



Newsletter April 2018



Mrs Mavis Manuda Tongia (left) and Mrs Janice Jorari share a joke while recording Mrs Jorari's oral history interview in Gona, Oro Province, Papua New Guinea. Papua New Guinean and Australian researchers have been collaborating to record oral histories documenting PNG women's wartime experiences during the Second World War. More on page 10.

AAPS President's Report

It's great to be catching up in tangible community at the biennial conference this month. It gives us the opportunity not only to engage with one another, but also to see where Pacific Studies is moving in the current local, regional and world climate.

In 2017 there were three tragic losses in Pacific Studies. Early in the year Teresia Teaiwa, known and loved by many of us, became ill and died in Wellington. Allan Alo from Samoa, who had been ill for some time, also passed away. Then in August, Tracey Banivanua-Mar, active member and the first Pacific scholar to deliver the Epeli Hau'ofa Memorial Lecture in 2015, died in Melbourne after a period of illness. All three seemed somewhat larger than life, in their talents, their contribution, and in their brilliance, making their loss even more difficult to bear. Their legacies live on in their work, and in those who loved them, but they have left vast gaps.



At the last AGM in Melbourne, the Guy Powles Postgraduate Travel Fund was finalised, and will be awarded for the first time at this conference. It's a very positive way to remember his legacy, by assisting a postgraduate student to attend and present at the conference.

AAPS hosted another compelling and successful Epele Hau'ofa Memorial lecture in 2017. The lecture was given by Associate Professor Tevita Ka'ili, Brigham Young University, Hawai'i, on the topic of "In the Beginning was the Ocean": Pacific Cosmogony in Epele Hau'ofa's Oceania and Disney's *Moana*. This was in partnership with the Melbourne Museum, and was a thought provoking examination of cultural sources and implications in the Disney film. The event included a successful seminar for postgraduate students as well. Thanks to Kalissa Alexeyeff and Katerina Teaiwa for their organisation, and to Liz Bonshek and Lisa Hilli for hosting.

One of the most exciting developments of the past year has been the new publication series. Within ANU Press's Pacific Series, our AAPS book series will reflect the aims and scope of the Association, embodying our vision of decolonial and interdisciplinary Pacific Studies. The series will contribute to one of the aims of the association: to see Pacific Studies grow within Australia. The series Editors will be Victoria Stead, Katerina Teaiwa, Mandy Treagus, and Bianca Hennessy. Many thanks to Victoria Stead for doing so much of the running on this. Like other titles published by ANU Press, the series will be open access, and available for print on demand. It promises much in disseminating the work of our members, and for the visibility of Pacific Studies in Australia. See more about this on page 17.

The AAPS Executive are quite busy behind the scenes of the organisation. I particularly note Vice-President Katerina Teaiwa, for her assistance in helping me understand the organisation, Kalissa Alexeyeff for quick responses to urgent requests, Camellia Webb-Gammon for keeping things on track, and Victoria Stead for going above and beyond with the book series. I've been quite reliant on Stan Florek, who is always quick to get things on the website. These, and all members of the Executive make a valuable contribution, for which we are all extremely grateful.

Mandy Treagus,
President, AAPS

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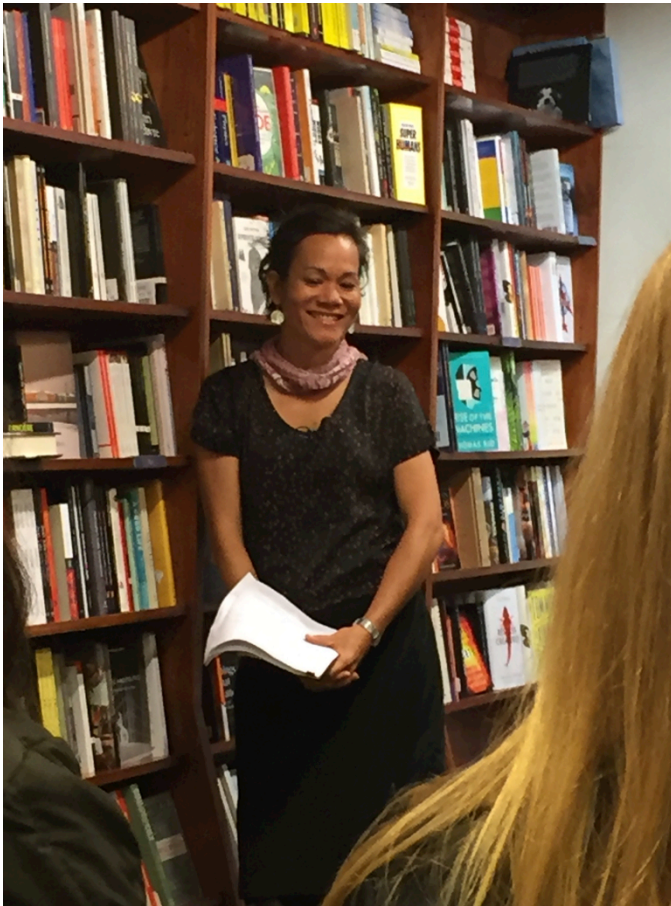
Join AAPS or renew your membership

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/>

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 c.webb-gannon@westernsydney.edu.au, indicating your institutional affiliation and whether or not you are a current member.



Remembering Tracey Banivanua Mar



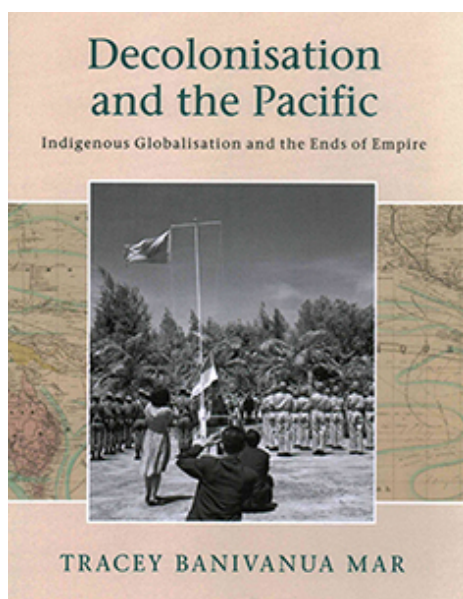
We are deeply saddened by the loss of Tracey Banivanua Mar, an historian of Pacific and Indigenous people in settler colonial societies who died on 19 August 2017 at the age of only 42. Tracey was Associate Professor of History at La Trobe University.

