

# SOPHI Magazine



THE UNIVERSITY OF  
SYDNEY

The School of Philosophical and Historical  
Inquiry Magazine

Sex, drugs and policy  
impact

Implicit bias and  
the academy

The philosophers'  
tree

Food as a tool of  
history



# Welcome

## Welcome to the second edition of the School of Philosophical and Historical Inquiry Magazine.



In this, our third edition of the SOPHI Magazine, our editor, Julie-Ann Robson, brings together a series of articles that once again reveal the rich and complex research and teaching culture of our School. Our academics and students are skilled and practiced at recognising problems, and intellectually engaged in creating solutions – whether it be within the walls of our institutions, in the streets of our cities, or across the globe.

SOPHI's disciplines are diverse: Archaeology, Classics and Ancient History, Gender and Cultural Studies, History and Philosophy, and in this year's round of Australian Research Council Awards, SOPHI has had extraordinary success, receiving over 20% of the University's grants and almost 70% of the Faculty's grants. This success reveals not only the intellectual commitment our academics have to their fields of study; it attests to SOPHI as an innovative and energetic intellectual community engaged in significant research.

What the articles in this issue demonstrate is that our staff and students are willing to take on difficult challenges, whether it's tracking the history of HIV/Aids policies and community-led solutions; working with indigenous communities

to plan for the future; teaching the next generation about the horrors of slavery; or shining a light on the epistemic injustices within our own institutions.

What these articles also reveal is that our researchers analyse history and culture – our students and academics don't just examine the past – they look to the future. What's more, each one tells us something of what makes us human. We can look to Ancient Rome and see its relevance to contemporary politics internationally, and to understand the modern institutional and cultural dilemmas that are shaping our world. Or we can look to the Silk Road and track East-West contact by examining the grains that make up the foods many of us eat each day: a clear yet humble connection with those who journeyed across continents thousands of years ago.

Although diverse, the contributions to this edition cohere because, as with the story of the philosophers' tree, they all ask what it is "to be". This is the very essence of studying the humanities.

Associate Professor Richard Miles  
Head of the School of Philosophical and Historical Inquiry

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# Sex, drugs and policy impact

## Kane Race

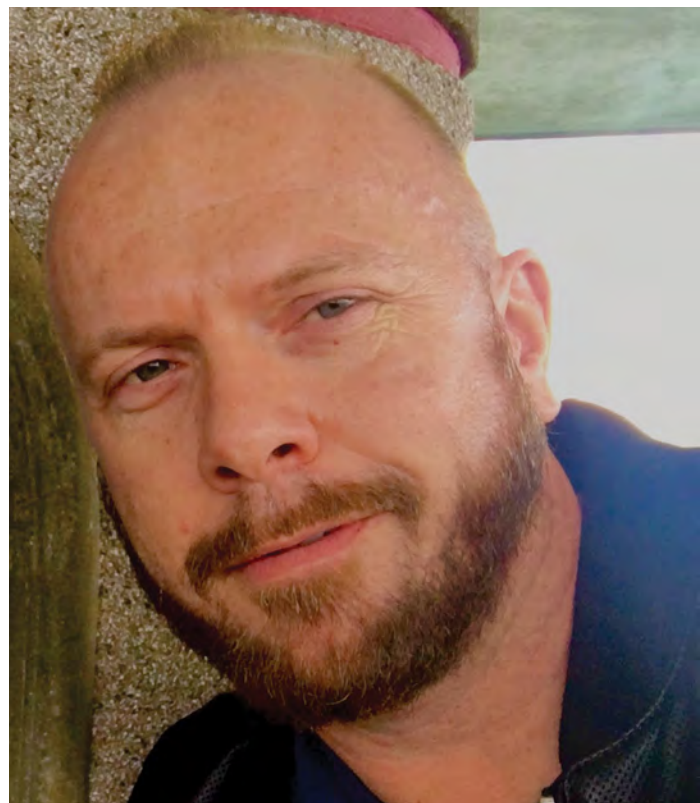
**Kane Race** is an Associate Professor in the Department of Gender and Cultural Studies. His work is internationally recognised for the contribution it has made to understandings and practices of HIV prevention, drug harm reduction, and health cultures and politics.

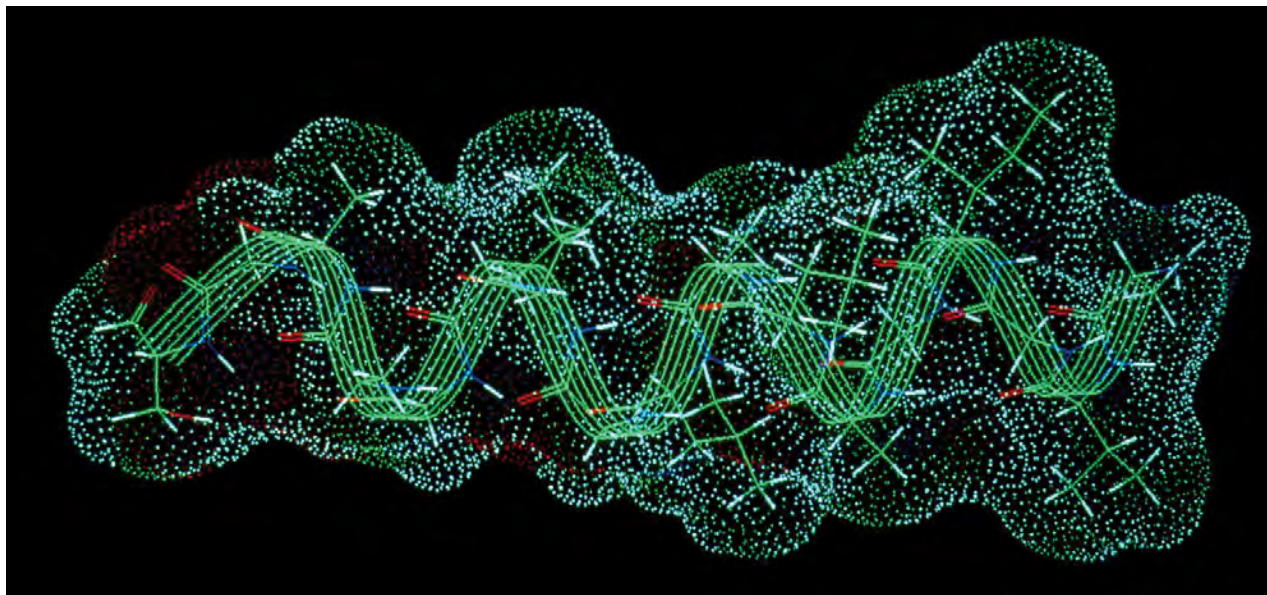
**Kane, you came to the University of Sydney from the National Centre in HIV Social Research at UNSW, working on Health, Sexuality & Culture. How did you find the shift from Social Research to Gender and Cultural Studies?**

Well, I probably always identified a bit more strongly with Gender & Cultural Studies as a field, but working at (what was then called) the National Centre in HIV Social Research taught me a great deal about empirical research and the relations between social research and policy-making in the field of public health. The National Centre was a remarkable place in many ways, and I worked there at a time of significant change in communal responses to HIV/AIDS in Australia. The introduction of new tests and treatments in 1996 opened up new possibilities in terms of how communities and individuals practiced HIV prevention. Social research played a very important part in tracking how affected communities were acting on these possibilities, and I learnt a great deal about how it could broker innovations in HIV prevention found in people's everyday practices at the policy level. It was here that I learnt how to treat the embodied practices and pleasures of those at risk as crucial information in the design of health education and care in relation to sexual practice and drug use. The question of how everyday practice gets articulated into policy formations, and with

what effects, has remained a core interest for me, and investigating these practices is a key part of developing policy and programs that are responsive to, and in touch with, the ways people are responding to the problem of HIV and reducing risk.

