



Research  
And  
Graduate  
Events

NEWSLETTER

Issue 22-23, October, 2004

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**News from the Faculty HDR Coordinator**

Before embarking upon an array of conferences and seminars, journals and databases covering the remainder of the calendar year, there are first of all a number of items of more immediate relevance. Apologies in advance, too, that some of the events listed for earlier in the month are no longer open, however you may find information about them useful for future reference or impending publications.

**[1] On the Waterfront**

At the Schools of the Faculty of Arts Higher Degree by Research Conference Day last September, we were treated to a small, but absorbing range of papers by students at different phases of their programmes.

The guest speaker was Dr Scott Burchill whose reflections on his recent experience of postgraduate study resulted in a presentation entitled "Ph.D. completion - essential ingredients from conception to delivery". Its pithy, practical insights were such that, with his approval, we shall add it to documents pasted on our website.

**[2] Formatting Documentation for Faculty Colloquia & Reviews**

As one of the Panel members was moved to write: “I have just picked up... two submissions each of 60 pages for this coming Friday, [one of which] appears to be in 8 point or less! I realise the reduction is to save the trees but this is counterproductive (in terms of both time and trees) if we have to reprint it all in order to read it comfortably... Forgive me if I'm showing my age!”

These not untypical comments about miniscule font sizes are well taken. Therefore, we would strongly urge you to use **1.5 line-spacing with font size 11 or 12 in Times New Roman** when forwarding documentation in the form of “word” attachments for forthcoming colloquia or reviews.

**[3] Searching for Scholarships**

For those of you wanting to explore various avenues for funding your postgraduate studies, then, apart from the widely advertised, competitive government [“A.P.A.”] scholarships, the following websites are well worth checking...

[www.dest.gov.au/highered/scholarships.htm](http://www.dest.gov.au/highered/scholarships.htm)

[www.education.gov.au/goved/browse/0,17439](http://www.education.gov.au/goved/browse/0,17439)

[www.edna.edu.au/go/pid/1153](http://www.edna.edu.au/go/pid/1153)

<http://ukscholarshipsdatabase.britishcouncil.org/>

<http://fastweb.monster.com/index.ptml>

[www.jason.unimelb.edu.au](http://www.jason.unimelb.edu.au)

[www.grantsearch.com.au](http://www.grantsearch.com.au)

Your comments to me <[godric@deakin.edu.au](mailto:godric@deakin.edu.au)> or to Liz Hewitt <[eah@deakin.edu.au](mailto:eah@deakin.edu.au)> about the strengths and weaknesses of these resources would be much appreciated.

#### [4] New Procedures for Ethics & Grants

In mid-September, Dr Victoria Emery, the Executive Officer of the Human Research Ethics of Research Services [email: [vemery@deakin.edu.au](mailto:vemery@deakin.edu.au)] sent the following email:

This email is to notify you that the procedure for grant applications where the proposal will involve human research has now been amended.

Previously, as you will be aware, it was a requirement for submission of the grant application that a human ethics application have already been made. Under the new system, while a form of human ethics review will still be required, there will be an option to submit a 'Request for preliminary review' rather than the full application. This is a new process which will allow the Committee Executive to give feedback in the form of a memorandum regarding ethics issues inherent in the project and advice on any additional requirements. We hope that this procedure will allow the ethics application process when it does occur to go smoothly, while still cutting down on the workload of researchers and the committee. It should be noted however that this procedure is not a request for DU-HREC approval and the response does not constitute 'in principle' approval of the project.

Researchers who will not be proceeding with the project unless the grant application is successful AND who will have sufficient time after submission of the grant application to undertake the full ethics application process are encouraged to take advantage of this new option. If the research is intended to proceed regardless of the funding outcome, or if it is intended to commence data collection within three months of submitting the grant application, then a full application is the more appropriate procedure.

Copies of the new form and guidelines are now available on the Research Services (Human Ethics) website:

<<http://www.research.deakin.edu.au/ethics/human/index.htm>>

I would be grateful if you could notify researchers in your faculty of the new procedures. Anyone with questions is welcome to contact me for further information.

This new process will be under review over the initial months of implementation. Any comments or suggestions for improvement will be welcome.

Best wishes, *Victoria*

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#### [5] Exceptions to Mandatory Faculty Colloquia

In response to a number of enquiries of late, it is worth noting that there are three types of cases where mandatory Faculty Confirmation Colloquia have not as a rule been applied. These are:

- [a] Research Ph.D. candidates submitting research on the basis of prior publications;
- [b] Research Ph.D. candidates who have already successfully completed a previous research Ph.D.;
- [c] D.Comm. candidates who have successfully completed the 33.3% coursework requirements at the required standard.

However, in all these cases a formal Faculty Research Progress Review or a Faculty Transfer Colloquium may be instituted as fits the particular circumstances of students.

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#### [6] Early Notice – Postgraduate Publications in the 2004 Calendar

The Faculty's Research Manager, Robert Macmahon <[macmahon@deakin.edu.au](mailto:macmahon@deakin.edu.au)>, will be shortly calling for supervisors to advise their postgraduates that they can formally register their publications for the 2004 calendar year with him.

Many of you would be aware that it is normal practice to list publications as part of the annual review reporting procedures to Research Services every October/November. However, we believe that there would be much benefit in also doing the same with Robert Macmahon of the Faculty's Research Office.

In effect, postgraduate publications can then be added to those of staff as part of the means by which additional funds can be secured for the postgraduate area. In other words, an active postgraduate group is one of the ways in which its university can afford better facilities for the group from the federal government.

Thus it is that the world of commerce intrudes upon intellectual life!!!

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#### [7] Deakin's Cultural Heritage Centre for Asia & the Pacific Free Seminars at the Burwood Campus:

Wednesday 1 December, 4.00 – 6.00 pm

A Building C, Room 3.19 (Moot Court), Burwood Campus

Associate Professor Stephen Alomes: *Tradition and Change – Halloween in France and Australia*

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#### [8] Supplying Your Thesis in Digital Form

Deakin University is a participant in the Australian Digital Theses Project, <http://www.deakin.edu.au/library/dt/>. This is a collaborative venture by Australian universities to establish a database of digitised theses easily available via the web.

Each participating institution is required to process theses in a digital format and mount these on a local server. Learning Services established Deakin's site late in 2002, and has added many theses since that time.

Higher degree students who are close to completion, or have completed, are encouraged to supply Learning Services with an electronic copy of their thesis. The electronic copy would be in addition to the required two print copies. A website, at the Deakin address above, has been set up to help students find out how to deposit their thesis. The process is designed for students to self-submit documents as PDF files. Learning Services is, however, willing to create these files on the students' behalf.

Further information and advice can be obtained from Michael Wood <[mikewood@deakin.edu.au](mailto:mikewood@deakin.edu.au)> and the ADT home page, <http://adt.caul.edu.au/>.

***Dr Ron Goodrich, Faculty HDR Coordinator <godric>***

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## Claiming The Memory

Who Owns the Legacy?

A film by Marc Radomsky [Dreamstone Productions 2004]  
Based on an Original Thesis by Amelia Klein [Doctoral Student – Deakin University]

Claiming the Memory premiered at Sydney's Chauvel Cinema on 20 October and aired on the ABC's "Compass" programme on 14 November, 2004, the week of the anniversary of Kristallnacht.

November the 9<sup>th</sup> marked the anniversary of Kristallnacht in 1938, the torching of Jewish Shops and synagogues in the first public open display of Nazi sanctioned hatred pre-empting the Holocaust.

Does History repeat itself when its lessons aren't learnt? It is only 60 years since the Holocaust, yet levels of Anti-Semitism have risen now to such a degree that UN secretary Kofi Anan recently called for Anti-Semitism to receive the same sanctions as Apartheid. Yet even as the survivors begin now to pass on, Holocaust denial has a growing voice in the lifetimes of the remaining eyewitnesses.

Who owns Holocaust memory? Who is responsible for carrying it forward?

What relevance does the Holocaust have for the human community as a whole?

Claiming the Memory, a new ABC documentary by filmmaker Marc Radomsky, uncovers a paradoxical generational battle for the right to pass on Holocaust legacy, through the conflicting responses of three Australian Jewish generations to a controversial educational program called the March of the Living, taking international students to Poland to personally experience the landscapes of the Holocaust.

From this moving, confrontational and unique perspective, the film explores the impact of the past on our contemporary world, questioning the future of a collective memory of arguably the seminal genocidal reference of the 20<sup>th</sup> Century.

Based on an original thesis by PhD student in Holocaust studies Amelia Klein, Radomsky (whose previous film "Choosing Exile" won first prize for Best Documentary at the 2003 Kalamata International Film festival in Greece) has spent almost three years gathering the material for the film, and working with Klein to adapt the academic premise into an engaging television documentary.

For 12 years, The March of the Living program was banned in Australia; meeting fierce resistance from many Australian survivors, whose role as the primary bearers of Holocaust memory is directly challenged by this powerful experiential experience.

In the face of the ensuing Middle East crisis, rising Neozarism and paradoxically, even Jewish survivor opposition, Klein and her students go to Poland to commemorate the Holocaust, the seminal threat to Jewish identity. As the last generation that will have contact with ageing Holocaust survivors, these young Jews are the first to openly dispute

this sensitive area of "ownership" of Holocaust memory with survivors. By breaking the 12 year ban, they come forward to stake their claim to what is both a communal Jewish and a human legacy, sparking confronting, emotional and surprising results.

Claiming the Memory challenges our existing notions of the role of remembrance for our current world. By questioning, "Who owns Holocaust legacy?" the Film challenges established stereotypes, raises questions, stimulates debate, and ultimately reveals our common Humanity.

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## The Aristotelian Society

All meetings are open to non-members and are held at 4.15 p.m. in room 329/330 Senate House, Malet Street, London, England WC1E 7HU.

Remaining Programme for the 126th Session 2004/2005.  
ABSTRACT: A striking feature of the traditional armchair method of philosophy is the use of imaginary examples: for instance, of Gettier cases as counterexamples to the justified true belief analysis of knowledge. The use of such examples is often thought to involve some sort of *a priori* rational intuition, which crude rationalists regard as a virtue and crude empiricists as a vice. It is argued here that, on the contrary, what is involved is simply an application of our general cognitive capacity to handle counterfactual conditionals, which is not exclusively *a priori* and is not usefully conceived as a form of rational intuition. It is explained how questions of metaphysical possibility and necessity are equivalent to questions about counterfactuals, and the epistemology of the former (in particular, the role of conceiving or imagining) is a special case of the epistemology of the latter. A non-imaginary Gettier case is presented in order to show how little difference it makes.

6 December, 2004 *Naturalizing Kuhn* Alexander Bird

[http://www.sas.ac.uk/aristotelian\\_society/docs/conts\\_abs.html](http://www.sas.ac.uk/aristotelian_society/docs/conts_abs.html)

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## Festival for Arts on Film

**9 April, 2005. Daum Theatre in Kolbe Hall, The University of Akron.**

Wigged Productions is pleased to organise the first annual *Festival for Art on Film*, a one-day interdisciplinary festival of video, film and Web-based works that interpret pieces of arte such as dance, music, poetry or visual art. The festival invites media artists to submit inter-disciplinary works and documentaries on art and artists. The festival is hosted by the College of Fine and Applied Arts at The University of Akron.

An official program with illustrations and text will be published both on-line and in print.

Entry deadline: **1 December, 2004**

Notification: 1 February, 2005

Email Contact: [artonfilmfestival@wigged.net](mailto:artonfilmfestival@wigged.net)

<http://www.artonfilmfestival.org>

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## Conferences / Call for Papers

### "CULTURAL AND RELIGIOUS MOSAIC OF SOUTH AND SOUTHEAST ASIA: CONFLICT AND CONSENSUS THROUGH THE AGES"

27-30 January, 2005. New Delhi, India

Submission deadline: 24 December, 2004.

Inaugural Conference.

South and Southeast Asian Association for the Study of Religion (SSEASR), K.J. Somaiya Centre of Buddhist Studies, Mumbai Indian Council of Historical Research (ICHR), New Delhi.

The region of South and Southeast Asia is well known for a multiplicity of cultures and religions. The proposed conference will highlight the phenomenon of conflict and consensus unique to this part of the world where no single religion can claim absolute majority, neither Hinduism, nor Islam, nor Christianity, nor Buddhism. The tribal religions are, of course, exclusively regional with their own intra-regional conflicts and consensus. However, here also co-existence in terms of mutual understanding is becoming the order of the day.

Speakers are asked to consider in their papers not only past but also present situations. Papers can deal with the heritage of the regions in terms of art and architecture, iconography, performing arts, social formations, state and society, religion and civilizations, ideals and practices, etc., in the overall framework of the theme, viz. conflict and consensus among civilisations. But analyses of the more intangible forms of heritage in which this region is rich, such as oral tradition, oral history, and folk literature will, it is hoped, also lead to a better understanding of the prevailing socio-cultural and religio-political scenario in the region.

