Language and Culture is the quarterly electronic magazine of the School of Languages and Cultures in the Faculty of Arts at Sydney University. It explores current issues in the field of languages and cultures and provides updates on the activities of the School.

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Issue 18 September 2011
I returned from my sabbatical leave in the beginning of August, having spent the previous six months in China. So our readers will perhaps forgive the fact that at present I don’t have much to report about the School. I am happy, however, to say a bit about what I did during my leave. Since I am not a blogger or a fan of Twitter—and I am completely irresponsible when it comes to maintaining my Facebook page—I am confident that most of what I have to say will be news to most of you.

I spent almost all of my leave time in Suzhou, a “town” of around five million people not too far from Shanghai. I have an apartment there and so could easily settle in to work on my research projects. The project that occupied me most was finishing my study and translation of the *Mozi*, a 4th-3rd century BCE philosophical text. The *Mozi* is a large and difficult compilation. I focused on the text’s essays devoted to ethics and politics. I completed most of what I needed to get done and my manuscript was accepted for publication by the U. C. Berkeley Institute of East Asian Studies. I hope it will appear early in 2012.
My other project involved studying some model legal cases gathered together in an early 19th century work entitled *Xing’an huilan*. The text was intended as a guide for Chinese judicial officials who were responsible for investigating crimes and determining what punishments should be meted out to the guilty. The work is a goldmine for those interested in the social history of 19th century China. But my reading concentrated more on the legal thinking and ethical values revealed by the model cases. I’ll give a paper reporting on my research at a workshop in early October organized by our Dean.

Otherwise I spent my time reading, something that one doesn’t always get a chance to do enough of when working fulltime at a busy university such as ours. I puzzled my way through Derek Parfit, trying to figure out whether his eccentric prose style was communicating something profound or silly. I also read Graham Robb’s wonderful biography of Arthur Rimbaud and Charles Nicholls’s study of Rimbaud in Africa. I found both fascinating. I also spent time rereading some of E. M. Forster’s novels—which was of course great fun. I simply love Forster’s diction.

In addition to my research and reading, I did two brief Visiting Professor stints: one in March in the Chinese department at Fudan University in Shanghai and the other in July in the Philosophy department at the Chinese University of Hong Kong. I enjoyed immensely working with the students at these two fine universities.

And I am glad to say that I have returned to Sydney refreshed, reasonably happy, and greatly gratified (and relieved) to find that our School is doing well. I owe this to my hardworking colleagues and our dedicated general staff. But I do want especially to thank Professor Peter Morgan who was the acting Head of School in my absence. Peter kept our ship afloat, on course, and ready to meet the challenges that we face in the coming semester and in 2012.
In this issue you will find the final instalment of the series of presentations given by the School’s postgraduate research students at last year’s School Postgraduate Research Day, convened by Dr Yixu Lu, Postgraduate Research Coordinator.

In this issue:

- Jacqui Godwin, Chinese Studies
  Changing Images of Gender in Chinese Propaganda Posters After Mao
- Kari Hanet, French Studies

Other participants:

- Anna Rosenbaum, Hebrew, Biblical and Jewish Studies
- Betsy Lau, Asian Studies
- Filip Swennen, Japanese Studies
- Karin Lucas, European Studies
- Chikako Nihei, Japanese Studies
- Kari Hanet, French Studies
- Victoria Pomfret, Chinese Studies
- Sabina Zulovic, German Studies
- Ifdal Elkaset, Arabic and Islamic Studies
- Pip Muratore, French and Italian Studies
- Margaret Hennessy, French Studies
Changing Images of Gender in Chinese Propaganda Posters After Mao

Jacqui Godwin, Chinese Studies

Introduction
This PhD research project is primarily a study of gender in Chinese propaganda posters (xuanchuanhua) in the early post-Mao period, 1978-1988. The close reading of propaganda poster images (the primary texts) will be interwoven with personal accounts of gender and sexuality in the late 1970s and 1980s, drawn from women's autobiographical writing and interviews (the supplementary materials). The research project is one of art history as well as a cultural history of gender.

Gender and the Heterosexual Matrix
Within Daoist philosophy there is a subtle and rich body of philosophical understanding of gender, but what has most often come to be manifested in the thinking of mainstream cultures, are vastly simplified and diminished forms of these ideas about gender, perhaps you could say that they have been largely misunderstood.

Confucian thought took up and deployed the old cosmology of yin and yang in strict and conservative models of gender hierarchy, giving male dominance the illusion of being born of nature. In Ssu-ma Kuang's words: 'The husband is heaven; the wife is earth. The husband is the sun; the wife is the moon. The husband is yang; the wife is yin. Heaven is honoured and occupies the space above. Earth is lowly and occupies the space below... Therefore wives take as their virtues gentleness and compliance and do not excel through strength or intellectual discrimination.'

European languages and philosophies have also tended to be structured by the logic of binary opposition, and in European encounters with Eastern philosophies, texts such as the Daodejing, have often been mistranslated.

Looking at the verse 42 of the Daodejing:
The Dao gives birth to the one,
The one gives birth to the two,
The two gives birth to the three,
The three give birth to the ten thousand things.
The ten thousand things carry yin on their back and carry yang in their arms, the energy of yin and yang merge and the ten thousand things achieve harmony.

It is clear that Daoist philosophy does not begin with binary opposition, it begins with a different premise – in the first line of this passage of the Daodejing, its first apprehension and statement of the nature of the universe is – "the Dao gives birth to the one" – the universe is one. This one is also the ten thousand things, the multitude. And all things in the universe carry both yin and yang. So yin and yang run through all things in the universe, everything constituted by both principles and energies, and the intertwining and merging of these energies is the cause of harmony. This is not at all the simple Confucian binary opposition of woman as yin and man as yang quoted earlier, and there is clearly no hierarchy.

In many translations and interpretations, Chinese and European, this play of yin and yang, which are one, is misinterpreted and mistranslated as a binary opposition, two forces that are separate and in opposition to one another.
Despite the intricate subtlety of Daoist philosophy, mainstream views of gender, predominant within Chinese cultures, have tended toward the simpler binary opposition of male and female. Within historically and culturally specific Chinese social and kinship structures, a binary logic and a ‘heterosexual matrix’ have for the most part predominated. From the moment of birth (or before) each baby is identified as a ‘girl’ or a ‘boy,’ initiating a lifelong requirement to identify and constitute themselves as male or female. Each child is clothed, groomed, and responded to, each day according to the local contemporary traditions that make this binary logic of male and female genders intelligible, readable and visible on the surfaces of clothed human bodies. Judith Butler writes, “Gender norms operate by requiring the embodiment of certain ideals of femininity and masculinity, […] related to the idealization of the heterosexual bond.”

This ‘heterosexual matrix’ and binary construction of gender is clearly manifest in Chinese propaganda posters.

