



RHIZOMES VI

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11 - 12 FEB 2011

OTHER WORDS, OTHER WORLDS:
LINGUISTIC AND CULTURAL DIVERSITY
IN A GLOBALISING ERA

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WELCOME TO COUNTRY

We pause to acknowledge that we are gathered on lands that are sacred to Aboriginal people. This country has always been a place of great significance to Aboriginal people and they are the keepers and custodians of ancient truths that have been handed down through every generation since the dawn of time. Through ritual and ceremony - by song, dance and story, the Aboriginal people celebrate and strengthen their bond with the land and everything that lives upon it, within it and above it. At this time we pledge to honour them and their mother land.



Mr Sam Watson

Deputy Director, Aboriginal and Torres Strait Islander Studies Unit, The University of Queensland

ACKNOWLEDGEMENT OF COUNTRY

The committee wishes to acknowledge the traditional owners of this land, the Jagera and Turrbal peoples. We do so to pay respect to the people whose land upon which we stand at the sixth Rhizomes conference and to acknowledge their loss of land and culture with the belief that we can walk together to a better future.

RHIZOMES COMMITTEE WELCOME

The School of Languages and Comparative Cultural Studies at The University of Queensland held its first annual postgraduate conference in 2005. Deleuze's and Guattari's concept of "rhizomes" was adopted as the conference's overarching theme to emphasize the principles of non-hierarchical connectivity across the broad spectrum of disciplines within the humanities.

The aim of these conferences is to bring together current research being carried out broadly within the humanities and to provide a forum for interdisciplinary discussion in a friendly and relaxed but stimulating environment. The success of former conferences, the rigor of its humanistic scope and the ever-inviting ground for critical analysis and discussion make Rhizomes a consolidated academic landmark in our School.

The theme of Rhizomes VI is *Other Words, Other Worlds: Linguistic and Cultural Diversity in a Globalising World*. It seeks to bring together alternative perspectives to promote diversity in the study of languages and cultures through engagement and sharing of other languages, other texts, other mediums, other voices, other cultures, other ways and the Other (whatever, whoever and wherever that may be).

The committee warmly welcomes all participants, especially those from interstate and overseas, and hopes you all have an enjoyable conference.

Convenor: Delaney Skerrett

Committee: Lucy Fraser, Sue J. S. Lim & Esther Lovely

Co-Convenor: Jared Denman

Advisors: Dr Tomoko Aoyama & Prof. Mike Levy

ACKNOWLEDGEMENTS

We wish to thank the following individuals and organisations for their assistance:

The School of Languages and Comparative Cultural Studies, for its continued support and promotion of Rhizomes;

Current and former School office staff, in particular Jo Grimmond, Jill Halil, Janeane Bertenshaw, Chris Fox, Tom Dunlop, Adriana Majchrzak and Joanne Hopper, for their administrative support;

Panel chairs, many who are lecturers within our School, for volunteering their time and expertise;

Previous Rhizomes committee members, especially Eduardo Moyà-Antón, for their experience and guidance;

UQ's Graduate School, for their generous financial support which allowed registration fees to be kept low and enabled postgraduate students from interstate and overseas to participate.

HEAD OF SCHOOL WELCOME

It is my great pleasure to welcome you to the 2011 Rhizomes Conference, hosted by the School of Languages and Comparative Cultural Studies at the University of Queensland and organised by our postgraduates. The Rhizomes conference is now one of the longest-running and most successful postgraduate conferences in its field not only in Australia but in the world. Testament to this is the number of international delegates at this conference who have travelled from far and wide to be a part of this event.

It is of course only fitting that this is so given the nature of the research that the conference and the School of Languages and Comparative Cultural Studies represent. In an increasingly globalised world, the importance of languages and intercultural competence is becoming greater and is recognised as such. Global student mobility has become part of the higher education vernacular the world over, and it is only fitting that this should be the case not only for undergraduates undertaking exchange programs, but for postgraduates doing research into other languages and cultures.

In spite of the increasing relevance of what we do for the world in which we live, however, we cannot be complacent. Cuts to specific disciplines in the University systems of the United Kingdom and the United States are all the proof that one needs to realise that we need consistently and loudly to proclaim the importance of what we do. A conference like this plays a vital role in transmitting that message and I would urge you to carry on doing precisely this long after it has finished, wherever you go.

I am absolutely certain that the conference will be an exciting and intellectually stimulating event. Make the most of it by making contacts, exchanging reading suggestions, opening yourself up to new ideas and debating different perspectives long into the night. Conferences can be exhausting, but they can be one of the most enriching experiences of one's professional life also. I certainly hope that Rhizomes 2011 will be just this for you and that you keep in touch with us long into the future.

Associate Professor Greg Hainge

Head of the School of Languages and Comparative Cultural Studies, The University of Queensland



GENERAL INFORMATION

Location

The conference is held at The University of Queensland's St Lucia campus, in the Gordon Greenwood Building #32 and the Abel Smith Lecture Theatre #23.



Transport

There are two bus stations located at The University of Queensland - Chancellor's Place #77 and UQ Lakes #58A. From Brisbane's Central Business District, the Brisbane City Council bus routes which run directly to the University of Queensland are the 412 (Express from City to Chancellor's Place), the 411 (City to Chancellor's Place) and the 109 (City to UQ Lakes). Visit www.translink.com.au for detailed public transport information.

Registration

The registration desk is in front of Room 212 on Level 2 of the Gordon Greenwood Building #32. Registration is open from 08:00 on Friday 11 February 2011 and 08:30 on Saturday 12 February 2011. Participants only need to register once and are encouraged to do so before the 09:00 keynote sessions commence, since the desk may be unmanned after this time.

Presentation guidelines

Please arrive at your session 10 minutes before the first speaker is scheduled to present and introduce yourself to the panel chair and fellow panellists. You can also use this time to upload PowerPoint presentations and familiarise yourself with the room's equipment.

While each presenter is assigned to a 30 minute time slot in the timetable, each presenter is allocated a maximum of 20 minutes presentation time, with the remaining time allowed for questions and discussion. The time slots will be strictly adhered to to ensure all presenters are given sufficient time and to allow freedom of movement between rooms. Please cooperate with the panel chair and assist in the smooth running of your panel.

INFORMAL CONFERENCE DINNER – 17:30 on FRIDAY 11 FEBRUARY 2011

The Rhizomes VI Conference Dinner is a wonderful opportunity to gather with participants in an informal environment to share research interests and discuss the day's presentations.

The Pizza Café is a licensed venue that offers a wide range of pizzas, pastas and salads, including vegetarian options. Coffee and desserts are also available. A menu is included at the back of this booklet.



The Pizza Café is located in the Student Union Complex, very close to the Gordon Greenwood Building #32 and the Abel Smith Lecture Theatre #23. The Student Union Complex also contains a chemist, travel agent, hairdresser, optometrist, bank and other eating facilities.



Please come and join us for the Rhizomes VI Conference Dinner. We hope to see you there!

GUIDELINES FOR PAPER SUBMISSIONS

Eight papers from the Rhizomes VI conference will be selected to be published in a special issue of *Critical Inquiry in Language Studies*, the peer-reviewed journal of the International Society for Language Studies, pending successful completion of the review process.

Presenters should submit their papers electronically to rhizomes@ug.edu.au no later than 13 March 2011. The Rhizomes committee will then combine these into a joint submission for the special issue.

Please note that it is the author's responsibility to ensure submissions meet with the editorial requirements of *Critical Inquiry in Language Studies*, and that the Rhizomes Committee is unable to proofread, edit or format papers.

EDITORIAL REQUIREMENTS

Manuscripts are only accepted electronically and should be double-spaced--including title page, text, tables, charts, references, notes, and appendices--and must adhere to the guidelines of the Publication Manual of the American Psychological Association (6th ed.). The first page should include the title, name(s), and affiliation(s) of author(s) and full contact addresses for correspondence (including e-mail).

The second page should include the title (but no author identification), an abstract of no more than 150 words, a list of up to 6 keywords, and a word count. Use either American or British spelling consistently within an article.

Manuscripts should normally be no more than 25 to 30 double-spaced pages (including references, notes, figures, and tables). Minimize the number of notes. Use endnotes rather than footnotes. Tables and figures should be placed after the references, each on a separate page with an indication as to where in the text they occur.

Figures, tables, and black-and-white photos must be submitted in .jpg, .gif, or Word documents. Only original work not previously published and not currently under review elsewhere will be considered. Contributions should be in English and will be reviewed anonymously.

Each manuscript must be accompanied by a statement that it has not been published elsewhere and that it has not been submitted simultaneously for publication elsewhere. Authors are responsible for obtaining permission to reproduce copyrighted material from other sources and are required to sign an agreement for the transfer of copyright to the publisher. All accepted manuscripts, artwork, and photographs become the property of the publisher.

