



Welcome to NewMac, 2018!

To start things off, we would like to acknowledge that this conference is taking place on the traditional land of the Pambalong Clan of the Awabakal People, and pay our respects to Elders past as well as present. NewMac is a postgraduate conference that is held annually between the University of Newcastle (UON) and Macquarie University. It presents postgraduate students with the opportunity to showcase their research, contribute to research discussion, and network. It is interdisciplinary across the humanities and social sciences, allowing for a wide range of research topics.

This year it is UON's turn to host the Conference. We have chosen NewSpace, located at the heart of the city's CBD on the corner of Hunter St and Auckland St, as our venue. We have chosen the theme of Global-Local, or 'Glocal' for the conference. Glocal is a term that describes the intrinsic relationship between global and local paradigms. For many contemporary researchers the glocal (or glocalism), along similar lines to hybridism and transculturalism, represents a conceptual bulwark against the oft-cited homogenising forces of globalisation. The papers presented here consider the sometimes contentious, yet evidently reciprocal, and almost always problematic aspects of glocality: the global in the local and/or the local in the global. We would also like to welcome our two keynote speakers, Dr Julie McIntyre and Dr Hamish Ford, who will be starting and concluding the conference presentations.

We hope that all of our participants will find the conference a rewarding and knowledgeable experience. We also invite participants to the post-conference social event to be held at the FogHorn BrewHouse, located just down the road. Please come along to socialize and network. Most importantly, enjoy your time in Newcastle!

Regards,

The NewMac Team (Florens, Peter, Robert and Thomas)

NewMac Conference Program 2018	
8:15-8:45am	Registration Room X-101
8:45-9am	Introduction X-101
	Welcome to Country
9am-9:30am	Keynote: Julie McIntyre
	<i>Are we all glocal now? Simultaneity in the age of multiple scales and literatures</i>
	Chair: Peter Hooker
9:30-10:45am	Session 1: Pre-Modern Glocality X-201
	Chair: Thomas Schmutz
	Irina Ponomareva
	Terry Green
	Raichel Le Goff
	Session 2: Glocal Representations of Race and Gender X-207
	Chair: Robert Rowe
	Ella Ying Tian
	Gillian Long
	Fee Mozeley
10:45-11:15am	Morning Tea
11:15am-12:30pm	Session 2: Local Community, Global World X-201
	Chair: Thomas Schmutz
	Jai Allison
	Jude Conway
	Huma Siddiqi
	Session 3: Glocal Literature X-207
	Chair: Peter Hooker
	Robert Rowe
	Dael Allison
	Jacque Svenson
12:30-1:30pm	Lunch
1:30-2:45pm	Session 4: Global and Multicultural Australia X-201
	Chair: Florens Theograsia
	Kathryn Greenwood
	Mara Davis
	Neriman Coskun
	Session 5: Glocal Networks in History X-207
	Chair: Thomas Schmutz
	Robyn Dunlop
	Jordan Beavis
	Mikael Pierre
2:45-3:15pm	Afternoon Tea
3:15-4:30pm	Session 6: Round Table International Research X-204
	Chair: Thomas Schmutz
	Mickael Pierre
	Markos Carlos
	Session 7: Work in Progress X-207
	Chair: Florens Theograsia
	Michael Nicholls
	Habib Moghimi
	Ashraf Abdelbaky
4:30-5:00pm	Keynote X-101: Hamish Ford
	title TBD
	Chair: Peter Hooker
5:00pm-5:15pm	Closing Remarks and Prizes X-101
	Presenters: Thomas Schmutz and Florens Theograsia
5:30pm-late	Post-Conference Social Event at Foghorn Brewhouse

Keynotes

Dr Julie McIntyre

Julie McIntyre is a Senior Research Fellow in History at the University of Newcastle. She has a PhD from the University of Sydney. In 2010 she held the Rydon Fellowship at the Menzies Centre, London and is a 2018 State Library of NSW Fellow. Julie's many publications focus on the growing, making, selling and drinking of wine as a lens onto society, economy and environments.

