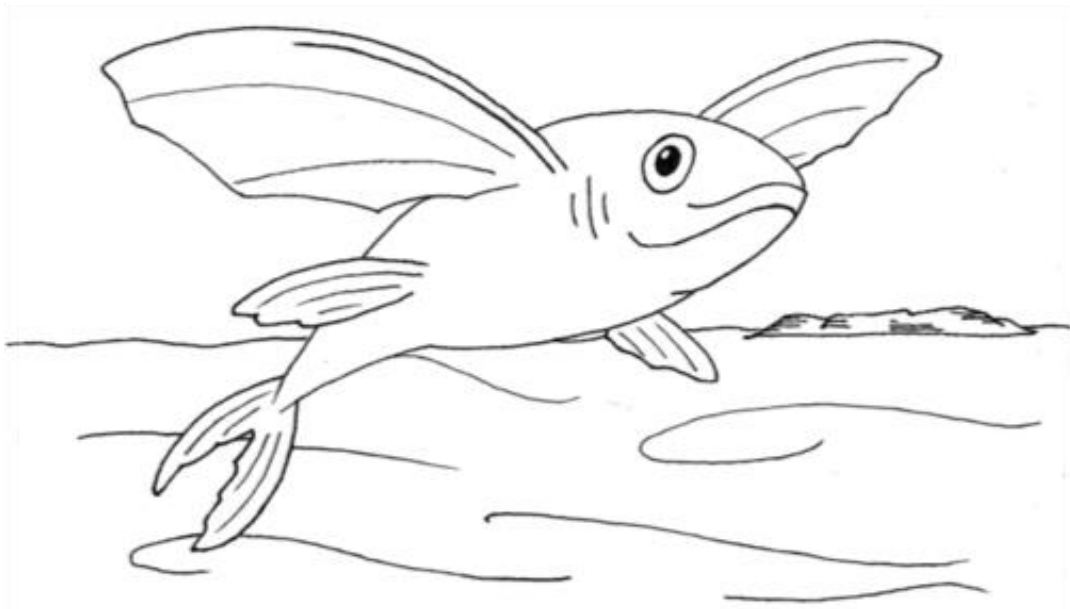


Australian Association for Pacific Studies

TWO HORIZONS

4-7 April 2018 | The University of Adelaide



Australian
Association
for Pacific
Studies



QUICK VIEW TIMETABLE

WEDNESDAY 4 APRIL

1:30 – 2:30	Postgraduate Workshop Napier 210
2:30 – 3	AFTERNOON TEA
3 – 4:30	Postgraduate Workshop Napier 210
6–7	Epeli Hau'Ofa Memorial Lecture Napier 102
7PM	WELCOME DRINKS

THURSDAY 5 APRIL

8:30	REGISTRATION OPENS
9 – 10:30	Plenary - Welcome & Keynote Napier 102
10:30 - 11:00	MORNING TEA
11–1	Plenary - Teaching Oceania: Honouring the Legacy of Teresia K. Teaiwa Napier 102
1 – 2	LUNCH
2 – 3:30	Concurrent Panels - <ul style="list-style-type: none"> ▪ Digital Horizons (N208) ▪ End of the Pacific War I (N102) ▪ Schooling Journeys in Oceania I (N209) ▪ Postgrad Panel I (N210)
3:30 – 4	AFTERNOON TEA
4 – 5:30	Concurrent Panels – <ul style="list-style-type: none"> ▪ Gender in the Pacific (N208) ▪ End of the Pacific War I (N102) ▪ Schooling Journeys in Oceania I (N209) ▪ Postgrad Panel I (N210)
5:30 for 6	Performance Madley Rehearsal Studio
7PM	DRINKS

FRIDAY 6 APRIL

8:30	REGISTRATION OPENS
9 – 11	Plenary – Sovereignty and Legacies Napier 102

11 – 11:30	MORNING TEA
11:30 – 1	Plenary – Referenda & Decolonisation Napier 102
1 – 2	LUNCH
2 – 3:30	Concurrent Panels – <ul style="list-style-type: none"> ▪ States & Conflicts (N208) ▪ Material Culture (N209) ▪ Pacific Pedagogies (N210) ▪ Land & Sea Futures I (N102)
3:30 – 4	AFTERNOON TEA
4 – 5:30	Concurrent Panels – <ul style="list-style-type: none"> ▪ Pacific Encounters (N208) ▪ Wanem ia RIMIX? (N209) ▪ Intercultural & Intergenerational Divides (N210) ▪ Land & Sea Futures II (N102)
6PM	DINNER

SATURDAY 7 APRIL

8:30	REGISTRATION OPENS
9 – 11	Concurrent Panels - <ul style="list-style-type: none"> ▪ Pacific People's Mobility I (N102) ▪ Literary Horizons (N208) ▪ Sound & Visual Cultures (N209)
11 - 11:30	MORNING TEA
11– 1	Concurrent Panels – <ul style="list-style-type: none"> ▪ Pacific People's Mobility II (N102) ▪ Identities, Languages & Methodologies (N208) ▪ Pacific Histories (N209) ▪ Queering International Disaster Recovery (N210)
1 – 2:30	LUNCH & AAPS AGM
2:30 – 5	Plenary – Decolonisation & Indigenous Globalisation: A panel in honour of Tracey Banivanua Mar Napier 102
5PM	AFTERNOON TEA & END

WELCOME

We meet on the lands of the Kaurua people, and acknowledge their elders and all Kaurua people, past, present and future. Warm Pacific greetings.

I am honoured to welcome all delegates and participants to the biennial AAPS conference. We have a fascinating range of papers and presentations, addressing areas right across the Pacific, from north to south, and from east to west, across a number of disciplines. There's such a fantastic array of research being done both within and outside the academy, and we're lucky to be in a position to hear some of it. I'm especially pleased that part of the conversation will feature links between Indigenous Australians and the Pacific. We're also very keen to hear from those involved in contemporary struggles for independence and recognition.

The annual Epeli Hau'ofa Memorial Lecture is being delivered by Associate Professor Vicente M. Diaz from the University of Minnesota on the topic of 'Backing into the Future: Indigenous Sea (and River) Faring Between Micronesia and Dakota Homelands, Waters, and Skies'. We're excited to see what direction Professor Diaz takes us in as we consider Epeli's ongoing legacy in Pacific Studies.

Associate Professor Selina Tusitala Marsh, University of Auckland, is presenting a keynote on changing an institution dominated by 'pale stale males', and also giving a reading as Poet Laureate of New Zealand, at a shared performance with renowned pianist Gabriella Smart, who is playing a piece inspired by Robert Louis Stevenson's Samoan piano. We are also very pleased to have Christine Taitano DeLisle, University of Minnesota, speaking on competing discourses around National Parks in Guåhan/Guam. The Unbound Collective, Ali Gumillya Baker, Faye Roses Blanch, Natalie Harkin, Simone Ululka Tur, of Flinders University, demonstrate in 'Sovereign Acts,' how 'critical-creative research can subvert and transform prevailing colonial narratives of history.'

Off campus, another collaboration will be taking place, the Two Horizons Art Project. Local artists Allan Sumner (Ngarrindjeri, Kaurua and Yankunytjatjara) and Narisha Cash (Jingili and Mudburra) will join with Tongan artists Tevita Latu and Taniela Petelo to create the Two Horizons mural in North Adelaide, a work showing the links between the Australian continent and the Pacific. Delegates will stop at the site to see the project on the way to the dinner on Friday April 6. Our dinner will be catered by the Tongan Association of South Australia, and will feature performances by their young people.

As part of the conference we will have sessions on the legacies of two outstanding Pacific scholars, Teresia Teaiwa and Tracey Banivanua Mar. Their loss over the past year has been deeply felt, and we acknowledge those closest to them. We especially acknowledge the loss to our current Vice-President and immediate past President, Associate Professor Katerina Teaiwa.

The theme 'Two Horizons' comes from Teresia Teaiwa's poem 'Te onauti', which means flying fish in Kiribati. The poem ends with the lines

Fish out of water: fly.

Fish, out of water, see two horizons.

Shortly before she was diagnosed with terminal illness, Teresia gave permission for her poem to be used in our conference. Our hope for all attending this conference is that, like Teresia, we will see new and multiple opportunities for Pacific research and teaching, and for living inclusive lives.

This conference would not have been possible without a core of volunteers. I especially note the indefatigable Tait Brimacombe, the ever-reliable Madeleine Seys, and the extremely competent Arrow Tong for their efforts. The rest of the volunteers come the ranks of my past and present students, especially veterans of three iterations of the Pacific Literature Study Intensive in Tonga; deep thanks to you all, including Elise Carr, Mahendra Chittrarasu, Max Cooper, Sam Cox, Natalie Day, Katrina Evitts, Susan Hazel, Hannah Hia, Carolyn Lake, Hannah Patterson, Brittany Pfeiffer, & Celine Zerna. Support for the conference has come from the office of Professor Julie Owens, Pro Vice-Chancellor Research Strategy, and from Professor Jennie Shaw, Dean of the Faculty of Arts.

Thanks to all participants: it is you, after all, who make the conference.

Te onauti*

Teresia Teaiwa

Be te onauti

And fly.

Walking is for

Pathetic bipeds,

And swimming

Only half an option.

Men see one horizon

Where you always see two.

Perhaps that is why

fishermen lost and

unable to stomach

any more of the sea

feel fortunate to

catch you

so they may suck on your eyes.

Fish out of water: fly.

Fish, out of water, see two horizons.

* Kiribati for 'flying fish'

Mandy Treagus

Convenor, Two Horizons Conference; President, AAPS.

AAPS

The Australian Association for Pacific Studies was established to promote the following objectives:

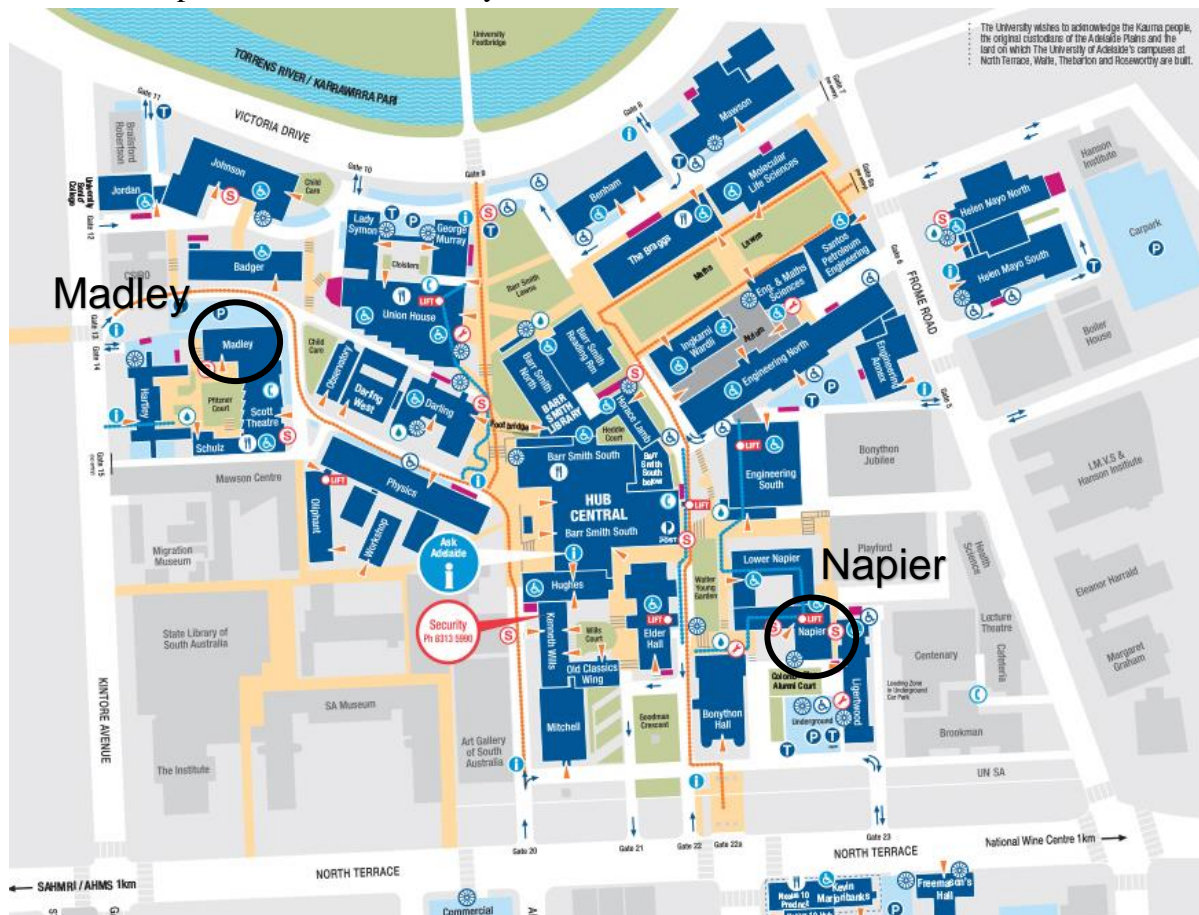
- To promote the international excellence of Australian research and teaching in Pacific Studies
- To play an advocacy role with Government, NGOs, schools, businesses, media and universities and to increase public awareness of Pacific Studies
- To promote Pacific Studies and its component disciplines at the undergraduate and postgraduate levels
- To promote the role of Australian repositories in the collection, preservation and access to Pacific Island research, cultural and historical materials
- To promote excellence in the teaching of Pacific Studies through professional development programs for university teachers
- To promote specifically the study of Australia-Pacific Island relations
- To establish and maintain links with Pacific communities in Australia
- To establish and maintain links with honorary correspondent members and cognate organisations overseas.

You are welcome to join, and you can find membership and other information on the website: <http://pacificstudies.org.au/>

PRACTICAL INFORMATION

Conference venues

The conference will take place in the North Terrace campus of the University of Adelaide. The plenaries and panels will be spread across a number of rooms in the Napier Building, with a performance event on the evening of Thursday 5th April in the Madley Rehearsal Studio. A map has been included for your reference, with conference venues circled:



Registration desk

The registration desk will be available in the ground floor of the Napier building from 1pm on Wednesday 4th April for anyone who wishes to register prior to the start of the conference. Throughout the conference (April 5th – April 7th) the registration desk will be available during the mornings from 8.30am to 11.30am.

Catering

Conference catering has been provided by Grass Roots Catering. Morning tea, lunch and afternoon tea will be available in the Napier Undercroft on the ground floor. Grass Roots use locally grown food where possible and endeavour to provide fresh and wholesome South Australian produce to their customers. Grass Roots are all about helping the environment

wherever possible, with compostable takeaway containers to help reduce land waste. Grass Roots have recently installed a ‘cup wall’ on campus – allowing customers to borrow ceramic/reusable mugs in lieu of takeaway coffee cups.

Environmental impact

We have endeavoured, wherever possible, to reduce the environmental impact of this conference. We have avoided the use of plastic nametags – opting for cardboard and reusable safety pins. We have tried to avoid unnecessary paper waste in delegate’s conference packs, and used recycled paper wherever possible. We urge delegates to be careful to use the recycling and green waste bins around campus wherever possible.

Wifi

The Eduroam network will be available across campus for anyone who has an existing account. The UoA Guest Wifi connection details are updated weekly. We will make login details available for delegates at the registration desk and in the conference rooms throughout the event.

Conference support team

Volunteers will be available throughout the conference (wearing black ‘two horizons’ T-shirts) to assist with any questions. Please seek out these volunteers at the registration desk or during the catering breaks if you have any questions. Volunteers will also be providing technical IT support throughout all venue rooms during the event. Any urgent issues can be direct to Tait Brimacombe on +61417 840 182.

In the event of an emergency, please dial 000. Security is available on campus 24/7 for any safety concerns and can be reached on 8313 5990. In an emergency, they can be reached on 83135444.

