



postgraduate & early career researchers' symposium  
footscray community arts centre | waikato university | online  
8-9 april 2021

**#pacstudies2021**



The Australian Association for Pacific Studies acknowledges the Boon Wurrung and Woi Wurrung peoples of the Kulin Nation, on whose unceded lands the Footscray Community Arts Centre is based. We acknowledge the Kīngitanga and Waikato-Tainui as the traditional owners and custodians of the lands upon which the University of Waikato is located. We acknowledge all of the Indigenous peoples throughout Australia, Aotearoa New Zealand, the Pacific region, and beyond, on whose lands our members live and work.

We pay our respects to Elders past and present.

## AAPS 2020-21 Conference convenors

Victoria Stead, Kalissa Alexeyeff, Kim Kruger

## Acknowledgements of support

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# Practical information

The Symposium will run simultaneously in three spaces – online (via zoom), in-person at the Footscray Community Arts Centre in Melbourne, and in-person at the University of Waikato in Hamilton, Aotearoa. If you are attending one of the in-person hubs, we recommend bringing your own laptop/tablet and headphones as a back-up in case we run into any problems with the tech set-ups in the rooms.

## **Melbourne:**

The Footscray Community Arts Centre is located at 45 Moreland St, Footscray VIC 3011, in walking distance of Footscray Railway Station. Our main venue will be the Performance Space, and there will be a registration table in the foyer outside that space open from 8.30am each day. We will provide some catering (lunches, and dinner on Thursday night), and there is a café onsite for you to purchase coffee, tea, and other snacks (there will also be a kitchen with tea and coffee, and you are welcome to bring your own food also).

## **Waikato:**

Waikato University is located in Hamilton, Aotearoa. Venue details will be emailed directly to those participants registered to attend the Waikato hub.

## **Online:**

Online access will be available via Zoom. If you do not already have this software, you can sign up [here](#). Each panel will have its own distinct zoom link and meeting ID. *For security reasons, these will be emailed directly to those participants who have registered for the online mode the day before the conference begins.*

**Time zones: The times listed in this document are in Australian Eastern Standard Time (AEST) and are correct for Melbourne, Sydney, Canberra and elsewhere in that time zone. If you are joining at Waikato, or from elsewhere, please make sure you adjust the times accordingly. There is a time zone converter on page 28 which will help you do this.**

# Symposium Theme: Decolonisation and the Trans-Pacific

In her ground-breaking book, *Decolonisation and the Pacific: Indigenous Globalisation and the Ends of Empire* (Cambridge University Press, 2016), the late Pacific historian Tracey Banivanua Mar charts the ‘sometimes parallel, sometimes intersecting, paths and border crossings of anti-colonial and Indigenous political movements that have helped to define and shape the postcolonial, or rather still decolonising, Pacific’.

Drawing on Tracey’s insights into decolonisation and trans-Indigenous connections—including connections between Aboriginal and Torres Strait Islander people, South Sea Islanders, Māori and Pacific Islanders—we seek to reflect on the connections between Pacific peoples and places, past and present. We do so from within the context of the COVID-19 pandemic, within which our own relationships, connections, mobilities and immobilities have been profoundly reconfigured. But we also remain attentive to the deep histories of connection and trans-Pacific mobility which wove together the region long before this present crisis, and which will continue long after it has passed.

Together, we ask: What are the practices of movement, activism, creativity, power, and environmental interconnectedness that traverse the region? In what ways have colonial dispossession and displacement produced, as Tracey described, ‘a unique, diasporic and stateless process of daily decolonisation characterised by a global connectivity’? How does decolonisation continue to be practiced by Pacific peoples as an ‘ongoing, ever contingent process of uncolonising ... worked from the inside out’?



*Tracey by the ocean. Image credit: Kat Ellinghaus, 2007.*

# Special events

## Keynote panel: Decolonisation and the Trans-Pacific Academy – Indigenous Perspectives

Our opening keynote panel event features three exciting, emerging Indigenous scholars in conversation with Associate Professor Alice Te Punga Somerville. Join us as the panel share their own experiences as Indigenous academics, and explore the critical, creative, and decolonial possibilities of connections between Black, Indigenous, Maori, South Sea Islander and Pasifika scholars



**Melinda Mann** is a community-based education organiser, designer and evaluator. Her PhD used Indigenous storywork to centre Aboriginal Land and weave together individual and collective narratives and policy discourses. Melinda is a Darumbal and South Sea Islander woman who believes community-based activism is an integral part of scholarship. Melinda was the 2020 winner of the AAPS Tracey Banivanua Mar PhD Prize.



**Paola Balla** is an artist, curator, writer & academic. Her practice led PhD focused on Aboriginal women's resistance & disruption of patriarchy & colonialism in art & public spaces. She lectures in Indigenous Education & Art with Moondani Balluk, VU. Paola is a proud Wemba-Wemba & Gunditjmara woman.



**Lefaoali'i Dion Enari** is a PhD Candidate at the Faculty of Society and Design, Bond University, Gold Coast. He holds a Master of International Relations and Ali'i Tulafale Matai (high talking Chief) title from Lepa, Samoa. His research interests include Mental Health, Ethnography, Pacific language, Cultural Sustainability, Indigenous studies, and Trans-nationalism.



**Alice Te Punga Somerville** (Te Āti Awa, Taranaki) is a scholar, poet and irredentist who writes and teaches at the intersections of Indigenous, Pacific, literary and cultural studies. She is an Associate Professor at the Faculty of Māori and Indigenous Studies at the University of Waikato where she teaches into the PACIS (Pacific and Indigenous Studies) space. Her publications include *Once Were Pacific: Maori Connections to Oceania* (Minnesota 2012) and *250 Ways To Start an Essay about Captain Cook* (BWB 2020).



## Podcasting workshop

Have you ever considered podcasting but didn't know where to start? This introductory workshop is for anyone who is interested in podcasting for their own research purposes, or who may be interested in developing a new AAPS podcast highlighting the work of Pacific scholars. We'll run through some of the basics - from the important question of "why a podcast?" through to equipment, recording, distribution & promotion. No experience or equipment needed - just come with any questions or ideas you might be wanting to develop.

### About the presenter

Heather Jarvis presented Pacific-focused programs on Radio Australia for many years and is now a lecturer in Media at RMIT. She is doing a practice-based PhD at Swinburne looking at Pacific women podcasters, feminism and decolonisation – including the decolonisation of her own practice. She is interested in podcasting as a way to take research beyond the academy to a wider audience.

## Pacific Climate Warriors / AAPS mixer

All those attending the Melbourne hub at the Footscray Community Arts Centre are warmly invited to attend an informal reception on Thursday evening. There will be some food provided from local caterers the Hangi Boys, and the bar will be open for people to buy their own drinks. We will be joined by members of the Pacific Climate Warriors, who are preparing for the Global #JustRecovery Gathering on Saturday.

Indigenous and Pasifika attendees of the conference in Melbourne are also invited to attend the Saturday free watch party being organised by the Pacific Climate Warriors, to join 350 Pacific's Island Time virtual event for the Global #JustRecovery Gathering. The full one day gathering will feature live screening of beautiful cultural performances, panel talks, interactive workshops and movement stories; and a Pacific Islander feast to share as we reunite, reconnect, recharge and rebuild a better imaginative future together with the world - Stand up for the Pacific. For more info see <https://justrecoverygathering.org/programme/> and register at <https://www.eventbrite.com.au/e/reunite-watch-party-registration-147476790049>

## Annual General Meeting

All AAPS members are welcome to attend the Association's AGM (in person at FCAC and via Zoom). This is where we elect Officer Holders, report on the year that has been, and make plans for the year to come. It's a great way to get more involved in shaping the Association. All welcome.

## Pasifix concert

We can't take any credit for organising it, alas, but in a stroke of excellent timing the Pasifix music festival is happening the day after the symposium at Sidney Myer Music Bowl. Tickets need to be booked in groups because of COVID safety settings.

Check out <https://liveatthebowl.com.au/pasifix>

# Panels

## ANTI-NUCLEAR PACIFIC

### ゴジラ/god'zɪlə/, 2020

*Jane Mi, Scripps College*

On March 1, 1954, Daigo Fukuryū Maru (Lucky Dragon Five), a Japanese fishing boat, was contaminated by nuclear fallout as a result of the United States' thermonuclear test, Castle Bravo, in Bikini Atoll. The first ゴジラ movie was released in November 1954, as a direct response to this incident as well as the bombings of Hiroshima and Nagasaki. The kaiju (monsters) are a metaphor for nuclear weapons, the American militarization of the Pacific, and environmental disaster. In total, 29 Japanese films were made by Toho Co., Ltd. ゴジラ/god'zɪlə/ (2020) is a 96-minute single-channel video with sound that layers all 29 films simultaneously, but with all scenes involving monsters and humans removed. This erasure mirrors the United States' policies and actions as a settler and colonial nation, leaving a wake of destruction in its path. We are the monsters and the monsters are us.

### **Two thousand or more: Glass ecologies and anti-nuclear genealogies in Kokatha women's art and poetry**

*Rebecca H. Hogue, Harvard University, she/they*

This paper considers contemporary Kokatha (Aboriginal Australian) glass art and poetry in response to British nuclear testing in on Pitjantjatjara land at Maralinga (South Australia) in the 1950s. This presentation will think between media by reading across glass yam mushroom clouds and bush fruits alongside poetic lamentations, and explores Kokatha ecological knowledges and their connections to other sites of Pacific Islander nuclear-free activisms (Marshall Islands, French Occupied Polynesia, Aotearoa/ New Zealand) as a method for reinvigorating Pacific anti-nuclear genealogies.