Dr Hamish Ford

Dr. Hamish Ford is a senior lecturer in Film, Media and Cultural Studies with the University of Newcastle. Hamish is best known for his research on post-war European modernist cinema, the relationship between film and 20th Century European philosophy, and more recently contemporary world cinema and postcolonial film studies. He has published numerous books, articles in peer reviewed journals and is also the author of magazine, newspaper and online articles relating to film.

Abstracts

From Greenham Common to Newcastle: the Global Web of Feminist Peace Activism in the 1980s

Judith Conway

PhD, History, UON

One of the most important influences drawing feminists into the nuclear disarmament movement internationally in the 1980s, was the Greenham Common Women's Peace Camp set up in England in 1981 to protest the decision to allow American nuclear cruise missiles to be erected on a nearby base. 'Greenham' became a byword of inspiration internationally and was one of the motivators for the formation of Women's Action Against Global Violence (WAAGV) in Sydney 1983. The Greenham influence reached the local arena when Newcastle feminists set up a branch of WAAGV, adopting the aims of global nuclear disarmament; support of European opposition to the siting of the missiles; and removal of all foreign military bases in Australia, amongst other aims.

Using archives, newspaper reports and interviews I examine how Newcastle WAAGV members went on to participate in two historic women-only peace camps in Australia; the first in the November 1983 desert heat, protesting against the nominally Australian-United States Defence Space Research Installation at Pine Gap, 30 km from Alice Springs and the second at Cockburn Sound, 30km south of Perth in December 1984, protesting against visiting nuclear-powered US ships and the exploitation of local women by US military personnel on R and R.

The existence of a global network of activism both within the women's and the anti-nuclear movements is portrayed clearly by these actions which show threads of common concern, linking England to Sydney and Newcastle and the breadth of Australia.

The short story cycle – how addressing the local enables the global. Global insights and connections gained from the International Short Story Conference in English, Lisbon, 2018

Dael Allison,

PhD, Creative Writing, UON

Australian author Kate Elkington notes that composite novels, aka short story cycles, 'subvert the traditional conventions of both the novel and short story collection, pushing familiar boundaries into new and uncertain literary territory.' Elkington refers to textuality, how stories are written, read and defined. Autonomy is a defining feature of narrative in the short story cycle. Readers need to accept the completeness of individual stories within the narrative cycle's discontinuity. Characters can disappear or reappear, time and plot lines shift, locations vary from one story to the next, but reader must be able to recognise, either congruently or upon reflection, the inter-narrative relationships and links of the work as a whole. While contained territory/space can create a connective tissue for story cycles, boundaries are permeable. When the interactions between literal and figurative boundaries and territory (real and imagined space) are deployed to map human and physical geographies, an additional global dimension may be added to the narrative landscape. One offering particular and intimate insights into the human condition and providing a window as much out into the world as back into characters and community.

In this paper I discuss how literal territories of place and the permeable nature of boundaries connect and disconnect in recent Australian short story cycles that are set in real territories beyond capital cities: Patrick Cullen's *What Came Between* (2009), Rebecca Clarkson's *Barking Dogs* (2017),

Joanna Atherhold Finn's *Watermark* (2018), and my own short story cycle-in-progress, *Fig*. I ask how writers develop narratives and themes that are both local and global in their work, expanding the question to include insights gathered from *Beyond History: The Radiance of the Short Story*, the 15th International Conference on the Short Story in English, which took place from June 27-30, 2018, at the University of Lisbon, Portugal.

A feminist thriller? The (non) representation of protagonist mothers in legal thriller fiction.

Jacquie Svenson

PhD, Creative writing, UON

The standard trope of the Anglo-Saxon legal thriller is “suspense, (a) twisting plot...high-stakes cases, questionable defendants, and determined lawyers”¹ (Wright) that are also male, care-less, and depicted so as to privilege male ways of valuing, deciding, seeing, acting and being, addressing issues of concern to men. Thus when they are even present, women characters are typically employed solely to provide plot content by being rescued or resisted (and primarily therefore only to establish the protagonist as virile, and give him something to do). Even when legal thrillers are written by women, female protagonists typically perform only either as “honorary men” (strong, brave, stoic); or as “real women” using claimed feminine attributes (intuition, rationality, insignificance) “in a masculine world”, which works are then celebrated as “feminist”. Further, though an experience of mothering is essential to many of the world’s women, thriller fiction female protagonists are almost always childless. And in the few cases where mother protagonists do drive the narrative, they tend to be depicted both inaccurately (the children are barely present) and typically as a neoliberal subject mother (white, hetero, able, self-optimising, individualistic, middle class and, importantly, “post-feminist”) which is also, ironically, care-less rather than the care-centred, interruption-replete depiction that may be more realistic.