The above editorial requirements of the International Society for Language Studies and Taylor & Francis can be found at <http://www.isls-inc.org/pubs.htm> & <http://www.tandf.co.uk/journals/journal.asp?issn=1542-7587&linktype=44>

KEYNOTES – DAY ONE

Language Challenges Facing Australian Indigenous Communities

Australian Indigenous communities face a range of language challenges that impact on aspects of life from the intergenerational transmission of culture to the administration of justice to the well acknowledged gap in life expectancy between indigenous and non-indigenous Australians. Some of these challenges relate to the maintenance and revival of traditional languages, while others relate to the development of new vernaculars like Kriol and Aboriginal English, and their role in Indigenous life. In this talk I present an overview of the contemporary linguistic, educational and political issues that communities face, taking examples from the communities with which I have most directly worked.



Dr. Ilana Mushin

Senior lecturer in Linguistics at The University of Queensland

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Dr. Mushin's research interests include strategies for information packaging and referent tracking in Australian language discourse, structure of conversation in the Garrwa community, documentation and description of the Garrwa language, language mixing in the Garrwa community, grammaticalisation of second position phenomena, and word order and the development of bound pronouns in Australian languages. She is author of the book *Evidentiality and Epistemological Stance: Narrative Retelling*.

Marri yig-in for Indigenous Higher Education narratives

This research draws on *tyangi wedi tjan Rak Mak Mak Marranunggu* and *Marrithiel* knowledge systems. These **awa mirr** spiritual knowledge systems have powerful spiritual affiliation to our land and our continued presences. The understandings of the spiritual connectedness and our practices of relatedness have drawn on **Pulitj**, our deep **awa mirr** spiritual philosophy that nourishes us on our country. This philosophy gave us our voice and our presence to act in our own ways of knowing and being on the landscapes created by the Western bureaucratic systems of higher education in Australia to bring forth our **Tyikim** knowledge systems to serve our own education interests. In this paper I will discuss the issues surrounding **Tyikim** peoples and higher education and present a model for incorporating Indigenous knowledge systems into higher education.



Dr. Payi-Linda Ford

Senior lecturer at The University of Queensland

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Payi Linda Ford is a senior Rak Mak Mak Marranunggu woman, whose country is Kurrindju in the Finnis River region of the Northern Territory. Educated in an Aboriginal cultural context of Traditional practices growing up with her Traditional mother, uncles, aunts, grand-parents and extended family, she was authorised to use Rak Mak Mak Marranunggu epistemology and ontology by her Ah-la Ngulilkang Nancy Daiyi in her Doctoral studies at Deakin University and Charles Darwin University. Payi is currently senior lecturer with the Indigenous Unit at the University of Queensland and a Board member of the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS). As a mother, academic, researcher, educator and practitioner of Indigenous tradition, Payi Linda Ford possesses a unique experience that she is willing to share with people wishing to enhance their understanding of the Indigenous cross-cultural environment.

KEYNOTE – DAY TWO

Conceptual neighbourhoods, multiple logics, material complexities

This paper theorizes research I undertook with Sudanese refugee and migrant youth through the Sudanese Australian Integrated Learning Program. The refugee and migrant youth about whom, and before whom, I write, belong to social groups that are aligned with populations considered in literature that is often explicitly concerned with disadvantage (Matthews: 2008, Westoby: 2007). In response to this positioning, and as an acknowledgement of the material realities of the lives of the young people involved in this research, I develop and consider the strategic utility of the idea of *assemblages of disadvantage*. Secondly, I think about how we might problematize existing material assemblages of disadvantage through drawing on the work of Kitty te Riele and Mette Anderssen.



My analysis is broken down into three parts, as I respectively consider media moral panics, educational and youth studies research on 'youth at risk' and arts based research aimed at 'repairing' the problems associated with refugee youth. I argue that there are three existing assemblages of disadvantage through which the young people involved in my study are framed. These are: media moral panics, research and policy discourses on students at risk and research and intervention programs which articulate through the idea that young people are going to be 'saved', or have their lives substantially enriched, by the arts. I argue that any employment of the concept of marginalisation has limitations and needs to be aware of the stigma it can create.

Dr. Anna Hickey-Moody

Lecturer in Gender and Cultural Studies at The University of Sydney

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Dr Hickey-Moody's research interests lie at the intersection of cultural studies and the sociology of youth. She has a background in performance studies and, as such, her work features philosophical approaches to aesthetics and arts based research methods. Her recent book *Unimaginable bodies: Intellectual disability, performance and becomings* (2009) takes up the writings of Spinoza and Deleuze and Guattari and critiques aspects of medical discourses of intellectual disability. She is currently completing another book on her investigation into the arts practices of young people at risk of leaving school early. Her theorization of this project troubles the construction of 'at risk' subjects and the production of the youthful 'at risk' subject in relation to what she calls 'assemblages of social disadvantage'.

FRIDAY 11 FEBRUARY 2011

8:00 **Registration** Gordon Greenwood Building #32, Level 2, Room 212

9:00 **Welcome - Day One**
 9:15 **Keynote by Dr Ilana Mushin:** "Language challenges facing Australian Indigenous communities"
 9:50 **Keynote by Dr Payi-Linda Ford** "Marri yig-in for Indigenous Higher Education narratives"
 Abel Smith Lecture Theatre #23

10:30 **Morning Tea** Gordon Greenwood Building #32, Level 2, Room 212

Level 3, Room 310	
Other Words on Asian Linguistics	<u>Chair:</u> Ilana Mushin

Level 2, Room 207	
Other Approaches to Narrative: Literature & Theatre:	<u>Chair:</u> Lucy Fraser

Level 2, Room 211	
Politics and Discourse	<u>Chair:</u> Sol Rojas-Lizana

11:00	The durative aspect in Gong'an dialect	Hong Cai
11:30	Lexical supportation of Thai language to Patani Malay dialect	Ruslan Uthai
12:00	The semantic features of numeral classifiers in Thai and Korean	Puttachart Potibal

	Hearsay: How stories of deafness and deaf people are told	Donna McDonald
	Paul Auster's Rhizomatic Writing Machine	Evija Trofimova
	Comedy as survival in two adaptations of Aristophanes' <i>Frogs</i> : Alain Badiou's <i>Les Citrouilles</i> and Stephen Sondheim and Nathan Lane's <i>The Frogs</i> .	Adam Atkinson

	Islamic worldview and the postmodern technological culture: The dilemma posed	Amana Raquib
	The President of the United States in the Middle East: A critical discourse analysis	Muna Balfaqeeh
	Anti-Japanese editorials and Japanese advertisements in the <i>South China Morning Post</i> (1937-1941)	Yizheng Zou
	Iran and the challenges of cultural and language in the Age of Globalization	Mohammad Bagher Sepehri

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12:30 **Lunch** Gordon Greenwood Building #32, Level 2, Room 212

FRIDAY 11 FEBRUARY 2011

Level 3, Room 310	
Language & Society	<u>Chair:</u> Mike Levy

Level 2, Room 207	
Music & Identity	<u>Chair:</u> Guy Ramsay

Level 2, Room 211	
Activism & Methodologies	<u>Chair:</u> Annie Pohlman

13:30	Are language fluency and accuracy sufficient for collaborative interaction? Would diversity help or hurt unity?	Hoàng Thị Hạnh
14:00	Russian bilingual children: Language practices and negotiation of identities	Vanda Nissen
14:30	Gender differences in address	Abdullah Bin Towairesh

	“You know my steez”: Practices of shaping an ‘Aboriginal’ identity through rap music	Chiara Minestrelli
	Under the influence: The use of popular songs in contemporary Western films in representing drug themes	Azmyl Yusof
	Rhizomic rap: Representation, identity and hip-hop on <i>Moccasin Flats</i>	Brendan Burrows

	Categories in conflict: Enticing questions in arguments during protests	Edward Reynolds
	Japan studies as political practice: Subjectivity and the research process	Alexander Brown
	Trans digital storytelling: Fluid identity, everyday activism and the problem of authentic voice	Sonja Vivienne

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15:00	Afternoon Tea	Gordon Greenwood Building #32, Level 2, Room 212
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FRIDAY 11 FEBRUARY 2011

Level 3, Room 310	
English as a Foreign Language	<u>Chair:</u> Noriko Iwashita

Level 2, Room 207	
Other & Gender in Cinema & Television	<u>Chair:</u> Joe Hardwick

Level 2, Room 211	
Language & Cultural Interaction in Latin America & the U.S.	<u>Chair:</u> Delaney Skerrett

15:30	Some characteristics of Korean students in compulsory English classes: "They think they don't have to participate"	Linda Fitzgibbon
16:00	Gender differences in EFL 'academic' writing: The case study of one Japanese university	Nancy Lee
16:30	Web-based listening materials as independent-study materials for first year English department students	Francisca Ivone