The proposed sub-themes are as follows:

1. Dialogue between civilizations: problems and prospects;
2. Symbols of religious and ethnic identities;
3. Religious conflict: past and present;
4. Sacred places, sacred waters and sacred mountains: the role of pilgrimage;
5. Syncretism in art, iconography and architecture
6. Religion and polity;
7. State formation and the role model of Indic state in Southeast Asia;
8. Syncretism in languages and literature;
9. Epics and Sanskrit-based literature in Southeast Asia;
10. Elite and folk cultures in religion and culture: 'higher tradition vis-à-vis lower tradition';
11. Gender in religion;
12. Orality and sacrality in South and Southeast Asia;
13. Methodology in the study of South and Southeast Asian religions;
14. Hinduism and Buddhism in Southeast Asia;
15. On the trails of the Chinese travellers in South Asia to Southeast Asia;
16. Performing arts: reflections of consensus;
17. Medicine, health systems and religion;

18. Economics and the role of religion;
19. Science and religion;
20. Philosophy of life and value system: the various eyes of religions;
21. Religion in relation to tradition and modernity;
22. Religion, human rights and law;
23. Emerging socio-cultural trends and visions for the mid-21st century.

Papers can be submitted on either of the sub-themes as mentioned above or any other relevant topic which fit into the contour of South and Southeast Asia. An individual speaker would be allotted 20 minutes for the presentation. We would like them to enrich the presentation with visuals and/or transparencies. The full paper should be submitted electronically before 24 December, 2004.

Contact: Dr Amarjiva Lochan, Convenor, SSEASR Conference, 2005. Email: [secretariat@sseasr.org](mailto:secretariat@sseasr.org)

<http://www.sseasr.org>

<http://www.icvsolutions.com/iahr>

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### THINKING ON THE BOUNDARIES: THE AVAILABILITY OF PHILOSOPHY IN FILM & LITERATURE

1-13 February, 2005. University of South Carolina, USA

VIIth Annual Comparative Literature Conference. Inspired by the work of Stanley Cavell, this conference will explore topics central to his writings and illustrative of its cross-disciplinary approaches. Topics will include, for example:

- Shakespeare and philosophy;
- Emerson and Nietzsche;
- Arguments of genre in film and literature;
- Film and the sublime;
- Film and scepticism;
- Documentary and beyond; etc.

Plenary speakers include Karen Hanson (Indiana), Toril Moi (Duke), Stephen Mulhall (Oxford), and, as a special guest, Ross McElwee (Harvard).

Organisers: Martin Donougho <[donougho@sc.edu](mailto:donougho@sc.edu)> and Lawrence Rhu <[rhul@sc.edu](mailto:rhul@sc.edu)>

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### 2005 INTERMOUNTAIN WEST STUDENT PHILOSOPHY CONFERENCE - 2ND ANNUAL

10-12 February, 2005. University of Utah, Salt Lake City, Utah, USA.

Submission deadline: no later than 15 December, 2004.

Keynote Speaker: Kim Sterelny (Australian National University & Victoria University of Wellington)

Scope:

Papers on any philosophical topic from graduate students and advanced undergraduate students are welcome. We

encourage submissions in both western and eastern philosophy as well as in both analytical and continental traditions. The conference format will be symposium-style. Each session will include a presentation, commentary, and discussion period.

Scholarships. Two \$US100 scholarships are available for an outstanding undergraduate and graduate student submission. Recipients of each scholarship shall be notified by email.

**Submission Requirements:**

Papers should be no longer than 3000 words. When you submit a paper for consideration, please include the following items on a separate sheet:

- (1) word count;
- (2) presentation title;
- (3) an abstract of no more than 100 words;
- (4) author's name;
- (5) academic status (graduate or undergraduate student);
- (6) institutional affiliation;
- (7) mailing address;
- (8) email address;
- (9) telephone number; and
- (10) areas of philosophical interest.

Submissions that fail to include all of the above items will be denied acceptance. Author's name, institution, or references pertaining to the author's identity must be omitted from the content of the paper (including the abstract, notes, and references/bibliography). No more than one submission per author will be considered. Authors should email their submission as an attachment in Word, Word Perfect, pdf, or dvi format to: <utahphilgrad@msn.com>. Authors are also encouraged to paste a copy of their paper in the body of the email to ensure that we receive their submission.

Notification of acceptance will be emailed by January 8, 2005. Authors accepted for presentation will be expected to comment on another paper unless otherwise arranged with the Conference Committee.

Those interested in commenting should send an email with their name, institutional affiliation, and areas of philosophical research to

utahphilgrad@msn.com no later than January 1, 2005. Participants shall pay

a \$US20.00 registration fee at the conference (covers reception, conference dinner, luncheons, and continental breakfasts for the three conference days).

Housing: Some University of Utah graduate students will allow visitors to stay with them during the conference, or conferees are welcome to stay at the University's Guest House (888/416-4075). Conferees should email:

utahphilgrad@msn.com for more information regarding housing options.

All other inquiries may be addressed to the conference coordinator Joseph Ulatowski at j.w.ulatowski@utah.edu

<http://www.hum.utah.edu/philosophy/news/conferences/2005uuphilstudconf.htm>

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**SEVENTH ANNUAL GRADUATE STUDENT PHILOSOPHY CONFERENCE**

**Saturday 12 February, 2005. Philosophy Conference at the CUNY Graduate Center in New York City.**

**Submission deadline: 3 December, 2004.**

The City University of New York Graduate School and University Center is announcing a call for papers for the Seventh Annual Graduate Student

Keynote Speaker: Gilbert Harman

The Conference invites paper submissions from all graduate students in all areas of philosophy.

Papers should be about 15 pages in length. Please include 3 copies of each paper, suitable for blind review. Papers should have a detachable cover page with the author's name, address, school, and email. Please include a brief abstract of the paper on a separate sheet.

Submissions should be sent to:  
Graduate Student Philosophy Conference  
Department of Philosophy The CUNY Graduate School and University Center 365  
5th Ave. New York, NY 10016-4309

Papers may be submitted electronically to the address below as a ps .txt .doc, .pdf, or .wpd attachment. Please use the subject heading

"CUNY Student Conference Submission".

If you should have any questions about the conference please email: bashour@gmail.com

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**"CHINESE PERSPECTIVES ON CULTURE AND SOCIETY"**

**24-27 February, 2005. Fort Myers, Florida, U.S.A.**

Florida Gulf Coast University (FGCU), International Cultural Research Network (ICRN), & the University of Alberta – Edmonton

Interdisciplinary Conference.

The social, economic, educational and political in modern China create reverberations that are positively or deleteriously affecting global policies. Wider academic discussion can alleviate some of unanswered questions that these changes have engendered. Sino-scholars and others whose research focuses on China, as well as persons interested in China, teachers, policy makers, NGO's, interested people from Taiwan, and consultants are invited answer this call for papers at this conference.

The focus of the program will include the following four categories:

- (1) Environment;
- (2) Education;
- (3) Economics; and
- (4) Historical Evolution of Chinese Perspectives.

Abstracts that clearly state one of the conference categories should be 250 words or less and are due on 15th November 2004. A 150 word biography should accompany the abstract submission. Abstracts should be sent via email to <icrn@telusplanet.net>. Acceptance will be acknowledged within six weeks of the initial submission. Papers developed for this event will be peer reviewed and considered for publication in a book of the same name to be published by ICRN in early 2006. The conference language is English.

Registration, hotel accommodation and information about the various conference activities can be found at:

<http://www.interculturalexchange.org>.

Contact: Prof. Pamela A. Seay [pseay@fgcu.edu](mailto:pseay@fgcu.edu) or  
Dr Annette Richardson <icrn@telusplanet.net>

[http://www.telusplanet.net/public/icrn/CFP\\_Florida.html](http://www.telusplanet.net/public/icrn/CFP_Florida.html)

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## CULTURAL PRODUCTION AND THE STATE

**March, 2005**

National Popular Culture & American Cultural Associations are currently accepting papers for their joint conferences to be held in March 2005 at the San Diego Marriott Hotel and Marina entitled "Cultural Production and the State". The NPC&ACA is currently seeking new and provocative papers that explore the ways in which cultural production reproduces and/or undermines the State and illustrates the critical role popular culture assumes in constructing our collective understandings of the political landscape(s) in which we live. Abstracts must be 150-250 words and should include an outline of the presentation as well as any technical needs. Deadline: 1 November, 2004.

[www.h-net.org/~pcaaca](http://www.h-net.org/~pcaaca)

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## "CONCEPTUALISING PHILOSOPHY"

**7-8, March, 2005. St. Michael, Barbados**

Cave Hill Philosophy Symposium 2005  
University of the West Indies at Cave Hill

*"The discipline called 'philosophy' encompasses not only different answers to philosophical questions but total disagreement on what questions are philosophical."*  
(Richard Rorty)

Many would agree there is no single definition of 'philosophy'. The hallmark of the field is, rather, a diversity of conceptions, traditions and concomitant vocabularies, each assured of its own 'rightness' and distrustful (and, in some cases, dismissive) of other perspectives. The history of philosophy may be seen as a succession of disagreements and 'partis pris' due mainly to the incommensurable vocabularies of the parties involved.

Even a brief and simplistic survey of the history of philosophy in the Western world might lend credence to such a view. It is supported even more when one takes into consideration traditions in other parts of the world and in those regions touched by European colonialism. Africa, for

example, seems to reproduce the supposed European division between Analytic philosophy in its English-speaking countries and "continental" in Francophone and Lusophone territories. Here in the Caribbean, where philosophy as a formal field of study is still, relatively-speaking, an emerging one, there is little consensus on what constitutes philosophy per se or, indeed, what might make philosophy specifically 'Caribbean' in nature.

The aim of the Cave Hill Philosophy Symposium is non-partisan: to encourage dialogue between various approaches to philosophy in the hope, even if resolution is not possible, of at least encouraging different traditions to engage in conversation with each other. For the inaugural meeting, devoted to the theme "Conceptualising Philosophy," we are looking for papers that seek to address the nature of philosophy written from a wide range of perspectives: Analytic, Continental, Pragmatist, African, South Asian, East Asian, Caribbean, African American, etc. We are also interested in papers that seek to conceptualise regional variations of the field: e.g. 'What is Caribbean [or Indian, or Chinese, etc.] philosophy?'. We would hope, in particular, to see answers to these questions framed by appeal to topics in the various sub-disciplines of philosophy so that panels may be constructed in which differing perspectives may be pitted against each other, or be shown to work collaboratively with each other. We are interested also in theoretical work in disciplines that share a boundary with philosophy (such as linguistics, critical theory, cultural studies, or political theory) and which reveals the way philosophy can contribute to the discipline itself.

Participants whose abstracts are accepted by the vetting committee will then be asked to submit their completed papers (5-7 pages, single-spaced) via e-mail as an attachment in either Word or Wordperfect by the firm deadline of 28 February, 2005. (These papers will then be posted on-line for other participants to consult prior to the conference.)

Email Contacts: Dr. Frederick Ochieng'-Odhiambo  
[fochieng@uwichill.edu.bb](mailto:fochieng@uwichill.edu.bb)  
- Dr. Richard Clarke [clarker@uwichill.edu.bb](mailto:clarker@uwichill.edu.bb)  
- Mr. Ed Brandon [ebrandon@uwichill.edu.bb](mailto:ebrandon@uwichill.edu.bb)

<http://www.cavehill.uwi.edu/fhe/SpecialEvents/philosophy-symposium2005.htm>

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## "BORDERLANDS AND BOUNDARIES" 4TH ANNUAL RACE AND PLACE CONFERENCE

**10-12 March, 2005. Department of History, University of Alabama, Tuscaloosa, Alabama, USA.**

The University of Alabama's Department of History invites single paper and panel proposals for the 4th Annual Race and Place Conference: Borderlands and Boundaries, to be held March 10-12, 2005 on the university's campus in Tuscaloosa.

The conference seeks to promote cutting-edge scholarship on the study of race and ethnicity, broadly defined, in a global context. We especially encourage papers examining how power and difference are imagined, configured, and contested, as well as critical explorations of collective

cultural identities (including notions of race, ethnicity, nation, clan, lineage, family, and so forth) as these are created and negotiated across geographical, temporal, and ideological boundaries. Ideally, papers and panels will embrace a variety of theoretical and disciplinary perspectives beyond the narrowly historical.

For more information, and examples of past Race and Place programmes, please refer to our website (below).

<http://www.ua.edu/academic/colleges/raceandplace/>

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## "UNDERSTANDING NATIONALISM: IDENTITY, EMPIRE, CONFLICT"

**14-16 April 2005. Columbia University, New York, USA.**

10th Annual World Convention  
Association for the Study of Nationalities (ASN)

Contact information & proposal submission:  
darel@uottawa.ca

\*Proposals sought for Panel, Individual Paper, Individual Discussant, and Innovative Format\*

100 panels on the Balkans, the Baltics, Central Europe, Russia, Ukraine,

Belarus, Moldova, the Caucasus, Central Asia, Turkey, Greece,

Afghanistan, Pakistan, Kurdistan, China, and Mongolia

\*\*INCLUDING a Special Section on Theoretical Approaches to Nationalism\*\*

AS WELL AS thematic panels on Islamic Movements, Genocide and Ethnic

Violence, Anthropology of Identity, Citizenship and Nationality, Conflict Resolution, Demography, and EU Expansion AND the screening and discussion of new \*\* Films/Documentaries\*\*

The ASN Convention, the most attended international and inter-disciplinary scholarly gathering of its kind, welcomes proposals on a wide range of topics related to national identity, nationalism, ethnic conflict, state-building and the study of empires in Central/Eastern Europe, the former Soviet Union, Eurasia, and adjacent areas. Disciplines represented include political science, history, anthropology, sociology, economics, geography, socio-linguistics, and related fields.

