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 11 december 09
My last message for the 2009 academic year is brief.

We in the School can look back on the last twelve months as a time of great challenges and accomplishments, many of which I have mentioned in my previous messages. It was a year of almost unprecedented high enrolments in our language classes and so our instructors were confronted with great strains and pressures. I am proud of how they met these demands and nevertheless delivered the high-quality language instruction for which our School is justly recognized and respected.

At the same time our academics once again distinguished themselves in their research. We organized a wonderfully rich and successful School Research Day. Moreover, academics in the School won highly-competitive Australia Research Council grants and funding from other institutions and foundations. These accomplishments are doubly commendable because the School has but limited financial resources to devote to supporting research. Indeed our rate of research success measured against investment is among the best in the University.
Perhaps the event that I look back on most fondly is the School’s prizes night. Two things about the night stick in my mind. First, it is clear that our School enjoys the support of numerous individuals and organizations in the Sydney community whose generosity makes the prizes possible. Second is the quality of our students. Many of those who won prizes that night are studying multiple languages and doing majors that combine language study with other difficult disciplines. Their energy and dedication are breathtaking!

Part of what has contributed to the teaching and research success in the School is the support we receive from the School’s general staff. Jane Thompson, Drasko Mitrikeski, Christina Yao, Karen Polyak, Wayne Isbister, Sasha Shaw, Danielle Seesink, Michael McCabe, Rosemary Go and Phil Jones form the best team with whom I have ever worked.

And so it is with a feeling of great pride that I wish all of the members of our School family a happy summer break and on their behalf extend to our readers and friends greetings for the holiday season ahead.
The sources that shed light on Confucius’s life and thought are numerous and varied. Many were compiled by the Han dynasty historian Sima Qian (ca. 140-90 BCE). Revisionist historians discard most of them; recent scholarship in China is more tolerant of questionable evidence when it comes to Confucius. So am I for that matter, at least with regard to an effort to get a better grasp—or a fuller sense—of what sort of philosopher Confucius was.

As an example of the nature of materials that some have declared apocryphal, there is the very popular ancient tale of someone expert in the art of physiognomy who declared that while Confucius had the face of a sage, the rest of him was so listless, aimless, and lacking in spirit that he resembled nothing as much as a sang jia gou “stray dog.” This was a portrayal that Confucius readily accepted according to the story—“It is so, it is so!” he commented—explaining that physical appearance didn’t matter. (It is also the title of a study of Confucius’s life and thought by the Peking University scholar, Li Ling. Part of what I have to say is based on Professor Li’s scholarship.)

There are of course more appealing portrayals of Kongzi both literary and visual in nature. Examples of the latter are the woodblocks and rubbings that are supposed to be ultimately based on a portrait (or portraits?) of the master traditionally attributed to the great Tang dynasty painter Wu Daozi (685-758) that had been engraved in stone in 1118. We in fact do not know when the original portrait on which it is supposedly based was done or by whom. In all the renderings based on it Confucius wears a sword, has his hands folded across his chest, and bows in the ancient manner. These are the basic elements of Confucian iconography almost as unalterable as those that inform Buddhist art.

Confucius is supposed to have been someone of large physical stature. According to Sima Qian he was 9 feet 6 inches tall (in ancient measure). This would make him approximately 2.2 metres, roughly the height of Yao Ming. But Confucius came from the ancient state of Lu in the southwest corner of the Shandong peninsula, an area famous for tall people in antiquity, the ancestors of the generally very tall population of China’s northeast. (And in some ancient
accounts Confucius’s father was even taller.)

Confucius was born in the ancient state of Lu as a result of a liaison between his father and a woman of the Yan family that the historian Sima Qian describes as a ye he or “wild union.” I am uncertain of the meaning of the term but it has inspired some wild imaginings by scholars in the past. (At the height of the “criticize Lin Biao/criticize Confucius” campaign—initiated by Mao Zedong on 18 January 1974—some said that Confucius’s father—a heartless landlord—had raped an innocent girl and Confucius was the result.) It is highly doubtful that in referring to the “wild union” that produced Confucius Sima Qian intended to say that Kongzi was illegitimate or in any other fashion to sully the reputation of someone he worshipped as a sage.

In another version of the story about Confucius’s father and the girl of the Yan family, Confucius’s mother had prayed for a child at Niqiu mountain to the southeast of Qufu in Shandong. Hence he is named for the mountain suggesting that it was the divinity responsible for Confucius’s birth. (The supposed family name Kong is in antiquity a syllable uttered in thanksgiving when prayers have been answered!) His given name was Qiu “Hill” and his polite name was Zhongni “Second-born Ni.”

The polite name confirms the tradition that Confucius was the second male child in his family. In post-1949 China he was sometimes reviled as “the second-born Mister Kong.” On other occasions he would be referred to as Kong Qiu, using his given name, an extremely impolite form. Given names are often taboo. During the Qing dynasty the word qiu would conventionally be written minus a stroke in deference to Confucius. But the most impolite references to Confucius during the Cultural Revolution called him by the name Kong Lao’er “Old Number Two Confucius.” This is especially insulting in Beijing. Waiters in the most low-class Beijing restaurants, restaurants that serve biancai, are called Lao’er or Lao’er ge. In some even cruder vernaculars the term referred to the male genitals.

Confucius was an odd duck as a child. He is said to have played with ritual vessels reenacting ancient ceremonies. When his parents died he alone accompanied their bodies to the tomb prepared for them at Fangshan (to the east of Qufu). Since he was in mourning he wore hemp garments to a banquet hosted by a noble family of Lu, a breach of etiquette for which he was severely criticized. No matter; he had shown he was a filial son.

Our most important source for understanding Confucius’s life and thought is the Lunyu (LY) or Analects, a 12,000-Chinese-character-long collection of sayings and teachings most of which are attributed to Confucius. The Analects is first and foremost a book of ancient quotations said by famous people often about other famous people. But contained in these quotations are important—if elliptical and
deceptively simple—lessons for living life. The Analects was compiled by Confucius’s followers after, perhaps long after, his death.

We can divide Confucius’s life into six periods—because he himself does so (LY 2.4). During his first thirty years—in the middle of which, “at age 15,” Confucius declares, “he set his mind on studying”—Confucius became an orphan, married (at 19), and had a son (at 20). He no doubt attended a village school but where his higher learning came from we cannot say. He once said, “When I am in the company of three others certainly one among them I will take as a teacher.” (LY 7.22). Only one teacher is named in the Analects, his music teacher Xiang (LY18.9). The young Confucius was industrious, working in such low-level jobs as that of watchman at a warehouse. But by thirty he seems to have developed a reputation even beyond the borders of Lu. He himself allows: “By 30 I was established.” It must have been around then that he received his first pupils.

