AUSTRALIAN
ACADEMY
OF THE
HUMANITIES

49TH ANNUAL
SYMPOSIUM

Program

STATE LIBRARY
OF NSW SYDNEY

15–16 NOV 2018

CLASH OF CIVILISATIONS?

Where are we now?

About the Academy

The Australian Academy of the Humanities is the national peak body for the humanities in Australia, dedicated to promoting excellence in the humanities and arts disciplines. The Academy provides independent expert advice, informs policy development and projects of national importance, hosts annual events and invests in the next generation of humanities scholars and practitioners through our grants and awards.

Established by Royal Charter in 1969, the Academy is one of the nation's four Learned Academies.

Our Fellowship is made up of over 600 distinguished scholars, leaders and practitioners from around Australia and overseas spanning the humanities disciplines, including archaeology, art, Asian and European studies, classical and modern literature, cultural and communication studies, languages and linguistics, philosophy, musicology, history and religion.

www.humanities.org.au

Join the conversation on Twitter **@HumanitiesAU** and **#AAHSymposium**

Humanising the Past, Present and Future
50 YEARS OF THE AUSTRALIAN ACADEMY OF THE HUMANITIES

In 2019 the Australian Academy of the Humanities will be celebrating its 50th anniversary. In marking this significant occasion, we will be embarking on a program of events to celebrate the humanities, arts and culture sector and its contribution to national life.

Our anniversary provides a unique opportunity to acknowledge past achievements, reflect on the present, and consider the role that the humanities can play in a humanised future.

Program highlights include:

AUSTRALIAN HUMANITIES FORUM
20 FEBRUARY 2019 · MELBOURNE
Hosted by the Academy, this inaugural Forum will bring together Australia's peak humanities disciplinary associations and allied organisations to discuss a range of issues and concerns relevant to our researchers and our disciplines.

HUMANITIES, ARTS AND CULTURE DATA SUMMIT
27–29 MARCH 2019 · CANBERRA
Convened by the Academy with the Australian Research Data Commons (ARDC) and the European Digital Research Infrastructure for the Arts and Humanities initiative (DARIAH), this event explores new horizons for data-driven humanities research and digital cultural collections.

WOMEN IN THE HUMANITIES
22 JULY 2019 · PERTH
A celebration of Australian women in the humanities, and an exploration of the role of gender equity in building a strong and diverse future humanities research workforce.

WORKFORCE FUTURES
20 SEPTEMBER 2019 · SYDNEY
A resilient Australian future workforce will need a mix of skills, knowledge and attributes to effectively deliver the nation's innovation agenda and to be globally competitive in an age of rapid technological change and geo-political disruption. Leaders from industry, education and government will discuss the role of the humanities and the arts in shaping a diverse, adaptable and creative future workforce.

HUMANISING THE FUTURE: THE 50TH ACADEMY SYMPOSIUM
14–15 NOVEMBER 2019 · BRISBANE
Powerful versions of millennial futures have excited, reassured and terrified populations for centuries. Today's grand narrative of the age of robots, artificial intelligence and the fourth industrial revolution is framed both in terms of existential threat and revolutionary transformation. The Academy's 50th annual Symposium will explore the human dynamics by which the future has been imagined and brought into being; ask whether we can humanise the digital future; build cities' civic culture into the future; and consider prospects for the human, and the post-human, in our current epoch, the Anthropocene.

The 50th Symposium is being convened by Professor Stuart Cunningham AM FAcSS FAHA (Queensland University of Technology), Professor Jean Burgess (Queensland University of Technology), Professor Mark Finnane FASSA FAHA (Griffith University) and Associate Professor Elizabeth Stephens (University of Queensland).

Contents

Thursday 15 November
DIXSON ROOM · STATE LIBRARY OF NSW · SYDNEY

8:30am	**REGISTRATION**
9:00am	**INTRODUCTION** **Opening remarks** Professor Bronwen Neil FAHA and Professor Catriona Mackenzie FAHA, Macquarie University **Welcome to Country**—Uncle Allen Madden **Welcome from the State Librarian**—Dr John Vallance, State Library of NSW **Welcome from Australian Academy of the Humanities**—Professor Joy Damousi FASSA FAHA **Welcome from Macquarie University**—Professor Martina Möllering
9:45am	**SESSION 1—TALKING UP STRIFE: THE RHETORIC OF CLASH OF CIVILISATIONS** **Speakers** · Dr Shakira Hussein, The University of Melbourne · Dr Randa Abdel-Fattah, Macquarie University · Rory O'Connor, Yugambeh Museum · Steve Levitt, photojournalist · Noel Debien, ABC Radio National **Chair**—Professor Marion Maddox FAHA, Macquarie University
11:00am	Morning tea and the Early Career Researcher poster program in the Gallery Room
11:30am	**SESSION 2—CULTURAL WARS: WHERE ARE WE NOW?** **Speakers** · Dr Jumana Bayeh, Macquarie University · Professor Mark McKenna FAHA, The University of Sydney · Dr Natalie Doyle, Monash University · Professor Simon Haines FHKAH, Ramsay Centre for Western Civilisation **Chair**—Professor Will Christie FAHA, Australian National University
1:00pm	Lunch and the Early Career Researcher poster program in the Gallery Room
2:00pm	**SESSION 3—ANCIENT CONFLICTS: PAST MEETS PRESENT** **Speakers** · Professor Louise D'Arcens, Macquarie University · Professor Han Baltussen FAHA, The University of Adelaide · Dr Ross Burns FAHA, Macquarie University **Chair**—Professor Alastair Blanshard FSA FAHA, University of Queensland
3:30pm	Afternoon tea and the Early Career Researcher poster program in the Gallery Room
4:00pm	**THE 49TH ANNUAL ACADEMY LECTURE** **Speaker**—Professor Julianne Schultz AM FAHA **Chair**—Professor Joy Damousi FASSA FAHA, President of the Australian Academy of the Humanities
5:00pm– 6:00pm	**RECEPTION** Hosted by Professor S. Bruce Dowton, Vice-Chancellor of Macquarie University

Friday 16 November
DIXSON ROOM · STATE LIBRARY OF NSW · SYDNEY

8:30am	**REGISTRATION**
9:00am	**INTRODUCTION** **Convenors' Comments** Professor Bronwen Neil FAHA and Professor Catriona Mackenzie FAHA, Macquarie University
9:15am	**SESSION 4—IDENTITY POLITICS** **Speakers** · Professor Roland Boer, Renmin University of China, Beijing · Professor Marion Maddox FAHA, Macquarie University · Professor Bronwyn Carlson, Macquarie University **Chair**—Distinguished Professor Ien Ang FAHA, Western Sydney University
11:00am	Morning tea and the Early Career Researcher poster program in the Gallery Room
11:30am	**SESSION 5—CULTURAL COLLABORATION AND CONFLICT THROUGH LANGUAGES AND THE ARTS** **Speakers** · Professor Cliff Goddard FAHA, Griffith University · Dr Tom Murray, Macquarie University · Professor Joseph Lo Bianco AM FAHA, The University of Melbourne · Professor Linda Barwick FAHA, The University of Sydney **Chair**—Professor Ingrid Piller FAHA, Macquarie University
1:00pm	Lunch and the Early Career Researcher poster program in the Gallery Room
1:20pm	Lunchtime briefing: *A New Approach*
2:00pm	**THE 8TH HANCOCK LECTURE** **Speaker**—Dr Raihan Ismail, Australian National University **Chair**—Professor Graham Oppy FAHA
3:00pm	**SYMPOSIUM CLOSE**

Welcome from the Convenors

PROFESSOR BRONWEN NEIL FAHA
ANCIENT HISTORY, MACQUARIE UNIVERSITY
PROFESSOR CATRIONA MACKENZIE FAHA
PHILOSOPHY, MACQUARIE UNIVERSITY

OUR CHOICE OF THEME marks the 25th anniversary of the Huntington thesis, underlining the continuing relevance of the Humanities for understanding the contemporary challenges of human communities and societies in the 21st century. The Symposium brings together speakers from a range of disciplines to provide a forum for an informed appreciation of cultural, religious and linguistic diversity in contemporary Australia.

A controversial legacy …

In 1993, Samuel P. Huntington posited that future civilisations would be defined in two ways: by common objective elements such as language, religion and history, and by the subjective self-identification of people (1993: 25). He also predicted that civilisations would not be place-based but that the mass movement of peoples would result in the translocation of cultures.

Huntington's thesis, and his perhaps unreflective use of the term "civilisations", has since been subjected to sustained critique. Nevertheless, his "clash of civilisations" has become a catchphrase. At the same time, migration has indeed forced Western societies to recognise that their own cultures are not universal. In Australia, some have felt compelled to advocate for the protection of "western values" while others condemn western "decadence".

We believe that the disciplines of the Humanities have an important role to play in charting these global changes and meeting the challenges they have produced. It is now timely to return to the debate with the knowledge gained from studies of the Humanities over the past 25 years. A study of conflicts – religious, cultural and philosophical – and their resolutions over the course of 3000 years demonstrates how different civilisations have learned to coexist and joined to shape the future world. It also demonstrates how the exaggeration of difference and the promotion of conflict can lead to humanitarian catastrophes.

By adopting the question "Clash of civilisations? Where are we now?" as the theme for the Symposium in 2018, we seek to promote tolerance and understanding of cross-cultural difference, as well as to contribute to bridging existing divisions.

We are pleased to welcome co-recipient of the 2018 Crawford Medal Dr Raihan Ismail to give the 8th Hancock Lecture on *Hybrid civilisations or Clash of civilisations? Re-visiting the Muslim Other*. Professor Julianne Schultz AM FAHA will deliver the 49th Academy Lecture, *Turning the level of civilisation up: A Twenty-first century challenge*, addressing the continuing relevance of the Huntington thesis for Australians in 2018, as citizens of a global network characterised by both transnationalism and terrorism.

Each of our five sessions addresses a controversial topic and combines diverse perspectives from the various Humanities disciplines represented in the Academy as well as from others whose professional roles engage them in questions of cultural, ethnic or religious conflict.

In Session 1, TALKING UP STRIFE: THE RHETORIC OF CLASH OF CIVILISATIONS, a panel of leading social and media commentators considers the role the media have played in reinforcing, and challenging, divisive rhetoric in Australia and beyond.

Session 2, CULTURE WARS: WHERE ARE WE NOW? examines how the rhetoric of culture (whether about Islam, Western civilisation or contemporary Australia) shapes and distorts perception of cultural conflict in different regions of the world.

The role of history in uncovering hidden ideological conflicts but also revealing surprising points of intercultural collaboration is the theme of Session 3, ANCIENT CONFLICTS: PAST MEETS PRESENT. Three historians, ancient, medieval and modern, consider responses to encounters between ancient cultures: pagans with Christians in classical Greco-Roman society, Christians with Muslims in ancient Syria, and the medieval Arab empire.

Session 4, **IDENTITY POLITICS**, focuses on the politics of identity, whether ethnic, cultural, religious, or racial. Our three panellists present case-studies of contemporary identity politics nationally and internationally, in contemporary Australia, France, and China.

The Arts, especially film and music, and the way we use language, play an important role in crossing and/or highlighting cultural boundaries. Session 5, **CULTURAL COLLABORATION AND CONFLICT THROUGH LANGUAGES AND THE ARTS**, explores the ways in which human collaboration and conflict is enacted and expressed through languages and the arts.

By bringing together a range of perspectives from a variety of disciplines and cultures, this symposium of the Australian Academy of the Humanities engages with some of the most pressing challenges of our time and contributes to debates about what it means to be Australian in the 21st century.

We welcome your participation and thank you for your support!

"Fusing Western gods and heroes with Buddhist iconography, nineteen statues—including Athena Parthenos, Zeus, Hercules, Odysseus, the crucified Christ and the Statue of Liberty—are in a variety of poses and lined up so when viewed from the front, they resemble a 'thousand-armed' Guanyin, a Buddhist symbol of compassion"

—WHITE RABBIT GALLERY

The Academy is grateful for artist Xu Zhen (MadeIn) 徐震 and Sydney's White Rabbit Gallery's permission to use European Thousand-Armed Classical Sculpture as this year's Symposium image. Xu Zhen's 2013–14 sculpture uses nineteen statues chosen on the basis of their arm positions, copied from the originals in all-white, and rescaled to the same 3-metre height.

The White Rabbit Gallery is located in Chippendale, Sydney and exhibits works from one of the world's largest and most significant collections of contemporary Chinese art.

WHITE RABBIT
CONTEMPORARY CHINESE ART COLLECTION
白兔中国当代艺术收藏

Convenors

PROFESSOR BRONWEN NEIL FAHA
MACQUARIE UNIVERSITY

Bronwen Neil is Professor of Ancient History at Macquarie University, and director of the Macquarie University Ancient Cultures Research Centre. She is a council member of the Australian Academy of Humanities, treasurer of the Australasian Society for Classical Studies, and former Fellow of the Alexander von Humboldt-Stiftung. Her research interests include dreams and their interpretation in the ancient world, Byzantine Greek and medieval literature, early medieval church politics, and ancient letter collections in Greek and Latin. She has published widely on east-west relations in Late Antiquity, with studies of key figures including Pope Leo, Gelasius I, Maximus the Confessor, Pope Martin I, and Anastasius Bibliothecarius. She held an Australian Research Council (ARC) Postdoctoral Fellowship from 2001-05, and since then has worked on three ARC Discovery Projects, two as lead investigator. The current project is 'Memories of Utopia: Destroying the Past to Create the Future (300–650 CE)' (2017–19). Professor Neil concurrently holds an ARC Future Fellowship for her Discovery Project 'Dreams, Prophecy and Violence from Early Christianity to the Rise of Islam' (2014–18). She is co-editor of the Brill *A Companion to Gregory the Great* (2013) and *The Oxford Handbook to Maximus the Confessor* (2015). She is immediate past president of the Australian Association for Byzantine Studies.

Professor Neil was elected a Fellow of the Australian Academy of the Humanities in 2012.