What the move to Gender and Cultural Studies enabled for me was the opportunity to connect my work to problematics outside the field of HIV/AIDS; and to conduct the sort of historical, philosophical and methodological research and experimentation that wouldn't necessarily find a ready home in the field of applied research, even though I consider such





Computer generated molecular model of an HIV protein (courtesy of the CSIRO).

investigations crucial in terms of situating and contextualising policy practices. The move into a vibrant and generalist teaching department also exposed me to a very diverse, exciting and engaged collegial environment: I do think that the department's intellectual communities, including the postgraduate community, are some of the most supportive, lively, thoughtful and critically engaged I've encountered. Meanwhile, the opportunity to teach undergraduates about the social and cultural developments and political achievements associated with sexual movements

“In the absence of a cure or effective treatment, ‘junkies, poofers and whores’ were positioned as experts of their own experience and key partners in devising pragmatic responses to the looming crisis.”

**Kane Race**

in our recent history is a great opportunity and privilege that I value for its educative potential and capacity to redress the cultural amnesia that so often obliterates collective capacities to learn from marginalised histories.

**You've worked on the Australia's responses to HIV/AIDS. What do you think have been the key shifts in HIV policy in Australia since its 'discovery' in the 1980s?**

The early response to HIV in this country was distinctive for how it positioned constituencies that had until that time largely been considered social outcasts and moral deviants as agents of their own care and important participants in the construction of programmatic and policy responses. This was a stunning development – distinctive for the social risks it took – which turned out to be remarkably effective, and soon became recognised internationally as a model for other countries to emulate: In the absence of a cure or effective treatment, “junkies, poofers and whores” were positioned as experts of their own experience and key partners in devising pragmatic responses to the looming crisis.



Mardi Gras Fair Day, Victoria Park, 2012. Image Eva Rinaldi.

While the Grim Reaper campaign of 1987 memorably enrolled the broader public in national concern about the threat of HIV/AIDS, the truth is that affected communities had already been mobilizing for several years, with government support, effectively elaborating daring new models of prevention and community education that were subculturally salient and stemmed new infections with remarkable effectiveness. Safe sex and new protocols of drug harm reduction, such as Needle and Syringe Exchange and Provision emerged directly out of these new alliances between affected communities and progressive medical, political and social advocates.

The introduction of news treatments for HIV in 1996 monumentally redefined HIV as a chronically manageable illness, and it also widened possibilities for preventing HIV so that the prevention repertoire widened to recognise multiple potential ways of keeping oneself safe beyond the condom code. Australia was at the forefront of bringing these grassroots innovations to light, and I would attribute this to the strong relations between the community sector and HIV social research. Rather than psychologising affected subcultures, the sociocultural approach

adopted by Australian HIV researchers took the risk of positioning affective communities as agents who could collectively articulate new ways of avoiding HIV transmission at the level of sexual and drug-using practice. We found that people were drawing on new tests and treatments to reduce the risks of sex without condoms, and while some regarded these strategies as dangerous insofar as they breached the condom code that many had worked so hard to establish, Australian researchers and educators were prepared to acknowledge that they could be effective in some instances with appropriate support from community education programs.

A third shift occurred more recently, when international clinical trials confirmed the effectiveness of many of the strategies already pioneered by some gay men, which rest on the preventative potential of HIV treatments. It is now known there is virtually no risk of contracting HIV from someone who is HIV-positive when their viral load has been suppressed effectively by antiviral treatment. The new paradigm, dubbed 'biomedical prevention', encourages members of affected communities to test regularly for HIV and, if diagnosed, initiate treatment as early as possible to minimize any risk of onward transmission. This shift in HIV prevention thinking has necessitated wide-ranging changes in the configuration of service-provision, clinical practices, community education, and the overall government of HIV. Many are hopeful we will see an end to HIV transmission in this country in the not-too-distant future if we streamline the availability and optimize the uptake of prophylactic pharmaceuticals among individuals at risk.



**You've recently received an ARC Discovery Grant to examine chemical practices within LGBT communities and investigate how they are handled and mediated by community health programs. Can you tell us a little about this research?**

The higher rates of substance and medication use in LGBT communities are often regarded a sign of social pathology: a response to social stigma and associated mental health issues. But this is not the whole story. As the history of HIV/AIDS demonstrates, these communities are also sites of remarkable innovations in care practices. Of course, it's important to develop a better understanding of the part that drug use plays in queer lives and mitigate any harms associated with these practices. One way of doing this is to approach the experimental practices of minoritized groups as sources of agency and insight into how to minimize unwanted risks and dangers associated with the consumption of chemicals for various purposes. There is a growing consensus among medical and policy specialists internationally that the criminalization of drug use exacerbates and compounds its harmful effects. What can be learnt when drug use is approached, not as a criminal practice or a sign of pathology and social deviance, but a sociocultural practice whose problems spark collective, community-based, responses and experiments in care, support and service-provision? These are the sort of questions our team will be investigating.

**What sort of possibilities does this sort of work open up for students of Gender & Cultural Studies?**

We have a unique situation in Australia in which policy-makers and LGBT community-based program

developers are prepared to learn from the communities they work with and regard subcultural relations, street pragmatism and subjugated knowledges as crucial resources in the construction of innovative public health practices, educational programs and care strategies. There is nothing like a training in Gender & Cultural Studies to instill in students an appreciation of the radical contributions that subcultural producers have made to Australian public culture, social change, public health and progressive policy developments. Several of our alumni are now working in LGBT community organisations, advocacy groups, sectors of government and media outlets in ways that bring their expertise in Gender & Cultural Studies into articulation with social change initiatives. Over the past few years I have worked closely with organisations such as ACON and Unharm (a drug policy advocacy group founded by GCS graduate Dr Will Tregoning) to conceive social and cultural interventions that have improved the social situation and wellbeing of queer communities and provide an evidence base for promising initiatives. Graduates who go on to work in these areas enjoy the opportunity to work on initiatives they care about, not to mention the satisfaction that derives from contributing to improving the prospects of marginalized populations through policy, advocacy and programmatic initiatives. I think it's rare for recent graduates to find work they find intellectually and personally stimulating that contributes in such significant ways to causes they care about. That my work might play a part in opening up such opportunities for students is both humbling and exciting.

# From Cicero and Caesar to Brexit and Trump

Eleanor Cowan

**Dr Eleanor Cowan** is Lecturer in Roman History in the Department of Classics and Ancient History.

2016 has been an interesting year to be an historian of Roman political thought and practice. I came into the year fresh from teaching “Law and Disorder” in 2015, in which my students and I thought carefully about the benefits of the rule of law (and the potential for it to be abused) and about the “rhetoric of emergency” – the language used to talk about, and during, emergency situations. I came into a year in which I co-taught a new unit, “Julius Caesar and the Fall of the Roman Republic”, and designed and taught “Augustus and the Roman Revolution”. The day before my “Augustus” students sat their final exam, Donald Trump was made president-elect of the United States of America.

Under the guidance of Associate Professor Kathryn Welch, students in “Julius Caesar” had become adept at using Trump as a figure to “think with”. The parallels with Julius Caesar were at the same time thought-provoking and profoundly worrisome. Both men were political “outsiders”, charismatic, convinced of their own divinely-ordained right to make and re-make the rules – men who pursued unconventional paths towards the ultimate political goal and, in doing so, allowed previously disgruntled but marginalised sections of the electorate to make their mark on the formation of policy and the future of their Republics. At the heart of the course lay weighty questions not simply about Julius Caesar’s own ambition, but about responses to it. How are we to understand the actions of the elite (both enemies and disillusioned partisans) who banded

together to commit what is probably the most famous political assassination of all time? Were they, as some scholars have argued, conservative political extremists who saw in Caesar a demagogue who would use the power of the people to topple their narrow, elitist vision for the future of the Roman state? Or were they opposed, not to a popular vision for the future, but to Caesar himself, seeing in him something more dangerous to the *res publica* than the simple tag ‘demagogue’ implies?

Behind these questions lie lots of questions about “the system” itself. Were the elite disengaged from the ‘real world’, unable to represent the interests of the people because they were selfishly caught up in their own pursuit of office, power and personal glory? Or were the conservative elite (Pompey, Cato, Cicero etc) still engaged in trying to solve the ‘real world’ problems of their community (debt, inequality of wealth and opportunity, Rome’s relationship with the rest of the world, the food supply) when they ran into the road-block of Caesar? In other words, was the Republic already broken when Caesar came to power (is he, therefore a symptom of the brokenness of the system)... or could the system have survived, indeed become great again, had it not been for the advent of Caesar? Two letters to the *Sydney Morning Herald* (10 November 2016) in the wake of the Trump election suggest that these same debates continue to resonate through the ages.