In his early thirties, according to tradition in 518 BCE, Confucius left Lu and went to the royal Zhou court—at Luoyang—to pay a courtesy call on the Daoist sage Laozi. Some have expressed doubt over the historicity of this meeting but it is famously portrayed in a Han dynasty stone carving in the Shandong site, the Wu Liang Shrine. It also appears in a less well-known Latter Han carving on a stone fragment kept in the Shandong Provincial Museum in Jinan. In it Confucius, on the right, holds a bird while Laozi stands on the left. Is the bird a gift for Laozi or a totem indicative of Confucius’s status? We cannot be certain. Between them is the young Xiang Tuo addressing a question to the master. The portrayals are noteworthy for their understatement and formality especially in light of the animosity that existed between followers of Confucius and Laozi.

After his purported meeting with Laozi, Confucius went to the court of Lu’s large neighbor the state of Qi. This visit is mentioned in the Analects. He was looking for work, but was unsuccessful, perhaps having been slandered and his prospects thus undermined by the famous Qi nobleman Yan Ying.

Between the ages of 30 and 50 Confucius withdrew into his native Lu and intensely studied poetry, history, ritual and music, while also teaching others. He says that by the time he was 40 he “suffered no doubts”—a modest way of claiming that he had done something worthwhile. In Chinese culture if by 40 (or at the oldest 50) you have accomplished nothing worthy of the admiration of others then your entire life will be problematic. (Cf. LY 9.23).

At 50, in the year 512 BCE, he was invited by those who held power in Lu to take office but he did not immediately respond. He confides to his followers that it was at 50 he “understood what Heaven intended for him.” He had also in that year been reading the famous divination text, the Zhouyi or Book of Changes. It was perhaps from that source that he learned his fate. What was that fate? In the short term, at least, to find official employment.

He held office for four years between the ages of 51 and 54, including the position of Minister of Crime for his native state of Lu. A Ming dynasty artist produced a portrait of Confucius in that role. But in 501 his patron had to flee Lu for neighboring Qi and Jin. Confucius was favored by his former patron’s successors and continued to hold office but got caught in the crossfire of competing interests during which time he made the mistake of favoring the cause of the legitimate ruler of Lu rather than that of the noble families who actually wielded power in the state.
This led to a grim 12-year exile, starting in 497 BCE, when Confucius was forced, along with a band of followers, to travel from one small state to another looking for a patron and support. When he turned 60 in 492 BCE he was fleeing to Chen having braved serious dangers on the road. He says of his sixtieth year that it was when “my ears became trained.” What does this mean? It is difficult to say. Perhaps he meant that he finally understood clearly the words of others. According to tradition this was when Confucius encountered a number of hermits who said rather unkind things about him. Perhaps he took to heart their criticisms. His exile continued until he was 68. During the time he visited six different states but except for some temporary work in Wei and Chen the others were unwilling to employ him. He was, as the fellow skilled in physiognomy had proclaimed, “a stray dog.”

Confucius spent the end of his life, from 68 to 73, in Lu. (Though he had visited many ancient states, if it were plotted on a modern map, we would see that his itinerary took him no further than the modern provinces of Shandong and Henan.) He said of himself at age 70, “I indulge my heart’s desires without transgressing boundaries.” What he evidently meant by this is that in this last stage of his life he had finally come to grasp the meaning of the seemingly paradoxical lesson that it is through the experience of one’s own desires that the expectations of society are disclosed. But it was nevertheless a period of anxiety and disappointment. His son Li died before him in 483. He had been working on the official annals of the state of Lu but when the ruler caught a unicorn in 481, he abruptly stopped. Catching a unicorn was sure to incite some form of divine retribution. One of his favorite disciples died that year; then another in the following year. Confucius passed away the year after that in 479 BCE.

These are the bare outlines of his life provided by the sources. But who, we may ask, was Confucius and why is he remembered? For me the “real” Confucius, the “living” Confucius, is someone who articulated ideas of distinctive and lasting value for civilization; but someone who, in part because he was judged as impractical and out of step with the times, never had the opportunity to put his ideas into practice as had the ancient sages he himself worshipped. He favored tradition in an age that demanded change and innovation; he advocated education and cultivation as means to improve people’s behaviour to rulers who preferred a strict system of punishment and reward to accomplish that purpose; in a period of unbridled autocrats he counselled tolerance of others and compassion for the weak and vulnerable; and, finally, his teaching methods were based on voluntarism when most students preferred to have everything spelled out for them without any bothersome episodes of self-revelation during which they might have to confront their own inadequacies.

These “unacceptable” ideas are the underpinning of some of the most famous passages in the Analects.

The Master said, ‘Lead them with chastisements, keep order among them with punishments, and the people will flee from you and lose their sense of shame; lead them with virtue, keep order among them with ritual, and the people will maintain their sense of shame and, moreover, come to you.’ (LY 2.3)

For Confucius the essence of effective governance lay in the person and comportment of a leader not in their access to tools of social control.

The Master said, ‘Only for one deeply frustrated over what he does not know will I provide a start; only for one
struggling to form his thoughts into words will I provide a beginning. But if I hold up one corner and he cannot respond with the other three I will not repeat myself.‘ (LY 7.8)

This passage is an encapsulation of Confucius’s philosophy of teaching and learning. Noteworthy is the assumption that a teacher will pay close attention to a pupil’s state of mind but will also balance that concern with a strict set of expectations.

In my own most recent work on Confucius’s thought and the Analects I have been focusing on early concepts of desire. At one point, The Master said, “I have never yet seen one whose lust for virtue equaled his lust for sex” (LY 9.18).

Confucius’s point is to lament the absence of a passion for virtue but that does not mean he thinks it necessary to avoid other the other passions that fill our lives. His philosophy of desire appears to be based on how one can learn moral lessons through “natural” emotional experiences. This philosophy is elaborated upon by one of his most famous disciples, Zixia, who defined as “learned” an individual who “in treating the worthy as worthy . . . replaces those he finds sexually alluring with them” (LY 1.7). Zixia’s point appears to be that it is through the experience of sexual desire that we learn the intensity of feeling appropriate to treating as they should be treated the good and responsible members of society. We don’t have to choose one object of desire to the exclusion of the other.

Because Confucius never achieved a position of significant power or influence that might have allowed him to put into practice his philosophy, he never thought of himself as a sheng or sage (LY 7.34). And probably for most people outside the philosophical lineage Confucius established, he was not a sage but an ordinary mortal—famous admittedly, but mortal. This is not the place to review the institutional and intellectual history that magnified Confucius and transformed him into a transcendent, semi-divine, being. We can gain some sense of this from the grandiose titles that were added to his name by subsequent imperial dynasties.