PROFESSOR CATRIONA MACKENZIE FAHA
MACQUARIE UNIVERSITY

Catriona Mackenzie is Professor of Philosophy, Director of the Macquarie University Research Centre for Agency, Values and Ethics (CAVE), and Associate Dean of Research in the Faculty of Arts at Macquarie University. Professor Mackenzie has an international reputation for her work in social and political philosophy (especially feminist philosophy), applied ethics, and philosophical moral psychology. Her work on relational autonomy has been particularly influential in bioethics and philosophy. Professor Mackenzie is also known for her research on narrative approaches to personal identity and, more recently,

on the ethics of vulnerability. Her approach to philosophical research is collaborative and focused on social issues. Her publications include *Relational Autonomy: Feminist Perspectives on Autonomy, Agency and the Social Self* (co-edited with Natalie Stoljar), *Practical Identity and Narrative Agency* (co-edited with Kim Atkins) and *Vulnerability: New Essays in Ethics and Feminist Philosophy* (co-edited with Wendy Rogers and Susan Dodds).

Professor Mackenzie was elected a Fellow of the Australian Academy of the Humanities in 2014.

Advisory group

PROFESSOR ALASTAIR BLANSHARD FSA FAHA
UNIVERSITY OF QUEENSLAND
🐦 @AlastairBlan

Alastair Blanshard has studied at the University of Queensland and the University of Cambridge. He has held positions at Merton College, Oxford, the University of Reading, and the University of Sydney. He is currently the Paul Eliadis Professor of Classics and Ancient History at the University of Queensland. He has been a visiting fellow at the Center for Hellenic Studies in Washington, D.C., the University of Cincinnati, Corpus Christi College, Cambridge, and the University of Warwick. His area of research is the ancient Greek world and its legacy. He is the author of *Hercules: A Heroic Life* (2005) translated into Italian, German, and Dutch, *Sex: Vice and Love from Antiquity to Modernity* (2010), *Classics on Screen: Ancient Greece and Rome on Film* (2011), and *The Classical World: All that Matters* (2015).

Professor Blanshard was elected a Fellow of the Australian Academy of the Humanities in 2016.

PROFESSOR BRIDGET GRIFFEN-FOLEY FAHA
MACQUARIE UNIVERSITY
🐦 @bgriffenfoley

Bridget Griffen-Foley is a Professor of Media and an ARC Future Fellow at Macquarie University, where she was the inaugural Director of the Centre for Media History. Her publications include *The House of Packer* (1999), *Sir Frank Packer: The Young Master* (2000, 2013), *Party Games: Australian Politicians and the Media from War to Dismissal* (2003) and *Changing Stations: The Story of Australian Commercial Radio* (2009). She served as historical consultant to *Power Games:*

The Packer-Murdoch Story (2013) and edited the field-defining *A Companion to the Australian Media* (2014). Bridget is a national selector for the Media Hall of Fame; a member of the Australian Dictionary of Biography's Editorial Board and its New South Wales Working Party; and serves on the editorial advisory boards of *Media History*, the *Historical Journal of Film, Radio and Television, Media International Australia*, the *Australian Journal of Politics and History*, and the Palgrave Studies in the *History of the Media* series.

Professor Griffen-Foley was elected a Fellow of the Australian Academy of the Humanities in 2011 and is a member of the Academy's Council.

PROFESSOR CONSTANT MEWS FAHA
MONASH UNIVERSITY

Constant J Mews, Director of the Centre for Religious Studies at Monash University since 1991, is a specialist in medieval intellectual and religious history, with a particular interest in the twelfth century. He is a major authority on the writings and intellectual milieu of Peter Abelard and Heloise, having edited Abelard's *Theologia* for the series *Corpus Christianorum,* and having published a number of books on this topic, including T*he Lost Love Letters of Heloise and Abelard: Perceptions of Dialogue in Twelfth-Century France* (1999) and *Abelard and Heloise* (2005). He has also published extensively on Hildegard of Bingen and religious women in medieval culture.

Professor Mews was elected a Fellow of the Australian Academy of the Humanities in 2005.

MS FRANCES MUECKE FAHA
UNIVERSITY OF SYDNEY

Frances Muecke is an Honorary Senior Lecturer at the University of Sydney and a member of Roma nel Rinascimento. She holds degrees from the Universities of Melbourne and Oxford. Apart from her parents the most important figures in her intellectual development were Leslie Bodi, Margaret Hubbard, Eduard Fraenkel and Colin Macleod. Frances has been a visiting Fellow at Clare Hall, Cambridge and the Institute of Classical Studies, London and held a visiting teaching position at Brown University. As a classicist she published mainly on ancient comedy and Roman satire (Horace, *Satires* Book 2). Now her main interests are antiquarianism and the history of scholarship in Rome between 1450 and 1527. Her publications on humanist scholarship include *Domizio Calderini, Commentary on Silius Italicus*, co-edited with John Dunston (2011) and *Biondo Flavio, Rome in Triumph: Volume 1*, with M. Agata Pincelli (2016). For more information, see **www. repertoriumblondianum.org**.

Ms Muecke was elected a Fellow of the Australian Academy of the Humanities in 2007.

PROFESSOR INGRID PILLER FAHA
MACQUARIE UNIVERSITY

🐦 @lg_on_the_move

Ingrid Piller is Professor of Applied Linguistics at Macquarie University, Sydney. She is an applied sociolinguist with research expertise in intercultural communication, language learning, multilingualism, and bilingual education. Her research focuses on the way in which language entrenches disadvantage and inequality in contexts of migration and globalisation. She is the author of the multi-award-winning *Linguistic Diversity and Social Justice* (2016) and the bestselling *Intercultural Communication* (2017). She is the recipient of a 2018 Anneliese Maier Research Award from the Alexander-von-Humboldt Foundation. Professor Piller serves as editor-in-chief of the international sociolinguistics journal *Multilingua* (De Gruyter Mouton) and edits the sociolinguistics portal *Language on the Move*, through which many of her publications and those of her team, including their research blog, can be accessed.

Professor Piller was elected a Fellow of the Australian Academy of the Humanities in 2017.

Thursday 15 November
Introduction

9–9:45AM

DIXSON ROOM · STATE LIBRARY OF NSW · SYDNEY

Welcome to Country

UNCLE ALLEN MADDEN

Opening remarks

PROFESSOR BRONWEN NEIL FAHA
PROFESSOR CATRIONA MACKENZIE FAHA
MACQUARIE UNIVERSITY
CONVENERS OF THE 49TH SYMPOSIUM

Welcome from the State Librarian

DR JOHN VALLANCE
STATE LIBRARY OF NEW SOUTH WALES
STATE LIBRARIAN AND CHIEF EXECUTIVE
🐦 @statelibrarynsw

John Vallance attended the University of Sydney where he studied classics and archaeology, followed by Cambridge where he completed his MA and PhD in Classics at St John's College. After graduating with starred First Class Honours in Classics, he became a Fellow of Gonville and Caius College, Cambridge and taught in the Faculty of Classics at Cambridge for eight years. He has published widely in the field of ancient Greek science and medicine. Between 1999 and 2017 he was Headmaster of Sydney Grammar School. He is currently the NSW State Librarian. He has served as a member of the Library Council of NSW and as a Trustee of the State Library Foundation, and is currently a non-executive director of the Sydney Symphony Orchestra. He is also Honorary Professor for the Public Understanding of the Humanities at the University of New South Wales.

Welcome from the Academy

PROFESSOR JOY DAMOUSI FASSA FAHA
PRESIDENT OF THE AUSTRALIAN ACADEMY
OF THE HUMANITIES
🐦 @joydamousi

Joy Damousi is a Professor in the Department of History in the School of Historical and Philosophical Studies at the University of Melbourne. She was elected to the Australian Academy of the Humanities in 2004 and to Council in 2016 and is currently the President. She is a member of the Academy's History Section, of which she was the Head from 2008–11. She was also a member of the Academy's Awards Committee from 2012–17.

Joy is a graduate of La Trobe University, where she completed her BA(Hons), and the ANU, where she undertook her doctoral research. Between 2002–04 she was the Associate Dean (Research) in the Faculty of Arts with the University of Melbourne and is Chair of the Arts and Education panel of the University's Human Research Ethics Committee.

Her areas of publication include memory and the history of emotions, themes which she explored in *The Labour of Loss: Mourning, Memory and Wartime Bereavement in Australia* (1999), *Living with the Aftermath: Trauma, Nostalgia and Grief in Post-war Australia* (2001), a collection of essays edited with Robert Reynolds, *History on the Couch: Essays in History and Psychoanalysis* (2003), and *Freud in the Antipodes: A Cultural History of Psychoanalysis in Australia* (2005 – winner of the Ernest Scott Prize) and *Colonial Voices: A Cultural History of English in Australia 1840–1940* (2010). Her latest book is *Memory and Migration in the Shadow of War: Australia's Greek Immigrants after World War II and the Greek Civil War* (2015).

Her latest research is a history of child refugees, humanitarianism and internationalism from 1920 for which she was awarded an Australian Research Council Laureate Fellowship.

With Philip Dwyer, she is the general editor of a four-volume *World History of Violence* (forthcoming, 2018). She is also currently the editor of the *History Series* for Melbourne University Press and has served as the chair of Humanities and Creative Arts panels of ERA and the ARC College of Experts.

Welcome from Macquarie University

PROFESSOR MARTINA MÖLLERING

MACQUARIE UNIVERSITY

🐦 @mq_arts

———

Martina Möllering has previously served as Head of the Department of European Languages and most recently as the Head of the Department of International Studies at Macquarie University. As an expert of international standing in Language Studies and Linguistics, her research outputs have covered different areas of second language acquisition, pragmatics and intercultural learning as well as computer-assisted language learning. She has presented a substantial number of papers in these fields at national and international conferences and her research has been published in sole-authored and co-edited books, as well as in numerous book chapters and internationally recognized journals.

Her current work on language in the context of migration has an international and interdisciplinary approach and includes collaboration with scholars from the research centre for Intercultural Study of Literature and Media at the University of Hamburg.

Professor Möllering is a member of the Australian Language and Culture Network (LCNAU), and with colleagues from the Australian National University and the University of Melbourne has held a major OLT grant to establish a national language studies portal for the Australian tertiary sector. In acknowledgement of her research expertise, Professor Möllering was invited as member of the 2010, 2012 and 2015 Research Evaluation Committees for the Humanities and Creative Arts in the Excellence in Research for Australia (ERA) initiative conducted by the Australian Research Council.

The Academy is very grateful for Macquarie University's generous sponsorship and support as this year's Symposium Principal Sponsor.

Thursday 15 November

Talking Up Strife:
The rhetoric of clash of civilisations

9:45AM—11:00AM

DIXSON ROOM · STATE LIBRARY OF NSW · SYDNEY

TWENTY-FIVE YEARS AGO, Samuel Huntington's lecture, 'The Clash of Civilizations?', popularised a view of conflicts between 'civilizations', mostly based on 'religion' (loosely interpreted). Mass media have been central to the emergence and dissemination of what rapidly became known as the 'Huntington thesis'. For example, Edward Said in his essay on 'The Myth of the Clash of Civilizations' observed that "Journalism and poplar demagoguery are [Huntington's] main sources, rather than serious scholarship or theory," tending to "prejudice the argument in favour of conflict and polemic". Media are also regularly accused of fostering polarised public conversations, insulating citizens within ideological 'bubbles', and even playing to prejudice by disseminating 'fake news'. However, journalists also have a historic role as sources of critique, resistance and dissent, and of impartial commentary and factual information.

A panel of some of Australia's foremost social and media commentators looks at the role the media has played in reinforcing, and challenging, divisive rhetoric in Australia and beyond, especially between European and non-European cultures and religions. The panellists question the dominant characterisation of clashes as religious or cultural, obscuring other motives which might be in play, especially the competition for economic resources.

Speakers

DR SHAKIRA HUSSEIN
THE UNIVERSITY OF MELBOURNE

🐦 @shakirahussein

_____

Shakira Hussein is a writer and researcher based at the University of Melbourne. Her book *From Victims to Suspects: Muslim Women Since 9/11* (2016) draws upon fieldwork and interviews undertaken in Pakistan, Australia, and Europe. Her essays have been published in *Meanjin, Griffith Review* and *The Best Australian Essays*. She is a regular contributor to media outlets including *Crikey, The Australian* and ABC Online.

DR RANDA ABDEL-FATTAH
MACQUARIE UNIVERSITY

🐦 @RandaAFattah

_____

Randa Abdel-Fattah is based in the Department of Sociology at Macquarie University. She is currently undertaking an Australian Research Council Discovery Early Career Researcher Award project comparing the generational impact of the war on terror on Muslim and non-Muslim youth born into a post 9/11 world in relation to their trust relations in the everyday contexts of school/university, developing political participation and affective responses to the war on terror in relation to the geopolitics of fear (2018–2020).

She has recently published her book *Islamophobia and Everyday Multiculturalism in Australia* (2017). Randa is also a multi-award-winning author of 11 books and her young adult and children's books have been published in over 15 countries. This literary corpus primarily deals with intercultural relations, migration, race/religious issues in Australia, identity, belonging and political consciousness among young Australians,

both Muslim and non-Muslim. She is well known for her commentary as a public intellectual, her media appearances and her writing across a wide range of genres.

Randa's discussion will focus on media framings and narratives of young Muslims particularly in the context of moral panic over their 'radicalisation', where radicalisation, 'extremism' and 'threat' are defined as a disassociation with 'Western/Judaeo-Christian' values.

RORY O'CONNOR
YUGAMBEH MUSEUM

Rory O'Connor is CEO of the award-winning Yugambeh Museum, Language and Heritage Research Centre, based in the Yugambeh language region that covers the Gold Coast and neighbouring regions of South East Queensland. He is an Aboriginal Australian, descendant of Jackey-Jackey (c. 1815–1900), King of Logan-Pimpama, and also Jenny Graham (c. 1859–1943), a prominent Aboriginal woman in the South East region. As CEO of Yugambeh Museum, Rory is the driving force behind many positive initiatives keeping Yugambeh Aboriginal heritage alive in the South East Region.