"Death of Caesar" by Vincenzo Camuccini (1798).

In my "Augustus" unit, we thought carefully about the great dilemmas facing Augustus (then called Octavian) at the start of his political career – how to reunify a community torn apart by political and ideological conflict; how to find meaningful roles for former opponents to play in the new regime; how to find ideas which citizens on both sides of the political divide would now be willing to rally behind. Looking to the future, the situation in the U.S. might again provide interesting comparisons for students of Augustus to "think with". Augustus is credited with the creation of an "Augustan" aristocracy – a new political elite drawn from communities outside Rome, local 'big men' eager to participate in politics, but who brought with them their own agenda and a sense of what they owed to Augustus as the person who had changed the game in their favour. In Augustus' case, it was foreign conquest (and diplomacy) that played an important role in congealing a community torn apart and convincing his community that, under his leadership, a Golden Age of Roman greatness had arrived. The poet Virgil, writing at the height of Augustus' success, proclaimed that Rome was divinely destined to have "empire without end". Augustus' family also had an important role to play. Augustus' third wife, Livia Drusilla, whose first husband had fought for the opposition, became a

symbol of the new 'concord' – a former opponent willing to "buy into" the new regime. She and other members of the family came to embody and represent the new ultra-conservative morality being advocated by Augustus and his supporters as a "putting right" of the immorality of Rome's previous era – an immorality which was itself blamed for the decline of Roman greatness which Augustus now sought to rectify. Augustus' moral legislation sought to intervene in the sexual lives of women to an unprecedented degree and his own daughter and grand-daughter, (both accused of adultery and both severely punished), came to stand as a warning of what could happen to those

"Behind these questions lie lots of questions about 'the system' itself... was the Republic already broken when Caesar came to power... or could the system have survived, indeed become great again, had it not been for the advent of Caesar?"

**Eleanor Cowan**

Vote leave sign in Islington, London, June 2016



who departed from the new moral code. The family also modelled the appropriate attitude to adopt towards Augustus (pietas, humility, subservience) for a community new to thinking about one-man-rule at Rome.

At the heart of the 'Augustus' course lay one even bigger question: did Augustus set the agenda for the new regime or did he simply give people what they wanted – did he, in fact, respond to an agenda that was already there and waiting for a champion? Again, there are similarities here which might be played with between the Roman Revolution and some of the current concerns about the ways in which democratic processes occasionally seem to produce the 'wrong' results. 2016 has been, in many ways, a year in which political commentators and the community in general have been thinking about democracy – its role, definition and responsibilities. In a recent Guardian article ('How the education gap is tearing us apart' 5.10.16), David Runciman noted that one similarity between the Brexit vote and the (then impending) Trump election was the way in which education (or lack of it) would be an important factor in determining voter preferences:

The possibility that education has become a fundamental divide in democracy – with the educated on one side and the less educated on another – is an alarming prospect. It points to a deep alienation that cuts both ways. The less educated fear they are being governed by intellectual snobs who know nothing of their lives and experiences. The educated fear their fate may be decided by

know-nothings who are ignorant of how the world really works.

Similar concerns about democracy and democratic processes can be traced back to Ancient Greece and Rome as well and have shaped our narrative of the rise and fall of political constitutions in profound and lasting ways ever since.

What are we to make of all of this? Contrary to popular sayings, the past never actually repeats itself. Each incident, each individual exists in her/his own very specific place, time and cultural context and these are never precisely replicated again. The enormous value of the study of history is not that it provides us with an infallible pattern or key to precisely predicting the future, but that it encourages us to look closely at the specifics. Why did this happen in this way in this culture at this time? Having said that, one of the great attributes of good historians is their ability to think not only with considered judgment, but also with compassion and humanity about the past and to take all of these skills into their engagement with the present. The Classical past is constantly with us, not because we expect particular events to happen again in precisely the same way, but because we recognise the extent to which the legacy of the ideas and narratives of Greece and Rome have continued to inform the ways in which political systems are put together, understood and analysed even in 2016.

Eleanor Cowan









# Teaching African-American History: A Reflection

## A profile of Chin Jou

Dr Chin Jou is Lecturer in American History in the Department of History.

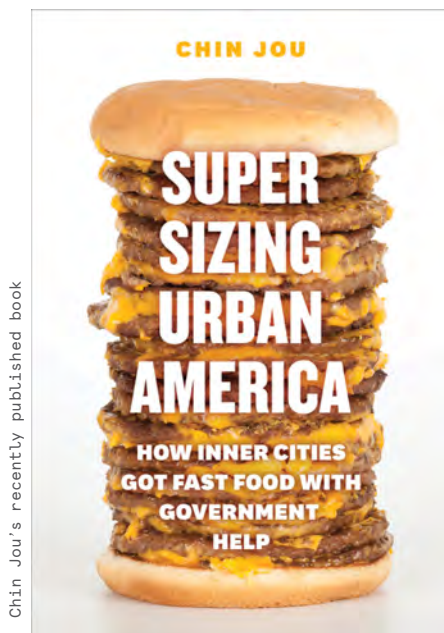
The obesity epidemic in the United States is now the target of government action, from the New York City “soda tax” to First Lady Michelle Obama’s “Let’s Move” campaign. But obesity among some minority communities in the United States is also an unexpected effect of an earlier wave of government programmes to promote black business. University of Sydney history lecturer Chin Jou’s first book, *Supersizing Urban America*, tells the story of how fast food chains became established in inner cities from the 1960s. In many parts of the United States, the African-American population was concentrated in the inner cities, where fast food

“Who would have thought a Chinese-American like me would be teaching African-American history in Australia?”

Chin Jou

restaurants and other kinds of chain stores did not reach. The growth of franchise restaurants in African-American neighbourhoods was driven in part by a federal government scheme to promote entrepreneurship in minority communities. The government provided loan guarantees to fast food franchisees. Urban revitalisation schemes also helped clear the way for the advance of fast food chains into African-American neighbourhoods. Chin recovers a fascinating history of unintended consequences.

This research on the fast food industry connected with an abiding personal interest in the African-American past. Historians often have a personal connection to their subject that isn’t direct, or obvious to an outside observer. As Chin says, “Who would have thought a Chinese-American like



Chin Jou's recently published book

me would be teaching African-American history in Australia?” Chin arrived in the United States from Taiwan when she was a year old. Her family lived in the Midwest and then the South, moving around a fair bit. For as long as she can remember, race and African-American history have been looming presences for her. “At the first primary school I attended – the aptly named ‘Martin Luther King Jr. Elementary School’ in the university town of Urbana, Illinois – I first learned about slavery, and was incredulous that such a system could have ever existed.”

Chin’s education about race in America deepened when her family moved to Georgia at the beginning of the 1990s. They were one of the few Asian families in the rural area they lived in. Whites made up a slight majority, and the rest of the population was African-Americans. Chin observes: “Even though the public schools were nominally integrated, the ‘advanced’ classes were overwhelmingly made up of white students. Very few students crossed racial lines in the cafeteria.” As an Asian-American in a community that was closely divided between white and black, Chin proved difficult for her classmates to categorise. “I remember a debate among a few African-American students in my class one day”, she says. They argued about whether she was black or white – and couldn’t arrive at a definitive answer.

Moving to upstate New York to begin university, Chin encountered a new environment that defied the easy stereotype of a progressive North contrasted with an unenlightened South. “Overt racism was less common in the North, but whites there seemed to have notably fewer of the casual interracial interactions that were part of everyday life in the South.” Even her liberal university campus seemed to have a much lower proportion of African-American students than the schools she attended as a child in Georgia.

