

# SCA-UA 9809.SY1

## The Australian Experience

### Fall 2018

#### Instructor Information

- Dr Justine Greenwood
- Consultation by appointment.
- justine.greenwood@nyu.edu (Please allow at least 24 hours for your instructor to respond to your emails)

#### Course Information

- Pre-Requisite: None
- Tuesday: 12:30 – 3:30pm
- Room 302, NYU Sydney Academic Centre. Science House: 157-161 Gloucester Street, The Rocks NSW 2000

This course offers a wide-ranging critique of Australian culture and society. It aims to interrogate Australian society with a methodology that draws on critical race theory, feminism, social geography and cultural studies. It will look at issues such as the relationship between Australian settler culture and Aboriginal Australians; Australia's experience of migration and multiculturalism; Australians' relationship with their environment; and Australians' sense of national identity. In particular, it will consider how these issues have played out in popular culture. This course offers a special experience for students wishing to broaden and deepen their methodologies of cultural analysis. Australian society is fascinating in itself, but it also offers a unique perspective on transnational issues such as identity formation, social justice movements and the experience of multiculturalism. For instance, given Australia's history of Indigenous and non-Indigenous relations, the issue of race in a post-colonial context is particularly acute here. Through comparison with the Australian experience, students will develop a more critical view of American and global society. Students wishing to pursue a career that involves cultural analysis will benefit greatly from studying Australian society, in Australia, and thus developing this comparative approach.

This course has three interweaving themes of study: race, class and gender. This course will look at how these issues have played out in various facets of Australian culture, ie: attitudes to the landscape; representations of crime; humour; and food.

Required Field Trips: Guided tour of Balls Head Reserve, Justice and Police Museum, Darlinghurst Walking Tour

## Course Materials

### **Required Textbooks & Materials**

It is a course expectation that you have done the required reading and have prepared sufficiently to discuss them in class.

- There are no required texts but students are expected to complete the required readings each week. They are advised to attempt the recommended readings also (these are particularly useful for preparing essays). All readings will be posted on NYU Classes.

### **Supplemental Textbooks & Materials**

**(Not required to purchase; available in NYU SYDNEY Library)**

- See Appendix 1

## **Course Overview and Goals**

**Upon Completion of this Course, students will be able to:**

- Develop a critical understanding of Australian culture and society.
- Develop an Australian perspective on the politics of race, class and gender in a postcolonial context.
- Develop an understanding of the ways in which issues in Australian society are both local and transnational.
- Develop critical comparisons between Australia and America.
- Develop a comparative approach to cultural analysis
- Develop an ability to undertake nuanced readings of primary source material – especially popular culture.

## **Course Requirements**

### **Primary Source Presentations**

Each student will be asked to make one 15-minute presentation. For this presentation, students will be asked to locate a primary source (i.e. a newspaper article, artwork, photograph or a song) that relates to the week's topic, briefly describe it and its context, and critically evaluate it. Students will be expected to explain to the class how their chosen source helps to illuminate the week's topic. In doing so, the presentation should make connections between the required readings for the week and the primary source. Students will be expected to demonstrate a keen understanding of the relevant issue, and the required reading.

### **Follow-up Paper, 3 pages**

A write-up of your presentation is due the week following your presentation. This paper should turn your presentation into an essay-style argument, showing how the primary source illuminates the week's topic. Students will need to refer to and demonstrate a keen

knowledge of all the required readings and one of the additional readings from the relevant week in this essay.

### Short Essay, 5 pages

Refer to at least **three** of the required or recommended readings in answering this question.

Select one of the following areas and explain how it has shaped Australian society and culture.

- *The relationship between Indigenous and non-Indigenous Australians*
- *The development and decline of the White Australia Policy*
- *The human relationship with the Australian environment*

### Long Essay, 10-12 pages

Choice of questions TBA.

Students need to refer to at least six scholarly sources in writing this essay, at least four of which need to be required or additional readings from this course.

### Class Participation

You are expected to read the required readings each week. Your participation mark will reflect your lecturer's weekly assessment of your use of that reading in discussion. This means participation will be marked for quality rather than quantity – i.e. intelligent contributions rather than idle chatter.

### Grading of Assignments

The grade for this course will be determined according to the following formula:

<b>Assignments/Activities</b>	<b>% of Final Grade</b>	<b>Due</b>
Primary Source Presentation	10%	Ongoing
Follow-up Paper	15%	One week after presentation
Short Essay	30%	12:30pm, Tue 30 Oct (Wk 9)
Long Essay	40%	12:30pm, Tue 11 Dec (Wk 15)
Class Participation	5%	Ongoing

For this course, your total numerical score, calculated from the components listed above, is converted to a letter grade without rounding.