For the second consecutive year, the 2005 Convention will feature a new section devoted to theoretical approaches to nationalism, from any of the disciplines listed above. The papers in this section do not necessarily have to be grounded in an area of the former Communist bloc usually covered by ASN, provided that the issues examined are relevant to a truly comparative understanding of nationalism-related issues. In this vein, we are welcoming theory-focused and comparative proposals, rather than specific case studies from outside Central/Eastern Europe and Eurasia.

The 2005 Convention is also inviting submissions for documentaries or feature films made within the past year and available in VHS or DVD format. Most videos selected for the convention will be screened during regular panel slots and will be followed by a discussion moderated by an academic expert.

The 2005 Convention invites proposals for individual papers or panels. A panel includes a chair, three presentations based on written papers, and a discussant. Proposals using an innovative format are also particularly encouraged. Examples of new formats include a roundtable on a new book, where the author is being engaged by three discussants; a debate between two panelists over a critical research or policy question, following rules of public debating; or special presentations based on original papers where the number of discussants is equal or greater than the number of presenters.

The 2005 Convention is also welcoming offers to serve as discussant on a panel to be created by the program committee from individual paper proposals. The application to be considered as discussant can be self-standing, or accompanied by an individual paper proposal.

There is **no application form** to fill out in order to send proposals to the convention. All proposals must be sent by email to Dominique Arel at [darel@uottawa.ca](mailto:darel@uottawa.ca). **Individual paper proposals** must include the name and affiliation of the author, the title of the paper, a 500 word abstract and a 100 word biographical statement. **Panel proposals** must include the title of the panel; a chair, three paper-givers, and a discussant; and the name, affiliation and 100 word biographical statement of each participant. Proposals using an innovative format must include the title of the panel; the names, affiliations, and a 100 word biographical statements of each participant and a discussion on the proposed format. Individual proposals to serve as discussant must include the name, affiliation, and areas of expertise of the applicant and a 100 word biographical statement.

All proposals must be included in the **body of a single email**.

Attachments will be accepted only if they repeat the content of an email message/proposal, and if all the information is contained in a **single attachment**.

Participants are responsible for covering all travel and accommodation costs. ASN has no funding available for panelists.

An international Program Committee will be entrusted with the selection of proposals. Applicants will be notified in December 2004 or early January 2005. Information regarding registration costs and other logistical questions will be communicated afterwards.

The full list of panels from last year's convention, for the geographical and thematic sections, the video screenings, and the new section on Theories of Nationalism, can be accessed at:

[http://www.nationalities.org/ASN\\_2004\\_Final\\_Program.pdf](http://www.nationalities.org/ASN_2004_Final_Program.pdf). The programs from past conventions, going back to 2001, are also online.

People are invited to join ASN by logging in to

[http://www.nationalities.org/member\\_Info.asp](http://www.nationalities.org/member_Info.asp). A yearly membership to ASN is \$60 (\$35 for students). Members receive the journal Nationalities

Papers quarterly, a registration discount at the ASN Annual World Convention, and other perks.

The Convention organizing committee: Gordon Bardos, Executive Director, Troy McGrath, Program Chair, David Crowe, ASN Chair of Advisory Board, Dominique Arel, ASN President.

Deadline for proposals: 4 November, 2004  
(darel@uottawa.ca)

The ASN convention's headquarters are located at the:  
Harriman Institute  
Columbia University 1216 IAB  
420 W. 118th Street, New York, USA  
<gnb12@columbia.edu>

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### **SEEING, UNDERSTANDING, LEARNING IN THE MOBILE AGE**

**28-30 April, 2005. Budapest, Hungary.**

**Submission deadline: 1 December, 2004.**

Speakers will include Maurizio Ferraris, Peter Glotz, Rom Harré, James Katz, Marcelo Milrad, and Mike Sharples.

Contributions are invited from philosophers, psychologists, education theorists, and other interested scholars on the following and related topics:

- from seeing to understanding;
- visual communication and pictorial meaning;
- from static pictures to dynamic images;
- writing, speaking, messaging;
- collective thinking and the network individual;
- mobile communication and scientific change;
- technology, media and the dissemination of knowledge;
- ubiquitous learning and the transformation of education.

Target dates: Submission of abstracts (max. 300 words) and short biographical statements (max. 150 words) by 1 December, 2004. Early submissions are strongly encouraged. Those submitting abstracts will be notified of the decision concerning acceptance by 5 January, 2005. -- Deadline for receipt of draft full-length versions of papers: 15 March. Receipt of draft papers by this deadline is condition for inclusion in the program. The papers will be compiled and distributed to all participants at the time of the conference. Deadline for receipt of final manuscripts for inclusion in the published conference proceedings: 1 September, 2005.

Conference website: <http://www.fil.hu/mobil/2005>

Website of the research project Communications In The 21st Century - The Mobile Information Society:  
<http://21st.century.phil-inst.hu>

Earlier volumes published in the framework of this conference series: <http://21st.century.phil-inst.hu/volumes.htm>

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### **"FIRST NATIONS, FIRST THOUGHTS"**

**5-6 May 2005. Centre of Canadian Studies, Edinburgh, Scotland.**

This interdisciplinary conference will explore the significance of Aboriginal peoples in the development of cultural and intellectual thought in Canada. The conference

is designed to bring Aboriginal and non-Aboriginal scholars together to consider the development and transmission of Indigenous thought and the impact of Aboriginal perspectives on cultural, political, environmental, historical, legal, philosophical and anthropological thought in Canada.

Papers might address the following themes:

- Indigenous knowledge and its intergenerational transmission;
- Aboriginal cultural production and its impact on Canadian identity;
- Indigenous perspectives on kinship;
- Aboriginal approaches to sustainable development;
- Indigenous ethics;
- Debates about Aboriginal sovereignty, nationalism and self-determination;
- The inclusion and exclusion of Indigenous perspectives in Canadian historiography, cultural theory, jurisprudence and political economy
- The impact of Aboriginal ideas on political and constitutional thought in Canada
- The influence of Indigenous perspectives on Canadian feminist thinking;
- Reconciling Aboriginal and non-Aboriginal perspectives in practice.

It is planned that papers will be considered for publication in a peer-reviewed volume.

Please send paper proposals (250 word max.) and a short curriculum vitae by 30 November 2004 to:  
Grace Owens, Centre of Canadian Studies  
21 George Square, Edinburgh EH8 9LD Scotland  
Email: [grace.owens@ed.ac.uk](mailto:grace.owens@ed.ac.uk)

<http://www.cst.ed.ac.uk/conferences.html>

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### **COMMUNICATION AND MASS MEDIA**

**23-25 May, 2005. Athens, Greece**

**Submission deadline: 27 December, 2004.**

The Athens Institute for Education and Research (AT.I.N.E.R.) organizes an international conference on Communication and Mass Media.

The registration fee will be €250 (euro), covering access to all sessions, 2 lunches, 1 Dinner, coffee breaks and conference material. Special arrangements will be made with local hotels for a limited number of rooms at a special conference rate. In addition, a number of special events will be organized: A Greek night of entertainment and a special one-day cruise in the Greek islands.

The aim of the conference is to bring together scholars and students of Communications, Mass Media and other related disciplines. Particular attention will be given to submissions that emphasize the impact of European enlargement and globalization on Mass Media and Communication. Selected papers will be published in a Special Volume of the Conference Proceedings.

Please submit a 300-word abstract by email before 27 December, 2004 to: Dr. Gregory T. Papanikos, Director, ATINER, Email: [atiner@atiner.gr](mailto:atiner@atiner.gr). Abstracts should include: Title of Paper, Full Name(s), Affiliation, Current Position, an email address and at least 3 keywords that best describe the subject of your submission.

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## **"TECHNOLOGY AND THE CHANGING FACE OF HUMANITY"**

**29-30 May, 2005. Canadian Jacques Maritain Association & University of Western Ontario, London, Ontario, Canada.**

International Conference.

As technology rapidly changes, so too must its relationship to humans. Of course the very idea of what it means to be human has changed throughout history. The objective of this conference is to explore issues such as what it means to be human as well as how technology influences our understanding of ourselves as persons. The ways in which humans understand themselves have had enormous influence on social structures, political, educational and so on. This conference will also consider the impact of technology on human rights. As new technologies appear, such as biometrics, it remains unclear as to their effects on the concept, for instance, of privacy rights. Many hold that new technologies enhance our security, but it remains unclear as to how this will affect our thinking about individuals and their rights? Finally, given that new technologies are ever more invasive in terms of the body, one of the great philosophical problems again rears its head: what does it mean to be human?

Some suggested topics:

- Technology, genetic engineering and human rights;
- Technology and the changing views on privacy;
- Technology and the individual;
- Historical views on the relationship between techné and the nature of the person;
- Transhumanism, Posthumanism and Humanism.

Prof Chantal Beauvais, St Paul University, Ottawa, Ontario.  
<[cbeauvais@ustpaul.ca](mailto:cbeauvais@ustpaul.ca)>

Prof Richard Feist, St Paul University, Ottawa, Ontario.  
<[rfeist@ustpaul.ca](mailto:rfeist@ustpaul.ca)>

The University of Ottawa Press is interested in publishing the results of this conference.

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## **"IDENTITY AND CULTURE"**

**14-17 June, 2005. Bogazici University, Istanbul, Turkey.**

Interdisciplinary Conference.

Co-organized by the Group for Cultural Studies in Turkey and the Department of Western Languages and Literatures of Bogazici University

The Group for Cultural studies in Turkey and Bogazici University invite proposals for a cultural studies conference entitled "Identity and Culture" they are co-organizing on 14-17 June, 2005 in Istanbul (Turkey). Focusing on issues of identity in its multiple relationships with various facets of culture, the interdisciplinary/multidisciplinary conference aims to interrogate established notions of identity both in Turkey and outside of Turkey.

We welcome proposals for papers that break new ground in generating theory, or constitute innovative critical or comparative work that would lead to theoretical formulations and methodology. The conference intends to examine issues of identity in Turkey, among the peoples in the lands of the former Ottoman empire, among the Euro-Turks (and Turkish-Americans, Australasian Turks, etc.), among the Turcophone peoples in countries and regions in Eastern Europe and the former Soviet Union (in Central Asia, the Caucasus, and the Russian Federation) and those Turcophone minorities in such countries as Iran and China.

The organizers:

Isil Bas, Critical and Cultural Studies Graduate Program, Bogazici University. <[isil@boun.edu.tr](mailto:isil@boun.edu.tr)>

Gönül Pultar, Group for Cultural Studies in Turkey.  
<[gpultar@cstgroup.org](mailto:gpultar@cstgroup.org)>

<http://www.cstgroup.org>

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## **SOCIETY FOR APPLIED PHILOSOPHY INTERNATIONAL CONGRESS 2005**

**1-3 July, 2005. St Anne's College Oxford**

**Submission deadline: 1 December, 2004.**

Plenary speakers include:

Allen Buchanan (Duke); Hubert L. Dreyfus (Berkeley); Frances Myrna Kamm (Harvard); Jeff McMahan (Rutgers); Onora O'Neill (Cambridge).

APPLIED PHILOSOPHY 25 YEARS ON: Problems and Prospects

The Society for Applied Philosophy (UK) was established in 1980 and held its first one-day conference in 1981. To mark its 25th anniversary the Society is holding an international conference in the summer of 2005.

The origins of applied philosophy can be traced back as far as Plato and Aristotle. The express identification of 'applied philosophy' was intended to promote the distinctive role of philosophical thinking in the examination and discussion of matters of practical consequence and public policy. The Society for Applied Philosophy (UK) has played a key part in its subsequent advancement, through workshops and conferences, and especially the **Journal of Applied**

**Philosophy**, now an established and acknowledged source of high quality work in the area.

The SAP has decided to devote its annual conference for 2005 to an international retrospective on applied philosophy. The aim is to address the problems facing the subject as these have emerged over the last three decades, and to identify its most promising prospects for the next three. Four keynote lectures from leading figures will address this general theme. In addition, there will be a "Graduate Keynote" in which a postgraduate student will deliver the paper that has won the **Applied Philosophy Postgraduate Prize Competition 2005**.

As well as the keynotes, there will be concurrent sub-sessions organized around eight panels, covering all the major topics in applied philosophy. Paper proposals are now invited for these concurrent sub-sessions. The panels are as follows:

- Applied Philosophy in the History of Philosophy
- Applied Ethics
- Applied Aesthetics
- Environmental Philosophy
- Legal and Social Philosophy
- Philosophy of Economics
- Philosophy of Education
- Philosophy of Technology.

One page (250 words max.) abstracts should be submitted by 1 December, 2004. Notification of acceptance by 31 January, 2005. All abstracts will be peer refereed and accepted papers will be assigned a commentator. Offers are also welcome from those who would like to serve only as a commentator.

ABSTRACTS should be submitted as an attachment for blind referee with author's full contact details in the message text of the email to: [admin@appliedphil.org](mailto:admin@appliedphil.org)

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### **THE BRITISH SOCIETY FOR ETHICAL THEORY 2005 CONFERENCE**

**11-13 July, 2005. University of Leeds, England.**

**Submission deadline: 10 December, 2004.**

Invited Speakers:

- Stephen Darwall (University of Michigan, Ann Arbor)
- John Skorupski (University of St. Andrews)

Papers are invited for the annual conference of the British Society for Ethical Theory, to be held at the University of Leeds. The subject area is open within meta-ethics and normative ethics. Papers on topics in applied ethics or the history of ethics may also be considered provided they are also of wider theoretical interest.

