Our School

Mission
Advance the frontiers of Asian and Pacific Studies through the lens of disciplinary, cross-disciplinary and area studies. Tackle the challenge of understanding the dynamics of local communities in the Asian and Pacific region and their response to a changing world.

Provide national and international leadership through a deeper engagement with the culture, history, environment and languages of the Asia and Pacific region, and
Train the next generation of outstanding scholars in humanities, social sciences and languages involved in Asia and the Pacific.

Research and Teaching Themes
The education, research and outreach portfolios for the School can be grouped into four major themes that serve as virtual centres of interdisciplinary discourse and interaction within CHL. The School collectively determines and funds annual Flagship projects that focus on one of the four broad themes of the School on a rolling basis. Staff are working within one or more of the themes described below:

Languages: delivers deep knowledge of the regions’ languages including exploration of the nature, cultural context and historical development of Asian and Pacific languages. This includes the research priorities and mission of the Centre of Excellence for the Dynamics of Language;  
Cultures: charts the transformations and interconnections of Asian and Pacific cultures, including the dynamics of development, media, technologies, urbanization and migration and changes in individual and collective identities grounded in race, place, gender, nation, region and religion;  
Environments: links archaeological knowledge of deep time ecological change with contemporary humanities scholarship addressing the urgent issues of climate change and the imminent challenges of food and water security, displacement and conflict in Asia and the Pacific. This includes the research priorities and mission of the Centre of Excellence for Australian Biodiversity and Heritage.

Our achievements
CHL has the best and broadest Asian and Pacific language instruction in Australia. The disciplines of Anthropology, Archaeology, History and Languages are ranked as the best in Australia and within the top 10 in the world in global rankings tables.

CHL is home to four Australian Research Council (ARC) Laureate Fellowships. CHL hosts two of the nation’s ARC Centres of Excellence that are at the forefront of research and training in linguistics and archaeology: Centre of Excellence for the Dynamics of Language (CoEDL); Centre of Excellence for Australian Biodiversity and Heritage (CABAH).

CHL’s academics are members of the national academies of humanities and social sciences in Australia, the USA, and the UK. CHL’s academics are regularly recognised for their innovative teaching methods.

Our Place in ANU and the College of Asia and the Pacific
The College of Asia and the Pacific (CAP) is one of the five constituent schools and centres that make up the ANU College of Asia and the Pacific (CAP), and is the largest in the College. With approximately 80 academic and professional staff, a large cohort of distinguished professors emeriti and researchers, over 120 higher degree researchers and postgraduate students, scores of academic visitors and affiliates, and three-quarters of CAP’s undergraduate student load, the College is the principal arena for humanistic enquiry including the study of languages within the College. As such, we think of ourselves as the pillar for the College of Asia and the Pacific, anchoring it in the study of the cultures, histories, environments and languages of the Asia and Pacific regions.

The School of Culture, History and Language is central to the expertise that makes ANU’s College of Asia and the Pacific an unrivalled centre for the study of the world’s dynamic region.

Dean’s Message
I am proud to present CHL In Focus 2018. This document is a core sample of the excellence and expertise in research and teaching that is CHL’s standard offering. This year CHL has once again stood firm on the strata of deep knowledge laid down since the founding of the ANU in 1946 when its forebear, the Research School of Pacific Studies, was established to guide Australia’s leaders in constituting the nation’s position within its geography rather than that of dominion colony of the British Empire. The School today is a community of researchers and educators whose diverse disciplinary focci and cultural expertise is unparalleled at our university.

Evidence of this excellence is demonstrated in many ways. Archaeologist Professor Sue O’Connor was named the Vice Chancellor’s Researcher of the Year, an honour that emphasises not only the originality and importance of her research but also the esteem of her colleagues who were moved to nominate her.

Three CHL educators were recognised with College awards for excellence in their teaching practices. Dr Yuko Kinoshita won the Dean’s Award for Teaching Excellence, Dr Tami Sato-McGrath for Dean’s Award for Excellence in Language Teaching, Linguist Dr Bethwyn Evans’ students nominated her site for the College Wattle Award.

Chintana Sandilands was also recognised with a Lifetime Contribution award recognising her long dedication to the teaching of Thai language and in the delivery of the in-country course South East Asian Frontiers, which this year celebrated its 10-year anniversary. The teaching of the language of other cultures is more than delivering information but is the modelling an attitude to learning that is about curiosity, openness, precision and a deep regard for cultural difference. There are some of the core values to which our students are exposed and make a vital contribution to their education and growth.

It is apt that these teachers are all concerned with language education and research. CHL is the point of contact for the majority of our College’s undergraduate student education, and the teaching of language at CHL has no equal in Australia in terms of its breadth and depth. All the major Asian languages are taught, along with the scholarly languages Sanskrit and Literary Chinese, and very importantly languages that are taught nowhere else in Australia such as Burmese, Tetum, Tibetan, Mongolian and, from next year, Tok Pisin.

The innovative partnership that CHL has built with Open Universities Australia, making these languages available to students anywhere in Australia is set to continue in 2019.

It is not only language teaching where CHL excels. This year three CHL educators were recognised in the Vice Chancellor’s for Excellence in Education. Anthropologist Dr Jane Ferguson was a candidate for the Award for Teaching Excellence, while Dr Rebecca Cadley, whose PhD at CHL won the prestigious John Logan Asian Studies Thesis Prize from the Australian Asian Studies Association, won the Award for Tutoring or Demonstrating. The Award for Programs that Enhance Learning went to Archaeology in the Field, the Field in the Classroom, which encompassed the ‘Peeling Back the Layers in Melanesia’ convened by Dr Stuart Bedford with Dr Jack Fenner.

The researchers of CHL, whose scholarship spans linguistics, gender, media and cultural studies, history, anthropology, natural history, and archaeology know that the future of research lies in collaboration so that each detail in the depth of their knowledge can, in combination, address the big issues of our time. It is the deep concern and regard for shared humanity and community that forms the base of CHL’s project.

Professor Michael Wesley
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Director’s Report

It gives me great pleasure to present the Director’s report for the School of Culture, History and Language (CHL) in 2018. The report is designed to give an overview of the highlights and key areas of progress that are being made in research, teaching and outreach activities of our school during the year.

After a tumultuous period of change following the review of 2015-2016 our School has been building a solid foundation for sustainability and growth through the establishment of a strong governance framework, recruitment of early career researchers, additional investment and engagement in language research and learning, and the articulation of a new strategic plan for our school.

CHL is one of the four constituent schools and centres that make up the ANU College of Asia and the Pacific (CAP), and is the largest in the College. With approximately 80 academic and professional staff, a large cohort of distinguished emeriti professors and researchers, over 120 higher degree researchers (HDR) and postgraduate students, scores of academic visitors and affiliates, and three-quarters of CAP’s undergraduate student load, the School is the principal arena for humanistic and socio-cultural issues of the day. CHL’s combination of in-depth engagement with the languages, modern and deep histories, cultures, societies and polities of Asia and the Pacific is unique in the world. The intersection of area and disciplinary modes of organisation creates productive patterns of cross-fertilisation, enabling innovative inter-disciplinary, cross-disciplinary and trans-disciplinary research that addresses dynamic changes in both the region and the academy. The key disciplines that are represented in CHL are anthropology, archaeology, cultural studies, gender studies, history, linguistics, and languages, all contributing to our profound knowledge of Asia and the Pacific. The contemporary languages currently being developed or taught include Mandarin, Japanese, Indonesian, Korean, Hindi, Tok Pisin, Cantonese, Mongolian, Tetum, Thai, Vietnamese, Tibetan, and Burmese. In addition, we teach key classical languages of the region including courses in Literary Chinese and Sanskrit.

Our globally unique blend of languages, disciplines, area and thematic expertise has enabled us to be outstandingly successful in winning large grants and awards at every level, permitting us to be innovative and flexible in supporting an environment of intellectual independence and unfettered inquiry into major questions and socio-cultural issues of the day.

Our capacity to deliver on research and learning outcomes has been recognised by the ANU in 2018 through additional investment into supporting language learning and the development of online delivery. The collaboration with Open Universities Australia has been a productive avenue for opening up our language learning to the wider public and, it is hoped, this will continue to grow our reach into communities that may not normally be able to take a course through ANU.

In order to maintain our focus on cutting-edge new research and teaching methods our school has embarked on an ambitious strategic plan over the next three years that will promote a narrative about the centrality of Asia and Pacific studies to the humanities and social sciences, and more broadly to society and the world. The strategic plan has three goals to ensure that CHL will:

i. lead the way for engagement with Asia and the Pacific;

ii. transform our understanding of the lifeways of people and populations in our region; and

iii. future-proof the nation by serving as a partner and essential resource for all who focus on Asia and the Pacific.

The School of Culture, History and Language is committed to seizing the opportunity to build a strong and vibrant community who are excited to research and teach the languages, histories and cultures of the Asia and Pacific region. Importantly, we are also committed to engaging with the great diversity of communities, particularly indigenous communities, from Australia and Asia and the Pacific, and in collaboration with them we can tell the remarkable story of their origins, transformations and struggles from the depths of time through to the 21st century. I invite you to join us on this exciting journey to build a better understanding of our region into the future.

Professor Simon Haberle
Director of the School of Culture, History and Language
Languages

Leading the way for engagement with Asia and the Pacific

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Reconciliation must start with Indigenous languages

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Number of Researchers
Reconciliation must start with Indigenous languages

Nicholas Evans is Professor at the Linguistics program at CHL and Director of the ARC Centre of Excellence for the Dynamics of Language.

The Centre is investigating language as diverse, dynamic and evolving systems that interact with human perceptual processes in intricate ways. Understanding why the world’s languages are designed so differently – and how our minds acquire and exploit them to achieve different outcomes – is generating important scientific insights and exciting new technologies.

A major research focus for Professor Evans is his ARC Laureate project into the Wellsprings of Linguistic Diversity, which seeks to answer fundamental questions of linguistic diversity and disparity through an analysis of linguistic variation and change.

The project will address a crucial missing step in existing research by addressing the question of what drives linguistic diversification so much faster in some societies than in others.

One of the great hotbeds of language diversity is Indigenous Australia. Yet Professor Evans believes disregard for Indigenous issues, an enduring feature of Australia’s colonial past, threatens this precious resource.

“Lots of people still think Aboriginal languages are primitive, or that they’re no basis for the modern world,” he says.

Yet any student of Aboriginal language will know that this is far from the truth.

Many Aboriginal languages are characterised by complex relationships between sounds and concepts, which are beautifully and revealingly ambiguous. Single words can express what would take a whole sentence in English.

“Build a verb around it and you can get a single word like ngârrahmalkawannonyan, which can be translated either as ‘let’s listen, let’s attend carefully to this country, this path’ or ‘let’s think about where to go next.”

“A language is like a vast library. There are many books in that library that can only be read by knowing that language.”
In the special Jiliwirri register of Warlpiri language, if you wanted to communicate the phrase “I am sitting on the ground,” you would need to say, “the man is standing in the sky.” In this unique register, communication goes back to front: to speak it, one must replace each word or idea with its opposite.

“Take the problem of antonymy,” Professor Evans writes in Humanities Australia. “‘Giving up’ as the opposite of ‘down’ or ‘tall’ as the opposite of ‘short’ are trivial. But most semantic textbooks remain mute on the question of where antonymic oppositions stop… What is the opposite of mother—father, or child? Or worse, of ‘red kangaroo’, or ‘countryman’, or ‘(s)he’?” he adds.

“Registers like Jiliwirri show how what monumental intellectual achievements have been achieved by Indigenous Australian cultures, with their deep and thoughtful interest in language – breakthroughs in linguistic analysis that in some cases have not been achieved even in written philosophical traditions with long histories of investigating abstract questions of analysis,” Professor Evans explains.

Such complex systems overturn many of the conceptual certainties a native English speaker might take for granted purely by existing. But the extraordinary nature of multilingualism in Aboriginal society offers more than just intellectual conundrums for linguists to ponder over.

“What does it mean to have hundreds of languages across the continent?” asks Professor Evans. “It’s an interesting fact for linguists but it’s also a deeper fact that the people who can speak for a locality are the people of that locality,” he adds. The existence of multiple languages in Australia can facilitate local-level consultation with Indigenous communities. People who speak their native tongue have a deeper understanding of the specific issues that their community faces. This gives them a license to talk about their localities in a way outsiders cannot.

True reconciliation is not possible if no efforts are made to engage with Indigenous communities on their own terms. And making the effort to learn indigenous languages, and the concepts they express, establishes a basis for mutual understanding and respect that informs all future interactions.

“The existence of multiple languages in Australia can facilitate local-level consultation with Indigenous communities.” However, the richness of Australia’s linguistic landscape has suffered from ongoing colonialist attitudes towards Aboriginal people. Mono-lingual bias in non-Indigenous Australian culture is the biggest threat to Indigenous languages today.

“If people accept that it’s normal to be multilingual… then languages will be well-maintained,” Professor Evans explains. “But if people say you’ve got to choose – and do you want to choose a dark, tribal past, or the shining modern world? – then that’s all pushing people in a direction they don’t need to go in,” he adds.