Extra credit: Site policy does not allow grading of work outside of the assignments included in the syllabus. The final grade will only be calculated from the assessment components listed here and no other work, whether additional or substituted, is permitted.

Failure to submit or fulfill any required course component results in failure of the class

## Letter Grades

Letter grades for the entire course will be assigned as follows:

<b>Letter Grade</b>	<b>Explanation of Grade</b>
<b>A</b>	Excellent performance showing a thorough knowledge and understanding of the topics of the course; all work includes clear, logical explanations, insight, and original thought and reasoning.
<b>B</b>	Good performance with general knowledge and understanding of the topics; all work includes general analysis and coherent explanations showing some independent reasoning, reading and research.
<b>C</b>	Satisfactory performance with some broad explanation and reasoning; the work will typically demonstrate an understanding of the course on a basic level.
<b>D</b>	Passable performance showing a general and superficial understanding of the course's topics; work lacks satisfactory insight, analysis or reasoned explanations.
<b>F</b>	Unsatisfactory performance in all assessed criteria. Work is unfinished or unsubmitted.

## Grade Conversions

For this course your total numerical score, calculated from the components listed above, correspond to the following letter grades:

<b>A</b>	94 to 100
<b>A-</b>	90 to < 94
<b>B+</b>	87 to < 90
<b>B</b>	84 to < 87
<b>B-</b>	80 to < 84
<b>C+</b>	77 to < 80
<b>C</b>	74 to < 77
<b>C-</b>	70 to < 74
<b>D+</b>	67 to < 70
<b>D</b>	65 to < 67

<b>A</b>	94 to 100
<b>F</b>	0 to < 65

## Course Schedule

### Week 1: 4-Sep-18

#### Australian Popular Culture

This course promises to provide a ‘wide-ranging critique of Australian culture and society’. But what is culture? And what makes some culture ‘popular’? In this first session, we look at the ways in which historians and ethnographers have defined ‘culture’. And we consider how we might use ‘culture’ as a way to approach looking at Australian society and its relationship to the US – both past and present.

#### Required Reading:

- Richard Waterhouse, *Private Pleasures, Public Leisure: A History of Australian Popular Culture*, Longman, Sydney, 1995, pp. ix-xii.
- Robert Darnton, ‘Workers Revolt: The Great Cat Massacre of the Rue Saint-Severin’. *The Great Cat Massacre and Other Episodes in French Cultural History*, pp.75-104.

#### Recommended Reading:

- Raymond Williams, *Keywords*, Fontana Books, London, 1988, 90-92, 236-237.
- Raymond Williams, “Base and Superstructure in Marxist Structural Theory”, *Culture and Materialism*, London, Verso, 2005, 31-49.

### Week 2: 11-Sep-18

#### Encounters: Indigenous and non-Indigenous contact, conflict and exchange

This week we will look at how encounters between Indigenous and non-Indigenous Australians have shaped Australian society, with an emphasis on the Sydney experience. Our particular emphasis will be on exploring moments of ‘First Contact’.

#### Required Reading:

- Shino Konishi, “‘Wanton with plenty’: Questioning ethno-historical constructions of sexual savagery in Aboriginal societies,” *Australian Historical Studies* 39:3 (2008), pp. 356 – 372.
- Inga Clendinnen, *Dancing with Strangers: Europeans and Australians at First Contact* (Cambridge University Press, 2005), chapter 1.

#### Primary Source:

Watkin Tench, ‘A description of the natives of New South Wales, and our transactions with them’, Sydney Cove, Port Jackson, 1788’.

### Recommended Reading:

- Grace Karskens, *The Colony: A History of Early Sydney*, Allen & Unwin, Sydney, 2009.
- Shino Konishi, *The Aboriginal Male in the Enlightenment World*, Chatto, London, 2013.
- Mark McKenna, *Looking for Blackfella's Point*, UNSW Press, Sydney, 2005.
- Catriona Elder, 'The Myth of *Terra Nullius*: Indigeneity and Nation', in *Being Australian*, Allen & Unwin, Sydney, 2007, pp 147-180.
- Stuart McIntyre and Anna Clarke, 'History Under Fire' (pp 1-13), 'Bicentenary Battles' (pp 93-118), 'Frontier Conflict' (pp 142-170) in *History Wars*, Melbourne University Press, Melbourne, 2003.