However while the neoliberal construction of mothers is being increasingly explored in feminist literature, both the absence of mother protagonists generally in thriller fiction, and the consistency of their neoliberal depiction, have so far barely warranted comment. If fiction, like all cultural representations, performs hegemonic purposes by constant reaffirmation of the “norm”, what possibilities are there within the genre for disrupting this and depicting a mother protagonist more realistically as a further form of “feminist thriller”, while still being loyal to the genre?

Finding common ground: school leadership practices for Aboriginal parent engagement in schools

Kathryn Greenwood [M.ED; Grad.Dip.Ed; B.L.&J.S.; A.D.L. (Paralegal)]

PhD, Historical and Philosophical Inquiry, University of Queensland

There is evidence that Australian public education systems are failing to ensure that Aboriginal children succeed in schools and that, for many Aboriginal families, school continues to be an unfulfilling experience (Martin, 2009, p.1). Aboriginal children are the subject of much discussion around “school-readiness” (McTurk, Lea, Robinson, Nutton & Carapetis, 2011, p. 6) and “consistent levels of underachievement” (Faulkner, Ivery, Wood & Donovan, 2010, p. 98), although little is known about the ways that Aboriginal parents socialise their children for school or how they influence their children’s education (Berthelsen & Walker, 2008).

¹ Wright, Kristina. *12 New Legal Thrillers Every John Grisham Fan Should Read*.
<https://www.bookbub.com/blog/2016/10/24/new-legal-thrillers>

While parent engagement has been identified as a key strategy for improving student outcomes, particularly for students from disadvantaged backgrounds (Fox & Olsen, 2014), some schools have identified difficulties engaging Aboriginal parents as partners.

In NSW schools, parent engagement is premised on the view that parents and schools share responsibility for student learning and wellbeing and that they need to work together “to create positive attitudes to learning, (to) develop shared understandings of how children learn and (to develop) learning programs that build on families’ capacity to support learning at home” (NSW Department of Education, 2017).

Policies and policy support materials encourage school leaders to engage Aboriginal parents in their schools but they do not specify how this may be achieved. Further, they do not address the extant (historical, cultural, social, structural, epistemic) circumstances that can act of barriers to communications between non-Aboriginal school leaders and Aboriginal parents (Chenhall, Holmes, Lea, Senior & Kay, 2011).

Aboriginal parents identify school leadership as the pivotal factor in fostering Aboriginal parent engagement in schools (Barr & Saltmarsh, 2014) yet there are research gaps around how school leaders perceive Aboriginal parent engagement and the ways that Aboriginal parents elect to engage in and with schools. Further, while there has been investment in research around parent engagement and funding to support schools to engage parents to improve student achievement, there is little research specific to Aboriginal parent engagement in schools and no known current research that identifies what kinds of leadership practices engage Aboriginal parents in schools.

My study aims to explore the relationship between school leadership and Aboriginal parent engagement in schools by recruiting school leaders as key informants.

Racial Reification: an exploration of the communist attempts to expose the idea of race as a divide and conquer tool in Jean Devanny’s novel Sugar Heaven

Gillian Long

PhD, Creative Writing, James Cook University

This paper, part of a larger practice-led research project, investigates possible ways to represent through historical fiction a local instance of a contested past that reflects wider global movements. The communist-led industrial uprising in 1930’s Innisfail, Far North Queensland saw Italian migrants in the sugar growing region locked in a contest of competing global ideologies. The principal and perhaps only novel of the communist activities in the cane fields of the mid-1930s is Jean Devanny’s 1936 novel Sugar Heaven about which Carole Ferrier claims Devanny was ahead of her time in representing race relations. This paper analyses Sugar Heaven, a precursor to my own novel, specifically to explore how Devanny, as a communist, used the Marxist historical dialectic to call on workers to band together as a class. The narrative represents workers’ racial prejudice as the means the capitalists’ used to divide workers throughout the 1935 Weil’s disease industrial battle.