As the tribe scribe, he has spent much time with the Elders (past and present) and has produced numerous books, exhibitions and videos to help preserve their stories and memories. Rory is also the founder of the annual three-day Aboriginal walking pilgrimage, The Drumley Walk, which follows in the footsteps of Aboriginal leader Billy Drumley (c. 1853–1951). Rory is also an experienced journalist, having worked for more than 30 years domestically and abroad in television and print. He is a regular commentator on Indigenous matters for ABC television and radio and continues to produce videos, exhibitions and printed matter for the Museum. As a journalist Rory has experienced first-hand the challenges of bringing Aboriginal stories into the mainstream press. He has noted the treatment Indigenous issues receive and the constant struggle communities have for matters to be covered objectively.

Rory has been involved in many of the successes of the Yugambeh community, including the reinterment of some 200 ancestors in the 1980s, the creation of Australia's first permanent memorial for Indigenous men and women who served in defence of their country in the 1990s and an exhibition in the National Museum of Australia on Aboriginal Resistance in 2007. Most recently Rory spearheaded his community's campaign to have Indigenous content highlighted at the Gold Coast 2018 Commonwealth Games. It involved a number of Indigenous firsts and performance successes, such as:

- The koala mascot Borobi—Australia's first games mascot to carry an Aboriginal name.
- Elders being invited to Buckingham Palace to launch the Queen's Baton Relay.
- More than 150 didgeridoo players from Australia-wide featuring in the opening ceremony.
- A local Indigenous youth choir featuring in the closing ceremony.

The Indigenous elements of the opening ceremony brought great pride to communities around Australia but were viciously targeted by elements of the mainstream media as un-Australian and not reflective of modern society. Rory found himself defending the content in the national press on behalf of the ceremony organisers.

STEPHEN LEVITT

Stephen Levitt spent four decades as a journalist, photographer and filmmaker working in zones of conflict and covering humanitarian disasters in the Indian sub-continent, the Middle East, Africa, South East Asia, Eastern Europe, Central America and Oceania. Stephen's first documentary covered the independence of Papua New Guinea. His film on Vietnamese boat people won a United Nations Media Peace Prize and was instrumental in developing empathy among the Australian people for the first boat people. As a pioneer of video journalism, Stephen gained access to various militant factions fighting the hidden wars such as the decades long conflict between Eritrea and Ethiopia and the Government of Sudan and Southern Sudanese, which otherwise went unnoticed by mainstream western media. He also became involved in documenting the conflict of frontline states such as Mozambique and Zimbabwe and covered the eventual collapse of apartheid in South Africa. Stephen worked with diverse groups to cover conflicts and the subsequent refugee and internally displaced movements in Lebanon, Jordan, Israel, Gaza, Iraq, Iran, Rwanda, Mozambique, the Philippines, Myanmar, Cambodia, Bosnia, Kosovo and East Timor. In Australia and abroad, Stephen worked as media director and consultant for various NGOs and at different times was based out of Nairobi, Bangkok and Paris. Upon his return to Australia, he worked as the Media and Policy Adviser to consecutive CEOs of World Vision, Australia's largest INGO. He now lives in Canberra where he works as a media consultant and video producer.

NOEL DEBIEN

ABC RADIO NATIONAL

🐦 @debien_noel

Noel Debien is a religion and ethics specialist with the Australian Broadcasting Corporation. Currently an ABC TV Compass producer, Noel also writes for ABC News and Digital, and has previously presented *The Spirit of Things, The Religion and Ethics Report* and *For the God who Sings* for ABC Radio. He appears regularly on programmes including *The Drum, Nightlife*, the *BBC* and *News 24*. His youthful studies included Theology, Philosophy, History, Politics. Ethics and various stuff that led to a lifelong interest in beliefs, social policy and how our nation really works. He loves being part of our National Broadcaster where all of these things are an integral part of our work.

Chair

PROFESSOR MARION MADDOX FAHA

MACQUARIE UNIVERSITY

Marion Maddox is a Professor in the Department of Modern History, Politics and International Relations at Macquarie University, Sydney. She holds PhDs in Theology (Flinders, 1992) and Political Philosophy (UNSW, 2000). She has held several distinguished fellowships, including an Australian Research Council Future Fellowship (FT110100198, 2011–2016), 'Religion, State and Social Inclusion: Lessons from Schools in Three Countries' and visiting fellowships in sociology of religion at EHESS Paris and Sciences-Po Aix en Provence, in Studies of Religion at the University of Newcastle and in Australian politics at the University of Adelaide and at ANU's Research School of Social Sciences. As Australian Parliamentary Fellow (1999–2000), she wrote her first book, *For God and Country: Religious Dynamics in Australian Federal Politics* (2001). She writes on religion and politics, including *God Under Howard: The Rise of the Religious Right in Australian Politics* (2005), shortlisted for the NSW Premier's Award, which the Times Literary Supplement called 'impressive' and 'an exemplary case study of the interaction between religion and politics in Australia today'. Her most recent book is *Taking God to School: The End of Australia's Egalitarian Education* (2014), which Hon. Michael Kirby called 'deeply disturbing' and Hon. Peter Garrett called 'essential reading'.

Professor Maddox was elected a Fellow of the Australian Academy of the Humanities in 2017.

Thursday 15 November

SESSION 2

Culture Wars: Where are we now?

11:30AM—1:00PM

DIXSON ROOM · STATE LIBRARY OF NSW · SYDNEY

THE TERM 'CULTURE WARS' has been a rhetorical device for explaining divisions between various groups in Australia and the world for the past 50 years. Oppositions like Western/Eastern, religious/secular, Christian/ Muslim, invader/indigenous, even right/ left have all been useful to those who have sought to promote social disunity.

This panel reviews the evolution of wider debate about such oppositions from a range of perspectives, both methodological and regional. Thus it looks at the spatial and cultural imaginaries evoked by this rhetoric through the lens of Arab writers, operating in a transnational framework. What are the alternative perspectives about conflicting cultures in the Middle East, occluded by official government policies that we need to hear?

Culture wars are invoked to describe conflicting perspectives within Australia, between Indigenous and non-Indigenous groups. How might they evolve in the future?

Culture wars are also invoked within Europe as anxieties increase about refugees, migrants and the future of liberal democracies. Are there new ways of considering how globalisation is impinging on debates that speak only in terms of the nation state?

Rhetoric about culture wars may conceal deeper concerns about competing values within broader society. How can these arguments become creative rather than self-destructive?

Speakers

DR JUMANA BAYEH
MACQUARIE UNIVERSITY

Transnationalism, the Middle East & Huntington's "Cultural Turn"

This paper examines one of the ways that culture is being deployed to address the continuing influence of Huntington's "clash of civilisations" thesis. Of all the arenas where Huntington's theory could have been applied, it appears, since its publication, that the Middle East has borne the brunt of its divisive and aggressive logic. Huntington's divisions are just as much spatial as they are cultural, mapping religious or "civilisational" differences geographically as a way to understand the world we inhabit.

While the "clash of civilisations" thesis has been responded to and widely challenged in political and international relations scholarship, this paper looks to the intervention made by artists, principally writers, from the Arab diaspora. As theoretical frameworks, diaspora and transnationalism are especially suited to questioning Huntington's seminal work as they are intrinsically concerned with space, and with ways to reconsider and dismantle the sort of spatial demarcations that Huntington's work imposes. The Arab diaspora writers I will focus on illustrate in their narratives various ways that space is being reimagined and reordered, highlighting that their works of fiction are another frontier in which these very political "culture wars" are being fought today.

Jumana Bayeh is a Lecturer at Macquarie University. She has held research fellowships at the University of Edinburgh and the Lebanese American University in Beirut. She is the author of *The Literature of the Lebanese Diaspora: Representations of Place and Transnational Identity* (2014) as well as a number of articles on Arab diaspora fiction. Her current project examines the mediation of the nation-state in Arab

diaspora literature, from writers based in Australia, North America and the United Kingdom, to illustrate how the nation is reimagined by this transnational community.

PROFESSOR MARK McKENNA FAHA
THE UNIVERSITY OF SYDNEY

'The View from the Ship' or the 'View from the Shore'?

As the 250th anniversary of James Cook's landing at Botany Bay approaches, the Federal and NSW governments have announced a 50 million dollar redevelopment plan for the landing site at Kurnell. "This was the first encounter between Europeans and Aboriginal Australians here on the East Coast", said Prime Minister Malcolm Turnbull, announcing the plan in April. "And what this offers us is the opportunity to show the view from the ship and the view from the shore". In light of the history of the commemoration of Cook's landing at Kurnell and recent controversies over the Cook statue in Sydney's Hyde Park, what chance is there that the 250th anniversary of Cook's landing will be free from the intensely polarised debates that have marked significant days of national commemoration in Australia since 1970?

Mark McKenna is one of Australia's leading historians, based at the University of Sydney. He is the author of several prize-winning books, most recently *From the Edge: Australia's Lost Histories* (2016), which won the 2017 NSW Premier's Prize for Australian History, and a biography of historian Manning Clark, *An Eye for Eternity: The Life of Manning Clark* (2011), which won the 2012 Prime Minister's award for non-fiction and the Queensland, Victorian, NSW and South Australian Premiers' non-fiction awards. His most recent publication is his Quarterly Essay, 'Moment of Truth: History and Australia's Future' (2018).

Professor McKenna was elected a Fellow of the Australian Academy of the Humanities in 2013.

DR NATALIE DOYLE
MONASH UNIVERSITY

Beyond the clash of civilizations: Marcel Gauchet and globalisation

Nearly 20 years after Huntington's influential book, *The Clash of Civilizations and the Remaking of the World Order* (1996), the French political philosopher and historian Marcel Gauchet published his interpretation of the new world order shaped by contemporary globalization, *Le nouveau monde* (2017). Whilst Huntington's thesis has exercised considerable influence over intellectual debates, Gauchet's work has remained relatively unknown despite the appearance in 1997 of an English translation of his major book, *The Disenchantment of the World: A Political History of Religion*, first published in 1985. This book offered an ambitious re-interpretation of the genesis of European modernity through a theoretical reconstruction of world history from Sumerian sacred monarchy to contemporary liberal democracy.

Situated within a current of French social and anthropological thought stressing both the role of human imagination in historical creativity and its symbolic constraints, *The Disenchantment of the World* formulated a hypothesis regarding the secularization of the world. Read superficially, it seemed to go against what Huntington's analysis stressed: the endurance of religious civilisational legacies. In reality, it offered a sophisticated reinterpretation of modern culture as a new symbolic representation of the world. This representation made possible a new form of "autonomous" power, not only capitalist economics but also profoundly self-reflexive democratic politics.

As *Le nouveau monde* argues, because of its scientific and technological efficacy, this power was appropriated within different civilizational traditions. As a result, globalisation is unifying the planet through economic exchanges but simultaneously triggering crises of cultural identity across the planet. Gauchet, however, optimistically stresses the longer term dynamics: the appearance of a pacified, de-imperialised common world.

We can benefit from drawing on Gauchet's argument to redirect attention away from supposedly clashing civilisations to the more important issue of globalisation: he urges us to consider that underneath supposedly neutral notions of science and technology there lies the imaginary of human autonomy, with its profound political implications.

Natalie Doyle, formerly deputy-director of the European and EU Centre, is a senior lecturer in French Studies in the School of Languages, Literature, Cultures and Linguistics at Monash University. She co-edits *Social Imaginaries*, a journal of socio-political theory, as well as the book series *Social Imaginaries*, published by Rowman & Littlefield. Dr Doyle has researched for two decades the work of the leading French political philosopher and historian Marcel Gauchet and has produced translations of some of his key texts with critical introductions. In recent years she has written on the contemporary crisis of the European Union and political radicalization in the name of Islam. Recent publications include *Marcel Gauchet and The Loss of Common Purpose: Imaginary Islam and*

the Crisis of European Democracy (2018)—"the first substantial discussion of Gauchet's theories in English and so far the most extensive published anywhere" (Johann P. Arnason)—and, co-edited with Irfan Ahmad, *(Il)liberal Europe: Islamophobia, Modernity and Radicalization* (2018).

PROFESSOR SIMON HAINES FHKAH
RAMSAY CENTRE FOR WESTERN CIVILISATION

Values Clashes in Western Civilisation

I'm more interested in values clashes than culture wars. Whatever else a "culture war" may be, it certainly isn't a war: but it is a values clash. Such values clashes (the term is Isaiah Berlin's) are better understood as intra- rather than inter-civilisational. They exist on a huge scale, across centuries; and they are essential to human flourishing. Western civilisation itself is actually founded on deep and even incommensurable values clashes: between Old Testament and New; between classical and Christian values (or virtues, which are not exactly the same thing); between Romantic and Enlightenment (or perhaps neo-classical) values. The clashes themselves are not illusory. People do fundamentally differ and disagree on important values questions, and if they didn't there wouldn't really be any values. The relevant conceptual oppositions, meanwhile, are not so much rhetorical devices to promote social division and disunity as attempts to explain what the differences and disagreements are about, on the understanding that we may or may not be able to resolve them, but that we have to get along either way. Tragedy is the literary genre which gives the best form to irresolvable conceptions of value.

After beginning with some thoughts about China and the West, based on the experience of living and teaching in Hong Kong, I will talk briefly about Isaiah Berlin's conception of the need for values pluralism and why it's important in thinking about "clashes" and indeed values in general: before concluding with some thoughts about values thinking in the Romantic era, in Shakespeare and in Seamus Heaney.

Simon Haines is CEO of the Ramsay Centre for Western Civilisation in Sydney. Educated in Iraq, England and Australia, he worked as a banker in London and then as a diplomat and analyst with DFAT and ONA. From 1985–87 he chaired the Budget Committee of the OECD in Paris. He is Chair Professor of English at The Chinese University of Hong Kong and a founding Fellow of the Hong Kong Academy of the Humanities. He was Head of English and later of Humanities at ANU, where he taught from 1990 to 2008. He is the author

or editor of five books including the prizewinning *Reader in European Romanticism* (2010) and *Poetry and Philosophy from Homer to Rousseau* (2005), as well as articles, book chapters and papers on subjects including Shakespeare and Hegelian recognition, Romantic poetry, the modern self, and time in philosophy and art. His most recent book is the edited volume *Shakespeare and Value* (2018).