## **Week 3: 18-Sep-18**

### **FIELD TRIP – Survival: the struggle for Indigenous rights and culture**

This week we continue our exploration of Indigenous and non-Indigenous contact. We will look at frontier conflict and assimilation policies, as well as more recent attempts at 'reconciliation': from the 'Apology' to discussions about memorialising the frontier wars.

### Required reading:

- Henry Reynolds, *Forgotten War*, Newsouth, Sydney, 2012, pp 228-256.
- Damien Short, 'When Sorry Isn't Good Enough: Official Remembrance and Reconciliation in Australia', *Memory Studies*, vol. 5, no 3, July 2012, pp 293-304.

### Recommended Reading:

- Heather Goodall, 'For Land and Liberty': Defending the Land, 1910s to 1930, *Invasion to Embassy: Land in Aboriginal politics in New South Wales, 1770-1972*, Sydney University Press, 1996.
- Bain Attwood, *Rights of Aborigines*, Allen & Unwin, Sydney, 2003, pp 307-350.
- Ann Curthoys, *Freedom Ride: A Freedom Rider Remembers*, Allen & Unwin, Sydney, 2007.
- James Miller, *Koori: A Will to Win*, Angus & Robertson, Sydney, 1985.
- Kevin Gilbert, *Living Black*, Penguin, Sydney, 1978.

**Field Trip: Guided Indigenous tour Balls Head Reserve.** The tour will provide an in-depth explanation of the Aboriginal history of North Sydney and surrounds and the significance of the site to Aboriginal Australians.

## **Week 4: 25-Sep-18**

### **The Bush: Rural Australia and National Identity**

This week will look at the place which most Australians *don't* live, but which are nevertheless very important to them: the bush. We will look at Aboriginal custodianship and landcare, environmental degradation wrought by the pastoral and agricultural industries (with a focus on Western NSW), concepts of 'wilderness', natural disasters such as bushfires and drought, and cultural interpretations of the 'Bush' in the 19<sup>th</sup> and 20<sup>th</sup> centuries.

Required reading:

- Graeme Davison, 'Sydney and the Bush: An Urban Context for the Australian Legend', *Historical Studies*, vol. 18, no 71, Oct 1978, pp 191-209.
- John Scott and Dean Biron, 'Wolf Creek, rurality and the Australian Gothic', in *Continuum: Journal of Media and Cultural Studies*, 24:2, April 2010, pp. 207-322.

Recommended Reading:

- Richard Flanagan, 'Out of Control: The Tragedy of Tasmania's Forests', *The Monthly*, May 2007.
- Bill Garner, *Born in a Tent: How Camping Made Us Australian*, NewSouth Publishing, Sydney, 2013, pp 8-23 & 222-241
- Melissa Harper, *The Ways of the Bushwalker*, UNSW Press, Sydney, 2007
- Richard White, *On Holidays*, UNSW Press, Sydney, 2005
- Richard White and Caroline Ford (eds), *Playing in the Bush*, University of Sydney Press, Sydney, 2012.

## **Week 5: 2-Oct-18**

### **FIELD TRIP – Crime and Larrikins**

Many Australian folk heroes (or anti-heroes) are violent criminals – from convicts to bushrangers to 'larrikins' to famous figures of organised crime – and real-crime television shows such as *Underbelly* attracts large audiences. Something in criminals' mythic sense of lack of deference to authority seems to appeal to Australians' self-image. This week we will look at some notable examples of criminals in Australia's history and consider the paradox that, despite the celebration of violent anti-authoritarianism, history shows Australians to be obedient and law-abiding.

Required reading:

- Melissa Bellanta, *Larrikins*, University of Queensland Press, Brisbane, 2012, chapter one.
- Peter Doyle, 'Killing, Being Killed', in *Crooks Like Us*, Historic Houses Trust, Sydney, pp 227-247.

Recommended Reading:

- John Birmingham, *Leviathan*, Vintage, 2000.
- Jack Marx, *Australian Tragic*, Hachette, Sydney, 2000.

- Stephen Knight, *Continent of Mystery: A Thematic History of Australian Crime Fiction*, Melbourne University Press, Melbourne, 1997.

### **Field Trip: Justice and Police Museum Guided Tour**

We will visit the Justice and Police Museum at the other end of Circular Quay. The Museum hosts a display of 'Special Photographs' curated by Peter Doyle. (see required reading).

## **Week 6: 9-Oct-18**

### **White Australia: migration and Australian identity**

Race – especially whiteness – has become a key part of Australian identity. This week we will look at attempts to keep Australia white: from responses to Chinese goldminers in the 1850s; to the 'White Australia Policy'; to the treatment of Aboriginal people; to the rhetoric of right-wing politicians in the late 20<sup>th</sup> century; to the 'Cronulla Riots' of 2005; to current treatment of refugees.