- During the Han dynasty he was awarded the posthumous title Bao Cheng Xuan Ni Gong “Eminent Sir Ni [Lord of] Baocheng” (feudal title granted retrospectively by Pingdi (1-6 CE)
- In the Northern Wei (424-532), he was titled: Wen Sheng Ni Fu “Cultured Sage Father Ni”
- In the Sui (589-618) he was called Xian Shi Ni Fu “First Teacher Father Ni.” (This is the first time he is referred to as “the first teacher.”)
- During the reign of the Tang emperor Xuanzong (712-756) he was given a completely new title: Wen Xuan Wang “Cultured Eminent King.”
- In the ninth year of the Jiajing reign of the Ming dynasty (1530) the title wang “king” was removed from Confucius’s name and he was merely called Zhi Sheng Xian Shi Kongzi “The Supreme Sage and First Teacher Master Kong”
- Finally, during the reign of the Shunzhi emperor of the Qing (1644-1661), Confucius was called for the first time by the elaborate Da Cheng Zhi Sheng Wen Xuan Xian Shi Kongzi “The Grandly Perfect Supreme Sage Cultured Eminent First Teacher Master Kong.”
The last title was only used for a short time at the beginning of the Qing and afterwards the dynasty reverted to Ming practice. But these titles do provide insight and background into how low Confucius had sunk during the Cultural Revolution when the epithets I mentioned earlier were in circulation. Now in China, in the restoration of what had decayed and in the rebuilding of what was destroyed in earlier decades, Confucius’s traditional accolades have been restored to him: in Suzhou, for example, parents bow before images of the Master and his disciples and pray for the success of their children in the college entrance examinations; and Qufu, Confucius’s hometown in Shandong, flourishes today as a major tourist destination.

In his book on Confucius, titled Sangjiagou “Stray Dog,” Li Ling quotes Lionel Jensen—my former student—that both traditional Confucians as well as those who revere Confucius in the present day are “manufacturing Confucianism,” that is creating a persona and a philosophy that fit their own times and needs. Li Ling himself says that from the Han dynasty onward—and especially from Song dynasty times—the Confucius that everyone paid homage to was a manufactured Confucius. To quote him: “The representation of Confucius today is so artificial it could not be made any more so.” I am not sure of that.
AN OCCASIONAL ADDRESS

MAJOR GENERAL DAVID MORRISON is Land Commander in the Australian Army. He was invited by Professor Riegel to give the occasional address at the University’s Graduation ceremony on 16 October.

Your Excellency, members of the academic staff of Sydney University, graduates, ladies and gentlemen. Good morning and my sincere thanks to Professor Jeff Riegel for his invitation to provide this occasional address. It is a real privilege.

No doubt there are many of you who are surprised that a serving Australian Army officer should be called on to do so but I can allay, at the outset, any concerns you may have that I will use the opportunity to attempt any recruiting for the ADF. That said, I am, of course, a very proud soldier and I will speak in passing about the Australian Army, but within the context of themes that I think may have relevance to the graduates here today.

And let me congratulate all of those whose study and academic achievements are being recognised. I also extend those congratulations to all who have supported you in that endeavour – families, friends and staff. It is particularly pleasing to be part of a graduating ceremony for those who have majored in one of the fourteen languages taught here at Sydney University, or in Asian Studies and other comparative programs. I warmly commend you on your choice to incorporate language and culture into your studies and possibly into your chosen career paths. It is to the theme of education that I would like to turn first.

As the Commander of the Australian Army’s Forces Command, I am responsible for all education and training conducted across the Army at an individual and collective level: that is from a soldier on one of the hundreds of formal courses that we run across many skills and trades, to large and complex exercises that can involve thousands of troops. Indeed, my position makes me the CEO of one of the largest Registered Training Organisations in Australia. There is a guiding principle that we use which, put simply, maintains that we train for the known but we educate for the unknown. It is through the broadening experience of education, in any discipline, civil and military, that we develop our capacity to learn, to adapt to changing situations and to then, hopefully, make a positive difference. My organisation strives to be the best small Army in world. We know that, given the varied operational
tasks that our people could be asked by Government to contribute to, often at short notice, success can only be achieved through a culture that grows “thinking soldiers” who are able to learn, adapt and then succeed, be it in conducting security operations in Afghanistan, or Timor, or the Solomons, or taking part in humanitarian assistance, as we are now, in Samoa and in Indonesia.

I agree very much with the American educator Allan Bloom that the liberally educated person is one who is able to resist the easy and preferred answers, not because he or she is obstinate but because they know that others are worthy of consideration. One of the best outcomes of any period of learning, irrespective of the subject, is the potential to use your education in a variety of ways to grow yourselves and even more importantly, to help our communities and societies develop.

The second theme I would like to speak to concerns the study of languages and other societies’ cultures.

I have been lucky to visit many countries, both professionally and as an independent traveller. And here I must make a confession. With the exception of some schoolboy French, some one-time vaguely passable “Tok Pisin” or Pidgin English, and a complete “hodge podge” of many different phrases that are largely centred on saying hello and procuring food and drink, I speak no other language than English. While that has probably confirmed for some of you my unsuitability to provide this occasional address, I can say without any hesitation that the path to understanding any society’s culture is best achieved through an appreciation of its language. And I should know, because travelling companions who speak the language, and linguistically capable staff with whom I have worked abroad, possess an infinitely greater capacity than me to delve into the essential nature of the culture of which we may be a part. A living language is the history, the ideas both past and contemporary, the essential, and sometime intangible, core of any culture. Through your efforts, either in studying language, or particular cultures, doors have opened and invitations are being extended to you to immerse yourself in this rich and vibrant multi-cultural world.

The ADF is endeavouring to grow the language skills available within our military workforce and we have dedicated significant resources to this effect. We have our own Language School in Melbourne which currently teaches approximately 800 students a year across a variety of course types in 15 predominantly Asian-Pacific languages. We understand that the heart of all of our contemporary military operations has been, and remains, the support and protection of the indigenous people resident in the areas to which we deploy. We fully understand that success lies in developing close and constructive relationships with the local population. In this context, the importance of language and cultural understanding cannot be overstated.

In this we are just a mirror of the broader Australian, indeed global society. Government relations with other countries are increasingly conducted using a common “lingua franca”, not necessarily English. Business opportunities can be realised or lost dependent on issues such as the capacity to converse in the host country’s language or on
matters of cultural sensitivity. And so it should be. The world may be a smaller place because of technology, but its future depends much on its capacity to incorporate ideas and culture from around the globe. Your achievements, being recognised today, have an essential role to play in all of our futures.

And it is to Asia and the Pacific, our region, that I turn for my third and final theme.

Asia and the Pacific is arguably the most culturally and linguistically diverse region on earth. And in terms of our place in it, I think that there has been rather a lot of relatively meaningless debate about whether Australia is an Asian nation or not. Whatever your views, it is impossible to argue with geography! Its not a case of who we are, more a case of where we are!

It is not for me, as a serving officer, to express publicly my views about the security, economic or social environments of Asia and the Pacific. There are a host of people much better qualified to do that, and indeed you are probably familiar with many of them. What I can say, is that while there are challenges, and in many cases opportunities, in all of those areas, Australia, which already has a long history of involvement with the region, will continue to seek active engagement where it is appropriate and relevant. I have no doubt that we, as a nation, will conduct that engagement with as sophisticated and as culturally sensitive an approach as we are able. Linguistic skills and cultural studies will be essential requirements if such engagement is to be successful.

I am an admirer of a book titled “Engagement. Australia faces the Asia Pacific” written by a former Prime Minister Paul Keating. I would like to quote the concluding paragraph of that work:

“The twenty-first century – the second century of Australia’s nationhood, the third of European settlement, perhaps the 60th millennium of continuous human occupation of this continent – offers this great opportunity to Australia: to redefine ourselves and our place in the world. Each generation finds its own challenges. The challenge of engagement is ours.”