Tracey was the author of two important books. The first, *Violence and Colonial Dialogue: the Australian-Pacific Indentured Labor Trade*, was published by the University of Hawai'i Press in 2007. It provided new understandings of Australia's enslavement of Pacific Islanders in the nineteenth and early twentieth centuries. Within Pacific history it marked a distinctive turn that stimulated new ways of presenting the narrative of colonial regimes of power from the perspective of the Pacific islanders.

Decolonising the Pacific: Indigenous Globalisation and the Ends of Empire was published by Cambridge University Press in 2016. It was a masterpiece which described the ways that Islanders networked and fought together against colonial regimes. Its impact and astonishing depth is just beginning to be recognised.

Along with a raft of groundbreaking articles, Tracey left behind a pioneering and profoundly influential body of work that will continue to shape future generations of scholarship. She was generous colleague, wonderful teacher, and beautiful mother to Nisi and Jimmy.

Tracey will be remembered at the AAPS conference in a special plenary, 'Decolonisation and Indigenous Globalisation: A Panel In Honour of Tracey Banivanua Mar, 2.30-5pm, Saturday 7 April.



Tracey Banivanua Mar was a much respected historian of colonialism and postcolonialism in Australia and the Pacific. She was a valued member of the AAPS community, as well as of the Pacific History Association. She was a loved colleague, friend and teacher who leaves an extraordinary legacy.



Remembering My Sister, Associate Professor Teresia Kieuea Teaiwa (1968-2017)

By Associate Professor Katerina Teaiwa, Vice-President, AAPS



Dr. Maria Teaiwa, Dr. Teresia Teaiwa and Dr. Katerina Teaiwa, Honolulu, 2005

The 2018 AAPS conference in Adelaide is being held a year after my elder sister, Pacific Studies teacher, activist, poet and scholar, Dr. Teresia Teaiwa's passing from pancreatic cancer. The conference title "Two Horizons" is taken from her poem "Te Onauti" about the metaphor of flying fish.

Many of Teresia's insightful poems, research, and reflections on Oceania now have heightened poignancy given her untimely death at 47. The upcoming 2018 Pacific History Association conference in London, for example, also quotes her on "the gift" of the Pacific. Her most famous quote: "We sweat and cry saltwater, so we know that the ocean is really in our blood," can be found repeated in book chapters, journal articles, social media, and teaching power-points across the globe.

The languages programme at Victoria University of Wellington has embarked on a beautiful project translating one of Teresia's poems "Mother" into many languages for the online journal of Translation Studies, NEKE. This is such an appropriate tribute given Teresia's gift for languages -- she could read

and write in English, Fijian, the Kiribati language, French, and Spanish, and was conversant in Samoan and Maori.

Other initiatives passionately championed by Teresia's close friends are in process to fundraise for the scholarship she generously seeded and founded for Pasifika students to do Pacific Studies at VUW. More information about the memorial scholarship fund can be found here: <https://www.victoria.ac.nz/pasifika/about/teresia-teaiwa-memorial-scholarship-fund>.

Terence Wesley-Smith (University of Hawai'i at Manoa), April Henderson (Victoria University of Wellington), and I have also put together a bibliography of Teresia's work in the most recent issue of the *Journal of Pacific History* alongside tributes from David Hanlon (University of Hawai'i ret.) and Damon Salesa (University of Auckland). We are also compiling her scholarly and creative writing for a book project on her broad and inspiring body



of interdisciplinary work on militarism, tourism, regionalism, security, gender, feminism, activism, the Pacific diaspora, the field of Pacific Studies, literature, and the arts.

I followed my sister into Pacific Studies when I was 21 and similarly found a passion for learning, teaching and researching our part of the world. I illustrated her book of poetry, *Searching for Nei Nimanoa* (1997), and was in awe of her prowess with words. But I never fully aspired to her level of mana because over the years I found my corner of academia an ever-changing, often draining environment that could be, at times, unfriendly to dancers and artists (those who needed to express themselves visually, choreographically or otherwise), parents (especially those who were pregnant, breastfeeding or primary carers), activist students (those who tried to have a voice and make policy changes), and indigenous scholars (especially those who challenged the politics and discriminating structures of academia).

I marveled that Teresia could generate and grow her own brand of interdisciplinary Pacific Studies that was rigorous while being pro-student, pro-social justice, pro-critical inquiry, and pro-visual and performing arts. She was incredibly generous with her time and energy for her students going well above and beyond her employment expectations.

Teresia didn't get the full recognition she deserved from her university until her death and posthumous promotion. Her mana was most visible in the many memorials held, and the incredible tangi hosted by Te Herenga Waka Marae where hundreds of students, cloaked in their Pacific flags, lined the university streets, singing and chanting as her coffin was carried into the marae. There, her roles as teacher, colleague and scholar were honoured along with her central place in her family, her whanau, aiga and utu.

Tere was a mother, wife, daughter, sister, aunty, niece and cousin who inspired her family in New Zealand, Fiji, Kiribati, Australia, and the United States, as much as her friends, students and colleagues.

A week before my sister passed I visited her in hospital in Wellington and she asked me to make sure I shared my philosophy on wellbeing and work-life balance with her dear colleagues and others. I'm still trying to figure out how to do that.

Teresia did not take sick leave in the lead up to her cancer diagnosis. She lived and breathed Pacific Studies and her light shone bright, and burned hard and fast. Beyond our grief, her passing serves as an opportunity for reflection for all those female academics, especially those of colour, who carry disproportionate loads at home, and at work, of outreach, service, duty of care, supervision, administration, and teaching, alongside their highly valued research.

Rest in peace, power and love, big sister.

If I were a
Coconut
You would be
Salt Water
In calm or storm
I could always float
With you
Breathe
In you
Until
You met fresh water
and then
I would sink, sink, sink
If I were a coconut
and you were salt water
I would sink, sink, sink
When you met fresh water
I would sink, sink, sink
But the wise ones say,
I will not drown.

Excerpt from "Fear of an Estuary" by Teresia Teaiwa





Tēvita O. Ka'ili delivers the 2017 Epeli Hau'ofa Lecture in Melbourne



'The past is ahead of us, what gives us guidance': Associate Professor Tēvita O. Ka'ili delivering the 2017 Epeli Hau'ofa Annual Lecture.

AAPS was proud to partner with the Melbourne Museum to deliver the 2017 Epeli Hau'ofa Annual Lecture. The lecture series was initiated by AAPS in 2015 in memory of the late Pacific Studies theorist and poet Epeli Hau'ofa.