My discussion will focus on Kokatha and Nukunu glass artist Yhonnie Scarce's 2016 installation at the National Gallery of Australia "Thunder Raining Poison," a 5-meter-high mushroom cloud made of glass yams, as well as her "Strontium-90" at 2016's Sydney Contemporary, an installation of hand blown bush fruits in neo-natal baby cribs. These exhibits, I will argue, contemplate the transcorporeal effects of nuclear radiation on Aboriginal country, bodies, and food ecologies. Furthermore, I will discuss Kokatha poet Ali Cobby Eckermann's poetry suite in response to the art installation, also entitled "Thunder Raining Poison," which positions Australia's atomic history alongside the multigenerational violences of the Stolen Generation for an expression of genealogical loss. Combined, this paper will consider approaches to transhistorical media, ecological knowledges, and embodied archives to interrogate the legacies of radiation empires in Australia and the Pacific.

### **Nuclear dissent, creative revolution and counterculture in Fiji**

*Talei Luscia Mangioni, Australian National University, she/they, Fijian and Italian born and raised on Gadigal Land of the Eora Nation*

Upon gaining independence in 1970 and the establishment of the University of the South Pacific, Fiji became a hotbed for regional and youth oriented grass-roots activism. Focusing their efforts on stopping nuclear tests in

Maohi Nui, the Against Testing On Mururora (A.T.O.M.) Committee was composed of a cadre of student activists and directed by an executive committee comprising the Young Women's Christian Association (YWCA), Fiji Council of Churches and the University of the South Pacific Students Association. This presentation seeks to highlight the early contributions of this movement and position it within the Fijian context of new-found independence which encouraged multiculturalism, creative revolution and to some extent, a fascinating vision of Pacific counterculture. I argue that the A.T.O.M. Committee popularised anti-nuclear sentiments in Fiji and beyond through accessible education initiatives and also inspired a globalised sense of bottom-up, pan-pacific solidarity and regionalism.

### **“No one is free until everyone is free”: Māori women’s contributions to the struggle for a nuclear free and independent Pacific**

*Hineitimoana Greensill, University of Waikato*

At the height of Māori political activism in the late 20th century, Māori women were on the frontline of every struggle. While there is scholarly work about Māori history and activism in this period, these haven’t emphasised the diverse contributions of Māori women to grass-roots political movements and decolonisation both within the nation-state of New Zealand and in the wider Pacific region. This paper focuses on the activism of two Māori women, Hilda Halkyard-Harawira and Tuaiwa Rickard, with particular emphasis on their contributions to the struggle for a nuclear free and independent Pacific. Hilda Halkyard-Harawira, a staunch advocate for Māori rights, was also co-founder of the Pacific People’s Anti-Nuclear Action Committee. Tuaiwa Rickard, best known for leading the Raglan golf course struggle, was a resolute campaigner for Indigenous rights and self-determination. Tracing the history of Māori women’s activism and resistance both within the nation-state of New Zealand and across national borders provides an opportunity to bring Māori women from the margins of several critical conversations and to argue for the significance of their political work in a broader context. While conversations about Māori activism have tended to be cut off at the national boundaries, this presentation seeks to expand current theoretical discussions on activism, resistance and gender in Aotearoa New Zealand and beyond, and make visible the contribution of Māori women to the struggles of Indigenous peoples in the Pacific for independence and self-determination.

## **PACIFIC LANGUAGES**

### **“Puipui” Indigenous language legacies: Pacific languages in Australia**

*Pefi Kingi, Niue Australian Vagahau Association*

In ‘Shadowing Imperial Networks’, Tracey Banivanua Mar (2015) indicated that the peoples of the Greater Pacific region established physical, spiritual and intellectual connections and meeting places in Australia, the scale of which was not quantified, and likewise today, it is not insignificant. All over Australia, Pacificans are decolonising through co-created physical, spiritual and intellectual spaces and opportunities. Through “Puipui” (meaning “protections”), I will reflect on the ‘paralleling/intersecting paths and border crossings’ (Banivanua Mar, 2016) in Vagahau Niue (Niue Language), an endangered Pacific languages. I will explore the interconnected aspirations for Vagahau Niue in Australia: local Vagahau Niue language plans effected in Melbourne; Niue language dialogues state-wide in Victoria; focused national networking across Australia; regional ambitions across our seas of Oceania; and relevant global synergies, especially with the advent of the International Decade of Indigenous Languages, 2022-2032. “Puipui” will explore the status of Vagahau Niue in Australia, and explore Niue building blocks for decolonization; emphasise uncolonising synergies; hazardous paddling from the margins to the centre for increased Niue-led developments in Australia; and towards making a difference for our Vagahau Niue language legacies.

## **Serendipitous decolonization? Language learning as opportunity to facilitate decolonization in non-Māori learners**

*Michelle O'Toole, La Trobe University, she/her, Pākehā*

Although an official language of Aotearoa New Zealand and protected by Te Tiriti o Waitangi, te reo Māori is an endangered language. Consequently, revitalisation is a current focus of the New Zealand government. Unlike past efforts, in which revitalisation was primarily aimed at Māori people, today's vision for regeneration includes all New Zealanders, with the goal of one million people having basic proficiency in te reo by 2040 (Te Puni Kōkiri, 2019). However, the preliminary results of my doctoral research indicate that te reo beginners' language classes might also serve another, perhaps unidentified, function: as catalyst for the decolonisation of some non-Māori taura (students).

During ethnographic fieldwork in 2017 at the Whakatāne branch of the Indigenous tertiary institution Te Wānanga o Aotearoa, I observed non-Māori taura becoming proficient in basic te reo and tikanga (cultural protocol), and learning in a gentle yet confronting way about the colonisation of Aotearoa. An expanded understanding of the effects of colonisation on Māori people was not an explicit aim of the language course, although it was a consequence of some of the pedagogical activities. Many non-Māori taura evidently if not overtly experienced ambivalence and shame about their part in the historical and ongoing relationship between Māori and non-Māori. In sharing a classroom vignette I discuss how some of the activities in these te reo beginners' language classes have the potential to highlight intercultural relationships and responsibilities, and how they may prompt increased reflexivity amongst non-Māori taura about (de)colonisation.

## **Ko te reo te matapihi kit e ao Māori: The use of Indigenous languages in research**

*Ammon Hāwea Apiata, University of Waikato*

My research focuses on Māori language texts, including scriptural translations, produced by Māori in the Church of Jesus Christ of Latter-Day Saints (LDS) at the beginning of the twentieth century. As the focal point of my research is Māori language literature, I am also writing my thesis in te reo Māori. While this decision was in part motivated by personal values and beliefs, writing in my Indigenous language serves a methodological function. Specifically, I explore the contribution that can be made to our understanding of Māori intellectual engagement with the LDS Church by critically analysing the same Indigenous language in which the texts are written. This relates to an important aspect of my research project which looks at the conveyance of culturally specific ideas and meanings in te reo Māori. Does our understanding of a particular idea change depending on what language it is explained in? In thinking about research approaches with Indigenous language texts and archives, I believe an important methodological consideration is thinking about what merit there is in engaging with those writings in either English or the Indigenous language itself. This paper looks to explore some of those considerations and justifications for choosing either language where there is capacity to do so. Ultimately, this paper highlights a specific kind of critical work that can be done by engaging with texts in te reo Māori and how that can advance the aim of further decolonising our research practices and processes.

## **Bilingual poetry for Fäeag Rotuam ta activism in Aotearoa**

*Mere Taito, University of Waikato, she/her, New Zealand/ Rotuman Islander*

As an emerging creative practice-based scholar, a creative writer of poetry with a keen interest in graphic and text design, and a language educator, I am particularly interested in exploring the role of bilingual poetry as a form of language activism in the revitalisation of Fäeag Rotuam ta (the Rotuman language) in Aotearoa. Fäeag Rotuam ta is the language of approximately 14,000 Rotuman Islanders globally. 85% of this population are immigrants residing predominantly in Fiji, Australia, and Aotearoa: a distribution which points inevitably to Fäeag Rotuam ta as a 'diasporic language' - a language spoken outside its 'land of origin'. Diasporic languages

are particularly susceptible to speaker decline in their adopted homes due to displacement, the minoritizing of immigrant communities, and quite significantly, the influence of dominant and institutionalised host languages such as English. Language activism in the form of the production of bilingual creative text can be particularly useful in reversing the trend of speaker decline. In this presentation, I will discuss my perceptions of language i.e what I understand language 'to be' and how these perceptions can influence the production of bilingual Fāeag Rotuam ta~English poetry. The exploration of practice and production will focus specifically on the power-shifts between English and Fāeag Rotuam ta on a physical 'white space', the manipulation of 'white space' with graphic and iconic features and the subsequent typologies of bilingual poetic form and structure that could emerge.

## COLONIALISM, MILITARISATION AND MOVEMENTS FOR DECOLONISATION

### **Kotahi anō te tūpuna o te tangata Māori, ko Ranginui e tū nei, ko Papatūānuku e takato nei**

*Ritane Wallace, Waikato University*

Kotahi anō te tūpuna Māori ko Ranginui e tū nei, ko Papatūānuku e takato nei

My research looked at the role that Christianity and the missionaries played in the colonisation of Māori during the 1800s. With discussions about the colonisation of Aotearoa, it is generally felt within the Christian community that the work of the missionaries and the Crown are separate and therefore the universal belief is that the missionaries are pardoned from the critique of their work here in Aotearoa. However, Christianity throughout history has always been a doorway for the British Empire to enter land that was not their own.

My research question, was; therefore, what were the negative effects of Christianity on Māori? The method used to locate the conclusion of this question is embedded through Kaupapa Māori Theory, and Critical Race Theory. This allowed me to investigate and examine the effects through a lens that led to a decolonising and reclaiming of a spirituality that was polluted. My thesis concluded that in order to fully colonise a people, the coloniser must build into the psyche of the colonised a dependence that only they could fill. The colonial project is complete once the spiritual realm is handed over to them, reinforcing the idea that colonisation is not limited to resources but includes the mental and spiritual aspects of a people.