Chair

PROFESSOR WILL CHRISTIE FAHA
AUSTRALIAN NATIONAL UNIVERSITY

Will Christie was appointed the Head of the Humanities Research Centre at the Australian National University in 2015, after being Professor of English Literature at the University of Sydney. He was founding President of the Romantic Studies Association of Australasia from 2010–15 and is currently Director of the Australasian Consortium of Humanities Research Centres. He has published widely on different aspects of British Romantic literature and literary culture, and his books include *Samuel Taylor Coleridge: A Literary Life* (2006)—awarded the NSW Premier's Biennial Prize for Literary Scholarship in 2008—*The Letters of Francis Jeffrey to Thomas and Jane Welsh Carlyle* (2008), *The Edinburgh Review in the Literary Culture of Romantic Britain* (2009), *Dylan Thomas: A Literary Life* (2014), and *The Two Romanticisms, and Other Essays* (2016). His current research is on a literary biography of the Scottish editor and critic Francis Jeffrey, public lecturing during the Romantic period, and cultural relations between China and the West in the modern world.

Professor Christie was elected a Fellow of the Australian Academy of the Humanities in 2011 and is the Head of the Academy's English Section.

Thursday 15 November

SESSION 3
Ancient Conflicts: Past meets present
2:00PM—3:30PM
DIXSON ROOM · STATE LIBRARY OF NSW · SYDNEY

CLASHES BETWEEN RELIGIONS and cultures of the past have real implications for today's attempts to defend territorial rights, freedom of religion and freedom of movement or, in some cases, to destroy these rights. Three speakers consider the clashes between ancient cultures and new arrivals: pagans with Christians in classical Greco-Roman society, indigenous Australians with European settlers, and Christians with Muslims in ancient Syria, and the impact of these clashes on social cohesion in those areas today.

Speakers

PROFESSOR LOUISE D'ARCENS
MACQUARIE UNIVERSITY

Clash, Crusade, and Convivencia in Tariq Ali's Islam Quintet

This paper will examine the staging of interfaith encounter and conflict in the historical novels known as the Islam Quintet, written between 1992 and 2010 by British-Pakistani author and commentator Tariq Ali. Ali is better known for his political activism, his commentary on Israel and Palestine, his account of the Middle East and U.S. neo-colonialism in *The Clash of Fundamentalisms* (2002), and his post-9/11 response to Huntington's thesis of inter-civilisational conflict.

I wish to suggest, however, that it is possible to detect a fictionalised historicist engagement with Huntington's thesis in Ali's novels, particularly in the three novels within the Quintet that are set in medieval Islamicate contexts shaped by interfaith and intercultural encounters: *Shadows of the Pomegranate Tree* set in fifteenth-century Al-Andalus, *A Sultan in Palermo* set in twelfth-century Sicily, and *The Book of Saladin*, set in Crusade-era Egypt, Syria and Palestine. Written with the intention of offering a corrective to Eurocentric occlusions of the Arab contribution to

global knowledge and a riposte to misperceptions of Islam as a static culture of fanaticism, the novels offer Ali a creative way of meditating on contemporary East-West geopolitics, in particular the occupation of Palestine. I will argue that through their imaginative narration of a longer history of cross-cultural encounter and conflict in the medieval Islamicate diaspora, the novels develop a central, unstable tension between convivencia, an ideal polity built on interfaith cohabitation achieved under Arab governance, and occupation, a hostile monocultural regime imposed under Christian rule. My account of these novels will place them in the longer context of the Arabic historical novel over the past century or so, considering the vital role of this genre in forging a fictional-historicist response to the western presence in the Middle East.

Louise D'Arcens is Professor and Research Director in the Department of English at Macquarie University, and a recent Australian Research Council Future Fellow. Her PhD thesis was on late medieval women's writing, but her research over the past two decades has turned to medievalism, and the receptions, interpretations and adaptations of medieval culture in post-medieval contexts. Her recent publications include the books *Comic Medievalism: Laughing at the Middle Ages* (2014) and *Old Songs in the Timeless Land: Medievalism in Australian Literature 1840–1910* (2011). Her co/edited volumes include *The Cambridge Companion to Medievalism* (2016), *International Medievalism and Popular Culture* (2014), and *Maistresse of My Wit: Medieval Women, Modern Scholars* (2004). She has edited special issues on the topic of medievalism in *Postmedieval, Screening the Past, Exemplaria, Digital Philologies* and *Australian Literary Studies*. She is currently writing *World Medievalism: The Middle Ages in Global Textual Cultures* (2019). She sat on the executive committee of the ARC Network for Early European Research (2007–09) and has been a standing Associate Investigator

of the ARC Centre of Excellence for the History of Emotions (2012–17). She is currently on the organising committees for the forthcoming conferences of the New Chaucer Society (2018) and the Australia and New Zealand Association of Medieval and Early Modern Studies (2019).

PROFESSOR HAN BALTUSSEN FAHA
THE UNIVERSITY OF ADELAIDE

🐦 @gnorimos

Battle of the Holy Men? Religion and Philosophy in the Fourth Century

The (long) fourth century was an important period for the rise of Christianity and its rivalries with other competing world views (whether religious or philosophical or both). One effective way to publicly advertise the good moral life was the writing of lives. Athanasius' *Life of Antony* (ca. 350 CE) became the blueprint for the Christian ascetic life. It generated many more Lives of the same type, and was a major channel for promoting the simple, god-fearing way of living. I want to present a brief case for the Hellenic (= pagan) response in the form of Eunapius' *Lives of Philosophers and Sophists* (written ca. 390–395 CE). Its unusual nature has puzzled scholars, even if the general tendency has been to refer to them as biographies of the Neoplatonic school covering the main figures between 250–370 CE. A more plausible reading, in my view, is to see this literary effort to compete with the Athanasian genre of Lives as a counter-narrative—an attempt to show that the Platonist lineage of devout philosophers had remarkable holy men which looked like "pagan saints". Thus, this short case study helps to illustrate one aspect of the early tensions between pagans and Christians.

———

Han Baltussen is the Walter W. Hughes Professor of Classics at the University of Adelaide, a Fellow of the Australian Academy of Humanities, and co-editor of the Classics journal for Australasia, *Antichthon* (Greek materials). He has held prestigious fellowships at the Harvard Center for Hellenic Studies in Washington, D.C, the Institute for Advanced Study at Princeton University, the Royal Flemish Academy of Belgium and the Spinoza fellowship. He has a considerable track record in public and keynote lectures (e.g. SA Festival Hellenika 2011–2016, Berlin Conference 2014, Flinders Greek conference 2017) and a long-standing commitment to clarifying human aspects of ancient life and letters in both his teaching and research. Trained as a classicist, he researches topics in intellectual history,

with a particular focus on ideas with a lasting influence on western culture. He has published monographs on Aristotelians (2000, 2016), the later commentary tradition (2008), and has (co-)edited books on ancient commentaries (2004), Greek and Roman consolations (2013) and self-censorship (2013) and a wide range of invited book chapters with prestigious publishing houses. Recent work appeared in the *Blackwell Companion to Late Antique Literature* (2018), *Die Philosophie der Kaiserzeit und der Spätantike,* and *The Oxford Handbook to the Second Sophistic* (2017). He is currently working on a monograph which examines strategies for self-consolation in antiquity and preparing a new translation of *Lives of Philosophers and Sophists* by Eunapius of Sardes.

Professor Baltussen was elected a Fellow of the Australian Academy of the Humanities in 2009 and is the Head of the Academy's Classical Studies Section.

DR ROSS BURNS FAHA
MACQUARIE UNIVERSITY

Aleppo and the Clash of Civilisations

What does the history of Aleppo contribute to the debate on the 'clash of civilisations'? The city that has directly experienced the ebb and flow of world historical currents for the past 5000 years, including the savagery of the past seven, provides a unique back-story on survival through inner resilience. One of the oldest continually inhabited cities of the Middle East, Aleppo changed hands or was subject to murderous outside invaders numerous times. Yet in the century up to 2012 the city was one of the most successful examples of a blend of cultures and faiths, often welcoming tens of thousands of refugees from conflicts in the region (most of whom stayed). It has been since the ninth century a largely Muslim city but has provided an environment where its citizens can set aside differences in the interests of their common objectives: mostly in trade. Has the twenty first century triggered a sudden 'systems failure' where most earlier rulers (including the Ottomans) had ways of smoothing over differences without putting them aside?

———

Ross Burns served in a number of Middle Eastern postings in the Department of Foreign Affairs and Trade (DFAT) including as Australian Ambassador to Syria in the mid-1980s. He is the author of *Monuments of Syria* (1992), the first detailed survey of Syria's archaeological heritage in English. Since retirement in 2013, he has published a number of other studies including *Damascus, A History* (2005) and *Aleppo,*

A History (2017). His Macquarie University PhD thesis (2012) was published by Oxford University Press in 2017—*The Origins of the Colonnaded Streets of the Roman East* (2017). His website at **www. monumentsofsyria.com** provides a detailed visual accompaniment to Monuments of Syria and has since 2011 provided updated information on damage to archaeological sites and buildings in Syria. He is also a contributor to several projects at Oxford University including the Manar al-Athar website—**www.manar-al-athar.ox.ac.uk**—which covers many archaeological sites around the Mediterranean, giving priority to those subsequently damaged in conflict.

Dr Burns was elected an Honorary Fellow of the Australian Academy of the Humanities in 2013.

Chair

PROFESSOR ALASTAIR BLANSHARD FSA FAHA

UNIVERSITY OF QUEENSLAND

🐦 @AlastairBlan

See Professor Blanshard's biography on p. 6.

The 49th Annual Academy Lecture

4:00PM—5:00PM

DIXSON ROOM · STATE LIBRARY OF NSW · SYDNEY

EVERY YEAR the Australian Academy of the Humanities invites a Fellow to deliver the annual Academy Lecture. Since 1970, this tradition has demonstrated the extraordinary breadth and depth of our Fellows' contribution to the Australian and international humanities community, and to enriching the cultural life of the nation.

The 49th Academy Lecture – *Turning the Level of Civilisation Up: The Twenty-first century challenge* – will be presented by Honorary Fellow Professor Julianne Schultz AM FAHA, Professor of Media and Culture at Griffith University's Centre for Social and Cultural Research, Publisher and Founding Editor of *Griffith Review*.

This is a free event, open to the public and will be followed by a reception at 5:00pm in the Friends Room for Symposium delegates, hosted by Professor S. Bruce Dowton.

Speaker

PROFESSOR JULIANNE SCHULTZ AM FAHA
GRIFFITH UNIVERSITY
🐦 @JulianneSchultz

Turning the Level of Civilisation Up: The Twenty-first century challenge

It is tempting to think that civilisations are robust and immutable, but the evidence of history shows that this is not so. Civilisations flower and fall, weakened by rigid certainty, human failing, the vagaries of competition and forces of nature.

When Samuel Huntington predicted that the post-Cold War period would see a clash of civilisations, shaped by religion and cultural identity, he ignited a global debate that still resonates. Critics took issue with what they saw as his narrowly western world view. Yet few predicted that thirty years on the liberal democratic order would feel so fragile. The world of the early twenty-first century is more connected, but less assured, as the norms and institutions that shaped it are challenged.

There is a lot at stake. There are lessons to be learned from history, but no easy guide to the existential challenge of climate change or how to navigate unprecedented technological transformation. Public debate is as robust and polarised as ever, but many of the institutions that have provided the infrastructure of liberal democracy are reeling.

In our comfortable bubble it is easy to forget just how fragile a civilisation based on shared acceptance of the values of human rights can be; how quickly public morality can be corroded, how institutions that are not vigilant and self-correcting can lose trust, how casual cruelty and bullying can become the norm.

We are beginning to get a sense of what a world in which human rights are not centre stage might be like, to get a sense of what happens when the level of civilisation is deliberately turned down. In the ashes of the Second World War a new global order was shaped with the tangible knowledge of what was at stake, and the common good was given a real value. For example, a major inquiry into the American media concluded effective regulation was needed

because the mass media could 'turn the level of civilisation up or down'. This ethos was widely shared.

The Universal Declaration of Human Rights informed the new post-war order. It was not perfect, but provided an architecture for civilisations that valued humanity and recognised the importance of diversity and freedom. Many of the institutions and frameworks established in that period contributed to decades of relative peace and prosperity. Now they are being eroded, paradoxically, often by those who gained the most from them.

This address will consider what is at stake, what we can learn from the successes and failures of past civilisations to create a vision for the future, and what its defining ethic and enduring value might be. It will reflect on the big challenge of the century: how the 'level of civilisation' might be actively turned up and by whom.

———

Julianne Schultz is the Founding Editor and Publisher of *Griffith Review*, the award-winning literary and public affairs quarterly established by Griffith University in 2003 to provide a public intellectual leadership and a platform for long-form essays addressing topical issues beyond the daily news agenda. Julianne is Professor of Media and Culture at Griffith's Centre for Social and Cultural Research. She has served on a wide range of boards including as chair of the Australian Film Television and Radio School, Queensland Design Council and the editorial board of *The Conversation*, and as a director of the board of the *The Conversation*; Australian Broadcasting Corporation; Grattan Institute; Copyright Agency Limited; and has been a member of the advisory boards including with a particular interest in media, journalism, education and culture. Following her

role as co-chair of the Creative Stream at the 2020 Summit in April 2008 she was appointed a member of the Minster for the Arts' Creative Australia Advisory Group, and chaired the Reference Group which actively informed the Creative Australia cultural policy adopted in 2013. She has spoken and written extensively on cultural policy and arts funding and was the lead author of *New Models, New Money* (2009). Julianne received her doctorate from the University of Sydney and is the author of books including *Reviving the Fourth Estate* (1998); *Steel City Blues* (1985); *Not Just Another Business: Journalists, Citizens, and the Media* (1994), co-author of *The Phone Book: The Future of Australia's Communications on the Line* (1983), the editor of more than 60 other books and collections, the author of numerous chapters on journalism and media practice and the librettos to two operas, *Black River* and *Going Into Shadows*. She began her career as a reporter with the ABC and *Australian Financial Review*. As an academic and journalism educator she was the founding director of the Australian Centre for Independent Journalism at the University of Technology, Sydney. She was made a Member of the Order of Australia in 2009 for her service to the community as a journalist, writer, editor and academic, for fostering debate on issues affecting society and for professional ethics and accountability.