Twitter

We’ll be tweeting the conference using the hashtag **#AAPS2018**. Please join in the conversation. You can tag AAPS on **@AAPSPacific**.

Getting around in Adelaide

Taxis and Uber

Taxis are readily available throughout the city. However, it is worth booking a taxi in advance for busiest periods such as Friday or Saturday nights and/or for transportation to the airport.

Taxi contacts include:

- Independent Taxis 132211
- Suburban Taxi 131008
- Yellow Cabs 132227

There are a number of supervised taxi ranks that provide a safe place to wait for a taxi late at night. The closest of these ranks are located on North Terrace near the entrance to the Adelaide Casino and on Pulteney Street near the entrance to Rundle Mall.

Uber is also widely used in Adelaide, and can be accessed through the Uber app.

Public Transport

Adelaide's public transport system has an extensive array of services including buses, trams and trains throughout the city and greater metropolitan area. Information about routes, timetables and fares can be found on the Adelaide Metro website – <http://www.adelaidemetro.com.au>

Bicycles

There are a range of bike-accessible pathways to the conference venue – including via the Linear Park Bike Path. You can explore the city cycling map here – <http://maps.sa.gov.au/cycleinstead>. Bike SA offers daily free bicycle hire for a small fee. These can be picked up from multiple locations throughout the city. For more information see – <http://www.bikesa.asn.au/Home>. Yellow dockless Ofo bikes require payment via a downloadable app.

Food & drink in Adelaide

The University of Adelaide's central hub building houses a range of coffee outlets and eateries, all of which are great for breakfast, snacks, and lunch. Throughout the conference St Raphael's coffee cart will be available in the Colombo Plan Alumni Court (just next to the Napier Building) However, for those who want to get off campus, we recommend the following, all of which are within a 5(ish) minute walk from the conference venue:

Coffee

- Art Gallery Café – North Terrace;
- Austin and Austin - 28 Austin Street;
- Exchange - 1-3/12-18 Vardon Avenue;
- Howling Owl Coffee Shop (& Urban Cow Art Studio) - 10 Vaughan Place (behind the Palace Nova Cinema off Rundle St);

- Laneway Espresso House - 10 Ebenezer Place.

Breakfast

- East Terrace Continental – 6 East Terrace;
- Nano – 23 Ebenezer Place;
- The Flinders St Project – 276 Flinders Street.

Lunch

- Amalfi Pizzeria Ristorante - 29 Frome Street;
- Eros Kafe - 275 Rundle Street;
- Hey Jupiter - 11 Ebenezer Place;
- Hide 'n Seek Thai Bar - 26/28 Austin Street;
- Kutchi Deli Parwana - 7 Ebenezer Place;

Dinner

- Africola - 4 East Terrace;
- Andre's Cucina - 94 Frome Street;
- Est Pizzeria - 30 East Terrace;
- Iberia - 279 Rundle Street;
- Osteria Oggi - 76 Pirie Street;
- Peel Street Restaurant - 9 Peel Street;
- Pizza e Mozzarella - 33 Pirie Street;
- Press* Food & Wine - 40 Waymouth Street;

The Adelaide Central Market

We should also mention Adelaide's Central Market, which is one of the city's main tourist attractions, and a foodie's paradise. There are dozens of fantastic eateries there, and all manner of fresh produce. The market is roughly a 15-20-minute walk from the conference venue, but well worth a trip.

Fancy a drink?

- 2KW Bar and Restaurant - 2 King William Street;
- Belgian Beer Café 'Oostende' - Ebenezer Place;
- Clever Little Taylor - 19 Peel Street;
- Hains & Co - 23 Gilbert Place;
- Mother Vine - 22-26 Vardon Avenue;
- Pink Moon Saloon - 21 Leigh Street;

- Udaberri Pintxos Y Vino - 11-13 Leigh Street;
- Crown & Anchor Hotel - 196 Grenfell Street;
- Exeter Hotel - 246 Rundle Street

DAILY TIMETABLE

Wednesday 4 April – Postgraduate Workshops

1pm-2.30pm – POSTGRADUATE WORKSHOP – Napier 210

Convenor:

- Vicente M. Diaz

2.30pm-3pm – AFTERNOON TEA

3pm-4.30pm – POSTGRADUATE WORKSHOP – Napier 210

Convenor:

- Christine Taitano DeLisle

Wednesday 4 April – Conference Public Lecture

6-7PM – EPELI HAU‘OFA MEMORIAL LECTURE – Napier 102

Chair: Associate Professor Mandy Treagus, President, AAPS

- Associate Professor Vicente Diaz, ‘Backing into the Future: Indigenous Sea (and River) Faring Between Micronesia and Dakota Homelands, Waters, and Skies’

7pm – WELCOME DRINKS, Napier Level 1 Foyer

Thursday 5 April – Conference Day 1

8.30am – REGISTRATION DESK OPEN			
9.00am-10:30am – PLENARY – Napier 102			
<p>Chair: Mandy Treagus</p> <ul style="list-style-type: none"> ▪ Welcome to Country – Ms Rosemary Wanganeen ▪ Welcome to the conference – Dr Ros Prosser, Head of the Department of English & Creative Writing, University of Adelaide ▪ KEYNOTE: Associate Professor Selina Tusitala Marsh, ‘Tokotoko Tales’ 			
10.30am-11am – MORNING TEA			
11am-1pm – PLENARY – Napier 102			
Teaching Oceania: Honouring the Legacy of Teresia K. Teaiwa			
Chairs: April Henderson & Katerina Teaiwa			
Presenters:			
<ul style="list-style-type: none"> - April Henderson - Vicente M Diaz - Emalani Case - Christine Taitano DeLisle - James Viernes - Katerina Teaiwa 			
1pm-2pm – LUNCH			
2pm-3.30pm – CONCURRENT SESSIONS (Part I)			
Napier 208 Digital Horizons Chair: Tait Brimacombe	Napier 102 End of the Pacific War: Part I	Napier 209 Schooling Journeys in Oceania: Part I	Napier 210 Postgrad Panel: Part I

<p>Presenters</p> <ul style="list-style-type: none"> - Romitesh Kant - Jope Tarai - Jason Titifanue - Rufino Varea & Renata Varea 	<p>Chair: Christine Winter</p> <p>Presenters (see below)</p>	<p>Chair: Debra McDougall & Jenny Munro</p> <p>Presenters (see below)</p>	<p>Chairs: Bianca Hennessy & Renee Currenti</p> <p>Presenters (see below)</p>
<p>3.30pm-4pm – AFTERNOON TEA</p>			
<p>4pm-5.30pm – CONCURRENT SESSIONS (Part II)</p>			
<p>Napier 208 Gender in the Pacific</p> <p>Chair: Alison Dundon</p> <p>Presenters:</p> <ul style="list-style-type: none"> - Susan Hemer - Ceridwen Spark - Naomi Calintsky 	<p>Napier 102 End of the Pacific War: Part II</p> <p>Presenters:</p> <ul style="list-style-type: none"> - Geoffrey Gray - Christine Winter - Yasuko Kobayashi - Georgina Fitzpatrick - Liam Kane - Victoria Stead 	<p>Napier 209 Schooling Journeys in Oceania: Part II</p> <p>Presenters:</p> <ul style="list-style-type: none"> - Helen Lee - Debra McDougall - Jenny Munro - Aidan Craney - David Oakeshott - Yohana Baransano 	<p>Napier 210 Postgrad Panel: Part II</p> <p>Presenters</p> <ul style="list-style-type: none"> - Renee Currenti - Gina Hawkes - Bianca Hennessy - Vicky Shandil - Lorayma Taula - Emma Kluge
<p>5.30pm – MAIN PROCEEDINGS END</p>			
<p>5.30 for 6-7PM – Performance – Madley Rehearsal Studio</p> <ul style="list-style-type: none"> ▪ Gabriella Smart – three pieces – ‘true-blue, gold-soul’, by Catherine Milliken, ‘Piano Memories’ by Elena Kats Chernin, and ‘Station Chains’ by David Harris ▪ Selina Tusitala Marsh, Poet Laureate of Aotearoa New Zealand – readings 			
<p>7pm –DRINKS, Madley Rehearsal Studio</p>			

Friday 6 April – Conference Day 2

8.30am – REGISTRATION DESK OPEN			
9.00am-11am – PLENARY – Napier 102			
Sovereignty and Legacies			
Chair: Katerina Teaiwa			
<ul style="list-style-type: none"> ▪ Christina Taitano DeLisle, ‘Indigeneity and National (Security) Parks in Guam’ ▪ Randie Fong, ‘Kamehameha Schools and Their Legacies’ ▪ The Bound/Unbound Collective – Ali Gumillya Baker, Faye Roses Blanch, Natalie Harkin, Simone Ululka Tur, ‘Sovereign Acts’ 			
11am-11.30am – MORNING TEA			
11.30am-1pm – PLENARY – Napier 102			
Referenda & Decolonisation Panel			
Chairs: Cammi Webb-Gannon & Nic Maclellan			
Presenters:			
<ul style="list-style-type: none"> - Cammi Webb-Gannon - Ronny Kareni - Paul Charles Wea - Sana Balai 			
1pm-2pm – LUNCH			
2pm-3.30pm – CONCURRENT SESSIONS			
Napier 208 States & Conflicts	Napier 209 Material Culture	Napier 210 Pacific Pedagogies	Napier 102 Land & Sea Futures: Part I
Chair: Susan Hemer	Chair: Celine Zerna		Chair: Camille Rouliere

<p>Presenter</p> <ul style="list-style-type: none"> - Alison Dundon - Mosmi Bhim - Emma Kluge 	<p>Presenters:</p> <ul style="list-style-type: none"> - Jenny Homerang - Pauline Reynolds - Yvonne Carrillo-Huffman - Shaun Larcom 	<p>Chairs: Julie Wash & Monica LaBriola</p> <p>Presenters:</p> <ul style="list-style-type: none"> - Natalie Nimmer - Angelique Stastny - Julianne Walsh - Monica LaBriola 	<p>Presenters (see below)</p>
3.30pm-4pm – AFTERNOON TEA			
4pm-5.30pm – CONCURRENT SESSIONS			
<p>Napier 208 Pacific Encounters</p> <p>Chair: Karin Speedy</p> <p>Presenters:</p> <ul style="list-style-type: none"> - Jean Fornasiero - John West-Sooby - Nicole Starbuck 	<p>Napier 209 Wanem ia RIMIX?</p> <p>Chair: Maya Haviland</p> <p>Presenters:</p> <ul style="list-style-type: none"> - Marcel Meltherorong, Thomas Dick & Ruth McDougall - Miranda Forsyth, Thomas Dick, & Delly Roy - Maya Haviland & Delly Roy 	<p>Napier 210 Intercultural & Intergenerational Divides</p> <p>Chair: Victoria Stead</p> <p>Presenters:</p> <ul style="list-style-type: none"> - Julianne Walsh - Aidan Craney - Kate Johnston-Ataata 	<p>Napier 102 Land & Sea Futures: Part II</p> <p>Presenters:</p> <ul style="list-style-type: none"> - Renee Currenti & Tristan Pearce - Tristan Pearce & Lui Manuel - David Tibbetts - Mona Matepi - Gina Koczberski, George Curry, Veronica Bue, Emmanuel Germis, Steven Nake & Paul Nelson
5.30pm – END OF MAIN PROCEEDINGS			
6pm – DINNER			
<p>6PM</p> <ul style="list-style-type: none"> ▪ Buses arrive to transport delegates to the dinner venue from 6pm 			

- Delegates will be taken to the dinner via North Adelaide where they will view the conference mural installation
- We will enjoy a traditional Tongan meal, catered by the Tongan Association of South Australia, who will also be performing.
- Buses will return delegates to the University of Adelaide.

Saturday 7 April – Conference Day 3

8.30am – REGISTRATION DESK OPEN			
9.00am-11am – CONCURRENT SESSIONS			
<p>Napier 102 Pacific People’s Mobility Part I</p> <p>Chairs: Helen Lee & Makiko Nishitani</p>	<p>Napier 208 Literary Horizons</p> <p>Chair: Meg Samuelson</p> <p>Presenters:</p> <ul style="list-style-type: none"> - Karin Speedy - Celine Zerna - Michelle Elleray - Alice Te Punga Somerville 	<p>Napier 209 Sound & Visual Cultures</p> <p>Chair: Kalissa Alexeyeff</p> <p>Presenters:</p> <ul style="list-style-type: none"> - Camille Rouliere - Polly Stupples - Melanie Puka 	
11am-11.30am – MORNING TEA			
11.30am-1.00pm – CONCURRENT SESSIONS			
<p>Napier 102 Pacific People’s Mobility Part II</p> <p>Presenters:</p> <ul style="list-style-type: none"> - Rochelle Bailey - Naomi Calnitsky - Makiko Nishitani 	<p>Napier 208 Identities, Languages & Methodologies</p> <p>Chair: Michelle Elleray</p> <p>Presenters:</p> <ul style="list-style-type: none"> - Bianca Hennessy 	<p>Napier 209 Pacific Histories</p> <p>Chair: Meg Samuelson</p> <p>Presenters:</p> <ul style="list-style-type: none"> - Stan Florek - Monica LaBriola 	<p>Napier 210 Queering International Disaster Recovery</p> <p>Chair: TBC</p> <p>Presenters:</p> <ul style="list-style-type: none"> - Emily Dwyer

- Helen Lee
- Victoria Stead
- Nick Hoare
- Pateresio Nunu

- Myolynne Kim

- Jenni Caruso

- Lana Woolf
- Agabe Tu'inukuafe

1.00pm-2.30pm.– LUNCH & AAPS AGM (Napier 102)

2.30pm-5.00pm – PLENARY – Napier 102

Decolonisation and Indigenous Globalisation: A panel in honour of Tracey Banivanua Mar

Chair: Kalissa Alexeyeff

Presenters:

- Lucy Davies
- Naomi Alisa Calnitsky
- Kim Kruger
- Kalissa Alexeyeff
- Jane Carey

5.00pm – AFTERNOON TEA & END

SESSION DETAILS & ABSTRACTS

Wednesday April 4th
6-7pm, Napier 102

Epeli Hau'Ofa Memorial Lecture

Vicente M. Diaz: Backing into the Future: Indigenous Sea (and River) Faring Between Micronesia and Dakota Homelands, Waters, and Skies

Vicente M. Diaz is Pohnpeian and Filipino born and raised in Guam. He joined the faculty in American Indian Studies at the University of Minnesota, Twin Cities in 2015, where he heads the *Digitizing Ancient Futures*, a project that melds indigenous Micronesian seafaring knowledge and advanced visualization technology (virtual/augmented reality) in the interest of cultural loss mitigation and alternative and indigenous knowledge production practices. Diaz is a key figure in Native Pacific Cultural Studies, and a leader in efforts to build global and comparative indigenous studies. His research and teaching interests include de-colonial and indigenous historiography and cultural criticism, indigenous cultural revitalization, traditional seafaring, and Pacific Islander film, video, and digital mediation. Trained by navigators from Polowat atoll (*utt Wenemai, Werieng* school) in the Central Carolines, Diaz is also the former Coordinator of the Micronesian Seafaring Society, the founder of the Guam Traditional Seafarers Society, the *utt Sahyan Tasi Fachemwan*, producer/director/writer of the documentary, *Sacred Vessels: Navigating Tradition and Identity in Micronesia* (1996), and author of *Repositioning the Missionary: Rewriting the Histories of Colonialism, Native Catholicism, and Indigeneity in Guam* (University of Hawai'i, 2010).

SESSION DETAILS & ABSTRACTS

Thurs 5 April
9-10.30am, Napier 102

Plenary Session

Chair: Katerina Teaiwa

Ms Rosemary Wanganeen: Welcome to Country

Rosemary Wanganeen is the founding CEO of the Australian Institute for Loss and Grief which is 100% owned and operated by her. She is a proud Aboriginal Australian from South Australia of Kurna people of the Adelaide Plains, Wirrangu and Koogatha on the west coast of South Australia.

