Our School

The School of Culture, History and Language acknowledges the Ngunnawal and Ngambri people, who are the Traditional Owners of the land upon where our school lives and this content was created.

This Ngunnawal Ngambri land has supported our students throughout their time at ANU and will continue to hold a space for future generations to come together, learning from Country and one another.

We pay our respects to all Aboriginal and Torres Strait Islander peoples, past, present and future and acknowledge this land from which we benefit has an ancient history that is both rich and sacred.

The ANU community makes a commitment to always respect the land upon which we stand and ensure that the voices of this land’s First Peoples are both heard and listened to so that we may move towards a future marked by cooperation and a shared respect.

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. 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 Australian Research Council (ARC) Centre of Excellence for the Dynamics of Language (CoEDL).
- **Histories**: explores recent and deep time historical change in Asian and Pacific nations and communities, social and political institutions, violence and reconciliations, origins of migration flows and the impact of colonialism, conflict and historical memory on the contemporary region.
- **Cultures**: charts the transformations and interconnections of Asian and Pacific cultures, including the dynamics of development, media, technologies, urbanisation 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 ARC 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 global rankings tables. CHL is home to four ARC Laureate Fellows. CHL hosts two of the nation’s ARC Centres of Excellence that are at the frontier of research and training in linguistics and archaeology: 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 US, and the UK. CHL’s academics are regularly recognised for their innovative teaching methods.

Our Place in ANU and the College of Asia & the Pacific
CHL is one of the five constituent schools and centres that make up the ANU College of Asia & the Pacific (CAPI) and is the largest in the College. With approximately 130 academic and professional staff, a large cohort of distinguished professors emeriti and researchers, over 115 higher degree researchers and postgraduate students, scores of academic visitors and affiliates, and three-quarters of CAPI’s undergraduate student load, the School 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 CAPI, anchoring it in the study of the cultures, histories, environments and languages of the Asia and Pacific regions.
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Director’s Message

It is with great pleasure that I invite you to read the second in our series of In Focus publications showcasing our achievements at the School of Culture, History & Language (CHL, or School) for 2019. At CHL, we strive to fulfil the Australian National University (ANU, or University) vision of driving Australia’s engagement with, and understanding of, its neighbours.

At CHL, we meet this mission by building a deep understanding and expertise in the languages, histories and cultures of nation states in the Asia and Pacific region, while at the same time using our disciplinary excellence to engage in some of the big issues that communities across our region face in the 21st century.

In 2019, CHL launched our flagship program that is designed to bring together the wide range of disciplinary and area expertise at the School to tackle some of the key issues we see as critical in our strategic plan, which include: (i) leading the way for engagement with Asia and the Pacific; (ii) transforming our understanding of the lifeways of people and populations in our region; and (iii) future proofing the nation by serving as a partner and essential resource for all who focus on Asia and the Pacific. The four flagship projects that received investment in 2019 map on to these three strategic goals.

The CHL led two new initiatives for funding support from ANU. The first was for the Evolution of Cultural Diversity Initiative, which aims to understand the evolution of cultural diversity in our region through the lens of the 2,000 languages and cultural groups now found here, whose imprint reflects successive migrations and diversifications over 65,000 years of human occupation and stewardship. The initiative will lead to greater collaboration between existing fields of research excellence at ANU, in particular archaeology, anthropology, Indigenous history, linguistics, genetics, palaeoecology and phylogenetic modelling, which will accelerate the development of a new trans-disciplinary field of deep-time human history, revolutionising our understanding of how human cultural diversity has evolved.

Beyond our borders, the school also forged new global collaborations and friendships, through collaborative discussions with the University of Mandalay and the University of Bali, as well as learnings of a lifetime through field school experiences with the local community in Palau, Japan and Mongolia.

In May of the year, we celebrated the 50th anniversary of the legacy of archaeology research at ANU, which was founded on 9 May 1969 as the Department of Prehistory in the Research School of Pacific Studies. It was a great occasion that brought together many luminaries in the field, including the founding Professor Jack Golson, and also an outstanding range of early career researchers, signalling the strength and exciting prospects for the future of archaeology at ANU.

Professor Simon Haberle
Director of the School of Culture, History & Language
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Where our researchers are engaged
Languages

Leading the way for engagement with Asia and the Pacific

CHL Flagship Program
A Synergy of Great Minds

Story
A Digital Journey: The CHL-OUA-Moodle Collaboration

Case Study
Teaching Japanese for Communication

Research Focus
Korean Studies

Story
Tetum: Fostering Cross-Cultural Connections

Profile
Emeritus Professor Ann Kumar

Research Focus
Indigenous Languages in the Spotlight

Burmese
Cantonese
Hindi
Indonesian
Japanese
Korean
Literary Chinese
Chinese (Mandarin)
Mongolian
Sanskrit
Taiwanese
Tetum
Thai
Tibetan
Tok Pisin
Vietnamese
One of the founding objectives of the Australian National University (ANU, or University) is a commitment to understanding our neighbours, which is becoming increasingly critical in order to transcend boundaries of ideology, custom and varied global socioeconomic and political affairs.

The School of Culture, History & Language (CHL, or School) stands alone in Australia as the primary place for learning, engagement and immersion in a unique range of less commonly taught languages from the Asia-Pacific region. Currently, these languages include Hindi, Tok Pisin, Mongolian, Tetum, Thai, Vietnamese, Tibetan, and Burmese—in addition to the more mainstream and commonly taught languages of Mandarin, Japanese, Indonesian, Korean and Cantonese. The School also teaches key classical languages of the region, including courses in Literary Chinese and Sanskrit. This is a national resource with a unique potential—that of creating the most comprehensive research and training environment to understand the people in our region, through a range of disciplines that foster the capability to enter other cultural, social and linguistic worlds.

In its role as a research hub for the innovative study of languages in the region, the School’s vision is to lead the way for engagement with Asia and the Pacific. By enhancing this innovative study of languages in the region—in particular, the less commonly taught ones—the School is well-poised to provide a research-led platform to enhance digital learning leading to improved cultural engagement with the peoples of Asia and the Pacific. The need of the hour, in line with the larger goals of ANU as a national institute, was a platform to demonstrate how the University, through CHL, takes academic leadership to foster new directions in language education. It was imperative to bring forth new approaches in the realm of public policy on language education. These were just a few of the myriad themes discussed and debated at the forum. Thought leaders and members of the language education diaspora provided the ideal platform to collectively brainstorm and learn about the future of language education in the Asian century.

What are the pressing issues surrounding language education globally? What does the latest research in Asian language teaching suggest? What are the most recent and forthcoming developments in language teaching pedagogy? These were just a few of the themes discussed and debated at the forum. Thought leaders and members of the language education diaspora provided the ideal platform to collectively brainstorm and learn about the future of language education in the Asian century.

From 5–7 September 2019, the School hosted an Innovative Language Education Symposium. The symposium was a practical example of how ANU serves as a meeting hub for stakeholders from Australian states and territories and the Asia-Pacific region. It situates ANU as a university with a distinctive identity due to its engagement in a full spectrum of language education, from the latest research in Asian language teaching to the most recent and forthcoming developments in language teaching pedagogy. This landmark event brought together both national and international leaders in the language education space to share their vision of what constitutes innovative language education today.

Innovation infused into teaching methodology was the core focus of the Innovative Language Education Symposium, hosted by the School during 5–7 September 2019. This landmark event brought together both national and international leaders in the language education space to share their vision of what constitutes innovative language education today.

“At the School of Culture, History & Language, language pedagogy is based on the fundamental principle that languages are intrinsically essential to understanding cultures, and that every language has its own set of distinct, unique challenges.”

— Dr. Peter Friedlander

What are the pressing issues surrounding language education globally? What does the latest research in Asian language teaching suggest? What are the most recent and forthcoming developments in language teaching pedagogy? These were just a few of the themes discussed and debated at the forum. Thought leaders and members of the language education diaspora provided the ideal platform to collectively brainstorm and learn about the future of language education in the Asian century.

The symposium helped enhance the outreach of ANU and CHL by being a practical example of how ANU serves as a meeting hub for stakeholders from Australian states and territories and the Asia-Pacific region. It situates ANU as a university with a distinctive identity due to its engagement in a full spectrum of language education, from the latest research in Asian language teaching to the most recent and forthcoming developments in language teaching pedagogy. This landmark event brought together both national and international leaders in the language education space to share their vision of what constitutes innovative language education today.
less commonly taught to the more commonly taught languages, as well as fulfils the strategic commitment ANU has to the Asia Pacific.

Over three, learning-packed and insightful days, a diverse and interdisciplinary set of bright minds shared the latest research in Asian language teaching and talked about developments in language teaching pedagogy. Through the study of policy, research and pedagogy, the symposium provided a platform for debates and discourses on how Australia could set its course to lead the way forward in language education in the Asian Century. Discussion centred around topical themes like language and policy, the definition of innovation in the context of language education, the growing global relevance of Southeast Asian and Pacific languages, and intercultural education.

Linguistic and language policy experts A/Prof. Angela Scarino and Dr Michelle Kohler set the foundations of discussion aptly, speaking at length about how the notion of ‘innovation’ itself has, to a certain extent, become sloganized and synonymous with technology. They offered a different perspective on innovation, foregrounding ‘knowing’ and consciousness about the exchange of meaning. In effect, they guided the audience on ways to reconceptualise the nature, goals and outcomes of the teaching and learning of languages.

Meanwhile, Professor Rebecca Manring, visiting all the way from Indiana University in the US, introduced what she believes is perhaps the newest pedagogical approach—Project-Based Learning (PBL). In PBL, the various aspects of a curriculum are fully mutually integrated throughout the semester. While PBL works best in an immersive environment, where students are actively using their language skills outside the classroom, it can also work quite effectively in a standard university environment.

From a more real-time Asian perspective, Dr Chan Wai Meng from the National University of Singapore talked about intercultural language education, new technologies in language learning, learner autonomy, metacognition, and bilingualism and multilingualism, thus helping highlight some of the challenges and opportunities associated with innovation in a foreign language learning environment. Also from the National University of Singapore, Sasiwimol Klaykueng presented perspectives of Thai teaching on the intercultural development of target language learners at a university in Singapore. She went on to speak about key concepts of intercultural language teaching and learning, curriculum, resources, teachers’ roles and the development of learners’ intercultural competence. Other expert guests in Asian language pedagogy, such as CHL’s very own A/Prof. Duck-Young Lee and A/Prof. Carol Hayes, shared their experience of teaching Japanese.

Indian language education in Australia was the centre of discussion during a roundtable session led by CHL’s Hindi expert A/Prof. Peter Friedlander and Sanskrit expert A/Prof. McComas Taylor, along with their guests Stephanie Majcher and Meredith Box.

Peter particularly highlighted the role of innovative approaches to teaching Hindi in Australia against the backdrop of challenges posed by Australian demographics and non-standardised models of governance.

The symposium was also the perfect occasion to officially launch the school’s ePub website, through which CHL is well on track along the path of innovative pedagogy, with virtual classrooms and remote learning, as well as multimedia-enabled e-text publications.

The cultural exchange was not limited to presentations and academia; the forum also showcased the cultural diversity of language in the arts. Day 1 featured a scintillating performance from Yu Yiping, who captivated the audience with her renditions of traditional Chinese music. Day 2 concluded with a musical extravaganza thanks to the high-energy moves of K-Rush, part of the ANU Korean Pop Culture (ANU K-Pop Club). If the day was intensely packed with lots of research insights to mull over, the evening ended on a light and fun note, giving everyone the chance to soak in cultural diversity of a different kind.

It was a fitting celebration of the School’s position as a leader in language education, bringing together pioneers in the language teaching space and a platform of great future opportunity.
A Digital Journey: The CHL-OUA-Moodle Collaboration

September 2018 heralded a significant, redefining milestone for the School of Culture, History & Language (CHL, or School). Six of the School’s less commonly taught languages—Hindi, Sanskrit, Tetum, Thai, Tibetan and Vietnamese—were made available online to a wider cohort of students than ever before, through a partnership with Open Universities Australia (OUA).

A little over one year into this exciting digital journey, the CHL-OUA collaboration has taken even greater strides toward another successful chapter. In 2019, the repertoire of languages offered through the OUA platform increased to nine, with the addition of Burmese, Mongolian and Tok Pisin.

Cross-college collaboration was enhanced this year, with the smooth and successful inclusion of the Persian language course, taught by the ANU Centre of Arab & Islamic Studies, now being offered through the OUA-CHL partnership. CHL also intends to add Gamilaraay to the fray in 2020, in collaboration with the College of Arts & Social Sciences (CASS).

The OUA partnership will be further strengthened in 2020 with an innovative project being undertaken to make online language courses even more widely accessible internationally. Discussions between the Founder and CEO of Moodle International Martin Dougiamis and CHL’s Digital Education Services Support Officer Steven Mottlee held this year have culminated in a new collaborative project between CHL Online languages and Moodle.

The theme for the Moodle Cloud site, ANU College of Asia Pacific – Sharing language learning with the world, reflects a vision to share languages with others.
In discussions with Martin and the staff at Moodle, CHL is looking to offer opportunities to draw the world’s attention to small-enrolment languages in 2020. By working together with Moodle, we aim to have the first sample language lessons available globally to students to experience CHL’s online language-teaching methods. This presents enormous opportunities for the future, especially as this pilot project has the potential to be used to preserve, for future generations, the languages of the Indigenous peoples.

This new project will be a first for ANU and will be a way to engage with students from around the world who will hopefully be inspired and interested in joining our language programs.

The pilot project will give students from around Australia and throughout the world an opportunity to experience language courses at ANU directly, and free of charge, with the creation of a range of sample first lessons taught as part of our online language programs. Students can sample the language, without having to commit to a degree.

According to Steven, the pilot project gives anyone—be they historians from Hungary, anthropologists from Argentina, scholars from Sweden, and linguists from Latvia—the opportunity to study our languages, which are not commonly taught at other universities. Offering languages such as Tetum, the language of the small nation of East Timor, and Tok Pisin, also plays a pivotal role in promoting, valuing, recognising and keeping such languages alive.

Beyond Moodle, CHL and CAP have made significant inroads digitally through their award-winning initiative of e-text publications for curriculum content. Early 2014 saw the launch of the first eText, *The Joy of Sanskrit*. This was the result of a collaboration with ANU Press, which aimed to publish open-access language teaching multimedia textbooks. From this initial project, more eTexts have been published since, adding languages like Japanese and Tibetan to the list.

