



# NEWSLETTER



*Two Horizons mural featuring two artists from Tonga, Tevita Latu and Taniela Petelo, and two local Indigenous artists, Narisha Cash and Kingsley Hampton. Tynte Street, North Adelaide. Photo by Mandy Treagus*

## Contents

President's report .....	2
Postgraduate masterclass reflection .....	3
News .....	4
Upcoming events .....	6
Current research by AAPS members .....	7
Recently awarded Masters and PhD theses .....	9
Publications by AAPS members .....	13
Call for submissions for the AAPS book series .....	20



## President's report

### Two Horizons Conference 2018

The Epeli Hau'ofa Lecture 2018 was given on the first night of the conference by Associate Professor Vicente M. Diaz from the University of Minnesota on the topic of 'Backing into the Future: Indigenous Sea (and River) Faring Between Micronesia and Dakota Homelands, Waters, and Skies'. In considering Epeli's legacy, Vince drew attention to several of his lesser known pieces. The lecture drew both broad, and highly specific connections between the Micronesian heritage of the small Minnesotan town of Milan, and that of the Dakota. These two groups have connected over their shared heritage as canoe and boat builders. The highly local, yet transportable values shared by both cultures have produced transcultural illuminations that affirm both heritages, creating new community in North America. Vince and Tina Taitano deLisle each convened sessions in a well-attended postgraduate masterclass.

The conference was notable in that all keynotes and plenaries featured Pacific voices. The only exception to this was the plenary presented by The Unbound Collective, four Indigenous Australian women: Ali Gumillya Baker, Faye Roses Blanch, Natalie Harkin, Simone Ululka Tur. Faye is also an Australian South Sea Islander, descended from Pacific plantation labourers. Their 'Sovereign Acts,' demonstrated how 'critical-creative research can subvert and transform prevailing colonial narratives of history.' Selina Tusitala Marsh, currently Poet Laureate of Aotearoa New Zealand, not only performed for us, but also led an inspiring session in which we wrote our own three-line poems in affirmation of our roles and identities. Tina Taitano deLisle shared her insights into the national parks movements, and how this is playing out in the militarisation of Guam, especially in the threats to the parks there. We also heard tributes to our two sadly missed colleagues, Teresia Teaiwa and Tracey Banivanua Mar. The conference was notable for the outstanding contributions of postgraduate students, and we encourage them to maintain their connections with AAPS.

The conference also featured an off-site event that continued throughout. This was the painting of a translocal mural featuring two artists from Tonga, Tevita Latu and Taniela Petelo, and two local Indigenous artists, Narisha Cash and Kingsley Hampton, who all drew on motifs and elements from their local situations to combine in producing an extraordinary piece of art. The work was supported by the Adelaide City Council, and is on Tynte Street North Adelaide by the Community Centre. Delegates were able to see it while being transported to the dinner, which was catered for by the Tongan Association of South Australia, who also entertained us delightfully. As researchers looking to the Pacific, it is important that we remain aware of the people on whose country we stand.

We look forward to meeting in Melbourne in 2020 for the next conference.

### Guy Powles Travel Scholarships

We awarded the first Guy Powles Travel Scholarships at the conference, in memory of our former auditor and advisor. These were for the best two postgraduate abstracts of those who had applied and were attending the conference, and out of a strong field they were won by Angelique Stastny and Mosmi Bhim.

### AAPS Book Series

An exciting new initiative of AAPS, largely championed by Victoria Stead, has been the AAPS Book Series, which is to be published as a sub-series of the Pacific Series at ANU Press. The series editors, Victoria Stead, Katerina Teaiwa, Mandy Treagus, and Bianca Hennessy, welcome proposals that are '*of and for the region*', to quote Terence Wesley-Smith (see page 20 for details of the book series).



### **Epeli Hau'ofa Lecture 2019**

We are very pleased to welcome Frances C. Koya Vaka'uta, Director of the Oceania Centre for Arts, Culture and Pacific Studies at the University of the South Pacific, to give the 2019 Epeli Hau'ofa at GOMA in Brisbane on the topic 'Oceania Dreaming: Reflections on Epeli Hau'ofa's Legacy at The University of the South Pacific'. Dr Vaka'uta will also lead a Masterclass for postgraduates.

### **Pacific Studies in Australia**

Over the past 12 months in Australia, we have finally seen the Pacific come to prominence in the minds of our political classes, a move which may result in further calls on our expertise and create additional research opportunities. However, because the Pacific is primarily seen as an arena in which to play out the contests of larger powers, as an organisation we must continue to assert the concerns of Pacific peoples them/ourselves. In this perilous moment in the Anthropocene, decisive action is needed internationally to contain global warming. This is the most critical issue for most of the Pacific. Alongside our other areas of research and activism, let us continue to put this front and centre in all of our thinking.

*Mandy Treagus*  
*President, AAPS*

## **AAPS 2018 Postgraduate Masterclass Reflection**

Before the opening of the biannual AAPS conference at the University of Adelaide, postgraduate students from across Australia and the Pacific gathered for a masterclass with Vince Diaz and Christina DeLisle. The masterclass was a chance for students to engage in discussions about Pacific Studies and the role of theory and critical reflection in their work. It was also the chance for us to meet one another and forge friendships and connections to carry with us into the conference and beyond.

The first session was run by Vince Diaz, he shared on his recent work 'Pacific cultural appropriation and critique in an age of Neoliberal Love' which contests the historical, cultural and technological erasures of Pacific peoples enacted by Disney in its recent film Moana. Diaz shared with us that his driving force is to deal with power in a postcolonial way and challenged us to consider how we can apply this to our own work. We discussed critical theory and Pacific studies, and the use of experiential knowledge and embodied learning in Pacific Studies.

In our second session Christina DeLisle engaged us in a discussion about the intersection between Pacific Studies and Gender and Sexuality. DeLisle's work on Chamorro women and the placental politics of indigenous nurses acted as a starting point for our discussions around indigenous feminism. We explored the challenges of identifying with both of these categories and what it looks like to confront patriarchal and settler-colonial forces simultaneously. How can we bring attention to women who have been erased and tell stories of exploitation and colonial violence?