After the shock: The emerging popularity of female narrative in contemporary Chinese melodrama film	Lara Vanderstaay
'Men strolling recklessly: The vigilante as flâneur in contemporary Hollywood cinema'	Chris Traficante
The representation of the other: world of prison: Prisoners in television fiction	Kate Warner

Negotiating regional cultural differences: Cinema and Mercosur	Natalia Pinazza
Spanglish in US media: The impact of translation	Carolin Patzelt
Cultural memory collision on the Texas-Mexico border	John Dean

17:30 **Informal Conference Dinner** Pizza Café, UQ Union Complex (Outside Schonell Theatre)

SATURDAY 12 FEBRUARY 2011

8:30 **Registration** Gordon Greenwood Building #32, Level 2, Room 212

9:00 **Welcome - Day Two**
 9:10 **Keynote by Dr Anna Hickey-Moody: "Conceptual neighbourhoods, multiple logics, material complexities"** Abel Smith Lecture Theatre #23

10:00 **Morning Tea** Gordon Greenwood Building #32, Level 2, Room 212

Level 3, Room 310	
Language Policy	<u>Chair:</u> Kayoko Hashimoto

Level 2, Room 207	
Self & Other in Japanese Literature	<u>Chair:</u> Emerald King

Level 2, Room 211	
Gender, Childcare & Education	<u>Chair:</u> Michael Harrington

10:30	The other words of other worlds: Lessons from the Sapir-Whorf hypothesis for critical language policy	Delaney Skerrett
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	This novel is a poisoned apple: Words as food and reading as eating in text and paratext	Lucy Fraser
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	Primary and secondary communities of practice: Preschool children's navigation from their primary community to a secondary community of practice, and the notion of a Situated Socialisation Apprenticeship	Heather Smith
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11:00	The unifying role of Malay language in a multilingual nation: A case of Malaysia	Onwubiko Emeka Cyprian
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	Changing focalisation: Narrative strategies and the representation of other minds in Natsume Soseki's fiction	Annette Vilslev
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	"Doing gender as networks" transformed as third moments by Early Childhood Teachers.	Helene Dürlinger
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11:30	An English-medium instruction program in action: Language use in assessment tasks	Liza Ali
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	The narration of "you" and "I" in the German/Japanese fiction of Yoko Tawada	Christine Glensted
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	"We share the work, but not the roles!"	Anette Schumacher
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12:00 **Lunch** Gordon Greenwood Building #32, Level 2, Room 212

SATURDAY 12 FEBRUARY 2011

		Level 3, Room 310	Level 2, Room 207	Level 2, Room 211
		Intercultural Communication	Other Words of Violence & Mutilations	Intercultural Literary Encounters
		<u>Chair:</u> Tiina Lammervo	<u>Chair:</u> Laura Tolton	<u>Chair:</u> José Luis Fernández Castillo
13:00		Saying 'no' in the intercultural workplace: Refusal strategies reported by Vietnamese speakers of English Thuy Tran	Sexualised forms of mutilation during the Indonesian massacres of 1965-66 Annie Pohlman	Other worlds, more fantasies: Portraying the Mediterranean exotic in Twentieth Century travel literature Eduardo Moya Anton
13:30		What should be avoided in intercultural communication? Collection and classification for new language education Fuminori Nakamura	... But words will never hurt me: violence and masochism in Japanese short stories of the 1960s Emerald King	Intercultural concepts in the work of Calixthe Beyala's <i>Les Arbres en parlent encore</i> Lois Cutmore
14:00		Conference Photo Session & Certificates		
		Gordon Greenwood Building #32, Level 2, Room 212		
14:30		Afternoon Tea		
		Gordon Greenwood Building #32, Level 2, Room 212		

SATURDAY 12 FEBRUARY 2011

Level 3, Room 310	
Other Words on Arabic Linguistics	<u>Chair:</u> Karen Sullivan

Level 2, Room 207	
Other Uses of Technology in Language: Pan-Asian Perspectives	<u>Chair:</u> Hoàng Thị Hạnh

Level 2, Room 211	
Language, Communication & Technology	<u>Chair:</u> Barbara Hanna

15:00	Case loss and word order in Hijazi Arabic	Thamir Al Barrag
15:30	A contrastive analysis of the Arabic and Thai phonological systems	Assaming Kaseng
16:00	The auxiliary kaan with the perfective and imperfective verb forms	Mohammad Al Zahrani

	Linguistic corpus to corpus linguistics	Seyfaddin Abbarin
	Technology-based scaffolding in Task-based Language Teaching: Korean as a Foreign Language	Sue J. S. Lim

	Online communication in a discussion forum for expatriate Saudi Arabian students	Abeer Madini
	The functions of emoticons in Japanese mobile texting	Noboru Sakai
	Persian bloggers in search of a digital dowrhe in the Australian diaspora	Sam Zare

16:30 **Conference Ends**

PRESENTATION ABSTRACTS (arranged by panel)

Other Words on Asian Linguistics, Friday 11:00-12:30, Room 310

The Durative Aspect in Gong'an Dialect

This paper is part of a larger project on Gong'an Dialect (Hubei, China) that explores the aspectual system in this dialect. Based on the data collected from field, this paper aims to identify the durative aspectual forms employed in Gong'an Dialect and describe in detail (1) the syntactic and semantic features of each form; and (2) the interaction between each form and situation types. It also attempts to examine these durative forms from a cross-linguistic perspective to determine what major features the durative aspect in Gong'an Dialect shares with other dialects and languages and what features, if any, there are that differentiate it from other dialects and languages.

Hong Cai

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Lexical Supportation of Thai Language to Patani Malay Dialect

Patani Malay is a dialect of Malay found in five southern border provinces of Thailand. As informal and spoken language, words used for specific fields and advanced contexts, for example, terms for education, politics, economics and so on, are not found in Patani Malay dialect. In this language situation, Thai language plays an important role in supporting those kinds of words to Patani Malay dialect. The purpose of this study was to identify and classify loan words used in specific fields and advanced contexts influenced by Thai language found in Patani Malay. The loan words were compared with the source words with regard to aspects of phonology and semantics; the changes were described. The study also suggested the probable chronology of the borrowing eras. The main data were collected from dictionaries and word lists. Additional data were drawn from the researcher's knowledge as native speaker of Patani Malay dialect. Moreover, the data were checked with informants to ensure the accuracy. The results of the study showed that loan words from Thai language used in specific field and advanced contexts could be classified into education, politics, economics, academics, religion, science and technology, government administration and law, culture, and public health. With regards to phonology and semantics aspects, some Thai words in Pattani Malay dialect are the same to the original words and some are different. These loan words entered into Pattani Malay dialect since 15th century to present time.

Ruslan Uthai

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The semantic features of numeral classifiers in Thai and Korean

Numeral classification is a phenomenon commonly found in languages throughout Southeast Asia and East Asia. The perception of shape does vary across languages. Some categories in classifying the objects are more salient than others. Although there is a tendency for languages to classify nouns according to shape, it is often the case that what is round in one language is flat in another, and what is flat in one language is long in another. In this paper, 20 numeral classifiers in Thai and Korean are analysed in aspect of their semantic features. The data demonstrates that there are the salient features: long, flat and round. In Thai, the features of classifiers and nouns are closely relevant, as there are different 20 classifiers for 20 different categories of nouns. The Korean language pays attention to the features long and flat whereas the features round is neglected.

Puttachart Potibal

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Other Approaches to Narrative: Literature & Theatre, Friday 11:00-12:30, Room 207

Hearsay: how stories of deafness and deaf people are told

In *Hearsay*, I tackle questions of identity, in particular deaf identity, by considering literature's potential influence in shaping perceptions of deaf people, for both deaf and hearing readers. Novelists and memoirists—be they deaf or hearing—must keep up with the times when writing about deafness and deaf people, and inject their stories with respect for contemporary understandings about disability, deafness and identity-wars if they are to contest cultural clichés about deafness and the lives of deaf people.

By and large, historic and contemporary stories of deafness are either laden with melancholy and grief; or anodyne with a hearty 'grin and bear it' tone that stretches credulity. The exceptions prove the rule. I take as my case-study examples: Frances Itani's novel *Deafening* (2003), T Coraghessan Boyle's novel *Talk Talk* (2007), and Philip Zazaove's novel *Four Days in Michigan* (2009). In doing so, I demonstrate that we can learn about the diversity of deaf experiences and the nuances of deaf identity by reading memoirs of deaf people and novels with deaf characters.