In July 2019, the Tibetan eTextbook for spoken and literary Tibetan was shortlisted for the 2019 Education Publishers Awards Australia (EPAA). In September 2019, the Language eText Series has been given a new virtual home with a dedicated imprint specifically designed to showcase the publication of language learning-specific eTexts. This imprint was launched during CHL’s flagship event, the Innovative Language Education Symposium. For a long time, student demand has indicated the need for resources and activities that work well on mobile devices. To respond to this need, CHL this year has engaged Guroo Producer, a software company with a specialised focus on the development of transformative, personalised learning solutions, to infuse more mobile-friendly activities in language courses, especially targeting the less-taught language courses on offer via OUA. In the spirit of an “anytime, anywhere” concept, the project will pilot the use of short, self-paced, scenario-based activities for Burmese and Vietnamese, with the plan to use a similar approach for other languages in the future. The strength of this project is to leverage the work that will be done in creating the modules for Vietnamese and Burmese to then utilise templates, assets, activities, and the like to build modules for other OUA languages. The project is expected to be completed by the end of 2019, with modules in Burmese and Vietnamese ready to be deployed for Semester 1 2020.

Both the eTexts series and the Guroo Producer projects, along with the Moodle collaboration, bear testimony to the CHL and DES vision of tapping into the potential of the mobile platform for innovative and effective language education.

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“The Joy of Sanskrit is still among the most popular downloads in the series, exceeding 70,000 downloads to date.”

— Grazia Scotellaro
Case Study

Teaching Japanese for Communication

In Japanese, the word for teacher, ‘sensei’ (先生), can translate metaphorically as a learner who is a little further along the path to knowledge and wisdom—so both the teacher and the student are walking the same pathway to lifelong learning.

Matsuo Basho, one of Japan’s best-loved poets, would have agreed with this sentiment that the path is more important than the goal, and that it is the journey rather than the destination that matters. “Each day is a journey, and the journey itself home,” writes Basho in his masterpiece of pilgrim poetry, The Narrow Road to the Deep North. This is increasingly how we view both our teaching and our roles as academic leaders and mentors.

Over the years, our committed group of teachers have sought to better integrate knowledge and action in our two intermediate Japanese courses: Japanese 3 (JPNS2012) and Japanese 4 (JPNS2013). Japanese 3 has a mixed cohort; some students coming from the first-year program at ANU, some straight from the secondary sector, and still others with proficiency gained through time in Japan or informal study born of a deep interest in Japanese popular culture.

The course is centred on the textbook Tobira: Gateway to Advanced Japanese, and we work through a series of themes relating to Japan in the 21st century (geography, speech styles, technology, sports, food, religion and popular culture) to promote communicative abilities. Our overarching goal is to enable students to understand the topic, ask others about it, and then present a summary of the issues implicit in that topic and articulate their own opinions.

While language teaching has used small, group interactive learning for many years, there has been a tendency to privilege grammatical and linguistic understanding over communicative skills, with the belief that with increased linguistic input, communicative output will follow. Our goal has been to encourage students to reflect on the part they play in communication, and to think about the impact of their words on their listeners. As a result, Japanese 3 includes a number of tasks designed to develop communicative productive skills and self-reflection of language-learning strategies—a Digital Story (DS) Telling Project, Voiceboards, and live eChats with Japan.

In 2019, we also introduced a flipped lesson and workshop to better integrate knowledge and action, and to sit parallel with these productive assessment tasks to encourage students to work on the material at home at their own pace.

The Voiceboard Task has proven popular with students and provides a way of having a one-on-one ongoing chat between students and teachers over the course of the semester; “the Voiceboards are really good for engagement and practice” (Student, Semester 1, 2019). Students are divided into study groups of approximately 20 students, and we post an audio question on their group forum. For example, “What sort of country is Japan? What distinctive geographical characteristics does Japan have? (日本はどんな国ですか。どんな地理的特徴がありますか。教えてください。) Students then have a few days to respond to the question, to which the teacher then records a response and so it continues. Students also listen to their fellow students’ responses and record feedback to one peer every week. As students record their own voice, they have to think about their response. A clear improvement was apparent over the course of the semester. This method also allowed the teachers to listen to everyone in their group, which is hard to do in a face-to-face class of 20 students.

The Digital Story Telling Project has also proven to be great with encouraging students to work in the target language. Under the theme of “X and I”, students create 3–4 minute multimedia productions that combine first-person narrative, image and background music. They are encouraged to speak about something that has meaning for them and to think about the message they wish to convey. This task has shown that even at an intermediate level, students can speak about things that have meaning to them and can step out of their comfort zone.
This year, one example was an imaginary tale of anime-like transformation into a superhero known as the “Masked Rider” (仮面ライダー).

Another brilliant story was entitled “My skin and I” (肌と私). Self-animated by the student and narrated by her cat using manga-style ‘catspeak’ such as sentence final ‘nyan’ and ‘nya’, this story told of her relationship to her own self-image and the empowerment she found in getting a tattoo in Japan, becoming part of the long Japanese inking tradition.

The DS project comes in many forms and allows students to speak to their own interest and draw their listeners into their story.

In the hope to encourage students to take greater control of their own learning, we also tried a new flipped lesson and two-hour, face-to-face workshop model matched with two small group tutorial lessons. This was only possible with the new teaching spaces in Kambri and the technology-enhanced elements in Wattle. The aim was to blend online content delivery (with some student control over time, pace and place) with face-to-face human engagement and peer interaction, and to answer the needs of students with different learning styles and proficiency levels. Using the scaffolded lesson tool in Moodle, students were expected to work through a number of steps before coming to class—watching the lesson goal video, reviewing the vocabulary and kanji characters through quiz questions, reading a section of the textbook, and thinking about the grammar and overall meaning before watching the next recorded lecture component. The next step comprised a series of comprehension questions—some written and some audio. Students could check their understanding at each step before progressing to the next block. This scaffolded self-study was then put to use in the two-hour workshop through a series of interactive activities. Though it is early days in the rollout of this delivery model, students responded positively to the flipped lesson.

The vision for the future is to spend more time talking to students about how we aim to use these activities, what our expectations are, and how we facilitate them to come on board as active co-learners.

“Vegetables are its best friends
As the sun sets over the field
It is growing
But wait …the kitten is an evil supervillain
Wake up!
Oh no… what is my Digital Story title?
... “Masked Rider”

Cat narrator
In Tokyo—so busy?
Which tattooist to choose?
So happy with my tattoo—bright colours, fine lines
... but cat gets the last word—wouldn’t a cat tattoo be better than a unicorn?

The seminar format was a great way to interact with teachers and peers. It was far better than just being talked at from a lecturer walking around on a stage.”

— Student, Semester 1 2019
Research Focus

Korean Studies

Dr Roald Maliangkay speaks about Korean Studies and his passion for cultural phenomena and the performing arts in Korea from the early 20th century to the present.

Convener of both the Master of Asian and Pacific Studies (MAPS) and the Korean Language program, and Associate Professor of Korean Studies at the Australian National University (ANU, or University), Dr Roald Maliangkay wears many hats.

Following his PhD on the preservation of folk songs in South Korea (SOAS, London), Roald’s scope of research has evolved over the years to include diverse facets of popular culture.

In broad terms, his research analyses Korea’s cultural industries and cultural policy from the early and mid-20th century to the present.

The K-pop Connection

While his research activities have run somewhat in synchrony with developments in Korean pop (K-pop), ironically, K-pop is not his prime specialisation. Roald’s interest in Korean pop music initially stemmed from the significance it had in contemporary South Korean culture, and his strong association with the theme saw genesis in the fact that he was one of the first to start looking at Korean pop music as an academic in the West. In fact, he was the recipient of the Korean Ministry of Education award for excellence in Korean Studies—for his co-edited volume, K-pop: The international rise of the Korean music industry (December 2016), heralded as a landmark publication on the topic of K-pop.

His work on K-pop to date has also garnered positive feedback from students who tend to be passionate followers of K-pop and are sensitive to scholars producing critical analyses of the genre from what tend to be very much outsiders’ perspectives. Presumably because of his own fondness for popular culture, students have found Roald’s writings “not so dismissive”; here is one western academic who does seem to take K-pop and fandom more seriously.

While Roald has been trained as a musician and ethnomusicologist, music analysis per se is not within the ambit of his main focus—history and anthropology. The exciting part of any subject is to seek insights into why people do what they do, so historical vistas can be identified.

Roald’s study of K-pop has since evolved to focus on the historical aspects of K-pop, which was actually his starting point.
His study began with the Kim Sisters in the 1950s and 1960s, and there are still plans to collaborate with the two surviving sisters on a biography about the group. However, Roald decided that focus K-pop instead ended up focusing more on K-pop videos, performances and fan sentiment.

Moving forward, Roald’s plans for the post-teaching summer period is to go back in time to the colonial period and look at how fans and K-pop were back then, how it all began. There appears to be an intriguing link with the debate around cultural imperialism and neoliberalism, starting way back at the end of the 1980s. Beyond K-pop...

There is much more to Roald beyond his somewhat “accidental” claim to fame that is K-pop. He is currently working on a co-authored coffee-table book on painted cinema billboards; and a study of Korea’s drive-in cinema culture, stemming from his observations and thoughts based on several recent visits to Korean drive-in cinemas. In the past in Australia and America, drive-ins were very much aimed at providing entertainment for parents and children, both on and off screen. Interestingly, in Korea, the popularity of the format exploded during the economic crisis that hit South Korea in the fall of 1997, due to it being a low-cost alternative to regular cinema. Customers are charged per car rather than individually, so, effectively, as many as 10 people could be packed into one van and watch a movie at the cost of a single ticket. That’s kind of how it all started, and it is still the same today. And now it’s becoming this thing for people who have imported cars to show off, and for those with pets, and also for differently abled people. With this new research, Roald hopes to discover the implications of this trend in Korea: might the declining birth rate be the biggest threat to Korea’s once thriving drive-in cinema culture? What attracts people to drive-in cinemas today, in the age of Netflix and Smart TVs? Is it that holistic charm of the larger cinematic experience outdoors, away from home? Is it a platform for socialising and bonding with family and friends? Or is it the freedom that outdoor spaces can offer away from the restrictions of social and family norms? And so you could make the argument that drive-in cinema in some ways is like “maximum cinema”, because you really are outside, it simply requires much more of an effort to become immersed in a movie. Some of these places in Korea are gorgeous: you have a great view of the city, and they have these drive-ins on mountains, where you can see the sun go down...

Roald is also working on a major project currently for a book—the introduction of time-management systems in colonial Korea. Titled Accelerating Movements: The Introduction of Modern Time-Management in Japanese Colonies, this project investigates the Japanese Government’s efforts to promote modern timekeeping regimes in its former colonies of Korea, Taiwan and Manchuria. Unlike other colonial powers, the Japanese regarded colonial subjects as being behind the times and lazy. The Western calendar and associated time-keeping standards represented modernity; by promising cultural progress and increased productivity, their introduction helped justify annexation and became a priority for businesses that relied on effective time management. How did the Japanese Government promote the notion of punctuality in Korea and its other colonies, and how did it affect the colonial experience? The element of massive change fascinates Roald, for it’s something we now all simply take for granted. During the South Korean military dictatorship, Koreans were very punctual. Using the phrase “quick, quick” ( pragil pragil ), the approach was to first just “get it done” and to fix whatever went wrong later. In Japanese business, this is now recognised as a typically Korean thing, whereas actually much of it comes from the colonial period. The time project, as Roald refers to it, is very pop culture-centric, because he likes to see how the average person on the street just adapts so quickly and becomes part of a new system, where clocks and timetables just become a given and even static element that’s taken for granted. In the beginning you need them, and clocks are suddenly everywhere; then some time later, you don’t need them anymore: they become fashion statements, expressions of forms of capital, rather than essentials.

Roald’s repertoire of expertise is certainly vast, spanning the themes of consumption and everyday life, musicoLOGY and ethnomusicology, as well as social and cultural anthropology. As such, Roald’s perspective on everything he studies, observes and analyses is holistic and grounded in the mechanics of sociocultural policy and behaviour. Essentially, through entertainment he seeks to understand behaviour across different social groups.

It’s fascinating how trends change over time in the context of purpose, value and audience. Roald’s repertoire of expertise is certainly vast, spanning the themes of consumption and everyday life, musicoLOGY and ethnomusicology, as well as social and cultural anthropology. As such, Roald’s perspective on everything he studies, observes and analyses is holistic and grounded in the mechanics of sociocultural policy and behaviour. Essentially, through entertainment he seeks to understand behaviour across different social groups.

He emphasises, “Although the focus of my research may not seem relevant to those interested in a career in government or business, understanding why people engage in a type of work or leisure can be quite revealing. One must always allow for the possibility of “pure”, individual experiences, but people’s engagement with popular culture commonly reveals their socio-political aspirations, and it, therefore, ought to be of considerable interest to both policymakers and entrepreneurs.”
Tetum: Fostering Cross-Cultural Connections

Timor-Leste is one of Australia’s closest neighbours, and yet, few people realise just how close. Despite its geographical proximity, Timorese expertise is a rarity, and that’s where Tetum language proficiency will become an increasingly sought-after skill.

Speakers of this still-uncommonly taught language have a unique opportunity to play a critical role in professionally contributing to many fields, such as international trade, development and security. In 2002, Tetum was declared the official language of Timor-Leste, and the study of Tetum is essential for anyone who wants to truly understand Timor-Leste’s society, culture and history. The Australian National University (ANU, or University) is the only university in Australia that offers Tetum. The language has been taught at the University for more than 10 years. It is, in fact, one of the first languages to be delivered completely online as part of the College of Asia & the Pacific (CAP) Language Online project, which was launched in 2013.

All course material has been developed by Tetum academic, Adelaide Lopes, a native Tetum speaker. Currently, Tetum is offered to first-year and second-year students, and Tetum courses can be taken as part of the Indonesian major.

With linguistic influences from Portuguese and Malay, Tetum is a language students can thoroughly enjoy and grasp easily, largely due to its grammatical simplicity. As such, according to Adelaide, Tetum students at CHL develop good proficiency in the language remarkably quickly and are able to converse on advanced topics by the end of their first year of language study. The typical student profile for the Tetum course includes students who have learned certain other similar languages, like Indonesian.

At the outset, the most difficult yet rewarding aspect of teaching Tetum was creating the grammatical course theory from scratch. Adelaide reminisces how challenging she found it to learn the written grammar, considering Tetum was originally always only a spoken language with no standards of written references. Once she achieved the written theory, it was also difficult to formulate the teaching pedagogy—in terms of how to write, explain and deliver the content to students most effectively.

As Adelaide explains, “What’s tricky about Tetum is that it uses a lot of borrowed words from Portuguese, but phonetically it is totally different. This means that some words are pronounced very differently, despite how they may appear.”

The vision for the future? That would be the spread of Tetum knowledge through the study of its language, culture and heritage, both online and face to face. This will open avenues of learning the language to more and more interested people.

In a world that’s seemingly becoming smaller yet progressively more politically complex, Tetum—like other lesser-taught languages—is more relevant than ever before. The need to foster and maintain meaningful connections at the local level will only grow, particularly across the Island nations. Enabling the spread of such unique and strategically important languages will prevent them from fading into oblivion and encourage human connection and conversation.
Emeritus Professor
Ann Kumar

A professional historian with an academic career spanning 45 years, Australian National University (ANU, or University) Emeritus Professor Ann Kumar has done some really path-breaking work on the myriad historical facets of Java, Javanese warrior women and Indonesia.