Irrespective of your political views, there is to my mind no doubt that continued and deeper engagement between countries and the world’s peoples is an absolute requirement for all of our futures. I certainly feel able to offer the view that there are no permanent military solutions to any problem. The requirement to understand each other’s cultures, and to work cooperatively to meet our shared problems, is essential and it is aided enormously by a capacity to share ideas and views in many languages.

The individual achievements that are being recognised in this ceremony offer potential to meet that challenge in a meaningful way. Well done to all of those who are here as graduands today. Whatever your chosen path, and however you choose to use the knowledge you have gained through the education provided by this fine university, I have no doubt that it will serve you and the global village well.

Thank you for the chance to share this occasion with you all and I wish you the best for the future.
Why Study Korean?

This article appeared online in the Korea Times in November 2009 on the occasion of the symposium on Korean Language and Studies Education which took place at the University of NSW.

by Dr Leonid Petrov

In 2009, the Korea-Australasia Research Center (KAREC) organized a National Strategic Conference, which was held on Nov. 19-21 at UNSW, Sydney. The purpose of the conference was to examine the current status of Korean language and studies education in Australia and to establish a long-term strategy to ensure continued development.

Why Do We Study Korea?

What motivates us, while residing in Australia, America or Europe, to invest our time, money and effort to examine the past of this small country, squeezed between the giants of East Asia? It must be our interest in Korea’s dynamic present and promising future that stimulates our curiosity about its tumultuous history.

The Korean Peninsula, a land bridge between the Asian mainland and North Pacific Islands, for centuries possessed great strategic geopolitical significance and played the role of a middleman in cultural transmission from China to Japan.

Transformed under Chinese influence, Korea itself nurtured a unique culture and independent spirit. Despite the rise and fall of local dynasties and foreign suzerains, the Korean people managed to develop and preserve their own identity throughout thousands of years of existence.

The problem, however, exists in the variety of interpretations of Korea’s past, interpretations which have been adopted since 1945 in North and South Korea, China, Japan, Russia and other countries of the Pacific Rim.

These academic traditions have developed their own particular views on the character of events which took place in Korea at different historical periods. These conflicting views create misunderstandings and often lead to full-scale "history wars."
Controversies over the representation of history in East Asia continue to damage regional relations. China, Japan and Korea have emerged as substantial economic powers known for their fierce industrial and trade competition.

This rivalry can translate into a war of nationalisms, with a special place reserved for history studies. In the last decade we have witnessed several major conflicts sparked by Japanese history textbooks, the Chinese "Northeast Research Project," and UNESCO registration policies.

But as an export-oriented economy, relations with its neighbors are crucial for Korea. Even minor events on the peninsula always attract the attention and reaction of world powers.

The behavior of foreign investors also depends on a sense of predictability, which can be developed only with a great deal of knowledge and first-hand experience. In such circumstances, any Korea-related subject (including history and culture) becomes essential for a successful career move or business decision.

Ultimately, high school and undergraduate students' motivation to study Korean history or language is usually associated with the status of South Korea's economic prospects, political climate in and around North Korea, and many other factors directly affecting regional peace and stability. In order to correctly interpret the present and predict the future of East Asia, we must know Korea well.

Practical implementation of Korean Studies

A training approach that advocates the practical application of Korean studies in economy and trade, politics and international relations, administration and communication can achieve a double benefit.

First, it prepares the students to be better equipped for interesting and well-paid jobs, and, second, helps Korean businesses find excellent local staff and skilled consultants who will promote their export-oriented activities.

Korean business conglomerates, such as Hyundai, LG, Samsung and Korean Air, are aggressively looking for more high-achieving bilingual graduates in Europe, Russia and Central Asia.

Therefore, Korean studies are booming there. Subjects like "Korean Business Culture," "Korea as a Tourism Destination," "Korean Language for Business People," and other practice-oriented units of study, are offered at the high school and undergraduate levels, with the purpose being to create a stronger basis for closer links between those countries and Korea.

The Australian experience, in contrast, is very different. The knowledge of foreign languages here has little or no value for the local employment market. The Korean managers of the above mentioned conglomerates, when dispatched to Australia for business and trade activities, are normally fluent in English and choose local staff from many candidates with proven accounting or sales skills.
The Australian Department of Foreign Affairs and Trade, Department of Defense, and other government agencies clearly prefer "generalists" when advertising employment opportunities. The knowledge, experience of life in and understanding of one specific country is deemed to be superfluous, or may even negatively affect the candidate’s security clearance.

Against this backdrop, the student’s choice to study Korea must be supported by a serious practical motivation. Only those students who excel in the studies of language, politics and economy can expect employment related to their area of study.

Competition throughout the course of education will be high, preparing the students for a tough struggle for jobs in the increasingly globalized world. Ultimately, Australian graduates will need to compete against their American, European and Asian peers, all fighting for jobs in the unpredictable environment of international politics and economy.

In crisis there is also opportunity

The socio-economic and political position of Korea, in such circumstances, is pivotal for success or failure of Korean studies in Australia and elsewhere. When choosing a regional language, students must realize that Korea provides them with many more opportunities than, say China or Japan.

The image of Korea as the bridge or hub of East Asia can be helpful in fulfilling this task. However, studies of language and culture form only a basis for further government-sponsored or industry-linked training.

The teaching of the Korean language should be complemented with introductions to Korean contemporary politics, cultural trends, and economic challenges. The study of controversial issues of Korean history will also stimulate students’ interest in the convoluted ideological situation that has shaped Korean society and politics.

Students should be invited to discuss the prospects of the future reconciliation and reunification of the two Koreas. Country visits and exchange programs will be invaluable for consolidating knowledge and understanding.

Such practice-oriented training would prepare a new generation of business people, academics and civil servants possessing a solid understanding of regional affairs and languages.

The Korean Ministry of Education, the Korea Foundation, the Australia-Korean Foundation and the Northeast Asian History Foundation already provide generous scholarships and grants to those graduates who demonstrate aptitude in research. These initiatives are commendable and objectively lead to peace-building and conflict resolution in East Asia.

What we must not forget is that Australia’s trade and security cooperation with Korea cannot be best served by "generalists" without the involvement of professionally trained country specialists who speak the language and understand the culture.

Korea is famous for valuing trust and interpersonal links in business deals and politics. For this, human exchanges are needed to build trust; the trust would bring about cooperation, and cooperation would result in peace and prosperity.

The full version of the article is available at www.koreatimes.co.kr/www/news/opinon/2009/11/137_56267.html
ELISE TIPTON

“I never thought I’d last this long!” Associate Professor Elise Tipton, an historian specialising in modern Japan, retires this month after a career of almost 21 years at the University of Sydney.

Graduating with a BA in Political Science from Wellesley, the elite US women’s college that boasts alumnae Hillary Clinton and Madeline Albright, amongst many others, Elise taught East Asian Studies, Soviet Studies and US History at Hingham High School, Massachusetts, before doing an MA and PhD, then becoming a lecturer in Japanese History at the University of California, Santa Cruz, in the late seventies. In late 1979 she moved to Sydney with her American husband, Ben Tipton, now an Emeritus Professor in the Discipline of International Business. She left the shady groves of academe for the major part of the eighties, occasionally undertaking evening college teaching.