Papers, which should be unpublished at the time of submission, should be in English, no longer than 6500 words, readable in at most 45 minutes and in a form suitable for blind review. Please send an abstract and two copies of the paper, and supply your full name, address (electronic as well as postal if possible) and academic affiliation on a separate sheet. Those who submitted papers for our previous conferences - successfully or otherwise -

are welcome to submit again (though not of course the same papers!).

Please tell us if you are a postgraduate student: submissions from postgraduates are encouraged as our aim is that some such should be represented at the conference.

Selected conference papers will be published in the journal "Ethical Theory and Moral Practice". Please make clear in any covering letter whether you want your paper considered for publication here as well as for the conference programme.

The deadline for submissions is 10 December, 2004. Papers should be received by this date - i.e. it is NOT a postmark deadline.

Papers and accompanying particulars should be sent to: Dr. Nafsika Athanassoulis: [N.Athanassoulis@leeds.ac.uk](mailto:N.Athanassoulis@leeds.ac.uk)

Further particulars regarding registration will be available in due course from Dr. Nafsika Athanassoulis (see above), to whom any inquiries should be addressed.

B.S.E.T. homepage: [www.bset.org](http://www.bset.org)

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### **"PRIVATE MILITARY COMPANIES AND GLOBAL CIVIL SOCIETY: ETHICS, THEORY AND PRACTICE"**

**14-16 July, 2005. KwaZulu-Natal, South Africa.**

**Submission deadline: 1 December, 2004**

Interdisciplinary Conference.

While the history of mercenary forces stretches back at least 4000 years, recent events in Africa, Iraq and elsewhere have highlighted the fact that private military forces are now being employed to a degree that is arguably unprecedented in the era since the signing of the Treaty of Westphalia in 1648. Also unique is the degree to which 'Private Military Companies' (PMC's) are demanding recognition as legal and morally legitimate entities. These developments raise important moral, ethical, and policy questions. Despite this, there has been little focused attention on this phenomenon, nor has there been any sustained investigation into the relationship between Global Civil Society and Private Military Companies.

This conference provides a forum for an interdisciplinary engagement with this important topic. Papers on related topics will also be considered for inclusion in the conference programme. Likely conference speakers include:

- Doug Brooks (International Peace Operations Association);
- Kevin O'Brien (RAND Europe);
- MB Ramose (University of South Africa);
- Joseph Runzo (Chapman University and Clare Hall, Cambridge);
- Nancy Sherman (Georgetown University).

Submissions are invited from representatives of a broad range of fields, including (but not limited to) history, legal theory, international relations/strategic studies, philosophy and applied ethics. Submissions from representatives of

NGO's, PMC's and other affected organisations will also be welcomed.

Those interested in presenting a paper at the conference should e-mail a detailed abstract of approximately 1000 words, in Word or rtf format, to Deane Baker at BakerDP@ukzn.ac.za, by the 1 December, 2004. Participants will be selected on the basis of the submitted abstracts. Abstracts should be submitted in a form suitable for blind review.

The conference is being coordinated by Deane Baker (School of Philosophy and Ethics, University of KwaZulu-Natal) and Natasha Chhiba (Department of International Relations, University of the Witwatersrand). Informal inquiries should be directed to Deane at the e-mail address listed above.

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## **ETHICS OF NEW INFORMATION TECHNOLOGIES**

**17-19 July, 2005. University of Twente, Enschede, The Netherlands.**

Second Call for Papers - Sixth International Conference of Computer Ethics: Philosophical Enquiry.

<http://cepe2005.utwente.nl>

Information technology is currently moving well beyond the familiar mainframe, PC and laptop computer paradigms. We are witnessing the mobile revolution, the ubiquitous computing revolution, as well as revolutionary new uses of IT in biomedicine, education, the fight against crime and terrorism, entertainment and other areas. We are anticipating a nanotechnology revolution, as well as a convergence between information technology, biotechnology and nanotechnology. These new developments require ethical reflection, possibly even before their consequences become visible.

Papers of an ethical or philosophical nature within the following areas are particularly welcomed:

- Virtual and augmented reality and shared virtual environments;
- Nanotechnology and nanocomputing;
- Ubiquitous computing and ambient intelligence;
- Converging technologies (the convergence of nanotechnology, biotechnology, information technology and cognitive science);
- New surveillance technologies and new technologies for security and privacy;
- New uses of information technology in biomedicine and bioengineering;
- New military applications of IT;
- New uses of information technology in education;
- New IT solutions to environmental problems;
- New communication technologies and mobile computing devices;
- New developments in artificial intelligence, artificial agents, embedded systems and artificial life;
- Models for the ethical assessment of new and future information technologies.

We particularly welcome papers from applied ethics fields other than computer ethics that focus on any of the above areas, as well as papers from computer science professionals who combine their state-of-the-art knowledge of IT with ethical analysis. As in previous CEPE conferences, original papers on computing and ethics outside the scope of the conference theme will also be considered for acceptance.

Papers will be accepted on the basis of a submitted abstract, which will be refereed. An abstract must be between 1200 and 1400 words in length (references included) and submitted via email as embedded plain text or an attachment in RTF or WORD 6 format. Abstracts must be submitted no later than 1 November 2004 to [cepe@utwente.nl](mailto:cepe@utwente.nl). Authors will be informed of the decision of the referees by 15 January 2005.

Full papers must be submitted by 1 May, 2005.

We will also accept proposals for panel discussions, also to be submitted by 1 November 2004.

For further information and registration please consult the conference website: [cepe2005.utwente.nl](http://cepe2005.utwente.nl)

CEPE 2005 will take place in conjunction with the 14th Biennial International Conference of the Society for Philosophy and Technology (SPT), which will be held from July 20-22 at Delft University of Technology, Delft, The Netherlands.

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## **"JEWS, EMPIRE AND RACE" INTERNATIONAL CONFERENCE**

**27-29 July, 2005. Parkes Institute for the Study of Jewish/Non-Jewish Relations, University of Southampton – Southampton, England.**

**Submission deadline: 10 December, 2004.**

This international conference has two parts:

### **I. Jews and Empire**

The first two days of the conference will aim to develop literary, historical and theoretical approaches to the study of the various roles played by both Jews and 'the Jew' in the rise and fall of European empires, from the early modern period to decolonisation. While recent years have seen a burgeoning critical literature on European imperial cultures, as well as some important work on the history, culture and representation of the Jewish minorities in Europe, there has been little attempt to connect these two fields of enquiry. The conference will bring together scholars working in both fields to study the representation and self-representation of Jews and Judaism as actors in the imperial apparatus as well as objects in the imperial imaginary.

Possible themes could include:

- Jews and the Black Atlantic;
- Evangelicalism, Millennialism and Missions to the Jews;
- Imperialism and the imagery of "Chosen People";
- Jewish emigrants and immigrants;
- Global networks of communication;
- Jewish and imperial historiographies;

- Semitism and Orientalism;
- 'The Jew' in Imperial Gothic narratives;
- Zionism and imperial culture;
- Anti-Semitism and imperialism;
- Representations of the Wandering Jew;
- Jews as colonists, colonial administrators or colonized people;
- Diaspora, globalization and the Jews.

## II. Jews, Racialisation and the Anglo-American World

The third day of the conference will develop further, through theoretical work and case studies, considerations of how Jews have been subjected and responded to processes of racialisation from the late eighteenth century onwards. In particular, it will focus on the role of 'race science' and how it confronted/constructed Jewish 'difference'. The geographical scope will be Britain (including the British Empire and Commonwealth) and America. Papers are particularly welcome from those working in a comparative framework, situating the construction of 'the Jew' in relation to other minority groups. We seek to encourage multi- and inter-disciplinary approaches.

Strands will include:

- theories of racialisation
- Jews and Afro-Caribbeans/Afro-Americans
- Jews and other minorities
- contemporary asylum seekers and processes of racialisation'
- the continuation of 'race science' through genetic mapping? self-construction of minorities and processes of racialisation
- the impact of Empire and its aftermath.

Sponsored by the 'Jews and Literary Representation' and the 'Race, Ethnicity and Memory' projects of the Parkes-AHRB Research Centre for the Study of Jewish/non-Jewish relations, University of Southampton and the journal "Patterns of Prejudice."

Please send 200 word proposals for papers for either part of the conference, with a brief CV, by 10 December 2004 to: Dr Steve Taverner: < parkes@soton.ac.uk >, AHRB Parkes Centre, Department of History, University of Southampton.

<http://www.parkes.soton.ac.uk/race.htm>

## **COMMEMORATION, MONUMENTS & PUBLIC MEMORY**

**2-4 August, 2005. Humanities Research Centre, Australian National University, Canberra.**

Convener: Dr Paul Pickering, HRC, ANU.

This inter-disciplinary conference will bring together scholars in the burgeoning field of memory studies to explore the impact of commemorations and monuments on the cultural, political and social landscape.

Papers are invited from social historians, political scientists, cultural theorists, art historians, sociologists and psychologists. The conference organisers seek contributions relating to a wide range of periods and places, and it is

hoped that there will also be papers concerned with innovative methodological approaches. Proposals for papers from postgraduate students will be welcomed.

Themes include:

- Monuments and Commemoration as sites of political contest;
- Commemoration, Monuments and trauma;
- Art and Commemoration;
- Portraiture, biography and public memory;
- Monuments as sacred sites;
- Monuments, public memory and national identity;
- Re-enactment and commemoration.

Enquiries: Leena Messina, Programs Manager, Humanities Research Centre, A.N.U. <[leena.messina@anu.edu.au](mailto:leena.messina@anu.edu.au)>

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## **MIGRATION: ETHICAL & POLITICAL ASPECTS**

A key theme at the ECPR-WISC Istanbul Conference in **August, 2005**

The breadth of such a theme is an invitation to step back and take a fresh look at a phenomenon that is older than politics or international relations, and one which currently is at the top of national and international agendas.

We would like to invite you to participate in a set of panels convened to examine migration and the issues it raises from first principles. At this early stage our intention is question whether political regulations and controls of migration are necessary, if so - whether they can be just and humane and if not, what an alternative might look like. We propose 3 panel:

The Ethical-Political Nexus:

Equality and universalism, whether as thick or thin concepts, are among the founding principles of democratic ideologies. Migration policies are founded on discrimination - the right of states to choose from among potential non-citizen entrants. This panel will offer a forum where scholars can examine the ethics of the current regime, question the basis of =91managed migration=92 model, or propose alternative principles of migratory justice.

The next two panels offer platforms for the development of two different responses to the questions posed by panel 1:

A Humane and Just Migration Regime is Possible.

In this panel, migration experts are asked to outline different systems (national, regional, intergovernmental and supranational) for managing the migratory phenomenon that takes into account the interests of all actors involved: migrants (for whatever reason or combination of reasons), non-migrants (in sending, receiving and transit states), states and institutions.

Open Borders is a Feasible and Desirable Option.

This panel moves beyond some of the arguments raised in panel 1 for Open Borders and asks - how would it work? Among the questions to be raised might be - what are the challenges (politically, socially/culturally, economically) and how could they be addressed?

What we envisage are three papers per panel, with a discussant chosen to question the arguments presented in each. Our goal is to move the debate beyond the well-known critiques of current regimes and to offer alternatives that challenge and stimulate.

As you will see below, it seems there is likely to be a shortage of places, so we would like to put something together well before the February, 2005 deadline. If you are interested, could you please email brief paper proposals to both Raffaele Marchetti <r.marchetti@lse.ac.uk> and Liza Schuster <liza.schuster@compas.ox.ac.uk> by 30 September, 2004 (before term starts but when people are back from holidays).

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## **"SELF AND SUBJECT: AFRICAN & ASIAN PERSPECTIVES"**

**20-23 September, 2005. Ferguson Centre for African and Asian Studies at The Open University, Milton Keynes, England.**

The Study of African and Asian Cultures in the 21st Century. International Conference.

There are few areas of research that have attracted so much interest in the arts and humanities as the constitution and representation of the self, whether as a unit of literary and philosophical reflection, or as embodied entity or as product and producer of cultural life. Yet with the increasing movement of people, goods and ideas within and beyond national boundaries, it is not only the identity and status of the individual subject that has been called into question but also many of the assumptions and methodologies that once characterised different disciplinary approaches to the self.

This conference invites a double questioning of the subject. It seeks to foreground recent innovative reflections on the status of the individual subject through a questioning of different disciplinary approaches. It asks how the recognition that individual lives are formed in increasingly complex "multi-cultural" and "trans-national" contexts demands new methodologies for re-thinking the subject within and across disciplinary boundaries.

Papers are invited from literary theorists, historians, anthropologists, philosophers, art historians and other specialists of Africa and Asia who have an interest in such domains as life histories, post-colonial literature, autobiography, visual representation, material culture, aesthetics, the media, ethnicity, ethnography, migration and diaspora studies, and the politics of identity.

The conference will be divided into eight panels, each of which is organised around a particular theme. In line with the theoretical aims of the conference, contributors are asked to include explicit reflection concerning their methodological assumptions and innovations, and to indicate to which panel they wish to contribute. Abstracts of not more than 300 words should be sent by email by 31 December 2004 to: arts-ferguson-centre enquiries@open.ac.uk

The themes of the Conference panels will be:

- Life Writing/Reading Lives: to examine the processes by which the colonial and post-colonial subject is rendered into textual form and the reception of those textual selves  
Sub-themes include: (a) autobiography/biography; (b) narrative and memory; (c) heroism, hagiography and the exemplary life; (d) invisible presences - lost lives.

- Translating Cultures: to debate the relationship between the act of linguistic translation and cultural transmission.  
Sub-themes include (a) the invisible transportation of the source text; (b) cultural interchange translating/transferring cultures; (c) 'translating the self'; (d) 'cosmopolitics', "globalisation" and cultural translation.