The politicisation of Indigenous languages is causing them to disappear at a rapid rate, as fewer and fewer parents pass their language on to younger generations. An estimated 90 per cent of Australia’s Indigenous languages are critically endangered. But language is also a marker of identity and belonging to a particular community. Thousands of years of cultural knowledge is embedded within language – when this dies, that knowledge risks being lost forever.

“The best way to see it is to turn around and imagine that you are the last speaker of English,” Professor Evans explains. “Just think of everything that is there in the English language and then imagine that that was deleted. A language is like a vast library. There are many books in that library that can only be read by knowing that language.”

Losing a fluency in the language of one’s own community displaces individuals from their land, their culture, and their ancestry. Both Indigenous and non-Indigenous Australians have something to learn from this connection, says Professor Evans.

“We think of reconciliation as being between two groups of people: Indigenous and non-Indigenous,” says Professor Evans. “But coming with that is also reconciliation between non-Indigenous people and the environment we live in. We [Non-Indigenous Australians] are still strangers in the land,” he adds.

“Our national project of reconciliation is a good thing, but it ultimately will go most deeply when it’s based on admiration for the other group. Listening – the sort of deep listening that comes from learning the language of those you are talking to – is fundamental to that. ‘We should be caring about this. How we deal with the relation between Indigenous and non-Indigenous people is maybe the single most important question for Australia’s destiny.’”
Open Universities Australia

The Australian National University proudly offers the widest range of Asian and Pacific languages of any Australian university, taught by our expert staff in the School of Culture, History and Language.

Beginner’s courses in Hindi, Sanskrit, Tetum, Thai, Tibetan and Vietnamese were made available online through Open Universities Australia (OUA) in Semester 1 2018, enabling a new cohort of students to benefit from the world-class language teaching at ANU.

Professor Michael Wesley, Dean of the College of Asia and the Pacific, said at the signing of the agreement:

“These six languages are not commonly taught at a university level in this country, so making these courses available to more students through OUA is a positive step which will help Australia better understand the unique history, language and culture of our geographic neighbourhood.”

The first year of the partnership has been a success. The number of students enrolled in each course has exceeded expectations, and our courses achieved a 100% student satisfaction rating in Semester 1. Comments from students praised the teachers, learning materials and the online delivery.

Student Tim Hannan studied both Thai and Vietnamese through OUA this year. The flexibility of the online courses enabled him to balance language study with work and personal commitments.

“I was surprised and delighted by the expertise and enthusiasm of the lecturers, whose dedication to their students is unparalleled. The courses are well structured, with engaging interactive classes, stimulating study materials, and practical assessments,” he said.

Our offerings through OUA will be expanded in 2019, with intermediate courses in Hindi, Sanskrit, Thai, Vietnamese and Mongolian being offered. More languages are planned to be offered through the OUA platform in future years.

“I was delighted by the expertise and enthusiasm of the lecturers, whose dedication to their students is unparalleled.”

— Tim Hannan, OUA student 2018
ANU College of Asia Pacific partner with Open Universities Australia to deliver six Asian language courses online.

L-R Michael Wesley, Nick Farrelly, Steven Mottlee, Grazia Scottellaro, Chintana Sandilands, Francois Mueller, Chris Ingrain (OUA), Christine Gre, Joanna Cousins, Peter Friedlander, Stefan Frechling, Saki, Andrew, McComas Taylor, Rukmini Edirisinghe, Janine Harper (OUA), Ange Rice (OUA), Shunichi Ishihara
I realised it is vital for us, as different cultures, to talk with each other.

Dr Peter Friedlander was admitted as a Senior Fellow of the HEA – the Humanities Higher Education Academy. He reflects on his teaching philosophy and how he first came to be interested in Hindi.

I had been interested in India growing up – because I had family connections through my father’s Austrian family who had met various people from India. My father was a mathematician at Cambridge university and he had colleagues from South Asia. I thought it was quite normal to have people from different cultures - Chinese, Indian and Western. They would gather and eat each other’s food. And then I travelled on my first ever trip to India. I was about 19 at the time.

It was an incredible journey. Once I got to India, I went to Ellora, which is a marvellous place where there are a whole group of cave temples in the hillside in Maharashtra. Some of them were Buddhist temples, some of them were Hindu sites and some of them were Jain structures. I was an enthusiastic amateur artist, as I am to today, and I was sitting in the caves drawing. I had a sense that if I just asked people what I was drawing a picture of, I would be able to understand much better what I was looking at. Because I was searching for a language visually – I wondered how to represent this kind of imagery I had never seen before? And yet at the same time, conceptually, I was trying to find out the language to describe these marvellous sculptures of different deities and gods who were dancing and singing on the walls of the cave, caught in stone for a thousand or more years. At that point, I realised it is vital for us, as different cultures, to talk with each other.

Once I learnt more about Indian languages, I was able to better understand the way visual representations functioned. For instance, one of the things about the caves was that the images weren’t in modern standard perspective. People have different ways they represent things, perhaps in proportion to importance rather than how far away they are. I had a strong sense that if you’re trying to understand another culture you need to understand its language which involves the spoken elements and the visual and the basic issues about how we communicate with each other. That’s how language, culture and art fit together.

“I realised it is vital for us, as different cultures, to talk with each other.”
I realised that India is an extremely multilingual place. I asked various people and from that, I decided to learn Hindi. I initially continued on my travels and asked people how to say things. Sometimes it worked very well but then sometimes, I couldn’t quite figure out why two different people gave me completely different answers to apparently the same question. I started buying Hindi phrasebooks and I thought I could sit down in the hotel or with the man who wanted to clean my ears. But instead of getting him to clean my ears, I could ask him to tell me what the phrases were. I remember clearly sitting in Delhi in a big park and I had a phrase book called ‘Latest Hindi Phrasebook’. I was looking at an expression which said, ‘Take these socks to the market and have them darned’. I got someone to read it out and they obviously thought it was an odd phrase as well. Then I looked under the Sports and Passtimes section and the first phrase was ‘I’d like to shoot a tiger’. I suddenly realised although the cover of the book was very new it wasn’t a very new book at all!

And after that, I was sitting in a teashop in Varanasi and I was explaining to someone about my troubles in learning Hindi. And he said ‘Why don’t you teach English in my evening classes coaching institute and I will teach you Hindi?’ This turned out to be a much better way of learning and it was a very Indian way since a guru is a very important figure in India. Each evening I would teach English for two hours and then, for about two hours I would learn Hindi - sitting around in a room with a teacher, the principal of the school and an old gentleman, a retired lawyer, who would come in for tea each evening. There would also be a young person in the school normally sitting with us, as well as a person who would get us tea as we chatted.

In Hindi, like with many Asian languages, it’s so important that you think about your relative status: if you speak to somebody older you have to speak one way, when you speak to someone younger you speak in another way and if you speak to somebody on the same status, you speak in a third way. In Hindi also, many language forms are impacted by people’s gender. If I spoke to the principal of the school, who was a woman, I would speak to her in a different way to my teacher, who was a man. It was a perfect, small environment to learn about the different ways people communicate.

This happened in 1977, so I’ve been studying for more than 40 years. And I’m still discovering things every day.

In the teaching materials that I have written with other people, we have set it up as groups of people talking with each other who are of different social status, backgrounds and ages. It gives people an opportunity to play the roles of these characters in the dialogues and to apply them to their own circumstances and imagine themselves into the dialogue.

I think learning languages should be fun. Unless you enjoy it, you won’t do it. What I love about teaching languages is to show people it can be fun and it can be a way to communicate and it can be a way to understand that the way we normally see the world is only one of many ways of seeing the world. Learning another language is a doorway into another way of seeing the world and another way of being in the world.
Dr Hannah Sarvasy

Hannah is one of three successful Australian Research Council Discovery Early Career Researcher Awards in CHL this year. She is a Postdoctoral Fellow in the ARC Centre of Excellence for the Dynamics of Language. Recently Hannah took the time to explain her fascinating research project.

Millions of people around the world speak so-called ‘clause chaining’ languages. Speakers of these languages often use extra-long sentences that differ dramatically in structure – and likely require different cognitive processes to plan than those of English. These extra-long sentences are called clause chains because they involve ‘chains’ of mini-sentences, or clauses. Despite being relatively easy to find in the world’s languages, clause chains have had little impact on mainstream linguistic theory.

Indeed, for some time, much of linguistics has centered around short, English-like sentences. This approach overlooks both the fact that often we don’t speak in complete sentences, but also that many languages have a different type of structure, where you can actually tell a whole story in one sentence, where in English the same story would have a different type of structure, where you can actually tell a whole story in one sentence, where in English the same story would have a whole series of sentences. In these languages you have a bunch of verbs ending in forms like the English ‘ing’: this morning waking up, brushing my teeth, doing this, seeing my friend, she coming in to tell me good morning, going to the store, buying something, going home! It sounds like someone is listing something on and on. Then at the very end usually there is a fall in pitch, you have a tense marker (a form in language that establishes time in reference to the moment of speaking) that doesn’t occur elsewhere in the sentence, as you would in English.

There are two things I want to look at. There are hundreds of clause chaining languages all around the world. Many languages of the Himalayas, a number of languages in Ethiopia, the Amazon and Mongolia, as well as Turkish and Japanese have these structures. So I want to look at them all and see what they have in common. No-one has ever done that in any depth.

The second thing is the idea of human processing capabilities. When we plan sentences in English we plan one or maybe a couple of words ahead. But in clause chaining languages there is a fascinating difference. I learned this when I was doing my PhD fieldwork in Papua New Guinea, in Nungon, a language that has clause chains. When I am speaking Nungon it’s clear to me that, despite speaking relatively fluently, I do not plan my sentences the way native speakers do. They flag switches in subjects ahead of time.

For example, someone would say, ‘I wake up in the morning, I brush my teeth, I see my friend,’ and then use a special suffix that alerts the listener to an upcoming change: the next clause, or mini-sentence (verb and subject) is going to have my friend as the subject, not me. To be able to speak Nungon fluently, you have to know in advance what you’re going to say, at least two mini-sentences at a time. But as a native English speaker I realised I wasn’t planning enough; I was just spouting these little units one at a time. I thus plan a two-pronged approach for the DECRA research. One is really a detailed survey of the languages, to see if their clause chains should really be considered similar structures, what ways they can vary, that kind of thing.

The other is to study how people process clause chains, so starting in one or two languages and doing a couple of targeted experiments that may show that people are planning farther ahead in their language than has previously been thought possible, because we are basing so much theory on languages that don’t have this structure.

The value of this research is that linguistic theory hasn’t really accommodated what is a widespread feature of many languages throughout the world. There are also implications for machine translation, so I want there to be more awareness of these forms.

To know that when their children speak Nungon their brains are stretching in ways unknown to speakers of more urban, prestigious languages such as Tok Pisin or English, will help the Nungon community to value their language for more than just its admittedly complex grammar. If their children are, in speaking their language, hardwiring their brains to be able to leap ahead of speakers of other languages then it helps to show that Nungon is something worth making the effort to preserve.

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ANU has taken another step toward driving Australia’s engagement and understanding of its neighbours by developing an online language course for Tok Pisin, one of Papua New Guinea’s official languages.

The online course will launch in Semester 1 2019 and marks another milestone for the School of Culture, History and Language in offering languages not widely taught at Australian universities.

Tok Pisin teacher Jenny Homerang, a PhD candidate at CHL, said its inception is a “ground-breaking achievement” in language education.

“ANU is a pioneer in online language education and Tok Pisin is an important language in Papua New Guinea, because it brings the country’s diverse population together. As the first institution in Australia to offer a course in this language, ANU is leading the way in teaching and valuing less commonly taught languages,” she said.

Papua New Guinea is one of the world’s most linguistically diverse nations with more than 800 living languages. Tok Pisin, an official language in the country along with English and Hiri Motu, is its most spoken language with around four million speakers.

Development of the Tok Pisin course has been led by the College Digital Education Service team, which in April was recognised at the College Forum for its outstanding efforts implementing six online language courses – Hindi, Sanskrit, Tetum, Thai, Tibetan and Vietnamese to be offered in partnership with Open Universities Australia.

The Digital Education Service team is led by Grazia Scotellaro, who has developed language teaching in blended and online formats at ANU for more than 10 years. A former lecturer at the University of Canberra, Grazia has broad experience working with languages and information technology in teaching.

Jenny and Grazia recently demonstrated progress thus far in the Tok Pisin course to CHL Deputy Director of Languages, Associate Professor Shunichi Ishihara.

“Tok Pisin is an exciting addition to the 15 languages that are already taught at CHL. Jenny, Grazia and her team are to be congratulated for making this important language for our region accessible to learners all over Australia,” said Associate Professor Ishihara.

“Papua New Guinea is one of the world’s most linguistically diverse nations with more than 800 living languages”
Case Study

Burmese

Burmese is the official language of Myanmar and spoken by approximately 40 million people there. Myanmar is one of the fastest growing economies in the world and is going through an unprecedented, complex and challenging period of reform.

The Burmese program was established at ANU in June 2016, and can now be studied as a two-year minor. It is convened by Dr Yuri Takahashi, who has had a long career as a Burmese specialist, including working for the Japanese embassy in Myanmar.