Both sessions challenged us to think about complexity and make space for critical reflection in our scholarship, in order to produce work that has lasting impact and addresses urgent concerns in the Pacific. Workshops such as these highlight the importance of safe spaces for reflection, exploration and peer learning within more conventional academic environments. A particularly fulfilling element of the postgraduate sessions, and indeed the conference more broadly, was the space provided for personal reflection, expressions of vulnerability and the sharing of powerful stories. The opportunity to be part of these discussions was a powerful reminder of what we should be prioritising in our individual practice, but also how we can best support each other as a collective in response to common and global challenges.

*Emma Kluge and Tait Brimacombe*  
*Postgraduate Representatives, AAPS*





## News

### ANU Brokering Connections Between Vanuatu and the Kimberley

A partnership between the Australian National University, Further Arts and the Vanuatu Kaljoral Senta, is supporting a delegation of ni-Vanuatu artists/cultural producers to attend the Pacific Arts Association 13th International Symposium in the Cultural Precinct, Brisbane, Queensland, Australia 25–28 March 2019.

Curator, author, and musician, Marcel Meltherorong will be performing a keynote for the opening of the PAA Symposium. This will be the third time Marcel has performed in the Cultural Precinct in Brisbane, having been involved as an artist and curator in previous iterations of the Asia Pacific Triennial (APT) of Contemporary Art at QAGOMA. He is also being joined by Delly Roy Nalo, who is the Founder of the Traditional Entertainment and Kastom Support (TEKS) Unit of Further Arts and Lokol Ae, a cultural consultancy. In 2017, she was honoured to be named as one of Oceania's 70 most inspiring women: <http://www.spc.int/70-inspiring-pacific-women/dely-roy-nalo/>.

The three delegates will participate in a series of panel and roundtable discussions sharing their perspectives on:

1. shifts in the dynamics of arts funding for impact in the Pacific; and
2. the way ideas around “remix” are being used to negotiate protocols of contemporary cultural production.

After the PAA Symposium they will travel to Canberra to meet with a delegation of leaders from the Kimberley region in remote Western Australia as well as collaborators from Brazil and from other parts of Australia.

The Director of the Vanuatu Kaljoral Senta, Mr Richard Shing, who is also a Further Arts board member, will also be a part of the delegation. “The VKS is very glad to partner in this endeavour and we look forward to working with our Indigenous brothers and sisters from the Kimberley”.

Dr Maya Haviland, from ANU, said “I am really pleased that all the partners can come for this workshop to kick off the Scaffolding Cultural Co-Creativity Project, and for Rimix project meetings. I hope this initial meeting lays the foundations for sharing our practice and contexts across this international group”.

*Thomas Dick*  
Arts Officer, AAPS

### Shell Money project

Working with Vanuatu NGO Further Arts, we conducted two initial scoping trips including community-based participatory research on shellfish/shell money traditions in the Banks Islands.

With collaborator Delly Roy Nalo, we examined women's shellfish traditions on the island of Gaua, Vanuatu. The project led the community to conduct an in-depth investigation on a traditional shell-based currency of exchange, or “shell money,” a practice that has declined in recent years. The research was comprised of traditional protocols and ceremony; site visits to various locations relevant to the subject; community engagement and sharing among chiefs and women elders; a community-based workshop on the traditional knowledge of shellfish and shell money history, production and uses; as well as interviews with the village chief, women elders, and Further Arts staff.

With collaborator Sandy Sur, we conducted a superficial survey of shell money traditions on the islands of Mota Lava, Ureparapara, and Rowa (the trip was actually to record kastom music for a professional “world music” CD release). In both Ureparapara and Mota Lava we found a small group of women producing shell monies. On Ureparapara, an



elder by the name of Aunty Grace Marap conducted a full demonstration of her shell money production technique taught to her by her aunts/mothers which we recorded on video. Aunty Grace and her husband also sang a number of songs in language, accompanied by dynamic gestures, which tell of the significance of various sites, various non-human aspects of the shell money production, and other wisdom. We filmed interviews with Aunty Grace and her husband and subsequently several other people came forward with stories and songs which articulated with the ones we had recorded already. These outcomes lend confidence that there is a rich vein of cultural practice and usage that is waiting to be “made sense of”.

A number of inspiring outcomes resulted from this work, leading with the fact that the project was entirely community-driven. Collaborator Delly directed a short documentary of the research conducted by Further Arts (see <https://youtu.be/P2pghcimNpI>). There is also a supplementary film where I share some additional insights on the research and outcomes of the project ([https://www.dropbox.com/s/mheu6agq9ofofx8/Shellfish%20\(Tom\).mov?dl=0](https://www.dropbox.com/s/mheu6agq9ofofx8/Shellfish%20(Tom).mov?dl=0)), and an article on the research process and findings on the Further Arts blog, Transarts Alliance ([https://www.dropbox.com/s/mheu6agq9ofofx8/Shellfish%20\(Tom\).mov?dl=0](https://www.dropbox.com/s/mheu6agq9ofofx8/Shellfish%20(Tom).mov?dl=0)). The work has also led the community to prepare for a workshop and exposition of shell monies to take place at Torba Day, a provincial festival, in late 2019.

Significantly, an invitation has been extended by Chief Nicholson of Ureparapara who was happy to be filmed on video inviting anyone interested to join them in this effort of connection, exchange and cultural celebration, community-to-community, as it pertains to shared traditions of shellfish across the Pacific. Chief Polwyn from Gaua also presented a string of shell money as a gift to the project demonstrating the spirit of reciprocity among the Vanuatu communities and the importance of the exchange element of the practice.

*Thomas Dick*  
Arts Officer, AAPS

## Young Vanuatu Filmmaker Featured at Maoriland Film Festival

Vanuatu-based arts and culture NGO Further Arts is pleased to announce that our most recent film production has been selected for screening at the Māoriland Film Festival in Taranaki, Aotearoa, 20-24 March, 2019.

The film was made as a part of an Indigenous-to-Indigenous collaboration across the Pacific Ocean: “Tulalip and Gaua - Merelava Women's Shellfish Project” (Shellfish). Shellfish, directed by Delly Roy Nalo, is a documentary film about women's currency production in Northern Vanuatu. In a time of digital currencies, a young Indigenous woman explores the ways that women create value and express sovereignty.