Gender in Posters of the Mao Era

With the establishment of the new People’s Republic in 1949, the new official narrative was that women had been liberated. Women and men were said to be equal and the same. Whatever men can do, women can also do. While gender difference and inequality was clearly rhetorically denied in this way, paradoxically gender difference and a gender hierarchy went quite quietly but vividly being reproduced in literature, film and poster art. Through the 1950s, 1960s, and 1970s, images of women in posters were not homogenous or unchanging. There was significant diversity amongst artists, styles and in different periods. However, in general, Chinese propaganda posters, following the Party’s statements of women’s equality and liberation after the Revolution, often featured vivid and iconic images of strong capable women. These images have most often been read (particularly outside of China) as emblems of equality and, particularly by the time of the Cultural Revolution, as challenging the binary construction of male and female difference. Stephan Landsberger, like many others, states; “The gender distinctions of the subjects were by and large erased over time. The physical differences between males and females practically disappeared - something that was also attempted in real life. Men and women alike had stereotypical, ‘masculinized’ bodies […] Their clothes were baggy and sexless, the only colours available being cadre grey, army green, or worker/peasant blue.”

This is the widely accepted and frequently repeated story, of gender after the revolution - women increasingly becoming like men, androgynous, and unrecognizable as women.

But this story is not actually borne out by a careful study of posters, which reveals that the binary logic and categories of male and female very rarely break down to the point of any confusion, or unintelligibility, or to genuine androgyny. You can easily recognize whether a person in a poster is male or female.
Iron Girls

In this poster, ‘Iron Girl Brigade’ inspired by the 1964 ‘Learn from Dazhai’ campaign, the posters’ obvious theme is easily recognizable as the capacity and equality of women, but a careful look at the poster reveals a second theme and an intricate layering of multiple messages in relation to gender difference.

Firstly, if we look, even fleetingly, at this poster, gender difference is absolutely clear. It is not true that women’s clothing is baggy and sexless - the wide leather belt, tightly buckled, allows the revealing of a small waist and the curve of breasts. The women’s short and long plaits, the features and expressions of their faces, their more colourful clothing and their diminutive size compared to the male figure, clearly convey sex/gender difference. There is no difficulty discerning who is male, who is female, or the power relations between them.

Even as the posters’ theme seems to assert that women are equal, women can do anything men can do, the pattern of the old gender hierarchy, of men placed in authority in relation to women, reveals itself. In this poster, as in many others, the male leader of the Dazhai model production team, Chen Yonggui, stands larger and taller, the focal point of the composition and at the center of the group of women surrounding him. The less obvious, but nevertheless clear second theme is that of ‘unity under (male) Party leadership.’ The principle, that men should guide and lead women, held firm. The one thing that men can do, that women cannot do (should not do), is lead (especially in relation to men).

Also, despite the recurring theme of women’s equality with men, the underlying logic and representation of this equality, as women are able to do what men can do, continued to take men and men’s work as the standard, the yardstick with which to measure human worth and capacity. The model and ideal is a masculine one.

There is no reciprocal respect for the work that women have more traditionally undertaken. The question is never asked, ‘Are men able to do what women can do? There is never a poster campaign (or a single poster) encouraging men to believe that they are capable of taking care of children.

‘Awake into the middle of the night’

Alongside the Communist Party’s rhetoric that Chinese women were now emancipated, and the very real improvements that were made in terms of women’s legal rights and quality of life, women were still considered wholly responsible for childcare and housework, and this meant employed women were forced to work a long ‘double day’. The government simultaneously established new roles for women in employment, in part through poster campaigns, and consistently failed to acknowledge the impact on women of the enormous amount of work they already did, refusing to support the idea of men sharing equally the responsibility for housework and the care of children and the elderly.
Gender in Posters of the Cultural Revolution

Even during the Cultural Revolution, when images of women appeared to have most radically overturned the old order of gender, and women appear to take up the role of leadership, leading a study group or leading a crowd of people, "motivating, inspiring and directing" them, if we look at this poster (top left), 'Learn from the workers, peasants and soldiers,' the book of Mao's writing held high, makes it clear that she is leading in Mao's name. It is with Mao's authority, that she is strong and takes the lead, in the service of the Cultural Revolution, not in the name of women or in the cause of women's rights.

In both of these posters from the Cultural Revolution, the women’s faces, their plaited hair, the curve of their breasts and hips under their uniforms, all render sex/gender visible. There is no gender confusion, and it is clear that sex and gender were not erased. The binary construction of male and female difference continued to be intelligible in posters.

What I think did happen, was that the boundaries of the construction of ideal masculine and feminine figures in posters did narrow (particularly by the height of the Cultural Revolution) to a very limited field of possibilities and did shift towards the masculine, but without reaching the point where sex/gender difference breaks down into confusion or becomes unintelligible.

After Mao: Gender in Posters of the early Reform Era

There were many different stories unfolding in China in the 1980s, including the re-emergence of women’s writing - women speaking for themselves rather than a state feminism speaking for them.

Amidst the many other changes, there was a clear transformation in the images of women in propaganda posters. The symbolic deployment of particular iconic images of strong women that had been a striking feature of Maoist discursive practice, particularly during the Cultural Revolution, soon came to an end.

Posters became messengers of de-politicization. In the posters of the early reform era, the narrow Maoist paradigms of femininity and masculinity rapidly expanded, and dramatically moved apart towards two extremes of feminine and masculine, emphasizing and intensifying gender difference. Comparing the accompanying four posters will give you the idea.

Dai Jinhua describes the discursive space of the 1980s as dominated by male elite intellectuals, writers, and filmmakers, and their cultural productions. She suggests they were caught in a “painful tug of complex ambivalent emotions” and desires. A “utopian impulse to embrace the myth of modernity” conflicted with a yearning for traditional culture, and a journey of roots seeking. ‘Woman’ emerges in film and literature (and in propaganda posters also) at this moment as the perfect signifier with which to resolve this tension.
Changing Images of Gender in Chinese Propaganda Posters After Mao

Describing Zhang Yimou’s first film “Red Sorghum” Dai Jinhua writes, “woman appears right in the male protagonist’s lustful field of vision: the film opens with seven close-ups of Gong Li, all under the male character’s desiring gaze … she imaginatively releases and alleviates the great tension between China and the world, between traditional culture and modernization … yet the woman becomes a mere sacrifice … In the final scene, it is at the side of a prostrated woman that the man can stand tall as a hero.”

Conclusion

A little astonishingly, alongside all the vivid and repeated statements of the Mao era, that men and women are equal and the same, that women can do what men can do, a ‘universal, natural, essential’ difference between men and women, and an inequality, went on being clearly reproduced through discursive and material practices.

In the post-Mao period the discourse of gender equality was largely abandoned, and posters featured increasingly intense images of sex/gender difference. Intensifying discourses which produce beliefs of natural gender difference, hid questions of whose interests were being served in the reforms. The differing benefits received from the reform policies, between urban and rural people for example, and between women and men, could be explained away as the natural cause and effect of people’s differing natural capacity and ‘quality’ (suzhi). Poster images may then have helped produce powerful discursive myths of women’s lesser physical, intellectual or character strength that justified or covered up the structural sacrificing of women’s equal access to employment, good work conditions and pay, equal access to education and so on.

