



*The Fourth  
International Conference on  
New Directions  
in the Humanities*

THE HUMANITIES  
CONFERENCE 06

University of Carthage  
Tunis, Tunisia 3-6 July 2006

[www.HumanitiesConference.com](http://www.HumanitiesConference.com)

## The Humanities Conference, 2006



The Fourth International Conference on New Directions in the Humanities is to be held at the University of Carthage in Tunis (The University of 7th of November at Carthage), Tunisia, from 3-6 July 2006. The conference will address a range of critically important themes in the various fields that make up the humanities today. Main speakers will include some of the world's leading thinkers in the humanities, as well as numerous paper, workshop and colloquium presentations by teachers and researchers.

This is a conference for any person with an interest in, and concern for, the humanities. All are encouraged to register and attend this significant and timely conference. A range of tour and accommodation options is also available.

Participants are also welcome to submit presentation proposals, either as 30 minute papers, 60 minute workshops or jointly presented 90 minute colloquium sessions. Parallel sessions are loosely grouped into streams reflecting different perspectives or disciplines. Each stream also has its own talking circles a forum for focused discussion of issues.

Presenters may choose to submit written papers for publication before or after the conference in the International Journal of Humanities, a fully refereed academic journal. Virtual participants can also submit papers for refereeing and publication in the Journal.

If you would like to know more about this conference, visit the Humanities Conference website for further information—this site is regularly updated. You might also wish to subscribe to the Conference Newsletter through this site.

### BACKGROUND

#### The International Conference on New Directions in the Humanities

Over the past four years, the Humanities Conference has established a reputation as a focal point for new ideas and new practices in humanities research and teaching. The conference was held at Cambridge University in the UK in 2005, at the Monash University Centre in Prato, Italy in 2004, and the University of the Aegean in Rhodes in 2003.

Anthropology, Archaeology, Classics, Communication, English, Fine Arts, Geography, Government, History, Journalism, Languages, Linguistics, Literature, Media Studies, Philosophy, Politics, Sociology or Religion—these are just some of the many disciplines represented at the Humanities Conference. The focus of papers ranges from the finely grained and empirical to the expansive and theoretical.



## ADVISORY BOARD

### The International Conference on New Directions in the Humanities and The International Journal of Humanities

- Tom Nairn, The Globalism Institute, RMIT University, Australia.
- Mohamed Miled, Directeur, Institut Supérieur des Langues de Tunis, Tunisia.
- Ayat Labadi, Institut Supérieur des Langues de Tunis, Tunisia.
- Fethi Mansouri, Institute for Citizenship & Globalization, Deakin University, Melbourne, Australia.
- Juliet Mitchell, Cambridge University, UK.
- Mary Kalantzis, RMIT University, Melbourne, Australia.
- Paul James, Globalism Institute, RMIT University, Australia.
- Krishan Kumar, University of Virginia, USA.
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- Giorgos Tsiakalos, Aristotle University of Thessaloniki, Greece.
- Gayatri Chakravorty Spivak, Columbia University, USA.
- Mick Dodson, Australian National University, Canberra, Australia.
- Jeffrey T. Schnapp, Stanford Humanities Laboratory, Stanford University, USA.
- Nikos Papastergiadis, The Australian Centre, University of Melbourne, Australia.
- Bill Kent, Monash Centre, Prato, Italy.
- Felicity Rawlings-Sanaei, Global Movements Centre, Monash University, Australia.
- Chris Ziguas, The Globalism Institute, RMIT University, Australia.
- Eleni Karantzola, Department of Mediterranean Studies, University of the Aegean, Greece.
- Bill Cope, Common Ground, Australia.

## Who Should Attend

- Academics across the whole range of humanities disciplines.
- Research students.
- Educators - school, university and further education.

## The Conference Venue



The conference is to be held at the Institut National des Sciences Appliquées et de Technologie, a modern facility which is part of the University of Carthage in Tunis.

Institut National des Sciences Appliquées et de Technologie  
The University of 7th of November at Carthage, Tunis  
Centre Urbain Nord, BP 676, 1080.  
TUNISIA

## Supported and Sponsored by



- The University of 7th of November at Carthage, Tunisia.



- The Globalism Institute, RMIT University, Melbourne, Australia.