The project was initiated in late 2017 when the Tulalip Indigenous nation from the Northwest Pacific coast of the United States made contact with Further Arts in Vanuatu. The Tulalip were interested in women's practices around shellfish so the Further Arts team connected them with the people of Gaua. What resulted is a powerful story of indigenous diplomacy (indigenous nations from different countries engaging with each other outside of the formal mechanisms of colonial and capitalist nation states). The inquiry into women's shellfish practices has triggered a renewed interest in the ancient practice of shell money production which was thought to be “lost”. Further Arts film makers are working with community members to document the extent of this practice and make connections to communities in other countries of Melanesia.

The film's Producer and Director of Photography, Gina Kaltiplel, will be representing the film in Taranaki. “I am very excited to be traveling to Taranaki and Wellington. This is the first time that one of my films has appeared in an international film festival. And I am honoured to be invited to work with other women of Oceania who are also making films”.

Prior to the Māoriland Film Festival, Gina will also be joining a group of 10 women filmmakers to participate in a week-long event with workshops, film-screenings, discussions, and interviews. This is a part of a project exploring the idea of “screen sovereignty” in the Pacific,



through the eyes of young women. Dr Polly Stupples at Victoria University has organised this project along with Katerina Teaiwa, Christiaan De Beukelaer, and Melanie Puka.

The work on this film has also triggered the Banks Islands community to prepare for a workshop and exposition of shell monies to take place at Torba Day, a provincial festival, in late 2019.

Significantly, an invitation has been extended by Chief Nicholson (of Divers Bay, in the Banks Islands) who was happy to be filmed on video inviting anyone interested to join them in this effort of connection, exchange and cultural celebration, community-to-community, as it pertains to shared traditions of shellfish across the Pacific. Chief Polwyn from Gaua also presented a string of shell money as a gift to the Tulalip community demonstrating the spirit of reciprocity among the Vanuatu communities and the importance of the exchange element of the practice of shell money production.

*Thomas Dick, Arts Officer, AAPS*

*Viviane Obed, General Manager, Further Arts*

## The New Outrigger

Hello AAPS people! Bianca Hennessy and Mitiana Arbon here, PhD students at ANU. We've recently begun a website called The New Outrigger ([www.thenewoutrigger.com](http://www.thenewoutrigger.com)), a multi-author academic blog centred on Pacific Studies work. We created it because we know so many wonderful projects and people in Pacific Studies and we wanted somewhere to celebrate this community.

We warmly invite contributions to the site from all disciplines (or transdisciplinary), from undergraduates to academics, artists, practitioners or community members. The site has a submission guide, but essentially we're looking for work that is engaging, accessible, Islander-centred, and less than 1000 words.

Why might you consider this? For academics, there's evidence that blogging about a publication increases downloads (and maybe citations!) considerably. It can count as outreach, because it's a nifty way to quickly but professionally communicate research findings to the community you work with and beyond. For work you haven't published about, you might think of it as an avenue to turn snippets of interesting ideas into something less constraining and more accessible than a journal article.

For students, it's a great way to share what you've learned in a coursework or research journey, bypassing the limits of more conventional publishing methods. Being published in an academic blog is a great addition to scholarship or job applications. And you would be edited by peers whose goal it is to amplify and support your work. 😊

Please get in touch if you have an idea for a piece or any further questions, we'd love to hear from you. You can email [hello@thenewoutrigger.com](mailto:hello@thenewoutrigger.com) and Mitiana or I will get back to you.

## Upcoming events

- 🌀 **CBAP annual conference at the ANU**, giving updates on the project. The next one will be held between 25-30 March, providing updates on the online media pages.
- 🌀 **Pacific Islands Political Studies Association (PIPSA) 2019 Conference 'Democracy, Sovereignty and Self-Determination in the Pacific Islands'. University of New Caledonia, Nouméa, 25-27 June 2019.** The conference theme draws attention to broad issues and challenges that remain at the centre of political concerns around the Pacific, from the different ways in which democracy is (or is not) practised in the region, to the varied political status of Pacific Island countries and territories and their relations with former or current colonial powers. Democracy, sovereignty and self-determination also raise issues of inclusion and exclusion along the lines of gender, race, ethnicity, and class, all of which are implicated in access to political status, agency, influence, and, ultimately, power. Sovereignty and self-determination have particular resonance in the wake of the



New Caledonian referendum, the relisting of French Polynesia on the UN list of Non-Self-Governing Territories, the forthcoming referendum in Bougainville and the status of West Papua, as well as the existential threats to the Pacific region posed by climate change and rising sea levels. Papers are welcome on these and any other aspects of politics in the Pacific Islands, whether in the local, domestic, regional or global spheres. Individual paper proposals should take the form of an abstract of no more than 300 words. Panel proposals should provide a title of the panel as a whole, a panel abstract, and a list of speakers. French language papers, panels and presentations are welcome. The deadline for paper and panel proposals is Thursday 28 March 2019. Please submit your abstracts through this link: <https://www.surveymonkey.com/r/FB7SH7W>. For more information about the conference, please contact [kerryn.baker@anu.edu.au](mailto:kerryn.baker@anu.edu.au).



### **Decolonisation and the Pacific: 2020 AAPS conference responds to Tracey**

**Banivanua-Mar's legacy.** The next AAPS conference will be held in Melbourne in April 2020. We are excited to continue AAPS' great tradition of interdisciplinary and creative conferences that centre Pacific voices and scholarship, and connect academic inquiry with artistic practice and Pacific communities. While planning is still in early days, the conference will have as its thematic focus the work of the late Pacific historian Tracey Banivanua Mar, particularly her exceptional book *Decolonisation and the Pacific: Indigenous Globalisation and the Ends of Empire* (2016: Cambridge University Press). We will be inviting people to submit panels, papers, creative pieces and other forms of individual and collaborative work, responding to Tracey's insights into trans-Indigenous connections, including connections between Indigenous Australians and Pacific Islanders. The 2020 conference will be organised as a cross-university initiative, through the Melbourne Pacific Studies Network. An initial planning meeting brought together staff and students from Deakin University, the University of Melbourne, Victoria University, and La Trobe University, as well as other community members. Any other Melbourne-based AAPS members interested in being involved in the organising group are welcome to contact us at [victoria.stead@deakin.edu.au](mailto:victoria.stead@deakin.edu.au) or [k.alexeyeff@unimelb.edu.au](mailto:k.alexeyeff@unimelb.edu.au). More information, including a call for papers and other contributions, to follow in the coming months.