Associate Professor Tēvita O. Ka'ili delivered the 2017 lecture to a packed auditorium at the museum, on the topic, 'In the Beginning was the Ocean: Pacific Cosmology in Epeli Hau'ofa's Oceania and Disney's Moana'.

Commenting on Pacific activism in response to Disney's commodification of the Moana story, Ka'ili invoked the legacy of the late Teresia Teaiwa: the ocean is a gift that we have a responsibility to look after with our minds, hearts, and spirits, he said.

Disney's Moana movie represented an 'extractive industry', Ka'ili argued, commodifying Oceanic knowledge and history and producing tonnes of environmentally destructive plastic with its merchandising. Calling on Pacific peoples to 'tell their own stories', Ka'ili urged the audience to draw on Oceanic ancestors and the region's rich traditions in moving forward to the future.

Things I learned at the Masterclass with Tēvita O. Ka'ili

By Bianca Hennessy

In April 2017 I went to Melbourne for the AAPS Epeli Hau'ofa Annual Lecture featuring our guest Tēvita 'Ō. Ka'ili from BYU-H, and an associated postgraduate masterclass, which was wonderfully organised by Victoria Stead from Deakin. Here's my thoughts on some of the more salient themes from our masterclass discussion.

1. There are lots of ways we can decolonise our research work – what we lack is enough spaces to share ideas

Tēvita explained to us that his primary interest is developing indigenous theory to interpret data and to bring indigenous theory into conversation with other theoretical traditions. This opened a conversation about the interventions we're making in our own work to decentre typical

epistemological power dynamics. There was a lot of academic diversity in the room: historians, anthropologists, musicians, artists, and people who worked in professional spheres like health, education, and social work. Most people shared something about how they were applying the spirit of decolonisation to their own work. For many, this was something to do with bringing their own subjectivity as a Pacific Islander more strongly into their research, and others also spoke about outreach work in the community they study. We also talked about theoretical implications of decolonising research – finding ways to represent multiplicities of truth, and disengaging with the convention that knowledge must be atomistic and linear.

2. Everyone struggles with navigating their positionality

We heard great stories from people like Rita



Seumanutafa, who found that introducing herself on Samoan television as an ethnomusicologist opened a lot of doors; Lisa Hilli, who did community consultation with Tolai people on Facebook through her research process; and Kirsten Lyttle, who was looking for an arts-based methodology that satisfies the needs of her own Māori community and whakapapa. These women face ever-shifting research conundrums that require them to articulate themselves in so many overlapping ways: as researcher, but also as part of a community, nation, genealogy, and so on.

We all occupy the margins of something, and we all struggle to research in a way that responds to the particular ethical needs of our own subjectivity and research community. I keep remembering something that Alice Te Punga Somerville said at a conference in a while ago at ANU: that indigeneity is a system that reconfigures everyone's relationships depending on context, it's not just a demarcation of 'in' vs 'out'. If Pacific Studies highlights indigenous knowledges, then it must also recognise those relational systems that envelop us all.

3. Liminal spaces are vital for ethical scholarly practice

I have a theory about Pacific Studies masterclasses: they are a kind of ritual that creates liminal space, which we could understand using the same anthropological theoretical frameworks that Tēvita uses in his work. It totally fits: these sessions happen perhaps every 6 months (tick: repeated), have an accepted structure of interaction (tick: formalised), and talk about metaphors, values and symbols in reference to our daily lives (tick: transcendence).

If the day-to-day lives of Pacific Studies/Pacific Islander PhD students is one where the powers-at-be are disciplinary traditions and bureaucratic

university processes, then opportunities to break away from the clutches of these structures and do something different are crucial. Of course, we all go back to our normal workplaces and lives at the end, but we do so with a sense that for a few hours, we poked some sort of rupture in the normal flow of things and re-bonded as a community in the process.

4. We need to take belief seriously – and help each other to do so

Tēvita opened his keynote the night before with an explanation that he is a direct descendant of various mythical figures and natural forms in Tongan cosmogony. Not that he *believes* to be a descendant, but that he *is*. The distinction is important. If we are to take indigenous forms of knowing and being seriously, then I think we need to expand our analytical models to make sense of that.

Pacific Studies is a really fertile space for this more radical cultural study because its loyalty is not to any particular disciplinary tradition, but to the people of the Pacific themselves. Masterclasses like these – little rituals of learning – are immensely useful spaces because they allow us to share methods by which we can co-create knowledges that take all of people's lives seriously, not just the parts that track neatly against existing disciplinary conventions.

Find out more about the work of some of the Masterclass participants:

Rita Seumanutafa: <https://thelostcoconut.com/>

Lisa Hilli: <https://lisahilli.com/>

Kirsten Lyttle: <http://kirstenlyttle.com.au/>

And read more from Bianca Hennessy at: <https://decolonisingacademia.com/>



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 victoria.stead@deakin.edu.au for inclusion in the next AAPS Newsletter.



Research from AAPS members

PacificADAPT: Climate Change Adaptation project in Fiji

By Renee Currenti

Provincial Councils, and villages in Fiji are working with researchers from the Sustainability Research Centre at the University of the Sunshine Coast on a project titled PacificADAPT.

The project seeks to better understand how people are experiencing and responding to changing climatic conditions and opportunities to support adaptation. This involves spending time working with people in villages to identify stresses, climate and non-climate related, that are relevant and important to them and adaptations that are realistic and desirable.

The team recently completed a project with *Vusama village in Nadroga-Navosa Province* that characterised stresses affecting fresh water resources. The findings reveal that climate change together with behavioural changes are negatively affecting availability and access to clean freshwater, with implications for household economies, food security and human health.

In particular, prolonged drought and changing seasonal patterns, together with people's increasing reliance on a village borehole in lieu of family wells have resulted in a freshwater crisis.

People are coping by using earnings from wage employment and harvesting and selling seafood to buy water and vegetables, rationing freshwater and depending on extended social networks for fresh produce. Current responses are reactive and short-term.

The findings raise questions about social equity in adaptation to climate change with vacation resorts located nearby serviced with reliable access to clean freshwater and the capacity to hold water-expensive multi-million dollar golf tournaments.

The team is involved in ongoing research with Nawairuku village, a remote village in the highlands of Ra Province. With most adaptation research focused in the coastal zone, this project seeks to capture the experiences of people living in the highland region. Preliminary findings show that people have endured significant climatic stresses, both episodic and



incremental in nature.