The Burmese program will be taught online from 2019, bringing this important language to students across Australia. While still a small language program, it has attracted a group of committed and passionate students.

Mish Khan was the first student to complete the full Burmese minor in 2017, and has since spent a year studying at Yangon University on a New Colombo Plan (NCP) scholarship. She has now been offered a position at the Department of Foreign Affairs and Trade (DFAT). Catia Rizio, another student of Burmese, has also been awarded an NCP scholarship and will study there from December 2018. This course also attracts PhD candidates who are working on Myanmar and four students have enrolled to date, including current student Dinith Adikari (pictured).

Many students of Burmese have developed close ties with the local Burmese community and Burmese students studying at ANU. They have participated in many cultural events, including the ones held on the campus of ANU; Thingyan (Burmese New Year) festival in April and Thadingyut (End of Buddhist Lent) in October 2018.

According to Dr Takahashi, ANU has maintained a long-term commitment to Myanmar studies since the 1970s when Myanmar still had an isolation policy. ‘At the time the Menzies Library began book exchange programs with the University’s Central Library in Burma. ANU Myanmar Research Centre’s biannual Myanmar Update conference has been held for nearly twenty years, so ANU was in a strong position to establish the Burmese Program,’ she explains.

Alistair McGillivray is a Bachelor of Arts/Bachelor of Languages student who added Burmese to his degree this year. ‘I saw Burmese when it came up a year or two ago, and I thought it seemed interesting because it’s completely different from any other language ever offered. Countries like Myanmar are growing and the languages are still not studied enough,’ he says.

‘Burmese is a very small class, which is nice because it’s more personal. There are lots of different and interesting people.’

‘ANU’s Myanmar environment encourages the students’ inquiry to Myanmar, from pop culture to Burmese literature. The Burmese Program will be beneficial to those who wish to look at Myanmar more deeply through learning their language. This course will be opened up through online teaching from 2019,’ says Dr Takahashi.

CHL PhD student Dinith Adikari (left) with Dr Yuri Takahashi, the convenor of CHL’s Burmese program.
02

Lifeways

Transforming our understanding of the lifeways of the people and populations in our region

Profile
Emeritus Professor Peter Jackson

Story
Professor Sue O’Connor
Life ways of the first Australians

Story
Rose Whitau
Connections, lifeways and community through archaeology

Research focus
Dr Tom Cliff

Story
Associate Professor Katerina Teaiwa
Project Banaba

Profile
Evie Sharman

Story
Archaeology field school: Peeling Back the Layers in Melanesia

Story
Professor Tessa Morris-Suzuki
Informal Life Politics in the Making of North East Asia

Story
PAMBU: safeguarding the documentary heritage of the Pacific for 50 years

2018 Flagship Project

Ideals and Projects of Perfection

Convened by Associate Professor Matt Tomlinson, Dr Shameem Black, Dr Jack Fenner

10-12 October

CHL participants Associate Professor Tomoko Akami, Associate Professor Chris Ballard, Dr Adam Broinowski, Associate Professor Assa Doron, Dr Peter Friedlander, Professor Simon Haberle, Ms Bianca Hennessy, Dr Fengyuan Ji, Dr Ananth Rao, Ms Grazia Scotellaro, and the event’s co-organisers, Associate Professor Matt Tomlinson, Dr Shameem Black and Dr Jack Fenner. Workshop by Dr Deborah Cleland, School of Regulation and Global Governance (RegNet)

7 External Visitors

Professor Hirokazu Miyazaki (Northwestern University; keynote speaker), Professor Verity Burgmann (University of Melbourne), Dr Anna-Karina Hermkens (Macquarie University), Dr Alan Libert (University of Newcastle), Professor Emeritus Andrew Milner (Monash University), Professor Meaghan Morris (University of Sydney) and Dr Jaap Timmer (Macquarie University).

5 Events

One-day conference on 11 October, 60+attendees, 15 presentations
Master classes for undergraduate, masters and postgraduate students.
A one day staff workshop to prepare articles for paradigm_shift.
Emeritus Professor Peter Jackson

At the start of April 2018, Emeritus Professor Jackson returned to ANU from Japan after a six-month fellowship at Kyoto University’s Center for Southeast Asian Studies.

In Kyoto Peter continued working on a new book on the political dimensions of cults of wealth in Thailand, and he also joined a new project on LGBTQI politics in the countries of ASEAN funded by the Japan Society for the Promotion of Science. In May, Peter was at the Université Libre de Bruxelles in Belgium, where he was invited by that university’s Maison des Sciences Humaines and Laboratoire d’Anthropologie des Mondes Contemporains (LAMC) to participate in several new centres: East Asian Studies (EAST), the China Academic Network on Gender (CHANGE), and the Structure de Recherche Interdisciplinaire sur le Genre et Sexualité (STRIGES). In July and August Peter undertook fieldwork research on spirit cults in Southern Thailand, and met Prof. Bénédicte Brac de la Perrière (Centre Asie du Sud-est, Paris), with whom he is co-editing a new collection on efflorescing spirit cults in Burma, Thailand, Cambodia and Vietnam.

He continues to build upon a prolific career which included a stint as Editor-in-Chief of Asian Studies Review (2009-2012) as well as being the Founding Co-editor of the Hong Kong University Press Queer Asia series. In 2011 he was awarded the Ruth Benedict Book Prize in the category “Outstanding Anthology” for Queer Bangkok: 21st Century Markets, Media, and Rights (Hong Kong University Press, 2011) by the American Anthropological Association’s Association for Queer Anthropology.

Emeritus Professor Jackson has written extensively on modern Thai cultural history with special interests in religion, sexuality, and critical theoretical approaches to mainland Southeast Asian cultural history.

“Emeritus Professor Jackson has written extensively on modern Thai cultural history with special interests in religion, sexuality, and critical theoretical approaches to mainland Southeast Asian cultural history.”
This research project went beyond its original scope of contributing to the understanding of when and how the first Australians lived and managed the land in the Kimberly region in Australia’s north west and extended into community partnerships and generated new projects that will continue to advance knowledge of Australia’s Indigenous past.

The research built upon excavations carried out by O’Connor and Professor Jane Balme of the University of Western Australia in the 1990s at Carpenter’s Gap and Riwi and enabled new excavations at Djuru/Windjana Gorge Water Tank site, Moonggazoonoo and Mount Behn rockshelter. The rock art of the southern Kimberley was mapped in close working relationships with Burnuba and Gooniyandi elders, rangers, and corporations on community-driven initiatives.

The project provided the opportunity to work with Indigenous ranger groups to develop cultural heritage platforms for these groups for site management, and opportunities for sustainable livelihoods in cultural tourism on country.

Partnering with the Kimberley Association of Australia, the Western Australian Museum and the Department of the Prime Minister and Cabinet, the project resulted in new archaeological discoveries that advance knowledge and understanding of past climates, vital for better modelling of future climate change in the region.

“This research made a significant contribution to our understanding of the palaeoenvironment of the Kimberley region of northern Australia during the late Quaternary (the last 11.5 thousand years),” said Professor O’Connor. “This means we can use past climatic fluctuations to extrapolate to gain more accurate predictions for the coming century,’ she explained.
Right: Professor Sue O’Connor with Associate Professor Max Aubert (Griffith University) recording rock art at a rockshelter during the Life ways of the First Australians project.
The project had a significant impact on the understanding of Indigenous technological innovation, and how Indigenous people occupied and managed the land. “The work was done in collaboration with the Bunuba and Gooniyandi Traditional Owners and their contribution to the fieldwork and interpretations of the archaeological materials is important in promoting greater understanding between Indigenous and non-Indigenous peoples,” said Professor O’Connor.

The research at Riwi Cave provided tangible benefits to the Gooniyandi community living near Mimbi in assisting their tourist business. In collaboration with the Mimbi Community elders, O’Connor and Balme produced and published a bilingual booklet in English and Gooniyandi, ‘Mimbi Gooroomba’ which is sold by the Gooniyandi community at Mimbi Caves. The community run an independent business taking tourists to see the caves and the rock art on their country.

All photographic images taken for the project have been entered into a database containing the site names provided by the Traditional Owners, GPS locations and the associated Traditional Owner Group and information about access (open access or restricted). “This database is permanently stored at the repository held at the University of Western Australia and the data relevant to the Bunuba and Gooniyandi sites has been provided to each of the Native Title group on our final project visit to the communities in 2018. The database can be opened using free software from which distribution maps of sites and associated images can be created. This can then be used by the traditional owners for their heritage management and planning and for general educational purposes,” explained Professor O’Connor.

The project has attracted interest from the media and we have had local and national newspaper, web, radio and television coverage in all years of the project. The project has also provided material school education as Riwi, is used as a case study in the textbook “Ancient Australia Unearthed” by Alethea Kinsella designed for the Australia Curriculum: History year 7 topic ‘Ancient Australia’.

The results of this project were instrumental in putting together the West Kimberley National Heritage List. “The research also resulted in over 25 academic publications so far and gives remarkable evidence for the oldest continuous archaeological sequences in the Kimberley region and some of the longest in Australia,” explained Professor O’Connor.

“In addition to significant new knowledge the project has left the way open for future research and still greater understanding. Most significantly perhaps the work on the responses of Aboriginal people to the European Contact period in the southern Kimberley provides an interesting window into the variable histories of this period in Australia’s past.”
Rose Whitau researched her PhD with Professor Sue O’Connor as part of the ARC Linkage project ‘Life Ways of the First Australians’. Rose investigated how people have adapted to climate and vegetation change in Bunuba-Gooniyandi country in the Kimberly over the last 45,000 years. Rose’s study pathway has led her to some incredible places, and she has also followed her passion for netball and Indigenous community off the beaten track of academic achievement. She collaborated with Gooniyandi and Bunuba elders Mervyn Street and his wife (who has recently passed) on a story book in Gooniyandi and English, and has had her own poems published in the journal Turbine Kapohau. She recently submitted her PhD thesis, just in time for her next adventure: she gave birth to her first child in September.

To answer the question of how had people adapted to climate and vegetation change over the last 45,000 years Rose analysed archaeo-botanical remains – plant remains – that survive in the archaeological record. “I was mainly looking at wood charcoal from old fires and the archaeological deposit. If you have a reference collection of known woods that you have burned and you compare them under a microscope you can tell what type of plant the wood charcoal has come from, based on the anatomy of the wood structure.” This shows shifts in the vegetation over time, and by implication the changes in climate. “In one cave for example I found a change from a eucalyptus-dominant savannah to a bloodwood-dominant savannah. The bloodwoods are more arid adapted and this vegetation change is synonymous with shifts in climate that we can see in the marine and other terrestrial records. It shows there was a drying in the climate that happened about 37,000 years ago,” explains Rose.

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Some of the artefacts Rose found in the field helped to shift ideas about the environment and the people who lived there. “I was also looking at how people were using the plants and managing the resources. At Riwii cave there aren’t many wood resources, the vegetation is mostly grass steppe: the trees are small and low. Jane Balme from the University of Western Australia first excavated there in 1999. This time we uncovered lots of things that don’t usually preserve in the harsh Australian environment, but did here because it was so dry. “We found wood shavings, and a couple of wooden artefacts: the negative end of a fire drill (used for starting fires by using friction) and the other was a fragment of something, possibly a boomerang. These were from the newest layers; using radiocarbon dating we found that the fragments were both around 650 years old.

“In the context of Australian archaeology that’s not very old but it was cool because we used x-ray tomography technology with the assistance of the Applied Mathematics at ANU so that we didn’t have to cut the objects open. We found that the types of woods used to make those artefacts don’t appear in the wood charcoal record, so I could say all kinds of things about how people were managing the resources. In particular it shows that they weren’t using those woods for firewood, but to make things.

“It’s amazing to hold these things and realise what they represent: living culture that has endured there for millennia,” she reflects. Rose’s fieldwork in Gooniyandi and Bunuba country would not have been possible without relationships with people in those places. These relationships have been nurtured over time by researchers Professor Sue O’Connor and Professor Jane Balme who were the Chief Investigators on the project.

Another amazing thing we found (with colleague Dorcas Vannieuwenhuyse) was a 35,000 year old Gooniyandi hangi, or oven. When I was out on country Mervyn showed me how to cook a bush turkey Gooniyandi style using the exact same technique,” she says. The relationships Rose and fellow researcher Tim Maloney developed with Mervyn and his wife led to a storybook project called Minuarjono – The Tree Stakes and the Old Man which tells of the story of the formation of Marrara (Margaret River) and aims to help preserve Gooniyandi language for young speakers. The book will also be sold to tourists by the community as a source of income. “This project has been so amazing. Tim Maloney and I went and stayed with Mervyn and his wife several times over the last few years, went out on country with them. Most of the time I was filming, taking photos, looking after the old girls getting cups of tea. The stories unfolded over that time. One time you might hear the start of a story, then after a while you’d get a bit more of the story. There is a different concept of time about the place. It’s a massive culture shift that you have to do when you go out there.”