- Aesthetic Questions: to examine the conceptualisation of the aesthetic dimension of life in African and Asian cultures. Sub-themes include: (a) is transcultural aesthetics possible? (b) insider and outsider views of aesthetic concepts; (c) sense of self/sense of beauty; (d) the search for aesthetic universals.

- Transcultural Histories: to question the essentialised subjects of history and to debate the mutually implicating relationship between 'the economic' and 'the cultural' in African and Asian histories. Sub-themes include: (a) beyond nation-state histories; (b) material and cultural transactions and interactions; (c) the search for cultural creativity; (d) revisiting the concept of 'historical agency'.

- Image and Sound: to explore recent approaches to the audiovisual in which cultural processes and subject formation are perceived as practices in sounds, images and performances, and to re-evaluate and recontextualise the status of different disciplinary approaches to the audiovisual subject. Sub-themes include a) image practices; b) sound practices; c) the performative; d) "audiovisualscapes".

- Cultural Identities/Global Politics: to explore manifestations of nationality, religion, ethnicity, class and gender in the 21st century. Sub-themes include: (a) identity post 9/11; (b) cosmopolitan citizenship; (c) margins and metropolises; (d) post-colonial futures.

- Body Forms: to explore African and Asian conceptions and expressions of self through a focus on the visual media of dress, body art and related practices and to evaluate different disciplinary approaches to embodied experience. Sub-themes include (a) interrogating the boundaries of the body; (b) dress as individual expression and social skin; (c) the interplay of globalising and localising forces on the body; (d) the relationship between bodily and other modes of visual and sensorial expression.

- Situated Identities, Migrant Cultures and Contested Locations: to explore the relationships between migrant communities and locations and to examine how local cultural identities, in the process of transformation, are displayed in cultural productions. Sub-themes include: (a) being there ethnography in the 21st century; (b) travelling cultures; (c) border lands; (d) exile.

The conference language will be English.

For further information on the Ferguson Centre, please visit our website above.

Contact: Heather Scott, Research Centre Secretary,  
The Ferguson Centre for African and Asian Studies,

Email: arts-ferguson-centre-enquiries@open.ac.uk

<http://www.open.ac.uk/Arts/ferguson-centre>

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## "MENDING THE PAST: MEMORY AND THE POLITICS OF FORGIVENESS"

Held 13-15 October, 2004.

The conference studied the philosophical, social and ethical issues relating to historic memory, reconciliation and dialogue, with speakers from Latin America, the US, Canada, Europe, the Middle East and Africa. It proposes a critical analysis of the issues that are related to the duty of memory and policies of forgiveness. These will include particular measures of reparation such as meaningful recourse, legal avenues, reparations and compensation, and other measures at the national, regional and international levels. Without excluding the set of universal situations arising from these issues, the conference will focus on post-colonial situations in the context of the Americas Aboriginal Peoples and people of African descent. As such, the conference is in line with the Durban Declaration and current efforts to counter racism and discrimination.

<http://www.criec.uqam.ca/colloquememoire/en/index.htm>

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## MINDING THE CHILD

Held 16 October, 2004.

Literature & Psychoanalysis Conference.

"Joy

is a taste before  
it's anything else, and the body  
can lounge for hours devouring  
the important moments"

Mary Oliver

*Minding the Child*

Freud discovered the presence of childhood modes of experiencing and thinking in the unconscious mind. We find manifestations in dreams, play and the transference /countertransference interaction of the clinical session. We also recognise its influence in fairy tale, myth, and all forms of art. Papers and discussion will explore the presence and influence of childhood, its reality and phantasy, in our adult world.

Further information: Dr Doris McIlwain

<[dmcilwai@psy.mq.edu.au](mailto:dmcilwai@psy.mq.edu.au)>

<http://www.psy.mq.edu.au/psychoanalysisculture>

Abstracts:

Dr Neil Maizel: Harry Potter & the Secret of Chambers (or *Muggles in the Claustrium*).

In many families throughout the world, the Harry Potter saga has transformed the bedtime scene between children and their parents, from a ritualistic chore into an intimately shared imaginative space for the transition into sleep, and

dreams. This paper is, amongst other things, about the possibility of working through painful childhood conflicts through psychological transformation within what Winnicott thought of as potential space - a *Land never entirely internal, yet never entirely external* a Neverland for playing with just that indefinable boundary.

Thought will be focused on the massive array of psychic spaces and characters presented in the Harry Potter books & films, particularly on the first two in the series: *The Philosopher's Stone* & *The Chamber of Secrets*.

These spaces are sometimes dreaded, sometimes penetrated, sometimes explored & sometimes transformed by the children & adults who populate the world of Knowledge and re-creation represented by Hogwarts, the training institute for witches and wizards. (In fact, the geographical space of Hogwarts can be seen as a major character in it's own right.) Some questions about the helpfulness & limitations of Donald Meltzer's concept of *intrusive identification* in anti-learning, claustrophobic states of mind are raised.

*Professor John Maze: Children's Literature in the Cyberage - a psychoanalytic perspective.*

*Dr Ute Eickelkamp: Re-presenting Experience: Symbolisation in Aboriginal Children's Play Stories*  
Symbolisation may be comprehensively described as the dynamic process of mentation that enables us to have an experience. It comprises both the constitution of an object and its subsequent representation. Originating in early infancy, this twofold construing is at work in the related domains of cognitive, emotional and interpersonal experience throughout life.

Children's imaginary play is a rich field for investigating the varieties of symbolisation and the formal and genetic links that may exist between them. Particularly suitable are play forms where thought processes coincide with action, are made visible through the handling of objects or making marks, and expressed verbally in an integrated and defined fashion, either in solitude or in interaction with others. Children in many places have discovered sand as a wonderfully *shapeable* medium in which to explore and build up self-world relationships. A measured degree of formalisation seems to intensify this experience, as in the ancient game of telling stories in the sand played by girls in Australia's Western Desert. Here, thought and motility; form and emotion; event, gesture, graph, alphabetical sign and play object; copying and inventing; pretending, en/acting, remembering and anticipating, all come together. Leaving intact the intertwining of thought, action and representation, playing stories into the sand enhances the experience of how the phenomenal body inhabits space and time in different situations. It enhances the experience of self in a protected and intimate space of personal and interpersonal encounter. For some, the activity may even have a self-therapeutic effect [revelation, recognition]. Having introduced Kalf's Sandtray technique into the lives of Tiwi children on Bathurst Island, my most recent project is a first attempt to explore such possibilities, and especially the constructive potential of nonverbal action-centred communication.

In working through some of the many aspects of symbolisation that are manifest in Aboriginal children's play stories, I draw on phenomenological investigations and organismic-developmental and psychoanalytic object relations theories of human imagination. This challenges the currently popular concern with children's theories of the mind and other hyper-reflective views of mentation peculiar to play (the situation model, Harris' connected discourse model). Not only do these latter-day functionalist-pragmatist views appear circular in argument, as they rely on a pre-imagined *real* world that they fail to account for. They also disregard a long-established tradition of philosophical and empirical research that has produced a coherent theory of symbolic functioning.

*'Elements' by Dr Julia Hush - a photography exhibition*  
Julia's work catches 'little bits of nothing' (to quote Nichola Marks) from the everyday world in luminous light. Using colour photography as well as black and white she takes to the brink of abstraction elements of moss, lichen, sky, kelp and sand. The shadows of fish in rippled riverbeds are more real than the fish themselves. Julia's work immerses the viewer in a freshness of sight.

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### **"EPISTEMOLOGICAL CONTEXTUALISM"**

Held 19 & 20 October, 2004. Amsterdam Free University, Amsterdam, The Netherlands

Speakers:

1. Peter Baumann (University of Aberdeen, UK)
2. Martijn Blaauw (University of Aarhus, Denmark)
3. Jessica Brown (University of Bristol, UK)
4. Igor Douven (University of Rotterdam, the Netherlands)
5. Duncan Pritchard (University of Stirling, UK)
6. Jonathan Schaffer (University of Massachusetts-Amherst, USA)
7. René van Woudenberg (Amsterdam Free University, the Netherlands)

Abstract:

Contextualism is one of the most widely discussed topics in contemporary epistemology. Roughly, contextualists (such as Keith DeRose, David Lewis, and Stewart Cohen) claim that the truth-conditions of knowledge ascribing and knowledge denying sentences fluctuate in accordance with features of the conversational context. One reason for defending this thesis is that it is said to provide a solution to the skeptical paradox. Another reason for defending this thesis is that it is said to be the only theory that adequately captures the way people use the word 'knowledge'.

The purpose of this conference is to evaluate whether contextualism is an acceptable position and to investigate whether there are alternatives to it that are more plausible (and *still* do the work that the contextualist thesis is supposed to do).

The proceedings of this conference will appear in a special issue of *Grazer Philosophische Studien*, along with invited papers by Tim Black, Klemens Kappel, Krista Lawlor, Ram Neta, and Patrick Rysiew.

For more information on the conference, e-mail the conference organizer, Martijn Blaauw, at the following address: <kultmb@hum.au.dk>

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### **"IS MULTICULTURALISM BAD FOR THE WELFARE STATE?"**

Held 29-30 October, 2004. Queen's University, Kingston, Ontario, Canada.

Research Group on Nationalism, Ethnicity and Multicultural Citizenship Forum for Philosophy & Public Policy and the School of Policy Studies.

The conference brought together experts on multiculturalism and the welfare state in Europe and the Americas, to discuss drafts of papers for a forthcoming volume on the topic, to be edited by Keith Banting and Will Kymlicka, and published by Oxford University Press.

Contributors included:

Willem Assies (Colegio de Michoacán), Geoffrey Evans (Oxford), H.B. Entzinger (Erasmus), Rodney Hero (Notre Dame) and Rob Preuhs (University of Denver),

Matt James (Victoria), Peter Kraus (Humbolt) and Karen Schoenwaelder (WZB),

Nicola McEwen (Edinburgh), David Miller (Oxford), John Myles (Toronto), Anne Phillips (LSE), Stuart Soroka (McGill) and Richard Johnston (UBC), Donna Lee Van Cott (Tulane)

<http://www.queensu.ca/politics/rgonemc/conferences.html>

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### **KIEU LINH VALVERDE (UNIVERSITY OF CALIFORNIA)**

Centre for Cross-Cultural Research Spring Seminar Series.

Held Tuesday 2 November, 2004. Theatrette, Old Canberra House, Australian National University.

Scholars of Vietnamese American studies have documented the growth of ethnic enclaves since 1975. These enclaves can be found in such places as San Jose and Orange County in California; Houston, Texas; Falls Church, Virginia and Dorchester, Massachusetts (USA). These communities initially formed due to desired connectedness to other Vietnamese and for economic mobility. These urban enclaves stretched across the United States with members coming from different economic, social backgrounds, regions and generations. Yet they all had the one common ideological base of anti-communism. For decades, this ideology operating alongside United States anti-communist policies and Viet Nams anti Viet Kieu policies were keeping Vietnamese Americans from communicating with those at home

Even for those who wished to communicate with individuals in Viet Nam, there were no easy, open communication lines between relocated Vietnamese immigrants and Vietnamese nationals. Viet Nams liberal economic policies of the mid-1980s allowed for more frequent but still limited telecommunications and travels to

Viet Nam. However, Viet Nam's strict policies against organizing (especially for political purposes) kept those in Viet Nam and abroad from establishing strong community-building projects with each other. Vietnamese American ethnic enclaves grew quickly after resettlement, but strong anti-communist sentiments that prevailed in these communities discouraged open and alternative political discussion and mobilization. Hence, many sectors in the Vietnamese American community lacked safe outlets to express their ideas and concerns on political and social issues.

This isolation changed in the early 1990s with the proliferation of the Internet and its viability as a new, significant form of communication.

Beginning mostly on college campuses, a few industrious university students and young computer science engineers created virtual communities on-line. These spaces allowed for the posting of alternative thoughts.

Later, it evolved into public Usenets and News Lists where Vietnamese in Viet Nam, the United States and abroad could discuss controversial topics without fear of violent physical reprisals or ostracism. More recently, Internet cafes in Viet Nam are filled with legions of youth reaching out to their compatriots abroad and in turn facilitating a new set of virtual communities.

This talk will elaborate on how information technology aided transnational connections and community-building activities between Vietnamese Americans and Vietnamese nationals. I will highlight three virtual discussion groups (Vietnam Forum, Vietnamese Students Abroad and Vietnam Social Culture) and one humanitarian movement that sprung from a virtual organizing campaign (NO Nike). I will also discuss two controversial Internet websites serving the Vietnamese and overseas Vietnamese communities (Talawas.org, a website for cultural exchange that began in Europe, and Viet Nam Net (<outbind://4/[www.vnn.vn](http://www.vnn.vn)>[www.vnn.vn](http://www.vnn.vn)), a Viet Nam based news website serving to bring Vietnamese news abroad).

I argue that despite the prevailing political ideologies and forces both at home and abroad in the form of oppressions from the states of Viet Nam and the US as well as anti-communist groups in the diaspora, individuals transcend national and community restrictions through the formation of virtual communities. Though not a physical space, virtual communities mobilized those from certain sectors in Viet Nam and abroad by bringing them together for dialogue. In such communities these people could express their opinions and concerns and mobilize for change with relative success. As Christopher Mele notes, "Communities rarely exist exclusively in cyberspace. It is important to investigate the ways in which social groups in cyberspace spill out into the "real" world and vice versa" (Mele 1999: 19).