Selina Tusitala Marsh: Tokotoko Tales

What does it mean to be Aotearoa New Zealand's first Pasifika Poet Laureate? This keynote explores this question with a visual diary of key moments and an exploration of what it means to change the very bones of an institution dominated by 'pale stale males'. It delves into how change is possible when we become Tusitalas and tell our own stories in our own unique ways. First step though, is to 'know thyself'. Selina is a Pasifika Poet-Scholar, an identity marker hard won over 13 years of working in the institution. Come prepared to articulate your identity marker too.

Associate Professor Selina Tusitala Marsh is a Pasifika poet-scholar and the current NZ Poet Laureate (2017-19). As the 2016 Commonwealth Poet she wrote and performed a po-em for Queen Elizabeth II. She has three critically acclaimed collections. Her first collection, *Fast Talking PI* (2009), won the Jesse McKay Best First Book in the New Zealand Book Awards. Her second collection *Dark Sparring* (2013) positioned her in 'the vanguard of contemporary Pacific Literature' (Edmeades 2013), while a third collection of poetry, *Tightrope* (2017) has been long-listed for the Ockham New Zealand Book Awards. She has published with Cambridge University and Bloomsbury Academic on Pacific literary aesthetics.

SESSION DETAILS & ABSTRACTS

**Thurs 5 April
11am-1pm, Napier 102**

Plenary Session

Teaching Oceania: Honouring the Legacy of Teresia K. Teaiwa

Conveners: Terence Wesley-Smith, April Henderson, Katerina Teaiwa

In this panel participants will reflect on the late Associate Professor Teresia Teaiwa's many contributions to the field of Pacific Studies, especially to its pedagogy, and discuss ways to continue her work.

Speakers:

April Henderson - Victoria University of Wellington

Vicente M. Diaz - University of Minnesota

Emalani Case - University of Hawai'i

Christine Taitano DeLisle - University of Minnesota

James Viernes- University of Hawai'i

Katerina Teaiwa- Australian National University

SESSION DETAILS & ABSTRACTS

Thurs 5 April
2pm-3:30pm, Napier 208

Concurrent Panel

Digital Horizons: Contemporary ICT Practices in the Pacific

The Pacific region has recently experienced a ‘technological revolution’ with rapid advances in Information Communication Technology (ICT) infrastructure, increases in connectivity and reduced communication costs throughout the Pacific. This ICT expansion has led to debate over the extent to which ICTs can bring about transformation change, with suggestions that technology is a ‘panacea’ for development and inclusion on the one hand, while on the other critics of ICTs raising concerns over the ‘dark side’ of technological advancement. This panel aims to interrogate the role of ICTs in the Pacific, exploring the impact that these new technologies, in particular social media, have had on a range of contemporary practices such as activism, political participation and dissent, diplomacy and entrepreneurship.

This panel brings together contributions from scholars exploring these contemporary ICT practices, with a particular focus on how ICTs and social media has fostered collective action and activism, public dialogue and debate, and youth participation throughout the Pacific.

Convenor/Chair:

Tait Brimacombe is a Research Fellow with the Developmental Leadership Program and the Institute for Human Security & Social Change at La Trobe University. In addition, Tait is a Course Coordinator and PhD Candidate within the Department of Anthropology and Development Studies at the University of Adelaide. Tait has contributed to a range of research into gender and communications in the Pacific, with a particular focus on the communication of gender and development discourse through various media platforms, and the role of social media in processes of activism. Tait’s current research interests include women’s leadership, coalitions and collective action in the Pacific.

The Digital Renaissance of Bottom-Up Regionalism in the Pacific

Jason Titifanue

Epeli Hau’ofa took a critical view towards regionalism, perceiving classical regionalism as a means for foreign entities to exert their influence over the Pacific. Hau’ofa instead envisaged a Pacific community linked together through shared solidarity at a grassroots level. In the context of Pacific regionalism and diplomacy since 2009, Pacific Island Countries have undergone a ‘paradigm shift’ in their engagement with regional and international politics – the ‘new Pacific diplomacy’. Since the early 2000s, the Pacific has also witnessed an Information Communication Technology (ICT) revolution, as deregulation and new technologies have driven down communication costs. These new technologies have enabled the evolution of alternative spaces for discourse and debate, transforming the way people communicate, disseminate information and mobilise. Activism relating to climate change,

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feminism and West Papuan self-determination have tapped into these ICT platforms to strengthen their advocacy within and outside the Pacific region. This paper examines how ICTs are ushering in a new wave of Pacific activism and fostering the rebirth of bottom-up regionalism.

Jason Titifanue is a Teaching Assistant at the University of the South Pacific, where he has recently completed his Masters research exploring how migration and remittances impact family livelihoods in small island communities. Jason is also an Honorary Research Associate at La Trobe University. Jason's current research interests include contemporary politics, ICTs and citizen empowerment, activism, and political engagement in the Pacific.

Social Media, Gender Conversations and Online Feminist Activism: A Critical Analysis of Gender Discourse on Facebook Forums **Romitesh Kant**

Research on social media and its role in gendered constructions of the self and the other has provided mixed results. Overall, research has shown that social media is merely a new space for online expression. Its purpose depends on the actors who use it and in the gender space it can be both a space for feminist empowerment through activism and education but can also be used to harass, bully, shame and spread misogynistic attitudes. But even within these negative discourses, feminists and women rights advocates have used social media as a site of resistance and activism against online misogyny. This paper examines the discourses surrounding rape on social media forums in Fiji and how feminist activists have used social media to critique, respond to and resist online hate speech targeted to victims of sexual harassment, women and feminists. Employing an approach that includes ethnographic methods such as content analysis and discursive textual analysis, the paper details how gendered conversations on rape and assault take place on Facebook Forums in Fiji and a range of ways that women and girls are using social media platforms to speak about, and thus make visible, experiences of rape culture. This paper argues that this digital mediation enables new connections previously unavailable to girls and women, allowing them to redraw the boundaries between themselves and others.

Romitesh Kant is an Honorary Research Associate at La Trobe University. His research interests include politics of constitutional design in divided societies, ICT's and political participation and electoral politics in Fiji. His Masters thesis examines prospects for democratic stability under Fiji's 2013 Constitution by examining influential continuities and discontinuities in Fiji's politics and governance.

Rotuman Diaspora, Social Media and Reconnecting with Culture and Identity **Rufino Robert Varea & Renata Varea**

The status of the islands of Rotuma in Fiji poses a paradox. Indigenous Fijian (iTaukei) make up 60 per cent of Fiji's population. However, as a unique ethnic group, Rotumans make up

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less than 2 per cent of Fiji's total population, with the Rotuman language listed as 'endangered' by UNESCO. This is exacerbated by the fact that outmigration from the island has fostered a strong Rotuman diaspora, with more than 80 per cent of Rotumans residing outside Rotuma. This diaspora has fostered the use ICTs and new media technologies as crucial tools for Rotuman families to maintain contact within kinship units. Within the diaspora, digital technologies service to assist the migrant community in organising events and gatherings, and rekindle familial ties among first and second generation migrants. Within Rotuma, digital communication has also facilitated the sending and receiving of remittances which play a valuable role reinforcing familial connections. More recently, the purpose of these social media groups has evolved into a site for political discourse. In 2015, the Fiji Government tabled two bills that impacted Rotuman culture and land tenure, during which time Facebook evolved into a site for dissent. By employing principles of digital ethnography, this paper explores the role that Facebook has played in reinvigorating Rotuman connections to culture and kin, and how Facebook has evolved into a platform for political discourse and mobilisation.

Rufino Robert Varea is a Rotuman. As a USP Graduate Assistant, Rufino is currently pursuing a Master of Science degree in Marine Science. His focus area is Marine Pollution, with a particular emphasis on Ecotoxicology. His research aims to validate and employ biomarkers as tools to test for pollution effects in commonly consumed fish species in coastal communities around mainland Fiji. The research also proposes to set a precedent for future Ecotoxicology research in Fiji, and the Pacific region.

Renata Varea is a Rotuman. As a USP Graduate Assistant, Renata is currently pursuing a Master of Arts degree in Geography. Her Masters research assesses how Sustainable Drainage Systems can be implemented into stormwater management to help reduce the impacts of flooding in flood-affected communities of Fiji. The research project is a part of an external project on climate change adaptation in post-disaster recovery processes. She works in collaboration with scholars from the University of Auckland, University of Sydney, University of Southampton and the University of Western Australia. The project is funded by the Asia Pacific Network (Climate Adaptation Framework).

The New Fijian Man within Two Horizons **Jope Tarai**

Rethinking the Fijian Man, a TEDx Talk given in 2016 Suva, Fiji, suggested a reimagining of the original horizon in the Indigenous Fijian ethos, into a contemporary one. It specifically focused on the firmly rooted notions of masculinity in culture and religion. Over a year on, the video has generated a fair amount of public discourse that has revealed these two horizons jostling within the wider Fijian ethos. The discourse has been mainly captured online due to Fiji's burgeoning digital landscape and grater accessibility to ICTs and social networking sites. As such, informed through capture public discourse, this paper examines and reflects on the 'new Fijian man' within these two horizons, while deriving key questions on masculinity, culture and religion.

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Jope Tarai is a Teaching Assistant and Masters student in Politics, Diplomacy and International Affairs at the University of the South Pacific, where his Masters research focusses on collective diplomacy in the context of the South Pacific Tuna Treaty. Jope is also an Honorary Research Associate at La Trobe University. Jope's research interests include Pacific regionalism, tuna politics, social media, and politics in Fiji.

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Thurs 5 April
2pm-3:30pm & 4pm – 5:30pm, Napier 102

Concurrent Panel

Coping with the End of the Pacific War in PNG

Panel Convenor and Chair: Associate Professor Christine Winter

‘A debt of gratitude’?

Geoffrey Gray

The war in the South West Pacific (1941-1945) brought forth a plethora of books and pamphlets on future colonial policy, many connected by an underlying expression that Australia had a debt to repay for the sacrifice made by colonized people of Papua and New Guinea caught up in a war not of their making. This resulted in calls to meet Australia’s obligations, which could be honoured ‘only if we abandon all thought of developing the region ourselves and train the islanders to do so’. This paper has as its underlying theme a question: did the abandonment of the Ward policy at the end of the 1940s betray the promise made after the war, that things would change for the better and that New Guineans would be able to control their destiny. New Guinean historian August Kituai described it as a moral failure of the Australian government to implement these promises.

Geoffrey Gray is an Adjunct Professor of History at the University of Queensland. He is author of *A Cautious Silence: The Politics of Australian Anthropology* (Aboriginal Studies Press, 2007); *Abrogating Responsibility: Vesteds, Anthropology and the future of Aboriginal people* (Australian Scholarly Publishing, 2015); and co-editor (with Doug Munro and Christine Winter) of *Scholars at War: Australasian social scientists 1939-1945* (ANU Press, 2012). He is presently a Chief Investigator on the Australian Research Council Linkage Grant, ‘Serving our Country: Aboriginal and Torres Strait Islander People in the Defence of Australia’.

The many graves of Adolf Wagner

Christine Winter

During the Pacific War the strategically important yet confined area, the Huon Peninsula in New Guinea, was a borderland, a contested space not firmly controlled by Australians or Japanese. From January 1942, after the invasion of the region by Japanese troops, and the retreat of Australians, the Peninsula saw the establishment of a Japanese occupation infrastructure. During the following one and a half years Allied aerial attacks continued in irregular intervals and small reconnaissance groups remained behind enemy lines. From mid 1943 the Allied counteroffensive brought aerial bombing and intense fighting back to the Huon that continued for about half a year.

This paper examines the complex relationships that developed from 1942 to 1944 between New Guineans, occupying Japanese, Australian coastwatchers operating behind enemy lines,

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and a small number of remaining German missionaries, the latter a legacy of German colonial rule. It does so by focusing on the death and reburial of Adolf Wagner, who was shot by Japanese soldiers in December 1943. The young men's death and place of burial was interpreted and narrated differently in forensic examinations, ANGAU interrogations of local New Guineans, correspondence by missionary colleagues and memoirs by senior New Guinean men.

Christine Winter (ARC Future Fellow and Matthew Flinders fellow) is a historian whose work connects the Pacific with Australasia and German-speaking Europe. She is interested in the borderlands of overlapping colonial rule and their legacies. She has published widely on Pacific-European relations during the late 19th and 20th century, and on the impact of WWI and WWII. Her work analyses a wide range of subjects in the Asia Pacific: the politics of Christian missions; how social scientists were effected by war; ethnographic collecting; the development of race science; transnational politics of internment; colonial ideologies of loyalty.

Crossing the boundaries to survive: Japanese POWs' Experiences through ATIS Interrogation Reports

Yasuko Hassall Kobayashi

Wars cause extraordinary movements of people, and WWII scattered Japanese around the Asia and Pacific region. Both English and Japanese literature has studied soldiers of the Japanese Imperial Army and has created particular representations of them during WWII: that they refused to surrender, and took their own lives when defeated in order to show their loyalty to the emperor or to save themselves from the national shame of becoming prisoners of war. The source of such representations in English is a well-cited ATIS Report No.76, by the Allied Translator and Intelligence Service (ATIS). ATIS was a joint Australian/American World War II intelligence agency and was located in Australia. However, those actual interrogation reports reveal much richer tales narrated by Japanese POWs. Having experienced extraordinary movements through the war, those POWs were now able to view Japan differently and attempted to survive by crossing borders between Japan and the enemy country. Through interrogation, Japanese soldiers met Australian or American officers as individuals for the first time, to talk about their views about the war, surrender, and so forth. This is about tales of individual cross-social experiences.

Yasuko Hassall Kobayashi is assistant professor in the Global Japanese Studies Program, Graduate School of Letters at Osaka University. She is an expert on identity transformation and (post) colonial South East Asia. She has written on Malay identity politics, and on work mobility and Singapore. Her latest research is on Japanese migration/mobilities during the Second World War.

Interpreters and Australia's War Crimes Trials, 1945-51

Georgina Fitzpatrick

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In the aftermath of the Second World War, three hundred trials were held in Australian military courts in eight locations around the Asia-Pacific region, 1945 to 1951. The accused were mainly Japanese but also Korean and Taiwanese colonial subjects of the Japanese emperor. The military lawyers for the prosecution and for the defence (until Japanese lawyers began appearing), were English speakers. So too were the Members of the Court who, with the President of the Court, gave judgement after hearing the evidence. The proceedings were conducted in English. Witnesses at the trials, apart from those speaking the aforementioned languages, included indigenous speakers from remote parts of Papua and New Guinea or a Pacific island, Indian or Chinese prisoners of war liberated by the Allies, Chinese civilians from Rabaul and the occasional German missionary. Not surprisingly, this Babel Tower of languages was an enormous challenge to those running the Australian war crimes trials. The possibilities of misunderstanding were limitless.

This paper will explore the efforts made to offer some level of interpretation and will also recount the stop-gap measures put in place to cope with this challenge. From the paths of recruitment to the serendipitous interventions of a multilingual bystander, band-aids were applied. Based on interviews and personal papers of some of the Australian Army interpreters as well as some of the exchanges in court, I will outline the situation and offer some observations on the process.

Dr Georgina Fitzpatrick is currently an Honorary Research Fellow, School of Historical and Philosophical Studies, University of Melbourne. She is lead author (with Tim McCormack and Narrelle Morris) and historian contributing eleven of the 23 essays to *Australia's War Crimes Trials, 1945-51* (Brill Nijhoff, 2016). This book was recently shortlisted for the Premier of NSW's History Awards 2017 in the Australian History category. As the Research Fellow (historian) based at the Australian War Memorial, she worked from 2009-12 on an ARC Linkage grant, entitled *Australia's Post-World War II Crimes Trials of the Japanese: A Systematic and Comprehensive Law Reports Series*. This was a joint project of the Asia Pacific Centre for Military Law, Melbourne Law School, the Australian War Memorial and Defence Legal and has led to the aforementioned edited book of essays. The Law Reports prepared by Dr Narrelle Morris are forthcoming. Dr Fitzpatrick received her doctorate in 2009 for her thesis, undertaken at the Research School of Social Sciences, Australian National University. It was entitled 'Britishers Behind Barbed Wire: Internment in Australia during the Second World War' and is currently being prepared for publication.