There are few individuals who could match Ann’s stature at, and service to, ANU and to Indonesian studies in general. Her time at the University extended through 45 defining years as tutor, lecturer, senior lecturer, reader, and Professor at the Faculty of Asian Studies. She also served as Head of Department of Asian History and Civilizations, and later, a popular and constructive Dean of the Faculty. Her areas of expertise are also diverse, ranging from Asian History, Religion and Society and Cultural Studies to Religion and Religious Studies.

Ann’s intensive journey in Indonesian and Javanese academia saw its genesis in her aspiration to find out how Indonesians experienced Indonesian history, and she wanted to learn this through Javanese sources, which were not commonly available at the time. She decided to use both colonial and Indonesian records, thus opening up a treasure trove of unexplored material illuminating Javanese society, politics and beliefs. Working with old Javanese documents was not without complexity, as they use various different methods of dating. A typical manuscript date has a mixture of the Indic and Islamic calendars and Indigenous systems of dating. One example of this is the wuku, a period of time, roughly like a week. The wuku is only one, small part of the immensely complex Javanese dating system. Wukus also became a research interest soon after Ann began working with Javanese manuscripts. Currently, Ann is focusing on the use of DNA and linguistics as historical evidence, as well as investigating the intriguing phenomenon of monosyllables in Old Javanese.

Ann’s career highlights include the Centenary Medal (2003), serving as Vice-President, Australian Academy of the Humanities (1998–2000), a position as Honorary Professorship: Research Professor, Nordic Institute of Asian Studies (only the second such appointment made by the Institute, 1997). She also won the Dutch Ministry of Education and Sciences Medal in 1998, the University Medal, ANU in 1965 and the 1965 University Women’s Prize. Ann also spent six years on the panel of experts of the British Library’s wonderful Endangered Archives Program. Funded by the Arcadia Foundation, the program’s main aim is to produce digital copies of archival material from around the world housed in conditions that threaten its survival.

“My academic career has so far lasted some 45 years. During this time I have experienced many changes in Australian Higher Education.”

— Emeritus Professor, Ann Kumar
Research Focus

Indigenous Languages in the Spotlight

In the International Year of Indigenous Languages, a group of Australian scholars and about 100 Solomon Islanders attended a week of workshops in the Solomon Islands to share their linguistic experiences.

To spend a week in Honiara with Solomon Islanders from over 40 language groups, celebrating and learning about the many Indigenous languages of their country, is a sheer privilege that not many are fortunate to experience. This opportunity came to a group of Australia-based linguists thanks to the vision of Dr Alpheaus Zobule, Founder of the Kulu Language Institute, in collaboration with Dr Debra McDougall from The University of Melbourne. It was grounded in Alpheaus’s personal vision for Indigenous languages—understanding and promoting their place in the world, their social and cultural value, and even their linguistic structures in their own terms.

Five researchers, including the Director of the ARC Centre of Excellence for the Dynamics of Language (CoEDL) Professor Nick Evans (of the School of Culture, History & Language, or CHL) and Dr Bethwyn Evans, Lecturer in Linguistics at CHL and Chief Investigator at CoEDL, collaborated to share their linguistic expertise. A host of practical activities were conducted to give participants some training in recording, analysing and annotating spoken language, archiving and accessing archives of language resources, and creating bilingual dictionaries. Another aspect the group wanted to focus on was describing the linguistic landscape of the Solomon Islands as a reflection of contemporary patterns of language use, as well as of its deep linguistic history.

Every day, the workshop focused on a different aspect of documenting and describing the linguistic diversity of the Solomon Islands. The activities were also an opportunity to learn about the remarkable work that Solomon Islanders are already doing to document and promote their own languages. The visit gave the group a wonderful chance to meet and talk to many Solomon Islanders interested in their own languages. Some had grown up speaking their community language, but used it less as adults living in Honiara, instead using Solomon Island Pijin more often, while others had grown up speaking Pijin, but were interested in learning more about their family language(s).

People had many different reasons for participating in the workshop. One man’s concern was with documenting mourning songs, now only known by Tikopian Elders, to ensure they can continue to be sung at funerals. Some people were interested in learning more about their languages so they could work on Bible translations. Others were very engaged with learning how to develop bilingual dictionaries, so that aspects of their traditions and culture could be recorded accessibly for future generations. And for some, learning more about the structure of their own language was a means to gaining greater skills in English language and literacy, as the official language of the Solomon Islands.

Beth’s session was on language diversity and language histories. She found that working with small groups of people was a great way of introducing them to some of the methods of investigating language histories, as well as a chance to listen to their ideas on how to incorporate local voices and perspectives into understandings of the archipelago’s past.

Each day began with a song in a different language—a song that a small group of speakers led, but which ended as a rousing chorus of nearly 100 voices, many of whom were uttering words in that language for the first time. The technical discussions on language and linguistics that followed were also interspersed with much fun and laughter—according to Beth, “There is always incredible scope for word play and puns in a room full of people with more than 40 languages among them!”
Lifeways

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

CHL Flagship Program
Trans-Indigenous Approaches to Decolonising the Academy

Profile
Emeritus Professor Alan Rumsey

Story
Make Sure Our Stories Get Told!

Profile
Dr Eva Nisa

Story
Beyond Wallace’s Line: Continuing the Legacy of 50 years of Archaeology at ANU

Profile
Dr Janelle Stevenson

Story
Karradjakdurmirri: We Are All Working Together

Profile
Professor Margaret Jolly

Story
The Yoga Mysteries

2019 Flagship Program

Indigenous Peoples and the Regional Remix: Trans-Indigenous Approaches to Decolonising the Academy

Convened by: Associate Professor Katerina Teaiwa, Dr Janelle Stevenson, Talei Luscia Mangioni, Bianca Hennessy
ANU guests include: Maeve Powell, Dr Shameem Black, Professor Margaret Jolly

27–30 October

10 External Visitors

Uncle Wally Bell (Buru Ngunnawal Aboriginal Corporation),
Associate Professor Simone Ulalka Tur (Flinders University),
Dr Natalie Harkin (Flinders University),
Dr Ali Gumillya Baker (Flinders University),
Lisa Hilli (Museums Victoria),
Faye Rosas Blanch (Flinders University),
Associate Professor Futuru Tsai (National Taitung University),
Associate Professor Alice Te Punga Sommerville (University of Waikato),
Dr Leah Lui Chivizhe (The University of Sydney) and
Dr Emalani Case (Victoria University of Wellington)

Events

Over 3 Days with multiple events, including a cultural heritage walk and public forum discussion
Trans-Indigenous Approaches to Decolonising the Academy

Indigenous Remix

The neoliberal university: an institution, a bureaucracy, a corporation, a scholarly community.

Whether composed of sandstone or red brick, the university system has advanced colonial models of education and research through its intrinsic relationship to the settler nation-state. In doing so, universities continue to exist as haunted sites of colonial power. They have historically functioned as imperial observatories to study and construct knowledge about Indigenous peoples, rather than by and for Indigenous peoples.

Indeed, the academy was not made for Indigenous peoples; yet, it is from here that the community can challenge and critique ways of knowing and being that marginalise Indigenous voices and experiences. Toward this endeavour, and to create a new facet of engagement with profound pedagogical implications, the School of Culture, History & Language (CHL, or School) conceptualised and hosted the Indigenous Remix flagship workshop, held on 27–30 October 2019. The idea for the event was based on Associate Professor Katerina Teaiwa's prior research funded by Indiana University and the Mellon Foundation, Indigenous Peoples and the Global Remix. This was inspired by the ways in which Indigenous or First Nations peoples in both settler colonial and non-settler colonial states weave ancient and contemporary materials and ideas to continue their practices of kinship, environmental stewardship and creative survival—despite imperial attempts to drastically alter their lands and waterways, and reduce their sovereignty and self-determination.

According to Katerina, one of the key requirements for reinstating Indigenous agency is institutional decolonisation. Thus, for this flagship event, Katerina, along with Dr Janelle Stevenson and PhD students Talei Mangioni and Bianca Hennessey, designed a gathering of visiting Aboriginal, Pacific Islander and Taiwanese scholars and artists to focus on Indigenous remix approaches at the workshop, and discuss how this links with decolonising the academy through three public panels. The workshop presented staff and students within CHL and beyond a forum to discuss and develop ideas in relation to creating such an academic space at the Australian National University (ANU, or University). By creating an educational and research environment that is a genuine mix of learning with and from Indigenous peoples, we create not only a transdisciplinary environment but also a trans-pedagogical one.

A primary aim of the workshop was to foster trans-Indigenous Australian and Oceanic conversations across ANU and more broadly to share de-colonial ways of thinking and doing Indigenous teaching, research and outreach. The vision was also to strengthen the potential of transdisciplinary Indigenous studies, which promotes creative education, research and outputs. An equally critical objective was to emphasise the central importance of Indigenous wellbeing within the academy and devise strategies of collective care.

The overarching questions raised through the interactive workshop were:

- What challenges do we face in the project to decolonise the academy, and to what extent is it possible?
- How can Indigenous scholars from Australia, the Pacific and Asia work with allies to unmake relations of colonialism on our various campuses?
- How do we articulate and invoke Indigeneity from differing “post” colonial and settler-colonial contexts?
- How can we creatively imagine and move toward de-colonial futures of education, research and outreach?
- How can we design university spaces that encourage people to collectively practice such transformation?
Both the closed-group workshops and public panels brought together Indigenous scholars, artists and activists on Ngunnawal and Ngambri land to generate new perspectives and dialogues on the ways in which de-colonial work is undertaken. The event consciously moved away from the usual symposium activities of papers, presentations and passive audiences. Instead, it focused on building relationships, sharing strategies, and having productive conversations, all in a context where they centred caring for themselves and each other.

The gathering achieved what it aimed to do and more. Beginning with a very special welcome to country and cultural walk around ANU conducted by Uncle Wally Bell, the group reoriented their relations with place, land and each other, centred on Indigenous values and relations.

Uncle Wally’s powerful cultural walk and the generosity of spirit and trust developed among the participants, was a real highlight. It was also a wonderful and rare opportunity for CHL staff to collaborate with Aboriginal and Torres Strait Islander scholars at ANU, such as Professor Asmi Wood, as well as PhD candidates Maeve Powell and Mary Spiers. Finally, the workshop’s focus on creativity, wellbeing and collective care among Indigenous scholars and artists is rare within a system that often puts pressure on staff to perform, serve, and succeed to the detriment of their own health and wellbeing. It, thus, created space for important, moving and powerful Indigenous conversations, alliances and solidarities to be formed. These are hoped to result in long-term collaborations around critical, de-colonial themes.

Creating lasting impact and useful outputs was always a fundamental aspect of the workshop design, exemplified by the session on the last day, dedicated to participants sharing their plans for how to incorporate observations and solutions discussed into collective practice, moving forward. In this regard, a short film on trans-Indigenous approaches to decolonising the academy by Akil Ahamat and Talei Mangioni is in the pipeline, comprised of interviews, performances and observational footage. The public panels were also filmed and livestreamed on social media, attracting hundreds of viewers.

The aspiration is for the film to maximise opportunities for critical discussions and wellbeing activities, and to be used as a teaching aid and conversation starter on campuses, both across and beyond our region.

As Katerina explains, “We encourage everyone to think critically about power structures within and across university systems and work on ways to increase Indigenous visibility, leadership and opportunities for creative collaboration. These initiatives should be Indigenous-led. The most important thing universities can do is not approach Indigenous or First Nation issues from a deficit model, but rather work harder to see what can be learned from Indigenous knowledge and arts practices and truly respect the skills, approaches and ideas Indigenous peoples bring to the intellectual and pedagogical table.”
Emeritus Professor Alan Rumsey

After a career spanning more than four decades, the newly minted Emeritus Professor Alan Rumsey has lost none of the fascination and profound respect for the Indigenous peoples of our region who first inspired him to settle in Australia.

A linguistic anthropologist, Alan was farewelled from the ranks of Australian National University (ANU) staff and welcomed into the distinguished cohort of School of Culture, History & Language (CHL) Emeriti, at a special symposium in August organised by the ARC Centre for the Dynamics of Language (CoEDL), where he continues to be a Chief Investigator. There, friends and colleagues reflected on Alan’s extraordinary interdisciplinary body of work that began with a PhD on Ungarinyin, a language of The Kimberley region in Western Australia.

Hailing from America, Alan spent the first half of his academic career at The University of Sydney, but it was in Canberra that he first met his wife-to-be Francesca Merlan, now a Professor of Anthropology at ANU—an enduring partnership that has yielded some of their most insightful work. Both were first drawn to the region by its Indigenous cultures and have been working together in Papua New Guinea (PNG)’s Highlands since 1981.

Alan harks back to this as a time when many adults there could still remember when they had first seen a white person. “Our patron at the time, Yaya, greeted us, certain that we were his returned father and mother,” Alan recalls. “Later, he came to accept that this was not the case and said to us: ‘At first I thought you were my parents, but after observing you closely I see that you’re more like my children—I have taught you many things’.” The language and culture that became the primary focus of their studies in PNG is Ku Waru, spoken by about 10,000 people in the Western Highlands. Since publishing Ku Waru: Language and Segmentary Politics in the Western Nebilyer Valley (Cambridge University Press, 1991), Alan and Francesca have maintained close links with the communities. It was while studying verbal art there that Alan started recording children, noting interesting aspects of how they were being raised.

In 2004, Alan began longitudinal studies of Ku Waru children’s language learning “as a side project,” initially by having field

“As Emeritus Professor and Chief Investigator at CoEDL, Alan’s ‘retirement’ promises to be an active one. He continues to teach a course in anthropological theory, advise PhD students, and work intensively with research assistants on the Ku Waru data.”
assistants record two young children, every three months, interacting with their parents. A grant in 2013 allowed more children to be recorded, more often, and in a wider variety of settings. This increased again in 2014 when Alan joined CoEDL. In total, the Ku Waru Child Language Socialisation Project has produced approximately 250 hours of recordings. The transcribing has been completed by a large team of PNG and Australian research assistants, and the mammoth task of linguistic coding (translation, glossing) is still underway.

“We need these studies, because to find out how kids in general learn language you have to study how the process works in as many different settings as you can. But most studies have been on the major languages of Europe,” Alan explains.

The project’s archive will be a goldmine of anthropological and linguistic data for years to come and is already yielding interesting results in a range of areas. “For example, we noticed that in 2013, a number of parents decided that their kids should be exposed to Tok Pisin (the main lingua franca of the region) at a much earlier age,” Alan reports. “Once it got started, it was overwhelmingly the kids who were driving the switchover to Tok Pisin. But when we looked at the same kids recorded two years later, we found a change in the other direction—the proportion of Tok Pisin had halved—so it turned out to be almost like a passing fad.”

