's difficulties in getting Aborigines to talk about their lives as they really are?
2. Describe Gilbert's concept of re-education for the Aboriginal Australians.
3. What is the author's viewpoint? Does the text give you a clue as to whether he is an Aborigine or not?
4. Write down some formal and some informal words or phrases from the text. How does the text strike you as reader?
5. Do you think re-education will fulfill its purpose? Why? Why not?

Erwartete Schülerleistung

ad 1. His aims in writing the book were to have Aborigines describe their lives and use these descriptions as pointers to the situation as it really is. But although most Aborigines know the truth about their situation they dare not mention it in interviews to be published. Rather, they repeat the same positive stereotyped statements about themselves, e.g. about their strong family ties and their love for their children. The reality of Aboriginal life in present-day Australia is not borne out by these stereotypes.

ad 2. Re-education = positive propaganda, insights into Aboriginal history, building up of positive heroes, building a modern Aboriginal culture. Re-education in this way has to be done by the Aborigines themselves.

ad 3. Gilbert is full of compassion for the Aborigines' situation (cf. "Which is understandable", line 8) but also realistic and even critical (cf. "because they won't face the truth", line 23). Only the very last sentence hints at Gilbert's own Aboriginal background ("We know", line 57). He is sympathetic and tries to improve the Aboriginal situation by writing about it as well as by developing strategies for a recognition of their culture and history.

ad 4. Formal: "testimony" (line 2), "propagate" (line 11), "fallacies are generally believed" (line 15–16), etc.

Informal: contractions (don't, won't, etc.), "a scrap of difference" (line 42), "will take some shifting" (line 46), "black Australian kids" (line 48).

ad 5. Individuelle Antworten.

2 "Can the future take care of itself?"

1 In Australia, there is the major example of what we have done, and are still doing, to the marginal and sub-marginal inland pastures that support a very large proportion of our grazing flocks and herds. We moved into them only late last century. Already our introduction of hoofed animals and the rabbit have massively altered the former delicate balance of arid-adapted plants and animals, and set off an "advance of the desert" that takes a further step with every drought. About this we are doing practically nothing. On the coastal strip, we have raped the forests pretty thoroughly, and the soils they
10 built up have been mismanaged so that water and wind-erosion have stripped them of much of their fertility, and silted our rivers. Introduced weeds keep farmers fighting for a living and weeds mean expensive chemical-spraying programmes (more pollution). Where we have done away with the native trees we plant huge areas of
15 introduced pines instead. These are soil-exhausting mono-crops in which very few native animals and birds can make a living – ecological deserts. Now comes the woodchip industry, with its concept of Total Tree-use and its capacity for using native eucalypts hitherto too small or too diverse for foresters to bother with. Many of these
20 remaining forests clothe steep slopes and hold them against erosion; they are protecting watersheds and drainage patterns. They will vanish, and vanish on a massive scale, and when they go, weed-growth and erosion will follow. But as they go, they bring in a quick dollar, and that's what counts.

25 The list of our misdeeds is formidable enough to dismay even the fastest talkers who try to justify or minimize them. But it is all part of one big world-wide process, the Quiet Crisis of our time – not newsworthy, often unnoticed because gradual, but accelerating with its own momentum.

30 The fact is that we just don't know what we are doing in any one aspect of the problem, let alone overall. We do know, now, that all life, including our own, is interdependent, as well as dependent on sunlight, air, water, and soils – that any action taken in one place may have unexpected repercussions in another. But the science of
35 ecology is a very recent one; it involves the study of these interdependences, but most of them are still largely unknown, and may only be perceptible when we have already interfered clumsily enough to cause obvious damage.

In effect, we are carrying on a world-wide experiment on nature itself that amounts to vivisection. But we are making money out of 40 it, for we are cashing in on age-old natural capital reserves of minerals, soils, plants and animals. So the danger-signals are going to be ignored as long as possible, and maybe longer. With the success of our medical and health schemes, and food-aid programmes to the poorer countries, populations everywhere are exploding upwards, 45 even where there is clearly not enough food to support them. We trust science to solve all this, since science created it; but our space-ship has its limitations, and we are coming up against them.

The truth is that we are faced with the need for the biggest transformation in ourselves since the birth of consciousness. We have to 50 cease being predators and become managers. If we are to do this, we must first manage ourselves, and this looks like being the biggest problem of all. For compared to our ancestors, whose development of consciousness and thought have landed us now with the world at our feet, we have it soft. And we feel we have a right to have it soft, 55 and even softer. There's plenty of wealth around, and plenty of food, and it's for us. As for the future, it can take care of itself.

(Aus: J. Wright McKinney, "The Battle of the Biosphere", in: N. Keesing (Hg.). *Transition*. Sydney: Angus & Robertson, 1971, S. 16–18.)

Leistungskurs, ca. 610 Wörter.