Populism in Australia and Abroad

Huma Siddiqi

PhD, Government and International Relation, Griffith University

Before 21st century, the term “populism” circumscribe all unusual political mobilization against the establishment. It was argued that most of these movements lacked true substance and “picked hues

from the environment” thus they pose no threats to democracy, nonetheless, they always managed to divide the polity into two “antagonist groups”. This optimism ended with the success of 21st century populist movements like the infamous Brexit, Five Star success in Italy and Victory of Donald Trump in USA, to name a few. These cases were especially disturbing because populist actually followed procedural formalities and contested elections. And if populism picks “hues from its environment” then the nature of “populist rhetoric” indicated that the political game was not just about contesting to win the legitimacy to make laws it was about claims to be “sovereign” - a right to exercise the privilege of “exception”. This clearly threatened the promise of equality, representative democracy once claimed it would deliver. If populism disturbed mostly homogenous European countries, then it definitely posed threat to ethnically diverse polities, like that of Australia. I will approach the topic by first defining the concept of “popular sovereignty” and that of a “sovereign”, debating that without answering the difficult question of “who is the sovereign?” a stable and well-functioning democracy is not possible. I will follow a historical trajectory to critically evaluate the praxis of representative democratic theories to see how the question of sovereignty is addressed in them.

The paper concludes that populism is no-doubt a “challenge” for Australia, at the same time it presents an opportunity to Australian scholars and politicians to further improve the representative model, constitution, laws, and the structures and capacities of political and state institutions to amicably address the social and “political” needs of a diverse polity.

Glocal feminist strategies: women knowing otherwise

Fee Mozeley

PhD, Sociology and Anthropology, UON

In modernity, patriarchal discourses have located intuition as a feminine process resulting in its denigration through the systematic privileging of its masculine counterpart, objective rationality. As such, this paper calls for a re-thinking of intuition aimed at recovering its social value and importance by investigating how it is socially constructed. Bringing together the local and global, I use the Russian tale of ‘Vasalisa the Wise’ from Estés’ (1992) feminist text *Women Who Run With the Wolves* to explore how intuitive ways of knowing shape the intersubjective experiences of six women living on Awabakal and Worimi Country. Estés draws from her Mestiza Latina (Native American/Mexican Spanish) heritage, to retell revisionist cross-cultural mythological women’s stories. While some have criticised Estés for attempting to create a global work that speaks to ‘all women’ and problematise the retelling of cultural stories out of context (Kinahan 2001), others see her attempt as a necessary corrective to the pervasiveness of patriarchy and the marginalisation of feminine intuitive knowing in late-modern neoliberal societies (Donaldson 1999; Knudson-Martin 1995; Schmidt 1994). In this paper, I adopt a feminist narrative inquiry methodology to reveal important insights into how local women interpret, negotiate and integrate the story of Vasalisa with their lived experiences of knowing intuitively. The methodology I used in the research for this paper is informed by a feminist ontology and accordingly, locates relations of power as central to the production of knowledge. I show how a narrative approach to intuition uncovers feminist strategies of resistance and transformation that women draw on in critical, reflexive and intuitive ways. I argue, through the telling of stories, that intuitive ways of knowing are relational and culturally contextual, and politicised, both locally and globally.