#### Biodata:

Caroline Kieu Linh Valverde is Assistant Professor of Asian American Studies at the University of California, Davis. Professor Valverde received her B.A. in Political Science and Ph.D. in Ethnic Studies at the University of California, Berkeley. Her teaching and research interests

include Southeast Asian American history and contemporary issues, mixed race theory and Transnationalism. Her most current publication looked at Vietnamese transnational popular music. She is the founder of Viet Nam Women's Forum, a virtual community with over 300 women globally. She is currently working on her manuscript on Vietnamese American community-Viet Nam transnational linkages. Professor Valverde was a Rockefeller Fellow for Project Diaspora at the University of Massachusetts, Boston, and a Fulbright Fellow in Viet Nam. She is currently a Southeast Asian Studies Fellow at the Australian National University researching on the Vietnamese Diaspora and gender theory. More information about Professor Valverde can be found at: <outbind://4/[www.kieulinh.com](http://www.kieulinh.com)>[www.kieulinh.com](http://www.kieulinh.com).

Please note that there have been several changes to the Spring Seminar Series program. Full details are available on the CCR webpage at

[http://www.anu.edu.au/culture/n\\_activities/seminars/2004/spring\\_series.htm](http://www.anu.edu.au/culture/n_activities/seminars/2004/spring_series.htm)

If you have any further queries about the Spring series, please contact seminar convenors Drs Rodney Harrison ([rodney.harrison@anu.edu.au](mailto:rodney.harrison@anu.edu.au)) and Silke Andris ([silke.andris@anu.edu.au](mailto:silke.andris@anu.edu.au)).

As part of the Spring Seminar Series on the 5 October, 2004 was:

Debjani Ganguly (Centre for Cross-Cultural Research, A.N.U.)

"Caste, Colonialism and Countermodernity"

#### Abstract:

This seminar is a whistle-stop tour through the book I have recently completed as part of my fellowship at the CCR. Called *Caste, Colonialism and Counter-Modernity: Notes on a Postcolonial Hermeneutics of Caste*, it attempts to develop and write both an intellectual history and a revisionist ethnography of caste and untouchability in India from the point of view of theoretical developments in the field of postcolonial studies. It is a dialogue with a strand of postcolonial theory that seeks alternative ways of conceptualising modernity based on non-Western life-worlds, without being nativist or reductive in any way. The book deals theoretically with the problems and possibilities of representing caste in late modernity. It challenges the normative modernity inherent in social scientific approaches to caste by arguing that caste is not so much an essence responsible for India's "backwardness" as a constellation of variegated social practices that are in a constant state of flux and that cannot be completely contained in a narrative of nation-building, modernisation and development. By turning its archival and analytical focus to both caste Hindu and dalit literary, oral, mythographic and religious texts, it highlights and illustrates the importance of reading caste phenomenologically as an assemblage of secular and non-secular practices and affects that generate and regenerate everyday life in India. The essence of such approach is to ask two simple questions: How do we read caste today? Why is it no longer enough to brand caste as pre-modern and backward? To answer these questions is to come to

terms with the presence of caste in late modern India. What is offered in such analysis is not an endorsement of either the caste-system or casteism, but a resistance to the reified ways in which caste practices continue to figure in social scientific and nation-building discourses. The postcolonial-cum-deconstructive hermeneutical method of reading and interpretation that is deployed provides the book with a critical apparatus and a register/language to trace and explore the liminal position that caste occupies in India today, as both modern and non-modern, as being both the past-in-the-present and the present-in-the-past of Indian historicity.

Debjani Ganguly is Research Fellow at the Centre for Cross-Cultural Research. She has co-edited two books and has published research papers in the areas of postcolonial theory, caste and dalit studies, globalisation studies in the form of transnational intellectual movements and transnational religious fundamentalism, new literatures in English, translations studies and literary criticism.

[http://www.anu.edu.au/culture/n\\_activities/seminars/2004/spring\\_series.htm](http://www.anu.edu.au/culture/n_activities/seminars/2004/spring_series.htm)

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## Journals / Call for Papers

### "GLOBAL JUSTICE" JOURNAL OF MORAL PHILOSOPHY, ISSUE 2.3 (2005)

**Submissions deadline: no later than 31 December, 2004.**

An international journal of moral, political and legal philosophy.  
The Journal of Moral Philosophy (ISSN 1740-4681) is a peer reviewed journal of moral, political, and legal philosophy with an international focus. It publishes high quality articles in all areas of normative philosophy, including pure and applied ethics, legal, social and political theory. Contributors should avoid unnecessary jargon without sacrificing academic rigour. It is Continuum's premier journal of philosophy.

Authors interested in contributing to this issue are asked to contact the Editor: Thom Brooks, Department of Philosophy, University of Sheffield, England email: [tbrooks@web.de](mailto:tbrooks@web.de)

For subscription information to the Journal of Moral Philosophy, please contact Journals Subscription Administrator, Orca Journals, ([journals@orcabookservices.co.uk](mailto:journals@orcabookservices.co.uk)).

Journal of Moral Philosophy website: [www.continuumjournals.com/jmp](http://www.continuumjournals.com/jmp)

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### RE-ETHNICIZE THE MINDS? TENDENCIES OF CULTURAL REVIVAL IN CONTEMPORARY PHILOSOPHY

Thorsten Botz-Bornstein/Jürgen Hengelbrock (editors)  
(Amsterdam, New York: Rodopi: 2005)

Contributors should send us an abstract as quickly as possible. The final versions of the papers should be ready

by June 30, 2005. So far we have received papers dealing with Africa, Japan, Russia, India, Finland, Northern Siberian Peoples... We would be particularly happy to receive contributions that consider China, Iran, the Arab speaking world, or Rabbinistic philosophy.

For further particulars please click here:

<http://www.freewebs.com/botzbornsteinethno/>

Thorsten Botz-Bornstein, Ph.D., habil.

Researcher in Philosophy, EHESS - Paris

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## "FUNDAMENTALISM OR PLURALISM"

**Issue no. 9 (December 2004)**

Journal for the Study of Religions and Ideologies (JSRI)

J.S.R.I. is an international publication of the Seminar for the Interdisciplinary Research of Religions and Ideologies, the Department of Systematic Philosophy from Babeş-Bolyai University (Cluj, Romania) and SACRI ([www.sacri.ro](http://www.sacri.ro)). It is a peer-review academic publication intended for academics, professors and young researchers interested in the study of religions and ideologies.

At present, JSRI has been included in the international directory, *Directory of Open Access Journal* ([www.doaj.org](http://www.doaj.org)). JSRI is the first Romanian Journal that was selected for coverage in The Arts & Humanities Citation Index and Current Contents: Arts & Humanities ([www.isinet.com](http://www.isinet.com)).

So far, JSRI has published 8 issues, with a total of more than 1700 pages. Among the authors who published in JSRI, one can mention: Moshe Idel, Richard Rorty, Leonard Swidler, Peter van der Veer, Kathleen Tobin, Simon Geissbuhler, Eva M. Synek, Joseph A. Favazza, Johannes Michael Schnarrer, Boris DeWiel, Israel Idalovich, Mester Bela, Ioan Chirila, Sandu Frunza, Marius Jucan, Aurel Codoban, Adrian-Paul Iliescu, Mihaela Frunza.

J.S.R.I. is an open-access journal published on the Internet, with three issues per year. The languages in which materials can be published are English and Romanian. J.S.R.I. encourages the submission of the following types of materials:

- theoretical studies written by experts in the field, well-known specialists and academics;
- applied articles, regional-focused, reflexive and comparative texts written by graduate students, junior lecturers;
- book reviews.

The length of the materials should range between 10-25 pages for studies and articles and between 2-7 pages for book reviews (Times New Roman, 12 pts, 1.5 lines).

The topic for the issue no. 9 is "Fundamentalism or Pluralism". J.S.R.I. encourages interdisciplinary approaches engaging the following domains: inter-religious dialogue, philosophy of religions, political philosophy and political science, ethics, religious studies, anthropology, sociology, educational science and communications theory. We are

expecting papers on this topic until the 10th November 2004 the latest.

The materials should be accompanied by the following:

- a 10 line abstract (in English) (except for book reviews)
- up to 10 key words (in English) that best describe the content of the material
- half page CV of the author, mentioning the contact details, and a list of up to 10 major publications
- a personal picture (optional)

All texts should be sent as attachments to the e-mail address given below. Direct enquiries to this address as well.

Mihaela Frunza, Executive Editor  
Babes-Bolyai University  
Faculty of History and Philosophy  
Department of Systematic Philosophy  
Email: [s\\_c\\_i\\_r\\_i@yahoo.com](mailto:s_c_i_r_i@yahoo.com)

<http://hiphi.ubbcluj.ro/JSRI>

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## "CONTEMPORARY HUMAN RIGHTS ISSUES"

The Essex Human Rights Review (EHRR) - December 2004 Issue

The Essex Human Rights Review (EHRR) is now accepting submissions for its December 2004 issue. and welcomes articles, book reviews and other contributions on contemporary human rights issues, primarily (but not exclusively) in the areas of law, political science, sociology, and philosophy, covering both the academic and the practical aspects of human rights.

For our next issue, we would particularly welcome submissions that focus on the following topics:

- Implementing the Right to Health;
- From the Rules of War to the Rule of Law? Iraq at the Crossroads;
- The Rule of Law in Central Asia & Former Soviet Union.

All submissions should be in English. The contributions must be original, previously unpublished material. Submissions must not already be under consideration for any other publication. The length of submissions should not exceed 8,000 words for articles and 3,000 words for other items (e.g. book/conference reviews), including footnotes. Submissions exceeding the word limit will be considered only in exceptional circumstances. The initial appraisal of all submissions will be carried out on an anonymous basis; the final decision on the publication of a paper rests with the EHRR's Editorial Board.

Please e-mail your submissions in MS Word format, together with full contact details, to [ehrr@essex.ac.uk](mailto:ehrr@essex.ac.uk) by 1 November 2004. The subject line of your email should include the title of your article.

All submissions have to follow the EHRR style sheet, available on our website, or else they will not be considered for publication.

<http://www.ehrr.org.uk>

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## "PEACE, CONFLICT & DEVELOPMENT"

Online Journal - Winter 2004/05 Issue

"Peace, Conflict & Development" is a refereed online journal focusing on contemporary issues in Conflict and Peace Studies. Based at the Department of Peace Studies, University of Bradford in Britain, and managed by postgraduate students, it aims to publish innovative writing on peace and conflict related topics from an interdisciplinary perspective (sociology, politics, international relations, anthropology, development studies, philosophy).

As an online journal, "Peace, Conflict and Development" attracts a global readership, and it is freely accessible on our website [www.peacestudiesjournal.org.uk](http://www.peacestudiesjournal.org.uk) to read our latest issue released in July 2004, as well as our archived issues. Please check the submission guidelines on our web page.

[www.peacestudiesjournal.org.uk](http://www.peacestudiesjournal.org.uk)

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## CONTRETEMPS: AN ONLINE JOURNAL OF PHILOSOPHY

Issue 4, September, 2004—Security and Risk, is now online: <http://www.usyd.edu.au/contretemps>

The contents of Contretemps Issue 4 include:

- \* On the Brink—From Mutual Deterrence to Uncontrollable War - Melinda Cooper
- \* European and American Intellectuals at War - Jean-Philippe Deranty.
- \* Derrida and Democracy at Risk - Samir Haddad.
- \* Risking our Security, or Securing our Risk? Neoliberalists play with a Stacked Deck - Leigh M. Johnson.
- \* Racism, Nationalism, Biopolitics: Foucault's Society Must Be Defended - Mark Kelly.

Contretemps Issue 5, on Giorgio Agamben, is forthcoming. [contretemps@mail.usyd.edu.au](mailto:contretemps@mail.usyd.edu.au)

<http://www.usyd.edu.au/contretemps>

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## POSTGRADUATE JOURNAL OF AESTHETICS ONLINE

The British Society of Aesthetics has now launched the first issue of "Postgraduate Journal of Aesthetics Online," edited by Christopher Bartel, on the website:

[www.british-aesthetics.org](http://www.british-aesthetics.org)

The aim of the journal is to offer postgraduates interested in aesthetics not only an avenue to exchange ideas but also a means of fostering high quality essays.

The journal will be published three times annually in April, August, and December and invites postgraduates to contribute focused, academic articles. Information about the submission of essays can also be found on the above website.

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## Contributions to S.B.S. Television....

You might like to look out for some stop-motion five-minute long animations by Nick Hilligoss, partner of Viola Rosario, Academic Skills Advisor at Deakin.

Good Riddance about an eco-friendly pest-control man every **Sunday before the 7:00 p.m. news starting on 14 November 2004.**

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## The Shaping Memories Sculpture Exhibition

**Date: until 28 November 2004**

Venue: Australian War Memorial, Canberra, Australian Capital Territory.

More than eighty pieces are on display, ranging from traditional bronzes through to wood and ceramic pieces, covering the period from the First World War to recent conflicts. For more information visit:

<http://www.awm.gov.au/shapingmemory/index.asp>

Shaping Memory:

There is an ancient link between sculpture and commemoration: the need to find tangible forms by which to mark the event of war. Sculpture has always played a central role at the Memorial: examples are displayed throughout the galleries and in the dioramas, and they also adorn the outside of the building and the grounds. In particular, sculpture has been used to capture the physical form, and thus convey essential human traits.