The changing usage reflected major educational policy changes, from ‘English only’ until 1997, to transitional bilingual education in Ku Waru during 1997–2003, to English, with some Tok Pisin permitted, since 2013. “That policy shift had been motivated by a well-founded perception that the level of English language learning in the schools had declined, and a more debatable conclusion that it had been due to the shift to bilingual education,” Alan comments. “Whatever the policy has been, our experience is that English competence has declined over the last 20–30 years. So it’s highly unlikely that continuing to learn the local language in itself has adversely affected kids’ performance in English.”

Throughout this time, Alan has also maintained his connections with Indigenous Australia, including as Anthropological Consultant to the Kimberley Land Council. The standout success of this work came in 2003, when the Federal Court ruled in favour of the claimants in the Wanjina/Wungurr-Wilinggin Native Title case (northern WA). With over 2,000 claimants and an area of 77,000 km², this was the largest Native Title claim at the time to have made its way through the Court. Alan spent five years as Senior Anthropologist assisting in the entire process.

As Emeritus Professor and Chief Investigator at CoEDL, Alan’s ‘retirement’ promises to be an active one. He continues to teach a course in anthropological theory, advise PhD students, and work intensively with research assistants on the Ku Waru data.

Career Highlights

1978 — Awarded joint PhD in Anthropology and Linguistics from the University of Chicago, based on fieldwork in WA
1978 — Appointed to lectureship in the Department of Anthropology at The University of Sydney
1980 — Marries Dr Francesca Merlan, Professor of Anthropology at ANU since 1995
1996 — Appointed Senior Fellow in the Department of Anthropology, Research School of Asian and Pacific Studies, ANU
2004 — Elected as Fellow of the Australian Academy of Humanities
2010 — Elected President of Australian Anthropological Society (2010–11)
2011 — Promoted to Professor of Anthropology at CHL
2013 — Receives ARC Discovery Outstanding Researcher Award for three-year project on children’s language learning and the development of inter-subjectivity
2014 — Becomes founding Chief Investigator at CoEDL
Dr Danielle Barth, linguistics lecturer at the School of Culture, History & Language (CHL, or School), narrates her vividly enriching experiences and interactions with the local people of Matukar, who want their perspectives heard and are actively showcasing historical gems in their village.

Matukar is a small village on the North Coast of Papua New Guinea in Madang. During my fieldwork trip there in May 2019, my friend Tukanpain Francis came up to me while I was bathing at a well under tall breadfruit trees. She said I needed to come talk to Komik Tabag, the oldest woman in Matukar. I hadn’t known who Komik was and thought that the oldest person in the village had been Peter Ratan Barui, who passed away in 2014. Komik, it turns out, is even older than Peter was. I had already packed up all my equipment and was planning on heading to town the following day. I had recorded and transcribed with community members many hours of Matukar Panau conversation and narratives for the Matukar Panau corpus project. But Tukanpain was insistent that I unpack my equipment and come see Komik. “Come now” she said. “Let me dry off and get my stuff” I said, and we went.

Komik is deaf and has a bad leg and so lives below her sons’ house, as all houses in Matukar are on stilts. Her family members and other people of Matukar come and give her food, sugar and tea. Since Peter died, she is probably the oldest person in Matukar by about a decade. People in Matukar, especially older people and women, are often unaware of the year of their birth. But how old is Komik? As she tells the story of the Japanese landing near Matukar during World War II, she says “ngau sus ti” or “I didn’t have breasts yet” to explain her age at the time.

A Young Woman’s Perspective on War
Komik remembers the leaders of the village being afraid of soldiers and what it would mean for the young girls of the village. So the village leaders assigned all the unmarried girls husbands from the village.

“Komik remembers the leaders of the village being afraid of soldiers and what it would mean for the young girls of the village.”

— Dr Danielle Barth
She recounts how the Japanese destroyed the village’s canoes and shot out of submarines. The villagers ran away into the jungle until the end of the war. Later, James Yali, an important figure in PNG history, let them know that the war was over and held a ceremony. He ordered the young women to keep a path to the village cemetery beautiful and lined with flowers. If they failed in their duty, they would have to haul beach gravel, an arduous task, and so they took this responsibility seriously and cleaned and weeded the path and the cemetery every Sunday after church.

Peter had a very different take on World War II than Komik when I interviewed him in 2011. For Komik, the war meant fear of assault and an early marriage. For Peter, there was an element of adventure, and he was able to do small trade with both Japanese and white soldiers. He retrieved papaya for them, he climbed coconut trees and gave them coconuts to drink from. He carried cargo for them. Peter also explained his age in terms of the Japanese occupation of Madang during World War II: “Ngau ooo gegemi Japan. Ti dipalumdo, ngahau nen mam dinageyawe” or “Oooh I am before Japan. They hadn’t come, and my mother and father gave birth to me.”

**Collaborative Documentation**

Matukar Panau is an endangered language, spoken by around 300 or so people, mostly over 30, who are all bilingual or multilingual. Other people in the village speak Tok Pisin or other languages of the area. I have been documenting this language since 2010. Community members have been involved in the documentation process since the beginning. These days we have a skilled translation and transcription team who can use specialised linguistic software on laptops to create written material from audio-visual recordings. People are also being proactive about content—like Tukanpain, who wanted to be sure that Komik and her voice are included in documentation. On my last trip in September 2019, Tukanpain also requested that I bring her pictures of bones and organs from encyclopaedias so she can explain all of the Matukar words for these body parts that do not come up in everyday conversation. We’ll include this in our documentation during my next trip in early 2020. Awareness about documentation has also helped Matukar people with their own goals. A group of community members have started translating the Bible into Matukar Panau in conjunction with Wycliffe Bible Translators. This group is mostly comprised of strong, older speakers of the language, but also a former member of the Matukar Panau Transcription and Translation team. Through his experience with documentation, he is able to adapt to new software to do his translations and can have substantive discussions about orthography and standardisation. This Bible translation project will go on for the next few years, producing an important resource for the community.

**Matukar Panau Corpus**

Building and analysing corpora of minority language data contributes to our knowledge of the patterns and scope variation in language generally, by studying the stochastic behaviour of under-studied languages. Without understanding variation and probability in many of the world’s languages, we cannot understand the extent of human capacity for language nor the human commonalities in probable and improbable linguistic behaviour. This has been a key thrust of my research as a CoDEL postdoc and now as a lecturer in Linguistics. A corpus is also a resource for understanding a community’s perspective on the world. Indigenous people have their own take on the world and without considering their perspectives, we create a false monolith of history. Corpora preserve the language, the stories and the perspectives of the community for future community members. The corpus building project is ongoing and is currently funded through a Major Documentation Project Grant from the Endangered Languages Documentation Programme.
Dr Eva Nisa

Speaks about her academic journey and her passion for research in the diverse worlds of anthropology, religion and gender, as well as Islam, Muslim societies and Muslim cultural politics.

Eva returned to ANU two months ago. She is a scholar of anthropology, religion and gender, and her research focus is on understanding ways of being Muslim. Diverse expressions of ‘Muslim-ness’ signify that there are multiple ways believers understand and engage with their religion. For example, global currents of Islam have played a role in shaping and reshaping the lives of Muslims. It is important to note, however, that Islam is not the main determining factor guiding Muslims in their everyday lives; other factors such as historical, socio-economic and political forces play equally pivotal roles.

Eva’s background in Islamic texts has equipped her to understand the plurality of understandings of Islam. As an anthropologist, or broadly speaking as a social scientist, the context in which certain understandings have become prevalent and authoritative has been her area of investigation.

Geographically, she works on Southeast Asia, especially Indonesia and Malaysia.

Beyond academia, Eva is an avid reader of poetry and draws parallels to poetry and anthropology: “I love the texture of poetry; the sounds, rhythms, and meanings. Like all texts, poems do not exist in a vacuum. My encounters with poetry, trying to understand them word by word, line by line, stanza by stanza, are like the way anthropologists try to understand the many layers of human experiences.”

“Studying Islam and Muslim societies is challenging and enriching. It is challenging because one of the most often-mentioned religions on the news is Islam, and both sympathetic portrayals and hate crimes against Muslims are present side by side, more increasingly post 9/11.”

— Dr Eva Nisa
Beyond Wallace’s Line:
Continuing the Legacy of 50 years of Archaeology at ANU

On 9 May 1969, the Department of Prehistory was established in the Research School of Pacific Studies at the Australian National University (ANU, or University), with Jack Golson as Foundation Professor.

Jack was appointed in 1961 to the Research School of Pacific Studies, after his successful work done at the University of Auckland, since 1953. 2019 marked the 50th anniversary of the creation of the Department of Prehistory, and a two-day symposium was part of celebrations to honour the remarkable legacy of five decades of archaeological research within the College of Asia & the Pacific (CAP) and across ANU. The focus of the event was to look to the future of the field of Archaeology and Natural History at ANU.

The legacy of archaeological research over an impressive 50 years at ANU has underpinned a vast array of developments in modern society. Archaeology and Natural History helps us to deconstruct clues to past events. It is a field of research that helps us to better understand how these patterns and behaviours inform why things might be happening now; how to harness or even avoid them in the future.

The symposium had over 45 presentations and seminars that raised awareness about the remarkable breadth of research work, which has helped advance our understanding of cultures and behaviours. Researchers and students spoke about fascinating topics ranging from radiocarbon dating, community engagement, found and analysed artefacts, sweet potato growth, Indigenous communities, warfare, human remains and more.

Wal Ambrose, a research officer at the Department in its foundation year, returned to campus to celebrate this legacy. He was joined at the symposium by more than 80 members of staff, students and supporters where he talked about Australia’s journey in archaeological research through time and reflected on the importance of Archaeology at the University: “The precolonial history of Australia, the New Guinea islands and the southwest Pacific was very obscure, and relatively unknown as a prehistory. In this regard, Australia was really quite tardy, because other nations in their ex-colonial territories had initiated quite advanced archaeological procedures.”

Emeritus Professor Jack Golson
When the Department of Prehistory was established, Wal was focused on continuing his research into the preservation of waterlogged timber, as well as undertaking an experimental study into the weathering of common organic items. This work contributed to museum manuals for the Australian Institute of Aboriginal Studies. During the same period, Ron Lambert was studying stone axes from New Guinea, Brian Egloff was excavating occupation mounds in Wungela and John Mulvaney was leading a major expedition with the Institute of Indonesia, which involved the excavation of several caves near Makassar. These activities started a trend at the Department to focus on research beyond Australia, taking frequent trips across the Pacific. The first graduate of the discipline was Jim Allen, who graduated in the Department’s founding year, having started prior to its formation.

The symposium also allowed for plenty of absorbing dialogue on new developments in the field. Elle Grono spoke about advancements in archaeological micromorphology and how they are being used to study human settlements in Vietnam. Rachel Wood explained the contamination of carbon in the radiocarbon dating of bones, and how it affects the accuracy of dating. Shimona Kealy and her PhD supervisor Sue O’Connor spoke about the modelling and reconstruction of the dispersal of human remains on the islands of Wallacea, around 50–70 thousand years ago, and how this study helps uncover island formations.

The discipline is a highly active research unit that provides PhD students with opportunities for exciting and groundbreaking projects. CHL now boasts nearly 20 PhD students in the fields of Archaeology and Natural History. Their research is making major contributions to the community and, more broadly, their disciplines. With this new dedicated talent coming through, archaeological research at ANU is in safe hands for many years to come. Congratulations to everyone who has contributed to the important field of Archaeology at ANU over the last 50 years and beyond.

“It was a wonderful event and a great legacy. I look forward to the next 50 years and what it brings for Archaeology at ANU, for all our colleagues and people we work with.”

— Professor Simon Haberle, Director, CHL
Dr Janelle Stevenson

A geographer and botanist by training, Janelle’s expertise is in the field of palaeoecology, using palynology and charcoal to reconstruct landscapes of the past.

The focus of Janelle’s research is to understand the long-term dynamics of terrestrial ecosystems, with a particular interest in the role of fire. She is interested in landscapes of the past, how these have changed under different climatic scenarios, and how we can disentangle climate change from human action in the palaeo-environmental record.

Janelle received her PhD from the University of NSW, where she investigated the role of people and climate in shaping the landscapes of New Caledonia. She has continued to work on these themes for landscapes across the Pacific, as well as Northern Australia and Southeast Asia. She is also busy developing innovative tools for education and outreach, as well as exploring machine-aided learning.

The work she is currently most passionate about are the two-way learning partnerships that she and other colleagues from across ANU are developing with several Aboriginal communities, in particular the exploration of Indigenous fire management and the creation of Australia’s cultural landscapes. Along the way, she has been involved in developing new methods and techniques to produce higher resolution and higher quality records, with mercury analysis as an anthropogenic signal the latest addition to her tool box.

Janelle is either leading or involved in several multidisciplinary collaborative projects. Two of her current highlight projects are an Australian Research Council (ARC) Discovery project based in Sulawesi and the successful ANU Grand Challenges Project, mapping a New Path—strengthening social and emotional wellbeing through community-led research and knowledge sharing.

The ARC Discovery project, titled The pace and rhythm of climate: 600,000 years in biological hotspot, is led by Janelle along with Dr Marco Coolen from Curtin University and Professor James Russell from Brown University. It aims to generate knowledge of long-term changes in vegetation and rainfall for the Indo-Pacific Warm Pool (IPWP). The IPWP exerts enormous influence on the Earth’s climate through its interactions with the El Niño-Southern Oscillation, the Austral–Asian monsoons and the Intertropical Convergence Zone. Yet, despite its importance, the response of the IPWP to global climate change remains uncertain. This record of vegetation, fire and biodiversity for the last one million years in Sulawesi will be unrivalled in length and resolution for the region, making it a benchmark reconstruction of palaeo-climate and transforming our understanding of the IPWP.

Janelle was also delighted to receive an ANU Teaching Enhancement Grant in 2018 that has allowed her to develop The Australian 3D Pollen Project for education and outreach.

Janelle is also an Associate Investigator with the ARC Centre of Excellence for Biodiversity and Heritage.
Culturally appropriate and collaborative engagement with Indigenous communities is critical to improving outcomes and strengthening relations beyond scientific research.

One of the great challenges facing academia in Australia, especially in the sciences, is the capacity to include, and be inclusive of, Indigenous knowledge systems. There has long been an opportunity for researchers to be more inclusive of traditional knowledge systems. Yet, part of the problem has been that researchers have traditionally often viewed engagement with Indigenous communities as merely an exercise in extracting knowledge, rather than a collaborative learning opportunity.

Traditional knowledge intersects with both the HASS and STEM disciplines, necessitating greater interdisciplinary collaboration and drawing on expertise beyond the scope of individual researchers or disciplines. As such, bringing together Indigenous communities and university academics is the pressing need to foster an ideal environment for scoping out better ways of integrating Indigenous knowledge and learning into education, research and training approaches.