Donna McDonald, PhD Candidate

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Paul Auster's Rhizomatic Writing Machine

Instead of traditional critical approaches that presuppose theoretical and generic limitations, the contemporary cultural setting rather invites a rhizomatic way of thinking, celebrating a plurality of perspectives and multidisciplinary in approaching various texts. Consider the works of American author Paul Auster, who is mainly known as a novelist, while his films and collaborations with artists remain somewhat marginalized. His interconnected oeuvre can be best described as a rhizome, where every literary, visual and filmic text in Deleuzian sense is "a multiplicity" and yet "a part of" a larger textual network. The concepts of textual origins and authorship are rendered ambiguous, the lines between genres and disciplines, as well as fact and fiction, are blurred, while repetition of certain patterns plays a significant role in text-production. At the basis of Auster's text-generation is a construct of a writer-figure, an assemblage of human and non-human elements, which I have taken as my entry point to his rhizome. Relying on Bruno Latour's ideas about actants, I want to show how this basic assemblage is constantly multiplied to form a *mise-en-abyme* rhizome.

Evija Trofimova, PhD student & Tutor

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Comedy as Survival in Two Adaptations of Aristophanes' *Frogs*: Alain Badiou's *Les Citrouilles* and Stephen Sondheim and Nathan Lane's *The Frogs*.

This paper sets out from the Lacanian proposition that comedy is fundamentally about survival. In Aristophanes' *Frogs* and in the adaptations considered here—Alain Badiou's *Les Citrouilles* (1996, dir. Christian Schiaretti) and Nathan Lane and Stephen Sondheim's *The Frogs* (2004, dir. Susan Stroman)—survivors descend to the Underworld to retrieve a dramatic poet from among the "still living" dead. In *Les Citrouilles*, this pattern of comic survival is designed to provoke the (French) theatre to 'live on' through invention and in the staging of subjective capacity. Sondheim and Lane's *The Frogs*, on the other hand, uses comedy explicitly as a space for mourning the United States pre-9/11, and a lost theatrical past. Comparing these approaches, particularly in their rewriting of *The Frog's agon* between Aeschylus and Euripides (Brecht and Claudel in Badiou; Shakespeare and Shaw in Sondheim and Lane), allows me to draw a distinction between the revolutionary capacity of true comedy and the conservative characteristics of vaudeville, or false comedy. I use this distinction to test Badiou's hypothesis that comedy stages the formal conditions of the political, and to give an initial sketch of the central creative and philosophical role of adaptation in Badiou's work.

Adam Atkinson

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Politics & Discourse, Friday 11:00-12:30, Room 211

Islamic Worldview and the Postmodern Technological Culture: The Dilemma Posed

The Muslim world, ever since it encountered modernity, during and after the colonial rule, has been trying to come to terms with it. Islamic or Muslim culture has over the years adopted modern science and technology that developed in the western, secular context, in the hope of attaining progress. Technology was considered intrinsically value neutral by early Muslim intellectuals. In the contemporary postmodern era, technological progress has almost become nihilistic with no predefined ends, goals or telos to direct the scientific and technological pursuits. In this paper I will try to philosophically come to terms with this dilemma that Muslims are facing: on the one hand their whole lives have been penetrated by modern western science and technology, on the other hand it is now widely held that modern technology is not only value-laden but also perpetuates technological nihilism meaning, celebrating innovation and technological means per se. I will explore what kind of progress and human welfare can be sought through modern technology that is congenial to the Islamic worldview.

Amana Raquib, MPhil student

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The President of the United States in the Middle East: A Critical Discourse Analysis

Over the last decade, the world has witnessed a huge shift in the American message towards the Middle East, and the political events that took place during that period added to the sensitivity of each word that crosses the boundaries of any country. The language use participated enormously in creating what is known as the 'clash of civilizations' and with that it became clear that using power is not the answer.

In this paper we will analyse using the speeches of the American Presidents George W. Bush and Barak Obama in their speeches addressed to the Middle East. The paper will highlight using Critical Discourse Analysis as the method of analysis the main focal points that marked these shift and will concentrate on the methods of persuasion used by the speakers. It will also look at the use of Power and Ideology and the way it is reflected in their language.

The aim behind this is to see whether there is a real shift in language, and whether it is fulfilling its aim. It also aims at looking at the new presidential discourse and whether the optimistic language used at the beginning of Obama's term remained the same, or was it knocked by the complexity of the relationship between the East and the West.

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Anti-Japanese Editorials and Japanese Advertisements in the *South China Morning Post* (1937-1941)

South China Morning Post was one of the most influential business media in Hong Kong in the 1930s. Hong Kong government executed the policy of the newspaper censorship then. The *Post* suffered the least interference from the censorship due to the strong board members background. Under the insistence of the chief editor Henry Ching, an Australian Chinese, the *Post* was supportive in the anti-Japanese reports. Both the communists and nationalists then connected with the *Post* for the purpose of the anti-Japanese propaganda. The *Post* was considered the most powerful anti-Japanese Hong Kong media. However, when one page was the anti-Japanese report, on the other page it was a Japanese product advertisement. The explanation for this phenomenon was the compromise between the *Post* board chairman John Scott Harston and Henry Ching. Before the compromise, John Harston thought that the *Post* should not report anti-Japanese news.

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Iran and the challenges of cultural and language in the Age of Globalization

Culture and linguistic Diversity is one of fundamental features in human societies. Diversity of culture and linguistic is the reflections of plurality and interaction cultures that live together in the world. This diversity in one hand encompasses Preservation and Propagation Culture existing and in the other hand accepting against other cultures. Today we are faced with globalization and within its attention to issues with culture and language changes and developments facing. In the globalization environment, Cultures with interaction and communication with each other and the impact and positive mutual regret, they can grow better. Cultural diversity means that all individuals and groups in order of their cultural rights based on human rights and fundamental freedoms of human benefit. All cultures can equal up along with others have. The right culture and native language, having the right to education and access to media in their language and culture preservation of human heritage, such cases are striking. Iran, a country of long and multi-ethnic diversity, language and religion is evident in it. Today in the atmosphere of globalization all of issues are changing. Developed and Democratic countries largely provide areas for cultural survival and development but in Iran Persian language is the only official language and other ethnic groups are deprived of respect. Lack of attention to cultures and non-Persian languages and the same race and languages of the Iranian border provinces with most neighbouring countries, the increasing tendency of people to cross-border and overseas media have made cultural and linguistic challenges in Iran. This article is result of a research in relation to ethnic, cultural and linguistic diversity and is issues and challenges arising from them.

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Language & Society, Friday 13:30-15:00, Room 310

Are language fluency and accuracy sufficient for collaborative interaction? Would diversity help or hurt unity?

Fluency and accuracy have long been seen as the main goals in teaching English as a foreign language. However, the actual ways in which our students apply their language proficiency in practice have received little interest. This paper reports a case study of collaborative and non-collaborative interactions of a group of three Vietnamese learners of English solving a team task to shed light on one aspect of communicative competence (CC) that can be missed in a fluent speaker of EFL. Transcription of audio and video recordings of the group is analysed to consider how verbal and non-verbal behaviours of one person can influence or constrain those of their coparticipants. Retrospective interviews are conducted with each student of the group to investigate their comments, reactions and awareness of collaborative interactional skills. Striking features of both collaborative and non-collaborative interactions are found in the data. A number of interplaying factors might explain students' use of non-collaborative behaviours: students' strong value of unity against diversity, their lack of awareness of interactional competence, their perception of successful performance, their goal-oriented focus, and possibly, the practice of EFL teaching and EFL testing. Pedagogically, the need for valuing diversity emerges, and certain aspects of our current CC teaching and testing practice can be challenged.

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Russian bilingual children: language practices and negotiation of identities

This paper will identify and describe linguistic choices made by Russian-born parents for their children raised in Australia.

Firstly, it is important to distinguish families with both Russian-born parents from the families where only one of the parents (typically, a mother) is a native Russian speaker and another parent is a native English speaker (Australian). Number of parents who've decided to keep Russian in the family is larger in the first group with both parents born in Russia/FSU. However, some of the Russian born parents prefer to speak English at home. Some of the parents who had decided not to choose Russian for their young children, anyway have started using it with older children and conversely, some parents have dropped Russian (different reasons will be discussed further). Second group, where one of the parents is Russian-born and another one is Australian-born tends to use primarily English.

We will discuss chosen practices and their outcomes.

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Gender Differences in Address

The gender-based difference in the use of address forms goes back to the general difference between males and females in all aspects of language, discussed in earlier studies, including phonology (Haeri 1995), Conversational interaction (Tannen 1993), names and labelling (McConnell-Ginet 2003), greetings and leave taking (Turjoman 2005) and style and demeanour (Coates 1986). This study on address presents evidence on these differences between males and females, within the Saudi context, in addition to the social consideration behind these differences, such as the issues of prestige, male-female segregation and hyper protectiveness of females in the society. While some of the gender-based differences found in Riyadh, Saudi Arabia are common in other societies, other differences reflect the strong influence of the local beliefs and traditions on language. This paper aims at presenting an account of these differences and at producing a more accurate understanding of the underlying reasons behind them.