These experiences and observations have informed Chin’s interest in the role race in American life and politics, and in African-American history in particular. When she took up a lectureship in American history at the University of Sydney in 2014, she was especially keen to teach African-American history, a subject in which the Sydney department has a proud tradition, established among others by the late Graham White and by Shane White (no relation), the current Challis Professor of History. Yet Chin was also concerned about doing justice to the topic. African-American history, she says, “is an intrinsically fraught subject”. She was also concerned to avoid a narrative of unrelenting victimhood at the hands of whites. This sort of narrative, Chin says, “is a turn-off for many students, including African-American students”. A colleague of hers in the United States told her his African-American students were tired of hearing of slavery, lynching, and segregation.

But how could we not teach those things? Chin thought. How could we pretend violence and repression against African Americans didn’t happen? We can’t, of course. In her unit on African-American history and culture, students learn about



Chin Jou

slavery, racial violence, and disenfranchisement. “But I also underscore African-American agency, and not just in civil rights activism that made headlines, but also African Americans’ everyday resistance to white supremacy — their history of self-sufficiency, cultural vibrancy, and resilience”.

Chin was astonished to discover how much her University of Sydney students — most of them white, a few of Asian origin, a few black and mixed-race students — knew about contemporary African-American culture. “Many of them might as well have been born-and-bred Americans”, she says, judging by their familiarity with African-American music, sport, and television and movies.

Chin says that one of her goals is for her students to emerge from the unit class to place contemporary events and developments regarding African Americans and U.S. race relations, in historical context. Chin makes no apologies about

being “presentist”, a term of abuse for some historians, for whom looking at the past through the prism of the present risks anachronism. As she says, although historians — at the University of Sydney as elsewhere — challenge their students to push beyond easy analogies between past and present, “the reality is that many students of modern history are animated by topics that are readily relevant to current events”. “I want students to recognise that recent phenomena such as police brutality and voter suppression have much longer histories”, says Chin, “and that time and time again, African-American political gains are followed by a pattern of backlash from Americans who feel threatened by such change . . . it’s as important for our students to study African-American history as it has ever been”.

This profile has been adapted from an article to be published in *The Atlantic*.

Rosa Parks refused to give up her seat in the coloured section of a segregated bus to a white passenger in December 1955. Here she is fingerprinted after her arrest for civil disobedience in violating Alabama segregation laws.



Barack Obama on the Rosa Parks bus.





**“Read a lot of stories,  
listen to a lot of music,  
and think about what the  
stories you encounter  
mean for your own life  
and lives of those you love.  
In that way, you will not  
be alone with an empty  
self; you will have a newly  
rich life with yourself, and  
enhanced possibilities of  
real communication with  
others.”**

**– Martha Nussbaum**

# Implicit bias, epistemic injustice and the academy

## Millicent Churcher

**Dr Millicent Churcher** is a Postdoctoral Research Associate in the Department of Philosophy.

Despite significant efforts over the past few decades to reduce social inequality and discrimination, there remain marked disparities between different social groups with respect to criminal sentencing, education, employment, earned income, housing, and health care. Empirical studies have found that job applicants with non-Anglo names are less likely to be hired by employers, that Black criminals are more likely to receive harsher prison sentences than Whites, and that women tend to receive lower pay than their male colleagues for the same work. These disparities are thought to persist in part because of the phenomenon of unconscious or “implicit” bias.

Implicit biases are distinguishable from “old-fashioned”, explicit forms of bias, in that they operate without an individual’s awareness, and in ways that may conflict with one’s standing beliefs. This effect has been attributed to the fact that implicit bias operates primarily at the level of imagination and feeling, and manifests in emotions such as disgust, fear, or distrust. These emotions produce behaviours that may run up against an individual’s affirmed set of values and beliefs. For example, a White police officer may openly repudiate racism, and hold the belief that racial difference has no bearing on a person’s trustworthiness. Nevertheless, owing to the influence of racial stereotypes, the officer may perceive and feel towards Black people in ways that lead him or her to unconsciously regard

the testimony of Black witnesses with greater suspicion, and routinely attribute low credibility to their account of events.

The phenomenon of implicit bias in academic contexts, and its impact on minority representation in academia, has been attracting increasing attention in recent years. In philosophy, for example, women, people of colour, ethnic minorities, and people with disabilities are among those groups that continue to be significantly underrepresented at an upper undergraduate level, in postgraduate studies, and in tenured positions.



‘Philosophy’ by Robert Lewis Reid (Photograph by Carol Highsmith) from a mural in the Library of Congress. Philosophy has traditionally been portrayed as a woman, reflecting art critic John Berger’s claim that historically “men act and women appear”.



"Low profile" by Erik Pevernagie. Oil on canvas, 100 x 80 cm.

Recently, theorists have linked low minority retention rates in philosophy and in other disciplines to a particular kind of harm that is rooted in unconscious, biased appraisals of minority identities and their intellectual capacities. This is the harm of “epistemic injustice.”

The phrase “epistemic injustice” was coined by Miranda Fricker in 2007. As a social epistemologist, Fricker focuses on the way in which social structures of power influence the communication and transmission of knowledge among persons. In particular, Fricker notes that one’s ability to participate in everyday epistemic practices of giving and receiving information will be affected in large part by one’s social and material status within a particular culture. Structural inequalities of power between different groups of people in society means that some identities (namely, White, able-bodied, bourgeois males) are able to establish themselves and their particular perspectives as epistemically authoritative. This has the consequence that marginalised groups of people (for example, women and people of colour) are frequently prevented from having their voices

and perspectives taken seriously by others across a variety of domains: at school, in the workplace, in court, and so on.

Broadly speaking, epistemic injustice occurs when a speaker is unjustly perceived as lacking epistemic authority and credibility in a particular context, owing to the fact that he or she belongs to a marginalized and devalued social group. A female academic experiences epistemic injustice, for example, when her insights and contributions are regularly (though not necessarily intentionally) overlooked or dismissed by her colleagues, owing to the influence of pernicious, culturally entrenched stereotypes that type-cast women as over-emotional and immature, and less able to exercise clear, rational thought in comparison to men.

Reports from women and other minorities of having their academic contributions routinely overlooked, undervalued, or trivialized by others abound. Now, there is an emerging body of empirical research on implicit bias in academia that lends support to the existing anecdotal evidence. To offer some examples, a study in 2015 revealed systematic gender biases among university students in their teacher evaluations,



with male lecturers much more likely to be described as “intelligent” or “brilliant” in comparison to female lecturers, who were more likely to be described as “harsh” or “annoying.” This kind of bias is thought to explain the tendency among students to give lower evaluation scores to female teachers in comparison to male teachers. With respect to communicative dynamics in the classroom, gendered stereotypes of women as having less epistemic competence than men is thought to account for females’ experiences of being interrupted more frequently during group discussion, and less called upon than their male counterparts to answer questions or to offer contributions.

Among other things, recurring experiences of epistemic injustice across time may undermine a person’s sense of intellectual self-trust and self-worth, and diminish intellectual courage. Cultivating and maintaining these kinds of attitudes is important for academics, but particularly important for philosophers. This is because a large part of philosophy involves developing and defending intuitions that cannot be verified through appealing to some independent authority or body of data.

The lack of epistemic self-trust and self-esteem that persistent experiences of epistemic injustice engender means that members of minority groups are less likely



MORT DE LA PHILOSOPHE HYPATIE. A ALEXANDRIE

“Death of the philosopher Hypatia, in Alexandria” from *Vies des savants illustres, depuis l’antiquité jusqu’au dix-neuvième siècle*, 1866, by Louis Figuier. Hypatia was a Greek philosopher (350–70AD).

to enjoy success as philosophers, and are more likely to be discouraged from continuing on with their studies or progressing with their careers.

Debates over what kinds of practical interventions are required, or should be prioritized, to address epistemic biases against minorities in academia are ongoing. In particular, the difficulties that individuals may confront in becoming aware of and correcting for the influence of implicit biases of their own accord has led theorists to focus on what can be done at an institutional level to deal with the problem. Current institutional practices in philosophy focus on disrupting distorted perceptions of minorities *qua* philosophers by increasing the visibility of minorities in the discipline, or by blocking the effects of harmful stereotypes. Changing hiring practices to achieve greater diversity among faculty staff, ensuring more works by minority philosophers are represented in curricula, and enforcing blind marking of student papers and journal submissions are among those strategies that have made significant gains in mitigating implicit bias and its attendant harms.