Rose loved stories since she was a child and she completed her undergraduate degree in Classics, focussing on Greek and Roman literature. Rose is Māori (Kai Tahu, Kati Mamoe, Waitaha) from her father’s side. She grew up in Christchurch “mostly Pakeha” (NZ European), but being Māori is a big part of her identity. During her PhD she took some time off to work for Shooting Stars, a program for Indigenous girls which uses sport and other incentives like bush camps to help build future aspirations in attending school and setting goals. “A Koori friend and I were talking about how awesome it would be if there was an Indigenous netball conference. After that conversation I went home and googled ‘Indigenous women’s netball’ and I found this job with Shooting Stars and I realised ‘oh that’s me!’ I got the job and three weeks later I was moving to Carnarvon. Although it was a big side track during her PhD her supervisors were supportive, and Rose discovered that she really loved community development. Her academic skills really came to the fore in her development of a new methodology for reporting.

“The reporting had to be done in a certain way and it felt a bit ‘ick the box’ so the Shooting Stars leadership team decided that Indigenous methodologies might be a better way to report on what we had achieved. It’s not my background, but I am a researcher, so I researched it. I found that the idea of ‘yarning’ would be a better methodology to capture the outputs and borrowed heavily from the work of Dr Jessa Rogers, a friend and ANU alumna. “When we yarn, the first thing we do is talk about how we are related to each other, establish connections. It might be through the fact that we are related, it might because you know me because I am your Shooting Stars leader. We talk about how it’s a safe space, we talk about what we’re going to yarn about. A yarn is essentially a conversation but the difference is at the end of it you should reach a group consensus about something.

“We yarn with the girls, the Shooting Stars participants, and the local Shooting Stars steering committees. We use all kinds of Indigenous and non-Indigenous methods. Sometimes we might get the girls to take photos of what they want to yarn about, what they want to improve. “The Shooting Stars program is about making a difference to the lives of these girls and young women long term by shifting attitude, but this is very difficult to measure. We have come up with a bunch of different activities, which gauge how the girls’ attitudes towards school, their own health and wellbeing and future are changing over time. It’s really empowering for our girls.”

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Informal life politics is the way that people engage in self-help, non-governmental forms of political action in the face of threats to their life, livelihood or cultural survival. The actions of these groups are ‘political’, but political in an unfamiliar way: they are ‘survival politics’. They involve people in activities that are outside the limits of their everyday social roles. Often, quietly, they shake up the social order by compelling people to speak up and to take on tasks that they would not normally be expected to perform. Here, people take politics into their own hands.

I am researching how non-state welfare funds set up by factory-owning village elites in rural China change or impact power relationship at the local level. My research deals with the cultural economy and the economic culture of China.

I first observed these hybrid informal organisations in 2014, and it was clear that they played important social and economic roles in rural life. These funds serve the village or village-centred lineage of about 1000 people. The wealthy private entrepreneurs contribute substantial amounts, which are supplemented by donations from most of the villagers, and in some cases a one-off input from the village governing committee. This is a whole-of-community activity.

The funds lend out the principal, at a decent but not extortionate rate of interest, to local businesses that need operating capital. They collect the interest and use only the interest to pay welfare benefits to needy people within the community. The principal is retained, and the fund grows. (For more on this, see my recent article, “Face Funds,” in China Review, June 2017.) These funds are very much a product of the here-and-now. Their existence is premised upon the convergence of certain recently-arisen legal and regulatory institutions with China’s broader economic, demographic, and political situation in the present. But there are very strong resonances with much earlier forms of Chinese corporate organisation—mostly, like these funds, centred ostensibly on kinship, religion, or native place. Part of my current research involves tracing the genealogical linkages between present and past forms. I will build on this essential cultural and historical understanding, and extend it into the present.

This project aims to describe and explain how collaborative/competitive interactions between local governments and local economic elites in contemporary rural China produce innovative welfare models and, as a direct correlate, new political arrangements. Scholars of welfare systems across the globe and throughout history have noted that welfare provision reorders social relationships, potentially shifting the balance of social power and affecting systems of social control.

So, what happens when a group of local factory owners set up a welfare fund? Does the Party-state lose authority in the eyes of local villagers? What happens to the elite-state relationship? These are my questions.

Questions in the background are: Why would the local elites do such a thing? Are state actors pressuring them into providing welfare? And, or, is this a function of the elites seeing an opportunity to gain leverage with local villagers—or with local state actors themselves?

One can speculate that the elites might do this because—let’s just say—they have built their factories without proper authorisation. If the local state decides to implement land-use regulations rather than just ignore them, they could just knock those factories down. But it’s a complex problem for the government at the local level, because those factories help drive local economic development, and thus provide taxes, employment, and even extra-budgetary funding for the new roads that get built in that area. The place would not be a well-developed—in Chinese terms, “flourishing”—place were it not for the illegal factories.

But it is also important to take seriously the entrepreneurs’ assertions that they are doing this out of the goodness of their hearts. Individual factory owners have been giving out benefits to locals since well before the funds arose as an organisational form. And, again, there are historical precedents from before the Communist revolution. Self-interest is a factor, but these entrepreneurs’ motivations cannot be reduced to self-interest alone.

My research will lead to better knowledge of how local government and local business in China interact—what the changing balance of power between those entities is. When we have better knowledge of the details of that interaction—and here I am talking about the humanistic details as well as the financial details—people who are engaging with China will be able to better understand their Chinese counterparts’ interests. Australians and others dealing with China will be able to better understand what drives their counterparts and customers at the local level in China. Whether in competition or collaboration, if you understand your counterpart, then the outcomes are always better.
Project Banaba

Associate Professor Katerina Teaiwa’s research on phosphate mining on the island of Banaba was the basis of an exhibition at Carriageworks in Sydney which opened in November 2017. The project takes on a new iteration in early 2019 at MTG Hawkes Bay in New Zealand.

Curated by internationally renowned Samoan artist Yuki Kihrara, Project Banaba expands Teaiwa’s research beyond traditional academia and has brought this little-known chapter of Australian history to a broader public audience.

“The research project was initiated in 2007 with the support of the Australian Research Council, and I undertook a series of interviews with Banabans in the 1960s and 1970s,” says Teaiwa. “From 1900 to 1980 a series of companies and the British Phosphate Commissioners mined the island of Banaba in what is now known as the Republic of Kiribati. As a result, the island was rendered uninhabitable and the Banabans were relocated to Rabi in Fiji. This exhibition brings together rare historical archives and new work that sheds light on this history and its ongoing impact on Pacific communities. Banabans view their ancestral island, the rock of Banaba, as te aba, the body of the land, and the body of the people,” says Teaiwa.

For most of the 20th century, phosphate was a matter of national and food security. During her research for the exhibition, Teaiwa identified approximately 518 metres of government files associated with the British Phosphate Commission in the National Archives of Australia, some of which have only recently been declassified.

The valuable rock, found naturally on Banaba, was first identified by a British owned company from a sample in a Sydney office. This led to the growth of a large scale mining industry extracting phosphate from Nauru, Banaba, and Makatea in the Pacific, and Christmas Island in the Indian ocean, which was then manufactured into superphosphate fertiliser and applied to farms across Australia and New Zealand, resulting in a dramatic increase in antipodean agricultural productivity.

The value of the minerals on Banaba also made the island a target for Japanese occupation during World War II and many Banabans and Pacific Islander or “kanaka” mining workers were killed. The 72nd anniversary of Banaban displacement was marked on 15 December 2017 during the exhibition.

To transform her ANU research into a visual art exhibition Teaiwa enlisted the help of practitioners, artists and students in Canberra and at the ANU School of Art and Design, immersing herself in practice-led artistic research to deliver this ambitious exhibition at Carriageworks, the largest multi-arts centre in Australia. Project Banaba comprises three interconnected
works exploring how the people and the land of Banaba were viewed and transformed by powerful imperial mining and agricultural interests. Teaiwa follows the flows of historical events, phosphate rocks, mining workers, company officials, indigenous Banabans, archival records, and media stories between Australia, New Zealand, Kiribati, Fiji and the United Kingdom.

In Body of the land, body of the people suspended hessian sacks reference the bags used to load and transport superphosphate fertilizer across Australian farms. Each sack forms part of a timeline highlighting key events in Banaban history. Early 20th century photographs from the National Archives of Australia are printed on transparent voile depicting ancestral figures who suffered the impact of mining operations which prioritised profits at the expense of the culture and sovereignty of the Banabans and their homeland. The back of the hessian is appliqued with cream and sand coloured calico and linen pinnacles referencing the lunar landscape created by mining as well as the clothing worn by white colonial and mining officials.

The three-screen video Mine Lands, for Teresia opens with the soundtrack of a popular Australian television show “Come and get it” with Peter Russell Clarke. This is placed over a montage of Banaban footage from the early 20th and 21st centuries and contemporary footage of global newspaper stories and Rabi in Fiji, the new home of the Banabans. The work highlights the dynamics between Australian agricultural development and food production, Australian and British mining management, the Tuvaluan, Gilbertese and Asian mining workers and indigenous Banabans against a backdrop of environmental devastation, displacement and hope. It also features poetry by the late Pacific feminist scholar Associate Professor Teresia Teaiwa, Katerina’s elder sister.

Teaiwa’s Kainga is a photographic “coral reef” which places the artist’s own family history on Rabi in Fiji within the context of Australian and New Zealand mining and agricultural histories as documented in the black and white photographs by Wolfgang Sievers of the phosphate works at Geelong, Victoria, and Thomas J. McMahon and the British Phosphate Commission on Banaba. The juxtaposition of everyday life on Rabi and the mining of the ancestral lands highlights Banaban resilience.

In December 2018 Teaiwa will present her research at a symposium at HKW (Haus der Kulturen der Welt), Berlin. From March-September 2019 she mounts the second iteration of Project Banaba at MTG Hawkes Bay in New Zealand working again with Yuki Kihara as well as curator Jess Mio. In this new version of the exhibition Teaiwa will refocus her research from the point of view of New Zealand and the role it played, along with Australia and Britain, in the destruction of Banaba. The use of phosphate in New Zealand is still contested with respect to impact on the environment, traditional use of the land and contemporary sourcing of phosphate from the occupied Western Sahara. Associate Professor Teaiwa is of Banaban, Kiribati and African American descent. She is the author of Consuming Ocean Island: stories of people and phosphate from Banaba (2015) and editor with Polly Stupples of Contemporary Perspectives on Art and International Development (2017).

Until now her creative practice has centred on contemporary Pacific dance and she was a founding member of the Oceania Dance Theatre in Fiji. She has performed in Suva, Canberra, Honolulu, Santa Cruz and New York. Most recently Teaiwa worked with visual artists, designers and scientists transforming her work into a comic book at the Anthropocene Kitchen, an “Interdisciplinary Laboratory Image Knowledge Gestaltung” at the Hermann von Helmholtz Centre for Cultural Techniques, Berlin.

“In this new version of the exhibition Teaiwa will refocus her research from the point of view of New Zealand and the role it played, along with Australia and Britain, in the destruction of Banaba. The use of phosphate in New Zealand is still contested with respect to impact on the environment, traditional use of the land and contemporary sourcing of phosphate from the occupied Western Sahara.”

Above: Installation view of Project Banaba at Carriageworks. Photo by Zan Wimberley.
Evie Sharman is Pacific-minded. She is in her third year of a Bachelor of Philosophy - Asia and the Pacific. The PhB is a research-focused undergraduate degree that enables students to explore their interests beyond the classroom.

Evie is also actively involved with the student community at ANU, currently serving as an ANUSA representative for the College of Asia and the Pacific.

When it came time to enrol in university, Evie decided to move 1000 kilometres from her home in Casino, NSW, to take advantage of the Asia-Pacific expertise offered at ANU.

Evie explains that she started out focusing on Southeast Asian studies, but became hooked on Pacific studies when she took a course on Pacific politics as an elective.

“I just loved that course. I thought that the Pacific was incredible and exciting. I’m the biggest advocate for it, I could talk about it for hours now,” she says.

Evie believes that Pacific studies has expanded her worldview and sharpened her critical thinking skills.

“Pacific studies is really good for thinking about things in a different way. It has also really grounded what I wanted to do in a region, and Australia has so many connections to the Pacific,” she explains.

One of the highlights of Evie’s time at ANU was the Pacific Islands Field School that she attended late last year. Associate Professor Katerina Teaiwa took a group of students to Samoa to gain first-hand experience of Pacific culture and heritage.

“It was so interesting to go to Samoa and start thinking about art as something that’s central to all these other things like policy and democracy. And Katerina is one of the experts in it! She’s also a performer and an artist who had just finished an exhibition. It was so helpful to have her to guide us through. It was an incredible field school and I loved it. I would highly recommend it to anyone.”

The Samoa field school was not Evie’s only in-country experience. She has also participated in a study tour of Myanmar and a language immersion course in Indonesia.

“My biggest piece of advice is to do the field schools, go overseas if you can,” she says.

Evie is planning to gain even more in-country experience by spending next year studying and travelling in the Pacific before she starts her Honours year.

Her advice to students considering Pacific studies is to “just give it a go.”

“Don’t be afraid to go against the grain and do something a bit different. The passion of the lecturers and the passion of the students that study it will really motivate you and inspire you to give it your all.”

“My biggest piece of advice is to do the field schools, go overseas if you can.”
Archaeology field school: Peeling Back the Layers in Melanesia

‘Peeling back the layers in Melanesia: Archaeology and History in Vanuatu’ (ASIA2220) is a winter session field school convened by Dr Stuart Bedford along with experts from Australia, New Zealand, France and Vanuatu.