The Globalism Institute is the public face of a university-wide research strength in globalisation and cultural diversity at RMIT University. The Institute undertakes engaged research into globalisation, transnationalism, nationalism and cultural diversity. It seeks to understand and critically evaluate current directions of global change, with an emphasis on the cultural implications of political and economic transformation. The role of the Institute is to initiate and manage research and community projects involving consortia of academics, researchers and consultants from diverse backgrounds. These collaborative projects draw on expertise from across the university and beyond, in fields such as global politics, international relations, community studies, cross-cultural communication, international education, international trade, productive diversity, global English and media studies. For further information, visit the Institute website, or make contact by email at [globalism@rmit.edu.au](mailto:globalism@rmit.edu.au).



- Institute for Citizenship and Globalisation, Deakin University, Melbourne, Australia.

## Conference Organisers



- Common Ground

# OVERALL THEME 2006

## Global and Local Dialogues in the Humanities

### THEME 1. Meaning and Communication

- Language and human meaning.
- Cultural dialogue as a local and global imperative.
- Linguistic diversity: its nature and meanings.
- Communications outside of the humanities: making the connections.
- Humanities and technologies: bridging the gap.
- Education for a new humanity.
- Values, attitudes, sensibilities: what role the humanities?
- Freedom and tolerance: within what latitudes?
- The dynamics of culture and identity.
- Language and linguistics in the humanities.
- Languages: global English, multilingualism, language death, language revival.
- Communicating: media, film, theatre.
- The nature of the literary.
- The social mind: linguistics in theory and application.
- Old forms and new insights: the novel, poetry and other literatures.
- New media, new messages, new meanings.
- The art of engagement: music, visual arts, theatre.

### THEME 2. Frames of Reference for the Humanities

- The stuff of knowledge in a 'knowledge society' or 'knowledge economy'.
- Modern, postmodern and other ways of knowing.
- Subjectivity and objectivity, truth and relativity.
- Consciousness revisited.
- Ethics and knowledge.
- Semiotics: the modalities of meaning.
- Philosophy in the humanities.
- Making knowledge: research in the humanities.
- Intellectual property: private property or creative commons?
- Interdisciplinarity and multidisciplinary.

### THEME 3. Agendas for the Humanities

- Globalism and localism; cosmopolitanism and backlash.
- History and its futures.
- Immigration, minorities, refugees, diaspora.
- Citizenship: national and global.
- Cities and regions: the dynamics of proximity and distance.
- Violence and peace.
- A third way? And the first or second futures of our recent past.
- Colonialism and neo-colonialism.
- Terror and anti-terror.
- Differences: gender, sexuality, families, race, ethnicity, class, (dis)ability.
- Family and community.
- Aesthetics and design.
- Place making in the humanities: geography and its sites.
- Land and place: framing indigenous identities.
- Nationalism and racism.
- Religious meanings and their human significance.

### THEME 4. The Humanities in Practice

- Teaching and learning in the humanities.
- Humanities in cyberspace.
- Meaning in the 'information society'.
- Politics in the humanities.
- Science and humanity.
- Biotechnology, bioethics and aspects of body and environment.
- Sustaining the human, ecologically and culturally.
- Archaeologies of the material and the ephemeral.
- Museums and cultural heritage.
- Technology, between humans and nature.
- The 'ism's of the humanities: feminism, multiculturalism ...
- The 'new economy' and the 'knowledge economy' - where do the humanities fit?

## SCOPE AND CONCERNS: The Humanities Conference and The International Journal of the Humanities

The Humanities Conference and The International Journal of the Humanities provide spaces for dialogue and for the publication of new knowledge which builds on the past traditions of the humanities whilst setting a renewed agenda for their future.

We live in an era which seems to be dominated by the rationalisms of science-technology and economics-commerce. These appear daily as enormously powerful forces, driving us alternately to doom or salvation. They make their domineering presence felt ever more heavily in places of learning and research, and often at the expense of the humanities.

There is no science-technology, however, without the human. There is no commerce-economics without the human. Not only are the humanities a third major area of inquiry; the object of study of the humanities is integral to the other two. The humanities interrogate the nature of the human and build a normative agenda for the human, developing programs of action for the humane, the humanistic, human rights, global humanity, the locally humanised ...