### **Decolonisation in the Pacific: The West Papuan campaign for independence at the United Nations, 1961-69**

*Emma Kluge, University of Sydney, she/her*

In this talk I reflect on my PhD research examining the fraught nature of decolonisation in West Papua. From 1961 to 1969, West Papuan activists established nationalism within the territory of West Papua and launched an international campaign for independence at the United Nations. Adopting Tracey Banivanua Mar's focus on peoples and transnational networks, I examine how the West Papuan activists attempted to utilise growing discourse on race and rights as a strategy to advocate for independence while navigating the rise of Afro-Asian politics and the changing nature of anti-colonialism during the Cold War. By drawing on West Papuan petitions and oral history interviews, I position this history in relation to diverse Papuan perspectives (often lacking in extant histories of the 1960s). More broadly, I argue for the Pacific islands to be included in international histories of decolonization, as they challenge our understandings of colonialism and conventional chronologies of decolonisation.

## **OPM and ULMWP's strategies of resistance: Decolonising West Papua from within and abroad**

*Julian McKinlay King, University of Wollongong*

In 1961 the West Papuan people were firmly on the path to independence. Their Morning Star flag flew alongside that of the colonial Power and representatives attended plenary meetings at the United Nations and regional bodies including the South Pacific Commission until covert intervention by the CIA on behalf of the Power Elite led to the illegal take-over of this Non-Self-Governing Territory by the United Nations and Indonesia. Repression described by many scholars as genocide has reigned ever since. In response, West Papua's indigenous freedom movement Organisasi Papua Merdeka (OPM) was born in 1965 and has been fighting to liberate the Territory ever since. Focussed on liberation via guerrilla war, this movement conducts brazen raids on the Indonesian military and the Freeport goldmine to great effect and is gaining support from indigenous movements across Melanesia and beyond. The United Liberation Movement for West Papua (ULMWP) was created in Port Vila in 2014 and is led by members of the West Papuan diaspora. After an unsuccessful attempt to bring OPM under a new ULMWP led West Papuan Army, the ULMWP Chairman has recently announced himself to be an interim President of West Papua. This presentation reviews the current organisation, methods of resistance, system of pre-eminence and strategies employed by OPM and ULMWP in their struggle for liberation.

## **Challenges to village leadership in modern Fiji: A case study of Cikobia**

*Penina Waqatabu, University of the South Pacific*

Research among indigenous peoples of Oceania in the modern era face a number of challenges. One of the most powerful of these is chiefly title disputes prevalent around local villages in Fiji. ITaukei have a strong connection as guardians of the land which was disrupted by colonial powers who appropriated land and/or changed land tenure systems during their rule. This research proposal focuses on the competing historical versions of a paramount chiefly title in Cikobia, Vanua Levu from 1928 to present day. By examining the Fijian Native Administration engineered by Governor Gordon in 1876, this study proposes to examine the historical reasons for contemporary challenges facing villages and their leadership as a result of colonization.

## **An(i)ti: An examination of settler discourse, politics, and remediation in Guahan**

*Manuel Lujan Cruz, Auckland University of Technology, he/guiya, CHamoru*

In this presentation I provide a summary of my forthcoming thesis, which attends to the operation of ideologies that reproduce American settler colonialism/militarization in Guåhan, a current colony at the nexus of the US's militarization of the Pacific. Using the concept of modes of operation to deconstruct news discourses in Guåhan during the COVID-19 pandemic, I have sought to show how news outlets in Guåhan and the continental US operate by default as ideological apparatuses of the American settler nation-state. These analyses take place in four discursive events: The 2017 North Korea Missile Threats, the COVID-19 outbreak aboard the USS Theodore Roosevelt, the 2020 Joint US-Japan Defense Meeting, and recent coverage of the Davis v. Guam case. I further develop two concepts I call the extant colonial mainstream mediascape to theorize both a colonizing mediascape and CHamoru counterhegemonic discourses. The contestation between these two discourses creates translocal solidarities and forms of sovereignty that subvert Guåhan's unincorporated territory status. In order to further de-center settler colonial/militarist discourses, I then propose a CHamoru decolonial activist media framework developed in conversation with CHamoru activists and journalists in Guåhan. Themes that emerged from these conversations point to the ways a CHamoru worldview can inform decolonial media praxis, and how this worldview contrasts the settler colonial/militarist logic that dictates the current form and function of journalism.

## **Unsettling ‘we’re all mixed-race’: métis-se/colonial futurity, discourse, and decolonization**

*Anaïs Duong-Pedica, Åbo Akademi University, she/her*

Settler colonialism has the capacity to reproduce itself even during processes of formal decolonization. This paper aims to uncover the coloniality of the statement ‘on est tous métis-se-s’ (‘we’re all mixed-race’) in a racially and politically polarised space where there is an ongoing struggle for independence led by Indigenous Kanak people. This paper presents data gathered in semi-structured interviews with self-identified ‘mixed-raced’ (métis-se-s) people during a 6-months stay in Kanaky-New-Caledonia (KNC) before and after the November 2018 referendum for independence. It also uses ethnographic material and, more specifically, encounters with the figure of the ‘mixed-race’ person in political debates, campaigns as well as art that signal an investment in the idea that, in KNC, ‘we are all mixed-race’. The paper exposes the political discourse of multiracialism as exclusionary and as a mechanism of Indigenous disappearance in the settler colonial context. Particularly, it makes evident the settler colonial political need for the deployment of mixed-race discourse in a context in which Kanak represent a majority of the population in order to render the struggle for independence superfluous. Ultimately, it sheds light on the way in which settler anxiety feeds the multiracial discourse in settler colonial contexts. In challenging and deconstructing the orientations toward a multiracial or métis future, that individuals and institutions imagine, wish or advocate for, I aim to call for a desolidarization from modes of thinking and being that support the French colonial project, even when it masks itself as inclusive.

## **Māori Migration and the Australian Deportation Regime**

*Sam Iti Prendergast, NYU, Tainui, Ngāti Maniapoto*

Since 2014 the Australian government has deported more than 1000 New Zealand citizens “back” to Aotearoa New Zealand. The majority of deportees are Pacific Islander and Māori men. Much of the scholarship around the deportations focuses on the rights and experiences of individual deportees, and questions the motives of the Australian government in targeting Pacific and Māori men for deportation. While this research is vitally important, I argue that an individual rights-focused approach to critiquing the deportations is insufficient for understanding the complex ways in which deportations toy with Indigenous relations to place and kin. That is, rather than framing the deportations as breaches of individual rights, I frame them as part of the Australian government’s ongoing project to the police the boundaries of Australian political community. When the Australian government orders that an individual be deported, it loudly asserts its sovereignty over Aboriginal land.

This paper draws on ethnographic work with Australia-based Māori migration agents, alongside social media research into public narratives around the deportations, and archival research into the long history of Australian political decision-making. By bringing these sources together, I seek to locate the current deportations in the historical and ongoing context of Australia’s attempts to legitimize its sovereignty. How, in 2021, has it come to seem “natural” that the Australian government can decide who can and cannot live on Aboriginal land? What have been the consequences of the deportations for Māori in Australia more generally, given the strong government narrative that deportees are a “threat to Australian community”? And what have Aotearoa responses to the deportations, especially from iwi and Māori-led organizations, revealed about the way Māori in Aotearoa understand and relate to the Australian-Māori diaspora? In other words, what have been the relational consequences of Australia’s actions beyond its national borders.

## **Blak\* power, Indigenous sovereignties and South Sea Islander freedom**

*Kim Kruger, Victoria University*

South Sea Islanders hold a unique position in ‘Australia’s’ settler-colonial project. The rights of this distinct cultural group have been shaped by settler-colonialism, dispossession of indigeneity and exploitation of our

labour, in the project of claiming Aboriginal and Torres Strait Islander peoples' Country through ongoing genocide. In the process South Sea Islanders were also denied rights, leading to disadvantage and coerced assimilation. This study seeks to offer an alternative to assimilation and a more ethical cultural future for South Sea Islanders.

Drawing on the political career of Aboriginal and South Sea Islander activist Patricia Corowa, my PhD will consider Aboriginal community control, Black Power, and Indigenous Pacific philosophies that arose at the time of her work in the formation of the Australian South Sea Islander United Council which coincided with the building independence movement in New Hebrides. These philosophies, along with South Sea Islander writing, will be considered to articulate a South Sea Islander 'way', one that embodies living in good relationship with sovereign Aboriginal and Torres Strait Islander peoples and country.

## EDUCATION

### **Assembling policy research in Pacific regional education development**

*Rebecca Spratt, Deakin University, she/her*

Conventional accounts of education development cooperation have been concerned with how policy is transferred from 'global spaces' to 'local places' in a manner that assumes policy to be a fixed technical entity; place to be geographically and temporally bounded; and power to be located in hierarchies of 'global', 'regional', and 'national' scales. In contrast, a growing body of policy research (for summary see Savage, 2019) draws on the concept of 'policy assemblage' to focus attention on the relationally and spatially constituted nature of policy, actors and settings. This development resonates with Indigenous Pacific theorising of the Pacific region as a relational space (Hau'ofa, 1993), of Pacific development cooperation as a relational process (Sanga, 2011), and of research as relational practice (Koya-Vaka'utu, 2017). Thus, I suggest, bringing together the poststructuralist-informed assemblage thinking with the relational thinking of Indigenous Pacific theorising offers a generative framework for exploring Pacific regional education development cooperation, a policy assemblage that has grown in prominence and complexity over the last two decades. At the same time, however, I acknowledge that there are points of tension in bringing these approaches together. This is particularly when doing so from my current locus of enunciation (Mignolo, 1995) as an Australian-resident, 'white' Aotearoa-New Zealand born PhD student who has worked for 15 years as a 'development consultant' in the Pacific region, and who aspires to be what Johansson-Fua (2016) describes as an 'Oceanic researcher'. This presentation will explore the potentialities and tensions of 'knowing' Pacific regional education development cooperation with these frameworks, while also reflecting on the way in which research itself can be considered as both an act of assembling and a relational practice.