This field school is part of a multi-disciplinary, multi-year, ARC-funded research project titled ‘3000 Years of Settlement and Interaction in Southern Vanuatu’. It is located on Aniwa Island, a small low coral island located off the east coast of Tanna Island in southern Vanuatu.

The 2018 school was only the second archaeological field season that had ever been undertaken on the island, and demonstrates CHL’s commitment to researching transformations across Asia and the Pacific.

“This year we focused on a nineteenth-century mission station, pre-mission occupation at the same site where we have dates going back 2400 years, and several cave sites in the north of the island,” Dr Bedford said.

“One of the highlights for both the researchers and the local communities was the discovery of the foundations of the 1875 church which had been built on top of the original 1866 church that was wrecked in a cyclone. Its location had long been forgotten, but building debris and some physical probing revealed the old floor and the foundations of the lime plaster walls.”

Student Brianna Muir appreciated the opportunity to gain practical experience and develop her interest in Pacific archaeology.

“With further excavation practice, I learned the basics of operating a total station, and gained experience in archaeological drawing. I also had the opportunity to conduct my own research,” she says.

“It was a fantastic experience, and one that provides an excellent grounding for future research endeavours.”

— 2018 student Brianna Muir
Informal Life Politics in the Remaking of Northeast Asia

Professor Tessa Morris-Suzuki

At a time of major political transformations in the East Asia, citizens across the region are experimenting with alternative, self-help ways to address the profound social, economic and environmental problems which they face.

These problems include resource depletion, unsustainable agricultural practices, ecological damage from radiation and other environmental pollutants, problems caused by large-scale population movements and lack of welfare support for vulnerable sections of the population.

For the past five years, with the support of the Australian Research Council Laureate scheme, Professor Tessa Morris-Suzuki and her team tracked a range of alternative experiments in informal life politics through which people in Taiwan, Japan, China, the two Koreas and Mongolia are tackling these problems.

The project wrapped up in 2018 with a conference, ‘Living Politics: Self-help and autonomous action in East Asia and Beyond’. Scholars gathered to rethink the boundaries of the political, and explored innovative and autonomous ways in which people in the region collaborate to solve challenges which conventional political systems fail to address.

The launch of the book ‘The Living Politics of Self-Help Movements in East Asia’, co-authored by Tom Cliff and Shuge Wei, was launched by Professor Hyaewool Choi at the conference, who highlighted the hopeful message embodied in the research: “Informal life politics is the politics of care (rather than self-interest). It is the politics of compassion for others (rather than dominance over). It is the politics of mutuality (rather than me only). It is the politics of preservation (rather than consumption and exhaustion). Above all, informal life politics presented in this book is ultimately the politics of hope, potential and possibilities in creating a better community and the world.” Professor Morris-Suzuki summarised the major findings of the research below.

Networking

Few of the groups we studied fall neatly into traditional categories of class or social status. Instead, they thrive by bringing together people from a variety of backgrounds—“locals” cooperate with “outsiders”, and people with diverse skills and life experiences come together to share ideas. In an age of global information technology, it is also possible for these networks to extend across national boundaries.

Improvisation

Precisely because they are small and informal, it is relatively easy for these groups to improvise, trying out new approaches to social problems, and then modifying their approaches as strengths and weaknesses become apparent. Improvisation is crucial in a world where social challenges are rapidly evolving, and where conventional political institutions often fail to keep up with the pace of change. Another aspect of improvisation is that individuals often find themselves stepping outside their accustomed social roles and taking on unfamiliar tasks: farmers take on some of the roles of scientists or of development planners; retirees and full-time parents create new currencies; entrepreneurs become providers of welfare, and so on.

Alternative value creation

Informal life politics groups are generally engaged in a search for new values: both alternative values in the ethical sense, and different ways of thinking about economic value. They create new spaces in which aspects of life which are not necessarily highly priced in the conventional global market are given importance. The focus of these new value systems may be on the quality of the local environment, the sense of connectedness felt by people living in a rural or urban community, or the safety of vital resources like air and water. Actions taken to address a specific local crisis therefore often generate a wider questioning of the values that are taken for granted in mainstream political and economic life.

Action into ideas

The groups that we have studied do not start with a clearly defined ideology and act on the basis of that ideology. Rather, the process tends to work the other way around. They begin with the specific, and with action to deal with specific problems. But this action itself often becomes the starting point for developing new ideas about the society we live in.

Professor Morris-Suzuki retired at the conclusion of the project but will continue her work at CHL as an Emeritus Professor.
Case study

PAMBU: safeguarding the documentary heritage of the Pacific for 50 years

The Pacific Manuscripts Bureau, affectionately known as PAMBU, is a not-for-profit organisation auspiced by the School of Culture, History and Language at the College of Asia and the Pacific.

Its collection spans four centuries and includes records from individuals and organisations such as churches, businesses, governments and civil society organisations.

“Librarians and academics of the time observed that the primary documentation required to study the Pacific in any depth was difficult to access and often vulnerable. Archives and manuscripts were often in private hands or stored in churches, offices and residences in remote parts of the Pacific. The humid climate and vulnerability to natural disasters were considered threats to archival materials,” explains Kari James, the current archivist and Executive Officer at PAMBU. “This multi-institution, multi-nation collaboration is a rare and innovative project that has endured half a century and enabled research in many disciplines through preservation of, and access to, primary documents on subjects as diverse as religious missions, linguistics, whaling, colonial administration and coffee production, amongst others,” she adds.

In 2018 the Bureau marks half a century of documenting and safeguarding records about Pacific nations and communities. It is considered the most extensive collection of non-government primary documentation on the Pacific Islands that is available to researchers, comprising more than 4,000 microfilms, over 8,500 digitised photographs and over 130,000 pages of newly digitised documents.

Ewan Maidment was the archivist for the Pacific Manuscripts Bureau for 17 years from 1995 to 2012. He laughs as he remembers his job interview. “They asked me: how’s your back? Some people think that the work of an archivist is just glorified filing. It turned out that there was a lot more to it than that.”

“There are so many different cultures in the Pacific. I learned to open my mind to the environment and the people. The reciprocity and island style hospitality was always generous. I hope I gave back enough.”

For Ewan the importance of the archive is its role as part the infrastructure of the Pacific as a whole. Relationships are the thing have made it possible to keep the documentary heritage of the Pacific accessible.

“In a collecting archive you establish relationships right across the field you are working in, you get to know the people, you travel around to work with them, there is interaction, reciprocity, there are ongoing relationships, not just dead bodies of records but continuing transfers of records. There is a lot of goodwill.”

There were many adventures in Ewan’s long tenure as the PAMBU archivist.

“I once worked on the Levers Archives in the Russell Islands in Guadalcanal in the Solomon Islands. I was in Honiara and was waiting for the ferry across, but there had been a cyclone and the ferry didn’t come, so I got on a mission plane out to the islands. It was the kind of plane that the pilot says a prayer before you take off.”

Nonetheless Ewan arrived safely and found that the records at Yandina were in a beautiful, purpose-built structure outside the admin office. Levers had been operating that coconut plantation since the 1920s, for copra. “You could smell the copra ovens nearby, it has quite an acrid smell,” he remembers. The records included land acquisition records and other company records.

The question in the job interview makes sense in light of the process of the fieldwork. “To make the microfilm I’d use a Hirokawa camera, which weighed about 19 kilograms, I’d have to take the film for the camera, so on a trip like that I’d have to take about 25 rolls, which was another 20 kilos plus the extra gear,” he explains.

“Reels are about 130 feet long, I’d get about 600 exposures on a reel, I could get 1200 pages if I took two pages at a time. Depending on the material I was copying and its condition, it would be between 1 and 3 reels a day.”
It was monotonous work, but Ewan has very fond memories. “I worked long hours there, but going back at night in Yandina I remember the fireflies in the coconut groves. The Russell Islands are a stunning set of islands,” he recalls.

He left the island on a banana boat very early in the morning, about 4am. “The captain prayed again before we left, and we headed off in the darkness through a maze of islands. He had no map except for his sense of the sea and a spare can of petrol. On the other side I got on a truck back to Honiara. Very glorified filing indeed,” remarks Ewan.

During 2014, then Executive Officer Kylie Moloney oversaw the transition from microfilm to digital. All new collections since 2015 have been captured digitally and delivered to member libraries via an online platform. Digital collections are now more accessible to more communities in the Pacific than was possible with microfilm. “The Bureau has recognised the risk to archival materials in the Pacific, primarily due to the harsh Pacific climate. With Pacific Islands already experiencing the brunt of climate change, the work the Bureau has done in the past and will continue to do in the future, is more important than ever,” says Kari James.

To celebrate the 50th anniversary the University of Papua New Guinea will join as a subscribing institution. The University Librarian from UPNG Leah Kalamorok, signed the Member Agreement at a special event the Australian National University on the 8th of August.

Right: Steamer viewed from an unknown island, Collection PMB PHOTO 91-056. Original lantern slide held at the Presbyterian Research Centre, Knox College, Dunedin, New Zealand.
Future Proofing the Nation

Serving as a partner and essential resource for all who focus on Asia and the Pacific.

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Active ARC Grants associated with CHL, 2018

**Centres of Excellence**
- Centre of Excellence for the Dynamics of Language (2014-2021)
- Centre of Excellence for Biodiversity and Heritage (2017-2024)

**Discovery Early Career Researchers**
- Dr Thomas Cliff
  
  Welfare entrepreneurs and paradoxes of social control in rural China (2018-2021)
- Dr Hannah Sarvasy
  
  Telling the whole story in one sentence (2018-2021)
- Dr Larissa Schneider
  
  A long-term history of mercury in Australasia (2018-2021)

**Laureate**
  
  Professor Nicholas Evans, Dr Timothy Ellison, Dr Dineke Schokkin, Ms Anna Skirgard, Ms Alexandra Marley

**Linkage**
- Prof James Warren, Dr Tana Li
  
  Dr Francis Gealoge; Dr Charlotte Kendra Gotango; Dr Alicia Schrikker; Asoi Prof Adam Switzer; Prof Gregory Bankoff; Prof Dr Franck Lavigne; Prof Dr Rila Mukherjee; Prof Dr Shoichiro Harza; Dr Gwyn Campbell; Prof Anthony Reid
  
  Hazards, tipping points, adaptation and collapse in the Indo-Pacific world (2015-2018)

**Discovery**
- Dr Janelle Stevenson, A/Prof Marco Coolen, Prof James Russell
  
  The Pace and Rhythm of Climate: 600,000 years in a biological hotspot (2016-2019)
- Professor Margaret Jolly
  
  Engendering climate change, reframing futures in Oceania (2018-2021)
- Dr Kira Westaway, Prof Simon Haberle, A/Prof Yingqi Zhang ; Prof Russell Ciochon
  
  The mighty ape's last stand (2017-2019)
Centre for Australian Biodiversity and Heritage

Laureate Professor Sue O'Connor, Professor Simon Haberle are Chief Investigators of a new ARC Centre of Excellence. Dr Janelle Stevensen and Dr Larissa Schneider are Associate Investigators, Dr Ceri Shipton and Dr Kelsie Long are Post-Doctoral Fellows, Dr Feli Hopf and Ms Sue Rule are Research Assistants.

What we can do through our techniques of paleoecology and archaeology is reconstruct a picture of past landscapes.

The new Centre for Australian Biodiversity and Heritage, based at the University of Wollongong, will tell Australia's 'epic story'. It was launched at Parliament House in Canberra on the 22nd of June 2017.

Professor Brad Pillans and Dr Rachel Wood Research School of Earth Sciences at ANU and Dr Larissa Schneider, a Post-Doctoral Fellow at CHL, make up the ANU's research team for the Centre.

The research will transform existing knowledge of the history of human habitation and the environment. A main objective is to equip future leaders and policy makers with the knowledge necessary to protect the environment.

The research is ambitiously transdisciplinary, incorporating both science and humanities disciplines, is organised around six themes: Humans, Climate, Landscapes, Wildlife, Time and Models.

The storyline is indeed epic, encompassing human and environmental history of Australia, Papua New Guinea and eastern Indonesia from 130,000 years ago – when Australia was devoid of humans and the climate was similar to today's – to the time of initial European contact.

Archaeologist Professor Sue O'Connor is leading the research theme of Humans.

She is working in both Western Australia and South East Asia looking at the earliest arrivals of people and also in Indonesia looking at routes of entry.

“There is much debate whether people came through Timor down the Kimberly coast or through Borneo, West Papua and down into Northern Australia. “The biggest dilemma is the dates for the occupation of Australia are significantly older than anywhere to Australia's north. There has to be missing data sets in those islands to the north. “A lot of the debate about human occupation of this continent has been focused on how old it is not what people did when they got here, which is the interesting stuff. Australia is such a huge continent, and even 60,000 years ago would have been very environmentally diverse.
People would have done different things in different places with different biota. We don’t know any of that really interesting story because we have so few data points.

“This grant allows me to build on my previous research and look for new early colonisation entry points in North west Australia. It brings together researchers who would otherwise would be each doing their own thing in various places.