### HUMANITIES-SCIENCE-TECHNOLOGY

The western roots of science-technology are the Greek concept of 'techne', or its Latin equivalent 'ars'. These roots tell of a narrowing of definition in modern times, and of a particular kind—it is a narrowing which dehumanises science-technology. 'Techne' and 'ars' meant art, craft and science, a kind of practical wisdom involving both doing (application of technique, using tools) and reasoning (understanding the principles underlying the material and natural world). These 'Arts', were the stuff of human artifice, and the result was always an aesthetic (those 'arts') as well as instrumental artfulness that can only be human. Now is the time to broaden the agenda of science-technology once again, and how better than to redefine them as 'Arts'?

Indeed, our times may well demand such a redefinition. The new technologies and sciences of informatics, for instance, are infused to a remarkable degree with the human of the humanities: the human-centred designs which aim at 'useability'; the visual aesthetics of screen designs; the language plays of computer interfaces and mobile communications devices; the ontological schemas of the semantic web; the information architectures of data archives; the logics of machines which assist human intelligence; and the literariness of the code that drives them. So too, the new technologies and sciences of biotics uniquely inveigle the human—when considering, for instance, the ethics of bioscience and biotechnology, or the sustainability of the human presence in natural environments.

### HUMANITIES-ECONOMY-COMMERCE

Returning to roots again, the Greek 'oikonomi' or the Latin 'oeconomia' integrate the human in ways now all-too-easily lost to the more narrowly understood contemporary definitions of 'economy' and 'commerce'. In the modern world, these words have come to refer to reflection and action pertaining to the domains of paid work, the production of goods and services, and their distribution and market exchange. At their etymological source, however, we find a broader realm of action—the realm of material sustenance, of domesticity (the Greek 'oikos'/household and 'nemein'/manage), of work as the collaborative project of meeting human needs, and of thrift (economising), not just as a way of watching bottom lines, but of conserving human effort and natural resources.

Today more than ever, questions of the human arise in the domain of the economy-commerce, and these are profoundly ones of human interests, needs and purposes. Drawing on the insights of the humanities and a renewed sense of the human, we might for instance be able to address today's burning questions of economic globalisation and the possible meanings and consequences of the 'knowledge economy.'

### THE HUMANITIES THEMSELVES

And what of the humanities in themselves and for themselves? To the world outside of education and academe, the humanities are all too often regarded as at best ephemeral or at worst esoteric. They appear to be of less significance and practical 'value' than the domains of science-technology and economy-commerce.

But what could be more practical, more directly relevant to our very existence than disciplines which interrogate culture, place, time, subjectivity, consciousness, meaning, representation and change? And name themselves anthropology, archaeology, art, communication, arts, cultural studies, geography, government, history, languages, linguistics, literature, media studies, philosophy, politics, religion and sociology? This is an ambitious program even before mention of the social sciences and the professions of community service which can with equal justification be regarded as subjects of the humanities, broadly understood.

Within this highly generalised scope, The Humanities Conference and The International Journal of the Humanities have two particular interests:

#### INTERDISCIPLINARITY

The humanities is a domain of learning, reflection and action which is a place of dialogue between and across epistemologies, perspectives and content areas.

#### GLOBALISM AND DIVERSITY

The humanities is to be considered, not as a place which attempts to refine a singular essence for an agenda of humanism, but rather one which recognises the dynamics of differences in human history, thought and experience, and negotiates the contemporary paradoxes of globalisation.

It is in these unsettling places that the humanities might be able to unburden modern knowledge systems of their restrictive narrowness.

The conversations at the Conference and the publications in the Journal range from the broad and speculative to the microcosmic and empirical. Whatever their scope or perspective, the over-riding concern is to redefine the human and mount a case for the humanities. At a time when the dominant rationalisms are running a course that seems at times to be drawing humanity towards ends that are less than satisfactory, the disciplines of the humanities reopen the fundamental question of the human—for highly pragmatic as well as redemptory reasons.

### STREAMS

The conference is divided into streams. These are very loosely grouped, approximating perspectives, knowledge-bases, professional practices or disciplines. As much as possible, we try to program parallel sessions relating to each stream into the same room. This means that it would be possible, if one wished, to follow the same stream for the whole conference. Each stream also has its own talking circle, a forum for focused discussion of issues.