*Victoria Stead and Kalissa Alexeyeff*  
2020 Conference Co-Conveners

## **Current research by AAPS members**

### **Fa'a saymore – From promised land to dream land. Perceptions of Fa'a Samoa by New Zealand born Samoans in Brisbane**

The purpose of this study is to explore the perceptions of Fa'a Samoa (the Samoan way) understood by New Zealand-born Samoans who reside in Brisbane, Australia. Through identifying factors that influence their formation and actualisation pertaining to Fa'a Samoa, the study aims to identify the themes that are pertinent to Fa'a Samoa among this cohort.

This study is based on the literature and life narratives of New Zealand born Samoans, their journey through Brisbane and their relationship with fa'a Samoa (Samoan way). The culturally appropriate method of talanoa (Vaiolleti, 2003) will be used to analyse this cohort's perceptions of the three main concepts of fa'a Samoa; fa'a matai (chiefly system), aiga potopoto (extended family) and faalavelave/fesuiaga (exchange) (Sauni, 2011).

The research title reflects this journey, as 'Fa'a saymore' is normally said when non-Samoans try to pronounce Fa'a Samoa. This term also reflects the need for Fa'a Samoa to engage the New Zealand born cohort with the phrase 'say more'. 'Promised land' refers to how the original Samoan immigrants viewed New Zealand upon arrival. My grandmother and many

*"I am - a Samoan, but  
not a Samoan...  
To my aiga (family) in  
Samoa, I am a palagi  
(Caucasian)  
I am - a New Zealander,  
but not a New  
Zealander...  
To New Zealanders I am  
a 'bloody coconut', at  
worst, a 'Pacific  
Islander', at best  
I am - to my Samoan  
parents, their child"*  
- Anae, 1998





others saw New Zealand as the country of milk and honey, where hard work would be rewarded with the promise of success. The term 'dream land' makes indigenous connections between New Zealand and Australia. The New Zealand Māori word for Australia is 'whenua moemoeā' which translates to 'land of dreams'. This term acknowledges Indigenous Australians with reference to the Dreamtime and their relationship to the land. This term also describes how Australia was viewed by my family and other immigrants from New Zealand. As the new land of milk and honey, a land we only dreamed of living in and a place where dreams come true.

*Lefaoalii Dion Enari*

*PhD candidate, Bond University, Gold Coast*

### **Digging up the past of Pacific archaeology**

The Collective Biography of Archaeology in the Pacific (CBAP) is a team of postgrads and postdocs led by Prof. Matthew Spriggs since 2015. We are investigating the history of archaeology in the Pacific Islands, trying to understand the roots of our discipline and the legacy we carry with us when digging around in the islands today. CBAP will conclude in 2020, with the production of several monographs on some important figures of Pacific archaeology (Matthew Spriggs), on the less well-known contributions and early stories of German-speaking (Hilary Howes) and Francophone (Emilie Dotte-Sarout) archaeologists.

All four of our brave PhD candidates are writing up their theses about the early intellectual influences on Thor Heyerdahl (Victor Melander), the true origins of some old lithic collections in European museums (Michelle Richards), the importance of missionaries' ideas in early theories on Pacific Islanders' origins (Eve Haddow) and the deep roots and resilience of transpacific contact theories linking the Americas and the Pacific islands (Andrea Ballesteros-Danel). For updates, follow us on Facebook (<https://www.facebook.com/CBAPproject/>) and visit our blog (<https://cbaphiddenhistory.wordpress.com/>)!

*Emilie Dotte*

*Postdoctoral Fellow, ARC Laureate Project*

*The Collective Biography of Archaeology in the Pacific - A Hidden History*

*The Australian National University*

Tait Brimacombe, Glenn Finau, Romitesh Kant, Jope Tarai & Jason Titifanue have finalised the report of their **Digital Feminism in Fiji** project. The report is freely available online at: <http://www.dlprog.org/research/digital-feminism-in-fiji.php>

This report explores how women's rights activists in Fiji are using digital technologies, particularly social media. The research highlights social media as valuable for influencing policymaking, particularly in light of challenges to the country's mainstream media environment. Through the case study of digital feminism in Fiji, this report explores the emergence of social media as a valuable site where activists can network globally and access a range of alternative narratives and perspectives on particular issues. The research highlights the potential for social media to be used to put pressure on policymakers and to challenge misrepresentations (or the absence of discussion entirely) in the mainstream media. Through social media, activists can disseminate information, press releases and alternative narratives to generate public momentum and protest. In addition, these online campaigns raise the profile of particular issues, gaining the attention of international media outlets and eventually triggering domestic media coverage.

This collaborative research project was completed with support from the Developmental Leadership Program (DLP) and the Institute for Human Security & Society Change, La Trobe University.





## Masters and PhD theses recently awarded to Pacific Studies scholars

### *Masters*

#### **Adaptation to climate change in Nawairuku Village, Ra Province, Fiji**

Renee Currenti, Sustainability Research Centre, University of the Sunshine Coast

#### **Abstract:**

This thesis documents and describes how people in Nawairuku village in Ra Province, Fiji, are experiencing and adapting to climate change in the context of recent socio-economic changes. The research is distinct from other climate change impacts, vulnerability and adaptation research in the Pacific Islands region in that it focuses on people living in an interior village, whereas most previous research has been conducted with people living in urban areas in the coastal zone. An analysis of data collected through semi-structured interviews with 30 villagers, participant observation, and analysis of secondary sources reveals that recent socio-economic changes are



*The view from a drone of Nawairuku Village, nestled in a riverine valley high up on Viti Levu, Ra Province. Photo by Roger Kitson*

influencing how people experience and respond to climate risks. In particular, the village is exposed and sensitive to an increase in the intensity of extreme weather events, namely cyclones and flooding, with consequences for agriculture, human health and well-being, and infrastructure. Despite a long history of coping with extreme weather events, responses to recent cyclones and floods have been mostly reactionary. Land ownership, changing agricultural practices, increasing



autonomy of households from the central village leadership, and aid dependency were identified as key constraints to adaptation. Entry points to support adaptation include providing people with skills training that would enable them to collaborate with aid organisations and the government to proactively climate-proof infrastructure and agriculture in ways that are consistent with local culture and ideals while keeping pace with climate change and new standards of extremes.