Tension in allied occupied Lae, 1943-1945.

Liam Kane

The town of Lae was recaptured by Australian forces in September 1943 and by the beginning of 1944 this area quickly replaced Port Moresby as the main allied base in the Papua and New Guinea (PNG). The two large Australian and American bases that developed at Lae brought a large temporary population to this area: thousands of allied servicemen –black and white; hundreds of servicewomen; Japanese prisoners; a number of refugees; and, of course, thousands of indigenous people ('natives' in the language of military reports) from Lae and other regions of PNG imported as laborers. This paper explores the social life of these people.

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While such a paper could address a range of topics, this one focuses on social tension. Using allied military police and administrative base records, three important themes are brought into sharp focus - black market activities, the precarious position of women and unrest among black soldiers. While these topics are discussed separately, it will quickly become clear that they are inseparable. Possessing Lae helped the allies win the war. But, this is only part of its wartime story. Within the allied bases at Lae there was no shortage of crime, discrimination and discontent.

Liam Kane is a PhD candidate from the University of New South Wales. His PhD thesis entitled – *Pacific Partners: Australian and Americans in the war against Japan* – is jointly supervised by Doctor Zora Simic and Professor Peter Stanley. Liam has presented his research at several conferences and recently published a book review in *History Australia*. He is also a research assistant at the University of Technology, Sydney.

Women’s Wartime Memories and Gendered Relations of Remembrance in Oro, PNG Victoria Stead

This paper discusses findings of a three year project, run with two Papua New Guinean co-researchers, into the wartime experiences of women in PNG’s Oro Province. The history of the Second World War in PNG has overwhelmingly been written from the perspective of the Australian and Japanese forces. Where Papuans or New Guineans do appear, they are largely rendered through the trope of the ‘Fuzzy Wuzzy Angel’. This both a reductive, and a markedly gendered, narrative, from which Papuan and New Guinean women and children are largely absent. Oral histories collected through Women Remember the War project point to key aspects of Oro women’s wartime experiences, including participation in forms of ‘war effort’ work, experiences of sexual assault, the loss of kin, and effects of displacement on family relationships and food provision. Beyond the documentation of war time experience, the findings also draw attention to the gendered dynamics of memory and memorialisation. Nationalist projects and narratives—both Papua New Guinean and Australian—a growing war tourism industry, and local reckonings with postcolonial legacies, all work to compel particular forms and practices of memory, which both reflect and produce gendered relations in Oro.

Dr Victoria Stead is a postdoctoral research fellow at the Alfred Deakin Institute, Deakin University. She is an anthropologist whose work engages themes of social change in relation to land, labour, memory and belonging. She conducts fieldwork in the Pacific, particularly Papua New Guinea, as well as with Pacific Islanders and others in rural Victoria.

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Thurs 5 April
2pm-3:30pm & 4pm – 5:30pm, Napier 209

Concurrent Panel

Schooling journeys in Oceania: Learning, hope, and loss

Panel convenors and chairs: Debra McDougall & Jenny Munro

“Fish, out of water, see two horizons” - Teresia Teaiwa, *Te onauti*

Throughout Oceania, education requires mobility. To go to school, students undertake long daily treks, travel to towns to live with relatives, or even migrate overseas. These schooling journeys open new horizons of the kind evoked in Teresia Teaiwa’s poem, but often focus only on the most distant horizon, suggesting that real power and value is just beyond reach. Even where education does not actively devalue local language or vernacular knowledge, years of formal schooling may alienate students from home, family and language. Because competitive exams force students out before they have achieved desired qualifications, many feel that they have travelled only half-way to their destination. Even for those who succeed, being “fish out of water” is an unsettling experience. This panel seeks to problematize conventional wisdom that formal education is a universal good. We focus on risks as well as benefits of schooling and explore its unexpected consequences. We particularly welcome papers exploring initiatives (such as decolonizing pedagogy, vernacular language learning, or reverse migration of diaspora youth) that seek to bring together “two horizons”—one near, and one far—in a single vision.

Schooling the diaspora: overseas born Tongans attending high school in ‘the homeland’.

Helen Lee

The common practice of Tongans born in the diaspora going to Tonga to attend high school presents challenges both for these students and the schools. Whether they are sent due to bad behavior or choose to go as a way to explore their cultural identity, these young people often experience significant culture shock. Many of them do not speak Tongan when they arrive, many know little about Tongan culture, and they invariably struggle to adjust to daily life in Tonga. Their time in their parents’ homeland becomes a period of intense socialization in *anga fakaTonga* (the Tongan way) and schools are a crucial site for this process, particularly for students living in boarding schools. Some of the key aspects of their experiences in schools include language issues, behavioral expectations, and violence – both by teachers and between students. Although the overseas born students are regarded by many Tongans as bringing potentially dangerous influences, from the perspective of Tongan born students they also have forms of desired cultural capital including fluency in English and familiarity with *muli*, the world beyond Tonga.

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Helen Lee is Professor of Anthropology in the Department of Social Inquiry, La Trobe University in Melbourne. Since the 1980s she has conducted research with the people of Tonga, both in their home islands in the Pacific and in the diaspora, particularly in Australia, with a focus on childhood and youth. Her recent work has focused on second generation transnationalism, including overseas-born Tongan youth who attend high school in Tonga. Currently she has an ARC Linkage Project working with Pacific Islanders in rural Victoria to look at the impact of immigration status on people's socio-economic situation and well-being

Learning through language in Solomon Islands: The Kulu Language Institute **Debra McDougall**

Education in the Pacific Islands often requires students to leave behind not only their home places, but also their home languages. In Solomon Islands, everyday interactions occur in Solomon Islands Pijin and complex mix of the country's seventy-one vernacular languages. Only a few elites grow up speaking the national language, English, which is also the language of schooling. English is rarely taught as a second language and many students struggle to understand and express themselves in English. This linguistic situation does more than compromise learning outcomes—students, and even many teachers, feel deeply ashamed at their lack of fluency in English. Based on ongoing ethnographic research, this paper explores the work of the Kulu Language Institute on Ranongga Island, which is focused on teaching both vernacular and English grammar to a diverse range of students. The Kulu Institute encourages students not only to value vernacular languages, but also take them as worthy objects of study and reflection. In contrast to other approaches focused on a transition from the vernacular to a national or global language, this initiative encourages students to continually move between the different worlds that different languages allow us to experience.

Debra McDougall is a Senior Lecturer in Anthropology at The University of Melbourne. Her book, *Engaging with Strangers: Love and Violence in the Rural Solomon Islands* (Berghahn, 2016), is based on long-term research undertaken with people of Ranongga Island. Her recent work is focused on multilingualism, education, and socio-economic inequality.

Technocratic racism and wantokism in the highlands of West Papua **Jenny Munro**

It is a powerful myth that lack of education, expertise and skills, combined with supposed negative cultural practices like wantokism, constrain good governance and individual advancement in the Pacific. In West Papua, this myth is racialized; Indonesians and foreigners often believe that the dominance of Indonesian migrants and settlers over Papuans, especially highlanders, stems from Indonesians' supposedly superior intellect, skills, and cultural proclivities for individualism and entrepreneurialism. Local and foreign observers lament the allegedly inferior quality of Papuan 'human resources'—their skills, including governing and management capabilities, are said to be constrained by 'tribal thinking' and lack of training. Drawing on ethnographic research with Papuan highlanders over the past 10

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years, and focusing on the university experiences of highlands youth, this paper develops the concept of technocratic racism as a way of explaining discourses and practices that inferiorize people for an alleged lack of skill, training or competency. Rather than shaping employment, governance and development outcomes, 'poor quality' human resources and wantokism are produced through racialised education modalities. For young highlanders who believe that being educated amongst Indonesians will broaden their horizons and expand their networks, hopes for the future end up being built around highland identities, places, and alliances.

Jenny Munro is Lecturer in Anthropology at the University of Queensland. Her book, *Dreams Made Small: The Education of Papuan Highlanders in Indonesia* (Berghahn, 2018) offers an in-depth, ethnographic look at journeys of education among young Papuans under Indonesian rule, ultimately revealing how dreams of transformation, equality, and belonging are shaped and reshaped in the face of multiple constraints. Her recent research focuses on sexual and reproductive health among young Papuans, asking questions about sovereignty and violence.

Educated for what? How formal and informal institutions are limiting opportunities for graduates from Fiji and Solomon Islands

Aidan Craney

Education is often seen as a silver bullet for many problems in international development. At the communal level, agencies such as UNICEF Pacific promote education as a means by which to achieve improved indicators in health, resilience and civic engagement. At an individual level, education holds promises connected to personal gains in status and material wealth. For youth in Fiji and Solomon Islands, this promise has inspired increasing numbers of students completing formal education at secondary and tertiary levels. Rather than experiencing expanded opportunities, however, these graduates are faced with the reality of sluggish economies and high likelihood of unemployment. This paper discusses the challenges these young people face as they chase the far horizon promised by their education whilst faced with the likelihood of being stuck in the near horizon of their lived reality. Based on interviews and focus groups conducted with development professionals, education professionals, and young people in Fiji and Solomon Islands conducted as part of my PhD research, as well as literature related to the mismatch between the structure of education systems and opportunities in the employment sector, I will discuss the risks posed by this mismatch, as well as how attitudes towards certain qualifications are hampering the capacities of these youth and opportunities for their societies.

Aidan Craney is a PhD Candidate in Anthropology and Honorary Research Fellow in the Institute for Human Security and Social Change at La Trobe University. His current projects investigate youth livelihoods, developmental leadership and how social change happens in the Pacific region.

Young people and their state at school: unexpected forms of alienation?

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David Oakeshott

Years of formal education can devalue local language and vernacular knowledge for many Pacific youth. However, it is not necessarily the case that schooling leaves students entirely alienated from the familiar horizons of home, family and community or equipped to operate within the institutions of their state. Secondary schools I studied during PhD fieldwork in Solomon Islands and Bougainville actively directed their students' gaze towards home by attempting to form Christian citizens that would thrive in their home village after their journey through schooling. Simultaneously the schools opened students' eyes to the possibility of engaging with the relatively distant horizons of the formal sector and apparatus of the state. Yet students were fully aware of the failings of their state and regularly lamented any evidence confirming corruption as the key to success within it. Such failings, and the corrupt behaviour students observed, were entirely at odds with how the citizen schools were forming them into would behave. In this paper, I ask whether this tension causes students to feel alienated from their nation-state or whether schooling offers students the chance to find ways to overcome the limitations they identify in their governments.

David Oakeshott is a PhD scholar at the Department of Pacific Affairs at the Australian National University where he researches the role of schooling in the transitional justice processes of Solomon Islands and Bougainville.

Parabola antenna, rented rooms and smartphones: Education dilemmas at the edge of the Indonesian archipelago

Yohana Baransano

Papuans from the island of Biak, Indonesia, have historically valued education as a symbol of achievement that confers the status of 'amber', meaning foreign or 'master'. Based on recent ethnographic research, this paper explores how the meanings and practices of education have changed dramatically in recent years. Education is no longer the only pathway to improved social status and a better life. Instead of paying for school, parents might purchase new commodities, like an antenna to bring soap operas and soccer matches into their home. Instead of sacrificing and experiencing poverty or hardship for the ultimate goal of education, youth who are in school request their parents pay for rented rooms so they can avoid the social control and obligations of staying with relatives in town. They want not just school books but smartphones and data credit. Some use various means, including sexual exchanges, to gain money for a higher standard of living. These changes relate to the failures of education to create positive changes in Papuans' lives, and the new short-cuts offered by money and technology.

Yohana Baransano is originally from Biak, West Papua but was raised in Jayapura, capital of Papua province. She is completing her Master of Arts in Anthropology at the Australian National University. She has worked for the past ten years on gender, youth and education in Papua, and is currently part of a team of international researchers funded by the Australian Research Council to study vulnerabilities in Indonesia. She also works as a Program

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Coordinator YADUPA, an Indigenous organisation funded by the International Union for Conservation of Nature, the Netherlands. This project is focused on gender, environment and climate change.

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Thurs 5 April
2pm-3:30pm & 4pm – 5:30pm, Napier 210

Concurrent Panel

Postgraduate Panel

Convenors and chairs: Renee Currenti & Bianca Hennessy

I hope they don't deport me: considerations for conducting community-based research in Fiji

Renee Currenti

Building community-researcher relationships is an essential part of ethnographic research. My masters research investigated how people in Nawairuki, an interior *iTaukei* village in Ra Province on Viti Levu, Fiji, are experiencing and responding to changing environmental conditions. The nature of this research necessitated working with people in the village to document their knowledge and experiences dealing with changing conditions. However, as an early career researcher who was new to the village and country, I asked myself “*how do I go about this?*” Little guidance was available from published sources. In this presentation, I will discuss some considerations for conducting research in a Pacific Island region country, specifically Fiji, and for building community-researcher relationships. I will draw on the experiences of myself and my research group colleagues and reflect on our journey, which cumulated in me conducting a 2-month field season in Nawairuku in June-August, 2017.

Renee Currenti is a Master of Arts (Geography) candidate at the University of the Sunshine Coast, Queensland, Australia. Renee graduated with a Bachelor of Science (Sustainability), Bachelor of Arts (Geography) from USC in 2015. Renee's MA research focusses on the human dimensions of global environmental change with a focus on a Fijian interior community. Renee has a keen interest in indigenous knowledge, indigenous affairs and sustainable development.

Anxiety and belonging: Who am I to research Polynesian masculinity?

Gina Hawkes

As I work through the final year of my PhD research on Polynesian masculinity in Australia's rugby league community, I keep coming back to the struggle of belonging and the anxiety I have experienced as a white woman researching Polynesian masculinity. Rather than sideline the personal crises I have experienced along my PhD journey I have chosen to make them an explicit part of my thesis. In this paper I discuss some of the ethical and existential issues of imposter syndrome, belonging, and authority in the already very solo journey of anthropological PhD research, focusing on some of the nuances of transcultural indigenous research. While I have family connections with Aotearoa Māori and Samoa, I am myself a Pakeha woman, raised in Australia. This position has shaped my research in significant ways, some positive, some negative, and some ambiguous. Early in my fieldwork

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experience, I was faced with the question ‘who am I to do this research anyway?’ and this paper is a discussion of my grappings with this question between now and then.

Gina Hawkes is a PhD candidate at RMIT University, Melbourne Australia, exploring the intersections between sport, race, and masculinity for Pasifika diasporas in Australia. She graduated from Sydney University in 2011 with a Bachelor of Arts and First Class Honours in Anthropology, and works as an anthropology tutor and research assistant at Sydney University. She has presented her research internationally, at the UK Leisure Studies Association, Native American and Indigenous Studies Association, Australian Association for Pacific Studies, and the Australian Anthropological Society, and has been published in peer-reviewed journal *ab-Original* (2017, Penn State University Press). Her core research interests evolve around critical indigenous studies, sports and the Pacific.

Bianca Hennessey

In this paper I reflect on the methodological challenges of my PhD research. My project is about Pacific Studies itself, and thus brings a research mirror to our own community. In a field so keenly committed to empowering and celebrating Oceania, how do we engage in academic work that enacts such noble ambitions? My paper reflects on what it means to locate your field as the university itself, gleaning meaning from mundane academic work, and this method’s ethical quandaries and strengths. I discuss my fieldwork experiences, focusing on the lived experience of ‘doing’ transformative academic work – the emotional connection scholars have to addressing epistemic injustice, and how that shapes their motivations and perceptions of what is possible. I examine Pacific Studies as a community of adopted intellectual kin, and thus ask how we can use tools for understanding community and kinship to understand academic fields. How can we trace connections between how we relate to each other, and how we create and disseminate knowledge? How does a community cohere when it is ephemeral, global, fragmented, and diverse? And how might we use tools already at our disposal – our training in researching and representing complex human experience – to critically reflect on our own work?