#### Required reading:

- Matthew Jordan, 'The Reappraisal of the White Australia Policy against the Background of a Changing Asia, 1945-67', *Australian Journal of Politics and History*, vol. 52, no 1, (2006)
- Ien Ang, 'From White Australia to Fortress Australia: *The Anxious Nation in the New Century*', *Legacies of White Australia: Race, Culture and Nation*, Crawley: University of Western Australia Press, pp. 51-69.

#### Recommended Reading:

- Neville Meaney, 'The End of White Australia and Australia's Changing Perceptions of Asia, 1945-1990', *Australian Journal of International Affairs*, vol. 49, no 2 1995
- Richard White, 'The Australian Way of Life', *Historical Studies* vol. 18, no 73, October 1979.
- Gwenda Tavan, *The Long Slow Death of White Australia*, Scribe, Melbourne, 2006

## **Week 7: 15 – 19 Oct**

### **SEMESTER BREAK – No Class**

## **Week 8: 23-Oct-18**

### **FIELD TRIP – The Gay and Lesbian Mardi Gras and a Queer History of Sydney**

We will take some time to consider the significance of Sydney's gay and lesbian mardi gras, both as an expression of rights, but also as an expression of Sydney's identity. We will also look at the homosexual past of Sydney.

#### Required reading:

- Garry Wotherspoon, 'From Subculture to Mainstream Culture: Some Impacts of Homosexual and Gay Subcultures in Australia', *Journal of Australian Studies*, vol. 15, no 28, 1991, pp 56-62.
- Shirleen Robinson and Robert Reynolds, *Gay and Lesbian, Then and Now: Australian Stories from a Social Revolution*, Black Inc Books, 2016, chapter one.

Contemporary reflection:

- Tim Bishop, 'History of First Peoples entries in the Sydney Mardi Gras parade',

Recommended Reading:

- Kevin Markwell, 'Construction of Sydney as an International Gay and Lesbian City', *GLQ: A Journal of Lesbian and Gay Studies*, vol. 8, nos 1-2, 2002, pp 81-99.
- Jeremy Fisher, 'Into the light: The early days of gay liberation', *Overland*, no 191, Winter 2008, pp 52-56.
- Frank Bongiorno, 'Toleration, Liberation, Backlash', in *The Sex Lives of Australians*, Black Inc., Melbourne, 2012, pp 259-289.

**Field Trip: Walking tour of Darlinghurst and Kings Cross with Robert French**

**Week 9: 30-Oct-18**

**Home-building and Suburbs**

This week will look at the place where most Australians live, yet haven't mythologised to the same degree as the beach and the bush: the suburbs. We will consider how issues of gender and multiculturalism have played out in the suburbs, with particular reference to the 'the Australian way of life' and the 1950s.

Required Reading:

- John Murphy and Belinda Probert, 'Anything for the house': recollections of post-war suburban dreaming', *Australian Historical Studies*, vol. 36, no. 124, pp. 275-293.
- Maree Pardy, 'Eat, Swim, Pray', *M/C Journal*, vol. 14, no 4, 2011, pp 1-13.

Recommended Reading:

- Ien Ang, Gay Hawkins & Lamia Daboussy, *The SBS Story*, UNSW Press, Sydney, 2008, pp 23-45.
- Ghassan Hage, 'At home in the entrails of the west: multiculturalism, ethnic food and migrant home-building', in *Home/world: Space, community and marginality in Sydney's West*, pp 99-153.
- David Martin, *On the Road to Sydney*, Nelson, Sydney, 1970, pp 1-10 and *The Young Wife*, Sun Books, Melbourne, 1984, pp 180-182.
- Gwenda Tavan, 'Good neighbours': Community organisations, migrant assimilation and Australian society and culture, 1950-1961, in John Murphy and Judith Smart, (eds.), *Forgotten Fifties: Aspects of Australian Society and Culture in the 1950s*, Melbourne University Press, Carlton, 1997, 77-89.

## Week 10: 6-Nov-18

### Multiculturalism: Experiences of 'New Australians'

More recently, the hegemony of White Australia has been challenged by a rival myth: that of multicultural Australia. This week we will look at the waves of non-British migration that have taken place throughout the twentieth century: from southern Europeans in the 1950s; to Vietnamese in the 1970s; to Lebanese in the 1980s and 90s. We will consider the migrant experience through cultural expression such as food, language and religious belief and the degree to which people can create homes away from home.