*Stopping for a photo while unstacking firewood transported from the family farm, and preparing lunch in the lean-to kitchen in Nawairuku Village, Ra Province. Photo by Roger Kitson*

Supervisors: Dr Tristan Pearce; Dr James Ford; Prof Roy Sidle

The following URL links to a publication which relates to this research and was printed and distributed to villagers and government representatives in Fiji in September 2018: [https://issuu.com/ecrg/docs/nawairuku\\_climate\\_change\\_adaptation](https://issuu.com/ecrg/docs/nawairuku_climate_change_adaptation)





## *Doctorates*

### **To Be Seen But Not Heard: Youth Livelihoods and Development in Fiji and Solomon Islands**

Aidan Craney, La Trobe University

#### **Abstract:**

With roughly one-third of their populations aged 15-34, both Fiji and Solomon Islands are experiencing a 'youth bulge'. The social and economic outcomes for these young people will be pivotal to the cultural, political and economic futures of these states. Youth livelihoods and development issues are investigated in this thesis through research into perceptions and practices of youthhood in urban, peri-urban and rural communities conducted during fieldwork in each country. In addition, interviews were conducted with youth activists and development workers, bureaucrats and other authority figures working in fields related to youth cultural, political and economic issues. In investigating how formal and informal structures – such as education, employment and civil society – are acting to promote or hinder youth capabilities to achieve their individual potentials and to engage in their societies as active citizens, a recurrent theme develops of the structural minimisation of youth in these countries. This is best encapsulated in the notion that they are 'to be seen but not heard'. What I argue in this thesis is that Pacific youth are more than citizens in waiting; they are already important members of their communities, with varying degrees of engagement in critical civil society. Numerous examples are documented of young people in these countries forging their way as leaders not just of youth, but of their communities. Whilst the majority of youth are engaging in society in acceptable, socially ascribed ways, and the majority of adults resist youth participation as a technique to maintain the social status quo, a small but influential cohort of both youth and adults are creating spaces for today's youth to help to shape the developmental futures of the Great Ocean States of the Pacific.

### **In the Shadow of the Palms: Plant-Human Relations among Marind-Anim, West Papua**

Sophie Chao, Macquarie University

#### PhD Thesis on Agribusiness in West Papua Awarded Vice-Chancellor's Commendation

Sophie Chao, a doctoral candidate at the Department of Anthropology of Macquarie University, has been awarded the prestigious Vice-Chancellor's Commendation for her doctoral thesis, *In the Shadow of the Palms: Plant-Human Relations among Marind-Anim, West Papua* (supervisors: Jaap Timmer, Eve Vincent, and Eben Kirksey).

Sophie's thesis tells the story of a West Papuan people's encounter with oil palm – an introduced plant that is proliferating across land and forest in the form of monocrop plantations. Weaving indigenous modes of analysis with post-humanist theory, Sophie analyses how the arrival of oil palm reconfigures the material and imaginative place-making practices, interspecies relations, and conceptions of time of rural Marind communities. In particular, the thesis examines the contrasts Marind identify between native sago and introduced oil palm as two extremes of a politically and affectively charged moral-vegetal spectrum. While sago's capacity to establish reciprocal relations with other species gives rise to its nourishing qualities, oil palm's rapacious and self-interested disposition destroys the ecologies necessary for forest organisms and their human kin to thrive. Yet many Marind also pity oil palm for its subjection to totalising human control and express curiosity about oil palm's origins, needs, and desires. Conflicting affects and heterogeneous perspectives coalesce around this alien plant of ambiguous ways and wants.



Sophie's research was supported by an Endeavour International Postgraduate Scholarship, a Wenner-Gren Dissertation Fieldwork Grant, and a Macquarie University Fieldwork Grant. Sections of her thesis have been published in peer-reviewed journals [Cultural Anthropology](#), [Ethnos](#), [Environmental Humanities](#), and [Anthropology Now](#) and in popular anthropology outlets [SAPIENS](#) and [Engagement: Anthropology and Environment Society](#). Sophie is currently revising her thesis into a manuscript and will make use of a Wenner-Gren Engagement Grant to return to the field and share her research findings with her host communities.



*Sophie Chao*





## Publications by AAPS members

### Books

#### ***The Plural Practice of Adoption in Pacific Island States***

Edited by Jennifer Corrin and Sue Farran, 2019, Springer

- Unique study of adoption law and practice in small South Pacific island states
- Deals with both state and customary laws and international law
- Includes case studies and data not available elsewhere

This book deals with adoption laws and practices in small island developing states in the Pacific. It commences with an introductory chapter giving an overview of relevant laws and practices and pulling together the common themes and issues raised in the book. Each of the following chapters deals with adoption law and practice in a small South Pacific country. The countries in question all have plural legal systems, with systems of adoption and its closest customary law equivalent operating side by side. In most cases, there is an insufficiently developed relationship between the two systems, which has resulted in a number of problems. Additionally, international law adds another layer of complexity. Size and remoteness in the small states under discussion have a profound impact on local practices.

Most chapters have been authored by Pacific scholars:

Country	Authors
Nauru	Ms Unaisi Narawa-Daurewa
Samoa	Dr Lalatoa Mulitalo Prof Jennifer Corrin
Fiji	Ms Anuleshni Neelta
Tonga	Ms Mele Tupou Prof Sue Farran
Papua New Guinea	Dr Eric Kwa Mr Nathan Onom
Vanuatu	Prof Jennifer Corrin Prof Sue Farran
Solomon Islands	Mr Philip Kanairara Prof Jennifer Corrin