“No university in Sydney taught Japanese history at the time! All through the 80s there was nothing to apply for.” In 1988, Elise took a casual lecturer’s position in the Department of East Asian Studies at the University of Sydney, teaching the compulsory history component of the Japanese Studies major. The “tsunami” in Japanese enrolments occurred about this time, and the Department underwent rapid expansion. As a trained historian Elise was not originally going to apply for a position in a language department, and only did so at the suggestion of Hugh Clarke, the first Professor of Japanese. With the focus in “language” departments in those days being almost solely on language and literature, it was far-sighted to hire a person with Elise’s interests – and energies.

By the time, just a couple of years later, that a position lecturing in Japanese History was created, funded by the Japan Foundation, Elise was not tempted to apply. She was happy in the department, not only teaching Japanese History and the reading component of language streams, but in being part of the initial drive for Asian Studies at the University.
Through the nineties, to borrow her own words (uttered to a newly-fledged lecturer reeling from the pressures of teaching, marking, preparation and administration) “knuckled down and just got on with it!” With unflagging energy and zest Elise encouraged, worked, improved, expanded, consulted, administered and taught. In 1995 she was promoted to Senior Lecturer; had long stints as the Chair of the Department in the late nineties, as well as directing the Asian Studies program in 2001 and 2002; and was promoted to Associate Professor in 2002. Since then she has been Chair of the Department of Japanese and Korean Studies, then latterly the Chair of the Department of Japanese almost continuously, and currently – and appositely – is acting Director of the Asian Studies program she helped found. Elise also worked closely with the Faculty, working on many committees and boards; appointed Associate Dean International in 1998-2001, culminating in her appointment to Pro-Dean of the Faculty of Arts in June this year.

Elise’s energies are not confined to the University. Her professional contributions are many, and include membership of the Councils of the Oriental Society of Australia and the Asian Studies Association of Australia, and membership of the Japanese Studies Association of Australia, of which she was President from 2001-2003. She has organised numerous conferences and panels, co-convening the Japanese Studies Association of Australia International Conference in 2009, and has sat on editorial boards for, amongst others, Japanese Studies and the Asian Studies Review, for which she was the Japan and Korea Regional Editor from 2001-2005.

Soon after commencing at the University, Elise published a book based on her PhD dissertation, *The Japanese Police State: The Tokkô in Interwar Japan*, and then began research on birth control in the 1920s and 1930s – a topic that stemmed from her research on the ‘thought police’ and the State’s increasing desire to involve itself in and regulate the thoughts and daily life of ordinary people. Later Elise’s research moved on to other social developments in this period, a time when an indigenous Japanese modernity emerged, a “grass-roots” modernity essentially different from the “top-down” changes that the State had been promoting: a modernity that really affected ordinary people’s lives. Changing social attitudes and behaviours, breakdown of
With colleagues from the Department of Japanese Studies at her farewell.

family and community structures, the backlashes – especially against women – these became the enduring topics of Elise’s research. As well as articles, chapters and conference papers, Elise has published Modern Japan, an incisive overview of modern Japan and its roots, which is proving very popular and which has recently gone through a second edition.

Elise’s immediate plans for her retirement are to keep working! She has accepted invitations to two conferences in the New Year, but will visit her family in Hawaii in the not-too-distant future. Elise’s US heritage – she was born on a sugar plantation on the Big Island of Hawaii – is not unusual in the Department of Japanese Studies. “We have the most international Japanese Studies department in the world! Certainly in Australia but I’d go even further!”

When asked about her greatest accomplishment, she thinks for a moment then answers: “I am really happy with the way Asian Studies has grown, how solid a program it is, it brings together lots of different people – we’ve been having regular meetings this semester – they’re so much fun! The people get along so well. And the way the Japanese Studies Department has developed – a good group of people who enjoy working together – if I’ve contributed to that then that’s an accomplishment.”

The formal part of Elise’s career at the University may be drawing to a close, but the friendships and connections she has made will endure. As she has always done, Elise will continue being involved, meeting great new people and making good friends.
My project looks at “creative misreadings” of Christianity in Japanese literature and popular culture. More specifically, I focus on modern works that are set in the so-called “Christian century” of Japan, the brief period of missionary activity before the ban on Western religion and the prohibition of contacts with Europeans in the Tokugawa era.

I concentrate on two sets of case studies. The first is a group of texts on Japan’s early Christians by one of the most renowned authors of modern Japanese literature, Akutagawa Ryūnosuke, published from 1916 to 1927. Akutagawa is a paradigmatic example of the complexity and contradictions of the Japanese intellectual milieu of the Taishō period (1912-1926). On the one hand, the writer appears to embrace the cosmopolitan attitude of the time, quoting liberally from Chinese, Western, and Japanese sources, and presenting himself as conversant with both national and foreign traditions. On the other hand, his works express a deep-seated sense of dislocation, also typical of this period of heightened cultural exchange, a sense of unease which is arguably the basis of the “vague anxiety” that the author quoted as the reason for committing suicide at the age of thirty-five.

Akutagawa’s so-called kirishitan mono are an intriguing instance of such tension between celebration and fear of the transnational circulation of cultural forms. Most scholars examining these stories have interpreted them as an expression of the author’s existential crisis, and of his possible search for salvation in religion. Moving away from such biographical interpretation, I propose to read these texts as an attempt to come to terms with Western modernity, and a metaphor for the thrills and threats of cultural negotiation.
The second part of my study looks at the emergence of what I call the “Amakusa no Shirô phenomenon” in the postwar period. Masuda Shirô Tokisada, also known as Amakusa no Shirô, was the 15 year-old leader of the Shimabara rebellion of 1637, a popular revolt against excessive taxes that relied on Christian symbols and was crushed by the Tokugawa government, marking the definitive ban on Christian religion.

The Shimabara rebellion acquired great significance within the nation-building discourse of the time, and became a symbol of the triumph of the sakoku closed-country system. Shirô, on his part, turned into a highly popular tragic hero in the collective imaginary. Interestingly, in the postwar period, a number of texts portrayed Shirô as a bishônen (“beautiful boy”), an androgynous type of male hero that recurs in Japanese popular culture.

In the second part of my project, I will examine the appearance of Shirô-as-bishônen in a range of textual and non-textual materials, from fiction to film to comic books, as well as live shows and museums, investigating their combination of transnational and transgender strategies.

By bringing together these case studies, I aim to demonstrate how seemingly disparate phenomena related to Japanese interpretations of Christianity are important to understanding the ground on which Japanese participation in cultural globalization has been constructed. My project thus builds upon the notion of Japan as an alternative centre of globalization, as developed by scholars such as Iwabuchi Koichi and Befu Harumi, and moves beyond their analysis in looking at two earlier instances of heightened cross-cultural interaction for Japan, namely Jesuit missionary activity in the sixteenth century and the so-called “Taishô cosmopolitanism” of the 1920s, in order to reassess Japan’s position on the global scene. The project’s overarching goal is to examine the way in which these case studies complicate our understanding of the cultural and ideological dimension of globalisation.