Works referenced


Like two rivers meeting, rushing together, their force colliding and merging.


Nancy Lowery, Female Imagery in the Political Posters of China and Cuba, Using the Soviet Union as a Model.” M. A. Thesis, 1989, p.84.

Nancy Lowery, Female Imagery in the Political Posters of China and Cuba, p. 86.


Poster Images


5. “Learn from the workers, peasants and soldiers” (“Xiang Gongnongbing xuexi”), 1967. The University of Westminster ‘Chinese Poster Collection’


8. “Make our Cities even more Beautiful” (“Rang women de chengshi geng meihao”) Stefan Landsberger, Chinese Propaganda Posters: From Revolution to Modernization, p. 199.


Stefan Landsberger, Chinese Propaganda Posters: From Revolution to Modernization, p. 159.


Since the early days of cinema, there has been cross-fertilisation between French cinema and Hollywood in particular, in terms of ideas and techniques, despite very different attitudes to the place of the medium in the culture of each country. What distinguishes Hollywood from other national cinemas, apart from its enormous market share, is its penchant for remaking the films of other countries rather than distributing them on the domestic market, with particular predilection for French films.

I examine the Hollywood remake of a French film as a matter of cultural difference. I investigate how this is reflected in the industry practices of French cinema and Hollywood, including production practices (studio, copyright, scriptwriting, casting and the star system), and marketing and distribution practices, especially of French films in the US. American film distributors believe that audiences have a particular aversion to watching foreign films with subtitles. They do not even like to dub them, as do the French with Hollywood films.

The concept of the remake revolves around the idea of re-presenting or re-reading, and the idea of updating. It is about cultural adaptation. As argues the bilingual scriptwriter-director, Francis Veber, it is vital not to slavishly copy the original, but instead to adapt the story to the American context. The Birdcage (Mike Nichols, 1996) for instance which was remade eighteen years after La cage aux folles, (Molinaro, 1978) can be seen as an example of updating. But as is so often the case, the producers only acknowledged the original stage play, La cage aux folles (1973) by Jean Poiret, which he and Francis Veber adapted for the original film. Yet, The Birdcage is indeed a remake; the plot follows very closely the French version, but it also includes elements from the musical that was adapted from the stage play in 1983. Original Sin (Michael Cristofer, 2000) is an uncredited remake of François Truffaut’s La sirène du Mississipi (1969), but both are adaptations of Cornell Woolrich’s noir novel Waltz into Darkness. In his commentary accompanying the DVD release of Original Sin, Cristofer compares his version to Truffaut’s, discussing what he thought didn’t work. While La sirène du Mississipi and Original Sin offer two different interpretations of the same novel, the issue of remake still exists. Traces of the original film are found in the narrative style of the remake, the unfolding of the plot and the casting of Angelina Jolie and Antonio Banderas instead of Catherine Deneuve and Jean-Paul Belmondo. Jungle to Jungle (John Pasquin, 1997), on the other hand, does credit the original French film, Un indien dans la ville (Hervé Palud, 1994), an immensely popular vehicle for comedy star, Thierry Lhermitte, and both lead actor and director are credited as part of the screenwriting team of the remake. Here is a typical case of translating French humour into American.

The remake does not simply exhibit a different culture of making films it also reflects cultural differences in the narration of the story. To show this I compare a number of remakes and their originals. I have chosen films that have been significant in France at the time of their release, be they popular or critical successes, or indeed flops, such as La sirène du Mississipi. My
body of remakes stretches from 1990 to 2010 and includes films from two of the most popular genres Hollywood remakes: comedies and thrillers. I focus on a detailed comparative analysis of the narrative style of the French films and their American remakes. This includes examining the style of representation (choice of camera angles and shot size, editing and pacing); the sound treatment and the role of the dialogue; how a sense of place is established; the construction of the story, its narrative weaving and plot turning points, how the story is orchestrated, how it begins and how it ends; whether the same scenes are selected for the remake. It also includes a consideration of genre, and of comedy in particular, since most of the remakes are of comedies. In the case of comedy, the French tradition of complex, subtle character-centred texts with playful attitudes towards moral codes and mildly subversive social themes is in sharp contrast to the American tradition of action-centred films in which uncomplicated heterosexual heroes vanquish stereotyped villains according to linear generic conventions. The accompanying stills and comments give some idea of this approach.

La cage aux folles (top right) films the two men in one long shot facing the camera, whereas The Birdcage (centre and bottom right) focuses first on one character, then moves the camera to the opposite side of the table to focus on the other character and shifts between the two focuses, therefore relying on the editing to create the comedy of the scene rather than the actors’ performance and their own comic timing.

A restrained style of performance (top) is foregrounded in La cage aux folles and the pink socks are revealed later in the scene. In The Birdcage (bottom) the set design competes with the actor: the framing is therefore wider, revealing the pink socks straight away.
An inspiration to generations of women across the world, this book, first published in France in 1949, revolutionised the way we thought about social relations in the twentieth century, and remains a key reference for our thinking about sex and gender in the twenty-first. The famous opening sentence of the book’s chapter on childhood, *On ne naît pas femme, on le devient* (“one is not born, but rather becomes, woman”), has become one of the world’s most quotable quotes: a signature phrase that symbolises what is possibly the most significant conceptual and political upheaval among the many of the last century. In writing that sentence, and the monumental, complex, erudite and often extremely witty tome of which it is part, Beauvoir shook the very foundations of Western philosophy and political thought: biology was not destiny, and there was nothing “natural” about women’s place in the world.

The other famous concept that is core to *The Second Sex* and has also since become an analytical catchphrase, is that of woman as Other: peripheral, not central; not the model of the human, but something Other (lesser) than fully human. This idea has resonated not only with feminists but also with scholars in postcolonial studies, where the notions of the Other and Othering have become important tools for understanding the ideology of colonisation and the experience of the racialised. **For the first time: a full English translation of *The Second Sex***

Yet, until very recently there has existed only one English translation of this book: that of H.M. Parshley (1953), a zoologist by training who, although personally supportive of Beauvoir’s work, was clearly not entirely up to the task. His translation not only abridged the original by a few hundred pages, but also subtly reoriented and often weakened its arguments, as many Beauvoir scholars, among them Margaret Simons and the late Elizabeth Fallaize, have shown.

Constance Borde and Sheila Malovany-Chevallier’s new translation is a welcome development: for the first time, English-speaking readers can read this groundbreaking work in full. Published in December 2009 by Jonathan Cape, the new translation has been the fruit of many years’ labour and just as many years’ complex negotiations over copyright and translation rights.
The Second Sex New Translation Tour

rights. The translation is controversial and not without its critics, but it has accomplished the very important task of restoring the missing text that Parshley’s translation had removed. It also is clearly the fruit of lengthy reflection over language and transcultural meaning, with painstaking attention to rendering as closely as possible Beauvoir’s original text.