#### ***Pacific Futures: Past and Present***

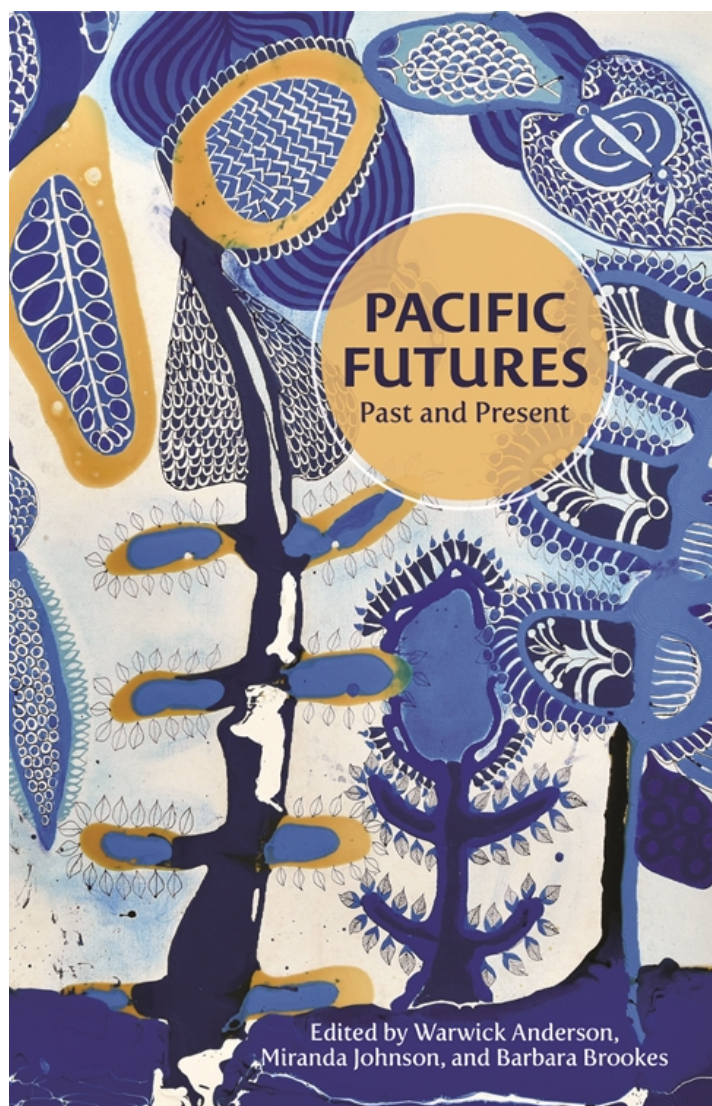
Edited by Warwick Anderson, Miranda Johnson, and Barbara Brookes, 2018, University of Hawai'i Press

How, when, and why has the Pacific been a locus for imagining different futures by those living there as well as passing through? What does that tell us about the distinctiveness or otherwise of this "sea of islands"? Foregrounding the work of leading and emerging scholars of Oceania, *Pacific Futures* brings together a diverse set of approaches to, and examples of, how futures are being conceived in the region and have been imagined in the past.

Individual chapters engage the various and sometimes contested futures yearned for, unrealised, and even lost or forgotten, that are particular to the Pacific as a region, ocean, island network, destination, and home. Contributors recuperate the futures hoped for and dreamed up by a vast array of islanders and outlanders—from Indigenous federalists to Lutheran improvers to



Cantonese small business owners—making these histories of the future visible. In so doing, the collection intervenes in debates about globalisation in the Pacific—and how the region is acted on by outside forces—and postcolonial debates that emphasise the agency and resistance of Pacific



peoples in the context of centuries of colonial endeavour. With a view to the effects of the “slow violence” of climate change, the volume also challenges scholars to think about the conditions of possibility for future-thinking at all in the midst of a global crisis that promises cataclysmic effects for the region.

Pacific Futures highlights futures conceived in the context of a modernity coproduced by diverse Pacific peoples, taking resistance to categorisation as a starting point rather than a conclusion. With its hospitable approach to thinking about history making and future thinking, one that is open to a wide range of methodological, epistemological, and political interests and commitments, the volume will encourage the writing of new histories of the Pacific and new ways of talking about history in this field, the region, and beyond.

<https://www.uhpress.hawaii.edu/title/pacific-futures-past-and-present/>

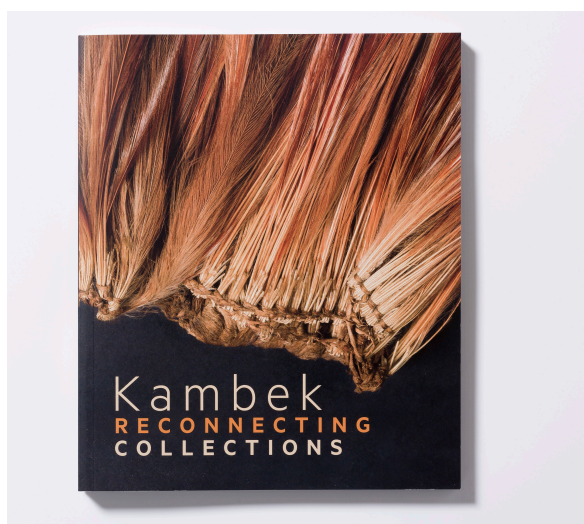


***Kambek: Reconnecting Collections***

Edited by Kiri Chan. Published by the Queensland Museum, 2018, Brisbane  
ISBN 978-0-6480944-4-9. \$19.95.

<https://www.shop.qm.qld.gov.au/default/books/kambek-reconnecting-collections.html>

Published in December 2018 to celebrate the Papua New Guinea National Museum and Art Gallery at the APEC conference, this beautifully illustrated book reconnects 36 objects collected between 1898-99 by Sir William MacGregor (Administrator and later Lieutenant Governor of British New Guinea) with descendants of those who had made, used, traded or gifted them. The rich, funny and emotive stories arising from the encounter between contemporary Papua New Guineans and historic objects emphasise the important roles that museum collections play in keeping the diverse and unique cultures of this country alive as well as helping people shape their identities in a complex modern world.



***Fast Money Schemes: Hope and Deception in Papua New Guinea***

John Cox, 2018, Indiana University Press

In the late 1990s and early 2000s a wave of Ponzi schemes swept through Papua New Guinea, Australia, and the Solomon Islands. The most notorious scheme, U-Vistract, attracted many thousands of investors, enticing them with promises of 100 percent interest to be paid monthly. Its founder, Noah Musingku, was a charismatic leader who promoted the scheme as a form of Christian mission and as the basis for establishing an independent kingdom.