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Music & Identity, Friday 13:30-15:00, Room 207

“You know my steez”: Practices of shaping an ‘Aboriginal’ identity through rap music

Hip hop has gained popularity over the last ten years amongst new generations of Australian Indigenous peoples. As Tony Mitchell points out (2006) hip hop, through its four disciplines, enables Indigenous minorities to express and affirm their ‘aboriginality’. In this paper I explore issues relating to the negotiation of Aboriginal identities through rap music. In particular, I investigate how Aboriginal hip hop, as both a musical genre and a culture, might represent an incentive in enfranchising peripheral voices in contemporary Australia. Can hip hop be considered an adaptive tool to rework an Indigenous local identity (Mitchell, 2001) which would otherwise be marginalised by global identities? In other words, can hip hop be considered a means to hold on to and reproduce a tradition which is struggling to survive in a Western modern world? Arising from this is a further question: to what extent do Aboriginal rappers assimilate and draw from the visual and linguistic codes of commercial rappers in American hip hop? To answer these questions I will analyse a small corpora of rap songs drawing from Systemic Functional Grammar (Halliday, 1994) and Appraisal Theory (Martin and White, 2005); in particular I will consider the work of Melbourne-based rap group *Tjimba and the Yung Warriors*. The findings of this paper suggest that there is a contrasting tendency towards both directions, which mirrors the diversity and fragmentation of Indigenous identities.

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Under the Influence: The use of popular songs in contemporary Western films in representing drug themes

This paper focuses on the functions of the use of popular music in contemporary Western films in representing drug themes. This paper investigates whether the relationship between the use of popular songs in the opening sequences and other songs used in other parts of the film specifically refer to the expressions of the main character’s psychological state. It involves a textual analysis of Terry Gilliam’s *Fear and Loathing in Las Vegas* (USA 1998), Danny Boyle’s *Trainspotting* (UK 1995) and Martin Scorsese’s *Bringing Out The Dead* (USA 1999). The research has found that the use of popular songs do not necessarily reflect only the character’s psychology in relation to the semiotic codes of film music - which consists of *emotional*, *cultural* and *dramatic* codes (Frith 1996, pp. 118-122). Instead, a song’s cultural significance (via *cultural* codes) tends to also reflect the relationship between the characters and their social and cultural setting in the film’s world and that further understanding of this relationship depends a lot on the perceiver/audience’s own *cultural capital* – the knowledge of selected musical traditions, their history, and their associated performers (Shuker 2001, p. 216).

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Rhizomic Rap: Representation, Identity and Hip-Hop on *Moccasin Flats*

This paper looks at the power that hip-hop has on youth. I will look specifically at, how representations of young Canadian Aboriginal males, through hip-hop cultural structure, have become synonymous with aboriginal self-expression’ of identity. Indeed, one can see that rap videos made by aboriginal artists attempt to represent a particular kind of aboriginal youth identity. The paper focuses on *Moccasin Flats*, a television series that represents many social issues aboriginal youth face in everyday life.

I will use the Deleuze-Guattarian notion of the rhizome being a paradoxical, multi-layered approach to identity to show how hip-hop has been used in representations of aboriginal youth to articulate a more ‘authentic’ and ‘rugged’ form of identity. This ultimately leads to a more nuanced, more accepted form of representation which comes to be seen by the mainstream as authentic form of identity.

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Activism & Methodologies, Friday 13:30-15:00, Room 211

Categories in conflict: enticing questions in arguments during protests

Arguments between members of different groups during protests is one context in which group conflict is enacted by people. Using ethnomethodology, this paper demonstrates one of the 'member's methods' used to enact this group conflict in such contexts, 'enticing questions' deployed by participants to undercut the legitimacy of an opponent's position. Drawing on data sourced from *YouTube*, of people arguing during protests, I show how participants in these arguments regularly deploy uncontroversial questions as a means to manoeuvre their opponent into a categorical position which can be undercut for being inconsistent with the recipient's own argument. This paper demonstrates a method of group conflict: How 'enticing questions' recruit the opponent's 'own words' to attack their categorical position in the argument using the logical inconsistency between the recipient's categories as the basis for their attack.

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Japan Studies as Political Practice: Subjectivity and the Research Process

Naoki Sakai notes that 'the observation of the object is always accompanied by the observer's "practice," and unless the student has a practical relation to his object, he or she cannot have an epistemic relationship to it either.' Practice implies an active, embodied and productive engagement in social life.

I have been both high school student and English teacher in Japan and an active participant in social movements in both Australia and Japan. These practical experiences form the basis of and motivation for my doctoral research on precarity and subjectivity in Japanese social movements. Through my research I am developing my subjectivity and political practice by attempting to translate notions of precarity and subjectivity across the borders of 'Japan' and 'Australia'. In this paper I will explore the epistemological and methodological implications of research as a political practice using Sakai's concept of 'translation'.

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Trans Digital Storytelling: Fluid Identity, Everyday Activism and the problem of Authentic Voice

Media representations of trans people have historically been dominated by depictions of 'freaks' and 'victims' and are largely articulated by non-trans voices. The era of user-generated content and participatory culture has heralded unprecedented opportunities and obstacles for trans people who wish to speak their own stories and distribute them widely in public spaces. This paper draws on the work of Giddens and Butler to explore the relationships between fluid identity, everyday activism and authentic voice in two Queer Australian Digital Storytelling initiatives. The parent of a trans child describes the difficulties she has in creating a story, speaking 'on behalf' of her child. Trans storytellers reflect upon the co-creative workshop process and their hopes and fears around the public sharing of their stories. How can the interactions between workshop facilitators, storytellers and prospective audiences be mediated so as to challenge gender norms without creating new immutable 'boxes' for trans identities?

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English as a Foreign Language, Friday 15:30-17:00, Room 310

Some Characteristics of Korean Students in Compulsory English Classes: “They think they don’t have to participate”

The primary aim of this study is to investigate students’ characteristics in required English as a Foreign Language (EFL) classes in South Korea at the tertiary level. This study, prompted by previous research by Wadden & McGovern (1991), maintains that educational research can and should inform teaching and learning practices. Data were gathered from 125 instructors at South Korean universities via an on-line survey; interviews with five instructors and interviews with three freshmen who had taken a required English class provided qualitative data. Of the research’s three hypotheses two were confirmed and one was disconfirmed. Due to the scale of this study any conclusions need to be taken with caution. Nevertheless, the results suggest further investigation on a larger scale could be instructive. The results of this small-scale study revealed that a number of off-task behaviours were witnessed by instructors and students themselves in Korean university English classes: the existence and consequences of these merit acknowledgment and action.

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Gender differences in EFL ‘academic’ writing: The case study of one Japanese university

This study examines gender differences in ‘academic’ writing by looking at written assignments of male and female students at a Japanese imperial university. The university has roughly 80% male undergraduate students. While it is sometimes believed in Japan that male students have higher ‘gakuryoku’ than female students, it is also believed that female students have higher English proficiencies and therefore higher English writing abilities

Written assignments of forty undergraduate engineering students over one semester were collected and analysed. The analysis focused on 1) syntactic complexity, 2) usage of cited information, and 3) organization of arguments. The findings indicate that no significant difference was found in syntactic complexity and organization of arguments. However, a higher usage of cited resources was found among the male students. This presentation concludes by addressing some gender issues for teaching ‘academic’ writing in Japan.

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Web-based listening materials as independent-study materials for first year English Department students

The syllabus of listening comprehension courses at the English Department, Faculty of Letters, State University of Malang requires learners to independently practice their listening skills outside the classroom in addition to the compulsory classroom sessions. The materials provided in the Department’s English Self-Access Centre are limited; therefore, learners have to find other sources of listening materials for their independent study. The Internet provides vast selections of English as a Second/Foreign Language (ESL/EFL) listening materials that can be used as independent-study materials. Twenty-two listening activities from nine dedicated ESL/EFL and two authentic with dedicated ESL/EFL support websites are integrated into the listening comprehension syllabus for first year English department students. In this article, the pedagogical, technical, and design features of the web-based tasks are examined and discussed. And the advantages and difficulties of using web-based listening materials as independent study materials are described.

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Other & Gender in Cinema & Television, Friday 15:30-17:00, Room 207

After the shock: the emerging popularity of female narrative in contemporary Chinese melodrama film

The recent mainland Chinese blockbuster *Aftershock* (Tang Shan Da Dizhen), with its intertwined stories of a mother and daughter whose lives are permanently changed after the 1976 Tangshan Earthquake, enjoyed the largest ever box office for a domestic film. *Aftershock*, with its narrative focus on the two women, illustrates that women's stories are becoming more popular and acceptable to a Chinese audience, albeit stories told through the lens of a male director, in this case the ever popular Feng Xiaogang. This paper will examine *Aftershock* as a modern example of Chinese melodrama, a genre traditionally identified as female. This analysis will be contrasted with other examples of women's stories identified with the genre of melodrama including those told by female directors which did not enjoy the huge commercial success of *Aftershock*, and will pose questions as to the reasons for this through examination of their narratives.