Professor Schultz was elected an Honorary Fellow of the Australian Academy of the Humanities in 2010.

Chair

PROFESSOR JOY DAMOUSI FASSA FAHA
PRESIDENT OF THE AUSTRALIAN ACADEMY
OF THE HUMANITIES
🐦 @joydamousi

———

Friday 16 November

Identity Politics

9:15AM—11:00AM

DIXSON ROOM · STATE LIBRARY OF NSW · SYDNEY

THE POLITICS OF IDENTITY, whether ethnic, cultural, religious, or racial, has been a major driver of complexity in multi-cultural Australian development over the course of its history. We define 'identity' as the major criterion for a sense of belonging. This panel presents case-studies of contemporary identity politics in Australia, France and China. All three speakers place an emphasis on the historical diversity of experiences. The first two concentrate on the evolving relationship between religion and state, and how that effects national identities. Roland Boer looks at the multi-religious reality of contemporary China and the new dimensions that this can add to European definitions of religious freedom. Marion Maddox examines how religious identity impacts on concepts of citizenship in the Australian and French schooling systems. Our third speaker, Bronwyn Carlson, brings an Indigenous perspective to her discussion of contested authenticity in relation to questions of Aboriginal identity. These presentations demonstrate not only that Western civilization and its values have ceased to be regarded as 'universal' but that hybrid global identities are emerging in many societies, to the enrichment of some of their citizens and the impoverishment of others.

Speakers

PROFESSOR ROLAND BOER
RENMIN UNIVERSITY OF CHINA, BEIJING

'We Have Freedom of Religion!' Chinese Marxist Approaches to Human Rights

This presentation begins with three experiences: an immediate response by Chinese people to external criticism concerning religious freedom; attending a Protestant worship service in Beijing; and being duped into visiting a house church. These experiences will set up a discussion of religion and religious freedom in China, based on an approach of having large ears and a small mouth. The discussion includes the multi-religious reality of Chinese society, the development of autonomous and sovereign groups keen to avoid outside interference (with a focus on the Three-Self Patriotic Movement Church and its Christian communist founder, Wu Yaozong), and the emphasis on religion in China contributing to socialism with Chinese characteristics. All of this leads to a final discussion of a distinct Chinese Marxist approach to human rights, which is not only sophisticated and highly developed but also offers other dimensions to the European tradition.

Roland Boer is Xin Ao Distinguished Overseas Professor at Renmin University of China, Beijing, and a research professor at the University of Newcastle, Australia. His research interests focus on Marxism, philosophy and religion, and he now directs a Chinese-Australian research project called 'Socialism in Power', which examines the dimensions of the complex process of constructing socialism. Among many publications, his most recent is the monograph *Red Theology: On the Christian Communist Tradition* (2018).

PROFESSOR MARION MADDOX FAHA
MACQUARIE UNIVERSITY

Religion, identity and citizenship: from "Free, compulsory and secular" to new religious salience in Australia and France

Australia and France were early adopters of 'free, compulsory and secular' public education, although understandings of 'secular' developed differently. By the late twentieth century, questions of religion, and therefore secularism, seemed to be fading from public interest and concern. In the early twenty-first century, however, they returned to the forefront of education policy. In each, though in different ways, the precipitating perception of socio-religious crisis refracted existing traditions of civic participation and citizenship, giving religion a renewed salience. In France, this took the form of new programs of education about religious diversity, laïcité and republican values. In Australia, a series of federal government initiatives attenuated public school secularism in favour of a particular strand of conservative Christianity. This paper uses a comparative public policy approach to examine the ways both countries reshaped their formal curriculum and education policy in such areas as religious diversity, the responsibilities of religiously-committed and 'no-religion' citizens, and the relationship between religion and state. It finds that citizenship, usually presumed to transcend religious difference, has assumed new religious inflections.

PROFESSOR BRONWYN CARLSON
MACQUARIE UNIVERSITY
🐦 @BronwynCarlson

The Politics of identity: Who counts as Aboriginal in contemporary Australia?

The issue of Aboriginal identity continues to fascinate and is regularly the topic of discussion and public debate. The politics of identity and who or what counts as evidence of Aboriginal identity is a complex issue often framed by multiple, yet narrow definitions that have existed throughout Australia's colonial history. Such characterisations have transcended history and continue to impact contemporary Aboriginal identities today. Despite the historical diversity of Aboriginal experiences, more narrowly constructed representations and interpretations of Aboriginal identity have been given primacy. Such narrowly defined representations and categories are used authoritatively to dismiss the 'authenticity' of more contemporary expressions of Aboriginality.

Bronwyn Carlson is the Head of the Department of Indigenous Studies at Macquarie University. She is an Aboriginal woman who was born on and lives on D'harawal Country in NSW. Bronwyn was awarded an Australian Research Council (ARC) Discovery Indigenous grant in 2013 for research on Aboriginal identity and community online, and has since received a second ARC grant in 2016 for her research on Indigenous help-seeking on social media. In 2013 she was awarded the prestigious Stanner Award administered by the Australian Institute of Aboriginal and Torres Strait Islander Studies for her doctoral research on Aboriginal identity. In 2016 Aboriginal Studies Press published her book, *The politics of identity: who counts as Aboriginal today?*

Chair

DISTINGUISHED PROFESSOR IEN ANG FAHA
WESTERN SYDNEY UNIVERSITY

Ien Ang is Distinguished Professor of Cultural Studies at Western Sydney University, where she was the founding Director of the Institute for Culture and Society. She is internationally renowned for her work in transnational, multi-cultural and cross-cultural studies. She has published influential work on globalisation and media audiences, Asians in multicultural Australia and Australia's engagement with Asia, and is frequently engaged as a speaker at both academic conferences and in public on dilemmas and challenges of living with difference and diversity in a globalising world. She has been the recipient of nine Australian Research Council (ARC) Discovery or Linkage grants, including an Australian Professorial Fellowship awarded in 2005. She has served on the ARC College of Experts and has been a member of the Australian Academy of the Humanities Council. She has held visiting professorial positions in Singapore, Hong Kong, the Netherlands, Sweden, Britain and the United States.

Professor Ang was elected a Fellow of the Australian Academy of the Humanities in 2000.

Friday 16 November

SESSION 5

Cultural collaboration and conflict
through languages and the arts

11:30AM—1:00PM

DIXSON ROOM · STATE LIBRARY OF NSW · SYDNEY

|

THIS SESSION EXPLORES the ways in which human collaboration and conflict is enacted and expressed through languages and the arts. We begin by engaging with the linguistic medium through which we debate civilization. English sets the terms of the debate in particular ways as the word "civilisation" lacks translation equivalents in many languages. The dominance of English not only affects how we think about intercultural communication but has also shaped actual inter-group engagement in Australia since colonisation. In the dominant narratives of the relationship between Europeans and Indigenous people, colonial violence and subjugation has often been erased and replaced with a relatively benign civilising narrative. One such civilising narrative is that of an indigenous boy "rescued"—rather than, say, "stolen"—from his family.

Global linguistic diversity too has consequences for inter-group relationships. An overview of recent research into the role of linguistic differences in various war and conflict situations in Asia and Europe is followed by a case-study of the ways in which cross-cultural encounters are enacted and represented in performance art. Via Italian popular theatre, the final presentation takes us back to ceremonial performances of intercultural engagement in Australia.

Speakers

PROFESSOR CLIFF GODDARD FAHA
GRIFFITH UNIVERSITY
🐦 @cliff_goddard

"Civilisation" and other meta-categories: How they work and how to do without them

The word "civilisation" is a meta-category of English and other European languages, and as such it is often used as a device to mobilise and frame whole discourses. Many have registered their discontent with the concept, tracing its intellectual ancestry and noting its role in colonialism and empire-building. But what of today, and today's global world? Using linguistic methods of meaning analysis, I discuss the contemporary meanings and discourse uses of "civilisation" and its semantic cousins "religion" and "tradition", pin-pointing some key similarities and differences, and shedding light on how they function as devices of inclusion, exclusion and opposition. Ultimately though, global discourse needs to free itself from such abstract, Eurocentric concepts and find ways to talk about the main ideas using simpler, more cross-translatable words, such as "people", "places", "for a long time", "we", "other" and "above". I will sketch how this can done, drawing on recent findings about words and meanings in the languages of the world.

Cliff Goddard is Professor of Linguistics at Griffith University. Much of his research is at the intersection of language, meaning, and culture. He is a leading practitioner of the Natural Semantic Metalanguage approach to semantics, which is based on using simple cross-translatable words. His major publications include the textbook *Semantic Analysis* (2011), *Words and Meanings: Lexical Semantics Across Domains, Languages and Cultures* (co-authored with Anna Wierzbicka, 2014) and the edited volume *Minimal English for a Global World: Improved Communication Using Fewer Words* (2018).

Professor Goddard was elected a Fellow of the Australian Academy of the Humanities in 2003 and is the current Head of the Academy's Linguistics Section.

DR TOM MURRAY
MACQUARIE UNIVERSITY

Rescuing Douglas Grant: A civilizing narrative

Many accounts of Douglas Grant's enlistment and career as part of the A.I.F. in WW1 noted that he was an Aboriginal child 'rescued' from a 'tribal disturbance' in Far North Queensland in the 1880s. The word 'rescued' is doing a lot of work here. Among its many tasks is to imply the mortal danger faced by the boy at the hands of 'tribal' (and therefore un-civilised) others. We also learn from these accounts of his upbringing in a white-colonial Scottish household in Sydney. Here we are reminded of the civilizing benevolence at the heart of the moral-cultural act of 'rescuing' the boy. However, this civilizing narrative obscures the actual savagery at its heart. The language and the historical moment in which this boy is 'rescued' elide the reality of brutal rupture: a series of massacres, a child is taken from his family, many are executed in a dawn raid by the military arm of the Queensland State, the Native Police.

This presentation, with excerpts of documentary audio and film, offers some reflections drawn from the biography of Douglas Grant, an Indigenous refugee of the Frontier Wars, and what his story can tell us about the unfinished business of a 'civilized nation'.

———

Tom Murray is a media academic, writer, and filmmaker. He is the winner of numerous awards and accolades for his film, television and scholarly work. Tom's screen documentary works include *Dhakiyarr vs the King* which won the 2005 NSW Premier's History Award, the 2004 Dendy Award for Best Film at the Sydney Film Festival and was selected for many international film festivals including the 2005 Sundance Film Festival. His 2008 film *In My Father's Country* was selected for major international festivals including IDFA Amsterdam and won the 2008 Australian Directors' Guild Award for Best Direction in a Documentary Feature. His 2013 film *Love in Our Own Time* has screened in Australia and overseas. He is a Research Fellow and Senior Lecturer at Macquarie University, and is currently completing a feature screen documentary project about the life-story of WW1 Indigenous soldier Douglas Grant. A recent audio documentary on the same subject, *The Skin of Others*, was broadcast by ABC Radio National in 2017 and was shortlisted in the 2018 NSW Premier's History Awards.

Dr Murray was the 2014 recipient of the Australian Academy of the Humanities Crawford Medal for excellence by an early career researcher.

PROFESSOR JOSEPH LO BIANCO AM FAHA
THE UNIVERSITY OF MELBOURNE
🐦 @josephlobianco

Conflict and Language Rights in Multiethnic Societies: The role of facilitated dialogue (Asia and Europe)

A recent review of conflict sites in Southeast Asia has identified no fewer than 26 sub-national settings in which violation of the language rights of indigenous minority, immigrant and transient populations was a potential factor in the disruption of civil relations between ethnic groups. In these settings language issues, ranging from systematic deployment of hostile or hate speech directed at particular groups to language education policies which actively discriminate against minority populations are not only associated with conflict but seem to aggravate conflicts originating in other spheres of life and make conflict mitigation more difficult. Most cases of chronic conflict appear to be ones in which little attention is paid by political actors and international agencies to reconstituting eroded forms of social life. The first part of my presentation will report on the research that shows how language is central in both the process of erosion of civil order and critical to its reconstitution. The second part of the talk reflects recent interventions by the Organisation for Security and Cooperation in Europe which is also targeting violation of a suite of language rights (the right to private names, the right to education in ancestral languages etc). Language rights are increasingly identified as neglected dimensions of public security in some parts of Europe as they have been in the past. I will report on an EU project on urban life in 12 European cities undergoing major linguistic and cultural transformation through immigration. In relation to SE Asia and Europe I will aim to show how language planning dialogues have opened space for substantive communication between antagonist groups. One conclusion from this is that language problems show a relatively high level of 'tractability' but also that wider inter-communal and inter-ethnic relations can be addressed productively through the prism of languages in the search for forms of 'pluralistic citizenship' (Jayasuriya).

———

Joseph Lo Bianco is Professor of Language and Literacy Education at The University of Melbourne. Since 2012, he has been directing a multi-country project, supported by UNICEF and UNESCO, in Southeast Asia, specifically in Myanmar, Thailand and Malaysia, on language, education and social cohesion in situations of eroded social cohesion. Over the past seven years, he has been academic consultant to the Languages in Urban Communities in Europe project investigating

demographic change, public attitudes and social cohesion in 12 urban settings across Europe.

Professor Lo Bianco was elected a Fellow of the Australian Academy of the Humanities in 1999 and was Academy President from 2009–11.

PROFESSOR LINDA BARWICK FAHA
THE UNIVERSITY OF SYDNEY

🐦 @PARADISEC_Aus

Performance as frame for pluriculturality

Pluriculturality, the co-existence of multiple complex identities within the individual and society, is a pervasive feature of human societies. Ceremonies of diplomacy and intergroup exchange or contest are widely reported contexts for music-making worldwide (Nettl 2000). Within the ritualised framework of an intercultural encounter, each group in turn in represents its idealised cultural identity to the other; and also to itself (Turner 1986). In this presentation I will consider two examples of performances that represent the intercultural encounter within the performance frame itself.