#### Required reading:

- Ghassan Hage, 'Multiculturalism and the Ungovernable Muslim', in Raimond Gaita (ed.), *Essays on Muslims and Multiculturalism*, Text, Melbourne, 2011, pp 165-186.
- Mohammad Ahmad, *The Lebs*, extract.

#### Recommended Reading:

- Ghassan Hage, 'Migration, Food, Memory and Home-Building' in Susanna Radstone (ed), *Memory: Histories, Theories Debates*, Fordham University Press, 2010, pp 416-427.
- Andrew Lattas, 'They Always Seem to be Angry': The Cronulla Riot and the Civilising Pleasures of the Sun', *The Australian Journal of Anthropology*, 2001, 18, 3, pp. 300-319.
- Tim Soutphommasane, 'The Australian model', *Don't Go Back to Where You Came From*, University of New South Wales Press, 2013, pp. 45-78.

## Week 11: 13-Nov-18

### Republicanism

This week we explore the history of republicanism in Australia, from the first rumblings of an independent Australia in the nineteenth century up until the present day. We will look closely at the lead up to the unsuccessful 1999 referendum, and the political campaigns for and against an Australian republic. We will ask why isn't Australia a republic and consider whether or not an Australian republic is inevitable?

#### Required reading:

- John Hirst, 'Why is Australia not a Republic', in John Hirst, *Australian History in 7 Questions*, Black Inc., Melbourne, 2014.
- Mark McKenna, *The Captive Republic – A History of Republicanism in Australia, 1788- 1996*, Cambridge University Press, Cambridge, 1996, pp 219-264.

#### Contemporary reflection:

- Benjamin T Jones, 'Long live King Charles? An Australian republic is in Turnbull's hands for now', *The Conversation*, 17 November 2015.

### Recommended Reading:

- The Case for Voting NO, Australian Electoral Commission pamphlet, 1999.
- Case for Voting YES, Australian Electoral Commission pamphlet, 1999.
- Mark McKenna and Wayne Hudson, *Australian Republicanism – A Reader*, Melbourne University Press, Melbourne, 1993.
- Audrey Oldfield, *The Great Republic of the Southern Seas: Republicans in Nineteenth Century Australia*, Hale & Iremonger, Sydney, 1999<sup>[LSEP]</sup>
- Malcolm Turnbull, *The Reluctant Republic*, Heinemann, Melbourne, 1993.

## **Week 12: 20-Nov-18**

### **Man's Country: feminism, misogyny and Australian society**

This week we will consider the contribution of feminism to Australian culture. In particular we will look at the ways in which feminist scholarship has challenged some of the cherished myths of the Australian self-image. We will examine the role of women in pubs to illuminate how gender plays out in the development of Australian culture, as well as the experience of Australia's first female Prime Minister, Julia Gillard.

### Required reading:

- Patricia Grimshaw et al, 'Man's Space, Women's Place', in *Creating a Nation*, (Mcphee Gribble, 1994) pp. 107-130.
- Clementine Ford, 'Birth of a feminist' in *Fight Like a Girl* (Allen and Unwin, 2016), pp. 1-14.

### Recommended Reading:

- Anne Summers, 'Her Rights At Work: The political persecution of Australia's first female prime minister', (you can also watch a video of the lecture at this website).
- Frank Bongiorno, 'The Sexual Revolution' in *The Sex Lives of Australians*, Black Inc., Melbourne, 2012, pp 222-258.
- Tanja Luckins, 'Pigs, hogs and Aussie blokes: the emergence of the term 'six o'clock swill'', *History Australia*, vol. 4, no 1, June 2007, 8.1-08.17.
- Miriam Dixon, 'Introduction', in *The Real Matilda Women and Identity in Australia, 1788-1975*, Penguin, Melbourne, 1976

## **Week 13: 27-Nov-18**

### **The Beach**

This week we will look at the near-mythic importance of the beach to many Australians, especially as a place for leisure and holidays. We will look at the development of beach culture in the early twentieth century, i.e. surfing, ocean swimming and coastal holidays. We will also consider the Australian beach as a gendered space.

### Required reading:

- Caroline Ford, *Sydney Beaches: A History*, NewSouth Press, Sydney 2014, chapter 7.
- Nell Schofield, 'Australian Beach Culture - Puberty Blues Revisited,' *The Sydney Papers*, vol. 17, no. 2, Autumn 2005, pp 34-44.