In March 2019, the Archaeology and Natural History Program (ANH) at the School of Culture, History & Language (CHL, or School) made this a major focus area through "Karradjakdurrrmirri: We Are All Working Together": a week-long, partnership-building workshop on shared research and teaching with Australian Indigenous communities and funded through an Asia-Pacific Innovation Program Research Development Award. Indigenous Rangers from Njanjma Aboriginal Corporation (NAC) in Gunbalanya, Northern Territory, Taungurung Lands and Water Council, Victoria and Namadgi National Park, ACT participated in this workshop. It was organised by Dr Janelle Stevenson, Dr Tristen Jones and Professor Simon Haberle from CHL, along with colleagues from across the Australian National University (ANU, or University).

Karradjakdurrrmirri signifies an opportunity to improve relations beyond scientific research. It was an uplifting event, with lots of hands-on brainstorming experiences in the Archaeology and Natural History labs. A particular highlight was the platform for the exchange of knowledge of cultural management for Indigenous rangers from the three different communities, with a visit to the Yankee Hat art site. There was also a great deal of knowledge-sharing between ANU researchers and seven representatives from NAC in Gunbalanya and surrounds, West Arnhem Land, including hands-on experience in the labs with samples from country. “Researchers engage with Indigenous communities at predominately the beginning and end of the research process,” explains Tristen. Embracing karradjakdurrrmirri as a mission for research engagement should really underpin all research engagement with Indigenous communities. It should be a joint intellectual contribution with real output for both parties.

Stage two of the project will involve ANU academics immersed in a culture camp-on-country, led and directed by NAC and the wider Gunbalanya community.

All of the partners are also involved in the successfully funded ANU Grand Challenge bid “Mapping a New Path—strengthening social and emotional wellbeing through community-led research and knowledge sharing.” This is a cross-College collaboration project involving the Research School of Biology, Fenner School of Environment & Society, Research School of Humanities & the Arts, Research School of Earth Sciences, National Centre for Indigenous Studies and CHL.

The vision is for karradjakdurrrmirri to achieve a more inclusive research and teaching practice at ANU and beyond in the years to come, through the application and practice of a sustained philosophy.
Professor Margaret Jolly

Australian Research Council (ARC) Laureate Fellow (2010–2016) and School of Culture, History & Language (CHL, or School) Professor Margaret Jolly is a transdisciplinary scholar of gender and Pacific Studies who has written extensively on gender in the Pacific, on exploratory voyages and travel, missions and contemporary Christianity, maternity and sexuality, cinema and art. Her current research is focused on climate change and gender in Oceania.

It is often said that Oceanic peoples have contributed the least but suffered the most from climate change, a pressing reality in Oceania. We are all painfully familiar with the iconic, globally circulating images of rising sea levels and king tides engulfing the low-lying atolls of Kiribati, Tuvalu and the Marshall Islands. But dire as this is, the consequences of climate change in Oceania are even more far reaching. Sea-level rise and coastal inundation and erosion are also being experienced on the coasts of high, volcanic islands in places like Fiji, Papua New Guinea, Solomon, Vanuatu, Samoa and Tonga. This threatens freshwater sources and imperils major food crops with greater salinity. Changing patterns of rainfall and seasonality disturb the patterns of growing and harvesting crops on which many Pacific Islanders rely for daily subsistence. The warming and acidification of the ocean bleaches and kills protective coral reefs and affects the fertility of diverse creatures. Increased storm surges, floods, intense cyclones and hurricanes and droughts cause devastation to crops and homes. It is not surprising, then, that representations of climate change in the Pacific and especially external foreign framings, have been fatalist. Oceanic people and places are often labelled as ‘vulnerable’ and often framed by narratives and images of ‘sinking’ islands. This is powerfully resisted by Oceanic activists who proclaim: ‘We are not drowning. We are fighting’.

Funded by an ARC Discovery grant Engendering Climate Change, Reframing Futures in Oceania, Margaret—along with CI Dr Siobhan McDonnell (former CHL graduate and now Lecturer at the Crawford School), Research Fellow Dr Murray Garde, and PhD scholar and spoken word artist Kathy Jetnĩl-Kijiner—are pursuing ethnographic observations, interviews and workshops, collaborative research and artistic partnerships in Vanuatu, Fiji and the Marshall Islands. The project explores everyday understandings of ‘climate change’ among people in towns and villages and looks at the relation between Indigenous knowledge and practice and introduced environmental science. The team is engaging with political processes around climate-change awareness and international negotiations, and supporting climate change and disaster policy work, particularly in urban areas and on land issues in the context of resettlement. Finally, they are exploring creative responses to climate change and supporting artistic collaborations that combine Indigenous knowledge and practices with new creative genres to raise awareness and promote action. Integral to all this is how climate change is ‘gendered’—how narratives of both vulnerability and resilience can shuttle between foregrounding women as victims and agents, how women are situated in climate-change negotiations and expressions of resistance, and how regional NGOs and international organisations connect climate justice and gender justice in Oceania.
The Yoga Mysteries

It’s 1984. My uncle stands upside down—it’s supposed to be good for his blood pressure. It is two years since the striking textile workers shunned the Bombay mills, nine years before Coca-Cola comes back to India, and 11 years before the city officially becomes Mumbai. And it’s 30 years before a newly elected prime minister will declare a national Ministry for Yoga and preside over the largest yoga class in the world.

When I was an eight-year-old with big glasses, I only saw my uncle’s flushed face balanced beside the colonial cabinet that housed his precious store of Johnnie Walker. In Reagan’s America, where I was growing up, nobody in my town did yoga. “Yoga is becoming very trendy in the West,” I remarked to my uncle many years later from the backseat of his Honda. As he aimed his car into the cauldron of Mumbai traffic, he scoffed. “Trendy! Yoga is not a trend here.”

“Trendy! Yoga is not a trend here.”

What is it then, exactly? What is it that I saw? We live in an age where yoga flourishes. At least, it seems to. In India, you can practice in cold Himalayan ashrams, trendy studios, or mass-drill yoga camps. In Iran, athletes gear up for official yoga competitions. Singapore studios offer downloadable yoga apps and classes where artists paint as they pose. Yoga pants now outsell jeans.

And in its global march to conquer the world, yoga has started to invade our imagination. Spiritual autobiographies, comic novels, ‘chick lit’ romances, new histories—they pile up in crooked stacks on my desk, neatly ordered into grids on my iPad, forming a strange bond between India and the world. The murder mysteries have turned out to be the best.

When the murderer is an old Indian guru whose weapon is a fake Sanskrit text, or an American scholar of medieval ascetics with kethal occult power, you know that new stories are trying to be born. In these fictional deaths, we may find new and fantastical cultural life.

My investigation of the cultural politics of yoga, at heart, is an exploration of flexibilities needed—and demanded—of Indians and ‘Indian-ness’ today. In different places and times, yoga has long promised transformative powers. Today, those transformations are reshaping new meanings for ideas of India. Especially since the election of Narendra Modi as India’s Prime Minister in 2014, yoga has been promoted as an energetic emblem of national identity. Modi’s Government has encouraged yoga in many walks of life, presenting it as a practice that figures India as ancient yet hypermodern, peaceful yet powerful, and rooted yet global. Yoga is popular with India’s Hindu Right in its search for visions of a perfected Hindu universe that often conspicuously excludes India’s Muslims and other religious minorities. At the same time, yoga is loved by practitioners of many different religious identities and belief systems—they find it the perfect antidote for the stresses of precarious jobs and uncertain futures. When the government speaks in the language of yoga, it potentially turns these audiences into unwitting allies. Simultaneously, yoga has undertaken surprising imaginative journeys within Indian and Western popular culture. My research has uncovered a trove of books and films that I never imagined even existed. While some visions of yoga amplify ideas of India, others erase it. In some of these stories, yoga becomes popular in the West at the expense of India and Indians. To be usurped by thin white women in Lululemon pants: is this to be India’s cultural fate?

This direction has sometimes troubled members of India’s diaspora, who wonder why the country’s yoga may often seem more cherished than its people. Imaginative portraits of the practice, from multimedia art installations to stand-up comedy and indie web series, have begun to offer alternative reclamation of yoga for India’s diaspora. These portraits often challenge the Indian Government’s earnest promotions of the practice and its compatibility with Hindu nationalism. They also critique the tendency for yoga to become simply another life-management technology that benefits affluent upper classes and big corporations selling yoga pants. Such stories invite us to think about the broader meanings of cultural practices as they globalise: how can we use such shared practices as a window into complex histories and new ways to connect with others?

The stories we tell of yoga, of what it was and what it might be, are stories of our self-making. My Canberra living room, dotted with scattered puzzle pieces and coloured pencils, isn’t my uncle’s elegant Bombay flat; my downward dogs aren’t his headstands. My children crawl beneath me as I practice. My yoga is not generally meditative or peaceful or uncluttered; usually I step on matchbox shapes and forms that connect them to their families and to bodies all over the globe. I know it’s not unproblematically Indian, what we’re doing. But it’s also not un-Indian. In the mystery of those double negatives, perhaps, some new magic will appear.

Future Proofing the Nation

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

CHL Flagship Program
Environmental Politics, Public Health and Civil Society in Asia & the Pacific

Research Focus
South Asia Research Institute

CHL Flagship Program
Synapse: Trans-Disciplinary Approaches to the Deep History of Asia and the Pacific

Research Focus
Centre for Interdisciplinary Research on the Humanities and Social Sciences

Story
ANH Lab Feature

Story
The League of Nations and Global Asian Studies

Profile
Emeritus Professor Geoffrey Hope

Research Focus
Medicine the Nomadic Mongolian Way

Profile
PhD Showcase

Story
Palau Field School: Learnings of a Lifetime

New ARC Grants with CHL, initiated in 2019

Discovery Project Grant
Dr. Hsiao-chun Hung
Prosperity along the Sea: The South China Coast at 5000–3000 BC
Professor Li Narangoa
Mongolian Medicine: different modes of multispecies knowledge transmission
Professor Assa Doron
‘Superbugs’ in India: Antimicrobial resistance, inequality and development

Discovery Early Career Research Award
Dr. Shuge Wei
Unwanted Heroes: The Nationalist Sino-Japanese War Veterans in China

Linkage Projects
Professor Simon Haberle
Unlocking the environmental archives of the Kimberley’s past (led by UQ)
One wouldn’t instantly associate such themes with the School of Culture, History & Language (CHL, or School)...and yet, they are intrinsically connected to the vast subject spectrum that shapes CHL.

One of the key visions of our School is to foster a deep understanding of Australia’s position in the Asia-Pacific region and contribute to ‘future proofing’ the nation in its steps toward greater integration and collaboration within our region. The intersection of area and disciplinary modes of research creates productive patterns of cross-fertilisation, enabling innovative inter-disciplinary and transdisciplinary research that addresses past and present dynamic changes in our world. It is in this context that the Rethinking Pollution Symposium was conceptualised, organised and hosted during 9–11 September 2019.

The vision behind the symposium was multifaceted. Fundamentally, it was to delve into tackling and interrogating a major environmental and socio-economic challenge of the 21st century: pollution. The objective was to probe the different facets of pollution—cultural, social and environmental—that are inseparable from, and often directly related to, the far-reaching effects of climate change. They are also as much interlinked to the urgent problem of waste and sanitation that plagues the Asia Pacific, as the region wrestles with changing weather patterns and the effects of globalisation and consumer capitalism.

Our understanding of the problem—its precedents and solutions—has thus far been largely western-centric and scientifically driven. The idea was for prodigious minds from the world over to come together and raise a series of key questions surrounding the origins and consequences of pollution. This included questions around how polluted systems pose new public health threats, and how human relations with bacteria are shifting; how do varied forms of pollution found in the air, water or soil spread, for instance, with increasing energy demands, and a range of practices associated with agriculture, industry, or dumping?

How do different societies across Asia and the Pacific explain and attempt to ‘rein in’ the spread and production of pollution, in social, cultural and ritual terms? What is the nature of global attempts to manage waste products and toxic substances? How might these affect existing structures of disadvantage across time and place; and what might be the role of civil society in generating global awareness and responses to pollutants?

The three-day symposium explored critically topical themes, such as environment and public health perspective, pollution in wildlife and the impact on Indigenous Australia, dealing with pollution in Asia, deep history and climate change, conflict and pollution, and environmental career paths. The event proceedings were initiated by Professor Alex Broom, a global leader in the sociology of health and illness. His presentation on the urgent crisis of Superbugs—bacteria that developed resistance to even our most powerful antibiotics—highlighted the social and environmental challenges that faced the Asia-Pacific region.

Alex emphasised the extent to which government policies, environmental concerns, human-animal relations and global health are closely interlinked. His dialogue set the tone for ‘rethinking pollution’ as part of a holistic system, one that does not privilege individualism or anthropocentrism.

Dr Anuj Sharma from WHO India, Amit Khurana from the Center for Science and Environment India, and Australian veterinarian and medical anthropologist, Dr Catherine Schultz spoke at length about the growing global epidemic of antimicrobial resistance (AMR). The panel discussion brought forth dialogue on how containing AMR requires a One Health approach that cuts across human health, animal health, food and environment; demanding concerted and collaborative action by stakeholders across various sectors. It is time we rethink, reprioritise and put the environment ‘first’.

Recycling ingenuity in India: a functional boat made out of bottles and other used articles; Photo Credit: Assa Doron
For example, discussions forayed into the impact of pollution on wildlife and Indigenous Australia. Dr Carla Eisemberg talked about bush-meat heavy metal contamination and its consequences to micronutrient availability in remote Indigenous communities. Ms Isabel Ely and hydrologist Mr Nicholas Metherall shared their research expertise in different aspects of mining and its impact.

This was followed by a presentation by Dr Richard Vogt on the effects of pollution in reptiles and amphibians and the consequent effect on the Indigenous Asian people. Dr Yamini Narayanan explained the underpinnings of caste ideology embedded in the practice of urban pig extermination drives in Indian smart cities.

CHL Professor and Deputy Director (Research) Assa Doron took the audience through an in-depth exploration into how stigmatised bodies and cultural prejudices regarding caste, gender, ethnicity and class interact with environmental pollution. He elaborated that environmental pollution comes in different forms: as solid waste produced in homes and businesses and liquid waste, sewage, and industrial effluent dumped into the soil and bodies of water. Uncovering the routine and embodied interaction between ‘marginalised bodies’ and these forms of pollution, requires an examination of existing systems of waste production and recovery that feature an array of actors—scavengers, waste-pickers, garbage buyers, and a host of processors and receivers. These are all linked to each other by an internal logic dictated by economic, social, and cultural relationships, which must be understood for effecting policy interventions and cultural change.