You will be asked to select one or more streams when you submit a presentation proposal. If you select more than one stream or 'other', the conference organisers will choose a stream based on a reading of your title and abstract, or which seems to fit best with other presentation proposals that have been submitted.

#### HUMANITIES CONFERENCE 2006: CONFERENCE STREAMS

- |   |   |
|---|---|
| — Literature, Literary Studies                | — Globalisation                           |
| — Media, Film Studies, Theatre, Communication | — Ethnicity, Difference, Identity         |
| — Aesthetics, Design                          | — Immigration, Refugees, Race, Nation     |
| — Language, Linguistics                       | — First Nations and Indigenous Peoples    |
| — Knowledge                                   | — Sexuality, Gender, Families             |
| — Philosophy, Ethics, Consciousness           | — Religion, Spirituality                  |
| — History, Historiography                     | — Cyberspace, Technology                  |
| — Political Science, Politics                 | — Science, Environment and the Humanities |
| — Teaching and Learning                       | — Other                                   |



## The International Journal of the Humanities

Registration in the Humanities Conference allows participants the opportunity to publish in an academic journal. Presenters have the option to submit their papers for refereeing and publication in the International Journal of the Humanities, before the conference and up to one month after the conference. Papers submitted for publication will be fully refereed. To submit, at least one author of each paper must be registered to attend the Humanities Conference (to a maximum of one paper per registered author - which means, for instance, that two registered authors may submit two jointly authored papers).

For those unable to attend the conference in person, virtual registrations are available. This provides participants access to the electronic version of the Journal, and also the option to submit papers for refereeing and publication in the International Journal of Humanities.

All registered participants will be given access to the full electronic version of that year's International Journal of Humanities.

Papers are published continuously to the Journal's online bookstore, as soon as the publication process is completed for each paper (and that can be any time before the conference, and continues after the conference as papers are refereed). The full volume of the Journal is published annually.

If full refereeing of your final paper is required before the conference in order to attend in-person, papers should be submitted more than three calendar months before the opening date of the conference.

It is possible to attend and present at the conference without submitting or publishing a formal written paper if you choose not to do so.

## ABOUT TUNIS AND TUNISIA

### Tunis

The Humanities Conference 2006 is to be held in Tunis, capital of Tunisia in central North Africa. For several years now, Humanities Conference participants have been suggesting that the conference be held in settings other than Europe or the Anglophone world. Our choice of Tunis has been carefully researched and planned—a moderate Arab state with a commitment to maintaining close relations with Europe and the United States, as well as playing a constructive role in the Arab world. We also have the warm support of colleagues at the University, keen to build international academic relationships.

The city of Tunis is located on the Lake of Tunis, the port of Tunis being connected with the Mediterranean Sea by a ship canal. The outer suburban areas of Tunis are on the Mediterranean itself, including the resort towns of La Marsa, Gammarth and Carthage.

Tunis consists of two parts—the old, walled Medina dating from 700, and the modern city built since the establishment of the French Protectorate in 1881. The medieval Medina of Tunis is listed by UNESCO as a world heritage site. Dating back to the seventh century, it was the commercial centre of the Tunis until the late nineteenth century. The narrow alleys are still today a thriving scene of bazaars and coffee shops.

The modern city of Tunis, which today surrounds the Medina, was built during the period of French rule from 1881 to 1956. Its wide boulevards were modelled on Haussman's rebuilt Paris. Fifty years after independence, the sidewalks and open-air cafes remain reminiscent of Paris.

Carthage is one of the northern suburbs of Tunis. The ruins of the ancient city are today preserved in a number of important archaeological sites. Founded as a Phoenician settlement in the 9th century BC, Carthage was involved in three wars with Rome between 264BC and 146BC, including Hannibal's elephant-mounted expedition across the Alps in 218-202BC. The city finally fell to the Romans in 146BC.

Carthage was to become the third largest city in the Roman Empire, and remained a Roman Colony until 439AD when it was over-run by the Vandals. In 533, it was taken over by the Byzantines, then by the Arabs in 698 and the Ottoman Empire in 1574.

### About Tunisia

Tunisia lies on the coast of North Africa at one of the Mediterranean Sea's narrowest points. The northernmost point of Tunisia is just 140kms or 90 miles from the southernmost point of Italy.