### **Demonstrating how engaging with Indigenous knowledge, values, and culture in their courses has shifted non-Indigenous science educators' perspectives and practice**

*Sonia Fonua, University of Auckland, she/her*

As western modern science is the foundation of most formal science curriculums globally, a 'learning gap' is created by the conflict of western and Indigenous value systems (Little, 1990). This can contribute to the underachievement of Indigenous students in science, particularly if Indigenous knowledge is not included in the formal science curriculum (Howlett et al., 2008). In Aotearoa New Zealand, at the same time Māori (the indigenous people) and Pacific students are not achieving in science on par with other ethnic groups, there is limited engagement with their traditional ways of knowing and being.

A recent research project, 'Lalanga ha kaha'u monu'ia - Embedding Indigenous knowledge, values, and culture for Māori and Pacific science student success', explored how university science-focused courses could embed



or influence their teaching and learning with Māori and Pacific values, culture and knowledge. This project explicitly focused on building science educators' culturally sustaining pedagogy (Paris, 2012) and their competency to transform their own teaching and learning practices. It uses the 'pikipiki hama kae vaevae manava' methodology (Smith & Wolfgramm-Foliaki, 2021), to demonstrate deliberate and purposeful ways of creating connections, sharing information and knowledge and the ability to work collectively but with individual responsibility. The project also adapted Fua's (2016) conceptualisation of Motutapu as safe spaces for reflection, where data was collected using talanoa (open, unstructured discussion). This presentation will share examples of the benefits of the shifts made by science educators, their 'why' or what drove them to consider changing their practice, including Māori and Pacific science learner perspectives, and how their practice has changed. It will also draw attention to how embracing Indigenous ways of being and knowing enabled the navigation of relationality in the digital vā despite the complexities of the COVID-19 pandemic.

## **Defining Success**

*Anna Kent, Deakin University, she/her*

Students from the Pacific have been coming to Australia for study for decades. The stories we regularly hear about those students are those of success, import and power. But these are not the only stories. By looking at a number of examples this paper will seek to show how these scholarships can have consequences other than that of developing Prime Ministers and leaders in business. These outcomes are both positive and negative, and never only attributable to study in Australia. In this paper the stories of students who have studied in Australia across the 1960s, 1970s and 1980s will be discussed.

By focusing on the stories outside of the "headlines" it is possible to develop a more nuanced understanding of the role that education mobility, especially mobility sponsored by the state, has had on Pacific communities. The author acknowledges that this paper is about Pacific stories, told by someone not of the Pacific. However, it is also the story of Australian communities, and the way in which the policies of the state determine the importance of the lives of these scholars. This paper will be based on the stories of students found in newspapers, archives and oral history collections.

## **Educational racial inequalities in a context of decolonization: School democratization and persistence of inequalities in New Caledonia**

*Amélie O'ona Chung, University of New Caledonia - LARJE, Nouvelle-Calédonie*

This article focuses on ethnic inequalities in educational achievement. We examine how they evolved in New Caledonia over a period of twenty years in the light of rebalancing public policies. We use simple descriptive statistics to highlight inequalities between different community groups from the last 4 population censuses (1996, 2009, 2014, 2019). First, we calculate odds ratios between Non-Kanak and Kanak, and Europeans and Kanak. Then we present Gini indices of education and related Lorenz curves to illustrate these relative inequalities between ethnic groups. In 1996, a non-Kanak was 19 times more likely to obtain a higher education degree than a Kanak. The ratio is almost 28 for Europeans compared to Kanak. They decrease in twenty years to reach 5.5 and 9.30 respectively in 2019. We show a reduction in inequalities in educational attainment, but a persistence of the relative positions of the different groups in favor of Europeans. This rich study context allows us to contribute to the field of educational inequalities, taking into account the historical, political and socio-economic context of this fieldwork. We situate these ethnic inequalities in a postcolonial context, even though the French education system is considered to be highly unequal from a social perspective.

## WRITING / ENACTING THE PACIFIC

### **In the market for some culture: fabricated objects and fictive connections in Robert Louis Stevenson and Albert Wendt's literary Samoa**

*Chloe Osborne, Royal Holloway, University of London, she/her*

This paper examines the imaginative connection between two moments in the Pacific fiction of Robert Louis Stevenson and Albert Wendt to explore a potentially shared critique of the politics of imperial commercialism in the Pacific islands – in particular in Samoa. These corresponding moments, which occur respectively in Stevenson's 1892 short story 'The Beach of Falesà' and Albert Wendt's seminal 1979 novel *Leaves of the Banyan Tree*, each, to different effect, describe characters who manipulate the detritus of imported commodities to create new objects they pass off as having cultural or spiritual significance to their commercial audience. In the former, a beachcomber and trader by the name of Case crafts 'devils' out of the odds and ends of imported American goods from his trading post on the fictitious island of Falesà in order to gain influence over the indigenous community and thus retain his commercial stronghold in the island. In the latter, Wendt's protagonist anti-hero Pepe, while working in Apia market, notices a group of visiting American tourists whom he realises he can trick into buying any 'exotic' curio they believe to be locally made. Pepe throws together broken fragments of plastic toothbrushes to create 'traditional' Samoan leis, selling them on at an exorbitant price with the fantastical claim that they were 'given to me by my ancestors'.

These moments explicitly respond to mercantile and imperial capitalist incursion in the region, whilst simultaneously frustrating notions of Pacific cultural and spiritual 'purity'. Through close reading, this paper considers these textual moments as critical interventions into the representation of cultural appropriation in the Pacific – historic and ongoing. It imagines how Wendt's description of object fabrication might be read as a rejoinder or corrective to Stevenson's problematic portrayal of Pacific islander spirituality in 'The Beach', which belies late-Victorian Western notions of 'exotic' spirituality as embodied by fetish objects.

### **Tei te akau roa: Cook Islands Māori imaginaries in the time of COVID-19**

*Emma Powell, Victoria University of Wellington, Cook Islands*

Over the last 50 years, imaginaries and poetics have been used by Pacific artists, writers and scholars to theorise issues facing Pacific societies and to set new parameters for dreaming ways forward. This often begins with a revisionist exercise, followed by a re-establishment of the intellectual and physical cartographies across which Pacific people are actually travelling and existing. This tradition includes Hauofa's "Our Sea of Islands", Wendt's tatau'd body, the more recent discourse of 'the small island states, large ocean states', vaka moana routes and roots, and Teresia Teaiwa's "island[ing] of the world".

In this paper, I explore the usefulness of Cook Islands Māori imaginaries in the critical reframing of the Cook Islands nation and its peoples. I begin by contextualising the subject of imaginaries within my PhD thesis, before discussing a conceptual "Cook Islands Universe" described in 2015 by then Cook Islands Prime Minister, Henry Puna, at the University of Auckland. I will argue that Puna's "universe" opens up intellectual space to consider other Māori imaginaries before discussing a recurring cartographic feature in my research work: the reef. By examining the reef as a conceptual boundary during the time of COVID-19, I will explore its potential for reforming ideas of migration, displacement, belonging, and genealogical connection for Cook Islands Māori peoples.

## **Building spaces of convergence and symbiosis between the tides, or: how not to be an invasive mangrove in the Hawaiian estuaries, a Pneumaterialist critique**

*Karin Louise Hermes, Humboldt-Universität zu Berlin, she/her, Germany*

In this talk I collapse colonial space-time to locate the Philippine archipelago in its 16th century relations with what is now Guam and the Northern Marianas and what is now Mexico, with 21st century relations in and across Oceania to Hawai'i and Kamay-Botany Bay. Analyzing a poem (Suzara 2020) wrote on "Amphibious" Islanders of what is now the Philippines – which turned out to be a poem about the Marianas, inspired by a misreading of Dutch and Spanish colonial annotations – I interpret metaphors of the amphibian and maritime natures of geopolitical solidarity against Magellan, Cook, and climate.

From a postcolonial non-Indigenous Filipina perspective, I argue that the interbeing with the tides and ocean is buoyed and powered by the spirits in-between. In solidarity with decolonial Indigenous resurgence, this requires infusing a "ghost" (pneuma) epistemology into collectivist "kapwa" ontology, going beyond structures of Asian settler colonialism (without re-Indigenizing the non-Indigenous) to seek affinities through material conditions and for common cause of decolonization, abolition, and climate action. The amphibious mangrove in the estuary illustrates the material and metaphorical colonization preventing Kanaka Maoli fishing practices and food sovereignty, while being pushed elsewhere as a bioshield of climate defense.

With these metaphors of "breath" or "spirit" and symbiotic processes of carbon and oxygen exchange in the estuary, I also seek to theorize intercommunal spaces for collectivist action as "spiritually" dynamic and relational in the interspatial assemblage, beyond standpoints or intersections or static binaries. This is not New Materialism, but Pneumaterialism from an in-between ghost space to problematize Eurocentric-wanting-to-be-non-Eurocentric Poststructuralism, and to reinfuse metaphysics into Eurocentric Marxism by way of "kapwa," Anzaldúan "nepantla," and Hegel, compensating for extracted (Haudenosaunee) "place-thought" (Watts 2013).