Representations of Shirô: as a playable character in the videogame Samurai Showdown; Hello Kitty phone strap; reincarnated in drag queen Miwa Akihiro; passing as a teenage girl in Amakusa 1637 (2002); and as a bishônen “beautiful boy” doll.


Matthew Stavros, in his capacity as the editor of Premodern Japanese Studies (pmjs.org), is pleased to announce the publication of the first complete and fully annotated translation of Ueda Akinari's *Tandai shōshin roku*, the literary memoir of a leading Japanese intellectual of the Tokugawa era (1603-1868). Translated and edited by William E. Clarke and Wendy E. Cobcroft, the text can be downloaded exclusively from pmjs.org and is also available for purchase in both paperback and hardcover editions. *Tandai shōshin roku* provides the best source for an understanding Ueda Akinari (1734-1809) – a man of many talents and wide-ranging interests. He was a haikai and waka poet, writer of fiction, commentator on Japanese classical texts, doctor of Confucian medicine, keen student of history and botany, tea connoisseur and amateur potter. In this highly personal work dating from his last year, when he was almost blind and in poor health, Akinari allows his writing brush to wander at will, giving his unvarnished opinions on contemporary and historical people and events, commenting on various social customs, criticizing friend and foe alike, defending the existence of the supernatural and sharing his love of nature. Akinari’s candour, humour, curiosity of mind and impressive erudition make *Tandai shōshin roku* an unusual and interesting text that has long deserved to be better known.

www.pmjs.org/pmjs-papers/tandai-shoshin-roku

Atlas historique de Kyoto: Analyse spatiale des systèmes de mémoire d’une ville, de son architecture et de son paysage urbain.

The United National Educational, Scientific, and Cultural Organization has recently brought to publication the first comprehensive urban history of Kyoto written in a Western language. Beautifully illustrated in full color and authored collaboratively by experts from Japan, Europe, North America and Australia, the massive 528-page volume is a monument to Kyoto’s importance not only as Japan’s political and cultural capital for over a millennium but also as home to countless UNESCO World Cultural Heritage sites. The editor, Nicolas Fiévé, who is the director of research in historical sciences and philology at the Ecole Pratique des Hautes Etudes, has assembled over 25 free-standing scholarly essays tracing Kyoto’s history from the 7th century to the 1980s. Matthew Stavros from the Japanese Studies Department was proud to be a part of this important project, for which he produced two essays on the medieval city and its architecture.
Academics honoured by French Government

At a ceremony at the University on 6 November, Professor Margaret Sankey and Dr Elizabeth Rechniewski were awarded Palmes Académiques, an honour bestowed by the French Government for “services to French Culture”, by Mr Pierre Labbe, the Cultural Attaché to the French Embassy, pictured above with Dr Rechniewski (left) and Professor Sankey (right).

Below are translations of the speeches he gave before presenting the recipients with their awards.

Dr Elizabeth Rechniewski
Chevalier, Ordre des Palmes Académiques

Will you allow me to say, with all sincerity and respect, that you are a woman of one passion: France. France, whose identity you have questioned for many years. Today you are working on a project with Margaret Sankey, National Identity and Communication in Early Modern France.

Yesterday, it was a work on the history of ideas, on nationalism and the Far Right, and even on the References to National Character in the Encyclopedia. In other words, behind the variety of topics covered, whether they be “The analysis of ideology in French editorials”, “The discourse analysis of the French Press”, or “The National sentiment in the French Enlightenment”, you are constantly posing questions about France, what creates its identity above and beyond its avatars - the word even appearing in one of your publications - and its different manifestations, be they avant-garde, in the press, or in literature. Such constant work is impressive and renders you an expert on our country.

It makes you a friend of France with whom you have nurtured an intellectual and emotional relationship. It makes you an intermediary and a bridge between France and Australia, and you have contributed in difficult times by maintaining contacts and explaining differences with dignity and integrity. I can think of your work Xenophilia and xenophobia in the Franco-Australian sphere of influence.

For these reasons, for your contribution to the understanding of the intellectual life of our country, and for your contribution to a better understanding of our country in Australia, France has decided to show you her recognition.

This is why, on behalf of the Ministre de l’Education nationale, I am now making you Chevalier dans l’Ordre des Palmes Académiques.

Professor Margaret Sankey
Officier, Ordre des Palmes Académiques

France has already shown you its esteem and recognition of your achievements by making you a Chevalier dans l’Ordre des Palmes Académiques. Today, France would like to go further again and to elevate you to the grade of Officier des Palmes académiques. This is a rare, but thoroughly deserved, distinction.

French Studies

department news
You belong to numerous societies, you have written an impressive number of articles and books, and you do not cease to undertake further research into topics that you have often been researching for a significant time. This intellectual role makes you one of the most esteemed academic figures in your field. In addition, it also plays another role in that it makes you both a mentor and a guide, and I will come back to this topic a little later. Firstly, I would like to talk a bit about the university figure that you are.

The first thing I would like to mention, and something that came as a bit of a surprise to me, is the fact that during the course of your studies, you were distinguished not only in French, but also in Chemistry. Yes, in chemistry! Should we perhaps view your research as the fruit of a subtle alchemy carried out with this interesting mix of two fields that, on the surface, appear so far removed from each other?

In any case, all of your research has been noteworthy, and science often appears in your research into literature.

I can think of Peron et l’écriture de la science, The Baudin Legacy: a new history of the French scientific voyage to Australia, and of course, your thesis comes to mind L’imagination philosophique et scientifique chez Cyrano de Bergerac.

But these are not the only lands you have explored. I can think of your translation of The Anthropological Structures of the Imaginary by Gilbert Durand or your translations of the tireless observer of mind and body that is Michel Serres. Relentlessly, you have mapped out these fields of science, relentlessly you have studied the science of the search for new lands, which, after all, is the eternal quest of mankind and what defines us as human. It should probably come as no surprise then to everyone here that you have also worked on the French identity, and this often in collaboration with Elizabeth Rechniewsky. For example, your text “Discourse of Nationhood. The construction of national identity in eighteenth century France.”

You have done all this whilst observing the French manner of creating and carrying out this sort of discourse. For example, you have studied the works of Tournier and Marguerite Duras. This being so, you have considerably enriched our intellectual, sentimental and social fabric, and this is of particular importance.

But your achievements do not stop there. You have opened up these domains to others, and you have given a key to those who wish to further explore this territory.

The first person who comes to mind is Elizabeth Rechniewsky who has worked with you extensively, and I can also think of another highly esteemed woman, Jacqueline Dutton who is in Melbourne today, and with whom you have worked on the imagined lands of Le Clézio, on his construction of Utopia, and in particular on her thesis on The Prospector.

In other words, Professor, you are not only a discoverer and a pioneer. You are also a mentor and a guide, and this is very impressive.