Structuring principles organised around ideas of pollution have also been a staple component of the ethnographic literature on communities of the highlands of New Guinea, as CHL Professor Christopher Ballard later explained. Public health physician Dr Paul Dugdale shared yet another perspective, focusing on public health thinking and regulatory practice. He presented case studies from the working life of a public health regulator to explore the impact of developments such as 9/11 on regulatory practice and action.

Meanwhile, CHL Director and Professor Simon Haberle, a pioneering thought leader in palynology and the long-term impact of people on the environment, spoke about the long-term effects of current climate change on airborne particles (e.g., pollen, dust, smoke), with specific focus on the Asia Pacific, and what actions might be possible to mitigate the negative impact of airborne pollution in the future.

The guests and speakers at Rethinking Pollution, hailing from different parts of the world and varied fields of expertise, contributed significantly to infusing diverse perspectives on pollution and the environment. A fitting conclusion to the three-day event was a detailed panel discussion on environmental career paths, driven by CHL scientist Dr Larissa Schneider. The session provided a platform for environmental science professionals and aspiring students to interact and share questions and opinions on what it’s like to work in the environment space.

The Asian and Pacific region is on the cusp of major cultural and political change—the dynamics of which require a deep knowledge of the historical and cultural factors that underpin these changes. In its endeavour to achieve future proofing and drive real change, the Rethinking Pollution program, thus, sought to derive applicable solutions and ideas related to alleviating the widespread challenges of environmental abuse.
Research Focus

South Asia Research Institute

When you hear about the South Asia Research Institute (SARI), you may imagine a dynamic, multidisciplinary hub that seeks to understand and engage with some of Australia’s most vibrant democratic neighbours. You would only have a part of the picture.

Set up in 2012, SARI, as it is known to its friends, brings together a rich cross-section of scholarship that seeks to challenge and further knowledge on some of the very core questions that face all contemporary societies—democracy; populism; decolonisation; waste; linguistic diversity; cultural appropriation; environment and ecology; national and international security; economic growth and crises; and the ways in which the past haunts the present.

SARI was built on the shoulders of giants. South Asian Studies at ANU has an inspiring and illustrious legacy. How many historians can claim to have played a part in both writing and creating history? One of the earliest South Asianists at the Australian National University (ANU, or University), Oscar Spate did—when he served as an advisor to the Muslim League in the Punjab. He later went on to write India and Pakistan (1954), engaging with issues of Partition through the lens of geography.

In the same year, AL Basham, professor of History and Oriental Studies at ANU, wrote his iconic The Wonder That Was India (1954), which remains influential even today, noted on the Hindustan Times’ 2017 list of iconic books as “still the best book of its kind.” Subsequent decades saw legendary strength in South Asian studies in religion, language, art history, political history and literature. One of the most influential global initiatives emanating from South Asian Studies at ANU was the rise of the Subaltern Studies School, which radically reframed the practice of history and literature. This project paved the way for postcolonial studies around the globe. From 1981 to 2005, the Subaltern Studies Collective published groundbreaking work under the editorship of Ranajit Guha. These essays redefined disciplinary fields through their insistence on the centrality of voices from “below,” voices that were not audible within elite and imperial forms of knowing the world. Through our longstanding annual association with Dipesh Chakrabarty, SARI maintains active links with Subaltern Studies to decolonise knowledge as it affects key issues of our day.

But what does SARI do? Among other things, the Institute organises a biennale India update where experts from academia, government and industry present their perspectives on the big questions faced by the country, its neighbours and the world at large. This two-day conference is attended by an engaged community of local, national and international participants from within and outside academia. SARI also hosts an annual public lecture that is presented by influential voices of the region, such as Ashis Nandy, Craig Jeffrey, Siddharth Vardarajan, Nivedita Menon and Ganesh Devy. Through its adda (chit chat) seminars, SARI also brings together those working on the subcontinent to share and discuss their work in more informal settings. While these lunchtime seminars are often presented by regional scholars, visiting international academics continue to populate the adda seminar series.

And it’s certainly not all research and academia. Much of SARI’s work lies in liaising with government agencies and civil society organisations that seek advice on regional issues. Members of the Institute are often called upon by bodies such as DFAT and the Indian High Commissioner’s office to comment on contemporary social and political issues. The Institute also partners with civil society organisations such as the Global Organisation of People of Indian Origin and the Ambedkar International Mission to organise conferences and workshops.

More than anything else, SARI brings together a dynamic group of people who learn from the critical traditions of the region and share their knowledge beyond boundaries.
CHL Flagship Program

Synapse: Trans-Disciplinary Approaches to the Deep History of Asia and the Pacific

The ANU School of Culture, History & Language (CHL, or School) has a long tradition of pioneering field research into the deep history of Asia and the Pacific, drawing on its strengths in archaeology, anthropology, linguistics, history and palaeo-ecology.

Many of these efforts have been combined in ambitious programs covering much of our region, such as the Lapita Homeland Project, the Comparative Austronesian Project, and the Oceanic Lexicon Project. The foundations of such an approach were laid on the need for progressively integrated and nuanced approaches that build on disciplinary strengths, but within a framework not constrained by disciplinary boundaries. Building on this legacy, a team of CHL researchers, working closely with colleagues from across the Australian National University (ANU, or University), launched a series of initiatives aimed at integrating these different disciplinary approaches and skills in the design of a new Evolution of Cultural Diversity Initiative.

In keeping with the multidisciplinary approach, 2019 saw the inauguration of a series of monthly CHL seminars through the year, along with a workshop focused on the generation of collaborative transdisciplinary projects. The Synapse seminar series constituted a critical part of CHL’s flagship program on transdisciplinary approaches to the past.

A synapse is a gap, a specialised port of communication between neurons, through which one nerve cell, or neuron, can send an impulse to another neuron. Collectively, synapses constitute the wiring for the nervous system. While synapses can connect neurons to each other, they also link neurons and muscle, or the brain and the body, allowing us to move from thought to action, or theory to practice. So, synapse is an appropriate metaphor for a project that tries to identify the gaps and build the connective tissue between different disciplines, while also insisting we move from theory to practice, as well as generate concrete projects to develop and test a set of robust procedures and methods for doing this kind of work.

In 2019, the CHL Synapse program featured presentations from geneticists, linguists, historians, archaeologists and transdisciplinary theorists to an even more diverse audience. The discussion and enthusiasm generated by the series has encouraged us to extend into 2020 and beyond, as a forum or clearing-house for CHL research and the future findings of the Evolution of Cultural Diversity Initiative.

The program is, thus, a significant step in the right direction—to expand our focus to encompass a wider range of questions across Asia and the Pacific, and to showcase transdisciplinary research and innovation across the region.

### Synapse CHL Trans-Disciplinary Seminar Series 2019

- **Interactional Foundations of Language: The Interaction Engine Hypothesis**
  - Professor Stephen Levinson
  - Max Planck Institute for Psycholinguistics (MPI)

- **What Expertise Do You Need to Be an Effective Transdisciplinarian?**
  - Professor Gabriele Bammer
  - Australian National University (ANU)

- **Deep Histories: a Trans-Disciplinary Approach to the Past**
  - Associate Professor Chris Ballard
  - Australian National University (ANU)

- **Genetics and Geography: Using Genomic Data to Infer Fine-Scale Population Structure and Population History**
  - Associate Professor Stephen Leslie
  - Melbourne Integrative Genomics (MIG)

- **Words and Genes as Windows on our Past**
  - Professor Russell Gray
  - Max Planck Institute for the Science of Human History (MPI-SHH)

- **Cooking across Time and Space: Food and Language in the Amazigh/Berber Area**
  - Professor Amina Metteuchi
  - Ecole Pratique des Hautes Etudes (EPHE)

- **Signal and Process: Reconstructing Language Histories in Melanesia**
  - Dr Bethwyn Evans
  - Australian National University (ANU)

- **Transdisciplinary thinking and teamwork: reflections on the successes and challenges of two major ARC-funded programs spanning the natural sciences and the humanities**
  - Professor Richard ’Bert’ Roberts
  - University of Wollongong (UOW)
The Centre for Interdisciplinary Research on the Humanities and Social Sciences (CIRHSS) is an international hub of excellence and innovation in research across the humanities and social sciences with a geographic focus on Indonesia.

When an interdisciplinary outlook and collaboration come together, the outcome is one that generates great potential for the growth of knowledge, ideas and innovation. One such initiative that promises great outcomes is the recent Australian National University (ANU)-Udayana University collaboration to establish the CIRHSS. Based at Udayana University in Bali, Indonesia, the Centre works in partnership with the School of Culture, History & Language (CHL, or School) and seeks to enhance impact at the local, national, and international levels. As one of the most bio-ethno-socio-linguistically diverse countries in the world, as well as one of the most populous democratic nations, Indonesia serves as a living laboratory for research in humanities and social sciences (HASS).

Among the Centre’s research activities are Indonesian languages, documentation and learning, heritage, Indigeneity and identities; sociocultural transformation; and digital humanities. The Centre also undertakes regular outreach activities, training and exchange programs. Ongoing outreach programs include working with the local Government of Bali, PanLex and Internet Archive to develop a publicly accessible and searchable digital corpus of Balinese lontar (palm leaf) manuscripts. Through Associate Professor I Wayan Arka’s Enggano Project, the centre is also currently working with the Enggano community to develop educational materials for teaching the Enggano language in local schools, targeting Years 7–9 (ages 13–15). Launched in September 2019, the Centre’s inaugural events included a conference; the 2019 International Conference on The Austronesian and Papuan Worlds (ICAPaW), which focused on the dynamics of the contemporary Austronesian and Papuan worlds from cross-disciplinary perspectives. ICAPaW also featured masterclasses by Wayan, Associate Professor Christopher Ballard of CHL, Professor Ketut Artawa of Udayana University, and Dr. Sonja Riesberg from the University of Cologne, who is also a Research Fellow at the ARC Centre of Excellence for the Dynamics of Language (CoEDL) at ANU.

The overarching vision of the CIRHSS is to tap into Indonesia’s rich resources in HASS for academic knowledge and maximise its impact beyond academia. Through collaboration with relevant Indonesian partners in a proposed joint research centre, ANU researchers will undertake innovative research on the dynamics of contemporary Indonesia. The Centre will enable ANU to sustain its lead in quality and excellence in relevant fields of the humanities and social sciences, such as anthropology, cultural studies, archaeology, history, linguistics and languages. It will also serve as a platform to connect the humanities and social sciences and showcase the University’s humanities-based outreach to, and engagement with, Indonesia at both the national and regional levels. Heading the CIRHSS is Wayan, who foresees this centre to be a critical CHL hub that will foster a range of innovative programs in line with CHL’s National Institutes Grant (NIG) goals, maximising local impact specifically on Indonesia.

By bringing together universities globally, government institutions and relevant stakeholders, the ANU-Udayana University’s CIRHSS aims to provide deep engagement and make a difference in the real time by sharing knowledge through collaborative, interdisciplinary research in Indonesian humanities and social sciences.
Welcome to Archaeology and Natural History (ANH) at the School of Culture, History & Language (CHL, or School). A uniquely multidisciplinary unit, ANH seamlessly integrates environmental science and archaeology to uncover patterns in human behaviour and environmental change through time. In doing so, it adds a multitude of layers to the School’s portfolio and identity. ANH works in a space beyond modern geographies and the written record, unpacking cultural and environmental developments across this vast region.

Being a highly active research and teaching unit, ANH is home to exciting and ground-breaking projects across a wide spectrum of topics. These include investigating human migration pathways across Asia and the Pacific, mapping rock art in Southeast Asia and Australia, studying past ecological, environmental and climate change in Australasia and the Pacific and using modern pollen monitoring as a tool for respiratory health management. Many of these projects are part of the recently established Centre of Excellence for Australian Biodiversity and Heritage (CABAH), an ANU-external led research initiative “to tell culturally inclusive, globally significant human and environmental history of Australia”.

The on-campus hotbed where the ANH team makes amazing discoveries is its high-end set of facilities. The eight research laboratories and one teaching laboratory are outfitted with state-of-the-art equipment, with the resulting laboratory spaces being some of the best of their kind on campus. With a wide range of optical microscopes and a scanning electron microscope, experts at ANH analyse artefacts, pollen, charcoal, phytoliths (plant support structures) and diatoms (algae skeletons) from both ancient and modern sites. They also have access to world-class ANU facilities for dating and stable isotope analysis. Beyond campus, of course, is the real hub of discovery—fieldwork. The archaeologists at ANH conduct onsite excavations for the oldest and best-preserved artefacts, as well as extrapolative discoveries such as migration patterns dating back thousands of years. The natural history specialists, meanwhile, use records such as lake sediments and cave deposits to extract proxies (things that represent the natural world), from which past ecological changes can be interpreted.

ANH also maintains the largest pollen and spore reference collection in the Australasian region, in the form of APSA, or the Australasian Pollen and Spore Atlas. The collection comprises over 15,000 different specimen of pollen and spore taxa. The APSA online database is designed to enable easy digital access to contributors around the Asia-Pacific region. The development of 3D pollen models derived from samples held in the collection is part of an initiative to provide greater access to the wonders of the microscopic world for researchers and educators alike.

The 3D pollen models are an outcome of an ANU Teaching Enhancement Grant awarded to Dr Janelle Stevenson in 2018. ANH is a gem in the CHL crown for all the research diversity it presents, all of which is creating real impact in many walks of life—from the history of the world and the environment, to pollution, citizen health and all things of the future.

3D printed pollen grains and other samples.
Story

The League of Nations and Global Asian Studies

Tomoko Akami narrates her journey along the path to her current scholarship on the League of Nations and what she calls Global Asian Studies.

When Associate Professor Tomoko Akami joined the research school at the Australian National University (ANU, or University) (soon to be renamed the Research School of Pacific and Asian Studies (RSPAS), from the Research School of Pacific Studies) as a PhD student, it was common for scholars to identify their expertise by country names rather than themes or disciplines. Becoming an expert through this system meant becoming an expert of a country, with thorough language skills and deep contextual understanding. Scholarly debates and analyses developed mostly within national boundaries. Modern social sciences indeed had developed largely within nation-state containers. This nation-state-centric expertise remains a significant part of the scholarship at the School of Culture, History & Language (CHL), the College of Asia & the Pacific (CAP), and beyond. The region we live in contains many nation-states whose influences are growing, and nation-state expertise is critical to understand them.

Yet, as Tomoko argues, there is so much more we can and should do with this expertise to foster new generations of this region and beyond with broader inclinations. Borrowing a term from Madeleine Herren’s Global Eurozom Studies at Basel, Tomoko describes this broader Asian Studies as Global Asian Studies, and explains her scholarly path to this stage through RSPAS and CHL and in the context of the scholarship on the League of Nations, which will mark its centenary anniversary in 2020.