The first example is Maggio sung popular theatre of the Garfagnana valley in northwestern Tuscany, which features stylised battles as well as love stories between opposing groups, typically based on chivalrous romance epics concerning encounters between Muslims and Christians. Performers and audiences overlay these conventional stories with highly localised codes of village identity (campanilismo). At the same time, the genre's melodramatic themes of separation, injustice, jealousy and moral struggle evoke strong responses from audiences with recent life-histories of emigration, war and poverty.

My second example concerns the configuration of cultural difference within the tripartite ceremonial system operating in Wadeye and surrounding areas of the Daly Region in the late 20th century. Devised by community elders to foster social integration, public ceremonies involved sometimes overlapping performances by three 'mobs', affiliated to three ceremonial dance-song genres djanba, wangga and lirrga. Each genre celebrated highly specific features of the home country of its composers, within a larger frame that stressed cooperation between the groups.

Ian Cross has argued that music's 'semantic indeterminacy', together with the 'guarantee of cooperativity' offered by entrainment in group singing and dancing activities enables development of a sense of shared action and intention (Cross 2009). What might be the implications of this insight for understanding the mediating role of performance in intergroup relations?

Cross, Ian. "Musicality and the Human Capacity for Culture." *Musicae Scientiae* 12.1 (2008): 147–67.

Nettl, Bruno. "An Ethnomusicologist Contemplates Universals in Musical Sound and Musical Culture." In *The Origins of Music,* eds. Nils L.

Wallin, Björn Merker, and Steven Brown, 463–72. Cambridge, Mass.: MIT Press, 2000.

Turner, Victor. *From Ritual to Theatre: The Human Seriousness of Play.* New York: Performing Arts Journal Publications, 1982.

Linda Barwick is Professor and Associate Dean (Research) at the University of Sydney's Sydney Conservatorium of Music. A musicologist with allied training as a linguist and archivist, she has led numerous projects documenting songs in endangered Australian languages. Her PhD research on circulation of song in Italy and its diasporas (with a subsequent focus on the Maggio tradition of sung popular theatre) has formed a second research focus. In both areas, she undertook extensive fieldwork allied with archival research to create nuanced understandings of music-making as an ongoing creation of personal and group identity, especially as this relates to histories of intergroup relations mediated through music.

In both Australia and Italy, Professor Barwick's research has engaged with cultural heritage communities to create community-based research collections, including repatriation of archival records, culturally appropriate publication of recordings, and collaboration in developing resources for community use. Keenly aware of the social justice responsibilities that come with research with Aboriginal and Torres Strait Islander communities, she also works on a voluntary basis with numerous communities to maintain local digital repositories she has set up for the dissemination of research results. More than 20 ATSI groups and archives have invited her to undertake consultancies and collaborative research.

Alongside her publications (including scholarly multimedia), Professor Barwick has made her primary research data accessible to cultural heritage communities and added to the knowledge base of the discipline by depositing collections in appropriate research archives, including the Endangered Languages Archive (ELAR, based at SOAS), The Language Archive (Max Planck Institute, Nijmegen, Netherlands), the Australian Institute of Aboriginal and Torres Strait Islander Studies, and PARADISEC, the Pacific and Regional Archive for Endangered Languages and Cultures, an award-winning interdisciplinary and interinstitutional online research archive which she co-founded in 2003.

Professor Barwick was elected a Fellow of the Australian Academy of the Humanities in 2014.

Chair

PROFESSOR INGRID PILLER FAHA
MACQUARIE UNIVERSITY

See Professor Piller's biography on

Friday 16 November
Lunchtime briefing: *A New Approach*
1:20PM—1:50PM

THIS IS AN OPTIONAL SESSION, OPEN TO ALL.
PLEASE NOTE, NO FOOD OR DRINK IS ALLOWED IN THE DIXSON ROOM.

DIXSON ROOM · STATE LIBRARY OF NSW · SYDNEY

A New Approach

A New Approach is an independent think tank championing effective investment and return in Australian arts and culture. The ambition is to strengthen bipartisan, business and wider community support for arts and culture through a research and advocacy program. *A New Approach* wants to ensure opportunities are seized for the better realisation of the economic, social, cultural and personal benefits that Australian arts and cultural activities provide. Established in 2018, it is supported by a $1.65M commitment by The Myer Foundation, the Tim Fairfax Family Foundation and the Keir Foundation and is based at the Australian Academy of the Humanities in Canberra.

A New Approach's Program Director Kate Fielding will host an informal briefing on the initiative.

Speaker

KATE FIELDING
PROGRAM DIRECTOR

Kate Fielding is a cultural strategist, a company director, a writer of creative non-fiction and an advocate for social change hairdressing. She recently moved from Kalgoorlie in Western Australia to Canberra to take up the role as the inaugural Program Director for *A New Approach*, based in the Australian Academy of the Humanities.

Friday 16 November
The 8th Hancock Lecture
2:00PM—3:00PM
DIXSON ROOM · STATE LIBRARY OF NSW · SYDNEY

THE AUSTRALIAN ACADEMY of the Humanities' Hancock Lecture series invites young Australian scholars of excellence to talk about their work with a broader audience. The lecture series is made possible through a bequest from the estate of Sir (William) Keith Hancock KBE FAHA and is usually delivered every three to four years.

The 8th Hancock Lecture will be given by early career Arab and Islamic Studies scholar, Dr Raihan Ismail from the Australian National University on *Hybrid civilisations or Clash of civilisations?: Re-visiting the Muslim Other.*

This is a free event, open to the public.

Speaker

DR RAIHAN ISMAIL
AUSTRALIAN NATIONAL UNIVERSITY
🐦 @RaihanIsmailANU

Hybrid civilisations or Clash of civilisations?: Re-visiting the Muslim Other

The clash-of-civilisations thesis, introduced by Samuel Huntington in the early 1990s, is still debated, and at times propagated, by analysts and policy-makers. Islam has been at the forefront of the debate throughout the entirety of this period and especially following the September 11 attacks. The rise of ISIS gave the thesis even more space in an increasingly divisive political climate. The thesis undermines multiculturalism and the social fabric of modern societies. It espouses division, ignoring the hybrid nature of civilisations and how different civilisations learn and absorb from each other. Those who promote the thesis and the collective superiority of Western civilisation strip humanity from the so-called separate, violent and inferior other. This lecture attempts to deconstruct the clash of civilisations thesis by analysing Islam and the West in a fragmented and polarised environment. It will look at the overt and subtle attempts to construct the 'Muslim other' as incapable of integrating and operating in the Modern world. In doing so, the lecture examines the vibrant debates taking place in Muslim societies challenging the notion of homogeneity of cultures, religions and civilisations

Raihan Ismail is a lecturer at the Centre for Arab and Islamic Studies, ANU. She is the co-adviser of CAIS's undergraduate program and teaches both undergraduate and graduate courses. Her research interests include Islam, Political Islam, Sunni-Shia relations, women in Islam and Middle East politics. She has presented at the Centre for Middle Eastern Studies at Harvard University, examining Saudi clerics and Sunni-Shia relations in the Middle East, the Crawford Australian Leadership forum 'Global Realities', discussing challenges and opportunities for the Middle East, and the Canberra Writers Festival, examining the geopolitics of the Middle East as well as other academic and non-academic events.

She co-convenes the *Political Islam* seminar series since 2015 for various government departments and agencies, including AGD and Defence.

She is also a regular commentator in Australian and international media on Islam and Middle East politics including appearing as a panellist on the ABC *Q&A* program in 2016. She has published in academic and non-academic outlets. She is the author of *Saudi Clerics and Shia Islam*, published by Oxford University Press in 2016. She is currently working on a book project on the Transnational Networks of Salafi Clerics in Egypt, Kuwait and Saudi Arabia. She has a Bachelors Degree in Political Science, with a minor in Islamic Studies, a Masters in International Relations from the International Islamic University of Malaysia, and a PhD from the ANU.

Raihan is also the joint recipient of the Australian Academy of the Humanities' 2018 Max Crawford Medal, Australia's most prestigious award for early-career researchers in the humanities.

Chair

PROFESSOR GRAHAM OPPY FAHA
MONASH UNIVERSITY
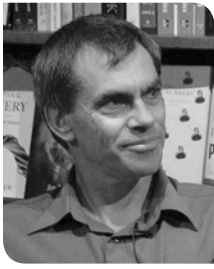
Graham Oppy is Professor of Philosophy, in the School of Philosophical, Historical and International Studies (SOPHIS) at Monash University. He is Chair of the Council of the Australasian Association of Philosophy and Chief Organiser for the World Congress of Philosophy 2023. Graham's research focuses on the philosophy of religion, the existence of god, ontological arguments, cosmological arguments, Pascals' wager, and arguments from evil. He is currently working up a new project on the historical development of atheism. His books include: *Ontological Arguments and Belief in God* (1996), *Arguing about Gods* (2006), *Describing Gods* (2014), and *The History of Western Philosophy of Religion* (2009, co-edited with Nick Trakakis).

Professor Oppy was elected a Fellow of the Australian Academy of the Humanities in 2009 and is a member of the Academy's Council.

Early Career Researcher Poster Program

PRESENTED DURING ALL BREAKS IN THE SYMPOSIUM PROGRAM

GALLERY ROOM · STATE LIBRARY OF NSW · SYDNEY

EACH YEAR, THE ACADEMY involves early career researchers in the annual Symposium in several ways—as delegates, presenters, and participants in briefings and masterclasses. Our Symposium provides the next generation of humanities scholars a great opportunity to not only participate in the broader Australian humanities community and life of the Academy but also share their research and build networks.

This year's Early Career Researcher Poster Program showcases some of the most dynamic and innovative research happening in Australia at the moment. It is an unrivalled opportunity for emerging humanities scholars to exchange information with leading researchers and influential community leaders attending the Symposium.

From a strong field of applications, the posters selected encourage dialogue and conversations about urgent and pressing issues being explored in the humanities today.

We warmly invite you to view the posters during the breaks in the Symposium program, and to engage with the presenters on their work.

PROFESSOR ALASTAIR BLANSHARD FSA FAHA
UNIVERSITY OF QUEENSLAND
POSTER PROGRAM CONVENOR

DR FADILA BOUTOUCHENT
MACQUARIE UNIVERSITY &
UNIVERSITY OF REGINA

DR AÏCHA BENIMMAS
UNIVERSITÉ DE MONCTON

Canadian Perspectives on Immigration in Small Cities: Case study from Moncton City

Canada is a welcoming land for immigrants and refugees. Immigration provides an opportunity for the French minority to raise its demographic, linguistic and cultural weight. However, immigrants' integration within small cities and communities raises issues and challenges such as isolation, discrimination, linguistic difficulties and socioeconomic insecurities (Benimmas, Boutouchent & Kamano, 2017).

According to Ramirez and Cox (1990), immigrant parents' perceptions of their children's social and school integration defines the relationship they are likely to have with the school. In 1991, Sabatier's study reported that immigrant parents had a different point of view from the host society about their children's education and socialization. Immigrant parents thought that parents in the host society had individualistic values that strongly influenced the way their children were educated while their own social relationships focused on the group they belong to and in which the children will grow. According to these authors, while the preferred educational style in the host society involved encouraging young children to be more autonomous and develop a sense of responsibility, immigrant parents encouraged collective values and norms from their society of origin. Sabatier (1991) also showed that immigrant parents considered that school is primarily for academic learning and not for socializing. The empirical study conducted by Benoit et al., (2008) reflected these two contradictory visions and showed low proficiency in the host language limited immigrant parents in involving themselves in their children's education and left more space for institutional monitoring. Thus, immigrant parents perceived more intrusion, an expression of prejudice and a lack of confidence in addition to

feeling that they were not heard and their values were not respected. According to Farmer (2008), and Benimmas, Bourque and Boutouchent (2013), the difference in the education vision might bigger within the French minority context tending to assimilate immigrants. Given that school spaces are nourishing contacts between newcomers (parents and children) and the Canadian society, our study explored immigrant parents' perceptions of their integration journey in a small city of Moncton in New-Brunswick province.

The study looked more specifically at immigrant parents' perceptions both before and after their arrival to Moncton City; involvement in their children's education; and children's social and school integration. This qualitative study gathered data with semi structured interview grid from 14 participants. We performed data analysis and combined thematic and interpretative approaches according to Paille and Mucchielli (2008). Parents' perceptions of the children's integration process into the French minority settings in Moncton proved to reflect children's school experiences and social development where students are largely affected by ethnic differences. Also, English-French bilingualism poses the dilemma of choosing a language for schooling and low enrolments precluded school stakeholders from building a suitable infrastructure to include cultural diversity. Overall, parents' perceptions of school remained positive but were divided between hope and concern.

Fadila Boutouchent is a Visiting Associate Professor at Macquarie University and an Associate Professor at the Faculty of Education, University of Regina, Saskatchewan, Canada, where she teaches core and methodology classes with Le bac, the French program since 2010. Previously, she taught at Campus Saint-Jean, University of Alberta, Alberta, and at Université de Moncton, New-Brunswick in Canada, as well as at Université Mouloud Mammeri in Algeria. Fadila is an applied sociolinguist with research expertise in bilingual education, mostly about French language education in French minority context, intercultural communication and multilingualism. She has multiple publications and contributions in areas such as a recent collaboration in Tibe Bonifacio, G. and Drolet, J. (eds.) *Immigration and the Small City: Canadian Experiences and Perspectives* (p. 235–253, Springer: Switzerland).

Aïcha Benimmas is an Associate Professor in the Faculty of Education at the University of Moncton. She holds a Doctorate in geography (2000) and a Master's degree in didactics (1995) from Laval University. She has also held the title of Scientific Director of the Centre of Research and Development in Education (CRDE) at the University of Moncton since July 2016. Her research and teaching focuses on the integration of immigrant students in Francophone minority schools, history education and geography education. She studies, among other things, the educational and social integration of immigrant students, the Syrian refugee settlement process, youth citizen participation, school and multicultural association partnerships, geographic reasoning, the integration of geographic technologies and applied teaching methods in history.