*Fast Money Schemes* uses in-depth interviews with investors, newspaper accounts, and participant observation to understand the scheme's appeal from the point of view of those who invested and lost, showing that organisers and investors alike understood the scheme as a way of accessing and participating in a global economy. John Cox delivers a "post-village" ethnography that gives insight into the lives of urban, middle-class Papua New Guineans, a group that is not familiar to US readers and that has seldom been a focus of anthropological interest. The book's concern with understanding the interweaving of morality, finance, and aspirations shared by a global cosmopolitan middle class has wide resonance beyond studies of Papua New Guinea and anthropology.

<https://fastmoneyschemesbook.com/>

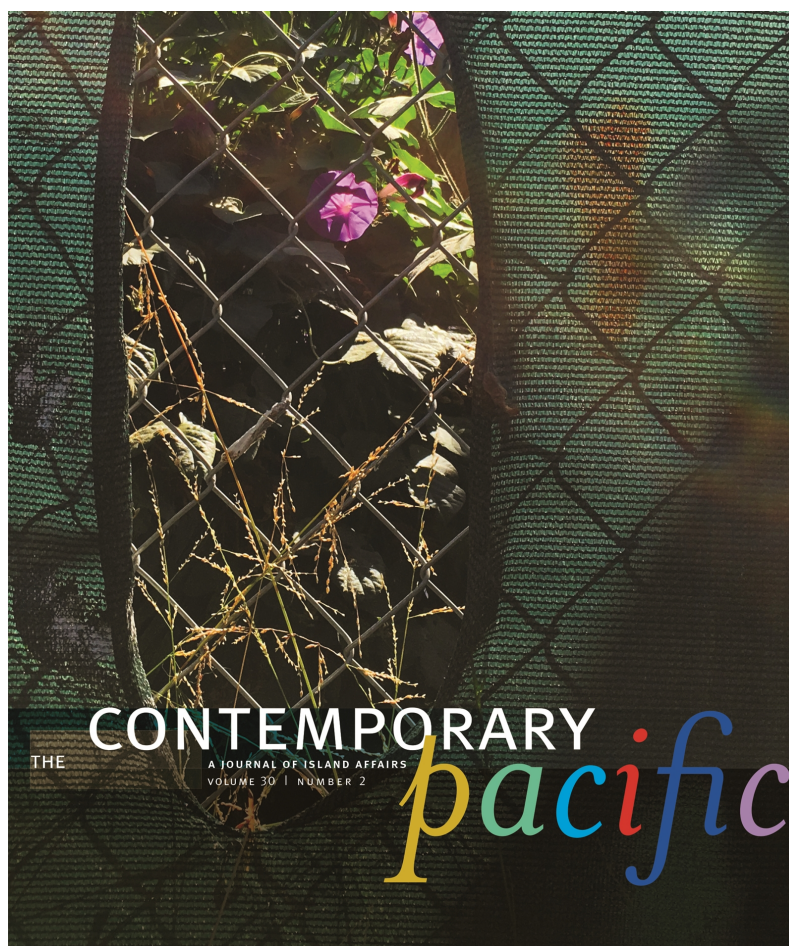




## Journal special issues

**Repossessing Paradise, special issue of *The Contemporary Pacific*, 2018, vol. 30 no. 2.**  
Edited by Kalissa Alexeyeff and Siobhan McDonnell

This collection arose from thinking about how Pacific Islanders utilise the trope of paradise to describe their lives and the places they call home. Like the many studies that precede this, our work demonstrates how paradise has come to define the Pacific through certain kinds of generic, infinitely reoccurring, and highly substitutable images: beautiful beaches, verdant foliage, and exotic peoples and customs. We show how these images enable possession (from early exploration, through colonial settlement, and including contemporary tourism) and how this is twinned with the dispossession of land, Indigenous peoples, and their epistemologies. What distinguishes this collection from most previous literature is that we combine analyses of contemporary possession with repossession in our exploration of the ways in which Indigenous people reimagine or repurpose paradise for their own needs and desires.



Art work is by Mariquita "Micki" Davis, a Chamorro video artist based in Los Angeles. Title: 11.39pm 07/04/2017 (2017)





The special issue articles include:

Beyond Paradise? Retelling Pacific Stories in Disney's Moana  
by A Mārata Ketekiri Tamaira and Dionne Fonoti

Polyface in Paradise: Exploring the Politics of Race, Gender, and Place  
by Kalissa Alexeyeff and Yuki Kihara

Contested Paradise: Dispossession and Repossession in Hawai'i  
by Margaret Jolly

Disaster, Divine Judgment, and Original Sin: Christian Interpretations of Tropical Cyclone Winston and Climate Change in Fiji  
by John Cox, Glen Finau, Romitesh Kant, Jope Tarai, and Jason Titifanue

Selling "Sites of Desire": Paradise in Reality Television, Tourism, and Real Estate Promotion in Vanuatu  
by Siobhan McDonnell

Beyond a 3s Approach to Marketing Island Nations? Destination Marketing and Experiences from Timor-Leste  
by Sara Currie

Plus Political Reviews and Books and Media Reviews.

✱ Look out for the **upcoming special issue of the Journal of Pacific History on the History of Archaeology in the Pacific!** Three articles have already been published:

**Emilie Dotte-Sarout & Hilary Howes (2019): Lapita before Lapita: The Early Story of the Meyer/O'Reilly Watom Island Archaeological Collection**, The Journal of Pacific History, DOI: 10.1080/00223344.2018.1561254

**Victor Melander (2019) A Better Savage than the Savages: Thor Heyerdahl's Early Ethnographical Attempts and their Importance for the Development of the 'Kon-Tiki Theory'**, The Journal of Pacific History, DOI: 10.1080/00223344.2018.1561253

**Matthew Spriggs (2019) Covert Control? Indigenous Agency in Edward Winslow Gifford's Fijian Archaeological Expedition of 1947**, The Journal of Pacific History, DOI: 10.1080/00223344.2018.1556089

More to come!