“My focus will be on the earliest capacities of people in those regions—what type of adaptations did they make? Our earliest sites in Australia have very few stone artefacts, maybe only 20-30 artefacts from the earliest time. You can’t really say much about what people were doing unless you have fauna and pollen preserved to actually build up a picture.”

Dr Janelle Stevenson, a Research Fellow at the School of Culture, History and Language, is a paleoecologist specialising in ecologies and environments of the past.

“My expertise in South East Asia is my contribution to the project. I am working on very old paleological records from Sulawesi in Indonesia. I match the vegetation records with DNA sequences to help understand of the role of climate in shaping the environment over many hundreds of thousands of years.

“I research how the forests and environments reassemble themselves between big events like ice ages. My focus is the environmental aspect of this research but as we get closer to the present I consider how environmental change intersects with cultural development.

“This project gives this research community the capacity to do this work but the most wonderful thing about it is the core objective of translation of that research into education,” said Dr Stevenson.

“Professor Simon Haberle, paleoecologist and Director of the School of Culture History and Language is also a Chief investigator in the Centre.

“My role will be looking at collaborating with archaeologists in country whether that be Northern Australia, East Timor or Papua New Guinea to try and understand how people in the past changed those landscapes and made them what they are today.

“What we can do through our techniques of paleoecology and archaeology is reconstruct a picture of past landscapes. Then we can build a narrative about how the landscape has changed and what different influences have come into play.

“This year I am conducting fieldwork in East Timor where we will be looking at a major lake system that has probably existed for the last 3-400 000 years. It holds evidence of what the monsoon was doing through time but also of when people first arrived in Timor and then hopped over to Australia about 50 000 years ago.

“Seven Australian universities (University of Wollongong, James Cook University, University of New South Wales, The University of Adelaide, Monash University, The Australian National University and University of Tasmania) and a range of partner organisations in Australia and overseas (Papua New Guinea, Indonesia, France, Germany, Denmark, the UK and the USA) comprise the Centre of Excellence. The Centre is funded by a $33.75 million ARC grant, $1 million from the NSW Government, and $11 million from participating universities, museums, and other organisations. These will support around 40 new research positions and more than 50 new research students over the 7-year life of the Centre, led by Distinguished Professor Richard ‘Bert’ Roberts of the University of Wollongong.”

“We want to see if we can see that in the record how these first people existed, and why they might have made that leap and come to Australia. We will be doing similar things up in Papua New Guinea as well, looking at agricultural impacts but also in deeper time, when the first people arrived there, and then the epic migration events when people arrived in Australia what impact that had on the landscape.

“It’s an exciting opportunity to continue the work we have been doing but create new discoveries around the notion of how people change the landscape of Australia and the region,” said Professor Haberle.
Research focus
Dr Larissa Schneider
The history of mercury in Australia

An environmental scientist by training, Larissa pursued her PhD in environmental chemistry researching the environmental effects of metals released into the environment by coal-fired power stations. She is now a postdoctoral fellow in the School of Culture, History and Language in the Archaeology and Natural History program researching the application of geochemistry to track historical environmental changes.

Last year Larissa was awarded a DECRA (Discovery Early Career Researcher Award). Her motivation to propose this DECRA was the need to fill the gap in knowledge of the historical sources and cycle of mercury in Australia.

“Over the last two decades, mercury studies have received significant support in the Northern Hemisphere due to its toxicity and potential for bioaccumulation. My DECRA project is intended to fill the significant knowledge gap that exists in our geographic region. Knowing the historical changes in mercury emissions and atmospheric fluxes in Australia is the first step to protect human health and the environment from the adverse effects of mercury,” she says.

Though mercury occurs naturally in the environment, mercury researchers, like Larissa, are concerned about the increase in mercury emissions to the environment by human activities.

Even remote areas have had an increase in mercury atmospheric fluxes and deposition in the environment,” she says. “This is because the mercury cycle is very dynamic and it connects the entire world. Mercury that is emitted in one part of the world can eventually be transported to any other location and remote areas.

“For example, mercury concentrations in the Arctic region have increased threefold since the advent of the Industrial Revolution. This is an environmental issue that requires international collaboration and Australia should be supporting this global cause,” emphasises Larissa.

During her postdoctoral research at the CHL, Larissa has acquired important research skills.

“Since I started working in the Archaeology and Natural History at the School of Culture, History and Language I realised I could expand my research far back in time by investigating historical lake sediments. There is a lot of history hidden in sediment cores. We collect the sediments using a core sampler, it’s like a metal tube and we put in down into the lake, hammer the pole into the lake bed, where the sampler creates a vacuum that lets us remove the sample from the bed,” she explained.

“Through research of sediments deposited over thousands of years, Larissa is able to understand the natural geochemical cycle of mercury and other elements and establish a baseline against which she compares current data. I establish the timeframe of the samples first by using dating analysis. Then you can pinpoint where in the core the time you are interested in is represented. So you might want to see what happened when the power station was established, or you might want to look at the last ice age.”

Historically, mercury has been used very widely in Australia, for example, in gold mining and in agriculture.

“Although Australia has ended such uses, contamination remains in the environment and requires ongoing monitoring and mitigation plans. The main contemporary source of mercury contamination in Australia is the emission of coal-fired power stations due to mercury traces in the coal which are released as it is burnt.”

“This work is timely and important given that international Minamata Convention on Mercury came into force in August, 2017, and that Australia, although a signatory, has done very little to address how it would comply with its obligations if, as anticipated, we ratify the Convention,” warns Larissa. The Minamata Convention on Mercury has been established as an international treaty to protect human health and the environment from the adverse effects of mercury. It commits countries to the reduction of mercury emissions.

The information from Larissa’s DECRA will support policy advice to governments, national, state and territory, on appropriate regulations and governance in order to meet Australia’s anticipated international commitments to reduce mercury emissions under the recently activated Minamata Convention.
Waste of a Nation: Garbage and Growth in India

Associate Professor Assa Doron

In 2018 Associate Professor Assa Doron, with co-author Robin Jeffrey, published *Waste of a Nation: Garbage and Growth in India* (Harvard University Press). The book has received international acclaim, and drew comment from India’s Prime Minister Narendra Modi. Extracts have been widely published. The following appeared in The Guardian.

"The book has received international acclaim, and drew comment from India’s Prime Minister Narendra Modi."

In Moradabad, whole communities subsist by processing waste created by the world’s love affair with electronic goods. From the road one could see locals washing the ash from burned e-waste and using sieves to recover fragments of metal. Women and children broke apart and segregated the printed circuit board components, prying open the object and separating the gold, silver and copper-plated components. Locals in Moradabad in western Uttar Pradesh described [to us] the process of recycling this hazardous material.

Once the basic dismantling and separation were achieved, different methods of extraction followed: typically burning, grinding, washing and bathing in acid.

The city of Moradabad, home to 900,000 people, was once celebrated as the brass capital of India. Now it is notorious as a centre for e-waste processing, an industry built on the declining fortunes of its famed brassware sector. This e-waste economy is thriving as the hazardous material, exported from the affluent developed world, continues to plague cities in developing countries. Can anything be done to stem the flow?
According to a report from the Indian Centre for Science and Environment, the brass industry suffered a severe blow from the global recession of 2008. Dwindling demand led people practised in metalwork to make the “natural” move into the e-waste industry, and streams of electronic goods began arriving from across the country and beyond.

The figures, according to one estimate, were staggering: 50% of the printed circuit boards used in appliances in India end up in Moradabad. With more than nine metric tonnes of waste arriving daily, the industry was said to employ tens of thousands of workers, most of whom earned between 100 and 300 rupees (£1-£3) a day.

The major e-waste processing site we observed was situated beside the bridge over Moradabad’s Ramganga river, in a predominantly Muslim neighbourhood. Men managing the flow of goods were visible from the bridge, as rickshaws carrying electronic discards made their way through the gate and disappeared into the alleys. Rhythmic hammering echoed up to the bridge.

The role of the police presence was hard to gauge, but according to one local there was an arrangement between the police and various parties – presumably intended to appear as though strict regulations on e-waste processing were in force.

In fact, the gatekeeping function was to exclude outsiders. Local people believed the police received money and goods from e-waste dealers who wished to protect their businesses, and that benefits flowed up and down the chain of command.

The lowly police on the gate relied on small gratuities, but locals suggested that bigger favours went to more senior officials. The e-waste industry required protection from busybodies who might want to enforce the law or from potential competitors who might pty into their business and steal clients.

Moradabad’s old speciality of brass manufacture simplified the shift to recycling electronic waste. Brass making requires high heat to melt and combine copper and zinc. Pit furnaces, used to turn the recovered metals into ingots, were available and well understood.

Once the circuit boards from phones and computers were burned to dislodge metals from plastics, they were turned into powder by ball mills of the kind used in brass manufacturing. The powder from the dissolved circuit boards was separated by sieves or by washing in water. The pit furnaces finished the task of melting metal into ingots.

Copper was by far the largest proportion of metal recovered in this extraction process, and much of the copper was sold back to the brass industry in the city. The recovery of much smaller quantities of platinum, gold and other precious metals was worthwhile because of their high market value.

This e-waste industry relies on what anthropologist Anna Tsing calls “salvage capitalism”, in which value is gained with little capitalist control and regulation. Indeed, many of the transactions and restrictions characterising the Moradabad slum depended on a local, non-capitalist economy that has its own value system.

Families work in dismal conditions to sustain an elaborate network of exchange. But this informal economy creates value for capitalist enterprises that benefit from the semi-clandestine activity.

In the absence of an international standard coding that clearly defines what constitutes hazardous or toxic waste, it becomes relatively easy to smuggle across borders with impunity. This is further facilitated by a host of actors and institutions that populate the waste trade and handle transnational waste flows with entrepreneurial innovation.

E-waste will continue to plague the subcontinent. The increase in electronic discards from a more affluent population compounds the problem of waste dumping from developed countries. Lax regulations and a cheap labour force make India an attractive place for disposal and processing.

The offshoring of industrial hazardous waste from first-world countries to the third world is notoriously difficult to track, identify and quantify – but there is evidence to suggest that illegal dumping continues unabated.
Dr Siobhan McDonnell on engaged anthropology, the Vanuatu land rush and connecting Indigenous Australia and the Pacific

Dr Siobhan McDonnell is a high-impact academic. “My work has always been about trying to make a contribution and supporting indigenous people and indigenous communities with technical knowledge and technical expertise,” she says.

“You need to be able to demonstrate that your work is of benefit to people in ways that they want.”


Her doctoral research unpacked a land rush that occurred in Vanuatu from 2000 onwards, when ten per cent of customary land was leased to foreign investors and subdivided for expatriate housing. The land rush caused deep divisions in ni-Vanuatu society and was linked to political and financial corruption.

“Most Australians think that Vanuatu is an idyllic beach paradise destination. But that land rush caused massive conflict and was driven by some pretty ugly geopolitical agendas,” she explains.

Not content with only researching the issue, Dr McDonnell actively helped to resolve it. She served two terms as a legal advisor to the Vanuatu Minister for Lands, Mr Ralph Regenvanu.

“I worked with the Vanuatu government as the principal drafter of changes to the land laws and the Constitution to stop the land rush and create a much better process for leasing land,” she says.

Vanuatu remains a key focus of Dr McDonnell’s research. She is currently researching disaster-management practices in the country following Cyclone Pam in 2015 and continues to offer practical assistance where she can.

“I run legal cases in Vanuatu, I provide legal advice to the Vanuatu government, and I do a whole range of things to try and support people to address these issues that are a massive source of conflict in their lives.”

Dr McDonnell is now a postdoctoral researcher on Professor Margaret Jolly’s Discovery Project ‘Engendering Climate Change, Reframing Future in Oceania’ and a Research Fellow in the National Centre for Indigenous Studies. Her expertise and experience working across both Indigenous Australia and the Pacific has made her keen to develop closer connections between the two.

“So often in Indigenous Australia we look to the experience of other settler colonial countries like Canada, the US and New Zealand. But I think we don’t look often enough at the Pacific, where we have all these self-determining Indigenous countries on our doorsteps,” she explains.

While there remains a lot to be done in this area, Dr McDonnell believes that ANU has the potential to foster these conversations due to its status as a leading centre of research on both Indigenous Australia and the Pacific.

“Outside of Vanuatu, ANU probably one of the places in the world where I’m most accountable about my work,” Dr McDonnell says. “I’m actually talking to people in the audience who have lived and worked in Vanuatu, or are from Vanuatu, because we always have a cohort of ni-Vanuatu students here. That’s rare.”

Dr McDonnell’s research on the Vanuatu land rush features in the latest issue of Contemporary Pacific, which she also co-edited.
CHL academics are performing important research on how peoples in Oceania are actively fighting the impact of climate change in the region.

‘Engendering Climate Change in the Pacific’ is a 3-year ARC Discovery Project led by Professor Margaret Jolly. This project aims, through ethnography, textual and visual analysis to research the interaction between indigenous and introduced knowledge and experience of climate change. The project will highlight indigenous knowledge, agency and future visions in everyday lives and politics.

In 2018 Dr Siobhan McDonnell came on board as a postdoctoral researcher on the project. She explains that the project interrogates how gender shapes the experience of climate change.