Bianca Hennessy is a PhD candidate in Pacific Studies at ANU, working under the supervision of Associate Professor Katerina Teaiwa. Bianca holds a Bachelor of Asia-Pacific Studies (Honours) and Bachelor of Arts from ANU. She is interested in reflexivity, pedagogy, research methodologies and ethics, and learning about work which finds ways for decolonised critical humanities to thrive.

Re-viewing the *Other*: Locating Subversion in IndoFijian Cultural Performances **Vicky Shandil**

This paper discusses *Lahanga Naach* (skirt dance), an IndoFijian cultural performance. It begins with a description of *Lahanga Naach* and its history. The discussion then moves onto its performers (*nachaniya*) use of this dance form in negotiating alternate gendered identities. The paper argues, using Butler’s Performativity Theory, that *Lahanga Naach* is an important mechanism in challenging hegemonic ideologies and presenting new social realities. The paper

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weaves together academic research on gender with the voices of those performing this subversive genre, to contextualise theoretical aspects with real life experiences of individuals who are marginalised due to their liminality.

Vicky Shandil, PhD Candidate, Va'aomanu Pasifika, Victoria University of Wellington

The transnationalism of Tamaitai Samoa – young Samoan women **Lorayma Taula**

The focus of my research is to investigate the transnational activity of young Samoan women (aged between 18 and 30 years) moving and living between Melbourne, Auckland and Samoa. I want to identify specific types of transnational activity among these women and how their movements intersect with place, identity, gender, and the broader Pasifika diasporic discourse. At this point, I plan to use a combination of qualitative research methods. Case-studies and participant observation will take place across the three locations. Semi-structured interviews and Talanoa sessions will be conducted with participants in person or online through social media networking sites. Pasifika indigenous frameworks of knowledge will also be included. From a Samoan lens, Tagata Pasifika must tell their own story and voyage before sharing and retelling the stories of others, which holds great 'Tautua Faatamalii' – a duty to serve with respect, love and integrity. Exploring the real-life and real-lived movements of young Samoan women may speak to Pacific mobility and the broader literature on youth and diaspora. This research aims to unpack the ways in which these women recognise, carry or challenge what it means to be a 'Tamaitai Samoa' in different places. Their transnational action embodies the symbolic connection between gender, movement and place-making.

Lorayma Taula is a PhD candidate at Deakin University in Melbourne, Victoria.

'The Art of (Decolonised) Time Travel': writing histories of West Papuan resistance **Emma Kluge**

Throughout the 1960s, West Papuan nationalists struggled to gain international recognition and support for independence and self-determination. Papuans had initially received support from the Dutch while the territory was under colonial rule but once it passed into the hands of the UN and Indonesia, independence advocates increasingly faced persecution and had to go underground and overseas with their message. Dominant narratives depict this period of West Papuan history tend to emphasis the diplomatic struggle that occurred between Indonesia and the Netherlands, thereby sidelining the voices and experiences of West Papuans. My research aims to challenge this through examining sources created by West Papuans, and following the lives of key West Papuans as they advocated for independence for West Papua around the world. This paper deals with the challenges of trying to write a history of the West Papuan independence movement using both archival sources and oral histories, and will think through what it means to speak from a West Papuan perspective without claiming to speak for West Papuans in order to fill out the historical narrative.

SESSION DETAILS & ABSTRACTS

Emma Kluge is a PhD Candidate at the University of Sydney. Her current work is on the West Papuan independence movement in the 1960s-70s. To trace the lives of the independence advocates, who lived as exiles both in West Papua and abroad, Emma's research has taken her from the National Archives in Canberra to the United Nations archives in New York to the National Archives in Port Moresby, Papua New Guinea. Emma's work sits at the intersection of Pacific History, decolonisation and international history.

SESSION DETAILS & ABSTRACTS

Thurs 5 April
5:30pm for 6pm – 7pm, Madley Rehearsal Studio

Two Horizons Cultural Night

Gabriella Smart – three pieces

- Cathy Milliken, ‘steel-true gold-sole (sounding Robert Louis Stevenson)’
- Elena Kats Chernin, ‘Piano Memories’
- David Harris, ‘Station Chains’

Catherine Milliken

‘steel-true gold-sole (sounding Robert Louis Stevenson)’

Milliken: I used the poem ‘My wife’ of RLS and applied the formants to the various vowels in the poem, thereby acquiring the acoustic material: a set of intervals and a resulting scale for the piece- ‘my map’. Occasionally I bring in other texts that are not treated in this way. They are treated more rhythmically accompanied by a percussive dampened piano, which mirrors rather more the traditional role of Marquesan instruments being the givers and supporters of metre and rhythm. The flageolet at the beginning is in a sense an acoustic snapshot of Robert Louise Stevenson, as indeed the sounds of the second piano (whether they in the end are possible on the original piano) serve as an acoustic memory.

Elena Kats Chernin

‘Piano Memories’

David Harris

‘Station Chains’ explores the sonorities of the now aged first piano to arrive at the Alice Springs Telegraph Station. Its old strings reminded me of the chains that First Nations people were so often chained together by the neck with.

Selina Tusitala Marsh – a reading

Selina Tusitala Marsh is a Pasifika poet-scholar and the current NZ Poet Laureate (2017-19). As the 2016 Commonwealth Poet she wrote and performed a po-em for Queen Elizabeth II. She has three critically acclaimed collections. Her first collection, *Fast Talking PI* (2009), won the Jesse McKay Best First Book in the New Zealand Book Awards. Her second collection *Dark Sparring* (2013) positioned her in ‘the vanguard of contemporary Pacific Literature’ (Edmeades 2013), while a third collection of poetry, *Tightrope* (2017) has been long-listed for the Ockham New Zealand Book Awards. She has published with Cambridge University and Bloomsbury Academic on Pacific literary aesthetics.

SESSION DETAILS & ABSTRACTS

Fri 6 April
9am – 11am, Napier 102

Plenary

Sovereignty and Legacies

Chair: Katerina Teaiwa

Christine Taitano DeLisle: ‘Indigeneity and National (Security) Parks in Guam’ Assistant Professor, American Indian Studies, University of Minnesota-Twin Cities

This paper examines competing discourses of conservation and stewardship in the historical and political landscapes of Guåhan/Guam, the southernmost island of the Mariana Islands. It focuses specifically on Ritidian, one of three units of the Guam National Wildlife Refuge. Ritidian, located along the island’s rough and treacherous northern coastline (and hence its original Chamoru name Litekyan “Stirring Waters”) was established in 1993 under the U.S. Fish and Wildlife Service (USFWS) amidst public outcry and protests by original landowners who lost Ritidian to the U.S. military following the U.S. defeat of Japan and reoccupation of Guam in 1944 and the subsequent Cold War build-up. In the early 1990 military downsizing, when Ritidian lands were designated excess, USFWS fought original landowners in the name of “public good.” In the latest and controversial U.S. military build-up in Guam, the Department of Defense has declared Ritidian as the site for a new marine live-fire training range complex. Despite the inevitable destruction, the military insists it will continue to be a good steward of Guam’s environment and cultural resources—adding yet another layer to the multiple and competing narratives of refuge surrounding Ritidian. Interested in the fraught history of national parks in Guam and the intersections of indigenous oral history and memory work, this paper explores the extent to which Chamorro stories of place and belonging challenge and resist U.S. nationalist and settler colonial discourses of genuine security, conservation, and stewardship.

Christine Taitano DeLisle, Assistant Professor, American Indian Studies, University of Minnesota-Twin Cities

Randie Fong: ‘Kamehameha Schools’

Randie Fong, Executive Cultural Officer at Kamehameha Schools in Honolulu, Hawai‘i.

Ali Gumillya Baker, Faye Roses Blanch, Natalie Harkin, Simone Ululka Tur: Bound/Unbound ‘Sovereign Acts’

*We are your blind-spot the invisible made visible the absent made
present with love we are on Kaurna Land*

– *Sovereign Love Poem #10*: Adelaide bus-shelter poster.

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This panel will present a series of three experimental creative ‘Sovereign Acts’ by the Unbound Collective, that theorise complex ideas of being both bound and free; what we are bound to historically and what we choose to (un)bind ourselves to and from, both now and into the future. Themes that bind this session include: interrogations of State colonial archives; ethical practice and responsibility; enacting memory and storytelling; sovereign identity and (re)presentation; and what it means to be sovereign on and off country. These themes inform how critical-creative research can subvert and transform prevailing colonial narratives of history. This embodied work disrupts-shifts the colonial gaze through film, performance, projection, song, poetry, weaving, rap and intergenerational transmission of stories.

The *Bound/Unbound* collective is a group of Aboriginal women academics: Mirning, Antikirinya/Yankunytjatjara, Yidinyji/MBararam and Narungga, whose interdisciplinary work informs our unique Indigenous praxis: critical race theory, and intersections between creative-arts, history and cultural studies.

Ali is a Mirning woman and senior lecturer at Flinders University, a filmmaker and visual and performance artist. Ali’s interests through her work include Aboriginal and Torres Strait Islander Cinema and Media Studies, Cultural Studies, Memory and Intergenerational transmission of knowledge, Indigenous artistic practice and performance, Colonising archives and repatriation and Artistic practice as resistance and decolonising Indigenous Knowledges.

Simone is an Antikirinya/Yankunytjatjara woman and Associate Professor at Flinders University, prior to which she worked as professional performer in theatre. Simone has is an active researcher and teacher, publishing in the areas of Indigenous Education, Indigenous Knowledges and Indigenous creative praxis. Simone is a member of the Aboriginal Women’s collective, *Bound/Unbound*.

Natalie is a Narungga woman and activist-poet. She is a Research Fellow at Flinders University with an interest in decolonising state archives, and researching Aboriginal women's domestic service and labour histories in SA. Her words have been installed and projected in exhibitions comprising text-object-video projection, and her first poetry manuscript, *Dirty Words*, was published by Cordite Books in 2015.

Faye is Yidinyji/Mbararam, from the Atherton Tablelands, Nth Qld, and senior lecturer at Flinders University. She engages spoken word and performance as praxis and has been an educator in the secondary school and Indigenous higher education sectors for 23 years. Faye has published in the area of rapping curriculum and education as well as the ethical and social wellbeing of Indigenous students.

SESSION DETAILS & ABSTRACTS

Fri 6 April
11:30am – 1pm, Napier 102

Plenary

Referenda & Decolonisation in Melanesia

Convenors & Chairs: Cammi Webb-Gannon & Nic Maclellan

Across Melanesia, the issue of self-determination, autonomy and political independence is being debated by governments, citizens and regional organisations.

In November 2018, New Caledonia will hold a referendum on its future political status after more than 160 years of French colonialism. After a decade long war with Papua New Guinea (PNG), the Autonomous Region of Bougainville and the PNG government are debating whether to proceed with a referendum on Bougainvillean independence in mid-2019, in line with the Bougainville Peace Agreement. West Papuans have been campaigning for a free and fair referendum on self-determination, ever since the so-called “Act of Free Choice” in 1969 that saw less than one percent of the West Papuan population vote, under coercion, for integration with Indonesia.

This panel will examine the politics, policies and practicalities associated with these proposed referenda. It invites papers that explore practical challenges to referendum implementation (such as voting eligibility, international observation, access to voting and information) as well as broader themes of national identity, the regional implications of successful votes and the interests of diverse participants (such as citizens, mining companies, or regional organisations). Papers might examine individual case studies or compare proposed referenda to each other or to similar referenda elsewhere.

Presenters:

Cammi Webb-Gannon

Ronny Kareni

Paul Charles Wea

Sana Balai

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Fri 6 April
2pm – 3:30pm, Napier 208

Concurrent Panel

States & Conflicts

Chair: Susan Hemer

The Intimacy of Violence in Western Province, Papua New Guinea

Alison Dundon

Samakiyato is a mother and wife, and a regular at her local church. Her relationship with her husband is punctuated with recrimination and, often, physical and verbal violence. Yawa's wife hits him with a metal pole after an argument, leaving a deep wound, after he accuses her of having a relationship with another man while he was working in a logging camp. And a young man is dragged off to the village football field late at night by his male relatives after he attacks his parent's house with an axe while in a rage.

This paper focuses on the interconnection between intimacy and violence in interpersonal relationships in the Middle Fly District, Western Province, Papua New Guinea. Recent changes in residential forms, contestation over resources, opportunities and sexual jealousy have all been identified, amongst other factors, as having a significant impact on intimacy in interpersonal relationships in PNG. In an environment in which family and domestic violence (in particular) have come under a great deal of recent scrutiny, I explore this interaction between intimacy and violence in order to examine the role that gendered and intergenerational relations play in this dynamic in PNG.

Alison Dundon is an anthropologist with long-term field research in rural Papua New Guinea and recent research online. She has published on sexual and gendered health and HIV/AIDS, the anthropology of Christianity, Israel and ancestral and environmental spirituality, community development and engagement with the state, art, material culture and cultural tourism, space, place and dance, embodiment, emotion and the senses. Gender violence has become a more recent focus as is online interactions, particularly online dating, love, intimacy and well-being in both PNG and Australia.

Development of Militaries and Authoritarianism in Post-Independence Fiji, Maldives and Seychelles

Mosmi Bhim

The limited land resource endowments of Small Island Developing States (SIDS) mean they cannot afford a significant armed forces. However, the three SIDS Fiji, Seychelles and Maldives - with populations of less than one million - were able to create security forces which could be regarded as disproportionately large to their population size. This paper will examine the development of the militaries in Fiji, Maldives and Seychelles after they attained independence from Great Britain in the 1960s and 1970s, to find out if the militaries' growth resulted from coups or conversely, if the existence of the military produced coups and

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authoritarian regimes. The post-independence governments in the three SIDS will be assessed for deficiencies of democracy and how these deficiencies contributed to the occurrence of coups, authoritarianism and an unaccountable leadership there. The role of the international community in the development of militaries and authoritarianism in the three SIDS will be analysed and its lack of intervention to prevent the successful establishment of post-coup authoritarian regimes will be critiqued. Using the theories of SIDS and authoritarianism, it will reveal why autocracies persisted in the three SIDS and examine the actions of governments and civil society to phase out its presence.

Mosmi Bhim is from Fiji and commenced her PhD studies in 2015 at the University of New England (UNE), Australia. The topic for her PhD research is ‘Authoritarianism in the Small Island Developing States (SIDS) - Fiji, Maldives and Seychelles’. She taught Ethics and Governance at the Fiji National University for four years. Prior to that, she was Communications & Advocacy Officer for a rights-based NGO Citizens' Constitutional Forum (CCF). Initially she worked in journalism and public relations. She has a BA in Journalism and History/Politics and an MA in Governance from the University of the South Pacific. She has participated in two election observation projects in Fiji.

The Pacific Writes Back: West Papuan petitions to the United Nations **Emma Kluge**

Throughout the 1960s, West Papuan nationalists struggled to gain international recognition and support for independence and self-determination. This paper will explore the period from 1963 to 1969 in which the United Nations negotiated a treaty between the Netherlands and Indonesia, without the consultation of the West Papuan people, to bring the territory under Indonesian rule. It will examine the ways West Papuans lobbied the United Nations for self-determination and painted an alternative picture of an independent West Papua through writing petitions and conducting an international campaign to raise awareness of their struggle. This paper seeks to highlight the ways in which Pacific actors adopted, responded and reworked the language and the agendas of the UN to further their own political aims, while also positioning West Papuan voices and experiences as the centre of this historical moment.