Members of the research team in Vusama Village, Nadroga-Navosa Province, Fiji

Nawairuku was one of hundreds of Fijian villages who were in the direct path of tropical cyclone Winston in February 2016. Recovery efforts are ongoing with rebuilding and replanting still taking place some 18 months later.

Further, a record-breaking flood passed through the village in December 2016 causing additional damage to infrastructure, access and agricultural land, and hindering recovery efforts. Incremental changes exist in the form of ecosystem degradation, shifting wet and dry seasons, decreasing agricultural productivity and yields, rapid population growth, shifting societal motivations, westernisation and rising costs of living.

Numerous internal and external forces inhibit adaptation efforts including, but not limited to, limited arable land, inadequate financial capital and little bureaucratic cohesiveness.

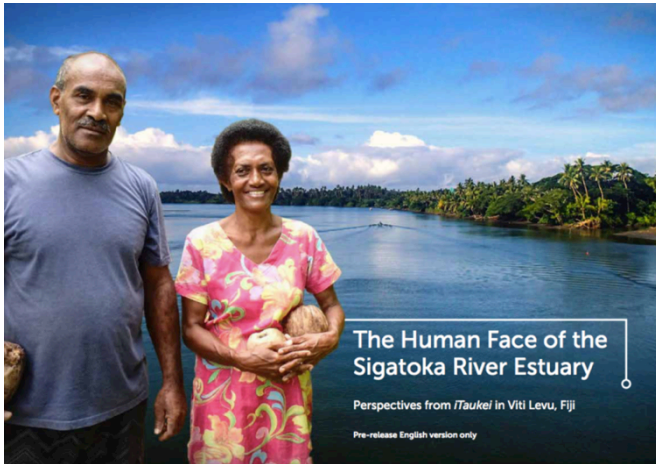
The research findings demonstrate the importance of examining adaptation to climate change at a community scale and considering the social and ecological factors influencing how people experience and respond to change.

Research team: Lui Manuel, Nadroga-Navosa Provincial Council, Fiji; Capt Kiniviliame Salabogi, Nawairuku Village, Fiji. From the Sustainability Research Centre, University of the Sunshine Coast: Dr. Tristan Pearce, Dr. Javier Leon, Brendan Doran, Renee Currenti, Roger Kitson. From the Institute of Marine Resources, University of the South Pacific, Fiji: Dr. Jeremy Hills.



The Human Face of the Sigatoka River Estuary: Perspectives from iTaukei in Viti Levu, Fiji

By Renee Currenti



The report documenting the importance of the estuary to local lives and livelihoods. See p. ? for details of this report and research into PacificADAPT.

The research team behind PacificADAPT (above) has also been conducting research into the Sigatoka River Estuary. The estuary is the lifeblood of iTaukei who live there, the importance of which extends to others who purchase or trade for the fruits, vegetables, fish and shellfish that the estuary provides.

The estuary also has the attention of international mining companies who see the estuary for its large volumes of sand containing magnetite, a source of iron for steel-making. The mining company proposes to employ dredging to remove the mineral sand from the river and strip mine other areas on the shore.

The validity and objectivity of the Environmental Impact Assessment commissioned by the mining company is questionable and fails to consider adverse social, economic and environmental impacts the proposed mining is likely to have.

The research responded to this knowledge need and documented iTaukei social values of the Sigatoka River estuary and threats to these values.

The findings show that the entire estuary is important to the lives and livelihoods of villagers including the mouth of the river, inland streams that flow into the river, the river itself, and offshore areas. Villagers derive their main sources of sustenance from the river and attach spiritual values to the river.

The information provided to iTaukei about dredging and mining was misleading and inaccurate. Proposed mine development, including dredging, poses a significant threat to river ecosystem health and services, and iTaukei livelihoods.

Call for West Papuan interviewees for a history of the Independence movement

By Emma Kluge

My name is Emma Kluge, I'm a history PhD candidate at the University of Sydney. I'm two years into my PhD thesis 'Histories of West Papuan resistance and resilience' which focuses on the West Papuan independence movement in the 1960s and 1970s.

I'm currently conducting oral history interviews with West Papuans, and their descendants, about their experiences of this period and the importance of this history in their modern-day struggle. I've just completed interviews in Papua New Guinea and am interested in recruiting participants in Australia.

If you are West Papuan or you know of people who are West Papuan and would be interested in being interviewed, please send me an email at: eklu7187@uni.sydney.edu.au.

Bingo! Social experiences, harms and responses to bingo playing in disadvantaged Victorian populations.

By Helen Lee

Funded by the Victorian Responsible Gambling Foundation for 2018-9 the project will look at three groups where bingo playing is popular and social and economic disadvantage common: an Aboriginal community in Eastern Victoria; a Tongan community in Northern Victoria; and older people (65 and older) on fixed and low incomes in Melbourne. CIs are all from La Trobe University: Sarah MacLean, Mary Whiteside, Kathleen Maltzahn and AAPS members John Cox and Helen Lee.





Women Remember the War: Research into PNG women's wartime experiences in Oro Province

By Victoria Stead

A team of Papua New Guinean and Australian have been recording oral history interviews in Oro Province across 2016-2018 as part of the project 'Women Remember the War'. The aim of this collaborative research project has been to document the experiences of Papua New Guineans in what is now Oro Province (also known as Northern Province), during the Second World War. Particularly, the project has sought to highlight the voices, experiences, and memories of Oro women.

The history of the Second World War in Papua New Guinea (PNG) has overwhelmingly been written from the perspective of the Australian, American and Japanese forces. Papua New Guinean experiences of the War are notably absent from the history books and, amongst these, the experiences of Papua New Guinean women are even less well known. Those wartime narratives that do include references to Papua New Guineans—narratives of the 'Fuzzy Wuzzy Angels', for instance—tell us little about the impact of the war on women, or about the roles women played during the war.

Likewise, Papua New Guinean women are almost entirely absent from the public memorials and museums that tell the story of the War in Oro Province—including the Kokoda War Museum, and the War Memorial in Popondetta.

Yet the beachhead battles, and the fighting along the Kokoda Track and in other parts of Oro Province, took place in people's gardens, homes, and villages. Women and men, young children and old people were all affected by the conflict, and their stories should be recorded and remembered.

Women Remember the War has been run by a collaborative research team that includes Dr Victoria Stead from Deakin University, Melbourne, and local researchers Mrs Margaret Embahe and Mrs Mavis Manuda Tongia.