Climate Change and Soft-Close Doors: The Glocal in Eddie Perfect's *Songs from the Middle* and *Vivid White*

Mara Davis,

PhD, Arts and Media, UNSW

Australian writer and performer Eddie Perfect's brand of observational comedy often centres upon the particularities of everyday life in Australia, so much so that he claims that "Everything [I've] written [...] is largely about what it means to be Australian." However, the scope of his work is less insular than this quote suggests. Perfect's works are also concerned with the relationship *between* the local and the global: that is, between Australia and the world. This paper will explicate Perfect's 'glocal' aesthetic through an analysis of two works. First, it will examine his song cycle *Songs from the Middle* (2010), the subject of which is Perfect's hometown of Mentone. This paper will focus on one song from the cycle, entitled 'My Sister Worked At Bunnings,' in order to demonstrate how Perfect represents the impacts of globalisation on communities. It will then reflect upon the particular cultural space that Bunnings occupies in Australia. Home renovation and the state of the Australian property market are also key themes in Perfect's 2017 musical, *Vivid White*. While this work is ostensibly a humorous satire about the state of the Australian property market, by its conclusion the narrative has been transformed into a quite poignant plea for global action on climate change. Ultimately, this paper will suggest that the glocal is a strategy Perfect adopts in order to confront audiences with the realities of difficult issues like globalisation and climate change.

The Glocal Dimensions of Australian Detective Fiction

Robert Rowe

PhD, Literature, UON

From the earliest times Australian detective fiction has been a glocal affair, with domestic and international writers endeavouring to capture the Australian landscape and spirit through the detective novel. In *Crime Fiction as World Literature* (2017) editors Louise Nilsson, David Damrosch and Theo D'haen make the case for the crime fiction's – and implicitly detective fiction's – reappraisal as world literature. "The globalized and hybridized genre of crime fiction," they explain, "deal[s] with universal questions about life and death, crime and punishment, conflicting values and moral systems, [and] is known for portraying the darker sides of society and formulating a social critique upon its own native context." Meanwhile, Eva Erdmann has directly attributed the international popularity of the detective genre "to the narrative strategies used in the portrayal of local settings." This paper considers historic and contemporary Australian detective fiction in terms of glocality, underscoring the problematic rendition of the Australian milieu by English colonial writers, as well as the tendency toward hybridism and globalism within local frameworks in more modern instances of the genre. Special attention is given to glocality in the texts of pioneering Australian detective fiction writers, such as Arthur Upfield and Peter Corris, with an eye to illustrating the global impulses that run throughout their respective locally based works.

Outside the Cuckoo's Nest: Community Psychiatry and Newcastle, NSW

Robyn Dunlop

PhD, History, UON

The development of the profession of psychiatry is intimately intertwined with the history of institutions (insane asylums, mental hospitals). However, in the Western world from the 1950s,

there was a marked trend away from the asylum-model of care. Instead, “community psychiatry” was embraced in legislation, policy and practice, in the UK in the late 1950s, and in the United States in the early 1960s. This presentation explores the impact of international trends in psychiatry on a local Australian setting by examining this shift to community psychiatry in Newcastle, New South Wales.

It will outline several factors that influenced the shift towards treatment in community settings. They included the trend towards “deinstitutionalisation” (a decline in the number of long-term beds for psychiatric care), treatment changes (particularly an optimism for drug therapy) and increasing awareness of the negative effects of institutionalisation. These factors strengthened a progressively popular view that not everyone who was mentally ill needed to be in an institution, or not for the long term. The psychiatric institution was no longer a “final solution”.²

It will also sketch the transmission of different ideas and practices between international locations and New South Wales. Most of the psychiatrists at the time had some international (usually British) training, or were British themselves. In the 1960s, influential figures began to spend time in America, exploring the latest developments in universities and teaching hospitals there.

Changes in psychiatric care began to take place in NSW from the mid-1960s, at an uneven pace. These will be tracked in Newcastle by looking at the Newcastle Psychiatric Centre (later named the James Fletcher Hospital) and the Shortland Clinic. This work is part of a broader project that asks, through community psychiatry: when psychiatry is no longer tied to an institution, what might a history of late-twentieth psychiatry look like?