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'Men Strolling Recklessly: The Vigilante as Flâneur in Contemporary Hollywood Cinema'

My paper will discuss the cinematic vigilante and themes of masculinity, misanthropy and the anti-hero in contemporary Hollywood cinema. I will discuss the cinematic vigilante in a very specific context: how he takes the role of flâneur. My comparative analysis of the literary flâneur and cinematic vigilante will be guided by primary – and secondary – references on flânerie theory and how the flâneur shares fundamental similarities to cinematic representations of the male vigilante. This paper will stress that links between the flâneur figure Walter Benjamin cites in the literature of Charles Baudelaire and Edgar Allan Poe and the cinematic vigilante already exist. This link, I will argue, is weak in discourses of literary and film studies. My paper, therefore, will bring both concepts together directly and examine the cinematic vigilante as a 'reckless flâneur'. I will use Joel Schumacher's *Falling Down* (1993) as my main film of focus.

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The Representation of the Other World of Prison: Prisoners in Television Fiction

Prisoners are one of the most othered groups in modern western societies. In my paper I will discuss how this group is represented in fictional television programs that focus upon them. There are a number of specifically about prison and prisoners: Including : *Porridge* (UK,1974-7), *Prisoner*(Aus, 1979-86), *Oz* (USA 1997-2003), *Bad Girls* (UK 1999 -2006) and *Prison Break* (USA 2005- 2009).

I will discuss reasons that prisoners are often represented in television fictions as well as the ways that these representations both contribute to and detract from the continued othering of prisoners. It might seem surprising that these shows can be seen to decrease the othering of prisoners by developing them as relatively well-rounded and often sympathetic characters. Nonetheless the representation of stereotypical prisoners and prison behaviours may also increase perceptions of otherness. I will be drawing on the work of Judith/Jack Halberstam in my discussion of women in prison.

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Language & Cultural Interaction in Latin America & the U.S., Friday 15:30-17:00, Room 211

Negotiating regional cultural differences: Cinema and Mercosur

Since its creation in 1991, Mercosur has mobilized discourses around regional integration and the need to strengthen regional identity. In this context, the representations of the borderscape in contemporary Latin American films have reflected the changes of the imagined space of the region as well as the redefinitions of political borders. The connotations given by some recent films to the cross-border experience within the Southern cone, and the meaning of the border that has been assumed to support such interpretations can be considered as a form of expression of a sociopolitical discourse pertaining to regional integration. This paper develops existing critical perspectives on cinematic representation of border crossing in the light of recent theoretical debate on regional integration and cultural studies. My particular interest is in investigating how films reflect the sociocultural conflicts and negotiations within this region, and conversely, how films as cultural products engage with the cultural diversity of the region.

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Spanglish in US- media: The impact of translation

The paper analyses to what extent US-Spanish media coverage is influenced by English. Based on a corpus of 200 articles from Spanish US-newspapers, the analysis focuses on the morphosyntactic level, where there is a great amount of calquing.

Example:

[...] para discriminar contra [correct: discriminar a] una trabajadora. [El Nuevo Día, Orlando, 09.03.09]

[...] to discriminating against a working woman.

How do such calques arise and what impact will they have on the future development of US- Spanish? - It will be shown that most of them result from direct translations of English newspaper articles into Spanish. For instance, *El Nuevo Herald* translates a lot of its articles from the corresponding English edition *The Miami Herald*. It will be concluded that the spread of *Spanglish* morphosyntactic constructions – rather than lexical items - via the media will contribute to the creation of a new, US-specific variety of Spanish in the long run.

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Cultural Memory Collision on the Texas-Mexico Border

A cultural narrative selects and contextualizes events that reinforce national unity to create a coherent cultural memory. Such is the stuff of frontier history, a collection of competing stories that produces nations and states. The cultural conflicts between Anglo-Texans and Mexicans from 1835, the beginning of the Texas Revolution, to 1920, the historically disputed end of the Mexican Revolution, are alive and well today as discursive constructs of conflicting cultural memories collide on the Texas-Mexico border. Two seminal works, Walter Prescott Webb's *The Texas Rangers: A Century of Frontier Defense* and Americo Paredes's *George Washington Gomez*, compete for discursive space on the Texas-Mexico border as each narrative remembers borderland conflicts from the Texas War of Independence to the end of the Mexican Revolution differently.

The Texas-Mexico border is a geographical and discursive construct created and endlessly re-created by stories, and one's understanding of this geographical and ideological border depends on which stories she believes.

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Language Policy, Saturday 10:30-12:00, Room 310

The other words of other worlds: Lessons from the Sapir-Whorf hypothesis for critical language policy

The Sapir-Whorf hypothesis, the theory that language influences thought to the extent that people who speak different languages perceive the world differently, is discussed in the context of current calls to maintain and promote global linguistic diversity. Cross-cultural psychological research is examined to assess the extent to which the hypothesis can be shown to be true. In the 1970s, research on colour perception appeared to provide evidence against the hypothesis. More recent studies have shown that language appears to exert considerable influence over how people categorise, evaluate, and remember the world. These differences may even transcend languages and cultures. It is concluded that, given the available evidence, it is vital to allow alternative perspectives of the world to be available by maintaining and promoting global linguistic diversity. These findings are considered in terms of critical language policy, with special reference to the case Estonia.

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The Unifying role of Malay Language in a Multilingual Nation: A Case of Malaysia

This paper seeks to elucidate the language policy in Malaysia and how it plays a unifying role. Malaysia is made up of 3 major ethnic groups the majority Malay, Chinese and Indians are of minority. The migration of Indians to Malaysia commenced in the second half of the 19th century, to assist in labouring and other menial jobs like working in plantations, roads, railway lines and ports. Whereas, the Chinese community came before political independence in Malaysia for commercial activities. Malay language was adopted as the national language and medium of instruction in schools. It foregrounds that though the continuous use of Malay as the indigenous nation's official language is tantamount to chain of socio-political crises that will likely threaten the corporate existence of Malaysia, yet it has appears to have been the status quo and already attached to the destiny of Malaysia. However, Chinese and Indian communities were allowed by the government to run schools which medium of instruction is in Chinese and Tamil languages. The duo of Chinese and Indian communities who have adopted Malaysia as their country still see themselves as people from one culture. They speak their language and maintain their cultural heritage and traditions and ensure that their identities are preserved even as they try to integrate in their host country.

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An English-medium instruction program in action: Language use in assessment tasks

A wide range of literature has identified that inadequate English proficiency among school leavers is the current challenge in implementing English-medium instruction (EMI) at tertiary level in non-native contexts. The aim of this study was to examine the dialectical relationships at the micro (students), meso (content-area lecturers) and macro (support structures) levels within one higher education institution around managing the implementation of EMI policy. The study explored the perceptions of students, lecturers and administrators in engineering education to investigate the factors that need to be considered in managing EMI by an institution. The research design was a case study conducted at one public university in Malaysia. The design was framed by language management theory (Jernudd & Neustupný, 1987) and used qualitative approaches to collect data from multiple sources. Analytic approaches involving thematic coding and categorizing were used to analyse each data set. This paper presents one of the findings – language use in assessment tasks. The findings indicate a need for a clear and formal language policy at institutional level for effective implementation. This study contributes to our understanding of EMI in micro language planning in terms of how individuals and institutions negotiate and manage macro language policy locally in one institution.

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Self & Other in Japanese Literature, Saturday 10:30-12:00, Room 207

This novel is a poisoned apple: Words as food and reading as eating in text and paratext.

This paper examines texts by Japanese women that allude to or retell the fantastical "other world" of Western fairy tales such as "The Little Mermaid", "The Six Swans" and "Alice in Wonderland". Food often functions as an important symbol in fairy tales and these transformative texts are no exception. In the stories analysed here, foods—often sweets such as candy and cakes—are imbued with hidden danger. I will focus on three main examples. The first is Nonaka Hiiragi's *The Little Mermaid's Shoes*, which features a heroine who is fascinated by various foods and has an affair with a pâtissier that ends badly. Secondly, I look at two short stories in a collection by Ogawa Yôko: "The Swan Who Was Loved Too Much", in which a swan drowns from the weight of the sweets it is fed, and "The Name Arisu", in which a girl named Arisu (/Alice) inhales some ants (*ari*) that build an ant's nest (*ari-no-su*) inside her.