Women Remember the War is part of the PNG Oral History Project, which has been overseen by Dr Jonathan Ritchie, from Deakin University, with colleagues from the PNG National Museum and Art Gallery, and with teams of Papua New Guinean and Australian researchers working in multiple locations across PNG. The project has been funded by the Department of Foreign Affairs and Trade (DFAT).

Transcripts of interviews collected through Oro Province are currently being prepared for publication in a book that will be returned to participants in June. All of the interviews conducted through the PNG Oral History Project will be made available through a public, online archive currently being developed for release soon.

For more information contact:
victoria.stead@deakin.edu.au



The research team: Margaret Embahe (left), Mavis Tongia, and Victoria Stead (left), with local historian Maclaren Hiari and Victoria's son Calum, in 2015.



PhDs Awarded to Pacific Studies Scholars

'Women in Decision Making in Samoa'

Mema Motusaga, Victoria University Melbourne

The issue of the unequal participation of women in parliament and public decision-making is a global problem and of particular concern in the Pacific region. Various, international conventions and national frameworks have been established to address this problem, alongside initiatives by non-government organisations.

However, in Samoa, the question of women's political participation is a complex one. According to deeply held Samoan cultural principles (*faasamoa*), both men and women have equal rights to family resources including rights to land and the right to become a family chief (*matai*). As different scholars have noted, there is also a wide cultural belief that women are equal to men and that there is no inequality between the genders. Nonetheless, of the forty-nine parliamentary seats in the Samoan Parliament, only five are held by women.

This thesis examines the contradiction between this ideology of equality in Samoa and the reality of women's low participation rates in politics. To date, there has been no thorough investigation of this contradiction in the Samoan context. By interviewing cabinet ministers, parliamentarians, village chiefs (*matais*), leaders in the non-government and private sectors and women in the community and church, this thesis provides a unique insight into current perceptions about the status of women in Samoa. It looks at the negative impact of colonialism and Christianity. Policy analysis and feminist and ethnographic approaches, such as participant observation have also been employed to identify factors either constraining or encouraging women's participation in parliament and the public domain in Samoa.

The thesis argues that in order to understand and improve the contradictory status of women in Samoa today, more attention needs to be paid to the *faasamoa* and the traditional beliefs that could be used to enhance women's participation, particularly the value of women as the sister (*feagaiga*) and sacred child (*tamasa*). This requires a genuinely collaborative, long-term process that acknowledges

local and micro-political settings, not just the establishment of universal goals and targets.

Supervisors: Associate Professor Julie Stephens and Dr. Nicole Oke

'Facilitating Climate Change Adaptation and Engagement by Understanding Risks and Climate Behaviours: An Assessment of Future Sea-Level Rise Risks and Climate Change Community Perceptions In Fiji'

Shalini Lata, The University of New England

This project aimed to inform extend climate change adaptation research by understanding the physical vulnerability of a place and the perceptions of the people occupying that space. Using data from recent fieldwork, this study assessed the vulnerability and perceptions of people living in Labasa (a coastal-deltaic rural-urban area developed on a flood plain) in northern Fiji in the South Pacific. The inundation maps produced using ArcGIS showed that both the natural (vegetation and hydrological network) and the built (roads, communities, and infrastructure) environments in the river delta were at inundation risk from future SLR.

Further, behavioural data collected through a social survey ($N = 420$) identified affective associations, psychological proximity, flood experience, risk perceptions, and self-efficacy as determinants of pro-climate behaviours in Fiji. The results also found a greater engagement with climate change amongst racial majorities (*iTaukei*), males, and educated people. The findings did not support the hypothesis that increasing objective knowledge, belief, and trust in information sources determines climate behaviours. Although relationships existed between objective knowledge, belief, trust, and the behavioural intention variables, these came out as non-significant predictors.

The results of this research project provide a baseline of perceptions and vulnerabilities for islands that can aid in the design of future adaptation and risk communication strategies for vulnerable communities in Fiji and the wider Asia-Pacific region. It is expected that the results will offer stakeholders evidence-based advice and important insights on how to make climate change adaptation efforts more sustainable and community-inclusive.



Upcoming events and calls for papers

Codification and creation of community and customary laws in the South Pacific and Beyond

Australian National University, 26-27 July 2018

Many communities across the Pacific islands region write down their own 'customary' or 'local' rules and regulations in the form of what are called customary or community laws, by-laws, constitutions or even ordinances (referred to collectively as 'community laws'). This has a long history in many places, particularly during the colonial period, but has intensified in recent years and is taking different forms in different places. A number of national and provincial governments in the region have also recently initiated efforts to document and even codify local customary laws. This conference will explore the potential significance of these developments, particularly in relation to the management of conflict, engagement with legal pluralism, developing more responsive and effective systems of governance, and addressing gender based violence. It will also seek to develop a joint conceptual framework for further collaborative and comparative research into this practice by scholars and policy makers around the region and beyond.

Participants are invited to submit papers on any aspects of the creation and use of community laws and codification of customary laws.

For more information or to register your attendance, email: miranda.forsyth@anu.edu.au

12th ESfO Conference: 'Dealing with Inequality: Pacific perspectives, Pacific futures'

Cambridge, 07 - 10 December 2018

Economists such as Thomas Piketty have influentially argued that inequality has been globally exacerbated in recent decades, and has broad and negative impacts on the environment, human society, governance and well-being. Inspired by Marilyn Strathern's 1987 edited collection, *Dealing with Inequality*, and the tradition of ethnographic conceptualisation, contextualisation and critique

that that volume exemplified, this conference will address culture, society and history across Oceania, from the vantage point of anthropology's longstanding commitment to engaging local perspectives and sensitivity to Oceania's heterogeneity.

The theme of the 12th conference of the European Society for Oceanists encourages participants to discuss these questions by examining concrete empirical realities in the Pacific; by foregrounding local perspectives; and by foregrounding the sheer heterogeneity of culture and society in the Pacific, in diasporic milieux including those across island 'homes'. As at the 11th conference, the convenors encourage contributions ranging beyond Oceania's literal regional limits, to include Pacific presences and interventions in other contexts and regions through diplomacy, travel, migration, tourism, trade, art, museums and performance.

For more information: <https://www.pacific-studies.net/conferences/public.php?confID=3>

Pacific History Association Conference 2018: 'The Gift of the Pacific: Place and Perspective in Pacific history'

Cambridge, 3-5 December 2018

The Pacific 'is a gift', said the late Teresia Teaiwa, in a Victoria University of Wellington podcast. If she was primarily evoking the gift and the fragile inheritance of an extraordinary Oceanic environment – a theatre of life, performance and struggle – the Pacific has figured as 'a gift' in manifold senses. Above all, for Islanders who have made their lives, and negotiated colonial modernity and globalization across the region. But also for the Europeans who have famously or notoriously 'imagined' the Pacific and sought to intervene in it. And for those scholars, and historians in particular, Indigenous and non-Indigenous, for whom the Pacific has offered a realm of comparative inquiry and storytelling.