“We’ve got research already from Fiji that shows that after Cyclone Winston people who identify as trans men and women or gender diverse people were blamed in part for the impact of the cyclone because these narratives are often about Christian morality and they were blamed for being sinners and bringing the cyclone upon them,” Dr McDonnell says.

“That has really big implications in terms of how people access services. What does it mean when the services are being distributed through your local church and you’re identified as being immoral?”

Dr McDonnell is also working on a project about ethnographic approaches to disaster management practices in Vanuatu, which experienced Cyclone Pam in 2015. She aims to use the research to help the Vanuatu government improve their disaster management practices in the future.
In February a group of students from ANU and the University of Tokyo studied in Japan and Australia as part of a four-week summer course, Cultural Landscapes and Environmental Change, offered by the School of Culture, History and Language in the College of Asia and the Pacific.

The Australian students were assisted by the New Colombo Plan, an Australian Government initiative that provides opportunities for Australian undergraduate students to undertake semester-based study and internships or mentorships in 40 participating Indo-Pacific locations. Students spent two weeks in Japan, hosted by leading researchers at the University of Tokyo, followed by a two-week study tour of Canberra and the South Coast of NSW, led by the Director of the School of Culture, History and Language, Paleoecologist Professor Simon Haberle. The students studied at the University of Tokyo and the Mt Fuji region. In Australia, they visited many places including the Kioloa Coastal Campus, an Indigenous rock art site in the Brindabellas, and Weereewa, also known as Lake George. They explored the linkages between the scientific and cultural significances of each site.

Much of what we know of the deeper past comes from natural archives of changing cultural landscapes and environment,” said Professor Haberle. “The course asks the fundamental questions, ‘How do we explain the remarkably abrupt changes that sometimes occur in nature and society?’ and ‘What can knowledge of the past tell us about our future?’

The course provided students with an opportunity to explore the hidden histories in the landscapes.

“Looking at the indigenous Australian perspective has really opened my eyes. The whole course has asked us to consider what perspectives have been omitted from history. In the Australian field trips we have been thinking about women’s perspectives, indigenous perspectives, things that we don’t learn about much. I think it’s important as an Australian to educate yourself on these things,” Jessica explained.

The students also spent time at the National Gallery of Australia, where they heard a lecture by Brenda Croft, a Gurindji woman artist, former Curator of Indigenous art at the National Gallery of Australia, and Lecturer at the Centre for Art History and Theory at ANU. Croft discussed her art practice and her personal history, which also includes Chinese, German and Anglo-Irish heritage. Croft also spoke about the “radical oral historian” Minoru Hokari, author of Gurindji Journey, an ANU researcher who learned the Gurindji language and culture and is still remembered by Croft’s family. Hokari, who died tragically young, is memorialised at the ANU via a scholarship.

Isamu Moriai is a first year student from the University of Tokyo. “It’s difficult to say what has been the best thing about this course, everything has been great. But I really liked going the beach. And I tried kangaroo meat and I liked it. Everyone here has been very nice. I’ve loved going to the Art Gallery. I didn’t do that in Japan. I had no idea art could have so much information in it. Mind blowing”.

College of Asia and the Pacific students are guaranteed funding to travel in Asia as part of their program of study. Students from other colleges may also be eligible to apply for funding for courses such as Cultural Landscapes.
Executive

Professor Simon Haberle
Director
Professor Simon Haberle completed his PhD at the Laboratory of Quaternary Environmental History of the Tari Basin, Papua New Guinea, in 1994. While holding postdoctoral positions at the Smithsonian (STRI, Panama) and at the University of Cambridge he continued to pursue his interest in the role of past climate change and human activity on tropical and temperate ecosystems through work in the Amazon Basin and southern South America. His research is currently focussed on the application of high-resolution palaeoecological analysis to our understanding of the impact of climate variability and human activity on terrestrial ecosystems of the Pacific and Indian Oceans during the Holocene. He is also developing research tools in palaeoecology such as the Australasian Pollen and Spore Atlas and the PalaeoWorks website. He is currently using his knowledge of Australian pollen to explore the impact of atmospheric pollen and spores on respiratory health.

Associate Professor Assa Doron
Deputy Director, Research/Head of Anthropology
Associate Professor Assa Doron’s main areas of interest include urban anthropology, development studies, the environment, and media and technology. Much of his PhD fieldwork was carried out in Varanasi where he focused on the ritual landscape and to identify environmental constraints. He is also interested in spatial analysis both as a means of documenting sites and as an integrating aspect of cultures. In addition to research and teaching and his CHL Deputy Director - Education, he serves on the ANU Archaeology Board of Studies and the CAP Work Health and Safety committee.

Dr Janelle Stevenson
Deputy Director Higher Degree Research
Janelle is a palaeoecologist with experience working in Southeast Asia, the Pacific and Australia. Her particular interests are in landscapes of the past, how these have changed under different climatic scenarios and human land use, and how we can use these data to predict the impact of future climatic scenarios. Janelle is currently leading a number of multi-disciplinary collaborative projects across the region, the most notable being The pace and rhythm of climate: 600,000 years in biological hotspot, an ARC funded project examining the environmental history of Sulawesi. She is passionate about research led education, and is leading several education / research projects in collaboration with Indigenous communities in Victoria and northwest Australia. She is an associate investigator on the Centre for Australian Biodiversity and Heritage (CABAH).

Dr Jack Fenner
Deputy Director Education
Prior to switching to archaeology, Dr Fenner spent 15 years working as a computer engineer for several American technology companies. He is interested in applying technical and quantitative methods to archaeological materials and sites to better identify and understand past cultural responses to and drivers of change. Much of his current work involves using stable isotope analysis of organisms from archaeological sites to investigate how people used the surrounding fossil landscape and to identify environmental conditions. He is also interested in spatial analysis both as a means of documenting sites and as an integrating aspect of cultures. In addition to research and teaching and his CHL Deputy Director - Education, he serves on the ANU Archaeology Board of Studies and the CAP Work Health and Safety committee.

Dr Shunichi Ishihara
Deputy Director Languages
Dr Shunichi Ishihara is a linguistic expert and Senior Lecturer at the School of Culture, History and Language at the Australian National University. His research interests include international modelling, forensic voice comparison, experimental phonetics, speech processing and language processing. He is a visiting researcher at the National Centre for Biometric Studies at the University of New South Wales. His expertise lies in the use of the Rose & Morrison Forensic Voice Comparison Laboratory. He holds a Bachelor of Education from Shizuoka University, Japan, a Master of Arts from the National University of Science from Macquarie University, and a PhD in Linguistics from the ANU. He teaches extensively in Japanese Linguistics and Japanese Language.

Dr Peter Friedlander
Head of Languages (South and South East Asian Studies)
Dr Peter Friedlander completed his PhD on the life and works of the medieval Hindi poet-saint Ravidas in 1991. He has taught Hindi language, Buddhist Studies and Indian studies for Antioch University abroad (Bodhgaya), La Trobe University (Melbourne), and the National University of Singapore. He was awarded an honour for his contribution to the study of Hindi and Hindi literature at the World Hindi Conference in South Africa in 2012 and was the invited keynote speaker at the World Hindi Secretariat International Hindi day in Mauritius in 2016. His research interests include Hindi language, pedagogy, Hindi print media, religious traditions in South Asia and Buddhism and society.

Dr Shameem Black
Head of Gender, Media, and Cultural Studies
Dr Shameem Black joined the Australian National University from the United States, where she received her PhD from Stanford University and served as an Assistant Professor of postcolonial literature in the English Department at Yale University. Her work focuses on globalization, culture, and ethics in contemporary Anglophone fiction, with particular attention to South Asia, Asian diasporas, and the cultural work of English in Asia. Her research has examined problems of reconciliation after mass conflict, cosmopolitanism, sympathy, and the ethics of representation not only in postcolonial fiction but also in non-traditional secondary spaces such as cookbooks and microfinance websites. She is a Fellow in the Higher Education Academy.

Dr I Wayan Arka
Associate Professor
I Wayan Arka has made contributions to linguistics that span different sub-disciplines: from theoretical, formal and computational grammar, to typology and descriptive and documentary linguistics. All of his projects involve international collaborations with institutions in Australia, Indonesia, the UK, US and NZ, and locally with language communities. He has carried out fieldwork in remote parts of eastern Indonesia, organising training in Indonesia as part of his capacity-building efforts in the communities in which he works. He regularly applies his research in his broad teaching contributions in both Indonesian language and in Linguistics.

Professor Chris Ballard
Head of Pacific and Asian History Associate
Professor Chris Ballard is a historian whose research interests include resource ownership and land rights, violence and human rights, racism, concepts of race and colonial encounters, social and agricultural transformations, narrative and memory, sacred geography, theory in the disciplines of history, anthropology, geography and applied linguistics, regional interests in eastern Indonesia, Papua New Guinea and Vanuatu. His current projects revolve around indigenous Melanesian histories - their transformation through cross-cultural encounters; their representation through various media, including film and fiction; and their articulation with contemporary challenges such as land reform, large natural resource projects, and cultural heritage management planning.
Professors Emeriti

**Atholl Anderson** Emeritus Professor
Emeritus Professor Anderson’s research interests include Oceanic (Pacific) prehistory, Indian Ocean prehistory, island colonisation, palaeoenvironments, zoosarchaeology, chronometry, maritime adaptations, evolution of seafaring, traditional history and ethnography.

**Geoffrey Hope** Emeritus Professor
Hope’s research assesses the past impact of people on landscapes by measuring vegetation change (using pollen, charcoal and phytoliths) and geomorphic consequences—erosion, silting and shifts in production. He is also interested in the roles of climate change and fire on human responses and adaptability.

**Mark Elvin** Emeritus Professor
Elvin retired from the University in 2006, and, apart from an occasional semi-popular article and review, and offering comments at a handful of conferences each year, has moved away from his previous research interests in Chinese history, and is working on annotating a draft translation of a crucial but relatively neglected European work in Latin on plant science, R. J. Cramer’s De sexu plantarum epistola [Letter on plant science], R. J. Camerer's De sexu plantarum epistola [Letter on plant science].

**Tony Milner** Emeritus Professor
Milner’s research has focussed, first, on the history of ideas and political culture in the Malay World—and he has been particularly interested in the ways in which the historian can draw upon other disciplines (such as Anthropology and Literary Criticism) in researching such topics. Secondly, he has been concerned to analyse the role of values and cultural perceptions in Asian regional relations.

**Ann Kumar** Emeritus Professor
Kumar’s research interests include Indonesian politics, Indonesian Islam, Impact of the West on Indonesia, Indonesian history, Indonesia’s Writing Traditions and Early Japanese history.

**David Marr** Emeritus Professor
Marr’s research interests centre on the modern history of Vietnam.

**Gavan McCormack** Emeritus Professor
McCormack’s research interests include social and cultural anthropology, public policy, comparative government and politics. He published The State of the Japanese State: Contested Identity, Direction and Role this year.

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**Jack Golson** Emeritus Professor
Golson's research interests include the origins and development of agriculture in the New Guinea highlands.

**Andrew Pawley** Emeritus Professor
Pawley is collaborating with Malcolm Ross and Meredith Osmond on a seven volume series using lexical comparisons to reconstruct the culture and environment of Proto Oceanic speakers; completing dictionaries of Kalam (Papua New Guinea), Wayan (Western Fiji) and Gela (Solomon Is.); collaborating with Ian Saem Mijnep on a book on Kalam ethnobotany.

**Anthony Reid** Emeritus Professor
Reid researches the history of Southeast Asia, with particular interests in Indonesia and Malaysia, early modern history, nationalism, minorities, social, economic and religious history, and Sumatra. Having recently completed a new history of Southeast Asia, he is exploring the interface between history and geography in Indonesia’s natural disaster record.

**Anthony Johns** Emeritus Professor
Johns’ research interests include the Qur’An and the development of Islamic learning and spirituality in Indonesia and Malaysia.

**Tessa Morris-Suzuki** Emeritus Professor
Morris-Suzuki’s research interest include grassroots movements and survival politics in Northeast Asia; the Korean War in regional context; border controls and migration in East Asia; national identity and ethnic minorities in Japan; modern Japanese historiography, human rights in Asia; globalization processes (with particular reference to Northeast Asia); memory and reconciliation in Northeast Asia; the Fukushima nuclear accident in social and historical context. She concluded her laureate project ‘Informal Life Politics’ this year.

**Irene Rickels** Emeritus Professor
Rickels is a scholar of the history and current affairs of Indonesia, whose publications have concentrated particularly on the role of Islam in recent and contemporary Java. He is sectional editor for Southeast Asia for the new 3rd edition of Encyclopaedia of Islam (16 vols, now appearing in fascicles) and coeditor of both the Southeast Asia series of Handbuch de Orientalistik and the Southeast Asia Library (SEAL) monograph series, both published by Brill. He is currently a member of the editorial boards of Studia Islamika, Journal of Indonesian Islam and Journal of Southeast Asian Studies.

**Peter Rimmer** Emeritus Professor
Rimmer’s research interests include economic geography, global information systems, postcolonial studies, urban design, transport economics, Asian history, social change, Pacific history, economic history and Japanese literature. He published Consumer Logistics: Surfing the Digital Wave with Professor Boon Hon Kam this year.