The translators
Borde and Malovany-Chevallier reflect Beauvoir’s legacy on another level as well. Beauvoir was not only a skilled novelist and outstanding intellectual, she was a dedicated activist. She courageously defended numerous feminist, left and anticolonial causes, and mentored and supported a whole generation of “second-wave” feminist activists and intellectuals, among them Gisèle Halimi and Christine Delphy. For Borde and Malovany-Chevallier, both of whom are experienced translators and teachers, translating The Second Sex was not only a professional and linguistic endeavour, it was a profound feminist commitment, that resonates with their engagement on a transnational community activist level.

Border and Chevallier have been invited to speak about their new translation in numerous fora in Europe and the US, one of the most recent invitations being to keynote at the Simone de Beauvoir Society conference in the US in 2011. Their visit to Australia, that coincides with the 2011 release of the paperback edition, will provide the opportunity not only to launch the new translation for an Australian readership, but also to revisit this foundational text of twentieth and twenty-first century feminism and re-examine the important ideas that, literally, have changed the world.

Sydney Events
The University of Sydney | Seminar
“The Second Sex: Political and Philosophical Legacy”
Introduced by Head of School Jeffrey Riegel, Opening words by the Dean, Duncan Ivison.
Common Room, Woolley Building
Science Road, The University of Sydney
Wednesday 16 November, 2pm-4pm, afternoon tea will be served

Alliance Française | Presentation (in English)
‘Challenges of translating The Second Sex sixty years on’
Level 13 Belvédère, 257 Clarence Street, Sydney.
Wednesday 16 November, 6.30pm, drinks served beforehand.

Australian tour
Borde and Malovany-Chevallier’s Australian tour has been eighteen months in the making: it is the result of concerted effort—and lobbying for funding—by a small group of people located in Gender Studies, International Studies, Politics and French Studies, led and coordinated by Associate Professor Bronwyn Winter of the Department of French Studies in SLC. The tour will take in Brisbane, Sydney, Melbourne, Hobart and Canberra, and include university seminars in French Studies, International Studies, Women’s Studies and Politics, media interviews and events at the Alliance Française. The tour will end with a plenary session at the 2011 conference of the Australian Society for French Studies at the Australian National University on 27 & 28 November.

Sponsors:
University of Sydney: School of Social and Political Sciences, Dept of French Studies and School of Languages and Cultures.
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Other sponsors: Australian Women’s and Gender Studies Association, Australian Society for French Studies, Alliance Française.
I have thought for a long time that we Australians pay insufficient attention to what happens in one of our nearest neighbours, New Caledonia. As I started researching the topic of Australian/New Caledonian relations for an article last year, the close links that had existed for over 150 years between these two European colonial outposts became ever more apparent. Until 1853 New Caledonia was considered - by the British - as part of the colony of New South Wales; the first Europeans there (apart from the explorers) were Australian traders, who harvested sandalwood and sea slugs for the Chinese market in the 1830-40s. And then in 1853 two French ships sailed into a harbour on the south west coast and claimed New Caledonia for France. My own work (to be published shortly in Outremers and the subject of two papers given at conferences last year) concerns the reaction in Australia to the French takeover and to their establishment over the following years of settlements and a penal colony. Australians were in turns outraged by the ‘presumption’ of the French and fearful of their presence so near our shores; they were angry with the British Colonial Office for having failed to intervene to retake the island; they resented the implantation of a penal colony when they had only just got rid of theirs (New Caledonia was a penal colony from 1864 until 1922 and ‘hosted’, as well as ordinary criminals, some 4,500 ex-communards, deported for their role in the Paris Commune of 1871). And they tended to compare French practices of colonisation unfavourably with ours, on whatever shaky grounds those comparisons might rest. Motives of dissension between these French and British

In early March I attended a four-day conference (funded by a grant from the French government) in Nouméa on the future of Pacific communities: ‘Destins des collectivités du Pacifique’. Although organised by French metropolitan research networks and primarily involving speakers from the University sector, it was free and open to the public. Because of the tense political situation in New Caledonia, the discussions turned out to be far from ‘academic’ but included political leaders closely involved in determining the future of the country who stated their case to an audience rather more engrossed and certainly more partisan than is usual at conferences.

Two ex-colonial outposts in the Pacific: Australia and New Caledonia

Elizabeth Rechniewski, French Studies
Australia and New Caledonia

colonies continued throughout the nineteenth and early twentieth centuries, with periods of heightened tension during such episodes as the revolts by the indigenous ‘kanak’ population of 1878; or the arrival of thousands of Japanese workers for the nickel mines in the early 20th century, provoking Australian fears of an invasion by Japan using New Caledonia as a base. Yet this often conflictual relationship was nevertheless characterized by significant, extensive and close commercial and personal ties: many Australians continued to trade, work and settle in New Caledonia after the French takeover.

In recent years New Caledonia has been racked by political turmoil and occasional violence over the question of independence. The Matignon Accords (1988) then those of Nouméa (1998) set out a route map of stages towards greater autonomy or indeed independence – a series of referendums on this issue is due to be held from 2014. The Nouméa Accords stipulated, amongst many other measures, the definition of New Caledonian citizenship (in tandem with French), increased autonomy in managing its own affairs, and the promotion of ‘kanak identity’. It required moreover that agreement be reached over the symbolic signs of national identity: a national anthem, a flag and a name for the country. The population, consisting of approximately 30% Europeans, 40% Kanaks, 8% Wallesians, with the presence of significant communities from other Pacific islands, is profoundly split over the issue of independence between ‘loyalists’ and those who are pro-independence. There are fewer than 300,000 inhabitants of New Caledonia and yet a plethora of political parties requires a complex series of alliances to ensure a majority in the Council. While I was there, because of a split in the loyalist ranks, the government collapsed, and heated controversy continued over the flag. During the French Prime Minister’s visit to the island last year, the kanak flag was flown alongside the French tricolore, leading some in the loyalist camp to protest that this suggested that the kanak flag was being promoted as the de facto symbol of the country as a whole. These issues may seem arcane, yet they are profoundly divisive and significant for the future of the territory.

Anyone who is interested in the difficult and delicate process of nation-building and the development of the symbolic forms and political and economic structures of nationhood will find in New Caledonia a case study right on our doorstep, concerning a country whose history was once moreover closely linked to our own.


Xiao Hong (Lily Xiao Hong Lee), *Shishuo xinyu zhengti yajiu (An integrated approach to the study of A New Account of the Tales of the World)*. Shanghai, Shanghai Guji Chubanshe, 2011.

This book examines this 5th century Chinese classic from different perspectives: its value for its insights into the history and society of medieval China and its impact on the art, literature and aesthetics of China and East Asia.