Fragen und Aufgaben zum Klausurtext

1. What is the "Quiet Crisis" of our time and how does it manifest itself in Australia?
2. Describe the changes the author considers necessary to save nature.
3. Describe the structure of this text.
4. Comment on the author's use of "we" throughout the text.
5. What other stylistic means does the author employ to make the reader feel and understand the importance of her arguments and suggestions?
6. Outline your own position as regards the main question of the text.

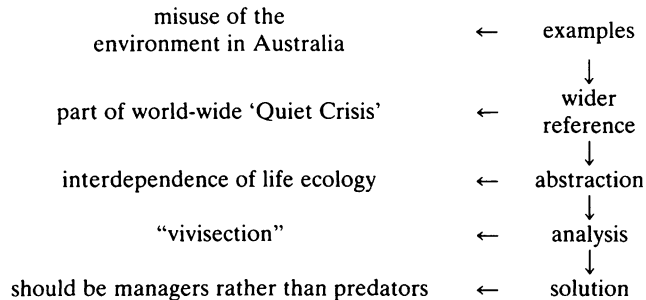
Erwartete Schülerleistung

ad 1. "Quiet Crisis" is the gradual destruction of our natural environment, which is mainly caused by greed and ignorance. The Australian situation (lines 1–24):

- | | |
|--|------------------------------|
| – overgrazing of pastures with hoofed cattle | → spreading of the desert |
| – destruction of forest in the coastal areas | → erosion |
| – weed-killing through chemicals | → pollution |
| – soil exhaustion by mono-crops (pines) | → destroy native animal life |
| – wood-chip industry used too many trees | |

ad 2. The process of destruction is world-wide. Humankind has to learn to use irreplaceable resources carefully and think in longer timespans. "We have to cease being predators and become managers" (line 50). The natural world is an interlocked system. We have to learn about the interdependences working in it.

ad 3.



ad 4. Functions: to include reader and author in the argument, to stimulate a feeling of mutual responsibility, to create a direct and more emotional approach, thus giving greater impact. The "we-are-in-this-together-feeling" makes it more difficult for the reader to shrug everything off. However, the very use of these stylistic means may have the effect of alienating the reader who will feel free of responsibility since the examples quoted point to the farmers, foresters and the wood-chip industry as the culprits.

The emotive colouring of the author's language may also be seen in the use of terms like "vivisection" (line 40), "raped the forest" (line 9), "predators" (line 51).

ad 5. In contrast to the all-inclusive "we" there are sentences starting with "The fact is . . .", "The truth is . . ." (lines 30 and 49 respectively), which imply objectivity. So the author is not only trying to raise our awareness of ecological problems and dangers but wants us to accept her analysis as true. The text is both a rational and an emotional appeal tinged with bitterness (e.g. "We trust science to solve all this", line 46; "There's plenty of wealth around and plenty of food, and it's for us", line 56; "As for the future, it can take care for itself", last sentence).

ad 6. Individuelle Schülerantwort.

Bibliographische Hinweise

(A): zur Anschaffung empfohlen (Basis-Bibliothek)
(B): kann brieflich bei den Botschaften angefordert werden (kostenlos)

Nachschlagewerke über Australien und Neuseeland

Allgemein

- *Australia Handbook*. Canberra: Australian Government Publishing Service (yearly). (B)
- R. Bendisch, U. Seidel (Hgg.). *Australien*. Ein Reisehandbuch. Berlin: Express Edition, 1986.
- C. McGregor. *The Australian People*. Sydney, London: Hodder & Stoughton, 1981. (A)
- G. McLauchlan (Hg.). *Neuseeland*. München: Nelles, 1985.
- Merianheft *Australien*. 27. Jg., Heft 5. Hamburg: Hoffmann und Campe.
- Merianheft *Neuseeland*. 31. Jg., Heft 8. Hamburg: Hoffmann und Campe.
- *New Zealand Official Yearbook*. Wellington: Department of Statistics (yearly).
- *New Zealand pocket digest of statistics*. Wellington: Government Printer (yearly). (B)
- *Reference Papers* on various topics published by the Australian Information Service, Canberra. (B)
- J. Schultz-Tesmar. *Australien* („Richtig reisen“). Köln: DuMont, 1983.
- H. Uhlig (Hg.). *Südostasien – Austral-pazifischer Raum*. Fischer Länderkunde. Band 3. Frankfurt: Fischer, 1975.
- K. Viedebant. *30mal Australien und Neuseeland*. München: Piper, 1981. (A)
- K. Viedebant. *33mal Neuseeland und Polynesien*. München: Piper, 1986. (A)
- *Year Book Australia*. Canberra: Australian Bureau of Statistics (yearly).