It began when she stumbled on to the topic of the Institute of Pacific Relations (IPR, 1925–60) for her PhD thesis. The IPR was the first non-governmental multilateral organisation in this region that discussed regional political, economic and social issues. By doing so, the IPR pioneered a new kind of ‘area studies’, which was to become dominant in the post-1945, Cold War era. The IPR’s area studies marked the second phase of ‘area studies’. It was distinguished from the earlier Oriental Studies that focused on learning language and classic literature; rather, it combined emerging social scientific theories, frameworks and methodologies with language expertise, while shifting its focus to the analyses of current affairs. During wartime in 1937–45, the IPR virtually became a think tank on this region for the Allied forces.

Meanwhile, its international secretariat and national councils (including the Japanese Council) produced pioneering works of this new kind of ‘area studies’, or more precisely ‘national’ studies. While the IPR was dissolved in 1960, this area studies with strategic and policy objectives, nation-centered, and contemporary-focused, paved the way for area studies in the Cold War.

Meanwhile, although for a long time the League has been understood as a failed first global collective security organisation, this changed significantly around the turn of this century. The end of the Cold War prompted the re-evaluation of the post-1919 ‘liberal world order’, while scholars, such as Akira Iriye, began to pay greater attention to the interactions of non-state actors and trans-border flows of ideas, people, goods and money. After her first book on the IPR, Tomoko looked at other inter-war NGOs and expert networks in Asia and the Pacific, and then, to borrow from author Susan Pedersen’s words, the League of Nations as a harbinger of global governing norms in the following UN era. Now, fascinating works of the League and NGOs are emerging, revealing diverse layers of the normative and institutional historical developments.

Moreover, these new historical works inspired, and have been inspired by, the respective ‘historical turns’ of the disciplines of international law and IR. Together, these works are challenging orthodoxies, while collaborative works across these disciplines are emerging.
Although one of the strongest criticisms of these orthodoxies has been their Euro-centricism, these emerging new works on international organisations have been predominantly Euro-America-focused. Tomoko’s works on the IPR, and more recent works on the League of Nations Health Organization in Asia, show that one does not have to take a cultural/civilisational approach to demonstrate alternative perspectives from Asia. Rather, she argues, Euro (or Euro-American) centralism of these scholarships could be seen in their exclusive focus on national sovereign units in international relations.

Tomoko demonstrated that diverse forms of imperial polities, which were dominant in Asia in the era of the League, and their lateral relationships, played a significant role in the League’s ‘international’ operations in Asia. Further, these regional inter-colonial practices had reshaped the relevant international convention in European metropoles in Geneva and Paris. The third phase of Asian Studies, or Global Asian Studies, Tomoko suggests, could do a lot to critically assess the formation of global governing norms. At the same time, however, while most of her works have been critical of the inter-imperial nature of the so-called ‘liberal international order’, standing at the beginning of the 2020s, she sees that research has to have an additional mission. Says Tomoko, “When I began my PhD project, there was great hope that the world was going to be a better place, and our job was to be rigorously pointing out its shortcomings to improve the system for greater equity and social justice across the globe. One can see world leaders and experts were moving toward the direction.”

Now we look around, and we see the rise of nationalism, populism, xenophobia, but more significantly, we see political leaders who incite hate, discrimination, and selfishness, or political establishment to let this happen for their political gains. In this context, international organisations, which stemmed from the League era, have been under attack. There is, therefore, a new need to not become cynical of the ideals, while remaining critical of the process of implementing the ideals.

As Tomoko aptly states: “The reality will be always short of the ideals, but only the ideals will inspire us to make things better.”
Emeritus Professor Geoffrey Hope

An environmental historian with vast experience and expertise that few can boast, Emeritus Professor Geoffrey Hope works on the interface between human activity and the environment with a mix of archaeologists, biogeographers and geoscientists.

Geoff’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. His principal field of interest is in vegetation history and the historical biogeography of Australian, Asian and Pacific biota. The contribution of palaeoecology to archaeology is to illuminate the world in which ancient people are placed, and Geoff has worked on sites in western Tasmania, Kangaroo Island, the ACT, Kakadu, Papua New Guinea (PNG) and Fiji. In PNG, the early settlement site of Ivane Valley shows that people have been clearing forest for as far back as the past 47,000 years, persisting right through the last ice age when ice caps covered nearby mountains.

Fascinated by the roles of climate change and fire on human responses and adaptability, Geoff is comparing the long-term fire regimes in East Kalimantan, Myanmar, New Guinea, New Caledonia, Vanuatu and Fiji in relation to their very different human settlement histories. Part of his work has involved measuring climate change in high-altitude sites across New Guinea using glacial histories. More recently, he has contributed to understanding the peatlands of Southeast Asia and Australia in terms of wetland process, extent, carbon sequestration values and rehabilitation after burning or clearing. This work aims to contribute practical help for the control of greenhouse emissions and solutions to problems of land management and biodiversity conservation. This has involved recent trips to map a large lowland peatland north of Popondetta, PNG. The very flat terrain proved as formidable in its way as the high mountains, as the swamp is protected by a four-metre-thick layer of prickly sedges. Currently, Geoff is working to protect vulnerable peatlands in the Snowy Mountains from damage by feral horses.

Educated in Canberra and Melbourne, including a PhD from the Australian National University (ANU, or University), Geoff has been with ANU since 1978, lecturing in geography before moving to a research position at the College of Asia & the Pacific (CAP) in 1990. He has also been Head of the Department of Geography at ANU (1987–89), Head of the Department of Archaeology and Natural History (1998–2003), and President, Australian Quaternary Association. He is also an associate editor of the Journal of Peatlands Research. Since becoming an Emeritus Professor in 2009, Geoff has continued to research and teach, with 48 publications since his retirement.

Professor Geoffrey Hope at Lake Koena, Oro Province, PNG, with the chiefs of Batari and the late Prof Russell Perembo (UPNG) and Felix Beer (Greifswald Univ)
It appears to be an interesting paradox of life coming full circle—what’s trendy today and considered ‘alternative’ medicine actually dates back thousands of years, to the roots of medicine. As opposed to Western learning, there is knowledge transmission of another kind taking place: people learning from their elders and their surrounding environment.

Infusing a humanities and social sciences-based approach into the study of health, ethnographic researcher Dr Natasha Fijn, from the Australian National University (ANU) Mongolian Institute, is currently focusing her research on the convergence of biomedicine, Mongolian medicine and ecology. Her ongoing interest is in cross-cultural perceptions and attitudes toward other animals; as well as the use of the visual, particularly observational filmmaking, as an integral part of her research. Her ethnographic fieldwork has predominantly been based in the Khangai Mountains of Mongolia and Arnhem Land in northern Australia, involving engagement with human-animal relations and concepts of domestication. Since 2016, her research focus has been on multispecies medicine in Mongolia, bringing greater awareness of herding communities’ use of medicinal plants in the treatment of herding families and their herd animals. With the growing incidence of new and virulent diseases, people are realising the need for a cross-disciplinary, One Health approach to treatment. Yet for herders, preventative solutions like boosting immunity are often more useful than short-term curative means of treatment.

Natasha is working with a team of international scholars, who are examining how knowledge of Mongolian medicine is transmitted within different local settings (herding communities, local clinics, Buddhist monasteries, and hospitals). These scholars constitute an interdisciplinary team from the social sciences and the biosciences who collaborate to investigate the Mongolian medical perspectives relating to the concept of One Health. They are initiating scholarship on Mongolian medicine, breaking down species boundaries, across the borders of Mongolia and Inner Mongolia in China.

Natasha’s previous focus during her PhD fieldwork in Mongolia related to human-animal engagement and co-existence in the domestic sphere of the herding encampment. Natasha’s current interest lies in the interface between modern medicine, medicinal plants and ecology. According to her research, Mongolian herding communities have developed unique forms of multispecies medical knowledge: taking the human family, the extended family of herd animals and the surrounding ecology as a basis. Mongolians have been giving medicinal plants to their herd animals for thousands of years. This knowledge applied across whole species is still practiced today and contributes to the health and wellbeing of local nomadic herding communities. Most Mongolians, for example, know that the flowering snowdrop (yargui) is one of the first plants to bloom in spring. This medicinal plant is sought out and eaten by goats. Herders often eat goat in spring to then gain the health benefits from the medicinal plant as it passes along the food chain.

As Natasha states, ‘this is knowledge we shouldn’t lose; rather, it is important for such knowledge to be passed on from one generation to another for the potential health benefits such connections with ecological knowledge can offer’.

The underlying objective of the team’s research is to investigate Mongolian medical practices in humans and other animals through the lens of One Health, employed within biomedicine and veterinary sciences, in conjunction with a multispecies approach to gaining momentum within the social sciences. The key lies in investigating how Mongolian communities have perceived cross-species health and disease over time and how Mongolian medicinal knowledge supplements biomedical knowledge. Through observations and interviews with herding communities and medical practitioners, in conjunction with text-based studies, the interdisciplinary team is exploring how this multispecies knowledge is conveyed across generations. The research is also interested in discovering the foundations of this knowledge, and how such a communal approach has evolved over time.

Standardisation of medicine does not always work. There is a new and growing breed of genetic researchers looking into personalised medicine, customised to the individual. We know that the compartmentalisation of illness from its root influences does not work, and the time may have arrived where different knowledge frameworks in relation to health and medicine need to be revisited. Answers could well lie in medicinal and health approaches that have been tested through trial and error over long periods of time. This could be, then, the end of medicine as we know it. Perhaps a positive change in the care of populations could be toward the greater integration of different kinds of approaches to health and wellbeing, with more holistic forms of treatment and better long-term outcomes.
The School of Culture, History & Language (CHL, or School) prides itself in the diversity of themes and subject matter that students and academics alike can explore. Presented here is just a small selection of student profiles that showcase excellence in the field of doctoral research at the School.

**Bianca Hennessey**
Bianca is a PhD candidate in the Gender, Media and Cultural Studies program. She began her journey as an undergraduate in CHL 10 years ago and came to love Pacific Studies for its critical methods, creativity and political engagement. Her research is about Pacific Studies itself, asking what a community of scholars can do inside the University and beyond to try to achieve decolonial, inclusive, respectful and reciprocal modes of knowing and learning.

**Eri Kashima**
Eri is a PhD candidate and is interested in researching the role of social and cultural factors in the dynamics of language change. Her doctoral dissertation is an investigation of language variation in an under-described Paman language called Nimbo. It is spoken by about 700 people, as well as a few hundred more as an additional language in the highly multilingual South Fly District of Papua New Guinea. Eri’s research project was undertaken as part of Professor Nicholas Evans’s Australian Research Council (ARC) Laureate Project, “The Wellsprings of Linguistic Diversity”. Her research goal was to identify social characteristics of Nimbo speakers that might be related to the variations in pronunciation found within the speech community. Variation in language is of interest to linguists, as it gives linguists an opportunity to investigate the role of social and cultural contexts on patterns of language use, and how these may affect how languages change across time and place.

**Matthew Adeleye**
Matthew is a PhD candidate in the Archaeology and Natural History (ANH) program at CHL. He has a strong background in botany and palynology, as well as experience working with West African and North American pollen. Matthew is also interested in palaeo-environmental reconstruction using various lines of evidence such as pollen, macrofossils, C and N signatures, charcoal, and non-pollen palynomorphs. His MSc research involved palaeoecological study of a peatland in central Vancouver Island, Canada, using the aforementioned lines of evidence. Currently, his PhD research focuses on environmental history (fire and vegetation) of a Bass Strait island (Cape Barren) during the late-glacial and Holocene, using pollen and charcoal records.

**Michael Dunford**
Mike is a PhD candidate in the program of Anthropology at CHL. His doctoral research focuses on the intersection of cultural, economic, and ecological practices in Myanmar’s tea industry. More specifically, his project asks how feudal economic histories intersect with contemporary economic and ecological formations, and how those formations shape the identities of Myanmar’s predominantly ethnically Ta’ang (Palaung) tea producers. Mike’s fieldwork in northern Myanmar will begin in early 2020.

**Yang Qin**
Qin is a PhD candidate whose research is on the use of pictures in Chinese classical commentaries from the tenth to the twelfth centuries. Scholars in that period illustrated their commentaries on canonical texts with various visual means: sketches, charts, maps, and diagrams. The formation of this pictorial method impacted how classical knowledge had been transmitted ever since. The highlight of this project is the use of pictorial materials, along with textual analysis in a mostly text-centred field. Like the use of PowerPoint slides, the variety of commentarial pictures of the past are evidence of efforts in history to enliven debates and pedagogy.
Palau Field School:
Learnings of a Lifetime

A two-week, onsite course study in the island country of Palau in July 2019 served as the perfect learning opportunity for 20 Australian National University (ANU) and the University of Hawai‘i (UH) students—across different disciplinary backgrounds such as environmental studies, development studies, international relations and Pacific studies.

Learning takes on new meaning altogether when it comes to field experience. In 2019, a group of 20 students had the golden opportunity to participate in an onsite course in Palau focused on gender, culture, environment, political history, tourism and the arts. The program was organised by ANU-School of Culture, History & Language (CHL) Pacific Studies Associate Professor Katerina Teaiwa and Dr James Viernes, Outreach Director of the Centre for Pacific Islands Studies at UH Manoa (UHM), along with outreach assistant Austin Haleyalpiy and CHL PhD student Talei Mangioni. This was the first time the two universities collaborated for a Pacific field school, and it was significant to have two Indigenous Micronesian scholars from UHM and ANU leading the group.

Generously hosted by President Patrick Tellei and his staff at Palau Community College (PCC), the students had many unique and enriching experiences during the visit. They were greeted by Palau’s highest ranking woman Bilung Gloria Salii and the Mechesil Belau, prominent women elders who put on a feast of Palauan food and massive display of heritage materials for the group. The students also met with activists of the Nuclear Free and Independent Pacific (NFIP) movement, including Elicita Morei, Bernie Keldermans, Ngirmang Moses Uludong, Ebas Santy Asanuma, Kembas Kesolei, and Minister of State Faustina Rehuher-Marugg. Palau is recognised across the NFIP movement in Oceania as a leader in fighting to establish their nuclear-free Constitution, despite the priorities of the United States Government with which they have a Compact of Free Association.

One of the highlights of the course was that the students prepared three distinctive cultural dances—Samoan (taught by Hanna Selesele), Bollywood (taught by Tanika Sibal), and Palauan (taught by Austin Haleyalpiy)—and performed these at several gatherings, including the final “Thank You” event for all their hosts. This Pacific approach was important to establishing kinship and cultural rapport in Palau. It was especially critical to ensure the group did not promote a one-directional, extractive approach to learning in country but rather demonstrate respect for, and familiarity with, cultural norms through a practice like dance, which is valued across the Pacific.

The Palau field school experience is a wonderful example of innovation in teaching, showcasing the importance of practical experience in holistic education. Meeting so many distinguished and diverse members of the Palau community, learning about Palau’s political histories and contemporary issues, and discussing critical issues of sovereignty and environmental protection proved to be invaluable and a truly unforgettable experience, gifting the participants with learnings of a lifetime.
Executive

Professor Simon Haberle
Director, CHL
Simon completed his PhD at ANU on the late 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 focused on the application of high-resolution palaeoecological analysis to our understanding of the impact of climate variability and human activity on tropical ecosystems of the Pacific and Indian Oceans during the Holocene. He is also developing e-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.