Organising resilient community responses to disruptions

Jai Allison

PhD, Human Geography, UON

Building resilience has become a panacea for turbulent times. Globally, community resilience is heralded as a solution to risks posed by a changing climate, vulnerabilities caused by globally interconnected systems such as financial markets and shocks experienced when these are disrupted. While resilience is a potentially useful framework for communities navigating disruption, mainstream applications of resilience remain problematic. The dominant applications of resilience focus on how external actors design and implement programs to enhance the resilience of communities as objects. Counter to this, critical research highlights how applications of resilience have been appropriated, depoliticised and disembodied from local social realities. Drawing on empirical findings, this research presents reflexive understandings of community resilience as a grassroots practice. The research methodology - informed by action research - included 10 months of participatory practice, in which the researcher assisted community volunteers applying the insights from their experience to current initiatives as well as extended interviews and participant observations. The case study explores how local communities organised to stop unconventional gas-field development in the Northern Rivers region of New South Wales, Australia. This grassroots community organising effort generated a distributed network of community action groups that collaborated to form one of the largest non-violent direct-action blockades in Australian history. This success has resulted in the strategies of the Gasfield Free Northern Rivers being adapted in multiple

² WA Barclay, *Mental Health Services in the United States: A Report on a Harkness Fellowship of the Commonwealth Fund, together with notes on a visit to mental health services in Great Britain* (Sydney: Govt. Printer, 1966), 41.

regions across Australia and the United Kingdom. This research explores how concepts from resilience science were adapted to underpin the community organising strategies and practices that generated the successes in the Northern Rivers. These findings represent a paradigm shift in community organising strategy. These strategies are influencing practices across the globe. The case study demonstrates how communities can utilise resilience approaches to understand and generate local responses to globally driven disruptions and threats.

Whitewashing at a Transnational Level: Representations of the Asian Other

Ella Ying Tian

PhD, Film Studies, UNSW

Whitewashing is a widely used but little examined term. By casting a white actor/actress to play a non-white character in film and television, the term ‘whitewashing’ has been used to describe a sense of racial sensitivity and is accused as an “ongoing problem” of Hollywood in racial representation of the Other. It is noteworthy that such sense of meaning has directly pointed to the United States as its cultural landscape, and Hollywood as the most pervasive of media both of which are considered to be terrains of ‘the dominant White/Anglo-American group’ (Coser 1978). As Fiske (1994) asserts, there is a complex relationship between being white and acting white. Displaying white to other ethnic groups produces rich values and social meanings, especially in the transnational context. In this regard, I want to interrogate whitewashing at a transnational level which to a large extent functions as an agent of Western cultural dominance. I mainly focus on the underlying logic of this racial transposition and examples of transforming an Asian cultural icon into a ‘white savior’ stereotype. I would argue that it is not only a deconstructive move to the representation of the Asian Other, but an openly possessive investment of whiteness.

Officer Exchange and Training Abroad in the Interwar Australian Military Forces (1919—1939)

Jordan Beavis

PhD, history, UON

Throughout the interwar period (1919—1939) the Australian Military Forces (AMF) regularly and routinely sent officers abroad to serve with the British or Indian armies on exchange, or to attend the Commonwealth’s premier military training establishments such as the Staff Colleges at Camberley and Quetta. Such prestigious postings were reserved for only a select few of the most talented officers. The overseas exchanges and training afforded AMF officers the opportunity to absorb the latest military information from across the Commonwealth and form military and social networks that could assist greatly in career progression. It is unsurprising, therefore, that many of the officers selected to go abroad in this period rose to senior rank in the Second World War. While it is generally assumed that the AMF was isolated from the military developments and innovation occurring in the British Commonwealth in the interwar period, it is clear that Australian military strategists realised the intrinsic value of ‘glocal’ military connections and information networks. AMF officers abroad provided a crucial link between the limited and local Australian military, and the more global British and Indian armies that facilitated the dissemination of knowledge and expertise between the differing institutions.