International Symposium
The Asia-Pacific War: Return, Representation and Reconciliation
30 September 2011
Main Quad Room S421, The University of Sydney

Sixty-five years after the end of the Asia-Pacific War it is possible to look beyond the national dimensions of the conflict to gain a perspective on the experiences of the War and its aftermath for the peoples of the Pacific. Timed to fall in the same month as the commemoration of the Battle for Australia, held in Australia on the second Wednesday in September, the Symposium will explore the immediate consequences of the war, the longer term developments that have hindered or contributed to reconciliation and the place of memorial diplomacy in rebuilding international relations.

The Symposium is generously supported by the Japan Foundation with additional support from the School of Languages and Cultures and the School of Philosophical and Historical Inquiry, The University of Sydney.

Draft Program
sydney.edu.au/arts/publications/JOSA/AsiaPacificWar.htm for full details

Welcome (Dean of Arts, Duncan Ivison) and Opening (Japanese Consul in Chief, Mr Inadome.)

Session 1 The Soldiers’ Return
• Principal Speaker: Yuki Tanaka (Hiroshima Peace Institute): ‘The Unfolding Lives of Three Soldiers: The Impact of the Atomic-Bombing of Hiroshima’
• Yasuko Claremont: ‘Forgotten Book: Leslie Greener’s No Time to Look Back’
• Roman Rosenbaum: ‘Imaginary Postwar Australian Soldiers’.

Session 2 Australia and Japan since the War
• Principal Speaker: Neville Meaney (University of Sydney): ‘After the War: Japan’s Desire to Become a “Normal Nation”’.
• James Curran: ‘Australia, Japan and the Memory of the Second World War: Political reconciliation, public doubt’.
• Judith Keene: ‘Accepting “Untidy Endings”: Trans-national Understandings of Japanese and Australian Responses to the Asia-Pacific War’.

Session 3: Memorial Diplomacy
• Principal speaker: Matthew Graves (University of Aix-Marseille): ‘The Asia-Pacific War as an Arena for Memorial Diplomacy’
• Elizabeth Rechniewski: ‘Remembering the Darwin Bombings’.

Session 4 Round Table: The Processes and Practices of Reconciliation

Indonesian Studies
The Department of Indonesian Studies hosted an intern student from Nanyang Technological University, Singapore, during May-June 2011. Naganandhini Nageswaran is an Honours student from the Department of Linguistics at NTU and was the first from her cohort to undertake her internship at Sydney. During her stay she was supervised by Dr Novi Djenar. As well as expanding her own research with the resources available at the University of Sydney, Naganandhini also helped compile a bibliography on current issues on language and society in Southeast Asia.

Modern Greek Studies
Associate Professor Vras Karalis published a piece in The Australian newspaper on democracy in today’s Greece:

Thousand origami cranes: paper crane prayers for peace taken in Hiroshima Japan. Photograph by Frank “Fg2” Gualtieri.
exploring both organizations and individuals’ networks, research covers the half-century between 1956 and 1995, sciences, there are fewer investigations in history. This sisterhood”. While this is a key topic in contemporary social exploring Arab women’s involvement in the “international

Perspective: 1956-1995
Fifty Years of Transnational Sisterhood from the Arab

Arabic press texts.

preposition structure in English and Arabic languages to perceiving the extent to which the dissimilarities can affect the process of understanding the overall message of Arabic press texts.

Dr Ali Aldahesh | Arabic and Islamic Studies
Context Sensitivity and Language-Specificity of Verb-
Preposition Structure: The Case of English Learners of Arabic

Prepositions, in any given language, are context sensitive, i.e. their meaning cannot be determined from their lexical individual and decontextualised meanings. It is rather determined by taking into account the surrounding textual and contextual factors. Prepositions are language-specific items as well. That is, each language has its distinct and special manner of using them which may or may not overlap with their usage in other language(s). Hence, the issues of context sensitivity and language-specificity are the main two reasons for the difficulty of learning and translating prepositions. This project will shed some light on these two crucial issues by analyzing and contrasting the collocational and colligational phenomena of verb-preposition structure in English and Arabic languages to perceive the extent to which the dissimilarities can affect the process of understanding the overall message of Arabic press texts.

Dr Lucia Sorbera | Arabic and Islamic Studies
Fifty Years of Transnational Sisterhood from the Arab Perspective: 1956-1995

This project contributes to Gender and Women’s History by exploring Arab women’s involvement in the “international sisterhood”. While this is a key topic in contemporary social sciences, there are fewer investigations in history. This research covers the half-century between 1956 and 1995, exploring both organizations and individuals’ networks, through a broad corpus of primary sources. The project engages with questions of gender and identity, significant not only in the context of the Middle East societies, but also in the West.

Dr Mark Allon | Indian Subcontinental Studies &
the Buddhist Studies Program
A Gandhari version of the Discourse on the fruits of living the ascetic life (Sramanyaphalasutra): Senior manuscript 2.

This project builds on my study of the Senior manuscript collection from Afghanistan or North-western Pakistan, which preserves Buddhist texts written in the Gandhari language and Kharosti script. Dating from the 2nd century AD, these manuscripts, produced as a commission for ritual burial in a religious monument (stupa) for meritorious purposes, are among the oldest Buddhist manuscripts yet discovered. I am in the process of completing a full account and catalogue of the manuscripts, to be published by the University of Washington Press. This new project aims to produce an edition, translation and analysis of the text on manuscript no. 2 of the collection.

Dr Francesco Borghesi | Italian Studies
Giovanni Pico della Mirandola’s thought and Renaissance Philosophy

The historiography of Renaissance philosophy, and particularly of the Florentine Neoplatonists, is undergoing radical re-evaluation. Recent studies on theology and comparative religion during the Renaissance indicate that Giovanni Pico della Mirandola (1463-1494), humanist, philosopher and theologian, constitutes a perfect case-study for tracking the progress of the European Renaissance, which continues to shape and influence modern philosophical thought. My project tracks and analyses Pico’s use of Jewish and Arabic sources in his attempt to develop a ‘philosophical peace’, which he regarded as a necessary prerequisite to attaining an understanding of other cultures.

Dr Ki-Sung Kwak | Korean Studies
Political Watchdog, Economic Lapdog: Journalism Practice in South Korea.

This project examines the effectiveness of the watchdog role performed by the South Korean media in the process of democratisation. By analyzing reporting of both political and economic corruption, it will help better understand the complex interactions of major factors that shape journalism practices in Korea. It promises to yield a significant conceptual advance in the understanding of the constantly changing nature of the relationship between the state and the media, and of that between the media and conglomerates. This project, as an in-depth empirical study, will also illuminate the role of media in other countries in transition to democracy.