Recommended Reading:

- Caroline Ford, 'Gazing, Strolling, Falling in Love: Culture and Nature on the Beach in Nineteenth century Sydney', *History Australia*, vol. 3, no 1, June 2006, pp 1-14
- Richard White, *On Holidays*, Pluto Press, Sydney, 2005, pp 119-152
- James Skinner, Keith Gilbert and Allan Edwards (eds), *Some Like it Hot: The Beach as a Cultural Dimension*, Meyer & Meyer Sport, Oxford, 2003.

## **Week 14: 4-Dec-18**

### **'Taking the Piss': Humour and the Anti-establishment Impulse**

Australians pride themselves on their sense of humour. But what exactly do Australians laugh at? And is it any different from any other country? We will look at humour in television and film and in everyday Australian life. We will also look at Australians' use of language, especially colloquialisms. Finally, we will consider whether humour in Australia is inclusionary or exclusionary.

Required reading:

- Alecia Simmonds, 'Rebellious Bodies and Subversive Sniggers? Embodying Women's Humour and Laughter in Colonial Australia', *History Australia* 2:6, 2009.
- Jessica Milner Davis, 'Aussie' humour and laughter: joking as an acculturated ritual', in Fran De Groen and Peter Kirkpatrick (eds), *Serious Frolic: Essays on Australian Humour*, UQP, Brisbane, 2009, pp 31-47 & 189-201.

Recommended Reading:

- Afferbeck Lauder, *Strine*, Text, Melbourne, 2012, pp 10-44
- Ann Pender, 'The rude rudiments of satire': Barry Humphries' humour,' in Fran De Groen and Peter Kirkpatrick (eds), *Serious Frolic: Essays on Australian Humour*, UQP, Brisbane, 2009, 189-201.
- Richard White, 'The True Story of Gundagai's Dog on the Tuckerbox: Tourists, Truth and the Insouciance of Souvenirs', *Journeys* 2016.
- John Hirst, 'Humour', *The Australians*, Black Inc. Books, Melbourne, 2005, pp. 167-171.

## **Week 15: 11-Dec-18**

### **From Parrot Pie to Smashed Avocado: Eating Australian Identity**

To wrap up the course we will consider the role that food and eating have played in imagining Australian identity. Eating is at once a banal and extraordinary act: necessary for survival but also a marker of power, politics, culture and privilege. From Pavlova, to kanga-

bangers to mod-oz cuisine, food has been made to carry the burden of Australian national identity. This week will look at how different representations of gastronomy have communicated particular political ideals: from the meat and three veg of assimilationist era Australia to the Asian fusion of multicultural Australia. We will ask what makes a national cuisine?

#### Required reading:

- Michael Symons, 'Australia's Cuisine Culture: A History of Our Food,' 2014  
<http://www.australiangeographic.com.au/topics/history-culture/2014/06/australias-cuisine-culture-a-history-of-food>
- Ghassan Hage, 'At home in the entrails of the west: multiculturalism, ethnic food and migrant home-building', in *Home/world: Space, community and marginality in Sydney's West*, pp 99-153

#### Recommended Reading:

- Jean Duruz, 'Food as Nostalgia: Eating the Fifties and Sixties', *Australian Historical Studies*, vol. 30, no 113, 1999.
- Elspeth Probyn, 'The Indigestion of Identities', *M/C: A Journal of Media and Culture*, vol. 2 no 7 1999,
- J Johnston & S Baumann S., *Foodies: Democracy and Distinction in the Gourmet Foodscape*. Routledge, New York & London, 2010.
- Blake Singley, "'Hardly anything fit for man to eat": Food and Colonialism in Australia' *History Australia*, vol. 9, no 3, 2012.
- A. Nguyen, 'I'm Not Racist, I Eat Dim Sims!: The Commodification and Consumption of Asianness within White Australia', *Graduate Journal of Asia-Pacific Studies*, vol. 3, no 2, 2005.
- S. Perera, 'Whiteness and its Discontents: Notes on Class, Gender, Sex and Food in the Year of Hanson', *Journal of Intercultural Studies*, vol. 20, no 2, 1999.

## Course Policies

### Submission of Work

Assignments (excluding in-class presentations and exams) must be submitted electronically via NYU Classes. It is the student's responsibility to confirm that the work has been successfully uploaded. In the unlikely event that a submission to Classes fails, students must immediately submit the work to the Academic Programs Coordinator via email before the original submission deadline accompanied by an explanation of the issue. All in-class presentations and exams must be completed during the scheduled class time. An assessment component is considered completed when the student has met all the terms for that assessment component as outlined by the instructor.