The connection between words and eating is already implied in the third story mentioned. Since (sweet) foods are spiked with danger within the stories, it is worth noting that both Nonaka and Ogawa, in their afterwords and introductions, position themselves as preparers of this "food" for readers/eaters. Furthermore, Nonaka explicitly describes herself as the witch who feeds poisoned apples or bitter sweets to girl readers of fairy tales. I therefore pay particular attention to the authors' reinterpretations of gender in the fairy tales they retell. Making use of Gerard Genette's work on transtextuality, I analyse these authors' "intertextual" and "architextual" use of fairy tales, as well as the "paratexts" that multiply the meanings of their stories, in order to explore the idea of words as food and reading as eating.

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Changing Focalisation: Narrative Strategies and the Representation of Other Minds in Natsume Soseki's Fiction

In writing his novels the modern Japanese writer Natsume Soseki was inspired by reading Western literature and psychology. His experiments with new modes of representation are furthermore closely connected to the description of the conflicts of modern man in the wake of early modernisation and westernisation in Meiji Japan. This is mostly seen from the perspectives of modern men, but, interestingly, in his later works, Soseki begins to include the perspectives of women. This, I believe, provides an opportunity for a discussion of changing gender codes.

Soseki was writing in a time where conventional social roles were drastically changing. Therefore it seems important also to discuss his impact on modern literature as regards gender issues. In this paper I will argue that an analysis of focalisation should be made in order to understand the changing strategies of representation in his novels.

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The Narration of "You" and "I" in the German/Japanese Fiction of Yoko Tawada

Bilingual author Yoko Tawada writes literature not only in her mother tongue, Japanese, but also in German, the language of the country in which she has been living for more than 20 years. The focus of this paper is on the features of the narrators in Tawada's later (primarily) Japanese works: Either immigrants or travellers, these narrators constantly find themselves in the position of the foreigner, the other.

The paper explores the impact of this foreignness on the "I" of the narrator and addresses a peculiar tension that arises between a distinct autobiographical dimension in the work of Tawada and an increasing absence of biography on the part of the speaking "I" culminating in the replacement of "I" by "You" in two recent novels. It is the comparative aim of this paper to show how these narrative strategies differ from the ones applied in the German works.

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Gender, Childcare & Education, Saturday 10:30-12:00, Room 211

Primary and Secondary Communities of Practice: Preschool children's navigation from their primary community to a secondary community of practice, and the notion of a Situated Socialisation Apprenticeship.

The complexities of a *primary discourse community* and world view that is not Western, the *secondary discourse community* of the Western education system, and children navigating between, is examined. *Discourse communities (DC)* and ***communities of practice (CoP)*** are differentiated by discourse and socialisation competence. *DC* membership implies membership as competent and full participants in the discourse and social activities of the *DC*: membership in a ***CoP*** implies joining as novices. The Western preschool classroom is characterised as a ***secondary community of practice (SCoP)***. Mentoring, guidance, modelling and facilitation will transform novices to full participation in the *SCoP*. The preschool ***CoP*** is seen as the bridge between *primary* and *secondary discourse communities*. Lave and Wenger's (1991) situated learning model is taken a step further: the ***SCoP*** characterised as a bridge between *primary* and *secondary discourse communities* with the notion of a Situated Socialisation Apprenticeship being the bridge support.

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"Doing gender as networks" transformed as third moments by Early Childhood Teachers.

This study examines the modification processes of the "other(s)" as result of the effects of "doing power" and "doing knowledge" on "doing gender as networks" of Early Childhood Teachers in Luxembourg and Germany. Through reflection, the mechanisms of inclusion and exclusion as created by power-knowledge relationships become visible and show how these third moments of pedagogical daily routine can be performed. The intersectional paradigm allows for an interactive and interpretive reflection of pedagogical practices in which for example boundary or opening processes can be identified. Therefore, when considering the "other(s)" in the context of "doing gender" the question should be "how is gender created?". From there, the "other(s)" transformed as third moments can be variously analysed as open, in between or traditional amongst others.

The qualitative research consists of method triangulation of 12 interview clips, observation protocols of the educational field and expert interviews. The empirical research shows specific disclosures regarding the modification processes hereby proofing the above mentioned "doing" approaches.

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"We share the work, but not the roles!"

This citation of a female participant in our current research shows clearly the complexity of reconciliation of work and family of employed parents depending on their (trans)cultural environment and gender role in Luxembourg. The special situation in Luxembourg, a small European Country with a highly developed economy, a trilingual education system and one of the ten highest net migration rates in the world, results in many different social environments.

This research combines qualitative and quantitative methods aiming to analyse the expectations of parents, staff members as well as politicians of the role of the "Maison Relais pour Enfants" (MRE,) a new concept of institutional childcare. This study accompanies the establishment of MRE for members of the University of Luxembourg and the neighbourhood around the MRE. First results indicate that there are different ideas about the varied functions of the MRE for giving satisfaction to the children and their parents and that parents handle their Work-Life-Balance depending on their (trans)cultural background.

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Intercultural Communication, Saturday 13:00-14:00, Room 310

Saying 'no' in the intercultural workplace: Refusal strategies reported by Vietnamese speakers of English

Refusal strategies have been substantially investigated in several pragmatics studies, mainly within one culture or cross-culturally. This paper examines the refusal strategies that Vietnamese people report using in the intercultural workplace. An online survey was conducted around four workplace scenarios requiring refusals between Vietnamese and native English speaking colleagues. The refusals in English and Vietnamese reported by the Vietnamese speakers of English were collected and divided into strategies, or semantic formulas, using a modified version of the coding categories developed by Beebe et al (1990). Data were analysed according to frequency of strategies, with reference to status and culture difference. Results indicate that the refusal strategies used most frequently by the Vietnamese in both languages, English and Vietnamese, to their colleagues are indirect strategies which mainly include excuse/reason/explanation, alternative, positive opinion, incremental coherent micro-questions, request for empathy/assistance, and gratitude. Direct strategies were not used very often. Only one marginally direct strategy (negative willingness/ability) was used quite frequently. Status was found to have a consistent effect on the Vietnamese refusals as was found in previous studies. In contrast, it was not clearly established whether cultural difference always affected the Vietnamese refusals toward their native English speaking colleagues in intercultural workplace settings

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What should be avoided in intercultural communication? Collection and classification for new language education

Under the status quo international and intercultural communities such as EU are growing so rapidly that individuals come to have more contacts with others with different cultures than ever. Then, we have more risks to stigmatize others due to ignorance in discussion over controversial issues such as political and social matters. In particular, social minorities tend to be hurt directly or indirectly by often unconscious but indiscreet discourses. Foreign language education will play an important role in solving such situations by providing students with how to communicate without unwanted intercultural friction. To achieve this, we should know intercultural incorrect expressions. This research, therefore, collects actual cases from speeches by speakers from almost 50 countries at international debate competitions. The result shows that most typical cases are about minorities such as racial, ethical, linguistic and gender ones. Their possible classification is proposed to explore patterns or elements to avoid.

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Other Words of Violence & Mutilations, Saturday 13:00-14:00, Room 207

Sexualised forms of mutilation during the Indonesian massacres of 1965-66

In this paper, I explore the various forms of mutilation perpetrated against 'suspected Communist supporters' during the Indonesian massacres of 1965-66. In particular, I focus on the sexualised forms of this violence by examining eyewitness and secondary accounts. Building on previous studies in anthropology and comparative genocide studies, I examine individual accounts of mutilation during 1965-66 in order to explore how bodies are staged instrumentally at the centre of mass violence and how the deformation of bodies is commodified and consumed as part of conflict.

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... But words will never hurt me: violence and masochism in Japanese short stories of the 1960s

During the 1960s and early 1970s there was an unexpected boom in women's writing. Many of these writers chose to use themes and images that many readers find disturbing or offensive. This paper will look at the work of three authors from this time, Kurahashi Yumiko (1935-2005), Ōba Minako (1930-2007) and Kōno Taeko (b 1926), in terms of their use of violence, dismemberment, sexual violence, cannibalism and masochism. It will consider what the use of these themes might mean in addition to investigating how, if at all, the socioeconomic climate of early 1960s Japan influenced these authors.

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Intercultural Literary Encounters, Saturday 13:00-14:00, Room 211

Other Worlds, More Fantasies: Portraying the Mediterranean Exotic in Twentieth Century Travel Literature

Chris Rojek and John Urry do not doubt to state in the first page of their study *Touring Cultures* that “[i]t seems obvious to the public and to academic commentators that in the past three decades Majorca [in Spain] has been more or less destroyed by an engulfing process which can be unambiguously identified as tourism or mass tourism” (1). Furthermore, in the article “Islands in the Sun: Cyprus” the author explains that “[t]he Balearic island of Mallorca [...] has been eponymous with mass summer-sun package tourism since the early 1970s” (23) and that Ibiza appears in the mind of the tourist, together with Mykonos, as an island of love and hedonism (Sharpley 23).