Dr Linda Tsung | Chinese Studies
Language policy shift and its impact on Tibetan students in China

There are 55 ethnic minorities in China, with a diversity of languages and cultures. Mother tongue or Chinese instruction in schools has become a focus of heated debate. Recently policy has shifted from mother tongue to Chinese instruction. This shift has political, economic and educational roots, the major educational justification has been poor educational outcomes. This is inconsistent with outcomes from mother tongue instruction research both in China and in other countries. This project examines the application of mother tongue instruction for Tibetan students in schools located in the Qinghai-Tibetan Plateau and seeks reasons for such poor educational outcomes.

Congratulations on FRSS Success!

Six staff from departments in the School of Languages and Cultures were successful in winning FRSS (Faculty of Arts and Social Sciences Research Support Scheme) Grants in this year’s round. The School congratulates all of them and wish them well in their research endeavours.

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News

Italian Department

La Mandragola
Emeritus Professor Nerida Newbigin’s translation of Machiavelli’s comedy La Mandragola is in production in Washington DC, with the Faction of Fools Theater Company, opening on 15 September.
www.factionoffools.org/mandrake

XI World Italian Language Week
A series of events was organized by the Department of Italian to celebrate the XI Week of the Italian Language in the World. The theme of this year was the celebration of the 150th anniversary of the unification of Italy.

Past Events
Dr Francesco Borghesi represented the Department of Italian Studies at the first International Asia-Pacific Conference of Italian Studies organized in Taiwan by the Department of Italian Language and Culture of Fu Jen University (3-4 June)
Dr Giorgia Alù attended The Society for Italian Studies Biennial Conference held at The University of St Andrews (Scotland). She presented a paper entitled: “Transnational Visions: Migration and Studio Photographs at the Turn of the XIX Century” (6-9 July).
Three members of the Department of Italian participated in the Sixth ACIS Conference in Melbourne (13-16 July).
Emeritus Professor, Nerida Newbigin, gave the opening lecture on “Nostalgic optimism: Reflections on the present and the future of Italian in Australian Universities”.
Dr Antonia Rubino presented a paper on “Playing out identities in Trilingual intergenerational conversation” while Dr M. Cristina Mauceri, Cassamarca Lecturer, spoke on “Humour as remedy against racism in the texts of some migrant writers in Italy”.
On 19 August Dr Antonia Rubino took part in a video-conference on the theme “Why Italian?” organised by the Australian National University in conjunction with the Embassy of Italy in Canberra and seven other Australian universities and schools where Italian is taught. All staff and a class of children of the Italian Bilingual School of Sydney participated to this event.

Two Guest lecturers gave talks on the Italian Risorgimento: Prof. Alfredo Luzi (Università di Macerata) on “Eroe e popolo nel Risorgimento italiano: il caso Garibaldi” (23 August), and Prof Paul Pickering (Australian National University) on “Garibaldi’s Shirt: The influence of Garibaldi and Mazzini on popular politics after 1850” (25 August).
The film I viceré by Roberto Faenza, a cinematic adaptation of Federico De Roberto’s novel set at the time of the Risorgimento, was screened in collaboration with the Italian Association Co.As.It at Casa d’Italia in Leichhardt.

Congratulations to…
Paul Karp, one of the winners of the 10th edition of the literary competition for the students of Italian abroad organized by the Ministry of Foreign Affairs. He was awarded the prize by Dott. Angelo Gioè, Cultural Attaché at the Italian Institute of Culture, Sydney. Paul received a great collection of Italian classic books and has the opportunity to attend a language course in Italy. This is the third time that a student of the Department of Italian has been a winner of this competition, which is open to students of Italian from all over the world.
**Italian Studies cont’d**

**International Symposium**

Dr Giorgia Alù and Dr Francesco Borghesi are organizing an international Symposium on *Word & Image, East & West* which will take place on 28-29 October 2011. The purpose of the symposium is to bring together scholars and researchers from different backgrounds (historical, literary, theoretical or philosophical) in order to discuss and compare the mutual interdependence of words and images, the mixed mediality of the visual and the verbal, and the way they have been interlacing in different geographical and cultural areas, from Europe and the US to the Middle East and the Asia Pacific region, throughout the years. Around 26 scholars have been invited from the US, the Middle East, Asia and Australia. Programme and further information will be available at: sydney.edu.au/arts/conferences/index.php/east-west/2011

**Future Events**

Dr Francesco Borghesi will present a paper on Nicholas of Cusa and the idea of representation at the workshop on “Representation and Sensibility” (19-20 September 2011) organized by Professor Stephen Gaukroger of the Department of Philosophy. This workshop marks the beginning of a series of conferences and events exploring two core problems in early-modern philosophy. sydney.edu.au/arts/conferences/index.php/representation_sensibility/wrs

**Research Seminars**

Dr Mario Casari (Università Roma Sapienza and Università del Salento) presented a seminar on “Ferdowsi’s Italian Journey: the reception of the Persian Epic “Shahname” in Italy” (4 August).

Emeritus Professor Angelo Mazzocco (Mount Holyoke College) presented a seminar on “Dante, Leonardo Bruni, and the Issue of Fiorentinità” (18 August).

Dr Theodore Ell (University of Sydney) will give a seminar on “Piero Bigongiari’s ‘dovere dell’inquietudine’ and the need for poetry in an unfriendly century” (15 September).

**French Studies**

**Seminar**

Mme Christine Jordis, writer and senior editor with French publisher Gallimard, presented a talk in the Department of French Studies on “Publishing and Globalisation: new challenges” (in English) on 31 August, 6 to 7 pm in the Refectory (Quadrangle).

**Poetry Competition**

The Department of French Studies is pleased to announce that its annual Poetry competition is being held during Semester 2. The theme of the competition is linked to the Verge Festival theme of “Come explore”: “Invitation au voyage”. Postgraduate and undergraduate students from beginners, intermediate and advanced streams are encouraged to participate. There are prizes for all levels in two categories: composition and recital. Prizes will be awarded at the French Studies Departmental Research Seminar on Wednesday evening, October 12. Workshops to help students prepare for the competition will be held throughout September and during the mid-semester break; we thank Mme Christel Rome for her involvement in the project. We are also grateful to postgraduate student and published poet Toby Fitch, who has offered to help run the workshops.
Karen Lang is Professor of Indian Religions in the Department of Religious Studies and two-time Director of the Center for South Asian Studies at the University of Virginia. She teaches undergraduate and graduate courses on Buddhism, Hinduism and Jainism and reading courses in Sanskrit, Pāli and Tibetan languages. Her publications include *Four Illusions: Candrakīrti’s Advice on the Bodhisattva Path and Āryadeva’s Catuḥśataka: On the Bodhisattva’s Cultivation of Merit and Knowledge*, as well as numerous articles on Buddhist philosophy and literature. She has been a member of the translation team that produced the first English translation of Tsongkhapa’s *The Great Treatise on the Stages of the Path to Enlightenment*. Her primary research and translation interests focus on the work of the seventh-century Indian Buddhist philosopher, Candrakīrti. She is currently completing a book-length study and translation of chapters 5-8 of Candrakīrti’s *Bodhisattvavagācāracatuḥśatakajātikā* (commentary on Āryadeva’s 400 verses on the Bodhisattva’s practice) titled *Seeing Through Illusions: Candrakīrti’s Advice on the Bodhisattva’s Practice of Yoga*.