### **\*\*\*our handsteps the bridge \*\*\***

*Rafael/a Luna-Pizano, University of Waikato, sa/him/ia, Ilocano, Visayan, México*

How do indigenous people of liminal gender, transgender and non-binary embodiment bring forth our ancestral traditions despite colonial practices of gender within our lands/bodies? To shift between realms and to know our body as land is an indigenous and trans way of life. The lineage of knowledge and practice that emerges from indigenous, trans experience is imperative to revitalizing decolonial expressions of body, roles and desires (instead of a colonial 'gender'). Our embodiment as Indigenous trans people nurture a relationship with elemental and phenomenological ancestors that defy gender and human identity; embodying potential and power beyond binary. Through a combination of soundscaping, movement and somatic listening, I gather teachings from elemental ancestors regarding a practice of liminality that supports the present-future of transformative indigenous people. My investigation of the intersection of trans embodiment and indigenous epistemologies leads to a mix of performative auto-ethnography and water/land story-telling that centers liminal practitioners and our work, not identities defined by colonial fracture. As a transperson of indigenous-descent, I seek to uplift the future (present & past) of our embodiment by highlighting our liminal practices and powers through a presentation that weaves dreamtime, sound, space activation and presence. This presentation is a reflection of my creative practice research as a performance ritualist working with other indigenous trans people via online practices during lockdown, seeking to connect with our ancestral lands despite the pandemic (of settler-colonialism or COVID-19). Speaking from my body, my last piece of ancestral land/water, in conversation with other elemental bodies, I share a sensory account of trans-ancestral practice--the power to shift and regenerate.

## ARCHIVING, IMAGING, REPRESENTING THE PACIFIC

### **Say My Name: Countering visual narratives of Papua Niugini bodies**

*Lisa Hilli, Australian National University*

The predominant visual narrative of Papua Niugini people is overwhelmingly an outsider ethnographic one. Celluloid and glass plate renderings of the past continue to haunt archives and surface in publications, often depicting dehumanised images of people from the Final Frontier. More often than not, the methods, aesthetics and composition of 19th century photography rendered Melanesian people's identities, histories and bodies as invisible, insignificant or of lesser value. As a Tolai, Papua Niuginian artist, my approach to working with or against the colonial gaze in ethnohistorical photography is by re-humanising the image, re-interpreting history and offering the viewer a multi-dimensional view of what has and hasn't been captured historically.

### **Increasing visibility of the Australian South Sea Islander Kastom collection**

*Eve Haddow, Queensland Museum/University of Sydney, she/her; and Imelda Miller, Queensland Museum*

It has been over 25 years since the recognition of Australian South Sea Islanders as a distinct cultural group by the Commonwealth government, but the visibility of their rich history, heritage and culture still faces challenges, despite vibrant and active community voices. Our paper introduces Archaeology, collections and Australian South Sea Islander lived identities, a community-led, ARC funded research project. The project aims to address some of these challenges and develop new learnings through embracing Australian South Sea Islanders as valued researchers and experts in their own right. Collaborative partners include Australian South Sea Islander organisations and communities in Ayr, Mackay, Rockhampton, and Joskeleigh, and researchers from Queensland Museum and three universities. This paper focuses particularly on our research of the Australian South Sea Islander Kastom Collection, cared for at Queensland Museum, Brisbane.

The broader project takes an interdisciplinary approach, incorporating archaeology, archival and collections research, oral histories, and education, to explore, share and celebrate Australian South Sea Islander lived identities embedded in spaces and places in northern and central coastal Queensland. These identities are interconnected to many Pacific islands, with ancestral and cultural ties traversing temporal and spatial boundaries. By exploring relationships of objects, people and places, we aim to recontextualise the Kastom Collection in light of broader shifts towards decolonising museum practice. This involves creating spaces for community visibility and agency, while reflecting on our own identities and the complex histories, identities and narratives connected with objects. Our paper will share some initial findings and discuss future aims and outcomes. We hope the paper will also be an opportunity to reflect on the impact of the COVID-19 pandemic on a community-led research project, and to invite input from other researchers in the field.

### **(Re)connecting the Papua New Guinea portrait collections of the Australian War Memorial**

*Sylvia Cockburn, Australian War Memorial, she/her*

'We fought side by side with you, and our labourers carried your wounded. In fact we helped in almost every way and we expect a better deal than this. We want to be recognised.'

This quote by William Mapti was recorded by Karkar Kais in 1975 while Mapti was recalling his service in the Papuan Infantry Battalion during the Second World War. Some 30 years prior to the interview Mapti had sat for a portrait by Australian artist Nora Heysen at a military hospital in Finschhafen. That drawing is one of almost one hundred portraits of Papua New Guinean soldiers and civilians made by Official War Artists

between 1942 and 1945 that are now held at the Australian War Memorial. Many of these portraits have never been published or displayed, or have previously only been shown through the lens of Australian military experience. This paper presents current efforts to reunite the portraits with the families, oral histories and biographies of their subjects in order to bring their own voices into future displays and interpretation.

This research is a work in progress that to date has taken place in the context of COVID-19 restrictions, with consultations conducted over the phone, Facebook and WhatsApp. The stories uncovered so far reveal sides to Australia and PNG's shared wartime history that have not often been told. Sergeant Tapioli led a protest amongst the New Guinea troops over unequal pay and racist uniform policies. Sergeant Katue used his magic to hide from the enemy and gain advantage in battle. Using these stories, the paper explores possibilities of how to see the Memorial's Papua New Guinea portrait collections not as historical documents, but as pathways for connection, truth telling and relationship building that are helping to introduce new voices, and decolonise collections, at the Memorial.

### **Migrating skins: Tattoo motifs in time and space**

*Dorrell Ben, Griffith University, she/her, Fiji*

Pacific tattoo renaissances are a recent cultural movement that are allowing many Oceanians to establish and maintain connections to their cultural roots. Such renaissances have evolved from being marks on the skins, representing and signifying a cultural identity, to marks made on other mediums such as bark cloth, clothing, and even digital art. To explore these trends, this paper draws upon the conceptions of time and space proposed by Tēvita Ka`ili as the theory of tā-vā. It suggests that tā-vā can be used to explore the transference of tattoo motifs from skin to other mediums. It first establishes Ka`ili's tā-vā in relation to the human concept and practice of migration for Pacific people throughout history, and how this occurs in time and space in relation to preserving and maintaining culture. Secondly, it explores Albert Wendt's concepts of vā in relation to tatau and the importance that vā has to the ideas of liminality for tattoo motifs. Thirdly, it looks at Homi Bhabha's concepts of the third space which innovates and interrupts space, focusing on hybridity of cultures. Then it looks at Greg Dening's concept of the "beach" as a liminal crossing between cultures and civilisations. This paper proposes that when motifs are suspended in this liminal space, the concepts of Wendt, Bhabha, and Dening may be able to provide an explanation of moving cultural concepts in and out of this space as proposed by Ka`ili through tā-vā. This paper hopes to posit that the spatiotemporalities in various Pacific cultures/ contexts serve an important role in comprehending the importance of the migration of indigenous art between different mediums.

### **Decolonising the noble savage from Savage Island**

*Asetoa Sam Pilisi, Auckland University of Technology, Niue (Avatele/Alofi Tokelau) Samoa (Vailoa Palauli/Sato'alepai); and Ioane Aleke-Fa'avae, Unitec Institute of Technology, I speak vagahau Niue language. I am of Niue descent.*

Kapeni Kuki (Captain Cook) unsuccessfully tried to land on Niue in 1774 (Talagi 1982). He then fled Niue's shores labelling the island, Savage Island (Tregear 1893), which to this day in some spaces is still a strong identity marker both for Niue and her people.

Contemporary literature exploring Niue masculinity is thin, but Nosa, Adams and Hodges (2011) found that alcohol consumption behaviours and attitudes were strong identity markers amongst Niue men. Is there more to being a Niue man? Back home in Niue, connected to the fonua (land) and moana (sea), there are plenty of opportunities for Niue men to engage, be enriched and express themselves as a Niue toa. However, in New Zealand, the landscape is not the same.

An initiative for New Zealand born Niue men in 2020 used Takalo (Niue traditional war dance) to shift stigma and shame associated with language loss and cultural disconnection, which Palalagi (2011), Starks (2006) and

Tukimata (2018) explain are lived experiences for many New Zealand born tagata Niue. Taking an indigenous strengths-based approach, connections were made with a respected lagi-tua-ua tufuga (cultural expert in Niue) in Niue, Polynesian tuakana (older sibling) at Ihumatao and lagi-tua-taha tufuga (cultural expert outside of Niue) to culturally uplift Niue toa in Auckland, New Zealand. A powerful performance was recorded at Ihumaatao, which sought to interweave narratives of Polynesian migration, cultural preservation and indigenous awakening.

When is a war dance not really about warfare? How do we shape our story as warriors that protect our taoga (treasures) and create a legacy for atuhau anoiha (future generations) to follow?

The work to decolonise the Savage Island discourse has just begun. Initiatives by New Zealand born Niue toa for New Zealand born Niue toa is an ongoing process to healing the inner toa from the inside out.

### **‘An untidy collection, with pins and things’: A reflective analysis of the London Missionary Society’s dynamic archival records, 1953 to 2021**

*Deborah Lee-Talbot, Deakin University, she/her*

Like other social historians, I use archival records to gather historical evidence. At this time, I am researching the London Missionary Society members and their associates' mundane and sacred lives as they worked in the south-eastern coast of New Guinea on the “Lawes Mission” from 1873 to 1907. As many of the people involved with the LMS relied on or were described by written forms of communication, it is not surprising to learn a substantial amount of LMS archival records exist. Housed in London, these original archive records are considered to be undeniably real, presenting evidence of life with tangible stains, rips, and letter clips.

As part of the National Library of Australia’s Australian Joint Copying Project, LMS archival records were copied onto microfilm in the mid-twentieth century and then digitised during the early twenty-first for Australian use library users. Historians do not typically hold enthusiastic discussions about time spent at a microfilm machine or with a digitised record. Some scholars entirely dismiss the material worth of copied records as inauthentic. Since vision is a material sense, I contend surrogate records offer new opportunities to create history. I build on Farge’s analogy of ‘the archive’ as a kaleidoscope and assert the LMS archival collection exists across multiple material forms, across numerous geographical locations, and are connected by complex social relationships. It is a dynamic archive.