Pacific history has assumed increasingly diverse identities, ranging from ethnographic, reflective, local and postcolonial styles through those adopting the frames of the *longue durée* and world history to those animated by art and material culture,



exemplified in the Royal Academy's 'Oceania' exhibition, with which this conference coincides. Pacific historians have engaged place and space on many scales, from the beaches and localities of encounter to the vast ocean and its 'rim'. The Pacific History Association's 2018 conference will offer a wealth of inquiry and debate, considering how these diverse narratives and perspectives respond to the gift of the Pacific.

The conference coincides with the 'Oceania' exhibition at the Royal Academy, the largest exhibition to date responding to art, history and

contemporary identity across the region as a whole. The convenors invite artistic interventions that will contribute to a wider dialogue between academia and contemporary practice, and also cross-disciplinary contributions which may range across anthropology, archaeology, art history, development studies, political studies, geography, history, linguistics, and related fields.

Keynotes: Bronwen Douglas, Anne Perez Hattori, Maia Nuku, Damon Salesa.

Call for papers expected to open mid-April. See: <https://www.pacifichistoryassociation.net/>

Publications from AAPS Members

Sinous Objects: Revaluing Women's Wealth in the Contemporary Pacific

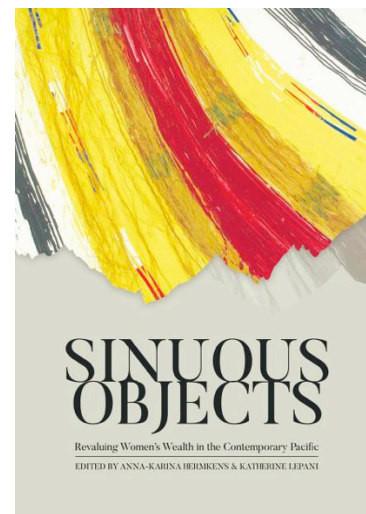
Edited by Anna-Karina Hermkens and Katherine Lepani, 2017, ANU Press

Some 40 years ago, Pacific anthropology was dominated by debates about 'women's wealth'. These exchanges were generated by Annette Weiner's (1976) critical reappraisal of Bronisław Malinowski's classic work on the Trobriand Islands, and her observations that women's production of 'wealth' (banana leaf bundles and skirts) for elaborate transactions in mortuary rituals occupied a central role in Trobriand matrilineal cosmology and social organisation.

This volume brings the debates about women's wealth back to the fore by critically revisiting and engaging with ideas about gender and materiality, value, relationality and the social life and agency of things. The chapters, interspersed by three poems, evoke the sinuous materiality of the different objects made by women across the Pacific, and the intimate relationship between these objects of value and sensuous, gendered bodies.

In the Epilogue, Professor Margaret Jolly observes how the volume also 'trace[s] a more abstract sinuosity in the movement of these things through time and place, as they coil through through different regimes of value ... The eight chapters ... trace winding paths across the contemporary

Pacific, from the Trobriands in Milne Bay, to Maisin, Wanigela and Korafe in Oro Province, Papua New Guinea, through the islands of Tonga to diasporic Tongan and Cook Islander communities in New Zealand'.



This comparative perspective elucidates how women's wealth is defined, valued and contested in current exchanges, bride-price debates, church settings, development projects and the challenges of living in diaspora. Importantly, this reveals how women themselves preserve the different values and meanings in gift-giving and exchanges, despite processes of commodification that have resulted in the decline or replacement of 'women's wealth'.

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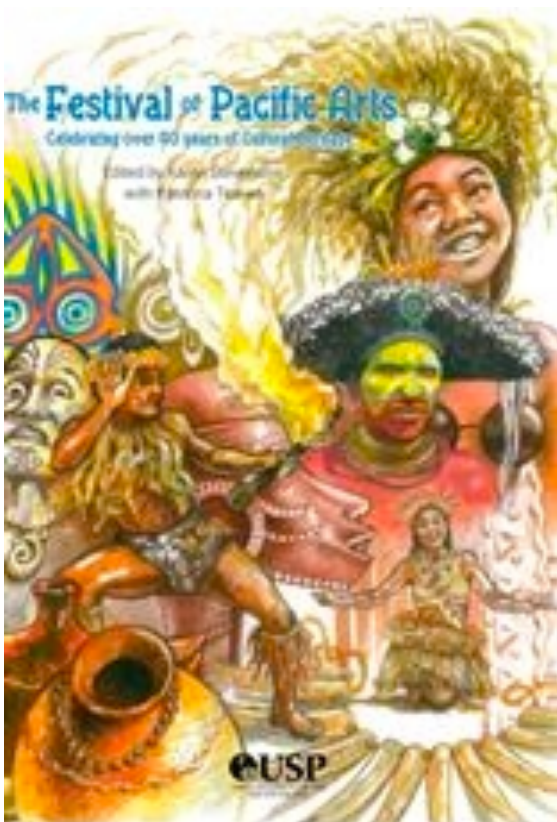
<https://press.anu.edu.au/publications/series/pacific-series/sinous-objects>



The Festival of Pacific Arts: Celebrating Over 40 Years of Cultural Heritage

*Edited by Karen Stevenson and Katerina
Teaiwa, 2017, University of South Pacific*

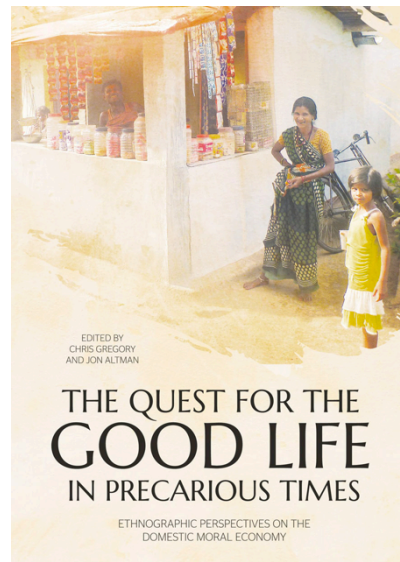
The Festival of Pacific Arts, initially known as the South Pacific Arts Festival, has grown from the 1st edition with 1000 participants from 20 countries to the Festival of Pacific Arts with close to 3000 delegates from 27 countries. The concept for a regional festival originated from the Fiji Arts Council in 1965. They envisioned a festival put on by and for Pacific peoples; a festival built upon the tradition of both sharing and passing cultural knowledge from one generation to the next. Working to facilitate this vision, the Fiji Arts Council and the South Pacific Commission (now Pacific Community) combined their resources to host the 1st South Pacific Festival of Arts, in 1972. Since that time, twelve Festivals have taken place.