**Malcolm Ross** Emeritus Professor
For the last few years Emeritus Professor Ross’ main involvements have been in the Oceanic Lexicon Project (a project of the Department of Linguistics) and in various aspects of Formosan (Taiwan) and Papuan (New Guinea) historical linguistics. His research interests include Austronesian and Papuan languages, theory of language change, contact-induced language change, historical change in grammatical constructions.

**Peter Jackson** Emeritus Professor
Jackson has written extensively on modern Thai cultural history with special interests in religion, sexuality, and critical theoretical approaches to mainland Southeast Asian cultural history.

**John Minford** Emeritus Professor
Minford is a Sinologist and translator. His research interests include Chinese literature, theatre, poetry and philosophy.

**Brij Lal** Emeritus Professor
Lal is working on a large scale project about Australia’s engagement with the South Pacific from the 1840s to the 1960s, focusing on the Solomon Islands, Fiji and Vanuatu. His research on Fiji continues with a historical dictionary and a general interpretative volume for the University of Hawaii currently in preparation, along with a series of essays on the politics and culture of the Indian indentured diaspora. On the side, he continues to wrestle with the problems of writing about societies with unwritten pasts.
### Courses

#### 7 Study Tours
- **ARCH2022**/**ARCH6022**: Study Tour: Cultural Landscapes and Environmental Change
- **ASIA2084**: Study Tour: Modern Mongolia
- **ASIA3014**/**ASIA6114**: Study Tour: Southeast Asian Frontiers: Thailand and Burma/Myanmar
- **ASIA3051**/**ASIA6151**: Study Tour: Archaeology in Asia

#### 7 Archaeology and Environment Courses
- **ARCH3031**: Archaeological Science Research Project
- **ARCH8040**: Microanalysis in Archaeological Science
- **ARCH2002**: Advanced Field Training in Archaeological Science

#### Pacific Islands Field School
- **PASI3005**/**PASI6005**: Pacific Islands Field School

#### Asia-Pacific In-Country Learning
- **ASIA2220**: Asia-Pacific In-Country Learning

#### 9 Internship, Reading and Research Courses
- **ASIA2039**/**ASIA6039**: Asia-Pacific Internship
- **ASIA1025**: Readings in Asian Societies and Histories
- **ASIA8500**: Master of Asian and Pacific Studies (Adv) Sub Thesis
- **ASIA8512**: Supervised Project in Asia-Pacific Studies

#### 11 Asian Studies Courses
- **ASIA1025**: Asia and the Pacific: Power, diversity and change
- **ASIA1030**: Asia and the Pacific in Motion
- **ASIA2031**/**ASIA6031**: Japanese Politics
- **ASIA2039**/**ASIA6039**: Burma/Myanmar - a Country in Crisis
- **ASIA2049**: Politics and Society in Contemporary Korea
- **ASIA2096**: North Korea: History, Culture, Politics
- **ASIA2167**: Borders and their Transgressions in Mainland Southeast Asia

#### ASIA20046**: Maps and Mappings for the Social Sciences and Humanities

#### 11 Asian Studies Courses
- **ASIA3021**/**ASIA6040**: Engaging Asia: Australia and the Asian Century
- **ASIA3033**/**ASIA6011**: Rethinking Northeast Asia: Region, Culture and Society
- **ASIA8048**: Disasters and Epidemics in Asia and the Pacific
- **ASIA8021**: Activism and Social Change in Asia and the Pacific
- **ASIA1002**: Architecture of China

#### 19 Pacific and Asian History Courses
- **ASIA8010**: Gender, Media and Cultural Studies
- **ASIA2007**: Palaeo-Environmental Reconstruction
- **ASIA2203**: Archaeology of China

#### 19 Literature and Linguistics Courses
- **ASIA1025**: Literature and Linguistics Courses
- **ASIA1002**: Language in Asia (L)
- **ASIA2003**: Japanese Popular Culture: Manga, Anime, Film & the Visual Arts
- **ASIA2005**: Native American Literature and Culture
- **ASIA2058**: Japanese Popular Culture in East Asia
- **ASIA2073**: Chinese Calligraphy: History and Practice

#### 20 Anthropology Courses
- **ASIA2010**: Anthropology and Postcolonial Predicaments
- **ASIA2016**: Pacific Worlds: Critical Inquiry in Oceania
- **ASIA2030**: The Making of South Asia
- **ASIA2040**: History of Modern China
- **ASIA2050**: History of the State System
- **ASIA2051**: Challenges in Asia and the Pacific

#### 10 Gender, Media & Cultural Studies Courses
- **ASIA1025**: Gender, Media and Cultural Studies
- **ASIA2026**: Popular Culture in East Asia
- **ASIA2058**: Japanese Popular Culture: Manga, Anime, Film & the Visual Arts
- **ASIA2073**: Chinese Calligraphy: History and Practice
- **ASIA2054**: What is Literature? Asian Perspectives
- **ASIA3031**: Gender and Cultural Studies in Asia and the Pacific
- **ASIA3035**: Indonesian in the Malay World: Culture, Media and Everyday Life
- **ASIA3037**: Digital Asia: Technology and Society
- **ASIA3038**: China Now: Discourse, Media and Culture
- **ASIA3039**: Creative Industries in Asia
- **ASIA3040**: Literary and Cultural Discourse in Modern Japan
- **ASIA3041**: Linguistic Histories in Asia and the Pacific
- **ASIA3042**: Language and Power in Asia: Speech, Script and Society
- **ASIA3043**: The Pleasures and Powers of Stories in South Asia
- **ASIA3044**: Japanese Linguistics
- **LING2015**/**LING6105**: Language and the law: introduction to forensic linguistics
- **LING3032**/**LING6032**: Advanced Forensic Linguistics: Forensic Voice and Text Comparison
- **LING3012**/**LING6009**: Field Methods
- **LING3040**/**LING6040**: Austronesian Languages
- **PASI3012**/**PASI6012**: Foundations of Chinese Society: Friends, Family, Connections

#### Pacific Studies Courses
- **PASI1012**: Pacific Worlds: Critical Inquiry in Oceania
- **PASI2001**/**PASI6001**: Pacific Studies in a Globalizing World
- **PASI2002**/**PASI6002**: Australia and Oceania in the 19th and 20th centuries
- **PASI2006**/**PASI6006**: War in the Islands: The Second World War in the Pacific
- **PASI2010**/**PASI6010**: Talking the Pacific: Melanesian pidgins and creoles in social context
- **PASI3001**: The Contemporary Pacific Society: Politics and Development
- **PASI3002**: Gender and Sexuality in the Pacific
- **PASI8002**: Pacific Frontiers: From maritime societies to global cultures
Majors and Minors

7 new majors & minors

Asian and Pacific Culture, Media and Gender
Convenor: Dr Shameem Black
This major investigates culture and gender as forms of everyday power in Asia and the Pacific. Using critical concepts from a range of disciplines, students uncover how gender norms and creative practices influence political debates and contemporary media. The major reveals how concepts of gender in Asia and the Pacific sometimes look different from conventional Western views. It explores how ideas about gender shape justice, equality and leadership in different societies. The major further analyses how vibrant Asian and Pacific popular cultures and media spread social norms, challenge established authorities, and imagine new futures. Through analytical, practice-based and creative approaches, this major gives students crucial tools to understand the politics of everyday life in Asia and the Pacific.

Asian and Pacific Linguistics
Convenor: Associate Professor Wayan Arka
Linguistics is the study of human language: how we use language to communicate; how languages vary and change across time and space; and how we learn and process language. This minor aims to introduce students to how language works and the roles language plays in human society through the most linguistically diverse region of the world: Asia and the Pacific.

Korean Studies
Convenor: Associate Professor Roald Maliangkay
Korea has a long history with a rich cultural heritage and dynamic political and socioeconomic changes. Situated at the crossroads of East Asia, Korea has played a significant role in shaping pre-modern and modern transformations within the region and beyond. The division of the Korean peninsula into North and South Korea since 1945 has made Korea as a strategically important player in the politics of the Cold War whose impact still remains significant in driving geopolitical and security issues. The Korean Studies major provides students with a solid foundation for developing a sophisticated understanding of the dynamics that have shaped Korea and its relationship to the world. The major consists of a wide range of courses on history, politics, society and culture, offering an interdisciplinary and transnational perspective. Students will gain nuanced understanding of the past and the present of the peninsula and great insights into current affairs related to North and South Korea.

Asian and Pacific Anthropology
Convenor: Associate Professor Assa Doron
Asian and Pacific Anthropology is paramount to understanding the seismic transformations in the region and globally. The Asia-Pacific region brings fresh insights to anthropological inquiry, illuminating processes of social transformation, technological innovation, governance and religious traditions. This minor covers key debates that are central to the changing social and cultural landscapes of Asia and the Pacific with a specialist focus on social ideologies, political institutions and everyday practices. It brings to life the ongoing struggles of the region with regards to modernity and exclusion, environmental change, development, technology, and the enduring cultural traditions across Asia and the Pacific.

Asian and Pacific Literature and Film
Convenor: Associate Professor Carol Hayes
This minor offers a range of courses reflecting the great diversity of literary and film production in the Asian and Pacific region. There are courses that span the work of the whole Asia-Pacific and others that focus in detail on the work of one particular country or region. The aim of this minor is to introduce students to the many literary and cinematic traditions of this region and to develop their skills in reading, viewing, discussing and writing about a work of literature or film. Students will be encouraged to explore the social and literary environments that have shaped the production and interpretation of literary texts and film production in both historical and contemporary cultures, and to consider the significance of such matters as a writer or director’s nationality, cultural background, gender, social class and historical context.
Publications by CHL Staff, Students and Visitors

2018 (up to 13 November)
A1 Authored Book 3
B1 Book Chapter 42
A4 Edited Book 5
C1 Journal Articles 62
C4 Editor of Scholarly Journal 1

Active ARC Grants associated with CHL, 2018

Centres of Excellence
Centre of Excellence for the Dynamics of Language (2014-2021)
Centre of Excellence for Biodiversity and Heritage (2017-2024)

Discovery Early Career Researchers
Dr Thomas Cliff
Welfare entrepreneurs and paradoxes of social control in rural China (2018-2021)

Dr Hannah Sarvasy
Telling the whole story in one sentence (2018-2021)

Dr Larissa Schneider
A long-term history of mercury in Australasia (2018-2021)

Laureate
Professor Nicholas Evans, Dr Timothy Ellison, Dr Dineke Schokkin, Ms Anna Skirgard, Ms Alexandra Marley

Linkage
Prof James Warren, Dr Tara Li;
Dr Francis Gealogos; Dr Charlotte Kendra Cotangco;
Dr Alicia Schrikker; Asst Prof Adam Switzer;
Prof Gregory Bankoff; Prof Dr Franck Lavigne;
Prof Dr Rila Mukherjee; Prof Dr Shoichiro Hara;
Dr Gwyn Campbell; Prof Anthony Reid

Hazards, tipping points, adaptation and collapse in the Indo-Pacific world (2015-2018)

Discovery
Dr Janelle Stevenson, A/Prof Marco Coolen,
Prof James Russell
The Pace and Rhythm of Climate: 600,000 years in a biological hotspot (2016-2019)

Professor Margaret Jolly
Engendering climate change, reframing futures in Oceania (2018-2021)

Dr Kira Westaway, Prof Simon Haberle,
A/Prof Yingqi Zhang; Prof Russell Ciochon
The mighty ape’s last stand (2017-2019)

PhD Graduations

July 2017
Dr Olaf Winter, Dr Benedict Keaney,
Dr Yoko Yonezawa, Dr Haruka Nomura,
Dr Owen Edwards, Dr Tenzin Ringpapontsang,
Dr Tristen Jones, Dr Meghan Downes,
Dr Maria Myutel, Dr Antje Lubcke,
Dr Hoang Anh Thu Le, Dr Matthew Carroll,
Dr Rosalind Hewett, Dr Ruth Nuttall,
Dr Lindsay Cameron, Dr Rebecca Gidley

December 2017
Dr Katie Dyt, Dr Tom Honeyman,
Dr Yusuf Sawaki, Dr Viet Quan Ha, Dr Xiaofei Tang,
Dr Michael Rose, Dr Lamijo Lamijo

July 2018
Dr A’an Suryana, Dr Bryce Kositz, Dr Hyunsu Kim,
Dr Joseph Foukona, Dr Yishan Huang,
Dr Ladaeaw Khaikham, Dr Joanna Barrkman,
Dr Nicholas Guoth

December 2018
Dr Felicitas Hopf, Dr Muhammad Kavesh,
Dr Salmah Eva-Lina Lawrence, Dr Rose Whitau,
Dr Bethune Carmichael, Dr Dario Di Rosa
The School of Culture, History and Language is a community of researchers dedicated to investigating and learning with and about the people, languages and lands of Asia and the Pacific.

CHL’s combination of in-depth engagement with the languages, modern and deep histories, cultures, societies and polities of Asia and the Pacific is unique in the world. The intersection of area and disciplinary modes of organisation creates productive patterns of cross-fertilisation, enabling innovative inter-disciplinary, cross-disciplinary and trans-disciplinary research that addresses dynamic changes in both the region and the academy.