RAHEL CRAMER
MACQUARIE UNIVERSITY
🐦 @RahelCramer

"Takes your tummy to Italy": Nationalism in Sydney's culinary linguistic landscape

In the context of globalization, advertising discourse in urban areas has become increasingly multilingual and draws ever more on associations with disparate national identities. Especially the hospitality sector deploys representations of national identity as a symbolic resource to promote its products and services. In turn, nationalism in hospitality advertising contributes to people's understanding of identity in our global era. It is against this background that this research investigates how the relationship between nation and cuisine is established in the urban linguistic landscape. Specifically, this study examines restaurant signage in four suburbs of Sydney, Australia. The main research question is: "How are nations emplaced in the culinary linguistic landscape of the city?" To address this central question, this study investigates (1) what languages are represented, (2) how national identities are represented, and (3) how cosmopolitan identities are represented. Findings demonstrate that these banal forms of nationalism and cosmopolitanism contribute to imagining Sydney as diverse, yet nationally grounded. Under the guise of a celebratory diversity discourse, these ideologies promote consumption while they prevent any deep engagement with diversity and difference.

Rahel Cramer is undertaking PhD studies in the Department of Linguistics at Macquarie University in Australia. Her research focuses on language choice and discursive constructions of national identity in the business domain. Her research interests include intercultural communication, language and identity, and discourse analysis. Rahel Cramer holds an MA in Multilingual Educational Linguistics from Hamburg University. During her postgraduate studies, she has held positions as a research assistant, as a student assistant, and as a tutor at various universities. She currently works as a German language teacher at the Centre for Continuing Education at the University of Sydney and as a Contact Centre Assistant at the Higher Degree Research Office at Macquarie University. She is also a freelance writer.

DR GEORGIE CURRAN
THE UNIVERSITY OF SYDNEY

Cross-cultural negotiation in the production of a Warlpiri women's yawulyu DVD

In July 2016, I gathered with a group of Warlpiri women at a bush site just outside of the Central Australian Aboriginal settlement of Yuendumu. During the first half of the year we had been putting together a book collection of women's yawulyu songs, including images, sound links, transcriptions and associated stories. We had organised for a filmmaker to assist in creating a DVD of these songs and dances as an accompanying insert into the back of this book. The Warlpiri women's motivations for doing this were clear—they were acutely aware of the fragility of this musical tradition so intimately connected to their identity and their ways of passing on knowledge of Dreamings, country and kin. Documentation and preservation were high on the agenda as the key women associated with these yawulyu sung, danced and painted their bodies with red and white ochred designs and carefully recorded the associated Dreaming stories. These noble aims, however, resulted in a contexts embound by complex cross-cultural negotiations concerning the documentation of Indigenous traditions and aspirations for cultural reproduction. As Peterson has pointed out, "…local desires are entangled with changing ontologies…" amongst many of the other factors that arise from these kinds of intercultural collaborations (Peterson, 2017). Firstly, I examine the negotiations surrounding 'telling the story the right way'. The filming of the songs and dances produced a kind of 'reified' version of stories, songs and dances which in their regular context are passed on orally and are subject to in-the-moment negotiations amongst large groups of people.

Secondly, I look at the notion of 'audience' which has only in recent decades entered the space of some yawulyu performances yet impacts on the performance and shapes the film production. The film's audience was imagined due to the presence of the camera—importantly future generations of Warlpiri women, and also a broader non-Aboriginal Australian audience who presumably would learn and gain appreciation for Warlpiri culture. Lastly, I look at cross-cultural negotiations which occurred around the more formal roles required for the DVD production. Warlpiri understandings of owning and managing songs and associated Dreamings and country were transferred into performance and directorial roles, and notions of authorship were replaced by a Warlpiri emphasis on authority. In this poster, I present on some of the performative responses to managing the cross-cultural tensions that arose around these aspects of this film project.

Georgia Curran has undertaken research with Warlpiri people in Yuendumu and other communities across Central Australia since 2005. She is currently a research associate at the University of Sydney's Sydney Conservatorium of Music, with interests in Aboriginal song language and poetics, oral traditions, cultural change, the intergenerational transmission of song and community-led revitalisation of musical practices. Georgia works in collaboration with Warlpiri people on three current projects: an ARC Linkage project titled 'Vitality and Change in Warlpiri Song' (2016–19); the Indigenous Languages and Arts project 'Songs and stories from the Jaru Pirrjirdi bush trips' (2016–18); and on a collection of Warlpiri songs from Lajamanu, Northern Territory (2018). In 2010, she received her PhD in anthropology from the Australian National University for a thesis titled 'Contemporary Ritual Practice in an Aboriginal Settlement'. This doctoral research was part of another ARC Linkage Project 'Warlpiri Songlines: Anthropological, linguistic and Indigenous perspectives' (2005–08) in which she more broadly recorded and documented a number of different genres of endangered song with Warlpiri elders. Georgia has published journal articles and book chapters on many of these topics, and in collaboration with a group of Warlpiri women has produced two books and CD collections—*Jardiwanpa yawulyu: Warlpiri women's songs from Yuendumu* (2014); and *Yurntumu-wardingki juju-ngaliya-kurlangu yawulyu: Warlpiri women's songs from Yuendumu* (including DVD) (2017). Georgia also has interests in Aboriginal language revival and documentation. She worked with Wangkumara people in Bourke for two years (2003–04) creating language resources from archived sound

recordings. For her Bachelor of Arts (Honours) degree, she wrote a thesis comparing the several Aboriginal languages from the southern Gulf of Carpentaria to reveal the historical movements of these groups.

LAUREN DUNDLER
MACQUARIE UNIVERSITY

🐦 @laurendundler

History Belongs to the Highest Bidder— The internet antiquities market

In his *Theses on the Philosophy of History* (1940), Walter Benjamin reflected on the origins of cultural objects, which cannot be contemplated "without horror". The late 19th and early 20th century context, shaped by colonialism native to Benjamin, was reminiscent of the imperial conquest and conflict of antiquity. He illuminated the connections between the triumphal processions of Republican and Imperial Rome, where "cultural treasures" were displayed by the "victors", and the contemporary establishment of private and public collections of antiquities throughout Europe and England.

Almost a century later, these contemplations are even more applicable to antiquities in the modern world. Recent mass-looting of cultural heritage sites during conflicts in source countries like Egypt, Iraq, Afghanistan, and Timbuktu have reminded us more than ever of the inescapable relationship between conflict and antiquities collecting. Research in the past fifty years has drawn our focus to the legal and ethical realities of the modern antiquities trade, situating the behaviours and practices of dealers and collectors within a broader landscape of illegal trafficking and clandestine archaeology. Subsequently, criminologists have observed the "greyness" of the modern antiquities market, identifiable by Yates and Mackenzie (2016) as possessing illegality at each stage of the market. In the 1990s, the situation became even more complicated with the introduction of eBay and other online transactional opportunities. The emergence of an Internet market for antiquities invited new challenges and concerns for those seeking to regulate the trade of illegal antiquities. Surprisingly, few have responded to these issues with research output. Whilst UNESCO, ICOM, and INTERPOL have jointly published guidelines in response to the burgeoning market, there has been minimal scholarly contribution to the discussion. In response to this research shortfall, I conducted an examination of the Internet market for papyrus (2017). One of the conclusions reached from this research was a need for specific regulation developed to the unique context of the Internet market. Drawing on Ayre's and Braithwaite's theory of Responsive Regulation and associated enforcement pyramid (1992), I intend to develop a regulatory framework for the Internet

market for antiquities. The framework will be situated within the Responsive Regulation's principle concept of escalating enforcement measures, moving from persuasion based initiatives to more stringent punishments. This will involve a consideration of the ways in which the Internet has changed how participants engage with the market, and, more broadly, how the contemporary world positions itself in relation to the narratives of antiquity.

———

Lauren Dundler (MRes) is a PhD candidate in the department of Ancient History, Macquarie University. She co-hosts an interdisciplinary seminar series called Markers of Authenticity and is the co-chair for the Sydney Chapter of Australasian Women for Ancient World Studies. In 2017 she completed her Masters of Research thesis titled 'Collecting Papyrus in the 21st Century: A Comparison of Existing and Emerging Trade Markets.' This research was part of the ARC funded project 'Forging Antiquity: Authenticity, forgery and fake papyri', and won the Macquarie Ancient History Association for best MRes thesis. Her current research interests include the internet market for antiquities, antiquities trafficking within a broader context of illegal market activity, cultural heritage policy development and implementation, and the intersection between ethics and academic practice.

WIDYAN FARES
THE UNIVERSITY OF SYDNEY

🐦 @widyan

Satellite Resistance: The Australian Shiite community's reception of Al Manar and the re-construction of Shiite identity

With modern geopolitical, religious and sectarian conditions across the Middle East rapidly changing, the impacts are being felt globally. Muslims in particular, have been forced to respond in ways that have defined and impacted the construction of their identity.

This response includes a noticeable increase in the adoption of alternative media news sources as a media tool for migrant diasporic communities to remain connected to what is going on back home. Using Hizballah's controversial Al Manar network as a case study, the rationale of this research is to go beyond a common view of transnational Arab satellite television: that it is nothing more than propaganda to serve the interests of the groups that own such networks like Al Manar. This view proposes that transnational satellite television isolates migrant diasporic communities and poses threats to national security. However, it is an oversimplification and

exhibits a limited understanding of the potential and relationship between Arabic transnational satellite television and the Arab diasporic audience, and portrays them as inactive and incapable of being critical and cautious of content they consume. The presentation will resist this 'clash of civilizations' framing and show how transitional satellite television (in particular Al Manar) is being used by the Australian Shiite community. The research deconstructs and evaluates the implications of Al Manar in shaping political views, resistance, creating diasporic identity, in the context of Australian broadcasting and community relations. Additionally, I will undertake an analysis of Al Manar news and address the debate of whether or not Al Manar promotes violent extremism. Al Manar is a complex and controversial network and that is precisely why further enquiry into the network is required to truly understand how it is received by the Australian Shiite diasporic community and the impacts it has on shaping the identity of Shiite community in Australia. What does the use of satellite television by diasporic communicates mean for local community relations, the Australian media, identity and social cohesion here in Australia? These are important questions that require further investigation as the phenomenon of alternative news sources etches itself in a new media landscape, where transnational satellite television blurs the lines between overseas conflicts, domestic diaspora communities and the East and West.

———

Widyan Fares migrated to Australia in 1995 after leaving the Rafha refugee camp in Saudi Arabia, where she was born after her parents escaped from Saddam Hussein's regime in Iraq. Widyan Fares has been working as a journalist and project manager in the area of countering violent extremism and social cohesion for over five years. Widyan graduated from the University of Wollongong with a Bachelor of Communications and Media Studies majoring in Journalism and International relations. Widyan went on to pursue her honours degree and graduated with a first class honours on Australian Muslim women media advocacy in a post 9/11 era. She began her career as a researcher and writer for Network Ten's Late News. While at Network Ten, Widyan was also writing for *The Point Magazine* at Multicultural NSW, an online youth focused magazine covering issues affecting violent extremism, community politics and cohesion. In 2014 Widyan was selected as an SBS cadet reporter as part of SBS' prestigious cadetship program. During her time at SBS Widyan worked in Radio, TV and online. Widyan soon became one of the first veiled reporters on national television, making her debut in March 2014 with a feature story on the Muslim fashion industry in

Australia. As part of her cadetship, Widyan also worked at the Australian Press Gallery in Canberra, Parliament House. After finishing her cadetship Widyan went on to become senior writer and acting editor for *The Point* covering issues related to multiculturalism and violent extremism. Widyan was also the media consultant for the Lebanese Muslim Association and headed a media project of improving the relationship between Australian mainstream media and the Australian Muslim community. Widyan is also currently undertaking her PhD at the University of Sydney on the topic of the consumption of Arabic Satellite TV news by the Australian Shia the implications on disaporic identity.

REBECCA HAUSLER
UNIVERSITY OF QUEENSLAND

Friends, Enemies, Strangers: Fiction that looks back to explore the present

During the Second World War, while Australian troops battled Japanese soldiers in the dense island jungles of the South Pacific, Australia housed several thousand Japanese civilian and military internees at a number of camps scattered across the country in remote locations. Unlike the selective policy for European internees, the government took a "collar the lot" approach. Those who were perceived as being Japanese or having Japanese heritage were interned with few exceptions.

Since 2013, there has been a significant spike in the number of literary works produced by both Japanese and Australian writers on this topic. Contemporary fiction has provided new explorations and alternative constructions of this underemphasized chapter in Australian history. This poster presentation forms part of my PhD project on fictional re-imaginings of Japanese internment in Australia during the Second World War. This poster focuses on the inter-cultural relationships portrayed in several literary works depicting Japanese internment in Australia during World War II. The fictional works I am analysing include novels such as Cory Taylor's *My Beautiful Enemy* (2013), Christine Piper's *After Darkness* (2014), and Anita Heiss' *Barbed Wire and Cherry Blossoms* (2016).

These texts do more than contribute to cross-cultural dialogues between Australia and Japan. I argue firstly that the various relationships portrayed in these literary works allow for critical reflection on Japanese internment's place in Australian history. These relationships go beyond simple character interactions and speak broadly about the relationships that exist between various texts, nations, and cultures. In analyzing relationships involving internees, for example relationships between guards and internees or the relationship between Japanese internees and

Indigenous Australians, certain relationship dynamics are apparent across these texts. Inevitably questions arise about how relationships are negotiated against social inequality, shifting power dynamics, shared experiences, and impermissible interactions.

Therefore, I also argue that these issues are not merely a sign of the historic times, but importantly they remain present in contemporary society and warrant continued attention. Furthermore, these relationships and the fraught issues they speak to, are apparent not only on a personal level, but also on a broader national level. Contemporary examples include government policies on immigration and detention, or instances of racism or homophobia within our society. In other words, issues depicted in these novels comment critically on issues of race, gender, discrimination, and power which are particularly relevant today.

———

Rebecca Hausler is a casual academic and PhD candidate at the University of Queensland's School of Languages and Cultures. Rebecca's broader academic interests include Japan's transcultural connections with Anglophone nations through popular culture, literature, and film. Her current area of research investigates fictional representations of Japanese internment camps in wartime Australia. She recently presented her preliminary findings as part of the "War in Memorial" panel at the 2018 Asian Studies Association of Australia conference.