Seeking the Australian *terroir*: French models and the “tyranny of environment” in the nineteenth century

Mikael Pierre

PhD, History, UON

Roger Dion, a French specialist of wine geography and history expressed the idea that the “tyranny of natural conditions” were more easily observable in the new worlds than in the old continent. In colonising Australia, Europeans brought with them the desire of producing and consuming European products as a part of their civilization. But, they very early realized the existence of obstacles that would prevent them from such enterprise, especially concerning the production of French types of wine so celebrated amongst British elites. In this paper, I intend to demonstrate that local geographical conditions forced wine pioneers to adapt their agricultural and vine-growing models and consequently to develop their own idea of a local wine industry in the nineteenth century. However, the definition of this model has been debated amongst local winegrowers and wine professionals through history. Writings of the wine producers of Colonial Australia (published books, newspaper articles, agricultural journals and private records) show an important care about the possibilities offered by this new land and the awareness of insurmountable obstacles of nature. Eventually, this paper, through a transnational approach, suggests the existence of a non-formulated idea of *terroir* crossing oceans from France to the Antipodean.

Glocal in Siberian rock art: the interplay between local rock art traditions and regional influences

Irina A. Ponomareva

PhD, Social and Cultural research, Griffith University

It appears, that the interplay of local and global has always been an issue in archaeology, and rock art is not an exception. In Siberia, there are a number of rock art styles and traditions which are widely distributed in time and space occupying enormous territories thus suggesting wide nets of contacts as early as in the Neolithic Age. However, every rock art area has its own recognizable styles and peculiarities in rock art imagery. This paper focuses on the rock art of Transbaikalia, South-East Siberia, where several rock art traditions are present in the Bronze Age-Early Iron Age (2nd-1st Millennia BC). Two of them are considered to be of local origins, but the third is related to major cultural processes occurred in Central Asia in 1st Millennium BC. During author’s fieldwork in 2017, a new rock art site with an image of a deer was discovered, the uniqueness of which is that it features a mix of the trans-regional style, so called deer-stone style, and local traditions of making rock art. The style in which the deer is depicted is found on so called deer stones. The deer stones are decorated stone stelae which are found throughout the Steppes of Eurasia and related to various sepulchral and ritual complexes of the early nomads (1000-500 BC). However, the newly discovered picture was found on a rock outcrop and it was painted. The latter detail connects the image with the local rock art traditions represented on rocks throughout Transbaikalia by painted pictures of birds, anthropomorphic figures, so-called enclosures and naturalistic animalistic imagery. This multifacety of rock art correlates with a complex picture of mortuary traditions which existed in the region synchronously thus indicating multi-cultural situation. Thus, a single stylized figure of painted deer tells us a fascinating story of ethno-cultural interaction and communication which occurred more than two thousand years ago somewhere in Siberia.

Global Facets of a Renaissance Lady

Raichel Le Goff

PhD, Literature, UON

There are more than 27 kilometres of shelves in the state archives of Mantua which is housed in an ancient Jesuit convent. In paper binders there, you will find 12,000 letters by, or to, Isabella d'Este, Marchioness of the small Italian princely state in the late fifteenth and early sixteenth centuries. Digital culture has enabled a tiny selection of those letters to reach a global audience, however it is still necessary to 'go local', to go to the convent, if you need to conduct scholarly research on this extraordinary woman. This presentation is thus situated at the intersection of digital humanities and traditional research methodology, looking outward at Isabella as a case study for local narratives aspiring to global history.

Isabella's glocality in the 21st century is of a reciprocal/competitive nature, where she emerges with minor historical celebrity on the Web, whilst resisting globalisation through her voluminous correspondence that relocates the researcher to her original setting. Isabella holds a mid-level position in the pantheon of Renaissance personalities that is increasingly evaluated by global standards and yet cultural ownership of the Marchioness is acutely responsive to community-level capacity. My research looks at how a local Italian perspective can disrupt the global dynamics of Renaissance scholarship, not just in Isabella's case, but with other leading figures of the sixteenth century.

Searching Refugee in Education- Global and Integration Policies for Refugees

Neriman Coskun

PhD, Education and Social Work, University of Sydney

This paper investigates nation-building policies and their reflection in the provision of refugee education in Australia. The paper compares Australian multiculturalism with other alternatives such as intreculturalism (Canada and Europe) and assimilation (the US).

The paper initially explores the needs of refugees in education for their integration to new country through a comprehensive literature review. Secondly, the study analyses the current multicultural policies of Australia in meeting these needs. Thirdly, the study compares the findings from Australian policies with global educational policies in search of a more responsive policy framework for refugee integration via education.