My own view, however, is that these interventions do not go far enough. I believe that institutions can play a more productive role in countering entrenched social stereotypes, and the unconscious behaviors these stereotypes produce, by constructively engaging

“Structural inequalities of power between different groups of people in society means that some identities (namely, White, able-bodied, bourgeois males) are able to establish themselves and their particular perspectives as epistemically authoritative.”

**Millicent Churcher**

people’s emotions. Unsettling habitual ways of perceiving and feeling towards others as epistemic agents requires more than simply asserting facts (‘Female philosophers are equally as competent as male philosophers!’) and raising awareness of epistemic injustice. Indeed, emotions are notorious for demonstrating a lack of responsiveness to factual considerations and rational reflection. A more effective strategy, I believe, would be to promote resistant ways of imagining minorities and their abilities through cultivating interpersonal emotions of trust, respect, and concern. Providing opportunities and incentives for individuals to engage in regular face-to-face contact, dialogue, and story-telling is central to this project in my view. This is partly why institutional support for bottom-up initiatives such as Minorities in Philosophy (MAP) chapters is so important. Comprising regular informal events in which philosophers share their professional experiences as well as personal reflections and insights, MAP initiatives facilitate embodied, affective modes of interaction and communication that are uniquely able to engage and unsettle noxious ways of perceiving and feeling towards others in their difference.

W.E.B. Du Bois (1868-1963), United States sociologist, economic historian and philosopher, and civil rights activist.



It is by studying the transformative potential of these types of initiatives in relation to existing scholarship on emotions that theorists can, in my view, help to build a greater understanding of what more is required from institutions to address the harms of implicit bias in academia as well as in other spheres.

For information on the University of Sydney’s MAP chapter, see:

– [sydney.edu.au/arts/philosophy](https://sydney.edu.au/arts/philosophy)



Millicent Churcher



# Gender and Cultural Studies: students on-country at Kakadu

Imagine being shown the special trees which Indigenous people use for fruit, for medicine, for making boats or, once, for sharing their dead with the ancestors. Imagine a world heritage listed National Park as your classroom and its intricate and conflicted history and politics your field learning.

This was the experience for Anna Calik and Kay Kean, who recently represented the Department of Gender and Cultural Studies on an interdisciplinary service learning project at Kakadu National Park. Working at the offices of the Gundjeihmi Aboriginal Corporation (GAC) – the representative body of the Mirarr Aboriginal people of Kakadu in the Northern Territory – Anna and Kay were immersed in a different cultural world. A small team of students from a variety of year levels, degrees and faculties across the University were asked to bring their university training and disciplinary knowledge to bear on a complex set of challenges faced by the Corporation.

“This is the first time after many years of working with academics that we have received something we can use immediately. I can use this tomorrow.”

**Justin O'Brien**

Anna Calik said “This has been a fantastic opportunity to experience how the skills and theory I have been learning in my degree can be applied practically in a ‘real-world’ setting”.

Under the supervision of Associate Professor Tess Lea, both students found that a background in Cultural Studies was indispensable for the ethical listening and conceptual integration demanded by the project: a nuanced and responsive decision-making and benefit-sharing model is vital to assist the Mirarr as they seek to build a post-mining future.







The students first travelled to Kakadu National Park in August where they worked for ten days meeting local stakeholders and clan representatives, seeing the country first-hand. They had to work out how to interpret their brief, and how to work with each other, plus continue their collaboration with minimal academic intervention during their time back in Sydney. They had to find a common analytical language across the three Faculties of Arts and Social Sciences, Law, and Engineering, translating their disciplinary differences and negotiating their conflicting time commitments as students to eventually produce an integrated, meaningful report to present back to the GAC. This was done in person in late November – and the immediate feedback was extraordinary.

“This is the first time after many years of working with academics that we have received something we can use immediately. I can use this tomorrow,” GAC CEO Justin O’Brien told the students.

The University signed a memorandum of understanding (MOU) with the Gundjeihmi Aboriginal Corporation in 2015. A suite of projects has been agreed by GAC and the University that will complement the Corporation’s ongoing

socioeconomic development in the region, anticipating the end of uranium mining in the Park and the need to revitalise the town of Jabiru.

The students not only worked out how to collaborate across disciplines, they also learnt how to apply their knowledge in practical yet culturally different circumstances.

As Anna says, “The experience of undertaking cultural competence training On Country has been one of the most important things I have done – both inside and outside the context of tertiary education. It has been invaluable in increasing my understanding of the complex issues underpinning the relations between Indigenous and non-Indigenous Australians, and the importance of working together in order to facilitate change”.

More placement opportunities for students will be available in 2017.

The University of Sydney’s Shane Perdue and Tess Lea on site at Kakadu.









# The philosophers' tree

Rick Benitez

“There was a young man who said ‘God  
must think it exceedingly odd  
if he finds that the tree  
continues to be when no one’s about in the  
quad.’  
‘Dear Sir, your astonishment’s odd.  
I am always about in the quad.  
And that’s why the tree  
continues to be, since observed by yours  
faithfully, God.’”<sup>1</sup>

The young man depicted in Roland Knox’s limerick is the empiricist philosopher Bishop George Berkeley (1685–1753), and the tree whose being is in question was most likely the one in the quad at Trinity College, Dublin, where Berkeley lectured. The limerick takes ironic aim at Berkeley’s belief that *esse est percipi* (“to be is to be perceived”), along with his view that unbroken existence could be guaranteed by God’s continued observation of things.

We had our own tree in the Sydney quad, from 1928. Only a few years earlier (1921), murals of the philosophers Socrates, Plato, Aristotle and Descartes, Bacon, Spinoza were unveiled, in what is still known as the “Philosophy Room”, to commemorate the retirement of Sir Francis Anderson, the first Challis professor of logic and mental philosophy. The tree resided in the corner of the quad adjacent to the Philosophy Room, the Office of the Challis Professor, the Philosophy Department Office and the Philosophy Common Room. Accordingly it came to be known (at least by us) as The Philosophers’ Tree.

In department lore, the tree was especially associated with the materialist philosopher John Anderson, who took up the Challis Professorship in 1927. A local connection of our Jacaranda with Berkeley’s God was forged in Anderson’s philosophy lectures, perhaps after 1945 when Bertrand Russell popularised Knox’s limerick in *A History of Western Philosophy*. From around that time until at least the year 2000, whenever students learned about the British Empiricists, they encountered the question, “What does Berkeley’s God see in the quad?” — no doubt most thought that if God saw anything, it was mauve.

Generations of philosophy students, philosophy lecturers, and a whole succession of Challis Professors mused about Berkeley, God, the tree and existence. Read into it what you may, but our tree no longer continues to be. It will be replaced by one with the same genetic signature, but it will not be the same.

**Rick Benitez is the Chair of the  
Department of Philosophy.**

<sup>1</sup> Ronald Knox, quoted in Bertrand Russell, *A History of Western Philosophy* (New York: Simon and Schuster, 1945), pp. 647–8.



# ArtSS Career-Ready

## Providing career opportunities for Arts and Social Sciences students

Launched in May 2015, ArtSS Career-Ready forges strong collaborations between employers and the Faculty of Arts And Social Sciences. We work carefully with both our partner organisations and our students to build career paths for the our graduates. Arts and Social Science students have a unique blend of skills and experiences that make them eminently qualified for Graduate Employment Programs and careers in small, medium and large organisations in the corporate, government and not for profit sectors.

There is no such thing as a typical arts student, but the skills they acquire – whether studying philosophy, English literature, economics, government and international relations, or a language – provide them with key attributes for negotiation and leadership. We like to think that part of our mission is not only to nurture the next generation of Australia’s leaders, but to provide opportunities for our students to demonstrate their abilities in a vocation-focused environment.

The ArtSS Career Ready Program has been a resounding success, with all students who have completed placements being offered either part time work while they complete their degree or graduate positions. This 100% success rate indicates that the ArtSS Career-Ready strategy works, and there is considerable room for exponential growth for the program.