This paper examines the Balearic Islands as the epitome of the ‘Medland’, a “paradise of sea, sand, sun and sex” (Mulvey, “Travel Literature: the ‘Medland’ Trope in the British Holiday Brochure” 109) during the last decades of the twentieth century. Making use of travel narratives, photographs, sketches and postcards I intend to analyse how this modern image is created and how it develops from the beginnings of the twentieth century to conform the contemporary representation of the Islands.

In the analysis of the hetero-images (imager of the Other), this paper tries to unmask the auto-image too, the identity of the culture that observes, understanding their wishes, projections and anxieties as an essential generator of their travel discourse and representations of other cultures.

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Intercultural concepts in the work of Calixthe Beyala’s *Les Arbres en parlent encore*

Calixthe Beyala is a prolific and successful author from Cameroon who now lives in France. Her works have created interest and controversy mainly due to their provocative nature, distinct writing style, and confronting themes, particularly with respect to the experiences of African women migrants. In *Les Arbres en parlent encore*, Beyala returns to the cultural themes of her indigenous Bamiléké and Beti background as related to her by her grandmother, to portray the experiences of a young girl growing up in a village in Cameroon during the first and second world wars, and consequently, the German and French occupations. This paper will investigate some of the intercultural ideas and misunderstandings that occur as a result of the distinct differences in indigenous and ‘Cartesian’ perspective, by looking at specific incidents in the novel in one of the many ‘tales within the tale’ – the story of the Mamiwater.

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Other Words on Arabic Linguistics, Saturday 15:00-16:30, Room 310

Case loss and word order in Hijazi Arabic

Modern standard Arabic (MSA) is well known for its rich morphology ((Wright, 1967), (Ryding, 2005)). However, Hijazi Arabic (HA), a spoken variety of Arabic- has lost some of that morphological richness such as case and mood inflection. In this paper, I will discuss the case system, one of the most complicated issues in Arabic morphology, in general and case loss in HA in particular. This loss came with a price on restraining word order. MSA has three cases: nominative accusative and genitive. This enables the language to show all possible word orders: VSO (basic), VOS, SVO, SOV, OVS and OSV). HA, on the other hand, shows no case inflection which reduces the number of possible word orders to avoid ambiguity.

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A contrastive analysis of the Arabic and Thai phonological system

This study is a contrastive analysis of Arabic and Thai phonological systems. The study will be useful for teaching both of Arabic language to Thai learner and vice versa. The aim of the study is to compare and contrast Arabic and Thai phonemes and to predict possible problems which may be found when teaching Arabic and Thai as a foreign language. Findings from this study can be used as a guideline for an affective teaching of Arabic and Thai language.

The results are as follows. There are 28 consonants in Arabic language. Most of them are fricatives. While 21 consonants are found in Thai language, most of them are plosives. Beside this, there are no consonant clusters in Arabic language, whereas there are 11 clusters in Thai language. All consonants in Arabic language can occur at final position but only 9 consonants in Thai can appear at that position.

As for vowels, Arabic language has 6 single vowels, 3 short and 3 long. In the case of Thai there are 18 single vowels consisting of 9 short, 9 long. In addition 3 diphthongs are found.

Pitch or tone in Thai language is phonemically distinctive in syllable level which consists of 5 tonemes while it is not phonemically distinctive in Arabic language.

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The Auxiliary *kaan* with the Perfective and Imperfective Verb Forms

It has been agreed in the Arabic literature that Arabic Perfective (PFV) and Imperfective (IMPF) verb forms host some affixes that indicate Subject-Verb Agreement (S-V-Agr) (Ryding, 2005, Aoun *et al.*, 2010), amongst many others. Concentrating on the Hijazi Arabic (HA) PFV/IMPF verb forms, this paper shows what prefixes the PFV verb forms may host and what prefixes and suffixes the IMPF verb forms may host to indicate the S-V-Agr. Then, it shows whether the PFV and IMPF forms carry Tense (TNS) or Aspect (ASP), both of them, neither TNS nor ASP. I will show how the PFV/IMPF forms are ambiguous as far as TNS is concerned and how the auxiliary *kaan* intervenes to indicate the Past (PST) tense.

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Other Uses of Technology in Language: Pan-Asian Perspectives, Saturday 15:00-16:30, Room 207

Linguistic corpus to corpus linguistics

Linguistics corpus means a collection of written or spoken texts which are used to analyze the language (Kennedy, 1998:1). Although there used to be more emphasis on linguistic corpus, nowadays the emphasis has changed to real language data and it is considered to be the main part of theoretical and applied researches such as dialectology, structure writing, organizing, accessing language data and in the meantime it has established new horizons for the researchers and new fields in computational linguistics. This field called corpus linguistics was introduced in the late 20th century and it has become one of the most active ones in this short time. The books written, assemblies held, researches conducted and international journals pressed and websites created indicate the widespread of this field. This paper is concerned with the history, theoretical and applied approaches of corpus linguistics, corpus indicators, their organization, language data establishments and the role of computer in this field. Some important English and Farsi corpora will be introduced and some cultural projects conducted by language corpus will be mentioned.

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Technology-based scaffolding in Task-based Language Teaching: Korean as a Foreign Language

Technology-enabled language learning tasks have many advantages in terms of enhanced input and interaction through information and communication technology (ICT) such as the Internet. However, effective language learning task design is still challenging, particularly in a foreign language classroom. To better address this challenge, the proposed research considers how to design and develop an effective computer-assisted, language learning (CALL) task in order to optimise classroom instruction within the CALL environment. It is focused on a technology-enabled scaffolding technique known as a 'help' option, a socio-cultural perspective that has greatly influenced language education. In particular, the approach herein is identified as 'sequential scaffolding', a critical sequence of elements that allow enhanced opportunity for learner input and interaction within the learner's zone of proximal development. It will focus on UQ students enrolled in an introductory Korean foreign language course, employ a user tracking system and accompanying questionnaire, and be enacted during regular tutorial sessions employing the LessonAMS system linked through UQ's Blackboard. The hypothesized outcome(s) will provide guidelines to design and develop enhanced task-based language learning materials, which in turn will assist not only language learners but also promote teacher development within a CALL environment.

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Language, Communication & Technology, Saturday 15:00-16:30, Room 211

Online communication in a discussion forum for expatriate Saudi Arabian students

Since a great deal of research has been conducted into online communication by English speakers, the current research investigates the conventions of online interaction among a culturally specific group: expatriate Saudi students in an online discussion forum in Brisbane. The research will describe and analyse the Saudi students' interaction on the forum, focusing particularly on questions of identity, purpose, and communication patterns. The current research aims to understand not just language but how participants communicate in the forum and why. In addition, the study aims to explore the impact of the Internet on existing cultural conventions (how the Internet will affect traditional Saudi norms of communication). Of particular interest are gendered patterns of communication and the circumstances under which cross-gender communication takes place in this largely anonymous medium. This is a qualitative research project that uses ethnographic observation and discourse analysis, following manual analysis of messages using the QQ notation (Sussex, 2006). Chapter 4 of the PhD project explores the linguistic as well as the stylistic features of the Saudi participants in both the Eve and the General forums, and aims to investigate how they are different from the western style of communication.

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The functions of emoticons in Japanese mobile texting

This presentation discusses the functions of emoticons shown in Japanese mobile texting, mainly result of quantitative aspect from a corpus of Japanese e-mail text messages, which consists of approximately 45.000 messages collected from 60 Japanese young people in Japan. Japanese mobile equips rich platform in using emoticons, which includes face marks (combination of pre-installed texts), pre-installed pictures, and extra downloaded pictures, and it gives a wide range of expressions in communication. The study aims to discuss the main functions of emoticons: emotional expressions, replacement of words/phrases, and substitution of punctuations, and the data shows that Japanese young people effectively use these emoticons to increase the information of message as well as decrease burden on inputting by the small keys on the mobile. Emoticons are utilized to achieve effective communication.

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Persian bloggers in search of a digital *dowrhe* in the Australian diaspora

This paper, which is part of a PhD in progress, brings into light how a group of Iranian immigrants make use of weblog technology to create a virtual *dowreh* (social circle of family/friends). Using a sociocultural framework, the paper first provides a background to *dowreh* in Persian culture and then moves to a discussion of the creation of a virtual *dowreh* called "Friday for Living", a site visited by many Iranian bloggers in the diaspora.

The exploration of "Friday for Living" demonstrates that weblogs provide a unique opportunity for Iranian immigrants to revive a *dowreh* in a virtual way where they could get together and practise cultural identities in the diaspora. The discussion also reveals that the virtual *dowreh* for the bloggers acts as a community of practice that assigns the members a domain, membership, and commitment, and members take part in joint activities by sharing their stories and experiences.

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