Since the First World War, some of the most proficient Australian sculptors, some internationally recognised and others not widely known, have worked to distil their attitudes and responses to war in the universal language of sculpture. The Memorial has continued since that time to commission and acquire sculpture, which, made in very different ways for a variety of purposes, encompasses the spectrum from major permanent outdoor monuments to more ephemeral, personal tributes and keepsakes.

Genesis of the collection:

This exhibition charts the development and variety of styles of commemorative sculpture over the last century. It showcases the Memorial's collection and includes a survey of official sculpture commissioned in response to the First and Second World Wars, through to works produced independently by artists over the last 30 years.

Many of these works challenge the preconception that commemorative sculpture is limited to the traditional, heroic bronze monument. The Memorial holds many pieces that explore other human qualities and responses to war. Privately-produced works such as those by Gladys Blaiberg show the experience of wartime from the civilian point of view, and contemporary works such as Ian Howard's recent **Signs of life** pose questions about how we view the complexities of war. Seen together, they evoke a period of great change, both in artistic terms and for society as a whole.

<http://www.awm.gov.au/shapingmemory/index.asp>

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## William Kentridge – Animator, Sculptor... "Visual Narrator"

William Kentridge is able to create living, breathing worlds using charcoal on paper. An exceptional drawer, he is one of the few, truly great, contemporary artists. Organised by the Castello di Ravoli in Turin, this survey of over seventy works is also heading to Germany, Canada and South Africa. To say that the MCA is fortunate to be one of the institutions to hold the exhibition is an understatement.

The amount of time that Kentridge has invested in this body of work is impressive. Aside from the countless drawings, sculptures, puppet shows and installations, there are also numerous animated films, works that are central to his output. The archaic look of these films is created through a laborious process of drawing, erasing and then re-drawing. These works are not short, time-based sketches, but a series of sprawling, visual narratives that constantly unravel in organic and unexpected ways.

Kentridge's ongoing animation project **Drawings for Projection** (1989-2004) focuses on two main characters. The first is Soho Eckstein, a Johannesburg industrialist; the other is Felix Teitlebaum, a tortured artist. Both resemble Kentridge himself. The animations respond to the underlying conditions that faced those living in South Africa under apartheid.

It has been widely acknowledged that William Kentridge's art is politically motivated because he traces the legacy of apartheid in his work. Yet to simply label Kentridge's art as political seems potentially misleading. Kentridge himself has said, "I am interested in a political art, that is to say an art of ambiguity, contradiction, uncomplicated gestures and uncertain endings."

Our inability to easily decipher Kentridge's own political position is a testament to the sophistication of his art. Explosive issues like apartheid, war and industrialisation are not treated as recent events but rather, as fragile, archaic pieces of history from a darker time. Indeed, viewing this collection is like stepping into a time warp, with black and white films being projected onto antique dressers and drawings placed on everything from old vinyl records to maps and faded manuscripts. By distancing himself from these still painful memories, Kentridge is able to make some profound observations.

As gut wrenching as his work can be, there is also a subtle playfulness to it. This is most apparent in the centre room where several short looping films show Kentridge working in his studio. One in particular sees the artist emerge from a charcoal image. Once he appears the room is emptied. He then proceeds to mend a torn drawing, a self-portrait of himself. The film has in fact been reversed, creating the illusion that the paper has been miraculously repaired from several ripped scraps. Once the drawing has been completed he walks out, before once again emerging from the drawn image.

William Kentridge is not the only thing on at the MCA at the moment, there is also the excellent **Primavera 2004** Exhibition and Jan Nelson & Liza May Post on the fourth floor. Exhibitions as fine as these really don't come along very often.

Alex McDonald.

More Information: **William Kentridge**  
Until 28 November 2004  
Museum of Contemporary Art, The Rocks, Sydney  
[admission free]

<http://www.mca.com.au>

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## Acts of Human Rights: Human Rights & the Creative Arts

### The 2004 International Human Rights Symposium - Notice

Presented by the Centre for Public Culture and Ideas,  
Griffith University  
*with the*  
Institute for Ethics, Governance and Law, Griffith  
University

Date: Friday 10 December 2004  
Time: 9.15am - 5.00pm  
Venue: Multifaith Centre, Nathan  
RSVP: [cpci@griffith.edu.au](mailto:cpci@griffith.edu.au) by Friday 3 December, 2004.

The Symposium will bring together, artists, reflective practitioners and engaged academics to explore the ways in which the creative arts and humanities are challenging conventional understandings and practices of human rights. Human rights are visceral and embodied (corporeal) experiences. They are expressed in diverse forms and practised in multiple sites by different agents. The forum seeks to explore the often messy, unexpected and sometimes delightful interactions between and across these places and people, which can enrich our experience as individuals and as collectives.

Program details to follow.  
For more details on this and other CPCI events, please visit our website - <http://www.gu.edu.au/centre/cpci/>  
For more details about IEGL, please contact us on:  
<[ieglenquiry@griffith.edu.au](mailto:ieglenquiry@griffith.edu.au)>

Jill Jones, Events Co-ordinator  
Centre for Public Culture and Ideas  
Griffith University - Nathan Campus  
Brisbane Queensland Australia  
Email: [j.jones@griffith.edu.au](mailto:j.jones@griffith.edu.au)

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## Kristeller-Popkin Travel Fellowships

**Deadline for applications 31 December, 2004. Awards will be announced in April, 2005.**

The Board of Directors of the \*Journal of the History of Philosophy\* is pleased to announce the Kristeller-Popkin Travel Fellowships program for 2005.

The fellowships are in recognition of the scholarship and generous support that two of the founding members of the Board have given to the \*Journal\*: Paul Oskar Kristeller, the renowned Renaissance scholar, and Richard H. Popkin, the first editor of this journal and noted historian of skepticism.

Two awards of \$US2,000 each are offered annually to young scholars in the history of philosophy to defray expenses incurred while traveling to do research. Candidates should have received their Ph.D. no more than six years prior to applying. Applicants who do not receive awards in one year's competition are invited to apply in successive years.

Application forms can be obtained from the JHP website: ([philosophy.duke.edu/jhp/](http://philosophy.duke.edu/jhp/)) or by writing to Professor Martha Bolton <[email: mbolton@rci.rutgers.edu](mailto:mbolton@rci.rutgers.edu)>.

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## Screen Online

Screen Online is a service offered by the B.F.I. (British Film Institute) drawn from its film and television archives. It provides free access to thousands of images, and photographs, genres and themes, time lines and essays, written by academic and staff at the B.F.I. **and particularly useful for those researching literary & cultural studies, cinema & media studies, art & design, history and sociology.**

The website which allows for access to written texts rather than audio-visual materials is:

<http://www.screenonline.org.uk/>

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## "Move Over Achilles, Brad, Whatever You're Called... Here Comes Alex"

Just when you thought steroids were no longer a feature of present-day Olympic competition and confined to screen epics such as "Troy," the next in line to swamp the world's screens is "Alexander" directed by Oliver Stone.

For those wishing to brush up their background knowledge electronically, these two web-sites should provide a wide range of useful materials and references....

Tim Spalding (ed.), Alexander the Great on the Web [2000-→]

[www.isidore-of-seville.com/Alexanderama.html](http://www.isidore-of-seville.com/Alexanderama.html)

Thomas William-Powlett (ed.), Alexander the Great's Home on the Web [1994-→]

[http://www.pothos.org/alexander.asp?keyword\\_id=2&title=Alexander%20the%20Great](http://www.pothos.org/alexander.asp?keyword_id=2&title=Alexander%20the%20Great)

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## Establishing a Mailing List on Ethics and Global Justice

From: Bertold Bernreuter <[bernreuter@polylog.org](mailto:bernreuter@polylog.org)>

To: InterPhil <[interphil@polylog.org](mailto:interphil@polylog.org)>

Subject: Mailing list on ethics and global justice

To those concerned,

Many thanks for the 80 or so replies I received to my call for expressions of interest in establishing a contact list for those working on ethics and global justice.

I have now set up a list serve which you can subscribe to.

I have left it open to those interested in subscribing rather than subscribe all those who replied, this way you can choose yourself when and how to join.

Can I ask all those wishing to subscribe to bear in mind usual e-etiquette and only post those messages and announcements directly relevant to the topic of international ethics and global justice.

I look forward to hearing from you all again online  
To subscribe to the list, send an email to:

<majordomo@lists.uq.edu.au>

with the following text in the BODY of the message:

subscribe globaljustice

end

To unsubscribe, send an email to the same address:

unsubscribe globaljustice

end

**Contact:** Dr Richard Shapcott, School of Political Science and International Studies, University of Queensland - St Lucia Campus. <r.shapcott@uq.edu.au>

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## What's so peculiar about this sentence?

In the interests of checking whether the current cohort of postgraduates are a match for those of the past, this is a little "brain teaser" forwarded by one of our recent students...

*I do not know where family doctors acquired illegibly perplexing handwriting; nevertheless, extraordinary pharmaceutical intellectuality, counterbalancing indecipherability, transcendentalizes intercommunications' incomprehensibility.*

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## Judith Buler on Derrida & Dying

[Courtesy of "Eileen Kahl (PHI)" [ekahl@luna.cas.usf.edu](mailto:ekahl@luna.cas.usf.edu) of the Society for Women in Philosophy]

"How do you finally respond to your life and your name?"

Derrida raised this question in his final interview with *Le Monde*, published in August 18th of this year. If he could apprehend his life, he remarks, he would also be obliged to apprehend his death as singular and absolute, without resurrection and without redemption. At this revealing moment, it is interesting that Derrida the philosopher should find in Socrates his proper precursor, that he should turn to Socrates to understand that, at the age of 74, he still did not quite know how best to live. One cannot, he remarks, come to terms with one's life without trying to apprehend one's death, asking, in effect, how a human lives and dies.

Much of Derrida's later work is dedicated to mourning, though he offers his acts of public mourning as a posthumous gift, for instance, in *The Work of Mourning* published in 2001. There he tries to come to terms with the

death of other writers and thinkers through reckoning his debt to their words, indeed, their texts; his own writing constitutes an act of mourning, one that he is perhaps, *avant la lettre*, recommending to us a way to begin to mourn this thinker who not only taught us how to read, but gave the act of reading a new significance and a new promise. In that book, he openly mourns Roland Barthes who died in 1980, Paul de Man, who died in 1983, Michel Foucault, who died in 1984, and a host of others, including Edmund Jabes (1991), Louis Marin (1992), Sarah Kofman (1994), Emmanuel Levinas (1995) and Jean-Francois Lyotard (1998). The last of the essays, for Lyotard, included in this book is written six years before Derrida's own death. It is not, however, Derrida's own death that preoccupies him here, but rather his "debts." These are authors that he could not do without, ones with whom and through whom he thinks. He writes only because he reads, and he reads only because there are these authors to read time and again. He "owes" them something or, perhaps, everything, if only because he could not write without them; their writing exists as the precondition of his own; their writing constitutes the means through which his own writing voice is animated and secured, a voice that emerges, importantly, as an address.

It strikes me as strange that in October of 1993 when I shared a stage with Derrida at New York University, I had a brief, private conversation with him that touched upon these issues. As we were seated at a table together with some other speakers, I could see in Derrida a certain urgency to acknowledge those many people who had translated him, those who had read him, those who had defended him in public debate, and those who has made good use of his thinking and his words. I leaned over after one of his several gestures of nearly inhuman generosity and asked him whether he felt that he had many debts to pay. I was hoping, vainly it seemed, to suggest to him that he need not feel so indebted, thinking as I did in a perhaps naively Nietzschean way that the debt was a form of enslavement, and that he did not see that what others offered him, they offered freely. He seemed not to be able to hear me in English. And so when I said "your debts," he said, "my death?" "No," I reiterated, "your debts!" and he said, "my death!?" At this point I could see that there was a nexus between the two, one that my efforts at clear pronunciation could not quite pierce, but it was not until I read his later work that I came to understand how important that nexus really was.

He writes, "There come moments when, as mourning demands (*deuil oblige*), one feels obligated to declare one's debts. We feel it our duty to say what we owe to the friend." He cautions against "saying" the debt and imagining that one might then be done with the debt that way. He acknowledges instead the "incalculable debt" that one that he does not want to pay: "I am conscious of this and want it thus." He ends his essay on Lyotard with a direct address: "there it is, Jean Francois, this is what, I tell myself, I today would have wanted to try and tell you." There is in that attempt, that *essai*, a longing that cannot reach the one to whom it is addressed, but does not for that reason forfeit itself as longing. The act of mourning thus becomes a continued way of "speaking to" the other who is gone, even though the other is gone, in spite of the fact that the other is

gone, precisely because that other is gone. We now must say "Jacques" to name the one we have now lost, and in that sense "Jacques Derrida" becomes the name of our loss. And yet we must continue to say his name, not only to mark his passing, but precisely as the one whom we continue to address, in what we write, because it is, for many of us, impossible to write without relying on him, without thinking with and through him. "Jacques Derrida," then, as the name for the future of what we write.