What’s more, the news is spreading about our Arts and Social Science students. Every student placed through ArtSS Career-Ready becomes an ambassador for the extraordinary skills gained as an undergraduate studying in the Arts and Social Sciences.

### Elizabeth Fuller on her placement with Westpac

As a humanities student at university, we often face many misconceptions about the nature of our degree, both internally within our faculty and externally across the student body. The question of “where do you see yourself after graduation?” is often followed with an awkward pause, and then a comment to specialise in something more “useful” to gain postgraduate employment. This sentiment is synonymous, and many of my peers who study specialised Arts subjects such as Latin or Archaeology are under the impression that their skills gained at university will only be valued in academia or a grand expedition to discover the tombstone of Egyptian royalty (awesome, but limiting nonetheless).

Noah Vaz and Elizabeth Fuller, who both completed Arts Career-ready placements.



It was not until after I joined Westpac as a Change Associate that I realised the immense opportunities that awaited humanities students in the corporate sphere. As a Media and Communications student who previously ventured little beyond marketing and editorial work, working within the financial services sector was both eye-opening and inspiring. Contrary to the sentiments echoed within the student body, I was blown away by the emphasis Westpac placed on humanities and the importance of critical thinking and analytical skills students take away from Arts disciplines. While corporate jargon can be picked up on the job, the ability to apply soft skills and liaise with difficult stakeholders made the ultimate difference in closing a multi-million-dollar project.

With both the previous and current Westpac CEOs originating from Arts disciplines as diverse as European History and Latin, there has never been a better time or higher demand for dynamic Arts graduates in the corporate sector – the world is your oyster.

## Bringing students and alumni together to talk careers

In 2016 ArtSS Career-Ready invited our Alumni to share their experiences with students, allowing our future graduates to hear the journeys of some of their predecessors, and to hear from recent graduates who have undertaken placements through ArtSS Career-Ready. Our speakers included:

- Sarah Ayoub, BA, MMedia Prac  
Freelance journalist and author based in Sydney, Australia.
  - Rebecca Craske, BA, LLB (Hons)  
Vincent Fairfax Fellowship™ Facilitator with the Centre for Ethical Leadership
  - Helen Dalley BA (Hons)  
Anchor at Sky News Australia, hosting the national weekly political current affairs interview show The Dalley Edition and National Sunday News
  - Emily McCosker BA (Hons)  
Principal Policy Officer at the NSW Department of Finance, Services and Innovation
  - Hamish Stewart BA  
Executive Creative Director, R/GA
- [sydney.edu.au/arts/careers](http://sydney.edu.au/arts/careers)



Sarah Ayoub



Rebecca Craske



Helen Dalley



Emily McCosker



Hamish Stewart

# East meets west: food as a tool of history

Alison Betts

**Alison Betts** is Professor of Silk Road Studies in the Department of Archaeology.

When you consider history, you may think of great events, of kings and battles, the rise and fall of empires and the heroes and villains of our past. As archaeologists, however, we are more used to exploring the nuances of daily life, using the patterns we can trace from our own debris to build up to the larger pictures of the life of ancient peoples. One fundamental aspect of daily life, food, has recently emerged as an unexpected but highly effective marker of the story of our first long distance contacts. As early as around ten thousand years ago, our human ancestors began to explore ways of providing a more secure supply of the plants and animals they relied on for their food.

The first experiments with domestication appeared at various times and in various places around the world. Across Asia, the processes of domestication of the plants we regard as fundamental to our diet, cereals and pulses, were first initiated in small pockets of opportunity at opposite ends of the landmass; wheat, barley and pulses in the West Asian “Fertile Crescent”, and in East Asia millet and rice in the middle reaches of the Yellow and Yangzi Rivers. Once well established in these areas, the spread of crops followed environmentally optimal paths from each side until around five to six thousand years ago they met, as has only been recently shown, in the Tianshan, Pamir and West Himalayan regions of Central Asia.

“Across Asia, the processes of domestication of the plants we regard as fundamental to our diet, cereals and pulses, were first initiated in small pockets of opportunity at opposite ends of the landmass; wheat, barley and pulses in the West Asian ‘Fertile Crescent’, and in East Asia millet and rice in the middle reaches of the Yellow and Yangzi Rivers.”

**Alison Betts**



Alison Betts (white t-shirt, 5<sup>th</sup> from the left) on site with local Turkmen workers.









Nigeen Lake, Srinagar.

The remarkable part of this story is that trans-Asian contact first becomes visible not through material evidence of pottery or stone tools, but through the palaeobotanical record. Tracking the progress of these key domesticates, and other secondary crops, respectively eastwards and westwards from their point of origin indicates the first pathways of East-West contact.

Until very recently indeed, the evidence for this first contact was highly ephemeral, at least in part because many of the lands where the cross-over of crops took place are politically unstable and much of the region is more suited to herding than to the growing of cereals. Finding sites to sample is very difficult and sites in the critical period of the early 3rd millennium BCE are very rare. However, there are some hidden corners in the mountains where farming was able to flourish at a very early date. In 2015 a team funded by a grant from the Faculty of Arts and Social Sciences led by myself and two former Archaeology students, Michael Spate and James Fraser, went to the magical valley of Kashmir, high in the western Himalayas, to explore the remarkable Neolithic culture that developed in only two small environmental niches, here and in the Swat Valley in Pakistan, a little to the west. Kashmir is a rich fertile intermontane valley, climatically

temperate and filled with shallow lakes. It is 1500 to 2000 m. above sea level, ringed entirely by mountains. The Neolithic of Kashmir is known as the Northern Neolithic because it is quite distinct from that of the early Indus Valley civilisation that developed in the plains below, with an early farming technology based on West Asian domesticates. The Northern Neolithic starts at some time in the mid to late 4th millennium BCE and continues with very little change down to the start of the Iron Age around 1000 BCE. The Neolithic people of Kashmir built settlements on loess terraces above the lakes and rivers on the valley floor. They lived in semi-subterranean houses with timber superstructures reinforced with clay. Most importantly for us, they were energetic farmers who also dug deep conical pits into the soft loess below their settlements, presumably to store the fruits of the harvest.

Working with Dr Mumtaz Yatoo, a Kashmiri archaeologist, we were able to find places where these pits had been cut by recent agricultural terracing and quarrying. These exposed sections made it very easy to sample complete pits, extracting carbonised seeds and pottery from original domestic depositions.

“Once the connections between both ends of the Asian landmass were opened up, they gradually grew into major trading routes, reaching a floruit some two thousand years ago with the Great Silk Roads”.

**Alison Betts**

The clear mountain streams in the valley provided an excellent source of water for wet sieving the samples to extract the seeds and charcoal. This simple method involves placing soil in a bucket and agitating it so that the light charcoal floats to the surface and can be strained off. Michael Spate and his Chinese colleague Zhang Guilin have identified a range of food crops exploited by the ancient Kashmiris including wheat, millet, grape and pea. Our radio carbon dates showed that our sites dated from around 4900 to 3500 years ago. Wheat and millet were found together from around 4600 years ago, making our finds one of only three places where the first East-West contacts have been found, one in south-east Kazakhstan and the other in southern Turkmenistan.

Once the connections between both ends of the Asian landmass were opened up, they gradually grew into major trading routes, reaching a floruit some two thousand years ago with the Great Silk Roads. The Silk Roads are a well-known part of history, but the story of how they began is a very new one indeed. Today we take it for granted that many of the items we buy for use in daily life come from China, but up until around five thousand years ago, China's influence had not yet spread abroad. The University of Sydney has played a key role in showing how it all began.

Flotation of soil on the Sind river to extract the carbonised seeds.





# Selected SOPHI research grants 2016

## Professor Moira Gatens with Professor Anthony Uhlmann (WSU) Spinoza and literature for life: a practical theory of art

Australian Research Council (ARC)  
Discovery Project

This project aims to construct a Spinozistic theory of art that shows how the enjoyment of art promotes the art of living well. Many artists have celebrated the inspirational force of Spinoza's philosophy on their works, but philosophers have denied or neglected the relevance of his philosophy to art. By working across literary and philosophical resources, this project will show how Romantic, Victorian, and Modernist writers drew on his thought. This project expects to contribute to Spinoza studies, philosophy and literature and ethics, and show how and why artistic enjoyment is essential for human health and wellbeing.