The findings suggest that refugees' needs can be categorized under social, academic and psychological needs. These needs are invisible in Australian Multiculturalist policies. Refugees have hardly been mentioned in these policies. They are considered as newly arrived migrants who need English as a second language. Their unpreparedness and hardship have been overlooked. To address this issue, the study recommends interculturalism as appears to be more responsive to the needs compare to multiculturalism.

Works in Progress

A Marxist Critical Analysis of Abdurrahman Ash-sharqawi's *Al-ard*

Ashraf Abdelbaky

PhD, Literature, UON

This paper analyses the concept of class stratification and its manifestations in Abdurrahman Ash-sharqawi's novel *Al-ard* (1954). I examine the novel through the lens of the Marxist literary theory, highlighting the concepts of class and world view. The paper also seeks to identify the main tenets of Marxism, whether explicit or implicit, in *Al-ard* as the aim of the chapter is to find the author's world view in *Al-ard*. To do so, I analyse different structures in the novel, namely characters, setting, narrative and style in order to explain Ash-sharqawi's world view of class stratification as represented in the novel. The conceptual framework in this paper is based on the insights of both Karl Marx and Max Weber on examining the concept of class. I also employ Lucien Goldmann's Marxist-inspired genetic structuralist approach to scrutinize the selected novel so that the world view of *Al-ard* is clarified.

A Million Reasons to Join: The Millions Club and the Global phenomenon of Social Clubs in Interwar Sydney

Michael Nicholls

PhD, History, Macquarie University

This paper briefly outlines the globalising effect of a distinctly 'British' institution – the social club – in interwar Sydney, including the role of these all-male institutions in constructing and maintaining gendered identities. In the British world in the late nineteenth and early twentieth centuries social clubs were 'transplanted' to the colonies as a way of reproducing as far as possible the characteristic features of British social and cultural life. Gentlemen's clubs in India and Australia, for example, often became the centre and symbol of British imperialism. They were racially exclusive institutions, but they were also mechanisms that policed the frontiers of masculinity. During the interwar period, the Millions Club was one of a number of clubs in urban Sydney whose place in the social lives of men was not limited to leisure, recreation, and homosocial camaraderie. It was, rather, a site that went straight to the heart of identity construction. In Victorian Britain, many men were assessed on their ability to obtain club membership – their 'clubbability', and we see this process repeatedly in a local setting – the Millions Club in Sydney. This paper is based on my ongoing PhD research on the Millions Club and what social clubs can tell us about the contours of middle-class masculinity in interwar Sydney.

Asghar Farhadi's Glocally Cinema

Habib Allah Moghimi

PhD, Sociology and Social Policy, University of Sydney

Iranian films are broadly divided into two groups, first those which are popular inside the country, and second the films which are well-known outside of Iran and most of their audiences are non-Iranian. Asghar Farhadi is an Iranian filmmaker and screenwriter who has received Golden Globe Award as well as two Academy Awards for Best Foreign Language Film for his films *A Separation* (2011) and *The Salesman* (2017). Surprisingly, his films are very popular in Iran as well as outside of

Iran. Thus, this article investigates the important components of Farhadi's films which distinguish him from other Iranian filmmakers.

Post-Conference Social Event

This year, we are happy to be hosting a post-conference social event at one of Newcastle's iconic venues. The FogHorn Brewhouse is well renowned for its selection of craft beers, pizza, and its old style décor. It is located just down the road from NewSpace at 218 King Street. Please join us there after the conference for dinner and to socialise with your fellow researchers!

Places to Stay

If you plan on staying over the night, there are many places that offer accommodation in Newcastle. Here are just some of our suggestions.

- Ibis Newcastle (\$176 per night)
- CBD Hotel (\$101 per night)
- Oriental Hotel (\$95 per night)
- Commonwealth Hotel Newcastle (\$89 per night)
- Newcastle Beach YHA Hostel (prices from \$30.50 for share room, or \$63.50 for private room)

We hope you enjoy the conference and your time in the city of Newcastle!! 😊