Rebecca's broader area of research is transcultural literature, film, and popular culture. Her undergraduate honours thesis explored Ruth Ozeki's 2013 novel *A Tale for the Time Being* and she has recently published an article in the interdisciplinary women's journal *Hecate* based on this research. Rebecca also has a forthcoming book chapter for ANU Press, currently under peer review, which explores the transcultural interpretations and productions of the Chinese folktale *Journey to the West* in Australia through the 1978 Japanese drama *Saiyūki* (*Monkey*, but often referred to as *Monkey Magic*). She has presented her research on transcultural productions at several conferences and has also written articles for the academic news website *The Conversation*.

BELINDA HOPPER
MACQUARIE UNIVERSITY

The Role of Fiction in Creating Understanding Between Cultures

Margaret Atwood said, "A word after a word after a word is power". I would like to expand on this idea to argue that a word after a word after a word of fiction is power—power to create empathy, and promote understanding; human attributes that are much needed to peacefully navigate the clash of differing worldviews that underpin our civilisations. I will do this by looking at the work of award-winning author, Marilynne Robinson. Robinson has written six works of non-fiction and four works of fiction, with much of her writing focused on the impact of Calvinism on history. In a *Perspectives* journal article, Professor John Hesselink compares the impact of Robinson's non-fiction and fiction: "while the impact *of The Death of Adam* and its defence of Calvinism was considerable, ironically it was the novel *Gilead* that did more than anything else to call Calvin to the attention of the wider world." Robinson acknowledges there are "odd perils associated with dealing explicitly with religious issues," but she writes about them because they interest her, not for the purpose of instructing others. Robinson's Christian works are published in cultures far removed from her own, such as Iran and Korea, and are well-received. Among her many prizes, Robinson was awarded South Korea's Park Kyong-ni Prize for Literature in 2013. She also received the 2016 Dayton Literary Peace Prize, for fostering "Peace, social justice and global understanding." Robinson says, "I don't receive negative reactions, so I have to take that as an important datum." Neither does she condescend to her readers, yet she finds: "…People that are very remote from Christianity seem to know—more or less—what I'm talking about." Asked why she thinks her distinctly Christian books appeal to people from worldviews different to her own, Robinson says, "I tend to think that people come to meet what you describe. I would love to read a book at the scale of *Gilead*, about a local Imam, or a local Rabbi in Israel." By looking at the work of Marilynne Robinson, I will argue for the important role literature, particularly fiction, can play in cultivating empathy and understanding between civilisations.

———

Belinda Hopper's undergraduate degree was in Communication, majoring in Professional Writing. She worked as a freelance writer and editor for over a decade. Belinda studied world belief systems as part of a two-year diploma of Divinity. Belinda also studied fiction writing and novel writing at the New York Gotham Writers' Workshop and has had fiction, non-fiction and academic articles published. Belinda was a semi-finalist in the William Van Dyke short story prize in 2015 and graduated with a Masters of Creative Arts from the University of the Sunshine Coast in 2016. In 2017 Belinda finished her first full-length manuscript and was awarded a scholarship to undertake a PhD in creative writing at Macquarie University. Belinda was awarded the 2018 Don Bank Writer in Residence

Program, during which time she is working on her second novel manuscript.

DR MICHAEL RICHARDSON
UNSW SYDNEY

🐦 @richardson_m_a

Drone Wars: Artistic responses to technological violence

In little more than a decade, drones have moved from the periphery of military operations to become the paradigmatic instrument of Western militarism. For populations in Afghanistan, Pakistan, Yemen, Somalia, Palestine and elsewhere across the global south, life is increasingly lived under the shadow of militarised drones commanded from remote bases by unseen pilots. Studies have revealed the intense disruption of living under drones (Bashir & Crews, 2012), backing up the scepticism of investigative journalists and activists about their efficacy and accuracy (Benjamin, 2013; Cockburn, 2015; Woods, 2015). Indeed, since the first official targeted strike by a weaponised and US-operated unmanned aerial vehicle in February 2002, more than 4,700 strikes by American drones have killed between 7,200 and 10,500 people, including over 1,000 recorded as civilians and over 300 children (Bureau of Investigative Journalism, 2018). At the same time, populations subjected to drone warfare are left with few effective methods of resistance and rarely any recourse to justice. Drone warfare can thus be understood as the tip of the proverbial spear of twenty-first century imperialism that subjects certain bodies "othered, racialized, precarious" to the ever-present potential of violence while preserving the bodies of soldiers and citizens of western powers (Chamayou, 2014). This poster presents research into cultural responses to drone warfare in the visual arts, crafts and interactive media. It demonstrates how aesthetic practices in these domains represents and interrogates the radical imbalances of power, technology and capacity to harm. In doing so, it draws on the concept of 'affective witness', developed across my research on affect, testimony and political violence (Richardson, 2016, Richardson & Schankweiler, forthcoming). Affective witnessing reframes the theory and practice of witnessing to emphasise its embodied and relational qualities. As such, affective witnessing is a valuable framework for understanding the cultural impacts of and responses to drone warfare because it attends to silences, wounded bodies, unspeakable traumas and irreducible gaps in experience. This poster will trace the differences, similarities and resonances between a selection of inter-cultural texts: Mahwish Chishty's Lego drones and drone truck art; contemporary

Afghan war rugs; former drone operator Omer Fast's video installation work; and the 'serious game' Kill Box from Biome Collective. In doing so, it will engage with the crucial question of how aesthetic practices can engage and critique the contemporary imperialism of drone warfare and the structures of power it underpins.

——

Michael Richardson is Senior Lecturer in the School of the Arts & Media at the University of New South Wales, Australia, where he teaches media theory and political communication. His transdisciplinary research examines the intersection of affect and power in media, literature and culture with an emphasis on aesthetic works and political practices. He is currently working on a project about drones and witnessing in warfare and culture. He is the author *of Gestures of Testimony: Torture, Trauma and Affect in Literature* (Bloomsbury 2016), which won the Dean's Research Award for an Early Career Monograph in the Faculty of Arts & Social Science, and co-editor of *Traumatic Affect* (2013). His research has appeared in national and international journals, including *Continuum, Cultural Studies, Environmental Humanities* and *Transformations*, as well as edited collections on trauma, testimony and methodology. He was a Visiting Research Fellow at the Affective Societies Collaborative Research Centre at Freie Universität, Berlin, in 2018. Before academia, he was speechwriter to The Hon. Jack Layton, former leader of the New Democratic Party of Canada.

ELLA YING TIAN
UNSW SYDNEY

Remaking the Monkey King, Remaking the Nation: Race, identity, and politics from 'White Australia' era to the 'multi-cultural' present

Since the abolition of the Immigration Restriction Act 1901 (also known as the White Australia policy) in 1973, Australia began its trial of multiculturalism. Not long after that period, a Japanese TV series *Monkey* (1978) was imported and broadcast which has gained a great number of Australian audiences at that time. At the advent of the 21st century, Australians tried many times to recreate the *Monkey*'s magic such as *Monkey: Journey to the West* (Theatre of Image, 2014*), Monkey and the Monk* (The Castlemaine Theatre Company, 2015) and the ABC series *The New Legends of Monkey* (10 episodes, co-produced with New Zealand and streamed online globally, 2018). Who would be the best choice to play an Australian Monkey King when the cultural production and

dissemination are becoming more global and the national identity of Australia still remains unsettled? British, Aboriginal, Asian or American? To answer this question is difficult. As Turner (1994) suggests, the national identity of Australia must be a plural form— 'identities' which is "definitively tolerant of cultural difference [and] the formation of Australian national identities have come from multi-culturalists" (p. 123). Utilizing an interdisciplinary amalgam of history, political theory, cultural studies, and film studies, this poster attempts to investigate how an Australian remake of the Monkey King employs the figure of a mixed-racial protagonist, the Monkey King, to express Australian national identity for a new generation. The poster discusses how the late-1970s Japanese Monkey series has been sustained in the 2018 Australian Monkey King remake, and what other cultural elements have been merged into the series as a corresponding contribution to the refined national identity in the 21st century. I would argue, the imagination of Monkey's mythical world with diverse ethnicities and the cast of Chai Hansen, an Australian national with a mixed race (half Asian-Thai-Chinese, half Australian-White) as the Monkey King in the ABC series has proved that Australia is building a national identity differing from the way America has got into in whitewashing the Monkey King. Besides, the poster traces the cultural transformation of Australian identity from the 'White Australia' era to the current 'multiculturalism' stage and discusses cultural politics being engaged in the representation of race in contemporary Australian media.

——

Ella Ying Tian, is a Ph.D. candidate in film studies at the University of New South Wales. She locates her work in the field of adaptation, remake, and franchise studies relating to Asian cultural icons, transnationalism and contemporary media culture. Her interdisciplinary background is in cultural studies and Asian studies, and her research interests lie broadly in the media representation of monstrosity, race, and gender. She has authored one book on film adaptation. She is a prolific contributor to many conferences including NSASIA conference (2017) and ASAA conference (2018) and she was also awarded several research grants in film studies.

CRIS TOWNLEY
UNSW SYDNEY

Cross Cultural Encounters in Playgroups: Spaces of belonging, support and identity

This poster presents research undertaken in community playgroups in Australia to examine the conditions and processes that enable community playgroups to be spaces that build social inclusion and communicative democracy through meaningful encounters across difference. To do this I explore how parenting and family identity influences participation in, and choices about, attending playgroups, and how parents talk about sameness and difference. Community playgroups are self-organised by attending parents, usually women, who meet for a couple of hours each week with their babies and below school age children to play and socialise. In multicultural Australian cities we might expect playgroups to be sites of both sameness and difference, where parents from a range of cultural, religious and identity groups form a local community around the common endeavour of parenting. Of course, within families, too, multiple aspects of identity are interwoven. Through a mixed methods approach of contemporary and historical interviews, and demographic analysis of membership data from one Australian peak body for playgroups, I found that increasingly parents are forming identity based playgroups as an alternative to local general playgroups, although the latter are still in the majority. I explored how these decisions to separate, or not, affect opportunities for encounters across culture that build democracy. I found that playgroups need to be spaces where families feel welcomed, respected and connected to community. For some parents, this leads them to choose an identity playgroup, others opt for a general local playgroup. I found that identity interacts with geography to constrain or influence participation and choices. I found that all playgroups can create a place of belonging for families to nurture specific aspects of their cultural, language or LGBTI identities. Both identity and general playgroups can create a place for boundary crossing and encounters across difference. However, any expressed desire for a multicultural playgroup environment is not fully realized, as an ethos of heteronormative, English speaking whiteness often pervades playgroups, serving to mask or exclude difference. Identities that are stigmatized or marginalised in the wider mainstream culture may have more need of an identity playgroup, but such a playgroup risks creating boundaries that exclude even those they seek to include. These findings have implications not only for playgroup policy and practice, but for all those engaged in understanding how to strengthen a multicultural democratic society.

Cris Townley is a PhD candidate at the Social Policy Research Centre at UNSW in Sydney. Her research investigates how parenting and family identity influence participation in and experiences of community playgroups. Cris took her two children to playgroups when they were young, played a role in running three playgroups, and served on the board of the peak body in NSW, Playgroup NSW, as Treasurer and Chair. Reflection on these experiences led to her PhD topic. Cris has an Honours degree in mathematics and education from Cambridge University and a Masters degree in the sociology of gender from the University of Essex. After briefly working as a school teacher, Cris joined Coopers & Lybrand as an auditor and qualified as a chartered accountant. She spent nine years in professional services firms, six as an auditor and three in learning and development and knowledge management. She has lectured in knowledge management for the Faculty of Business and human resource development for the Faculty of Education at UTS. Cris has served on not for profit boards, including Sydney Gay and Lesbian Mardi Gras, and Playgroup NSW. She works at the Centre of Excellence for Population Ageing Research as a research translation officer. In June 2018 Cris took part in a panel on the evolution of LGBTI+ family at the Pride of Place conference at the University of Sydney. Her article on the beginnings of the playgroup movement in NSW was published in the *Australasian Journal of Early Childhood Education* in June 2018. In July 2018 she presented a poster at the Australian Institute of Family Studies, on what families want from playgroups.

The Academy wishes to thank two interns from Macquarie University's Professional and Community Engagement program who will be producing two short videos on the Early Career Researchers presenting at this year's Symposium. The videos will be posted to the Academy's website later this year.

Emily Hunt is currently in her third and final year of a Bachelor of Arts—Media at Macquarie University. With a focus on screen production, she has been involved in a number of short films undertaking roles such as Cinematographer, 1st Assistant Director and Production Designer. Following the completion of her degree, Emily hopes to continue her studies in undertaking a Master of Research, with her broad research interests including film, animation and film musicals. Her long term professional goal is to draw on her passion for film to develop a career in the film industry. As someone who has a keen interest in history and the arts, Emily is extremely excited for this opportunity to be involved with the Australian Academy of the Humanities and the Symposium, and is looking forward to learning about the ideas of the Early Career Researchers.

Sarah Provest is a final year Bachelor of Arts—Media student at Macquarie University. Sarah has studied and continues to create under a broad range of media disciplines, including film-making, creative and non-fiction writing, media theory, and radio. Sarah will continue her studies in a Master of Research degree with a focus on emergent gameplay. Her research interests include underground cinema, queer theory, LGBTQI+ issues, minority literature, game studies, and psychogeography. She will continue developing her technical media skills in freelance and personal projects. She is immensely looking forward to being a part of the Australian Academy of the Humanities Symposium and becoming a part of the broader academic community.

AUSTRALIAN ACADEMY OF THE HUMANITIES
49TH ANNUAL SYMPOSIUM 2019

PRINCIPAL SPONSOR

The Academy acknowledges the generous sponsorship and support of Macquarie University for this year's Symposium.

MACQUARIE
University

SYMPOSIUM VENUE SPONSOR

STATE LIBRARY®
NEW SOUTH WALES

ASSOCIATE SPONSORS

une
University of
New England

THE UNIVERSITY OF
SYDNEY

UNIVERSITY
OF WOLLONGONG
AUSTRALIA

UNSW
SYDNEY

UTS

W
WESTERN SYDNEY
UNIVERSITY