The Quest for the Good Life in Precarious Times: Ethnographic Perspectives on the Domestic Moral Economy

*Edited by Chris Gregory and Jon Altman,
2018, ANU Press*

The study of the quest for the good life and the morality and value it presupposes is not new. To the contrary, this is an ancient issue; its intellectual history can be traced back to Aristotle. In anthropology, the study of morality and value has always been a central concern, despite the claim of some scholars that the recent upsurge of interest in these issues is new.



The central issue the essays in this collection address is: how do relatively poor people of the Australia–Pacific region survive in current precarious times? Contributors directly engage the values and concepts of their interlocutors. At a time when understanding local implications of global processes is taking on new urgency, these essays bring finely honed anthropological perspectives to matters of universal human concern.

The collection includes chapters on Vanuatu (Rachel Smith), Solomon Islands (Rodolfo Maggio), and Papua New Guinea (Keir Martin, Karen Sykes)

Free to download:

<https://press.anu.edu.au/publications/series/monographs-anthropology/quest-good-life-precarious-times>



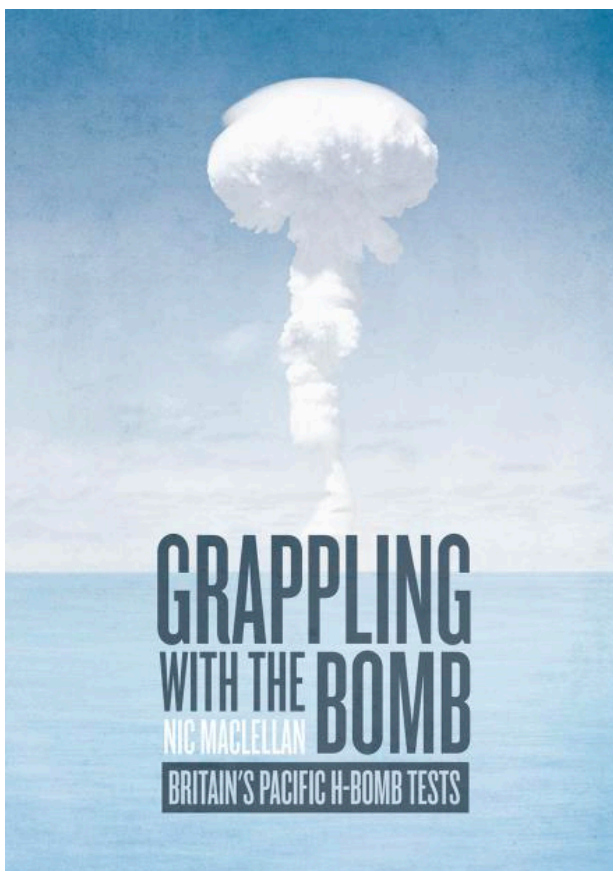


Grappling with the Bomb: Britain's Pacific H-Bomb Tests

Nic Maclellan, 2017, ANU Press

Grappling with the Bomb is a history of Britain's 1950s program to test the hydrogen bomb, code name Operation Grapple. In 1957–58, nine atmospheric nuclear tests were held at Malden Island and Christmas Island—today, part of the Pacific nation of Kiribati. Nearly 14,000 troops travelled to the central Pacific for the UK nuclear testing program—many are still living with the health and environmental consequences.

Based on archival research and interviews with nuclear survivors, *Grappling with the Bomb* presents i-Kiribati woman Sui Kiritome, British pacifist Harold Steele, businessman James Burns, Fijian sailor Paul Ah Poy, English volunteers Mary and Billie Burgess and many other witnesses to Britain's nuclear folly.



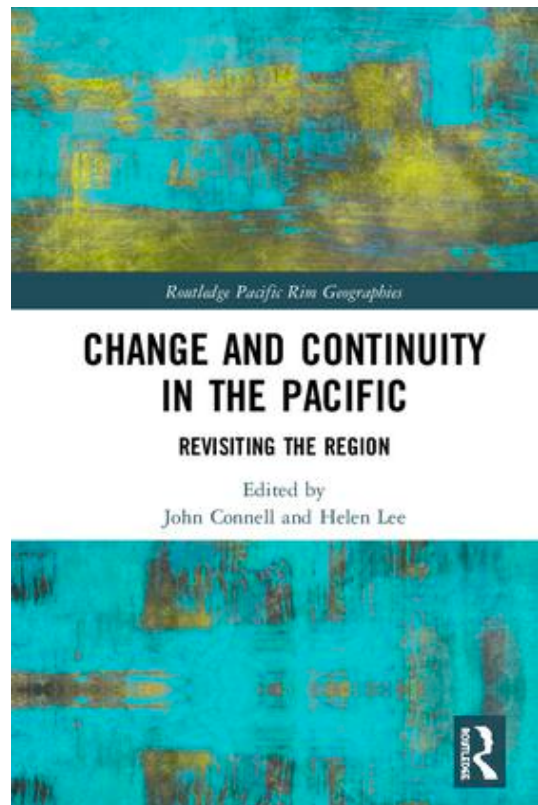
Free to download:

<https://press.anu.edu.au/publications/series/pacific-series/grappling-bomb>

Change and Continuity in the Pacific: Revisiting the Region

Edited by John Connell and Helen Lee, 2018, Routledge

The contributors to this book have all conducted long-term research in the islands of the Pacific. During their visits and revisits they have witnessed first-hand the many changes that have occurred in their fieldsites as well as observing elements of continuity. They bring to their accounts a sense of their surprise at some of the unexpected elements of stability and of transformation.



The authors take a range of disciplinary approaches, particularly geography and anthropology, and their contributions reflect their deep knowledge of Pacific places, some first visited more than 40 years ago. Many of the chapters focus on aspects of socio-economic change and continuity, while others focus on specific issues such as the impact of both internal and international migration, political and cultural change, technological innovation and the experiences of children and youth.