For all these reasons, France wanted to show you its recognition once again. Professor Margaret Sankey, on behalf of the Ministre de l’Education nationale, I am making you an Officier dans l’Ordre des Palmes Académiques.
Spanish and Latin American Studies

SURCLA
Semester two’s SURCLA initiatives, thanks largely to the efforts of Dr Fernanda Peñaloza, have met with much success. Our seminars and documentaries have attracted a numerous and diverse audience, bringing in people from the community and academia alike. SURCLA also hosted an impromptu guest appearance by Vinicius Reis, a Brazilian filmmaker on tour in Australia, and a fascinating talk on capturing conflict in the camera’s lens by the Peruvian photographer Jorge Deustua. Collaboration between SURCLA and the Sydney Latin American Film Festival again bore fruit with the second CINE BARRIO screening of the film La Otra Copa (The Other Cup).

SURCLA’s research initiatives are pushing ahead: the migration study with Chileans in Sydney is underway and a further initiative is planned for next year that will bring Indigenous intellectuals from Latin America to meet and dialogue with Indigenous and non-Indigenous intellectuals. This project has received funding from the Institute for Social Sciences and is also supported by the School.

The Department, together with the Transcultural and Transnational Research Network (TCTN) and the School, hosted workshops given by Teresa Solana and Peter Bush, both visiting writers based in Barcelona: one on crime fiction and the other on the art of literary translation.

Other news
The Department’s Honours program is thriving, with our first four students all obtaining First Class in their work, having covered issues of media representation and crisis, social movements (joint with Arabic and Islamic Studies), comparative indigenous land rights, and graphic visions of “Latin American-ness” as seen in Franco-Belgian comics (joint with French). The last project formed the basis for a presentation in London. The student, Annick Pellegrin, has continued her work with a PhD project currently underway under ICLS. Our PhD student, Irene Strodthoff, who is working on visions of nation and bilateral relations between Chile and Australia, is shortly to present at the Monash University 5th Symposium on Discourse Analysis.

Announcements
The Department welcomes Dr Anne Walsh as our new Senior Lecturer in Spanish Studies. Anne, formerly of University College Cork, is a specialist in contemporary Spanish literature and translation.

The Department also congratulates Associate Professor Kathryn Crameri on her recent and well-deserved promotion. Kathryn is currently engaged in fieldwork on nationalism and self-determination in comparative perspective, and has divided her time between Barcelona and Edinburgh. The current Chair, Dr Vek Lewis, will be on SSP in semester 1 of 2010, conducting research on the interrelations between sexuality and cultural identity among Latino/a migrants in Sydney, an extension of SURCLA’s research. Vek has just signed a contract with Palgrave USA for his book, Crossing Sex and Gender in Latin America, due out late next year.

The Spanish government awarded Professor Roy Boland Osegueda, Honorary Professor in our Department, the Cruz de Oficial de la Orden de Isabel la Católica in recognition of his services to Iberian and Latin American Literatures and Cultures. This award is a nineteenth century knighthly order headed by the King of Spain. The Departmental Chair and the Head of School were present at the ceremony, which took place on 2 November at the Cervantes Institute. The Department congratulates Professor Boland on this honour.

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Congratulations to Ian Young, the acting Chair of the Department of Hebrew Biblical and Jewish Studies, for his recent promotion to Associate Professor. Associate Professor Ian Young has also been successful in winning a Faculty of Arts Bridging Support Grant - congratulations!

Other news


‘Judaism and the Other’

22nd Annual Conference of the Australian Association of Jewish Studies.
Mandelbaum House, University of Sydney, 14-15 February 2010.

Over 40 papers will be presented, including at least 15 international papers.

With presenters from the UK, Europe, Tunisia, USA and Israel, themes will include Judaism, Christianity and Islam; the ‘other’ in Jewish/Hebrew literature, music and art; and the Holocaust and its aftermath.

For full program and registration, visit: www.aajs.org.au
Contact: suzanne.rutland@usyd.edu.au

Hebrew Biblical and Jewish Studies

Transcultural Mappings: emerging issues in comparative, transnational and area studies
9-11 April, 2010
University of Sydney
www.arts.usyd.edu.au/conference/transcultural_mappings

Congrès CAP-FIPF 2010
International Federation of French Teachers Asia-Pacific Conference
2-6 December 2010
University of Sydney

Australian Society for French Studies
18th Annual Conference
30 September - 2 October 2010
University of Sydney
Indian Sub-continental Studies

USSA - South Asia Research Network

The countries and cultures of South Asia are the focus of a huge variety of research across the University of Sydney. When it was realised just how many scholars, from a number of different faculties and working in many different disciplines, were engaged on work focussing on the South Asia region (India, Pakistan, Sri Lanka, Bangladesh, Nepal, Bhutan and the Maldives), the University of Sydney South Asia Research Network (USSA) was established as part of the University’s recent consideration of an Area Studies model. In the words of Dr Andrew McGarrity, of the Department of Indian and Sub-continental Studies and one of USSA’s co-founders, “if there’s any region in the world that chews up your discipline and spits it out unrecognisably, it’s South Asia. An interdisplinary approach to research focussing on South Asia is hugely beneficial to all scholars as the usual categories just don’t work.”

USSA promotes the study of South Asia across the university by providing:

- a forum for collaborative research activity within the university;
- a forum to host lectures by visiting scholars, South Asian business, political and industry and community leaders;
- an ongoing lecture series;
- postgraduate supervision; and
- online activities and resources by way of a specially dedicated web presence.

“We envisage USSA being a model of interdisplinary cooperation across the University. The School of Languages and Cultures, with its diversity of focus within a framework of language and culture, is well-positioned to take a leading role in these interdisplinary groups, not only those based on regions with shared cultures, but also, with the variety of specialists and disciplines our departments boast, in many others area.”

USSA was launched with a one-day forum on 10 November, a preliminary research workshop in which scholars introduced their research to other members of the research network. The forum was also addressed by Professor Stephen Garton, Provost and Deputy Vice-Chancellor; and Dr Rohina Joshi of the George Institute for International Health.

The network already has over seventy members and welcomes expressions of interest from scholars whose work, teaching or research is either directly or indirectly related to the South Asian region. A workshop is planned for February 2010.


Enquiries:
Dr Andrew McGarrity: andrew.mcgarrity@usyd.edu.au
Dr Alex Broom: a.broom@usyd.edu.au
Professor Gail Pearson: g.pearson@econ.usyd.edu.au

Presentations

Dr Mark Allon presented his paper “The Heart sūtra and the work of the Taiwanese artist Charwei Tsai” in the Sherman Contemporary Art Foundation forum, Charwei Tsai: Water, Earth and Air, on Saturday 7 November (www.sherman-scaf.org.au/exhibitions/)

Buddhist Conference

Members of the department were involved in organizing the annual conference of the Australasian Association of Buddhist Studies which was held at the University, 10–11 December 2009.


A keynote address was delivered by the next UBEF Visiting Professor of Buddhist Studies, Professor Geoffrey Samuel, from the University of Cardiff. Professor Samuel will be joining SLC over the second semester of 2010.