Emma Kluge is a PhD Candidate at the University of Sydney. Her current work is on the West Papuan independence movement in the 1960s-70s. To trace the lives of the independence advocates, who lived as exiles both in West Papua and abroad, Emma's research has taken her from the National Archives in Canberra to the United Nations archives in New York to the National Archives in Port Moresby, Papua New Guinea. Emma's work sits at the intersection of Pacific History, decolonisation and international history.

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Fri 6 April
2pm – 3:30pm, Napier 209

Concurrent Panel

Material Culture

Chair: Celine Zerna

Malagans: Linking Ceremonies and Funerary Objects in Managing Nalik Ancestral Land

Jenny Homerang

More than 15,000 of northern New Ireland's wood sculptures produced in mortuary ceremonies are held in museums, galleries and private collections across the world. These carvings, known as malagans, are produced for *a malagan*, the last of three mortuary ceremonies performed to repay debts both to the living and the dead. *A malagan* and the malagan sculptures are central to a diverse range of relational activities, including the nurturing of ancestral clan land relationships.

This paper addresses the understudied and pressing issue of managing ancestral land in mortuary ceremonies for the Nalik speaking people of northern New Ireland. It argues that Nalik mortuary ceremonies and malagans produced in these ceremonies are critical for linking clan stories of land ownership and land transferral. Despite a large and growing anthropological literature on mortuary feastings in New Ireland scholars have neglected the interconnections between mortuary ceremonies, funerary objects and clan land relationships. As part of my larger thesis in progress, this study engages an Indigenous research framework practicing principles of transparency, reciprocity and accountability in conducting individual and group conversations and interviews.

Jenny Homerang is a descendant of a long line of *malagan* carvers (*Aitaks*) and Orators (*Meimaais*) in New Ireland Province, Papua New Guinea. She was initiated and educated in the *malagan* ceremonial system. She is an artist specialising in three dimensional sandpaintings inspired by her *malagan* culture. In 2010 she founded 'Recreating the Village' a community based ngo working on small social and economic projects in her village. She is currently enrolled as a part-time PhD candidate in the School of Culture, History and Language at the ANU. She holds a Masters Degree in Environmental Management and Development from the ANU; a Bachelor of Arts in Communications from the University of Canberra and a Diploma in Journalism from the University of Papua New Guinea. She has worked in various countries including Israel, Cyprus, Australia and Papua New Guinea. Besides researching she conducts Tok Pisin language training for Australian and New Zealand diplomats posted to Papua New Guinea.

Fibre of my being: retelling, reconnecting, and reconstructing the past
Pauline Reynolds

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This presentation reports on an experiment I conducted when, as a collaborator with the Pacific Presences Project, I visited museum collections in the UK and Germany to document and study *tapa* (barkcloths) made in Tahiti and Pitcairn Island in the late eighteenth to early nineteenth centuries. Included in the collections are a group of *tiputa* (*tapa* ponchos or tunics) made on Pitcairn which are unlike those from other Polynesian islands. These were made by my foremothers who originated from Tahiti and Huahine, and their daughters. I reproduced a series of *tiputa* out of modern fabrics in the Pitcairn style to explore the conceptualisation and composition of these artefacts, with a view to understanding the *tiputa* and the women. This project required taking on three perspectives: as an historian (retelling), as a descendant of the makers (reconnecting through genealogy), and as a textile artist (reconstructing) the *tiputa*. In this paper, I outline my experience of engaging with *tiputa* in these three ways and I explain how this has enriched my understanding, while disrupting the dominant museological narrative that surrounds these objects.

Pauline Reynolds graduated from the University of New England (UNE) with a Bachelor of Historical Enquiry and Practice and BA (Honours) before commencing her PhD by Creative Practice. She participated in the Pacific Presences Project at Cambridge University as a Pacific collaborator in 2017, and is a Churchill Fellow. She is interested in how objects can help reveal the voices that are often left out of the historical narrative. Pauline has presented at conferences in the Pacific and Germany. She has participated in and curated exhibitions and festivals around her textile artwork and research. She has enjoyed being a guest lecturer with Teresia Teaiwa for “PAS1201 Comparative History in Polynesia” at the University of Victoria, Wellington, and an Honours Seminar “Presenting the Past” at the University of Sydney.

Collecting with the Asaro: Inclusion, Consultation, Production, and Performance of the Australian Museum’s Holosa Masks Collection from the Asaro People, Eastern Highlands, Papua New Guinea **Yvonne Carrillo-Huffman**

How do museums today make new field collection acquisitions of cultural objects? What are the processes involved in the planning, consultation, and inclusion of indigenous makers in the commission, production, selection, and documentation of artworks? What are the dynamics of indigenous makers’ participation in bringing their fragile mud-masks from their village of Komunive in the Eastern Highlands of PNG, to the Australian Museum in Sydney? This paper will explore the process and innovative collecting methodology applied to the "Asaro mud-men masks Acquisition, 2016," a major collaborative cultural project between the Komunive community, local PNG film-makers from the University of Goroka, and the Australian Museum. A major component of this project is the filmed inclusion of intangible knowledge of Asaro personal narratives, and their participation in public performances in Sydney wearing the newly-produced holosa masks collection.

Yvonne Carrillo-Huffman is a Senior Collections Officer, Pacific Collections at the Cultural Branch, Australian Museum. She joined the Australian Museum in 1995, whilst conducting

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cultural studies at the University of New South Wales and Macquarie University where she later graduated with a Bachelor of Arts in cultural anthropology. For nearly two decades, Yvonne's focus of interest, practice and research has actively instigated innovative museum methodologies and their application to collection-based curatorial research projects, exhibitions and documentary film, with Pacific peoples. She follows a multi-dimensional approach that fully recognises the value, inclusion and participation of old knowledge systems with the museum's cultural collections, thus helping to re-invigorate indigenous identity.

Wantok Payments in Papua New Guinea **Shaun Larcom**

This paper explores the magnitude and nature of informal wantok payments among formal wages earners in a contemporary urban setting in Papua New Guinea. After first providing some data into who is deemed to a 'wantok', we quantify the magnitude of payments and determine the main recipients and beneficiaries. We find that net payments average 34 per cent of take home income. Interestingly, we find no clear relationship between payments and income levels. In terms of recipients and beneficiaries, we find that the bulk of the funds were directed towards family members, where those closest received the most. We then explore the nature of the payments using econometric analysis. We find evidence that payments are related to adverse events, suggesting they are used, at least in part, for income/consumption smoothing purposes. These results suggest that they play an important economic role, and as such, may be welfare enhancing in societies where state welfare provision is limited.

Shaun Larcom is a University Lecturer in the Department of Land Economy at the University of Cambridge. His research is focused on how people can learn from shocks and how informal and formal institutions interact with one another and the consequences of such interactions, both on development and the environment. Prior to joining Cambridge, Dr Larcom was a lecturer at the School of Oriental and African Studies, University of London. He began his career as an economist at the Australian Treasury and worked on a range of policy areas; including climate change, taxation policy, health policy and water and natural resource management. He completed his PhD at the Centre of Law and Economics at University College London in 2012 where his thesis examined the law and economics of legal pluralism in Papua New Guinea.

SESSION DETAILS & ABSTRACTS

Fri 6 April
2pm – 3:30pm, Napier 210

Concurrent Panel

Pacific Pedagogies

Convenors and Co-Chairs: Julie Wash & Monica LaBriola

Marshallese Learners

Natalie Nimmer

While many Marshallese learners thrive in school environments, far more have struggled to find academic success, both in the Marshall Islands and abroad. While this has been documented by educational researchers for decades, there is a dearth of research about how Marshallese students learn most effectively. Understanding how recognized Marshallese experts in a range of fields have successfully learned and passed on knowledge and skills is important to understanding how formal school environments can be shaped to most effectively support Marshallese student learning.

This study examines the learning and teaching experiences of recognized Marshallese holders of traditional and contemporary knowledge and skills—from sewing to business to canoe building—to document a Marshallese indigenous learning framework. This research used *bwebwenato* (talk story) as a research method.

Key findings include the four key components of a Marshallese indigenous learning framework:

- Relationships
- Motivation for Learning
- Teaching Strategies
- Extending Networks

These components and the subcategories of each, were overlaid with indigenous learning frameworks from both Native Hawaiian and Native American communities to identify commonalities and variances between Marshallese and other indigenous learners.

With the spirit of aloha and iŋkwe in her soul, *Natalie Nimmer* has spent her career working in foundations, nonprofits, and schools. From teaching in the Marshall Islands to consulting with Hawaiian-focused charter schools, Natalie strives to find ways to improve the educational opportunities for under-served students. She is passionate about convening educators, parents, and students, to collaboratively find solutions to address the challenges facing Micronesian students in Hawai‘i. Natalie earned her EdD in Professional Educational Practice from the University of Hawai‘i-Mānoa in July 2017, with a dissertation entitled *Documenting a Marshallese Indigenous Learning Framework*.

History Teaching in New Caledonia/Kanaky at the Dawn of the 2018 Referendum for Independence

Angélique Stastny

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In 1988, representatives of the pro-independence and loyalist parties signed the Matignon-Oudinot Agreements, which put an end to the 1984-88 war in New Caledonia/Kanaky and initiated a reconciliatory process based on amnesty, multiple legitimacies, and concerted memory-making processes between Indigenous people and settlers. Such processes were furthered with the 1998 Nouméa Agreement and the subsequent, gradual transfer of educational authorities from Metropolitan France to New Caledonia/Kanaky. However, in the absence of truth and justice commissions (or comparable truth and justice processes), memory-making remains a fraught process in this settler colonial society.

History teaching (as a form of memory-making) has been inscribed by often antagonistic political models (for and against independence) and runs the risk of falling into the throes of political bipartisanship and dogmatic teaching. The names in use to refer to the territory reflects this bipartisanship all the more: New Caledonia, Kanaky¹. As the November 2018 deadline for the referendum for independence gets closer, these two antagonistic horizons continue to be drawn. History teachers are therefore left with the complex task of teaching a history of colonial political conflicts which is still unfolding, debated and divisive. Based on an analysis of history curricula as well as on interviews with school history teachers in New Caledonia-Kanaky, this paper explores the impact of such political context on history teaching.

Angeliqe Stastny is a PhD candidate in Political Science at the University of Melbourne. Her current PhD research focuses on the ways that colonisation and the political relationships between Indigenous people and settlers are taught in schools in the two settler colonial societies of Australia and New Caledonia/Kanaky.

Between Here and There: American Adoptions of Marshallese Children (1997-2017) **Julianne Walsh**

American families have adopted children from the Republic of the Marshall Islands (RMI) in record numbers for approximately 20 years. At the start, in 1997, these adoptions were unregulated and not subject to the protections of international adoption regulations. The ambiguity of the Compact of Free Association (COFA) enabled children to enter the US as Compact migrants and subsequently adopted in domestic adoptions. Once the RMI established its own national adoption regulations in 2002, American attorneys, using facilitators, flew pregnant women to the US to give birth to US citizens for domestic adoptions. This practice skirted RMI preferences for on-island open adoptions and cross-cultural education for birth moms and adoptive parents.

This paper provides a brief review of the American-Marshallese adoption phenomenon and proceeds to frame current practices and continued concerns. It concludes with discussions of the efforts of Marshallese government to protect its citizens and future generations both in

¹ The name 'New Caledonia' was given by James Cook on sighting the main island in 1774 and is the only name currently recognised by the French Republic. 'Kanaky', although a more recent coinage (dating to the 1970s), goes back to a much older and deeper affiliation to place. It reflects the affirmation in the name of a unified Kanak people of unceded Kanak sovereignties.

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the RMI and in some US states and the efforts of some adoptive parents to pursue cultural knowledge and cross cultural relationships. The research speaks to themes of diaspora and migration in a population that is unique among migrants as it explores complicated relationships between American adoptive families, adopted children, and their birth parent(s) within a US legal system.

Julianne Walsh is an Associate Faculty Specialist at the Center for Pacific Islands Studies at the University of Hawai`i at Manoa. She teaches core undergraduate courses, coordinates service learning and internship opportunities, advises undergraduates, and develops digital resources for undergraduate Pacific Studies students. Dr. Walsh has a long history of engagement in the Marshall Islands, where she originally served as a volunteer teacher from 1990-1992. Walsh has worked for the College of the Marshall Islands, the RMI Historic Preservation Office, Alele National Museum and Archives, and the RMI Ministry of Education. She has also authored a high school history text in collaboration with the RMI Ministry of Education. She endeavors to serve as a bridge between Pacific communities and the academy.

Teaching Oceania Moca LaBriola

Monica LaBriola, editor of the Center's Teaching Oceania series of digital theme-based undergraduate texts, will co-present on the development of the series, its current status, its uses for traditional in-person and online-format undergraduate courses, and its impact on undergraduate teaching and learning. The presentation will include an overview of the series titles published to date, those currently in production, and plans for future titles. It will also include a short feedback session and discussion on ways scholars, practitioners, and community members can collaborate to propose and produce future titles for the series.

Monica C LaBriola is an assistant professor at the University of Hawai`i – West O`ahu, where she teaches Pacific Islands, American, and world history. She lived and worked in the Marshall Islands from 2001 to 2004 and returned to conduct fieldwork and research in 2005 and 2011. Her PhD dissertation, “*Likiep Kapin Iep: Land, Power, and History on a Marshallese Atoll*,” which she is developing into a manuscript, explores the cultural, epistemological, and historical context surrounding the sale of Likiep Atoll to a Portuguese trader in 1877. Dr. LaBriola is also editor of the Center for Pacific Islands Studies series, *Teaching Oceania*, which produces thematic, interactive, multimedia course materials for undergraduate Pacific Islands Studies students across Oceania.

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Fri 6 April

2pm – 3:30pm & 4pm – 5:30pm, Napier 102

Concurrent Panel

Land & Sea Futures

Chair: Camille Rouliere

Adaptation to climate change in an interior village on Viti Levu, Fiji

Renee Currenti

Tristan Pearce

This paper investigates how people in an interior village in Ra on Viti Levu, Fiji are experiencing and responding to changing environmental conditions. The research considers vulnerability as a function of the ways a community is exposed and sensitive to changing environmental conditions and the capacity to adapt. To date, most research on climate change impacts, vulnerability and adaptation in the Pacific Island region has been conducted with people living in urban or near-urban areas in the coastal zone, with few studies done in the interior. This knowledge gap has left the voices of a large percentage of Pacific Islanders out of global climate change narratives. Data were collected in Nawairuku village using ethnographic methods including semi-structured interviews, free-listing and participant observation. The research shows that people in Nawairuku are experiencing rapidly changing climatic conditions, namely extreme weather events, including TC Winston and a record-breaking flood, both in 2016. People are experiencing extreme conditions in the context of societal changes, such as rising costs of living, changing motivations, and increasing isolation of households. The findings are intended to contribute to the development of adaptation strategies that better reflect the knowledge, experiences and needs of local people living in interior villages.

Renee Currenti is a Master of Arts (Geography) candidate at the University of the Sunshine Coast, Queensland, Australia. Renee graduated with a Bachelor of Science (Sustainability), Bachelor of Arts (Geography) from USC in 2015. Renee's MA research focusses on the human dimensions of global environmental change with a focus on a Fijian interior community. Renee has a keen interest in indigenous knowledge, indigenous affairs and sustainable development.

Dr Tristan Pearce is a Senior Research Fellow in Geography with the Sustainability Research Centre at the University of the Sunshine Coast (USC). His research focuses on the human dimensions of global environmental change, in particular the vulnerability and adaptation of communities and socio-ecological systems to climate change. He is currently working on these issues in partnership with Indigenous communities in the Canadian Arctic, Pacific Islands, and Australia.