By focusing on both change and continuity this collection shows the complex relationships between

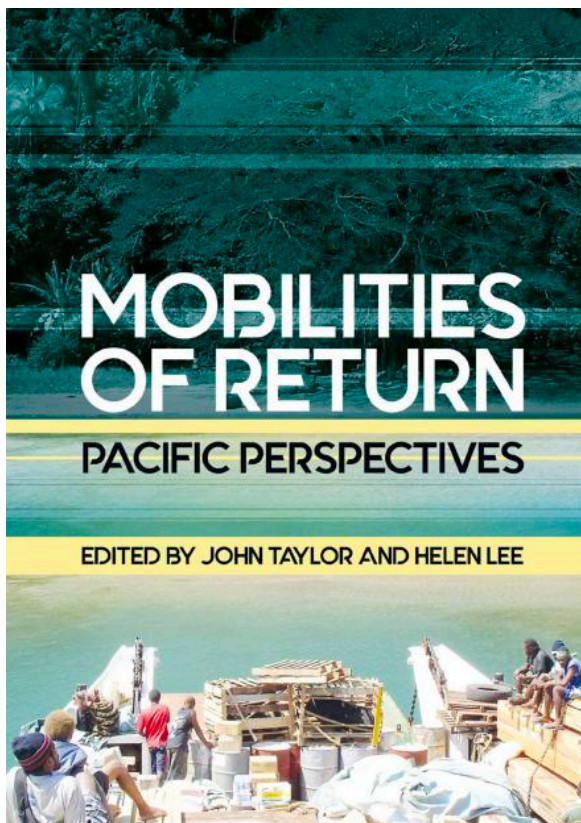


Pacific societies and processes of 'modernity' and globalisation. By using a long-term lens on particular places, the authors are able to draw out the subtleties of change and its impacts, while also paying attention to what, in the contemporary Pacific, has been left remarkably unchanged.

Mobilities of Return: Pacific Perspectives

Edited by John Taylor and Helen Lee, 2017, ANU Press

In recent decades, the term 'mobility' has emerged as a defining paradigm within the humanities. For scholars engaged in the multidisciplinary topics and perspectives now often embraced by the term Pacific Studies, it has been a much more longstanding and persistent concern. Even so, specific questions regarding 'mobilities of return'—that is, the movement of people 'back' to places that are designated, however ambiguously or ambivalently, as 'home'—have tended to take a back seat within more recent discussions of mobility, transnationalism and migration.



This volume situates return mobility as a starting point for understanding the broader context and experience of human mobility, community and identity in the Pacific region and beyond. Through diverse case studies spanning the Pacific region, it demonstrates the extent to which the prospect and practice of returning home, or of navigating returns between multiple homes, is a central rather than peripheral component of contemporary Pacific Islander mobilities and identities everywhere.

Free to download:

<https://press.anu.edu.au/publications/series/pacific-series/mobilities-return>

Journal Special Issues

'Social Formations of Wonder', special issue of *Religious and Political Practice*, 3(3), 2017.

Edited by Jaap Timmer and Matt Tomlinson

This collection of articles focuses on political and religious projects in which wonder, articulated with hope, risk and ethical concerns, becomes central; the contributors all address the question of how anthropologists might ethnographically investigate a topic so often defined in terms of openness and flux. Contributions dealing with Pacific societies include:

Nathan Bond and Jaap Timmer, 'Wondrous Geographies and Historicity for State-building on Malaita, Solomon Islands.'

Matt Tomlinson, 'Try the Spirits: Power Encounters and Anti-wonder in Christian missions.'

Benjamin R. Hall, 'Clearing Curses and Commanding Crocodiles: Observations of Atypical Events in Rural Solomon Islands.'

'Moral Horizons of Land and Place', special issue of *Anthropological Forum*, 28(1), 2018.

Edited by Victoria Stead and Michèle Dominy

This special issue contributes to the recent 'moral turn' in anthropology through foregrounding and examining the moral dimensions of emplacement/mobility, landscape and 'dwelling', and the making and exploiting of resources. Contributions with a Pacific focus include:

Victoria Stead, 'History as Resource: Moral Reckonings with Place with the Wartime Past in Oro Province, PNG'



Patrick Guinness, 'The Unbounded Space and Moral Transgression: Capitalist Expansion in West New Britain'

Michèle D. Dominy, 'Settler Postcolonial Ecologies and Native Species Regeneration on Banks Peninsula, Aoteroa New Zealand'

Chapters and journal articles

Foster, R. J. (2017), 'Customer Care', *Limn*, issue 9. <https://limn.it/articles/customer-care/>

Nishitani, M and H. Lee 2017 'Invisible Islanders? Precarious work and Pacific Islander settlers in rural Australia' *Pacific Studies*, 40: 3.

Pearce T, Currenti R, Mateiwai A, Doran B (2017) 'Adaptation to climate change and freshwater resources in Vusama village, Viti Levu, Fiji', *Regional Environmental Change*.

Petrou, K. (2018). 'Generational differences in translocal practices: insights from rural-urban remittances in Vanuatu'. *Population, Space & Place*.

Petrou, K. & Connell, J. (2017). Rural-urban migrants, translocal communities and the myth of return migration in Vanuatu: the case of Paama. *Journal de la Société des Océanistes*, 144-145, 51-62.

Stead, V. (2017). 'Violent Histories and the Ambivalences of Recognition in Postcolonial Papua New Guinea'. *Postcolonial Studies* 20(1): 68-85.

Talbot, D. (2017). 'The Spears of Peace', *History Today* 67(10) <https://www.historytoday.com/deb-lee-talbot/spears-peace-0>

Media and commentary

Stead, V. (2017). 'PNG Women's Wartime Memories Cast New Light on Kokoda and the Pacific War'. *The Conversation*, 3 November 2017.

<https://theconversation.com/png-womens-wartime-memories-cast-new-light-on-kokoda-and-the-pacific-war-85667>

Launch of the AAPS Book Series

The AAPS Book Series is a new 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.

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. The series seeks to publish works that embody the spirit of what Terence Wesley-Smith calls scholarship 'of and for the region', that addresses imbalances of power and that also, in our case, attends to the particular imbrications of Australia and the Pacific. Works published through the series need not take Australia-Pacific relationships as their explicit, empirical focus, although some may do so. They should be, however, methodologically and/or epistemologically sensitive to the relationships, place-making practices, histories, and multi-valenced exchanges that inform the positioning of Australia in the Pacific, and conversely, the presence of the Pacific in Australia. 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 series editors welcome expressions of interest from scholars interested in publishing their work (monographs or edited books) in the AAPS book series. Contact victoria.stead@deakin.edu.au