Focusing on William George and Fan Lawes letters, housed in the archive folder known as the Papuan Personal Box 1, no. 10, I discuss the fascinating, if somewhat confounding, multi-institutional, diverse medium, archival research experience. Through personal reflections of my embodied experiences in archive spaces of the State Library of Victoria and a residential ‘geekosphere’, I wish to discuss with symposium attendees how does a location change affect the way Australian-Pacific historians process archival documents? What role can Australian-Pacific historians play to support the decolonisation of pacific archival documents held within imperial archives?

### **Finding Engan people in the colonial archives**

*Martin Korokan, Deakin University*

Enga province lies in the centre of the eastern half of the New Guinea islands. It is one of the twenty-two provinces of Papua New Guinea. In October 1946, the first post-World War 2 colonial administration and Christian Churches conference was held in Port Moreby, Papua New Guinea. The administration challenged the Christian churches to collaborate in the delivery of health services as they were in close contact with the indigenous communities (Burton, 1990, 50). In 1947, the Christian churches took the challenge positively and penetrated the restricted part of PNG’s Highlands region, what would later become Enga Province. The Seventh Day Adventist, Gutinius Lutheran and the Catholic were first to come to Enga. Just 70 years ago, the

history of modern Christianity and development in Enga begins (Gibbs 1998, 10, Kumbon 2016: 17). This paper explores how the Engan people began to surface through the accounts of the missionaries in the provision of health services in the province.

### **Lafitaga usi o le Sulu Samoa: Talanoa about (and as) archival engagement**

*Wanda Ieremia-Allan, University of Waikato, she/her, Sapapalii Safotulafai, Lalomanu Aleipata, Vaie'e Falealili, Sinamoga*

This research investigates the London Missionary Society (LMS) newspaper O le Sulu Samoa (Sulu) as a contested tale of innovation, celebration and investigation. Specifically, this research looks at this corpus of writing to understand the intertextual cross cultural engagements of Pacific and Samoan writers of the early twentieth century period from 1900 – 1957. Under the auspices of the British colonial project, the Sulu, translated as the 'Lantern of Samoa', was first published by LMS in 1839. By 1928, the Sulu increasingly reflected its burgeoning and diverse community of cosmopolitan transnational Indigenous network of literary, religious and political writers from across the vasaloaloa of Te Moana Nui a Kiwa.

My research looks at what is at stake when we do not engage with Indigenous historical texts written in our own languages. This presentation grapples with the ways to: locate, collate and retrieve our texts from imperial tombs of British colonial archives; flesh out our Indigenous Samoan and Pacific voices; and center them in our scholarly work. It also imagines how Talanoa might offer a way to conduct archival research, crossing time and space to engage with the intergenerational and interdisciplinary writing of our tua'a (ancestors) in ways to produce new meanings and conversations.

Ultimately, this presentation on the Sulu serves to reawaken our scholarly engagement with our Indigenous writing, knowledges and histories that are written in our own words.

## **THE INTERCONNECTED PACIFIC**

### **The 'C' word**

*Lorayma Taula, Deakin University*

Much of the current literature on Pacific Islander migrants situates women within a national context (Aotearoa New Zealand, Australia or America), overlooking how Pacific Islander youth navigate, create and reformulate cultural nuances and spaces. But what does all of this mean in a pandemic? How do Samoans enact transnationality and the va throughout COVID-19?

This paper uses an interdisciplinary Pacific Studies approach, employing Samoan indigenous conceptions of the 'va', relationality and the geography of social space. This Samoan-centred framework is concerned with the Pacific diasporic communities' understanding of the contemporary Samoan notion of va, in terms of their everyday lived experiences and relationships. Semi-structured interviews, participant observations and an ethnographic research methodology were used throughout important cultural spaces for young Samoan women (including secondary school and Pacific Islander community programs, cultural festivals and pageants) as well as the broader communities.

This study focuses on how young Samoan women experience place and identity in the context of transnationalism, in Melbourne and Shepparton (Australia) and Apia (Samoa). More specifically, it aims to investigate two trends. Firstly, the ways young Samoan women stay connected to, and build a transnational consciousness around their island/ancestral home. Secondly, the relationship between young Samoan women's transnational practices and broader processes of Pacific mobility.

## **Roots and routes: The journey of a Cook Island Maori woman to Aotearoa as part of the Domestic Schemes**

*Marylise Varena Frankie Dean, University of Waikato*

My research focuses on the movement of Cook Islands women to Aotearoa through the Domestic Schemes. These schemes were initiatives enforced by the New Zealand government beginning in the 1930s which targeted the likes of young, Pacific Island women advertising the opportunity to migrate to New Zealand to work for wealthy European families in the more urban centres of New Zealand. As a descendant of a woman who was involved in these labor pathways, my work traces my Grandmother's migration journey, which ultimately led her to Tokoroa where, four generations later, her descendants still reside. My presentation highlights the few resources that discuss the migration of Cook Islanders to Aotearoa, which very rarely mention women and the domestic schemes in their analysis. I highlight the work of Cook Islands scholars as well as other scholars who are Realm of New Zealand that engage with migration stories tied to New Zealand's Domestic Schemes. Ultimately, my research broadens the Pacific Studies discipline by way of including the discussion of Cook Islands' women's migration stories and the nuances of their movements through colonial routes.

## **The impact of blackbirding on the South-Western Pacific Islands' interethnic relations during the 1880's decade**

*Francisco Tiapa, University of Queensland*

Human commodification has been one of the main impacts of colonialism on South Western Pacific societies. In Australia, sugar cane industry was sustained on the exploitation of huge amounts of South Pacific workers, mainly enslaved through a way of direct and kidnapping, called "blackbirding".

This presentation aims to enquire on the impacts of blackbirding activities on the dynamics of interethnic relations in the South-Western Pacific Islands during the 1880's decade. Its theoretical discussion turns around the role of indigenous regional connections in the configuration of the world system from its frontiers, as regions of geo-cultural overlapping and places of new discursive configuration.

In terms of theory of method, singular events and actors will be approached as representations of wider structures of signification. This approach will be sustained on historic documents related to blackbirding activities, during the 1880's. Most specific levels of analysis will be based on the "indiciary paradigm" methodology. Dynamics of South-Western Pacific regional connections, impact of colonialism over them, and Australian regimes of work exploitation will be the socio-historic context.

Four levels of analysis will be followed. First, dynamics of construction of ethnic identities through the uses of categories of self and otherness during the blackbirding activities. Second, political alliances between main agents of supra-local power, agents of mediation, and different attributions and scopes of agents of power. Third, dynamics of trade related to kidnappings, will be analysed through the highlighting of places of encounter, commercial routes, and circulation of both European and indigenous goods of trade, as well as constructions of symbolic power around material resources. Fourth, patterns of residency, exchange of relatives, inter and intra ethnic marriages will give insights about changes in kinship systems. Finally, colonial creation of supra-local discourses of power in frontiers regions and the place of indigenous agencies in the configuration of subaltern geo-cultures will be the main axes of discussion.



## **Citizen science: bridging academic interest, government response and community mobilisation for mosquito-borne disease outbreak prevention**

*Adam Craig, University of New South Wales, he/him; Nathan Kama, Solomon Islands Ministry of Health and Medical Services; George Fafale, Honiara City Council; and Hugo Bugoro, Solomon Islands National University*

Recent dengue, Zika and chikungunya outbreaks in the Pacific highlight the value a better understanding of the spread of disease-carrying mosquitoes across spatial-temporal scales can provide. Traditional surveillance tools are limited by jurisdictional boundaries, workforce constraints, logistics, and cost; factors that in resource-limited countries often conspire to undermine public health protection efforts. To overcome these, we undertook a study to explore if citizen science provides a feasible strategy for disease vector mosquito surveillance in Solomon Islands. We recruited, trained, and equipped community volunteers to trap and type mosquitos within their household settings and to report count data to a central authority by SMS. We found that participants collected data for 78.3% of the study period and were able to identify the mosquitos caught 94% of the time accurately. Further, we found that the simple act of participating in the project resulted in personal risk-reducing behaviour change among participants and that participants were likely to relay health messages to members of their community. While there are challenges to address, our findings suggest that citizen science offers an opportunity to overcome human resource constraints that limit health authorities' capacity to monitor potential disease-carrying mosquitoes across populations. Also, the strategy may provide a tool to generate community-led advocacy for arboviral disease risk reducing behaviour change

## **Māori ki Amerika: Diasporic Māori in the United States**

*Karamea Moana Wright, University of Waikato, she/her, Māori of Ngāti Koata, Ngāti Kuia, Ngāti Toa Rangatira iwi*

Diasporic Māori in the United States (U.S.) express, make meaning and understand themselves as Māori through the process of identity-making. Engaging in this topic gives voice and place within broader diaspora studies to the wide range of Māori experiences across America. As part of a larger thesis project, I primarily trace historical whakapapa of the Māori diaspora in the U.S., giving critical context to current diasporic realities. Contact of Māori with the U.S. can be seen throughout Aotearoa, Moana-nui-a-Kiwa, and the continental U.S. in a diversity of ways. Māori have been introduced into the broader American consciousness through mediums like newspaper articles, museum artifacts, and physical contact with migrating whānau groups and individual haerenga arriving in the U.S. motivated by a variety of factors.

My presentation will touch briefly on the emerging research from semi-structured, photoyarn method based interviews (Rogers, 2017) with contemporary Māori in the U.S. With this particular methodological approach, participants of immigrant groups of 1.5, second or third generation to the U.S. express their personal process of identity-making and identify significantly influential sites and spheres, or places and systems, in which they choose to engage. This paper suggests these influential spheres and sites available for Māori in the U.S. are divergent and can change, expand or contract given various times and locations in a person's life.