**Share your news with the AAPS community!**

*We welcome reports on research projects, past and upcoming events, photos from fieldwork or community events, details of recent publications and calls for papers, and other items that would be of interest to the Pacific Studies community. Send your submissions to [M.OToole@latrobe.edu.au](mailto:M.OToole@latrobe.edu.au) for inclusion in the next AAPS Newsletter.*



## Book chapters

**Reynolds, Pauline. (2018). 'Piecing together the past: reflections on replicating an ancestral tiputa with contemporary fabrics', *Pacific Presences - Volume 2: Oceanic Art and European Museums*, edited by Lucie Carreau, Alison Clark, Alana Jelinek, Erna Lilje & Nicholas Thomas. (Leiden: Sidestone Press): 375-385.**

<https://www.sidestone.com/books/pacific-presences-vol-2>

This project led to the creation of a tiputa that is now held in the collections of the University of Cambridge (Museum of Archaeology and Anthropology) and available for researchers to interact with (and even try on) as a new way of engaging with “objects”. This is also discussed in my 2018 journal article (see below).

## Articles

**Bartlett, Francesca. (2018). 'A Professional Project in the South Pacific: Regionalism and Reforming Solomon Islands' Legal Profession'. 42 *Fordham International Law Journal* 231.**

Available at <https://www.fordhamilj.org/volume-42-issue-2-1/2019/1/21/a-professional-project-in-the-south-pacific-regionalism-and-reforming-solomon-islands-legal-profession>

**Brigg, Morgan. (2018). 'Beyond the thrall of the state: Governance as a relational-affective effect in Solomon Islands', *Cooperation and Conflict*, <https://journals.sagepub.com/doi/abs/10.1177/0010836718769096?journalCode=caca>**

**Corrin, Jennifer. (2019). Plurality and punishment: Competition between state and customary authorities in Solomon Islands, *The Journal of Legal Pluralism and Unofficial Law*, DOI: [10.1080/07329113.2018.1540121](https://doi.org/10.1080/07329113.2018.1540121)**

**Currenti, R., Pearce, T., Salabogi, T. et al. (2019). 'Adaptation to Climate Change in an Interior Pacific Island Village: a Case Study of Nawairuku, Ra, Fiji'. *Human Ecology*. <https://doi.org/10.1007/s10745-019-0049-8>.**

Note: This publication is available online but not yet in print.

**Fidelman, P. (2019). Climate Change in the Coral Triangle: Enabling Institutional Adaptive Capacity. In: P. Harris (ed.), *Climate Change and Ocean Governance: Politics and Policy for Threatened Seas*, Cambridge: Cambridge University Press, pp. 274-289. <https://doi.org/10.1017/9781108502238.017>**

**Hoare, Nicholas. (2018). 'Anticolonialism and the Politics of Friendship in New Zealand's Pacific', *History Australia* 15:3, 540-558.**

### Abstract

Leela Gandhi demonstrates that friendship is the lost trope in anticolonial thought. Following Gandhi, this article highlights a series of cross-cultural friendships between mostly Pakeha metropolitan dissidents in New Zealand and Pacific Island anticolonial actors in the early to mid-twentieth century. In doing so, this article sheds new light on the well-trodden histories of interwar resistance in Samoa (the Mau) and post-World War II agitation in the Cook Islands (the CIPA). While the symbolic act of cross-cultural, anticolonial friendship may have done much to



undermine New Zealand's colonial artifice, it was not enough to guarantee that disaffected Indigenous voices would be adequately heard.

**Reynolds, Pauline. (2018). "Piecing together the past".** 2018. *Research Plus*, University of New England, p. 14, which is also posted on the UNE Research Blog <https://blog.une.edu.au/unersearch/piecing-together-the-past/>

**Thompson, L.J. and D.A Wadley. (2018). 'Integrating Indigenous approaches and relationship-based ethics for culturally safe interventions: Child protection in Solomon Islands'.** *International Social Work*. DOI: 10.1177/0020872818755857

## Website

### **Tracey Banivanua Mar Collected Works**

<https://traceybanivanuamarcollectedworks.wordpress.com/2018/03/23/tributes-to-tracey/>

### ***Join AAPS or renew your membership***

*AAPS membership is available to anyone who is interested in learning from, engaging with, and promoting Pacific Studies within Australia. Full membership is A\$50 per annum. Student and community membership is A\$10 per annum. To download a membership form, or to find out more about AAPS, visit*

[\*http://pacificstudies.org.au/\*](http://pacificstudies.org.au/)

*You can also follow us on Twitter @AAPSPacific, and through our Facebook page AAPS: The Australian Association for Pacific Studies. AAPS also has an email discussion and announcements list. To be added to this list, contact AAPS co-secretary Lani Tukana at [lmokosoi@gmail.com](mailto:lmokosoi@gmail.com), indicating your institutional affiliation and whether or not you are a current member.*



## Call for submissions for the AAPS Book Series

The editors of the AAPS book series warmly welcome expressions of interest from Pacific Studies scholars interested in publishing their work in the series. The series publishes both monographs and edited collections that reflect our commitment to a lively, creative, and decolonial Pacific Studies.

Thematically, the AAPS book series provides a platform for scholarly works that reflexively engage with the parameters, positionings, and possibilities of an Australian-based Pacific Studies. What the series does not do is publish books about the Pacific, which is to say books that assume and reproduce the Pacific as simply an object of study. We are, rather, interested in what Terence Wesley-Smith calls scholarship 'of and for the region'. Through this series, we seek to creatively interrogate what it means, and what it might mean, for Australian and Australian-based scholars to engage Oceania.

The AAPS Book Series is a sub-series of the Pacific Series at ANU Press. ANU Press is an Australian university press and a leading publisher of scholarship about the region, which is available open access (free to download) through the Press' website. As part of the Press's Pacific Series, the AAPS book series seeks to expand and contribute to existing scholarship on Oceania, including Australia, through publishing works that embody the AAPS' vision for a decolonial and interdisciplinary Pacific Studies. The books series also seeks to contribute to the AAPS' objectives of growing Pacific Studies throughout Australia, and of fostering and supporting a national community of scholars and students.

More information about the book series can be found on our website, at [http://pacificstudies.org.au/?page\\_id=916](http://pacificstudies.org.au/?page_id=916). Queries can also be directed to the coordinating editor, at [victoria.stead@deakin.edu.au](mailto:victoria.stead@deakin.edu.au).

*The AAPS Book Series editors: Victoria Stead, Katerina Teaiwa, Mandy Treagus, and Bianca Hennessy*