Karen Lang is the third holder of the University Buddhist Education Foundation (UBEF) Visiting Professorship in Buddhist Studies. This Professorship was established at the University of Sydney in 2009 through the generosity of the UBEF [www.buddhistfoundation.org](http://www.buddhistfoundation.org) for the purpose of sponsoring an extended visit to Sydney of a distinguished international scholar in any field of Buddhist Studies in order to expose students and academics to current trends in research and to raise the profile of Buddhist Studies in Australia. It is administered by the Department of Indian Subcontinental Studies in the School of Languages and Cultures.

**Sydney Ideas Lecture**

**The Buddha’s Middle Way: In Defence of Fine Clothes, Good Food and Beautiful Monasteries**

Tuesday 11 October, 6.00-7.30pm
Law School Foyer
Eastern Avenue, The University of Sydney

The Buddha advocated a middle path between the extremes of luxurious living and harsh asceticism. But critics of his disciples’ lifestyle accuse them of living too well: clothing themselves in fine robes, enjoying the pleasures of beautiful monasteries, and relishing the taste of meat. In this talk, Professor Lang will examine certain narratives from Buddhist and Jain texts that compare the comfort of Buddhist monks with the austerity practiced by Jains and other ascetic groups, in the process raising some questions about the Buddhist defense of moderation and the institutional power politics that might have shaped the debate.

**Research Seminar Series**

**Living The Buddhist Life: Thinking Beyond Doctrine**

This series of eight lectures takes place in Room 114 of the Mackie Building (Arundel Street, Forest Lodge).


16 September 10:30-12 noon
The Buddha’s Daughters: Stories and Songs of the Buddha’s Female Disciples

23 September 10:30-12 noon
Feminine Images of Compassion and Wisdom in the Mahāyāna

7 October 10:30-12 noon
Yoginis,Ḍākinīs, and the Balance of Power in Tantra

14 October 10:30-12 noon
Asceticism and its Buddhist critics

21 October 10:30-12 noon
Buddhist Morality Tales: Jātaka and Avadāna Stories and the Bodhisattva’s Path

28 October 10:30-12 noon
Are All Emotions Painful?: The Buddhist Treatment of Disgust and other Moral Emotions

4 November 10:30-12 noon
The Skilful Use of Faith and Doubt on the Gradual Path to Buddhahood

11 November 11:30-1:00pm (changed time)
The Limits of Language and Metaphorical Mappings of Nirvāṇa
The Department welcomes new staff member Dr Wendi Adamek, Lecturer in East Asian Buddhism. The position is shared by the Buddhist Studies program and the Department of Chinese Studies. Wendi has been a Fulbright Fellow at Kyoto University (1990) and Peking University (2004), as well as a Stanford Humanities Center Fellow (2009). She was most recently Assistant Professor of Chinese Religions, Department of Religion, Barnard College/Columbia University. Her research areas include Chan/Zen Buddhism, Daoism, Chinese Buddhist Art and Archaeology, Dunhuang Studies, Religion and the Environment, and Cultural Studies. Wendi’s latest book *The Teachings of Master Wuzhu: Zen and Religion of No-Religion* (Columbia University Press, 2011) has just been published. For further publications, see sydney.edu.au/arts/indian/staff/wendi_adamek.shtml.

**Conference papers**

Wendi recently presented the following conference papers:

“Echoes of the Northern Qi at Baoshan” at the Symposium, “Art and Material Culture of the Northern Qi Period in China, 550-77,” Smithsonian Institute, Washington, D.C., June 3-5.

“Meeting the Inhabitants of the Necropolis at Baoshan” at the 16th Congress of the International Association of Buddhist Studies, Dharma Drum Buddhist College, Taiwan, 20–25 June.

Mark Allon presented his paper “A Gandhārī list of 55 sūtras: Senior fragments RS 7 + 8” at the 16th Congress of the International Association for Buddhist Studies, Dharma Drum Buddhist College, Taiwan, 20–25 June. His two PhD students presented papers at the same conference: Chang Tzu Shi on “The employment and significance of the Sadāprarudita’s Jātaka story in different Buddhist traditions” and Blair Silverlock on “A Gandhārī version of the Cūḷagosiṅga-sutta”. Allon, Chang Tzu Shi and Silverlock then attended an international workshop on Gandhārī texts held at Fuyan Buddhist Institute (the monastery of Chang Tzu Shi), Taiwan, 27 June to 1 July.


**The Hindi Film Biopic & the New Indian Cinema**

In conjunction with the University of Sydney South Asia Research Network, along with the Australian Centre for Asian Art and Archaeology as part of the University of Sydney Asian Studies Lecture Series on Media the Department is hosting a visit from Professor Rachel Dwyer, who will be giving a talk entitled “The Hindi Film Biopic and the New Indian Cinema” on September 15 for Sydney Ideas.

Rachel Dwyer is Professor of Indian Cultures and Cinema at the School of Oriental and African Studies (SOAS), University of London. She has published ten books, several of which are on Indian cinema. The most recent is *Beyond the Boundaries of Bollywood: The Many Forms of Hindi Cinema*, co-edited with Jerry Pinto (2011) and is currently writing *Bollywood’s India: Indian Cinema as a Guide to Modern India*.

Dead Sea Scrolls Conference in Memory of Emeritus Professor Alan Crown

October 31–November 1, 2011

In memory of the late Emeritus Professor Alan Crown, the Department of Hebrew, Biblical and Jewish Studies, in conjunction with Mandelbaum House, is convening a conference on the Dead Sea Scrolls to be held October 31–November 1, 2011. The conference convenors are Associate Professor Ian Young and Dr Shani Tzoref, previously of the department, and now with the Israel Antiquities Authority. The occasion will also mark the purchase of the facsimile edition of the Dead Sea Scrolls by Fisher Library, an acquisition that came about at the initiative of Emeritus Professor Crown.


The keynote speaker will be Emeritus Professor Emanuel Tov of the Hebrew University, a world-renowned expert on the scrolls. Professor Tov was the Editor in Chief of the Dead Sea Scrolls Publication Project from 1990-2009. His visit is being supported by the Mandelbaum Trust at Mandelbaum House. Among the other presenters are such leading Dead Sea Scrolls scholars as Professor Albert Baumgarten, from Bar Ilan University, Israel, and Emeritus Professor William Loader from Murdoch University, WA.

This conference is being held in conjunction with the Symposium being held on 31 October 2011: University of Sydney - Israel Research Partnership Forum: 'Shared Challenges, Future Solutions'.