An assessment component completed after the deadline without an agreed extension receives a penalty of 2 points on the 100-point scale (for the assignment) for each day the work is late. Work completed beyond five weekdays after the due date without an agreed

extension receives a mark of zero, and the student is not entitled to feedback for that piece of work. Because failure to submit or fulfil any required assessment component will result in failure of the course, it is crucial for students to complete every assignment even when it will receive a mark of zero.

## **Plagiarism Policy**

The academic standards of New York University apply to all coursework at NYU Sydney. NYU Sydney policies are in accordance with New York University's plagiarism policy. The presentation of another person's words, ideas, judgment, images or data as though they were your own, whether intentionally or unintentionally, constitutes an act of plagiarism.

It is a serious academic offense to use the work of others (written, printed or in any other form) without acknowledgement. Cases of plagiarism are not dealt with by your instructor. They are referred to the Director, who will determine the appropriate penalty (up to and including failure in the course as a whole) taking into account the codes of conduct and academic standards for NYU's various schools and colleges.

## **Attendance Policy**

Study abroad at Global Academic Centres is an academically intensive and immersive experience, in which students from a wide range of backgrounds exchange ideas in discussion-based seminars. Learning in such an environment depends on the active participation of all students. And since classes typically meet once or twice a week, even a single absence can cause a student to miss a significant portion of a course. To ensure the integrity of this academic experience, class attendance at the centres is mandatory, and unexcused absences will affect students' semester grades. The class roster will be marked at the beginning of class and anyone who arrives after this time will be considered absent. Students are responsible for making up any work missed due to absence.

For courses that meet once a week, one unexcused absence will be penalised by a two percent deduction from the student's final course grade. For courses that meet two or more times a week, the same penalty will apply to two unexcused absences. Repeated absences in a course may result in failure.

Faculty cannot excuse an absence. Requests for absences to be excused must be directed to the Academic Programs Coordinator. Students must provide appropriate documentation for their absence. In the case of illness, students must contact the Academic Programs Coordinator on the day of absence. They must provide medical documentation to Academic Programs Coordinator within three days of the absence in order to be medically excused. The note must include a medical judgement indicating that the student was unfit to attend class/work on the specific day or dates of the absence. Faculty will be informed of excused absences by the Academic Programs staff.

## **Religious Observance**

Students observing a religious holiday during regularly scheduled class time are entitled to miss class without any penalty to their grade. This is for the holiday only and does not include the days of travel that may come before and/or after the holiday. Students must notify their professor and the Academic Programs Coordinator in writing via email one week in advance before being absent for this purpose.

## **Classroom Expectations**

This is a seminar subject and requires the active participation of all students. It also requires engaged discussion, including listening to and respecting other points of view. Your behaviour in class should respect your classmates' desire to learn. It is important for you to focus your full attention on the class, for the entire class period.

- Arrive to class on time.
- Once you are in class, you are expected to stay until class ends. Leaving to make or take phone calls, to meet with classmates, or to go to an interview, is not acceptable behaviour.
- Phones, digital music players, and any other communications or sound devices are not to be used during class. That means no phone calls, no texting, no social media, no email, and no internet browsing at any time during class.
- Laptop computers and tablets are not to be used during class except in rare instances for specific class-related activity expressly approved by your instructor.
- The only material you should be reading in class is material assigned for that class. Reading anything else, such as newspapers or magazines, or doing work from another class, is not acceptable.
- Class may not be recorded in any fashion – audio, video, or otherwise – without permission in writing from the instructor.

## **Diversity, Inclusion and Equity**

NYU is committed to building a culture that respects and embraces diversity, inclusion, and equity, believing that these values – in all their facets – are, as President Andrew Hamilton has said, "...not only important to cherish for their own sake, but because they are also vital for advancing knowledge, sparking innovation, and creating sustainable communities." At NYU Sydney we are committed to creating a learning environment that:

- fosters intellectual inquiry, research, and artistic practices that respectfully and rigorously take account of a wide range of opinions, perspectives, and experiences; and
- promotes an inclusive community in which diversity is valued and every member feels they have a rightful place, is welcome and respected, and is supported in their endeavours.

## **Provisions to Students with Disabilities**

Students with disabilities who believe that they may need accommodations in a class are encouraged to contact the Moses Centre for Students with Disabilities at (212) 998-4980 or [mosescsd@nyu.edu](mailto:mosescsd@nyu.edu) as soon as possible to better ensure that such accommodations are implemented in a timely fashion.