Aborigines und Maoris

- *He Matapuna*. Some Maori Perspectives. Wellington: New Zealand Planning Council, 1979.
- Ch. Higham. *The Maoris*. Cambridge: Cambridge University Press, 1981. (A)
- W. Ihimaera. *Maori*. Wellington: Government Printer, 1976.
- V. Luling. *Aborigines*. London: Macdonald, 1979 (picture book).
- K. Maddock. *The Australian Aborigines*. A Portrait of their Society. Ringwood: Penguin (Australien), 1978.
- J. Roberts. *From Massacres to Mining*. London: CIMRA and War on Want, 1978 (deutsche Ausgabe: *Nach Völkermord: Landraub und Uranabbau*. Göttingen: Gesellschaft für bedrohte Völker, 1979). (A)

Geschichte

- Lacour-Gayet. *A Concise History of Australia*. Harmondsworth: Penguin, 1976.
- K. Sinclair. *A History of New Zealand*. Auckland: Penguin (NZ), 1976.

Einwanderung

- J. F. Buckland. *God's Own Country? A study of immigrants in New Zealand Society*. Auckland: Heinemann Educational Books, 1977.
- K. W. Lowenstein, M. Loh. *The Immigrants*. Ringwood: Penguin (Australien), 1978. (A)
- G. Sherington. *Australia's Immigrants 1788–1978*. Sydney: Allen & Unwin, 1981.

Gesellschaft

- Ch. Birch. *Confronting the Future*. Australia and the world: the next hundred years. Ringwood: Penguin (Australien), 1976.
- A. F. Davies, S. Encel, M. J. Berry (Hgg.). *Australian Society*. Melbourne: Longman Cheshire, 1977.
- J. Robson, J. Shallcrass (Hgg.). *Spirit of an Age: New Zealand in the Seventies*. Wellington: Reed, 1975.

Frauen

- Ph. Bunkle, B. Hughes (Hgg.). *Women in New Zealand Society*. Auckland: Allen & Unwin, 1980.
- J. Carter. *Nothing to Spare*. Recollections of Australian Pioneering Women. Ringwood: Penguin (Australien), 1981.
- J. Mercer (Hg.). *The Other Half: Women in Australian Society*. Ringwood: Penguin (Australien), 1975.
- A. Summers. *Damned Whores and God's Police*. The colonization of women in Australia. Ringwood: Allen Lane (Penguin), 1975.

Sprache

- G. W. Turner. *The English Language in Australia and New Zealand*. London: Longman, 1966.

Literatur

- F. Adcock (Hg.). *The Oxford Book of Contemporary New Zealand Poetry*. Auckland: Oxford University Press, 1982.
- W. Curnow (Hg.). *Essays on New Zealand Literature*. Auckland: Heinemann Educational, 1973.
- G. Dutton (Hg.). *The Literature of Australia*. Ringwood: Penguin (Australien), 1976.
- H. Heseltine (Hg.). *The Penguin Book of Australian Verse*. Ringwood: Penguin (Australien), 1972.
- B. James (Hg.). *Australian Short Stories*. London: Oxford University Press, 1963.
- C. K. Stead (Hg.). *New Zealand Short Stories*. Second Series. Wellington: Oxford University Press, 1976.

Taschenbücher zur Lektüre

- R. Davidson. *Tracks*. London: Granada, 1982. (A)
- J. de Hamel. *Take the Long Path*. Harmondsworth: Penguin (Puffin Book), 1980 (children's book set in NZ, Maori). (A)
- J. Lindsay. *Picnic at Hanging Rock*. Harmondsworth: Penguin, 1977.
- J. V. Marshall. *Walkabout*. Harmondsworth: Penguin, 1963 (children's book set in Australia, Aborigines). (A)
- C. Thiele. *The Fire in the Stone*. Harmondsworth: Penguin (Puffin Book), 1981 (children's book set in the Opal fields of Coober Pedy, contact with Aborigine boy). (A)
- A. Upfield. He has written about two dozen thrillers featuring the half-caste inspector Bony. They all give vivid impressions of life in rural Australia (published by Pan).
- P. White. *Voss*. Harmondsworth: Penguin, 1960 (novel about the German explorer Leichhardt who was lost in the Australian desert in the middle of the 19th century).
- P. Wrightson. *The Rocks of Honey*. Harmondsworth: Penguin (Puffin Book), 1966 (children's story set in Australia, friendship between white and Aborigine boy).

Adressen

- Australian-German Exchange, Eva Fraillon, 27 Riverview Road, North Balwyn, Melbourne, Victoria 3104, Australia
- Australische Botschaft, Godesberger Allee 107, 5300 Bonn 2 (Versand von Informationsmaterial, Filmverleih)
- Australian Tourist Commission, Neue Mainzer Straße 22, 6000 Frankfurt
- Australian News and Information Bureau, Australian High Commission, Australia House, Strand, London WC2B 4LA, England
- Fremdenverkehrsamt von Neuseeland, Kaiserhofstraße 7, 6000 Frankfurt 1, Tel. 0611/288189
- Neuseeländische Botschaft, Bonn, Center HI 902, Bundeskanzlerplatz, 5300 Bonn
- Westdeutsches Schulfernsehen, Appellhofplatz, 5000 Köln 1 (Dokumentarfilmserien *Down Under: Australia* und *Exploring a Young Country: New Zealand*, 1986/87)