## **Indigenous churches and social services: the role of Tongan Saint congregations during COVID**

*Sarah L. Soakai, UCLA, she/her, United States*

Third sector civil society that include faith-based organizations (FBOs) and institutions fill the gaps not provided by the state or the market. Churches, mosques, synagogues, and other faith-based religious organizations and institutions are often the most trusted local neighborhood frontline contact among indigenous, immigrant, low-income communities of color. Indigenous Pacific Islanders in the U.S. diaspora are no exception. Catholic churches, Methodist churches, Seventh Day Adventist churches, Jesuit churches,

Protestant churches, and Latter-day Saint (LDS) Mormon churches are prominent faith-based organizations and institutions among Pacific Islander populations. Churches are the central anchor institutions among Pacific Islander communities. Additional and needed delivery of social services from the other two sectors of society – the state and the market – among Pacific Islander populations impacted by COVID-19 requires coordination and collaboration with indigenous Pacific Islander churches in the United States to both enhance delivery and impact as well as minimize bureaucracy and duplication. I apply Critical Race Theory (CRT), Indigenous Tongan Tā-Vā (Time-Space) Theory, and Brown Church Theory as conceptual, theoretical frames of understanding the social services delivery response of Tongan LDS Mormon ward and stake faith congregations among its communities throughout the COVID-19 pandemic. A combination of the three conceptual theories defines the intersecting, interstitial, borderland, marginal spaces that Tongan LDS Mormon faith communities encompass. Faith, spirituality, and religion can often be viewed as largely White Protestant, evangelical in the United States. I use these theories that have been critical of faith and religious institutions, and of its history of racialization and colonialism among BIPOC (Black, Indigenous, People of Color) populations, since such theories will offer these important critiques. Such theories depict how Tongan LDS communities encompass an indigenous margin from the centered mainstream but willingly participate within a space that has been indigenized in particular ways that provide tauhi vā (economic, social, and spiritual well-being) during ongoing crises and shock events like COVID.

### **Māori diaspora on the Gold Coast: Lived realities of the 21<sup>st</sup> century**

*Ngāwaiata Henderson, Nō Ngāpuhi rātou ko Manaipoto, Tūhoe, Ngāti Pākehā*

An estimated 1 in 5 Māori now live in Australia with the largest concentration on the Gold Coast. My research gives voice to the lived realities of the Māori diaspora and is informed by my own reflections as a first-generation Australian-born Māori and those of my whānau (family). Through discussion with whānau who either emigrated over to Australia as adults or were born and raised in Australia as a result of their parents' emigration, in my thesis I shed light on constructions of identity and notions of belonging for Māori on the Gold Coast.

In this presentation I will challenge dominant Māori scholarship which often excludes and invisible-ises Māori experience outside of Aotearoa, as if one ceases to be Māori once they leave. I demonstrate through my findings that Māori on the Gold Coast articulate a range of ways to be Māori with diverse and hopeful views for the future. With an understanding of the entangled complexities on undertaking research on Māori living on the land of another Indigenous Peoples, I utilise both Kaupapa Māori and Indigenous Research paradigms. In using a narrative storytelling approach, I expected to be sitting with my whānau, sharing food and laughs in the home, however COVID put a halt to my research approach. Even with this hurdle, I was able to collate and combine our shared stories to express what it is to be Māori on the Gold Coast through online spaces. This presentation adds to Indigenous diasporic discussions in communicating the fluidity of Māori identity. I argue that Māori have a connection to Aotearoa that is not necessarily tied physically to the whenua, nor bound to preconceptions and measures of history. Understanding our diaspora is a must for considering future implications for Indigenous solidarity, for cultural growth and retention.

### **Wāhine waka ama hoe waka haerenga**

*Kay Berryman, Waikato University, Tainui Ngati Maniapoto*

My PHD thesis is about wahine Māori in Aotearoa New Zealand and their experiences of connection to place through waka ama to achieve successful wellbeing. Indigenous people have a spiritual connection to their environment, oceans, rivers, forests, “to things seen and unseen which has been difficult for Western systems of knowledge to deal with or accept” (Smith, 1999). A way to think about how we see things differently is through waka or/and waka ama. In Aotearoa New Zealand, waka ama is a popular sport. Waka ama is seen as a cultural sport, that brings people together. The relationship of waka ama is about whakapapa to our greater

Pacific whanau. The aims of this study are: What are Indigenous Māori wahine waka ama paddlers perceptions about successful wellbeing? What is successful wellbeing? How do wahine connect to place? How does waka ama enhance Indigenous Māori women to achieve successful wellbeing? A qualitative Kaupapa Māori (philosophical) study about wahine perceptions of wellbeing will enhance methods of haerenga, wananga and interviews with wahine. Kaupapa Māori places Indigenous Māori worldviews in the centre of the research. This research is kaupapa Māori led, for Māori by Māori. Twenty wahine Māori will be interviewed using semi structured interviews, wananga and waka haerenga to bring them together. The findings will inform health disparities and how Māori women perceptions can influence policies and health outcomes in Aotearoa New Zealand. In conclusion, the intended outcome is to provide policy makers, health professionals, researchers about what successful wellbeing means for wahine Māori.

## INDIGENOUS RESEARCH / INDIGENOUS KNOWLEDGES

### **Ag fak Rotuman e Waikato: The Rotuman way in Waikato**

*Maluseu Monise, Te Whare Wananga O Waikato*

As an emerging Rotuman scholar, my thesis is rooted in Rotuman worldviews reflected in the literature that shapes other's understandings of my/our home island. My research explores the migration story of Rotumans to Waikato, Aotearoa. I intend to investigate the various support systems that sustain Rotuman worldviews for families residing in the Waikato region. I am interested in conversations from both Rotuman and non-Rotuman authors while attempting to find the intersections of their work in proximity to my research. Currently, there is limited access to resources that addresses Rotuman migration directly and even fewer resources that discuss diasporic experiences. This presentation highlights the literature available from Rotuman researchers and the ways my thesis emerges from this genealogy of Indigenous lead research. My tracing of Rotuman scholarship weaves together wider conversations about Rotuma and our experiences in the diaspora. Ultimately, this work has the potential to elevate hidden connections between the current recipe of the Rotuman plight and tension points within support systems of articulating the Rotuman way both on and off the Island.

Noa'ia ma faiakse'ea

### **The decolonial turn: To decolonize-indigenise as research departure and arrival**

*Mavae 'Aho; Mel Cottingham, University of Waikato; and David Fa'avae, University of Waikato*

The question whether to decolonise or indigenise is one that Pacific indigenous scholars are now confronted with. As Pacific Indigenous researchers, the decolonial turn is symbolic of a point of departure from the decolonising efforts to an arrival at indigenising research. In this presentation we adopt the late Tracy Banivanua Mar's (2016) call for Indigenous people, when enacting decolonisation, to anotimise its meanings and reconfigure it as a state of being including the social and cultural structures that transcends its meanings across contexts. For us, the decolonial turn is the visibilising of the portable nature as well maneuverability of Pacific Indigenous language and constructs like talatalanoa, tutala, and vā across diverse contexts. We articulate and unpack how we have navigated the decolonial turn, utilising talatalanoa, tutala, and vā to indigenise practice that highlight our trans-indigenous connections as settlers in Aotearoa New Zealand with ancestral roots to Tonga, Samoa, Niue, and England. We believe that, to indigenise is part and parcel of decolonisation and requires ongoing navigation of meaningful research spaces and practice.

## **E vehea nei ki tatou? Absences in Tokelauan scholarship and the decolonial project**

*Tagimamao Melanie Puka, Louisiana State University, she/her/hers, Fakaofu, Atafu (Tokelau), Saleimoa, Faleasiu (Sāmoa)*

Literature on Tokelau has thus far been limited to anthropological and historical literature largely shaped by non-Tokelauans. This is certainly not unique to Tokelau, as one (or some) of many island communities that have been written about from outside. Instead, the scholarship remains unchallenged by scholarship by Tokelauans. The case is also largely the same for the Cook Islands and Niue, who have not yet seen the same fruits of the post-1980s 'renaissance' that our Oceanian counterparts across the globe have been seeing at the turn of the 21st century. This underscores the urgency for pushing the decolonization project in Oceanian scholarship and growing bodies of literature that necessarily place various Tokelauan ways of knowing and being at the centre of that scholarship. The decolonial project requires Tokelauans to create and carry out research to fill the absences, silences and omissions that have historically enabled scholars to 'place' us. This paper outlines scholarship on Tokelau by asking how the notion of the realm and its realities can help us think about the reasons for the current state of our scholarship. I explore the exigency of carrying out such research and the deep sense of responsibility that comes with navigating these frontiers of decolonising research.

# Timetable

## Time zone conversions

Times listed in this program are in AEST (Melbourne) time. If you are joining from another time zone, please make sure you adjust the times accordingly.