## **Instructor Bio**

Dr Justine Greenwood (Ph.D., University of Sydney) is an Australian historian whose research focuses on aspects of immigration and tourism across the 20th century. Justine is currently a Research Associate at the University of Sydney on the ARC Discovery Project,

'Post-war Russian displaced persons arriving in Australia via the China route'. Previously she has lectured in Australian history at the University of Newcastle, the University of Sydney and at IES Abroad. Her work has been published in a range of journals and books including, *History Australia*, the *Journal of Tourism History*, and the *Routledge Companion to Travel Writing*.

## Supplemental Textbooks & Materials (Not required to purchase; available in NYU SYDNEY Library)

- Michelle Arrow, *Friday On Our Minds: Popular Culture in Australia since 1945*, UNSW Sydney, 2009.
- Bain Attwood, *Telling the Truth about Aboriginal History*, Allen & Unwin, Sydney, 2005
- Bain Attwood, *In the Age of Mabo: History, Aborigines and Australia*, Sydney, 1996
- Melissa Bellanta, *Larrikins*, UQP, 2012.
- Tony Bennett, Michael Emmison and John Frow, *Accounting for tastes: Australian everyday cultures*, Cambridge University Press, Cambridge, 1999
- John Birmingham, *Leviathan: The unauthorized biography of Sydney*, Vintage, Sydney, 2000
- Frank Bongiorno, *The Sex Lives of Australians: A history*, Black Inc., Melbourne, 2012.
- David Carter, *Dispossession, Dreams and Diversity: Issues in Australian studies*, Pearson Education, Sydney 2006
- Grace Karskens, *The Colony*, Allen & Unwin, Sydney 2010
- John Connell and Chris Gibson, *Soundtracks: Popular Music, Identity and Place*, Routledge, London, 2003
- Fran De Groen and Peter Kirkpatrick (eds), *Serious Frolic: Essays on Australian Humour*, UQP, Brisbane, 2009
- Catriona Elder, *Being Australian*, Allen & Unwin, Sydney, 2007
- Bill Gammage, *The Biggest Estate on Earth: How Aborigines made Australia*, Allen and Unwin, Sydney, 2011
- Ghassan Hage, *White Nation: Fantasies of white supremacy in a multicultural society*, Pluto Press, Sydney, 1998.
- Melissa Harper, *The Ways of the Bushwalker*, UNSW, 2007
- Melissa Harper and Richard White (eds), *Symbols of Australia*, UNSW Press, Sydney, 2010.
- Philip Hayward (ed), *From Pop to Punk to Postmodernism*, Allen & Unwin, Sydney, 1992.
- Donald Horne, *The Lucky Country*, Angus & Robertson, Sydney, 1965
- Marilyn Lake and Henry Reynolds (eds), *What's Wrong With Anzac: The militarisation of Australian history*, New South Press, Sydney, 2010
- Mark McKenna, *The Captive Republic*, Cambridge University Press, Cambridge 1996.
- Mark McKenna, *Looking For Blackfellas Point*, UNSW Press, 2003
- Stuart McIntyre, *A Concise history of Australia*, Cambridge University Press, 2009.
- Stuart McIntyre and Anna Clarke, *History Wars*, Melbourne University Press, Melbourne, 2003
- Andrew Markus, *Australian Race Relations*, Allen and Unwin, Sydney, 1994.
- David Marr and Marian Wilkinson, *Dark Victory*, Allen & Unwin, Sydney 2003.
- Tony Moore, *Dancing with Empty Pockets: Australia's Bohemians, Pier 8/9*, Sydney 2012.

- Henry Reynolds, *Aboriginal Sovereignty: Reflections on race, state and nation*, Allen & Unwin, Sydney, 1996.
- Deryck M. Schreuder and Stuart Ward (eds) *Australia's Empire*, Oxford University Press, Oxford, 2008.
- Babette Smith, *Australia's Birthstain: The Startling Legacy of the Convict Era*, Allen & Unwin, Sydney. 2008.
- Hsu-Ming Teo and Richard White, *Cultural history in Australia*, UNSW Press, Sydney, 2003
- Clinton Walker, *Buried Country*, Pluto Press, 2000
- David Walker, *Anxious Nation: Australia and the rise of Asia 1850-1939*, UQ Press, 2009
- Russel Ward, *The Australian Legend*, 2<sup>nd</sup> Edition, Oxford University Press, 1978.
- Richard White, *Inventing Australia*, Allen and Unwin, Sydney, 1981.
- Richard White, *On Holidays*, UNSW, 2005
- Richard White and Caroline Ford (Eds), *Playing in the bush*, University of Sydney Press