The Human Face of the Sigatoka River Estuary

Tristan Pearce

SESSION DETAILS & ABSTRACTS

Lui Manuel

This paper documents *iTaukei* social values (uses and values) of the Sigatoka River estuary and threats to these values. The Sigatoka River 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. We conducted 31 face-to-face interviews and participatory mapping with *iTaukei* in five villages and one settlement to document social values of the Sigatoka River estuary and threats to these values. Values and threats were recorded on a georeferenced satellite image of the estuary for hotspot analysis. The data show that the entire Sigatoka River estuary is important to the lives and livelihoods of participants including the mouth of the river, inland streams that flow into the river, the river itself, and offshore areas. Participants derive their main sources of sustenance from the river and attach spiritual values to the river. Proposed mine development, including dredging, poses a significant threat to river ecosystem health and services, and *iTaukei* livelihoods.

Dr Tristan Pearce is a Senior Research Fellow in Geography with the Sustainability Research Centre at the University of the Sunshine Coast (USC). His research focuses on the human dimensions of global environmental change, in particular the vulnerability and adaptation of communities and socio-ecological systems to climate change. He is currently working on these issues in partnership with Indigenous communities in the Canadian Arctic, Pacific Islands, and Australia.

Mr. Lui Manuel is the Conservation Officer for the province of Nadroga-Navosa, Fiji. Lui's role on the Nadroga-Navosa Provincial Council assumes responsibility for the environmental conservation of the 122 *iTaukei* villages in the province.

Memories and the Imaginary as Tools of Empowerment: Local Adaptations and Resilience toward Global Warming Realities on a Remote Pacific Island

David Tibbetts

Located in western Micronesia, Hatohobei (Tobi) island is physically remote and significantly vulnerable to changing climate events due to global warming. While most of the community has relocated to the urban center of Koror in the Republic of Palau, the continued connection with the home island as a "sphere of nurture" (Ingold, 2012), is crucial to Tobian identity, resilience and community empowerment. With increasing concern over climate events impacting their island home, community leaders have proactively engaged a two-pronged approach toward adaptation efforts; 1) community education and awareness; and 2) relationships with donors that help support a successful community-based marine resource management program. Both of these strategic adaptation efforts are supported through storytelling that is informed by the selective memories of elders about their home island environment and traditions. My ethnographic research highlights how select memories and storytelling reinforce an imaginary that consistently attaches the

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“pragmatically self-exiled” Tobian diaspora with their “sphere of nurture”, and through this process, the community is successfully preparing itself for the uncertain future it faces. How this small minority community actively empowers itself through its climate adaptation efforts in the interface with rapidly changing environmental forces and contemporary neoliberal policies, models and agendas, is a testament to Tobian resiliency and agency and a model within itself that can be useful for many other small island communities facing similar challenges.

David Tibbetts (BA, Anthropology)(MA, Micronesian Studies)(PhD thesis submitted, awaiting results) has lived and worked in Micronesia, New Zealand and Far North Queensland over the past 20 years. His PhD thesis uses storytelling as a research methodology and explores the climate adaptation efforts of a minority community in the Republic of Palau. David is presently working on editing his thesis for book publication. He is passionate about contemporary Pacific island issues and in particular, the resiliency and agency of Pacific communities as they face the realities of increasingly erratic and unpredictable environmental changes due to global warming.

Seabed mining, path-dependency and Pasifika development

Mona Matepi

The perennial question of whether Pacific islands can avoid aid dependency is reframed and explored in an alternative model of constructive resilience. By reorienting our frame of reference for development, this research examines the political economy of decision-making and the ideologies that determine the development trajectory of Pasifika nations. It proposes a fundamentally organic paradigm shift that presupposes human flourishing as the goal of development in advancing society. With an imminent seabed mining industry and limited options, recalibrating island development from its mainstream corporate-centered core to a more values-centered one is critical to a Pasifika claim to ownership of its economic development. Deepening social injustices reveal that a contributing factor to the uneven *underdevelopment* in the islands is our inattention to the dynamics of path-dependency. In re-examining the ways in which we respond to and deal with the economic trajectory that dominates much of island life, the research asserts that path-dependence as abstract and powerful stimuli in capitalist development is a deceptively disarming phenomenon that is continuously influencing and shaping the political economy of island nations. Through its lens, a critical exploration of the decision-making processes that brought seabed mining to the region show a distinctive pattern of institutional path-dependency.

Mona Matepi - Department of Pacific Affairs - ANU College of Asia Pacific Studies

Uncertainty sharing through innovation: enhancing access to land through reciprocal exchange relationships to reduce livelihood vulnerability amongst smallholder farmers on leasehold land in PNG

SESSION DETAILS & ABSTRACTS

Gina Koczberski¹, George N. Curry¹, Veronica Bue² Emmanuel Germis³, Steven Nake³, and Paul Nelson⁴.

1. Department of Planning and Geography, Curtin University, Perth, Australia
2. Department of Agriculture, University of Technology, Lae, Papua New Guinea
3. Papua New Guinea Oil Palm Research Association, Dami, Papua New Guinea
4. Centre for Tropical and Environmental and Sustainability Science, James Cook University, Cairns, Australia

We explore how migrant farmers in PNG are responding and adapting to shortages of garden land to maintain household food security in the face of rising population pressure. The study sites are the oil palm land settlement schemes of PNG where food production is a key strategy for maintaining household food and income security. Despite rapid population growth and planting nearly all of their leasehold blocks to oil palm, remarkably, virtually all smallholder families continue to grow sufficient food for their families. The paper outlines the diverse range of adaptive strategies households have developed to maintain food security, involving both intensification and innovation in farming systems. While gains from intensification have been significant and built resilience, they have been incremental, whereas innovation has been transformative and led to large gains in building resilience. The adoption of more flexible land access arrangements on state leasehold land that ‘revive’ and adapt indigenous systems of land sharing and exchange that operated through kinship networks on customary land are innovative; they have massively contributed to resilience through increasing the supply of land for food gardening and redistributing risk from individual households and blocks to the broader community through uncertainty sharing. The paper highlights the value of understanding farmer-driven innovations and the role of indigenous institutions and cultural values in sustaining and enhancing household food security.

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Fri 6 April
4pm – 5:30pm, Napier 208

Concurrent Panel

Pacific Encounters: the Science and Politics of French Maritime Exploration, 1785-1820

Chair: Karen Speedy

Scholarly analysis of the encounters between European voyagers and the peoples of the Great Ocean during the age of Pacific exploration has seen a welcome shift towards Indigenous perspectives, drawing attention to the reciprocal nature of these meetings and highlighting the role of Indigenous agency. However, as research in European archives reveals more and more unpublished records, we become increasingly conscious of how the attitudes and behaviours of voyagers evolved over time and how these were shaped by political and institutional circumstances that prevailed in their particular metropolitan setting. Nowhere is this more evident than in France, where the radical shift in ideology created by the political and institutional upheavals of the 1789 Revolution had a major impact on the way in which voyages of maritime discovery were organised and conducted. In order to explore the influence of these changes in domestic politics and institutionalised science on the encounters of the French with Pacific peoples, this panel proposes to examine three major voyages of discovery sponsored by three very distinct political regimes: the 1785-1788 voyage of La Pérouse, an *ancien régime* expedition championed by King Louis XVI himself; the 1791-1793 voyage of Bruni d'Entrecasteaux, who was sent by the Constituent Assembly in search of La Pérouse; and the 1817-1820 expedition led by Louis de Freycinet, which was organised and undertaken during the post-Napoleonic period of the Restoration.

The Pacific Encounters of Jean-François de Galaup, comte de La Pérouse: Old Regime Attitudes and Enlightenment Values

Jean Fornasiero

Of all the French maritime voyages to the Pacific during the Age of Discovery, the 1785-1788 expedition led by La Pérouse could justifiably claim to have had the most varied and widespread series of encounters with Indigenous peoples. From the inhabitants of Easter Island in the south-eastern Pacific to the native American Indians of Alaska in the north and the little-known peoples of Kamchatka, Sakhalin and the Korean Peninsula in the north-west, La Pérouse and his companions had a rare opportunity to appreciate the great diversity of lifestyles and customs in the Great Ocean. This expedition, which was designed both to honour and complement those of James Cook, was undertaken in the Enlightenment spirit of scientific discovery, but against the political and scientific back-drop of *ancien régime* France. Through a close examination of the surviving records of this voyage, and notably the commander's journal, this paper will aim to highlight the influence of this complex set of pre-Revolutionary values and attitudes on the observations made by La Pérouse and his fellow voyagers in the Pacific.

Jean Fornasiero, University of Adelaide

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Revolutionary Voyaging: the Pacific Observations of the d'Entrecasteaux Expedition **John West-Sooby**

In February 1791, just eighteen months after the French Revolution, the newly formed Constituent Assembly published a decree appointing Rear-Admiral Antoine Raymond Joseph de Bruni d'Entrecasteaux as leader of an expedition in search of La Pérouse, from whom no word had been received since his departure from Botany Bay three years earlier. Concern over the navigator's fate had been growing, notably among the members of the Society of Natural History in Paris, which had no trouble in persuading the new Revolutionary government that, in the spirit of fraternity, it should mobilise its resources to search for these men who had devoted themselves to the public good and who had in all likelihood become the victims of their zeal. The voyage was also promoted as advantageous for the rejuvenated nation because of the contribution it stood to make in terms of natural history. During the course of its search, the expedition came into contact with various peoples of the South Pacific, including the inhabitants of Tasmania, New Caledonia, Tonga and the islands to the east and north of New Guinea. This paper will examine the influence on these cross-cultural encounters and observations of the Revolutionary debates about human rights, the nature of Man, the relationship between the individual and society, the nature of "civilisation", and the ways in which different societies and peoples should interact.

John West-Sooby, University of Adelaide

Islanders and the Children of the Revolution: The Freycinet Expedition in the Pacific **Nicole Starbuck**

Louis de Saulces de Freycinet led the first French scientific expedition to the Pacific (1817-20) since the rise and fall of the Napoleonic Empire and the restoration of the Bourbon monarchy in France. As Peter McPhee writes, 'no French adult alive' at this time 'was in any doubt that they had lived through a revolutionary upheaval'. Political culture had been transformed, definitions of 'equality' and 'liberty' endlessly debated – slavery had even been abolished and reintroduced, science had been professionalised, and the Catholic Church had been remade. Since the late 1790s, the people of France themselves had been subjects of 'anthropological' investigation and political representation as gender, family, morality, and domesticity were targeted as sites of social regeneration and order. As Freycinet sailed between this horizon and that of the Pacific, he commenced a new voyaging practice by carrying only naval staff – no scientific citizens – and followed a set of anthropological lines of inquiry compiled by himself. Each officer aboard the *Uranie* wrote at length of their encounters in Australia, New Guinea, the Caroline and Mariana Islands, and Hawaii, and Freycinet's official, published, ethnographies drew heavily on their records. This paper explores these Pacific ethnographies, and the encounters that produced them, in the context of the complex *mentalité* of Restoration France.

Nicole Starbuck, University of Adelaide

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Fri 6 April
4pm – 5:30pm, Napier 209

Concurrent Panel

Wanem ia RIMIX?

Convenor and chair: Maya Haviland

The idea of REMIX has been taken up to describe a range of strategies indigenous creative artists are using to develop contemporary arts forms and practices that draw on cultural identity and cultural traditions as well as to utilize colonial representations of their cultures and people on their own terms. This panel brings together 3 papers exploring different aspects of remix dynamics in the context of creative practice in contemporary Vanuatu, with the aim of inviting a dialogue about what this idea means and how it is being mobilized in the context of the Pacific.

Yumi Danis (We Dance) – contemporary trans- dancing **Marcel Meltherorong, Thomas Dick, and Ruth McDougall**

Yumi Danis (We Dance) was a collaborative performance project and installation developed for the 8th Asia Pacific Triennial of Contemporary Art (APT) at the Queensland Art Gallery | Gallery of Modern Art from November 2015 – April 2016. Developed through a week long workshop involving 15 dancers from across Melanesia that took place on the island of Ambrym, Vanuatu in 2014 the project was presented at the Gallery as an immersive multimedia installation, animated by contemporary dance. In the words of the curator: “Now the preservation of legends in dance – when *kastom* and ancient rituals *are* the written history – are opposed against the emergence of a western system of sciences directing these legends in other ways, there is a constant struggling of indigenous minds trying to find a role to play in this new way of life.” (Meltherorong, 2015)

In APT8 *Yumi Danis* brought together artists from around the watery continent – the wan solwora – of Oceania, using interactive digital video as a medium for engaging audiences in a dialogue about the issues involved in translating and contextualising performance from these regions for a broader audience. Visitors entered the installation space through the tangled roots of a banyan tree, into a cleared open space found in many of the region's villages. The surrounds were animated with immersive animated video projections of a forest inhabited by various beings. A large dwelling held 11 videos, presenting the diversity of performance found throughout Melanesia.

Yumi Danis has since been re-presented as a performance installation at the Centre Cultural Tjibaou, Noumea (2016) and in Port Vila (2017).

This presentation explores the collaborative nature of the project and the ways in which the “shadow” has emerged as an important means for engaging or collaborating with an ancestral past within the *Yumi Danis* installation.

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Marcel Meltherorong is an author, poet, storyteller, playwright, producer, musician, songwriter and artist born in Noumea, but hailing from the small island of Vao off the north-east coast of Malekula, Vanuatu. Known in Melanesia as Mars Melto, he has been at the forefront of Vanuatu's creative industries for over a decade. Melto is considered Vanuatu's first novelist, and as a musician has participated in major festivals throughout the region. Melto was executive producer on the 2014 documentary *Vanuatu Womens Water Music* and composed the music for the 2012 documentary *Lon Marum*. He acted in the French miniseries *Foudre* in 2009. Melto has worked extensively with QAGOMA, including participating in APT6 in 2009; collaborating with singer-songwriter Georgia Corowa for a performance celebrating 100 years of Australian South Sea Islander contributions to Queensland in 2013.

Thomas Dick is an independent producer and researcher with a PhD from Southern Cross University. He is co-founder of the Vanuatu based arts organization Further Arts. He has produced two documentary films with communities in Vanuatu and is an Investigator on an Australia Research Council funded project exploring music, mobile phones and justice in Melanesia. Tom has more than a decade's experience in Melanesia promoting and facilitating various cultural exchanges and a greater level of economic empowerment for Melanesian and indigenous artists and their communities.

Ruth McDougall is Curator, Pacific Art at the Queensland Art Gallery. In this role she curated the exhibitions: 'No 1 Neighbour: Art in Papua New Guinea 1966-2106' (2016), 'Threads: Contemporary textiles and the Social Fabric' (2011) and was part of the Curatorial team for both the: 8th Asia Pacific Triennial of Contemporary Art (2015) and 7th Asia-Pacific Triennial of Contemporary Art (2012). McDougall also worked on the development of 'Unnerved: The New Zealand Project' (2010), 'Paperskin: Barkcloth from across the Pacific' (2009) and the 'Pacific Textiles Project' for the '5th Asia Pacific Triennial of Contemporary Art' (2006). Prior to this she was curator of the exhibitions 'Readymade' (2003) and 'Fresh Cut' (2001) at the Institute of Modern Art, Brisbane, as well as the University of Queensland Art Museum touring exhibition 'Close Ties: Kay Lawrence and Marcel Marois' (1999). McDougall has a Master's Degree in Visual Arts from Goldsmiths College, University of London, was a recipient of the inaugural round of Samstag Visual Arts Scholarships in 1994 and undertook a Churchill Fellowship in 2013.

A Pluralist Account of Intellectual Property Regulation in the Pacific Islands: the example of Water Music in Vanuatu **Miranda Forsyth, Thomas Dick and Delly Roy**

This presentation illustrates the pluralities in intellectual property regulation in the Pacific islands through examining the case study of the intellectual property claims over a cultural performance known as water music in Vanuatu. Water music is a unique musical form that involves slapping, scooping, and pounding water to produce distinctive rhythms and a beautiful visual performance as well. There are multiple contestations over many aspects of the rights to learn, perform and derive income from water music. These inter-linking sets of

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disputes and claims offer useful insights into the development of customary law, or *kastom* as it is known in Vanuatu, and the multiple ways in which the global intellectual property system is making inroads into the region.