Professor Assa Doron
Deputy Director, Research/Head of Anthropology
Assa’s main areas of interest include urban anthropology, development studies, media, the environment and public health. Much of his fieldwork was carried out in Varanasi where he focused on the ritual economy of the river Ganga, as well as media, and more recently questions around waste and the environment. His books include, Life on the Ganga, (Cambridge, 2013) and two co-authored monographs with Robin Jeffrey, titled The Great Indian Phone Book: How the Cheap Cell Phone Changes Business, Politics, and Daily Life (Harvard UP/C, Hunt, 2013); and Waste of a Nation: Garbage and Growth in India (Harvard University Press 2018).

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 this 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 hotspots, an ARC-funded project examining the environmental history of Sulawesi. She is passionate about research-led education, and is building several international research projects in collaboration with Indigenous communities in Victoria and northwest Australia. She is an associate investigator at the Centre for Australian Biodiversity and Heritage (CABAH).

Dr Shameem Black
Deputy Director for Education
Shameem is a scholar of postcolonial literary, cultural and gender studies with a focus on India and its diaspora. Her work explores questions of globalisation and the ethics of cross-cultural engagement in contemporary life. Her current work investigates changing ideas of Indianess in the world by exploring the imaginative life of yoga, a cultural practice that has assumed particular power for the Indian state. She is the Deputy Director of the South Asia Research Institute at ANU and a Fellow in the Higher Education Academy.

Associate Professor Peter Friedlander
Deputy Director, Languages Head of Languages (South and Southeast Asian Studies)
Peter 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 2013 and was the invited keynote speaker at the World Hindi Conference 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.

Professor Geoffrey Clarke
Head of Archaeology and Natural History
Geoffrey is an archaeologist who has current projects in the Central Pacific (Fiji, Samoa and Tonga), Western Micronesia (Palau and the Mariana Islands), and islands in the Indian Ocean. His interests centre on colonisation theory, particularly the development of methods and approaches able to model the social and environmental conditions of migrant groups after their arrival on uninhabited landscapes. He is currently examining the development and expansion of complex societies in West Polynesia from the study and conservation of monumental architecture and the evidence for long-distance voyaging in a major ARC project investigating the centre of the Tongan maritime chieftain on Tongatapu. He held an ARC Future Fellowship (2010–2014), a Fellow of the Research School of Asia and the Pacific (2010), was a Fellow of the Society of Antiquaries London (2009), and held an ARC Postdoctoral Fellowship from 2001–2004.

Associate Professor Katerina Teaiwa
Head of Gender, Media and Cultural Studies
Katerina was born and raised in Fiji and is of Banaban, I-Kiribati and African American descent. She was founder and convenor of the Pacific Studies teaching program at ANU 2007–2015, Head of the Dept of Gender, Media and Cultural Studies 2014–15 & 2018, and Founder of the Pasifika Australia Outreach Program with Prof. Kent Anderson 2007–2012. She is now Associate Professor at the School of Culture, History & Language at ANU, Chair of the CHL Impact and Engagement Committee, Chair of the Oceania Working Party of the Australian Dictionary of Biography and Co-Chair of the ANU Family Friendly Committee. She was awarded her Bachelor of Science (Santa Clara University, MA Pacific Islands Studies, University of Hawai’i), PhD Anthropology (ANU).

Associate Professor Duck-Young Lee
Head of Languages (East Asian Studies)
Duck-Young was awarded his BA in Korea (Koeg-Je) earned his MA at Tsukuba University in Japan and his PhD at ANU. He is an expert in the areas of Japanese and Korean language and linguistics, educational linguistics, spoken discourse, pragmatics, and Japanese teaching methodology. His recent research projects include personal address terms in TV dramas, directive strategies in spoken discourse, and teaching spoken grammar. He is the Convenor of the Japanese Linguistics Major, and has supervised more than 25 research students in the areas of Japanese-Korean language and linguistics. He has received a number of awards for teaching excellence, including the Award for Excellence in Language Teaching in 2008 and the Award for Teaching Excellence in 2012 from College of Asia and the Pacific and the ANU Commendation for Outstanding Contribution to Student Learning in 2009 and 2013.

Associate Professor I Wayan Arka
Head of Linguistics
Wayan 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, Japan, the UK, US and NZ, and locally with language communities. His research generates a deep understanding of how grammar works, and investigates how it can be explicitly modelled so as to produce a precise, empirically well-motivated description or analysis with theoretical, typological, and practical significance. He has particular expertise in linguistic theory, typology, and descriptive and documentary linguistics, with particular focus on the numerous and diverse languages of Indonesia. 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.

Associate Professor Chris Ballard
Head of Pacific and Asian History
Chris has conducted long-term field research over the past 25 years, as an archaeologist, historian and anthropologist, in Southeast Asia and the Pacific, with a particular focus on West Papua, Papua New Guinea and Vanuatu. His present work focuses on World Heritage and Intangible Cultural Heritage, Deep History and Indigenous histories, natural hazards and disasters, and resource ownership and land rights.
Professors Emeriti

Atheil Anderson Emeritus Professor
Atheil’s research interests include Oceanic (Pacific) prehistory, Island Ocean prehistory, island colorisation, palaeoenvironments, zoochronology, chronometry, maritime adaptations, evolution of sea-faring, traditional history and ethnohistory.

Harold Brookfield Emeritus Professor
Harold’s research interests include cultural and political ecology, with principal specialisation on agrarian change in developing countries; comparative regional study of the dynamics of people-environment interaction in the Pacific and Southeast Asia.

Ann Kumar Emeritus Professor
Ann’s research interests include Indonesian politics, Indonesian Islam, Impact of the West on Indonesia, Indonesian history, Indonesia’s writing traditions and early Japanese history.

Tony Minford Emeritus Professor
John’s research interests are focused on the intellectual history of Chinese thought, and the early modern period, with principal specialisation on Chinese philosophy of all periods. His current research is on the intellectual history of Chinese science, technology, and medicine.

Mark Elvin Emeritus Professor
Mark retired from the University in 2006 and has moved away from his previous research interests in Chinese history, apart from an occasional semi-popular article and review, and offering comments at a handful of conferences each year. He is currently working on annotating his draft translation of a crucial but relatively neglected European work in Latin on plant science, BJ Cameron’s De sexu plantarum epistola (Letter on the sexuality of plants) of 1694.

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

John Makeham Emeritus Professor
John’s research interests are focused on the cultural and intellectual history of China from the Tang dynasty to the Qing dynasty, with principal specialisation on Chinese literary and intellectual history.

David Marr Emeritus Professor
David is a specialist in Vietnamese history, politics and culture, with specific research interests on the modern history of Vietnam. He served in the US Marine Corps between 1959 and 1964. He is an accomplished journalist, author and progressive political commentator.

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

Brij Lal Emeritus Professor
Brij is working on a largescale project on Australia’s engagement with the South Pacific from the 1940s to the 1980s, 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. Simultaneously, he continues to wrestle with problems of writing about societies with unwritten pasts.

Alan Rumsey Emeritus Professor
A linguistic anthropologist, Alan was farewellled and welcomed into the distinguished cohort of CHL Emeriti, at a special symposium in August 2019, organised by the ARC Centre for the Dynamics of Language (CoLD), where he continues to be a Chief Investigator. As Emeritus Professor and Chief Investigator at CoLD, Alan’s ‘retirement’ promises to be an active one for the foreseeable future. He continues to teach a course in anthropological theory, advise PhD students, and work intensively with research assistants on Ku Waru, the language and culture in PNG.
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<th>Course Code</th>
<th>Course Title</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>JPNS2003/6003</td>
<td>Japanese Language</td>
<td>Learning Language Locally: Osaka</td>
</tr>
<tr>
<td>SKRT1002/6102, SKRT2103/6104</td>
<td>Sanskrit Courses</td>
<td>Indic Languages and Traditions</td>
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<tr>
<td>SKRT3002/6002, SKRT3003/6003</td>
<td>Advanced Sanskrit Language</td>
<td>Advanced Sanskrit Literature A&amp;B</td>
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<tr>
<td>THAI2502/6502, THAI3008/6108</td>
<td>Thai Language and Literature</td>
<td>Talking the Pacific: Melanesian pidgins and creoles in social context</td>
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<tr>
<td>VIET2502/6502, VIET3003/6003</td>
<td>Vietnamese Courses</td>
<td>Vietnamese Language and Society</td>
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<tr>
<td>TOKP2001/6101, TOKP2002/6102</td>
<td>Tok Pisin Courses</td>
<td>Tok Pisin Language</td>
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<tr>
<td>BAO2101/6101</td>
<td>Pacifika</td>
<td>Pacific Studies in a Globalizing World</td>
</tr>
</tbody>
</table>

### Majors, Minors and Specialisations and Convenors

#### Undergraduate Minors
- Advanced Chinese Language
- Asian History
- Chinese Language
- Hindi Language
- Japanese Language
- Korean Language
- Sanskrit Language
- Thai Language
- Vietnamese Language

#### Undergraduate Majors & Minors
- Advanced Japanese Language
- Asian Studies
- Literary Chinese
- Literary Chinese
- Southeast Asian Studies
- Thai Studies
- Vietnamese Studies

#### Postgraduate Specialisations
- Burmese Language and Culture
- Chinese Language and Culture
- Korean Language and Culture
- Mongolian Language and Culture
- Tibetan Language and Culture
- Japanese Language and Culture
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- Japanese Language and Culture

#### Convenors
- Jenny Homerang
- Shunichi Ishihara
- Wayan Arka
- Jack Fenner
- Ross Tapsell
- Fengyuan Ji
- Peter Friedlander
- McComas Taylor
- John McComas
- Assa Doron
- Yuri Takahashi
- Michael Schimmelpfennig
- Tim Hassall
- Peter Friedlander
- Peter Friedlander
- Peter Friedlander
- Chris Ballard
- Michael Schimmelpfennig
- Peter Friedlander
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New ARC Grants with CHL, initiated in 2019

Discovery Project Grant
Dr Hsiao-chun Hung
Prosperity along the Sea: The South China Coast at 5000–3000 BC
Professor Li Narangoa
Mongolian Medicine: different modes of multispecies knowledge transmission
Professor Assa Doron
‘Superbugs’ in India: Antimicrobial resistance, inequality and development

Discovery Early Career Research Award
Dr Shuge Wei
Unwanted Heroes: The Nationalist Sino-Japanese War Veterans in China

Linkage Projects
Professor Simon Haberle
Unlocking the environmental archives of the Kimberley’s past (led by UQ)

Publications by CHL Staff, Students and Visitors

2019 (up to 21 November)

C1: Journal article meeting ERA requirements 114
C5: Non-refereed short journal contribution 18
C99: Article imported from Scopus/other Database 2
ExtC1: ERA journal article not researched at ANU 2
A1: Authored book meeting ERA requirements 1
A4: Edited book 3
E1: Conference paper meeting ERA requirements 1
B1: Chapter meeting ERA requirements 11
ExtB1: ERA chapter not researched at ANU 2
B5: Published chapter not meeting other criteria 2

PhD Graduations

2018–2019
Dr Fenja Theden-Ringl, Dr Bethune Carmichael,
Dr Aan Suryana, Dr Felicitas Viktoria Luise Hopf,
Dr Bryce William Kositz, Dr Justine Alexandra Chambers,
Dr Erna Herawati, Dr Dario Di Rosa,
Dr Mark Jones, Dr Areti Metuamate,
Dr Hyunsu Kim, Dr Salmah Eva-Lina Lawrence,
Dr Joseph Daniel Foukona, Dr Zoe Rose Hatten,
Dr Rose Hannah Whitau, Dr Yishan Huang,
Dr Viet Quan Ha, Dr Karen Kan-Lun Tu, Dr Yu Sang,
Dr Evi Eliyanah, Dr Muhammad Amjad Kavesh,
Dr Ladawan Khaikham, Dr Joanna Barrkman,
Dr Poonnatree Jiaviriyaboonya, Dr Katerina Naitoro,
Dr Jonathan Ratcliffe, Dr Jodie-Lee Trembath,
Dr Shimona Kealy, Dr Koon Fung Tong, Dr Yan Fang Liou,
Dr Nicholas Dennis Guoth

December 2019
Dr Na Rah Lee, Dr Tze Shiung Ng,
Dr Sofia Cristina Samper Carro, Dr Supawan Pingjai,
Dr Yun Zhou, Dr Paul Mitchell, Dr Yarjis Xueqing Zhong,
Dr Tracey Martins, Dr Shuxia Chen
Media Engagements

Assa Doron  4
Online Article  2
Radio Interview  2

Jane Golley  6
Online Article  4
Radio Interview  2

Larissa Schneider  11
Newspaper Article  1
Online Article  8
Radio Interview  2

Michael Main  1
Online Article  1

Peter Friedlander  1
Media Release  1

Simon Haberle  11
Newspaper Article  1
Online Article  5
Radio Interview  4
TV Interview  1

Chris Ballard  1
Online Article  1

Garrick Hitchcock  1
Online Article  1

Katerina Teiwa  7
Newspaper Article  1
Online Article  2
Podcast  1
Radio Interview  3

Leonid Petrov  9
Radio Interview  4
TV Interview  5

Ross Tapsell  8
Newspaper Article  3
Online Article  5

Siobhan McDonnell  1
Online Article  1

Jane Golley  6
Online Article  4
Radio Interview  2

Keiko Tamura  1
Online Article  1

Meera Ashar  2
Online Article  1
Radio Interview  1

Geoffrey Clark  10
Newspaper Article  1
Online Article  9

Gemma Betros  1
Radio Interview  1

Katerina Teiwa  7
Newspaper Article  1
Online Article  2
Podcast  1
Radio Interview  3

Matthew Prebble  1
Radio Interview  1

Katerina Teiwa  7
Newspaper Article  1
Online Article  2
Podcast  1
Radio Interview  3

Siobhan McDonnell  1
Online Article  1

Tom Cliff  5
Online Article  1
Radio Interview  4
Team CHL (Professional Staff)
Back Row, left to right: Gouri Banerji, Sarah McLaughlin, Stephanie Turner, Matthew Davis, Alissa Lim, Joshua Burgess
Front Row, left to right: Jo Haslam, Tasnia Alam, Simon Haberle, Suzy Andrew, Joanna Cousins, Etsuko Mason, Ulrike Proske, Han Lew

Team members not in the photo: Angela Chau, Alicia Cox & Katerina Psihogios
The School of Culture, History & Language (CHL) 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 interdisciplinary, cross-disciplinary and transdisciplinary research that addresses dynamic changes in both the region and the academy.