It is surely uncontroversial to say that Jacques Derrida was one of the greatest philosophers of the 20th century, that his international reputation far exceeds any French intellectual of his generation. More than that, his work fundamentally changed the way in which we think about language, philosophy, aesthetics, painting, literature, communication, ethics and politics. His early work criticized the structuralist presumption that language could be described as a static set of rules, and he showed how those rules admitted of contingency and were dependent on a temporality that could undermine their efficacy. He wrote against philosophical positions that uncritically subscribed to "totality" or "systematicity" as values, without first considering the alternatives that were ruled out by that preemptive valorization. He insisted that the act of reading extends from literary texts to films, to works of art, to popular culture, to political scenarios, and to philosophy itself. The practice of "reading" insists that our ability to understand relies on our capacity to interpret signs. It also presupposes that signs come to signify in ways that no particular author or speaker can constrain in advance through intention. This does not mean that our language always confounds our intentions, but only that our intentions do not fully govern everything we end up meaning by what we say and write (see *Limited Inc.*, 1977). Derrida's work moved from a criticism of philosophical presumptions in groundbreaking books such as *On Grammatology* (1967), *Writing and Difference* (1967), *Dissemination* (1972), *The Post Card* (1980), and *Spurs* (1978), to the question of how to theorize the problem of "difference." This term he wrote as "differance," not only to mark the way that signification works, with one term referring to another, always relying on a deferral of meaning between signifier and signified, but also to characterize an ethical relation, the relation of sexual difference, and the relation to the Other. If some readers thought that Derrida was a linguistic constructivist, they missed the fact that the name we have for something, for ourselves, for an other, is precisely what fails to capture the referent (as opposed to making or constructing that referent). He clearly drew critically on the work of Emmanuel Levinas in order to insist upon the "Other" as one to whom an incalculable responsibility is owed, one who could never fully be "captured" through social categories or designative names, one to whom a certain response is owed. This framework became the basis of his strenuous critique of apartheid in South Africa, his vigilant opposition to totalitarian regimes and forms of intellectual censorship, his theorization of the nation-state beyond the hold of territoriality, his opposition to European racism, and his critical relation to the discourse of "terror" as it worked to fortify governmental powers that undermine basic human rights, in his defence of animal rights, in his opposition to

the death penalty, and even in his queries about "being" Jewish and what it means to offer hospitality to those of differing origins and language. One can see these various questions raised in *The Ear of the Other* (1982), *The Other Europe*, *Positions* (1972), *For Nelson Mandela* (1986), *Given Time* (1991) *The Gift of Death* (1992), *The Other Heading: Reflections on Today's Europe* (1992), *Spectres of Marx* (1993), *Politics of Friendship* (1994), *The Monolingualism of the Other* (1996), *Philosophy in a Time of Terror* (with Jurgen Habermas) (2002), and his conversations with Helene Cixous, *Portrait of Jacques Derrida as a Young Jewish Saint* (2001).

Derrida made clear in his small book on Walter Benjamin, *The Force of Law* (1994), that justice was a concept that was yet to come. This does not mean that we cannot expect instances of justice in this life, and it does not mean that justice will arrive for us only in another life. He was clear that there was no other life. It means only that, as an ideal, it is that toward which we strive, without end. Not to strive for justice because it cannot be fully realized would be as mistaken as believing that one has already arrived at justice and that the only task is to arm oneself adequately to fortify its regime. The first is a form of nihilism (which he opposed) and the second is dogmatism (which he opposed). Derrida kept us alive to the practice of criticism, understanding that social and political transformation was an incessant project, one that could not be relinquished, one that was coextensive with the becoming of life itself, and with a reading of the rules through which a polity constitutes itself through exclusion or effacement. How is justice done? What justice do we owe others? And what does it mean to act in the name of justice? These were questions that had to be asked regardless of the consequences, and this meant that they were often questions asked when established authorities wished that they were not.

If his critics worried that, with Derrida, there are no foundations upon which one could rely, they doubtless were mistaken in that view. Derrida relies perhaps most assiduously on Socrates, on a mode of philosophical inquiry that took the question as the most honest and arduous form for thought. "How do you finally respond to your life and to your name?" This question is posed by him to himself, and yet he is, in this interview, a "tu" for himself, as if he is a proximate friend, but not quite a "moi." He has taken himself as the other, modeling a form of reflexivity, asking whether an account can be given of this life, and of this death. Is there justice to be done to a life? That he asks the question is exemplary, perhaps even foundational, since it keeps the final meaning of that life and that name open. It prescribes a ceaseless task of honoring what cannot be possessed through knowledge, that in a life that exceeds our grasp.

Indeed, now that Derrida, the person, has died, his writing makes a demand upon us, bequeathing his name to us who will continue to address him. We must address him as he addressed himself, asking what it means to know and approach another, to apprehend a life and a death, to give an account of its meaning, to acknowledge its binding ties with others, and to do that justly. In this way, Derrida has always been offering us a way to interrogate the very meaning of

our lives, singly and plurally, returning to the question as the beginning of philosophy, but surely also, in his own way, and with several unpayable debts, beginning philosophy anew.

Or for those who take their Derrida straight...another albeit unsourced email forwarded by a colleague:

"Jacques Derrida, the famous French philosopher, is 'dead'. But as there is no straightforward, one-to-one relationship between the signifier ('dead') and the

thing signified (the termination or otherwise of the actual person, M. Derrida), we cannot be entirely sure what has happened. We are faced instead with an endless multiplicity of truths, a string of infinite possibilities. I suppose it is entirely up to the reader to decide. It would be logocentric of us all to assume that Jakki's corporeal remains are in a state of decomposition simply because of the unbidden and puzzling presence, in our newspapers, of that signifier 'dead' in relation to the name 'Jacques Derrida' ? a name which is, of course, itself merely a signifier bearing no straightforward relationship with the actual thing which we have come to call 'Derrida'."

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### Alison Croggon Suggests We Not Walk David Hare's "Via Dolorosa"

I had a number of difficulties with David Hare's **Via Dolorosa**, but a principal problem was that I became bored. About half an hour before Sir David ended his whistle-stop tour of Israel and Palestine, I was obsessively longing for a coffee.

I wondered if my coffee compulsion was a kind of Pavlovian response: I like caffeine with my Sunday newspaper. What I was listening to was the kind of thing that is published on weekends in quality English broadsheets (**Via Dolorosa** was, in fact, excerpted in **The Guardian**): erudite, intelligent, self aware, sceptical, leavened with an ironic if empathetic eye and a deprecating wit. Quintessentially English liberal bourgeois.

**Via Dolorosa** recounts a visit to Israel that Hare made in 1997, when his play, **Amy's View**, was presented in Tel Aviv. His visit was also prompted by deeper reasons: as he says, "It is only now... that I realise, almost without noticing, that for some time my subject as a playwright has been faith. My subject is belief. And so it comes to seem appropriate - no, more than that, it comes to seem urgent - that the 50-year-old British playwright should finally visit the 50-year-old state."

What follows is a series of encounters with Palestinians and Israelis, mostly prominent people: religious Jewish settlers in Gaza; the respected head of the Palestinian Red Crescent, Haider Abdel Shafi; Menachem Begin's right wing son, Benni Begin; the Palestinian historian Albert Aghazier; the theatre director George Ibrahim and poet Hussein Barghouti. These conversations are noted with painstaking even-handedness, and recounted with the deft lightness of a practised raconteur. And they are interesting in their own right, revealing some of the intractable, tangled contradictions that underlie the Israeli occupation of Palestine. The sort of thing, as I said, which one might read

with interest and attention in a broadsheet newspaper, and argue about afterwards.

A big problem with a play like this is that it dates quickly: I suspect it has lost a lot of punch by its inevitable assumption of the glaze of history. It was first performed in 1998, and the situation in the Middle East since then has grown immeasurably worse. What Hare describes seems, in comparison, almost a kind of idyll: this was when Ramallah had a "cheerful air", before it was bulldozed by the IDF.

Wisely, Hare does not attempt to act; he merely stands and speaks, assisted only by a couple of minimal lighting changes and one bizarrely kitsch moment when his visit to the Temple Mount summons a luminous gold model of the Mount to float in the dark space at the back of the stage. These things seem mere gestures towards theatre, a kind of dressing to assure us that this is, indeed, a play. I am not usually given to categorical assertions, but I was not convinced that it was a play at all.

I don't mean to limit what theatre can be to the spectacle, and personally I have a fatal attraction to the kind of show which features a spotlight, a performer and a harrowing script. Walking into the Athenaeum and seeing the naked stage bathed in a bluish light, a table with a glass of water set forestage, I thought I might be in for my sort of night. Instead, I came out with a feeling that I had just witnessed something that was tantamount to a kind of artistic death.

According to Hare, **Via Dolorosa** is primarily a vehicle for "enlightenment": "In fact, what I'm doing with **Via Dolorosa** is trying to pull theatre back to a fact-based theatre where the audience knows more when they leave than when they went in," he explains in an interview. This jostles uneasily with his disclaimer elsewhere that "theatre doesn't work like journalism, and the suggestion that it is a form of journalism is untrue". It is hard to see that **Via Dolorosa** is anything but journalism, and although that need not be a sneer, Hare's stated intention does beg the question: if I want some understanding of the Middle East, why would I want to go to a play?

- Alison Croggon ["State of the Arts" Newsletter]

For full review visit <http://theatreblogspot.com>

More Information:

**Via Dolorosa**

Performed as part of the Melbourne Festival 2004.

Melbourne season now closed.

<http://www.sydneytheatre.org.au/>

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### Good Things Come in Threes

In the last few years, Company B at Sydney's Belvoir St Theatre has presented the life stories of some extraordinary indigenous artists. In 2004, three great indigenous Australian men are converging at the Belvoir for a set of three consecutive productions, which both separately and together take us closer to the stories, struggles and triumphs experienced by David Page, Noel Tovey and David Gulpilil.

David Page is best known as one of the Page family's extraordinary sons - composer, actor, drag artiste and a

senior collaborator with Bangarra Dance Theatre. **Page 8** is an exuberant and moving story of how, as the eighth child in a family of twelve living between Beaudesert and a Mt Gravatt housing commission estate, David became the only Australian artist to be signed to the Atlantic record label in 1975, along with such greats as Aretha Franklin and Otis Redding. 'Little Davy Page' was an all-singing, all-dancing sensation, and his singles twice made it to the Top Ten until his voice broke.

Co-written by Louis Nowra and directed by David's younger brother Stephen, this very personal self-portrait is a glorious mixture of storytelling, music, Indigenous culture, sexuality and home movies. **Page 8** will play as part of the Brisbane Festival after the Belvoir season.

The second story in this mini-season is told by Noel Tovey, performer, choreographer and director extraordinaire. After a childhood marked by homelessness, alcoholism, violence and abuse and after being sent to Pentridge for buggery when he was 17, Noel Tovey escaped Australia to live out a rags-to-riches story in which he become a dancer, actor, singer, choreographer and director in England and America working alongside some of the great film and theatre artists of his day.

In **Little Black Bastard**, Noel recalls his return to Australia and his reconciliation with the country that had never managed to provide him with a home.

The final story in this mini-season of three plays belongs to David Gulpilil, on stage for the first time at Belvoir St, to be followed by a season at the Brisbane Festival. One of our greatest movie stars, David Gulpilil, has lived his life in two worlds.

Taken from school in Marwuyu, Arnhem Land, to appear in Nicholas Roeg's 1971 film **Walkabout**, Gulpilil's life is an epic tale of a traditional young Mandalpingu man who, without a word of English, rockets to international attention. A man of intense charismatic charm and cultural certainty, for the last 35 years he has maintained an often precarious balance between his traditional life and his work in the film industry.

**Gulpilil** was co-written by Gulpilil and Reg Cribbe, and debuted at the 2004 Adelaide Festival. Directed by Neil Armfield, **Gulpilil** will perform at the Brisbane Festival before coming to Belvoir in **Life Times Three**.

- Chloe Flynn ["State of the Arts" Newsletter]

Website: <http://www.belvoir.com.au/>

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## Julian Burnside QC Writes....

Courtesy of activist and artist, Wahibi Moussa  
<wahibim@hotmail.com>

Is the following email circulated late September last from the tireless refugee rights campaigner, Julian Burnside:

A person I know slightly decided to spend some of his own money printing and distributing an A4 poster which draws attention to the horrible consequences of the recent invasion of Iraq.

The leaflet shows a 12 year-old Iraqi child in hospital. His arms have been blown off, he has suffered terrible burns to his torso. The photo has been printed in the newspapers. Next to this image is a family photo of [Prime Minister] Howard.

The text comments on the different protection Mr Howard offers his family, as compared with the devastation inflicted on countless Iraqifamilies because of our invasion of that country alongside the Americans.

My colleague lodged the 35,000 posters for distribution by a firm called Red Cap Distributors. They accepted his money (\$AUS 2,320) and the posters. A week later they told him they could not deliver the posters because of their "graphic content". Red Cap is owned by a listed company called Salmat. Salmat makes political donations to the [Australian] Liberal Party and the National Party.

He then made enquiries with Australia Post. They subsequently refused to accept the posters. An internal email from Australia Post dated 23 September orders Australia Post staff not to accept or deliver the poster, on the grounds that it is "offensive":

To: EPOS sites - all states

Source: Retail HQ

Date: 23 September, 2004

Subject: Offensive Election Pamphlet - Not to be accepted or Delivered

Overview: A customer has attempted to lodge an election pamphlet in Victoria featuring an injured Iraqi boy and a separate picture of the Prime Minister.

The article has been referred to Legal Services who have confirmed it an offensive and decided that Australia Post should not accept or deliver the article.

ACTION REQUIRED: Acceptance and/or delivery of this article should not occur under any circumstances.

On any rational view of the poster, it is not offensive, except that it depicts the consequences of a conflict which many members of the community considered wrong and immoral.

Where is this country headed?

*Julian Burnside*

<http://www.libertyvictoria.org.au/issues.asp?iss=13>

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