Dutch philosopher  
Baruch Spinoza  
(1632-1677)



English modernist writer  
Virginia Woolf  
(1882-1941)

## Dr Anna Hickey-Moody Early start arts programs to counter radicalisation

Australian Research Council (ARC)  
Discovery Future Fellowship

This project aims to strengthen interfaith relationships, through youth arts workshops that generate positive images of Muslim and non-Muslim Australian youth belonging together. Anxiety about violent extremism can stigmatise Muslim-Australian youth, but the arts can transform negative effects and amplify feelings of belonging. This project will create early childhood and primary interfaith arts intervention workshops to develop interfaith bonds at crucial developmental stages. It will also develop a public art campaign featuring images from the workshops about Muslim children belonging to Australian culture. The project has potential economic, social and cultural benefits for Australia.



Auburn Gallipoli Mosque, Sydney.

**Peter Wilson, Eric Csapo; Emeritus  
Professor J Green, Brigitte Le Guen,  
Elodie Paillard, Jelle Stoop**  
**Theatre and autocracy in Ancient Greece**

Australian Research Council (ARC)

Discovery Project

This project aims to study the relations between theatre and autocratic power in antiquity. Theatre, from the start, appealed just as much to autocrats as to democrats and thrived in autocratic states for half a millennium after the extinction of the Classical democracies. While many studies trace ancient Greek theatre's links to democracy, none explore its links to specific tyrants, monarchs or emperors. This project will examine how autocrats moulded the world's first mass medium of communication to consolidate their power, and how competing interests used the theatre to share, limit or challenge that power.



The Great Theatre of Syracuse and late-Archaic temple on the terrace above.



Opium poppies

This is just a selection of the research grants awarded to SOPHI staff in 2016.

**For more information go to:**

– [sydney.edu.au/arts/sophi](http://sydney.edu.au/arts/sophi)

**Kane Race**  
**Chemical Practices: Enhancement and  
Experimentation**

Australian Research Council (ARC)

Discovery Project

This project aims to research the chemical practices of sexual and gender minorities in Australia and investigate how health agencies have sought to deal with them. Drugs are increasingly and widely used in pharmaceutical markets and lifestyle practices. As pharmaceutical markets expand, the distinction between therapeutic and illicit drugs becomes unclear. Drug consumption can give rise to serious dangers in certain circumstances. This project is expected to better understand drugs and medication use and improve public health services.



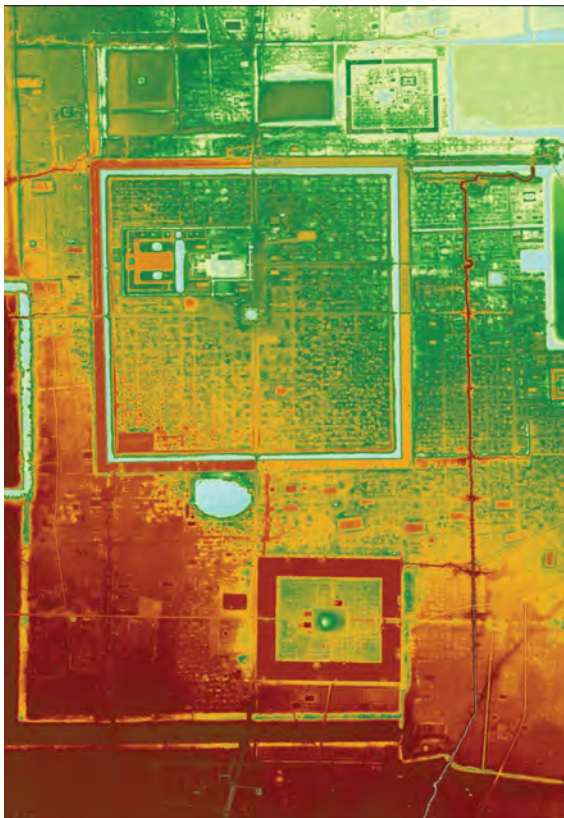
## Professor Andrew Fitzmaurice Corporations as Sovereigns

Australian Research Council (ARC)  
Discovery Project

This project aims to investigate the history of the relationship between the corporation and the state to understand tensions between states and large multinational corporations. Such tensions are as old as the state system itself and can only be reconstructed through history. The project will focus on chartered companies' attempt to present themselves as forms of sovereign, or quasi-sovereign, political systems, bringing them into rivalry with the sovereign claims of states. This project is expected to provide a deeper understanding of the political character of corporations.



Two-pound naval cannon. "VOC" is the monogram of the Dutch East India Company (Vereenigde Oost-Indische Compagnie). The letter "A" stands for "Amsterdam". (Now Located at Castle of Good Hope in Cape Town, South Africa.)



Results of the 2015 Light Detection and Ranging (LIDAR) remote sensing survey of Angkor.

## Professor Roland Fletcher Urbanism after Angkor (14<sup>th</sup>–18<sup>th</sup> century)

Australian Research Council (ARC)  
Discovery Project

Urbanism after Angkor (14th-18th century). This project aims to understand changes after the breakdown of low-density urbanism in Cambodia. Recognising the emergence of urban forms after the demise of Angkor challenges the global "Collapse of Civilisation" trope, and redefines the Middle Period of Cambodian history (15th-19th century). This project proposes that continuity, renewal, variety and adaptation are as apparent in Cambodia's middle period as loss and failure. Applying landscape archaeology to this 'dark age' of Southeast Asian history embeds the demise of low-density urbanism and the development of towns in an environmental context. Identifying adaptive pathways after 'collapse' could have implications for urbanism in the tropics.







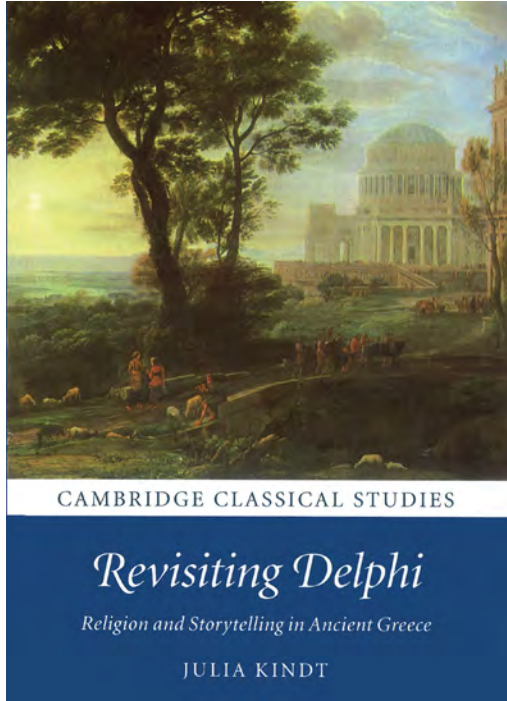
# Selected publications

sydney.edu.au/arts/sophi

School of Philosophical and Historical Inquiry

The University of Sydney

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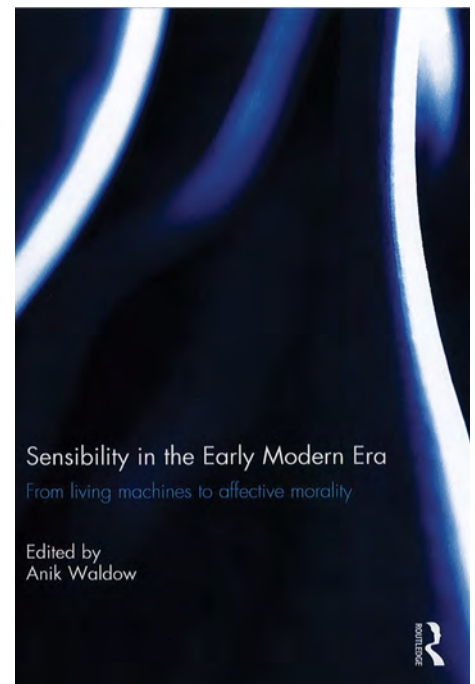
## Julia Kindt (Classics and Ancient History) *Revisiting Delphi: Religion and Storytelling in Ancient Greece*

Cambridge University Press, 2016

*Revisiting Delphi* speaks to all admirers of Delphi and its famous prophecies, be they experts on ancient Greek religion, students of the ancient world, or just lovers of a good story. It invites readers to revisit the famous Oracle of Apollo at Delphi, along with Herodotus, Euripides, Socrates, Pausanias and Athenaeus, offering the first comparative and extended enquiry into the way these and other authors force us to move the link between religion and narrative centre stage. Their accounts of Delphi and its prophecies reflect a world in which the gods frequently remain baffling and elusive despite every human effort to make sense of the signs they give.