A country of ten million people, Tunisia population is mostly Arab, with Christian and Jewish minorities. Its history reflects changes common to most parts of the Mediterranean over the past few thousand years—Berbers, Phoenicians, Romans, Vandals, Byzantines, Arabs, Turks and French have all made their presence felt at various times before present-day Tunisia became independent in 1956. Modern Tunisia sees itself as a crossroad between Europe, Africa and the Middle East, and a connecting link between the major civilisations of the Mediterranean. In fact, the ancient name of the country, 'Ifriqua', was later to become the name to the whole continent, 'Africa'.

The north and east of the country are bordered by a 1,300km (800 mile) Mediterranean coastline, now dotted with beachside resorts. To the south is the Sahara. The result is a landscape of enormous variety, from forests in the north to deserts and oases in the south.



The official language is Arabic. French and English are widely spoken.

Economic growth and progressive social policies have helped raise living conditions in Tunisia over recent decades, with growth topping 5% in 2003 and 2004. With its significant agriculture, tourism, mining and manufacturing sectors, Tunisia is becoming more and more integrated into the economies of the European Union, particularly France. In 1995, Tunisia became the first country south of the Mediterranean to enter into a free trade agreement with the European Union.

Life expectancy has risen from 67 years in 1984 to 72 years in 1999. Per capita income almost tripled between the mid 1980s and 2000. Eighty per cent of Tunisians own their own home, and three quarters of the population is considered middle class. The poverty rate has dropped in recent years to 6%.

The past two decades have also been a period of political and social stability. The country has invested particularly heavily in public education at the school, technical education and university levels. Schooling is compulsory until the age of sixteen. Education at all levels is free. Women are formally equal to men, enjoying identical rights. They are able to pursue careers on an equal footing with men. There are four women ministers in the cabinet of the national government. The 1956 Code of Personal Status, created at the time of Independence from France, abolished polygamy and guaranteed the equal rights of both spouses to request and be granted divorce.

The government is headed by President Zine El Abidine Ben Ali, elected in 2004 for another five year term. A unicameral Chamber of Deputies consists of 189 members, elected by popular vote to serve five year terms. The President is head of the RCD party. Tunisia's foreign affairs stance is moderate and non-aligned. Tunisia plays a constructive role in peace-keeping processes in the Mediterranean region and the Middle East. Human rights are guaranteed in the revised Constitution of 2002, including the gender equality, freedom of expression and freedom of the press.

## Travelling to Tunisia

**PASSPORT AND VISAS:** Valid passports and entry visas are required to visit Tunisia. Visas may not be required for visitors from certain countries, and conference participants are advised to consult their nearest Tunisian Diplomatic Mission for details.

**ARRIVAL IN TUNIS:** Tunis can be reached by air, or by sea via numerous Mediterranean ports.

**LOCAL TRANSPORTATION:** Tunis is well served by relatively inexpensive buses, Metro-trains, taxis and rental cars.



## REGISTRATION OPTIONS

Early Registration Discount  
(by 20 December 2005)  
\$AU750.00 (\$US583.43 | €474.82)

Full Conference Registration  
\$AU850.00 (\$US661.22 | €538.13)

One Day Registration  
\$AU500.00 (\$US388.95 | €316.55)

Student Registration  
\$AU500.00 (\$US388.95 | €316.55)

Virtual Registration  
\$AU300.00 (\$US233.37 | €189.93)

Registration Fee Waiver  
(For further information,  
visit the conference website)

## CONTACT

WEBSITE  
[www.HumanitiesConference.com](http://www.HumanitiesConference.com)

EMAIL ENQUIRIES  
[info-H06@commongroundconferences.com](mailto:info-H06@commongroundconferences.com)

SYDNEY  
Registration, Program & General Enquiries

PO Box K481, Haymarket  
NSW 2000 Australia  
Ph: +61 (0)2 9519 0303  
Fax: +61 (0)2 9519 2203  
Office: Level 3, 6A Nelson Street, Annandale,  
New South Wales, Australia

MELBOURNE  
Publication, Journal and Referee Enquiries

PO Box 463, Altona  
Victoria 3018 Australia  
Ph: +61 (0)3 9398 8000  
Fax: +61 (0)3 9398 8088  
Office: Cnr Millers Rd & Esplanade, Altona,  
Victoria, Australia

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