Keynote Address

On 8 November Andrew McGarrity delivered a keynote address “What does it mean for Knowledge to be Enlightening?” at the Gifted and Talented Learning Conference, convened at MLC, Burwood.
Prizes
Congratulations to Dr Giorgia Alù who has been awarded a Faculty Teaching Initiative Award in order to finalise a grammar database for intermediate and advanced students of Italian. This award recognises outstanding contributions to teaching and learning. Giorgia will be presented with her citations at a ceremony in Semester 1 next year, where she will make a brief presentation on her work.

Presentations
Dr Francesco Borghesi presented “A Renaissance Chapter in the History of Concordia” at the Italian Studies Department Research Seminar on 17 September. He also took part in the ARC Network’s Early European Research Latin Clinic for Medievalists and Early Modernists, with a lecture for postgraduate students on Giovanni Pico della Mirandola’s Latin in his “Oration on the Dignity of Man” (1486); and in the ARC NEER Latin Research Cluster Symposium on “Latin Identities: Representations of Self and Community from Antiquity to the Eighteenth Century,” presenting the paper “A Paradoxical Pico.” Dott. Nicoletta Meloni, the Italian Government sponsored “lettore”, was invited to talk about the Italian scholastic system to teachers of Italian in primary and secondary schools. The event took place at the Italian Association, Co.As.it. (Comitato Assistenza Italiano) on 12 September.

PhD student Theodore Ell presented a paper on the poet Piero Bigongiari’s treatment of the emotions of fear and heartache at the Annual Conference of the Association for the Study of Modern Italy (ASMI) on “Italy and the Emotions. Perspectives from the 18th Century to the Present”, University of London, 27-28 November 2009.

Dr Antonia Rubino was invited to take part in a Symposium on “The Current State of Applied Linguistics in Australia” organised by the University of South Australia’s Research Centre for Languages and Cultures, 19 - 20 November. Dr Rubino presented a paper on “Multilingualism in Australia: Reflections on Current and Future Research Trends”.

European Language Day (Giornata europea delle lingue)
To celebrate European Language Day (Friday, 25 September) Dott. Eugenio Lilli, who is currently undertaking an internship at the Italian Institute of Culture in Sydney, gave a talk to students and staff of the Department about the history of the European Union. The event was opened by the Director of the Italian Institute of Culture, Dott. Alessandra Bertini-Malgarini. Students were happy to receive bags containing several souvenirs of the European Union. The Department would like to thank Dott. Alessandra Bertini Malgarini for the initiative.

Dott. Eugenio Lilli addressing students and staff
Italian Language Week
Settimana della lingua italiana nel mondo
This year the theme of Italian Language Week, which is promoted annually by the Italian Government, was “The language of science”. On 19 October the Department hosted two academics from the Università per Stranieri in Siena: Professor Lucia Strappini and Dr Valentina Russi. Professor Strappini talked about the Italian Enlightenment at an Honours preparation seminar, while Dr Russi presented a talk to staff and students on the role of feminism in Italian female writing, paying specific attention to works by Anna Banti, Melania Mazzucco and Dacia Maraini. Professor Strappini and Dr Russi also presented a recently published anthology of Italian writers annotated for foreign students, edited by Dr Russi with Dr Francesca Romana Andreotti (“Il senso narrante. Pagine di narrativa italiana 1900-2008, annotate per lettori stranieri”, Guerra, 2008).

On 22 October, the Department dedicated an afternoon to discussions about the role of Italian language teaching abroad and to the centenary of the birth of the Futurist movement. Dott. Alessandra Bertini Malgarini, Director of the Italian Institute of Culture in Sydney, presented the opening remarks, Dr Meg Greenberg gave a paper entitled “Futurism and the Language of Science” and Dott. Nicoletta Meloni spoke about the important role played by the Italian Government “lettore” in the Universities outside Italy. At the end of the afternoon, there was a prize ceremony to recognize the work of student Gabriela Oporto who participated in an international essay competition sponsored by the Italian Ministry for Foreign Affairs. Dott. Alessandra Bertini Malgarini very generously donated to Gabriela an enrolment in one of the language courses offered by the Italian Institute of Culture.

Arabic & Islamic Studies
Congratulations to Dr Nijmeh Hajjar who has successfully nominated to be the Faculty of Arts Representatives on the Academic Board for 2010 and 2011, along with Will Christie, Ben Goldsmith, Salvatore Babones, and Judith Keene.

The Academic Board provides advice to the Senate and the Vice-Chancellor on academic matters relating to and affecting the University’s teaching and research activities and its educational programs; on academic aspects of the formulation and review of the University’s strategic plan; on policies concerning the academic aspects of the conditions of appointment and employment of academic staff; on the maintenance of academic standards and on any academic matters it considers to be of strategic importance, including any Faculty plans. The Board also has a range of specific functions including the approval of and changes to courses.
Indonesian Studies
Prime Minister’s Australia Asia Endeavour Award Scholarship

Congratulations to Doctorate of Philosophy student Wayne Palmer who has been awarded this prestigious scholarship. The awards were announced on 25 November at a ceremony in Canberra. As a recipient of this scholarship, Wayne will travel to Indonesia where he hopes his field work will help to explain why Indonesian state agencies tolerate and even sponsor illegal acts in some areas and not others.

To be eligible for the Australia-Asia Endeavour Awards students must be nominated by their university to the Federal Government.

The Nyoman Mandra exhibition
Adrian Vickers
Professor of Southeast Asian Studies

I Nyoman Mandra is Bali’s foremost practising classical painter. He is heir to a tradition that stretches at least five hundred years back to the East Javanese kingdom of Majapahit. He runs a school-cum-workshop in his village of Kamasan, teaching children so that they will continue the tradition. I was lucky enough to do fieldwork under Nyoman’s guidance in the late 1970s when I was working on my honours thesis in the then Department of Indonesian and Malayan Studies, and we have kept up our contact ever since.

Last year I was given the opportunity by Thomas Freitag, of the Griya Santrian Gallery Sanur, to curate an exhibition of Nyoman’s work. This was timely, given that, in general, people in Bali tend to take the Kamasan style for granted, and that Nyoman’s health has not been good. This exhibition forms part of my ARC Linkage project with the Australian Museum, which has a major ethnographic collections of Balinese art put together by the late Professor Anthony Forge.

Over a number of recent visits Thomas and I, in dialogue with Nyoman, chose works that are still in Nyoman’s private collection, and a number of other key collections in Bali.

The exhibition forms the first retrospective on Nyoman Mandra’s work, and had a highly successful season between August and October, in Griya Santrian Gallery Sanur, Bali, before moving for a shorter exhibition in November at the new alternative art space of Sangkring Gallery, Yogyakarta, Bali. Both the manager of the Santrian Group, Ida Bagus Gede Siddharta Putra, and the owner of Sangkring Gallery, Putu Sutawijaya—one of Indonesia’s leading artists himself—were keen to create discussion around issues of Balinese heritage and art history with this exhibition. This will be the first of a series of exhibitions on the themes of art history and collecting in Bali, and will complement major monographs and a web-based encyclopaedia of Balinese painting also part of the ARC project.
The following departments and programs are located in the School of Languages and Cultures:

- Arabic & Islamic Studies
- Asian Studies Program
- Buddhist Studies (offered in conjunction with the Department of Studies in Religion)
- 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

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 9351 4505.

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