## Ed. Anik Waldow (Philosophy) *Sensibility in the Early Modern Era* Routledge, 2016

*Sensibility in the Early Modern Era* investigates how the early modern characterisation of sensibility as a natural property of the body could give way to complex considerations about the importance of affect in morality. What underlies this understanding of sensibility is the attempt to fuse Lockean sensationism with Scottish sentimentalism – being able to have experiences of objects in the world is here seen as being grounded in the same principle that also enables us to feel moral sentiments. Moral and epistemic ways of relating to the world thus blend into one another, as both can be traced to the same capacity that enables us to affectively respond to stimuli that impinge on our perceptual apparatus.



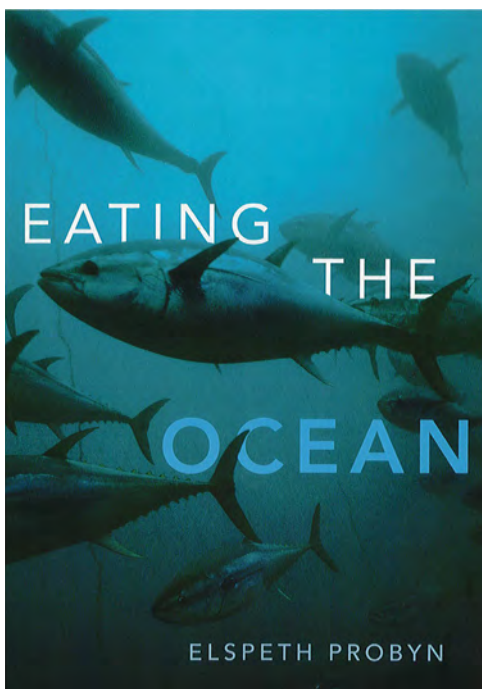
## Elspeth Probyn (Gender and Cultural Studies)

### *Eating the Ocean*

**Duke University Press, 2016**

In *Eating the Ocean* Elspeth Probyn investigates the profound importance of the ocean and the future of fish and human entanglement. On her ethnographic journey around the world's oceans and fisheries, she finds that the ocean is being simplified in a food politics that is overwhelmingly land based and preoccupied with buzzwords like "local" and "sustainable."

Developing a conceptual tack that combines critical analysis and embodied ethnography, she dives into the lucrative and endangered bluefin tuna market, the gendered politics of "sustainability," the ghoulish business of producing fish meal and fish oil for animals and humans, and the long history of encounters between humans and oysters. Seeing the ocean as the site of the entanglement of multiple species—which are all implicated in the interactions of technology, culture, politics, and the market—enables us to think about ways to develop a reflexive ethics of taste and place based in the realization that we cannot escape the food politics of the human-fish relationship.



"Elspeth Probyn wants to eat the ocean. I want to eat her book. It is one of the most profound works I have read on the sea, and the issues with which it presents us, in the 21<sup>st</sup> century..."

Confronting the notion that our future consumption of the ocean's resources may end with us eating 'jellyfish and chips', Probyn takes apart the polarised politics of seafood. It is ironic that 'enlightened' consumers turn to fish for reasons of ethics or health, when in fact its harvest is one of the most problematic that we humans engage in. Eating local, responsibly sourced fish sounds wonderful, but Probyn shows how this is at best 'drenched in condescension', and 'fork-waving' advice, as disseminated in the media. And at worst, it is a drastically simplified and often class- and even race-based 'choice'."

**Philip Hoare**

University of Southampton

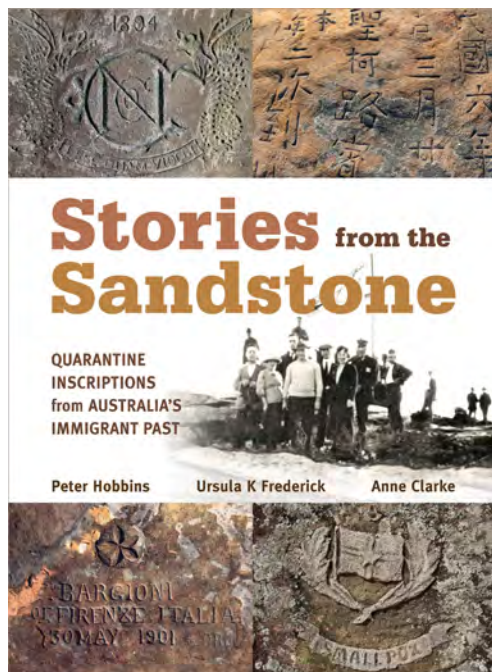


**Peter Hobbins (History), Ursula K Frederick and Anne Clarke  
(Archaeology and Heritage Studies)**

***Stories from the Sandstone:***

***Quarantine Inscriptions from Australia's Immigrant Past***

**Arbon, 2016**



While millions of people have arrived from overseas to visit, trade or settle in Sydney, many of them did not disembark alone. Especially in the colonial era, but also well into the twentieth century, tens of thousands arrived carrying an infectious disease, from influenza to bubonic plague.

*Stories from the Sandstone* explores the lives of some of the many voyagers detained for fear of infection at Sydney's former Quarantine Station at North Head, near Manly. A collaboration between historians and archaeologists, its starting point is the incredible assemblage of 1600 carved and painted inscriptions left by these detainees between 1835 and 1984. The book focuses on a selection of the most impressive or intriguing inscriptions, plus the headstones of others who never left.

The result is a highly illustrated account aimed at a wide readership. Each chapter begins with an inscription from a particular quarantine event, revealing the life stories and historical worlds of long-forgotten immigrants, sailors and Sydney residents. Whether from China, England, Russia, America, Indonesia or Finland, their experiences at North Head were often memorable. Beyond the misery of disease and the despair of isolation, however, hopeful and happy moments also emerge.

Written in a lively style, and interspersed with text boxes and detailed image captions, *Stories from the Sandstone* combines the insights from two disciplines to reveal new perspectives on Australia's immigrant past.





edison

30th Line



# News and Events

Archaeology?  
Classics and Ancient History?  
Gender and Cultural Studies?  
History?  
Philosophy?

Whatever your interest there's always something happening at SOPHI. Our staff are in the news, on the airwaves, at the festivals and in the media. We have all sorts of events – everything from Sydney Ideas to Summer Schools in Greece and Rome.

As part of the Faculty of Arts and Social Sciences, SOPHI has a vibrant culture, and we look forward to meeting you.

Keep up to date at our website, or follow us on Facebook!

– [sydney.edu.au/arts/sophi](http://sydney.edu.au/arts/sophi)



Sydney Ideas event 'Educating Gils', held in the Great Hall at the University of Sydney.

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## What is SOPHI?

The School of Philosophical and Historical Inquiry (SOPHI) in the Faculty of Arts and Social Sciences is home to the Departments of Archaeology, Classics and Ancient History, Gender and Cultural Studies, History and Philosophy, as well as the Centre for Time and the Centre for Classical and Near Eastern Studies in Australia (CCANESA).

At SOPHI we aim to enrich your knowledge and improve your skills. We help you develop the attributes that make our graduates so highly sought-after: critical thinking; the ability research; to synthesise complex information into a concise and convincing narrative; to formulate a clear and logical argument; and to offer innovative approaches to problem solving. Our students are curious and passionate about their studies and our graduates go on to extraordinary careers in a wide range of fields.

[sydney.edu.au/arts/sophi](http://sydney.edu.au/arts/sophi)

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