UTC-time	Melbourne	Auckland	Brisbane	Adelaide	Suva	New York	London
Wednesday, 7 April 2021 at 22:00:00	Thu 8:00 am	Thu 10:00 am	Thu 8:00 am	Thu 7:30 am	Thu 10:00 am	Wed 6:00 pm *	Wed 11:00 pm *
Wednesday, 7 April 2021 at 23:00:00	Thu 9:00 am	Thu 11:00 am	Thu 9:00 am	Thu 8:30 am	Thu 11:00 am	Wed 7:00 pm *	Thu 12:00 midnight *
Thursday, 8 April 2021 at 00:00:00	Thu 10:00 am	Thu 12:00 noon	Thu 10:00 am	Thu 9:30 am	Thu 12:00 noon	Wed 8:00 pm *	Thu 1:00 am *
Thursday, 8 April 2021 at 01:00:00	Thu 11:00 am	Thu 1:00 pm	Thu 11:00 am	Thu 10:30 am	Thu 1:00 pm	Wed 9:00 pm *	Thu 2:00 am *
Thursday, 8 April 2021 at 02:00:00	Thu 12:00 noon	Thu 2:00 pm	Thu 12:00 noon	Thu 11:30 am	Thu 2:00 pm	Wed 10:00 pm *	Thu 3:00 am *
Thursday, 8 April 2021 at 03:00:00	Thu 1:00 pm	Thu 3:00 pm	Thu 1:00 pm	Thu 12:30 pm	Thu 3:00 pm	Wed 11:00 pm *	Thu 4:00 am *
Thursday, 8 April 2021 at 04:00:00	Thu 2:00 pm	Thu 4:00 pm	Thu 2:00 pm	Thu 1:30 pm	Thu 4:00 pm	Thu 12:00 midnight *	Thu 5:00 am *
Thursday, 8 April 2021 at 05:00:00	Thu 3:00 pm	Thu 5:00 pm	Thu 3:00 pm	Thu 2:30 pm	Thu 5:00 pm	Thu 1:00 am *	Thu 6:00 am *
Thursday, 8 April 2021 at 06:00:00	Thu 4:00 pm	Thu 6:00 pm	Thu 4:00 pm	Thu 3:30 pm	Thu 6:00 pm	Thu 2:00 am *	Thu 7:00 am *
Thursday, 8 April 2021 at 07:00:00	Thu 5:00 pm	Thu 7:00 pm	Thu 5:00 pm	Thu 4:30 pm	Thu 7:00 pm	Thu 3:00 am *	Thu 8:00 am *
Thursday, 8 April 2021 at 08:00:00	Thu 6:00 pm	Thu 8:00 pm	Thu 6:00 pm	Thu 5:30 pm	Thu 8:00 pm	Thu 4:00 am *	Thu 9:00 am *

**\*\* Please note that all times below are in AEST (Melbourne, Sydney, Canberra). If you are in a different time zone, please make sure you adjust these accordingly \*\***

**For security reasons, Zoom details will be made available the day before the symposium begins, and will be emailed directly to those who have registered for the online mode. Waikato room details will be emailed directly to those registered to attend at the Waikato hub.**

### Thursday, 8 April

Time	FCAC Performance Space	FCAC Jack Kennedy room	FCAC Gabriel Gallery
9.00-11.00	Welcome, Acknowledgement of Country, and opening keynote panel: Decolonisation and the Trans-Pacific Academy – Indigenous perspectives		
11.00-11.45	Morning tea FCAC / Lunch for Waikato hub		
11.45-1.15	<b>Anti-nuclear Pacific</b> <i>Chair: Jacqui Katona</i> <ul style="list-style-type: none"> <li>Jane Mi, <i>ゴジラ/god'zila</i>, 2020</li> <li>Rebecca H. Hogue, "Two Thousand or More": Glass Ecologies and Anti-Nuclear Genealogies in Kokatha Women's Art and Poetry</li> <li>Talei Lusia Mangioni, Nuclear Dissent, Creative Revolution and Counterculture in Fiji</li> <li>Hineitimoana Greensill, "No one is free until everyone is free": Māori women's contributions to the struggle for a nuclear free and independent Pacific</li> </ul>	<b>Pacific languages</b> <i>Chair: Jack Taylor</i> <ul style="list-style-type: none"> <li>Pefi Kingi, "Puipui" Indigenous Vagahau Niue Language in Australia</li> <li>Michelle O'Toole, Serendipitous decolonization? Language learning as opportunity to facilitate decolonization in non-Māori learners of te reo Māori in Aotearoa New Zealand</li> <li>Ammon Hävea Apiata, Ko te reo te matapihi ki te ao Māori: The use of Indigenous languages in research</li> <li>Mere Taito, Bilingual poetry for Fāeag Rotuam ta activism in Aotearoa</li> </ul>	<b>Archiving, imaging, representing the Pacific ½</b> <i>Chair: Rita Seumanutafa</i> <ul style="list-style-type: none"> <li>Lisa Hilli, Say My Name: Countering visual narratives of Papua Niugini bodies</li> <li>Eve Haddow, Imelda Miller, Increasing visibility of the Australian South Sea Islander Kāstom collection</li> <li>Sylvia Cockburn, (Re)connecting the Papua New Guinea portrait collections of the Australian War Memorial</li> <li>Dorell Ben, Migrating Skins: Tattoo Motifs in Time and Space</li> </ul>
1.15-2.00	Lunch FCAC / afternoon tea for Waikato hub		
2.00-3.30	<b>Education</b> <i>Chair: Makiko Nishitani</i> <ul style="list-style-type: none"> <li>Rebecca Spratt, Assembling Policy Research in Pacific Regional Education Development</li> <li>Sonia Fonua, Demonstrating how engaging with Indigenous knowledge, values, and culture in their courses has shifted non-Indigenous science educators' perspectives and practice</li> <li>Anna Kent, Defining Success</li> <li>Amélie O'ona Chung, Educational racial inequalities in a context of decolonization: School democratization and persistence of inequalities in New Caledonia</li> </ul>	<b>Writing /enacting the Pacific</b> <i>Chair: Katerina Teaiwa</i> <ul style="list-style-type: none"> <li>Chloe Osborne, In the market for some culture: Fabricated objects and fictive connections in Robert Louis Stevenson and Albert Wendt's literary Samoa</li> <li>Emma Powell, Tei te akau roa: Cook Islands Māori imaginaries in the time of COVID-19</li> <li>Karin Louise Hermes, Building spaces of convergence and symbiosis between the tides, or: how not to be an Pneumatologist critique</li> <li>Rafael/a Luna-Pizano, ***our handsteps the bridge ***</li> </ul>	<b>Archiving, imaging, representing the Pacific 2/2</b> <i>Chair: Rita Seumanutafa</i> <ul style="list-style-type: none"> <li>Asetoa Sam Piliisi, Ioane Aleke-Fa'avae, Decolonising the Noble Savage from Savage Island</li> <li>Deborah Lee-Talbot, 'An untidy collection, with pins and things': A reflective analysis of the London Missionary Society's dynamic archival records, 1953 to 2021</li> <li>Martin Korokan, Finding Engan people in the Colonial Archives</li> <li>Wanda Ieremia-Allan, Lafitaga usi o le Sulu Samoa: Talanoa about (and as) archival engagement</li> </ul>
3.30-4.00	Break		
4.00-5.00	Special session: Podcasting workshop		
5.00-6.30	Reception / AAPS – Pacific Climate Warriors mixer (this event is only available for those attending in person at the Melbourne FCAC hub)		

## Friday, 9 April

Time	Performance Space	Jack Kennedy	FCAC Gabriel Gallery
9.00-10.30	<p><b>Colonialism, militarisation and movements for decolonisation 1/2</b></p> <p><i>Chair: Mandy Treagus</i></p> <ul style="list-style-type: none"> <li>Ritane Wallace, Kotahi anō te tupuna o te tangata Māori, ko Rangimui e tū nei, ko Papatūānuku e takato nei</li> <li>Emma Kluge, Decolonisation in the Pacific: The West Papuan campaign for independence at the United Nations, 1961-69</li> <li>Julian McKinlay King, OPM &amp; ULMWP's strategies of resistance: Decolonising West Papua from within and abroad</li> <li>Penina Waqatabu, Challenges to village leadership in modern Fiji: a case study of Cikobia</li> </ul>	<p><b>The interconnected Pacific ½</b></p> <p><i>Chair: John Cox</i></p> <ul style="list-style-type: none"> <li>Lorayma Taula, The 'C' Word</li> <li>Marylise Varena Frankie Dean, Roots and Routes: The journey of a Cook Island Maori woman to Aotearoa as part of the Domestic Schemes</li> <li>Francisco Tiapa, The impact of blackbirding on the South-Western Pacific Islands' interethnic relations during the 1880's decade</li> <li>Adam Craig, Nathan Kama, George Fafale, Hugo Bugoro, Citizen science: Bridging academic interest, government response and community mobilization for mosquito-borne disease outbreak prevention</li> </ul>	<p><b>Indigenous research / Indigenous knowledges</b></p> <p><i>Chair: Dion Enari / Katerina Teaiwa</i></p> <ul style="list-style-type: none"> <li>Maluseu Monise, Ag fak Rotuman e Waikato: The Rotuman way in Waikato</li> <li>Mavae 'Ahiu, Mel Cottingham, and David Fa'avae, The decolonial turn: to decolonize-Indigenise as research departure and arrival</li> <li>Tagimamao Melanie Puka, E vehea nei ki tatou? Absences in Tokelauan scholarship and the decolonial project</li> </ul>
10.30-11.00	Break / Lunch for Waikato hub		
11.00-12.30	<p><b>Colonialism, militarisation and movements for decolonisation 2/2</b></p> <p><i>Chair: Mandy Treagus</i></p> <ul style="list-style-type: none"> <li>Manuel Lujan Cruz, An(i)ti: An examination of settler discourse, politics, and remediation in Guahan</li> <li>Anais Duong-Pedica, Unsettling 'we're all mixed-race': métis-se/colonial futurity, discourse and decolonization</li> <li>Sam Iti Prendergast, Māori Migration and the Australian Deportation Regime</li> <li>Kim Kruger, Blak* Power, Indigenous Sovereignties and South Sea Islander freedom</li> </ul>	<p><b>The interconnected Pacific 2/2</b></p> <p><i>Chair: John Cox</i></p> <ul style="list-style-type: none"> <li>Karamea Moana Wright, Māori ki Amerika: Diasporic Māori in the United States</li> <li>Sarah L. Soakai, Indigenous Churches and Social Services: The Role of Tongan Saint Congregations During COVID</li> <li>Ngāwaiata Henderson, Māori diaspora on the Gold Coast: Lived realities of the 21<sup>st</sup> century</li> <li>Kay Berryman, Wāhine waka ama hoe waka haerenga</li> </ul>	
12.30-1.00	Lunch / break for Waikato hub		
1.00-4.00	Annual General Meeting		