International Symposium on Justice from Multi-religious Perspectives

Professor Suzanne Rutland has been invited to participate in the “International Symposium on Justice in Multi-Religious Perspectives”, which will take place at Shandong University in Jinan, China, from September 23rd through 25th, 2011. The aim of this symposium is to create dialogues among civilizations that will assist in creating mutual understanding, mutual respect, learning from each other and existing harmoniously with each other. The focus of this symposium is “Justice”. Professor Rutland will speak on “Justice, justice Pursue: Social Justice and the American Joint Distribution Committee”.

This symposium is one of the activities for the 110th anniversary of Shandong University. It is initiated by the Center for Judaic and Inter-Religious Studies at Shandong University, co-organized with the Institute for Advanced Studies of Humanities at Peking University and the Institute for Advanced Confucian Studies at Shandong University.

Visiting Scholar: Professor Yael Ziv

Professor Yael Ziv from the Hebrew University of Jerusalem will be a visiting scholar in the department in November, sponsored by the Sir Zalman Cowen Universities Fund. She will be participating in the University of Sydney/Israel Research Partnership Forum: ’Shared Challenges, Future Solutions’.

Professor Ziv received her PhD in Linguistics from the University of Illinois and has been teaching courses in pragmatic theory, discourse analysis, information structure and the syntax-discourse interface with respect to specific syntactic structures at The Hebrew University of Jerusalem since 1976 in the departments of Linguistics and English. Her primary research area is discourse and pragmatics, with specific interests in Relevance Theory, information structure, discourse markers, centering theory and attentional state, generics, conditionals, existentials and the discourse characterization of Spoken Hebrew.

Congratulations

The Australian Jewish News named Professor Suzanne Rutland one of Australia's 50 most influential Jews - see the story in the Australian Jewish News.
8-9 December 2011
Indigenous Film Festival - 10 December 2011
The University of Sydney
sydney.edu.au/arts/conferences/indigenous_knowledges_2011

Spanish & Latin American Studies
International Symposium
Indigenous Knowledges in Latin America and Australia
Locating Epistemologies: Difference and Dissent

Organised by the Sydney University Research Community for South America (SURCLA), and supported by University of Sydney International Program Development Fund (IPDF), the Faculty of Arts, the School of Languages and Cultures and the School of Social and Political Sciences, this symposium brings together Indigenous and non-Indigenous academics and intellectuals from Mexico, Chile and Argentina for an important dialogue with their counterparts in Australia to discuss different models and approaches around Indigenous Knowledges in higher education. The first time for such a dialogue to cross so many cultures, languages and contexts, this event will be accompanied by a Film Festival showcasing work by Indigenous artists from Australia and Latin America.

Keynote Speaker: Les Malezer, Inaugural Co-Chair National Congress of Australia’s First People

Guest Speakers
Vanessa Andreotti
Claudia Briones
Raewyn Connell
José del Val
Jim Everett
Vicki Grieves
Joseph Gumbula
Natalio Hernández
Yvette Holt
Shane Houston
Elisa Loncon
Jennifer Martiniello
Janet Mooney
Kado Muir
Fabiana Nahuelquir
Anne Poelina
Gracelyn Smallwood
Guillermo Williamson

Vanessa Andreotti
Claudia Briones
Raewyn Connell
José del Val
Jim Everett
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Yvette Holt
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Guillermo Williamson

Luisa Calcumil - Mapuche Performance

Organised by Fernanda Peñaloza (Spanish and Latin American Studies, SURCLA), this concert took place in August with a full-house audience in the Woolley Common Room.

Accompanied by Jorge Morales Mardones on guitar, Luisa Calcumil performed traditional Mapuche songs and storytelling, as well as songs composed by her and featured in her CD, “La Cantora” (2008). Luisa performed against a background of images of the Mapuche people, their traditions and their region’s landscape specially selected for her concerts.

Luisa’s concert was preceded the previous day by a showing of her 1986 film “Géronima”, after which she answered questions from the audience.
Chinese Studies

Student of Chinese Wins First Prize in Chinese Proficiency Competition

Jennifer Catterson, Chinese Studies major, recently won first prize in the Sydney leg of the 10th Hanyu Qiao ‘Chinese Bridge’, a worldwide Chinese proficiency competition for university students outside China organized by the Office of Chinese Language Council International, PRC. Jennifer competed against top students fielded from all universities in the Sydney region, demonstrating her proficiency with a 3-minute speech in Chinese and a performance of a Chinese cultural skill. As the first-prize winner of the Sydney Region, she also represented the region in the final round of the contest in China in July, competing with over 100 other successful candidates from all over the world.

Congratulations to Jennifer and to her teacher, Xiaowei Zhang, who has been teaching in the Chinese Department since 2002.

Australian Writers Week in China

Adjunct Professor Mabel Lee was in Beijing in March this year, where she took part in the following events for Australian Writers’ Week and the Australia China Publishing Forum, part of the Year of Australian Culture in China.

- “Founding of a Republic: Chinese Modernism.” Two-person discussion with Hu Xudong (Peking University): a public event held at the Bookworm Bookshop.
- Speech at the International Women’s Day celebration hosted by the Australian Embassy in Beijing. Group participation in “Australian and International Voices in Writing and Translation” event at Peking University.
- “Trans-creation: Translation, Creation and Representation.” Two-person discussion with Lu Jiande (Academy of Social Sciences): a public event held at the Bookworm Bookshop, Beijing.

Japanese Studies

Guest Editorship of the Journal of the Oriental Society of Australia

Seiko Yasumoto of the Department of Japanese Studies was the guest editor of the Journal of the Oriental Society’s (JOSA) special issue on ‘Global Media’ published in December 2010. The volume included papers whose subjects ranged from Confucian roots to cultural globalisation, a continuum linking the past with the present. Professor A.R. Davis, then Head of Department of Oriental Studies at the University of Sydney, founded the Oriental Studies of Australia in 1956 and the first issue of JOSA was published in 1960. The Society was established to promote the knowledge of Asia in Australia and to provide a venue for scholars to present their work to their peers and to other people interested in Asia. The goal established for the society was promoting understanding “between countries which have faith in their own culture and respect for that of others’ thus achieving a mutual enrichment of both Asian and Australian cultures by reciprocal empathy. OSA is the oldest society in Australia focussed upon Asian studies and its journal JOSA has been published continuously since 1960.


Seiko Yasumoto (Guest Editor 2010), Global Media Special Issue, The Journal of the Oriental Society of Australia. Vol 42
The following departments and programs are located in the School of Languages and Cultures:

- Arabic & Islamic Studies
- Asian Studies Program
- Buddhist Studies Program
- Chinese Studies
- European Studies Program
- French Studies
- Germanic Studies
- Hebrew, Biblical & Jewish Studies
- Indian Subcontinental Studies
- Indonesian Studies
- International & Comparative Literary Studies Program
- Italian Studies
- Japanese Studies
- Korean Studies
- Modern Greek Studies
- Spanish & Latin American Studies

More Information

If you would like more information about the School of Languages and Cultures or would like to make an editorial enquiry please contact us on +61 2 9036 5048.

For further information on any of the articles in this issue, please contact us on:

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