This case study also provides an insight into the wide array of mechanisms that bring about compliance in *kastom*, showing that formal dispute reconciliation mechanisms are only one part of a wide range that includes fear of black magic, community pride, public shaming, threats of state procedures and entrenched societal (and legal) principles and values. It illuminates the way in which women's rights over certain types of intangible cultural heritage are threatened through its monetization and the range of claims able to be made by mobile men with claims to customary power and access to the state.

Miranda Forsyth is an Associate Professor at RegNet and also a Fellow at SSGM in the College of Asia and Pacific at ANU. In July 2015 she completed a three year ARC Discovery funded project to investigate the impact of intellectual property laws on development in Pacific Island countries. Prior to coming to the ANU, Miranda was a senior lecturer in criminal law at the law school of the University of the South Pacific, based in Port Vila, Vanuatu for eight years. Miranda is the author of *A Bird that Flies with Two Wings: Kastom and State Justice Systems in Vanuatu* (2009) ANU ePress and co-author of *Weaving Intellectual Property Policy in Small island Developing States*, Intersentia 2015. The broad focus of Miranda's research is investigating the possibilities and challenges of the inter-operation of state and non-state justice and regulatory systems. She also works on the issue of how best to localize or vernacularize the foreign legal norms and procedures. Such norms are often required to be transplanted into developing countries, for example due to international or multilateral treaty obligations. At present her focus is on examining these issues in the context of both the protection of traditional knowledge and introduction of western intellectual property regimes, and also the regulation of sorcery and witchcraft related violence in Melanesia. Her research has had a strong focus on Vanuatu to date, but in the last few years she has also researched other countries in the Pacific islands region, particularly PNG, Fiji and Samoa.

REMIX as methodology

Maya Haviland and Delly Roy

In Vanuatu today the phrase 'RIMIX' is increasingly used to describe a range of approaches to arts and performance practices that draw on *kastom* arts and styles to create publically accessible contemporary art forms. This paper will discuss a research project looking at the processes artists and creative practitioners are using to negotiate innovations in contemporary art practices in the emergent inter-cultural and regulatory dynamics of Vanuatu. Drawing on the recently held Northern Aelans *Kastom* Festival and Forum held in September 2017 in Luganville Santo and organized by TEKS Unit (Traditional Entertainment *Kastom* Support), as well as preliminary research with urban-based artists in Port Vila, the paper will explore how 'remix' is being used as a set of methodologies to work with changing dynamics of cultural transmission and continuity in contemporary Vanuatu, especially as related to traditional knowledge and *kastom* arts.

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Dr. Maya Haviland is a Lecturer in Museum Anthropology at the Centre for Heritage and Museum Studies, in the School of Archaeology and Anthropology at the ANU. Her current research focuses on co-creativity and the dynamics of collaboration in the cultural sector; creative practices in collaborative anthropology; and, the role of community arts in cultural and historical research and community development.

Maya has undertaken collaborative research with communities in Australia - especially in the Kimberley region - Mexico, the USA and Vanuatu. Her research career has spanned a range of topics, specialising in community focussed research with Indigenous communities, participatory action research and evaluation, and practice-based research. She has facilitated a number of collaborative art and documentary projects in the Kimberley region of North Western Australia, in the USA, Mexico and most recently in Vanuatu. Her photographic and installation works have been exhibited in Australia and internationally. She and her partner Brad Riley are currently producing a documentary about the Vanuatu Cultural Centre's Fieldworker Network – examining its role in cultural documentation and cultural revival. Her recent book *Side by Side? Community Art and the Challenge of Co-Creativity* was published in 2017.

Delly Roy Nalo is the founder and coordinator of the Traditional Entertainment mo Kastom Sapot unit in Santo (TEKS) Unit, based in Luganville Vanuatu, which is part of Further Arts. She is a producer and researcher whose professional focus is on supporting kastom and contemporary arts practice in the northern provinces of Vanuatu.

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Fri 6 April
4pm – 5:30pm, Napier 210

Concurrent Panel

Intercultural & Intergenerational Divides

Chair: Victoria Stead

Between Here and There: American Adoptions of Marshallese Children (1997-2017) **Julianne Walsh**

American families have adopted children from the Republic of the Marshall Islands (RMI) in record numbers for approximately 20 years. At the start, in 1997, these adoptions were unregulated and not subject to the protections of international adoption regulations. The ambiguity of the Compact of Free Association (COFA) enabled children to enter the US as Compact migrants and subsequently adopted in domestic adoptions. Once the RMI established its own national adoption regulations in 2002, American attorneys, using facilitators, flew pregnant women to the US to give birth to US citizens for domestic adoptions. This practice skirted RMI preferences for on-island open adoptions and cross-cultural education for birth moms and adoptive parents.

This paper provides a brief review of the American-Marshallese adoption phenomenon and proceeds to frame current practices and continued concerns. It concludes with discussions of the efforts of Marshallese government to protect its citizens and future generations both in the RMI and in some US states and the efforts of some adoptive parents to pursue cultural knowledge and cross cultural relationships. The research speaks to themes of diaspora and migration in a population that is unique among migrants as it explores complicated relationships between American adoptive families, adopted children, and their birth parent(s) within a US legal system.

Julianne Walsh is an Associate Faculty Specialist at the Center for Pacific Islands Studies at the University of Hawai'i at Manoa. She teaches core undergraduate courses, coordinates service learning and internship opportunities, advises undergraduates, and develops digital resources for undergraduate Pacific Studies students. Dr. Walsh has a long history of engagement in the Marshall Islands, where she originally served as a volunteer teacher from 1990-1992. Walsh has worked for the College of the Marshall Islands, the RMI Historic Preservation Office, Alele National Museum and Archives, and the RMI Ministry of Education. She has also authored a high school history text in collaboration with the RMI Ministry of Education. She endeavors to serve as a bridge between Pacific communities and the academy.

The Structural Minimisation of Pacific Youth **Aidan Craney**

A sentiment common through many of the Great Ocean States of the Pacific is that the place of young people is 'to be seen and not heard.' Drawn from my PhD research into youth

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livelihoods, agency and identity in Fiji and Solomon Islands, this paper argues that the cultural tendency to suppress the voices of youth in the Pacific extrapolates through the formal and informal institutions of these states. The impacts are felt socially and economically as young people self-regulate their engagement with their communities and the institutions designed to increase the human and social capital of youth actually diminish their potential.

Aidan Craney is a PhD Candidate in Anthropology and Honorary Research Fellow with the Institute for Human Security and Social Change at La Trobe University. His current projects investigate developmental leadership and how social change happens in the Pacific region. His PhD research looks at how social and economic institutions in Fiji and Solomon Islands promote or inhibit the potentiality of youth livelihoods, agency and citizenship.

Uneasy intimacies, cosmopolitanized encounters: Steering intercultural, intergenerational relationships through the family life cycle

Kate Johnston-Ataata

Intercultural relationships are increasing in ‘superdiverse’, post-industrial welfare states such as Australia. However, research on experiences of intercultural relationships rarely engages with theories linking changes to family life with broader social transformations. Nor are relationships outside the couple relationship or nuclear family much examined. This paper on intercultural couples’ relationships with parents/-in-law during partnering and early parenthood explores these blindspots. Findings from an interview study with 16 partners in Tongan-European Australian intercultural relationships include that negotiating parental acceptance of couples’ relationships and preserving or building intimacy with parents/-in-law over key family life cycle transitions were complex processes, shaped by competing notions of normative family practice. Evidence of de-traditionalization and individualization was present in participants’ accounts, alongside appeals to ‘tradition’ and familialism. I argue that participants undertook significant emotional labour to generate intimacy with parents/-in-law or cope with relationship strain, reflecting the value placed on parent-adult child relationships and acceptance into wider family networks, and that cultural, generational and/or socio-economic ‘gaps’ between participants and parents/-in-law influenced the magnitude of the labour required. In considering intercultural relationships in the context of social networks and temporality, and as a site for dialogue with theories of individualization, de-traditionalization, and cosmopolitanization, this paper adds depth to these debates, and greater understanding of intimacy in intercultural families.

Kate Johnston-Ataata is a Research Fellow and Early Career Researcher Co-Lead at the Health, Society & Medicine Research Program in the Social and Global Studies Centre, School of Global, Urban and Social Studies, RMIT University. Kate completed her PhD on Tongan-European Australian intercultural relationships at Monash University in 2017 and is now working at RMIT on a NHMRC Partnership Project exploring early menopause from the perspective of women and health professionals. Her research interests include subjective

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experiences of health and illness, personal and family relationships in cosmopolitanized late modernity, life cycle transitions, and narrative and phenomenological methodologies.

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Conference Side-Event

The Two Horizons Art Project

The aim of the project is to facilitate a cultural exchange between Australian and Pacific artists, resulting in new work in a prominent outside location. The project represents a visual and material expression of the connections between Australians and Pacific Islanders, and is sparked by the biennial conference of the Australian Association for Pacific Studies, themed Two Horizons. The project will bring together two Pacific visual artists, Tevita Latu and Taniela Patelo, from Seleka (Seleka International Art Society Initiative) in Tonga, and two Adelaide-based Indigenous visual artists, Allan Sumner (Ngarrindjeri, Kaurna and Yankunytjatjara) and Nish Cash (Jingili and Mudburra). Together, they will design and execute a new public art work in North Adelaide. Cash and Sumner are well known for their public aerosol art. Both were involved in *Nhadlu Padninthi Kamangka (We Walk together)* at the University of Adelaide, among many other commissions. Latu and Patelo are known for their public works done in brush and paint, as well as with aerosol. Latu and Patelo have completed numerous public art works in their native Tonga, as well as projects in New Caledonia, Tahiti and Aotearoa New Zealand.

The project is being supported by a grant from the Adelaide City Council.

Seleka are fundraising to rebuild their centre, which completely blew away during cyclone Gita in February. You can donate here:

<https://www.youcaring.com/selekasiasitonga-1135454>

SESSION DETAILS & ABSTRACTS

Sat 7 April

9am – 11am & 11:30am – 1pm, Napier 102

Concurrent Panel

Pacific people's mobility and experiences in rural areas of the diaspora I & II

Convenors and Chairs: Helen Lee and Makiko Nishitani

This panel focuses on the movement of Pacific people into rural areas in host nations such as Australia and New Zealand, both historically and today. Contributors seek to celebrate the contributions Pacific people have made to the economies of rural areas and to recognise the problems they can face, such as precarity and marginalisation.

Economic and Social Impacts of temporary Labour Mobility: Case study Vanuatu **Rochelle Bailey**

Using long-term ethnographical research of ni-Vanuatu participating in Australia and New Zealand's seasonal worker programmes, this paper discusses how labour mobility schemes contribute to host communities. Evidence from Australia, New Zealand and Canada show that migrants involved in seasonal worker schemes not only provide a reliable source of labour, which boosts productivity, but that their incomes also encourage economic growth in host communities. Seasonal workers support local host economies through spending a significant proportion of their income on accommodation, food, material remittances, second-hand goods and telecommunications. The presence of Pacific seasonal labourers in communities has shown to have positive impacts on a variety of local businesses, as their spending practices and needs are different from more traditional labour sources, such as backpackers. Nonetheless, this longevity study shows that the impacts of mobility bring about a number of economic and social challenges. The purpose of this paper is to highlight how these have been identified, challenged, and mitigated over the past 10 years. Interactions between seasonal workers with employers and local host communities have been complex, due to both language and cultural differences. Since the initiation of these schemes, there has been a significant shift in attitudes towards Pacific migrant workers, moving from paternalism to partnership. Newly established bonds go further than the employment relationship, and these relationships have strengthened partnerships between workers, their employers and the wider communities. As a result of these schemes, cross-cultural encounters have transcended international boundaries providing an understanding of each other's significant cultural, economic and social needs. Though still very limited, with many challenges remaining, these relationships have assisted in supporting workers' needs while they are living in Australia and New Zealand.

Rochelle Bailey is a Research Fellow with the Department of Pacific Affairs, (formally the State, Society, and Governance in Melanesia program, SSGM) at The Australian National University. She has conducted ethnographical fieldwork in Australia, New Zealand, Samoa and Vanuatu, where her research investigated economic, cultural, political and social outcomes of Pacific labour mobility in New Zealand's Recognised Seasonal Employer

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Scheme (RSE) 2007-2018. She is currently engaged in a longitudinal study of labour mobility impacts of the RSE, alongside research on Australia's Seasonal Worker Programme (SWP) since 2011. Her research interests are the Pacific region, labour mobility, culture, society, politics, economics and development.

Finding Melanesian Voices in New Zealand: Reflections on Oral Histories with ni-Vanuatu in Central Otago, 2007

Naomi Calnitsky

In 2007, I conducted an oral history study with ni-Vanuatu migrant workers that took part in New Zealand's emerging Recognized Seasonal Employer (RSE) scheme for horticulture. In the case of ni-Vanuatu migration to New Zealand, New Zealand did not have a predominating nineteenth century tradition of employing Melanesian labour, however, its neighbouring colonies in Fiji and Australia would come to rely intensively upon the transport of Melanesian labour such that colonial mono-culture operations like sugar, copra and cotton could flourish and profit. This paper will present new insights into the practice of oral history and its utility for understanding and locating the experiences of precarious, temporary, seasonal and migrant workers from the Pacific, drawing on a set of thirteen oral history interviews I carried out in 2007 with male migrant workers from Vanuatu employed in New Zealand in the orchard towns of Roxburgh, Alexandra and Cromwell in Central Otago. While a small descendant community of ni-Vanuatu came to exist in Australia, Fiji and New Caledonia as a result of the nineteenth century labour trade, the modern, circular migrations to Cromwell, New Zealand and environs will never likely produce an associated descendant community of Melanesians in New Zealand, since the labour migrations are seasonal, circular, managed and controlled. As the clerk at Seasonal Solutions, an agricultural recruitment company based in Cromwell, remarked in 2007, "This Isn't Immigration," referring to the circular migrations of ni-Vanuatu agricultural workers to the orchards and vineyards of the area through a three-month pilot program that began initially in 2007. In light of this, the paper will propose that "entangled" histories between New Zealand and the Pacific are uniquely accessible through the practice of oral history. It will also compare and contrast the RSE scheme to the PSWSP (now SWP) in Australia in terms of opportunities and trends in labour mobility, docility and the potential for unionization in the face of differing labour market circumstances and recent patterns in undocumented work in Australian agriculture.

Naomi Alisa Calnitsky is an Independent Scholar and Researcher based in Winnipeg, Canada. She holds PhD in History from Carleton University and a Master of Arts in New Zealand and Pacific History from the University of Otago as a Commonwealth Scholar. Her forthcoming book, *Seasonal Lives: Twenty-First Century Approaches* (University of Nevada Press) comparatively explores seasonal agricultural economies and managed migration schemes in North America and the Southern and Western Pacific.

Pacific Irregular migrants and politics of belonging: case studies in Sunraysia **Makiko Nishitani**

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Farm work – unstable due to its seasonal nature and hard physical labour, exhausting one’s body and mind – provides one of the common income sources globally with which irregular migrants engage. Although experiences of undocumented migrant farmworkers have been explored in the US by collecting voices of migrants from Latin/South America, little research has been undertaken in Australia. Our fieldsite in northern Victoria is a renowned horticultural area and attracts many Pacific migrant workers with a range of different immigration statuses. While irregular migrants do not have official membership in this nation-state, ethnic communities of settlers who have Australian citizenships or permanent residency play an important role in creating a sense of belonging for those irregular migrants. Following the literatures of belonging and citizenship that deliberately uncouple ‘a sense of belonging from notions of formal citizenship’ (Gonzales and Sigona 2017, 4), this paper explores Pacific irregular migrants’ belonging at different analytical levels (Yuval-Davis 2006). One is about emotional attachment and feeling of being ‘at home’. And the other is the politics of belonging; their experiences of being excluded from the official membership of the nation-state, Australia. By taking into account elements that intersect with immigration statuses – gender, age and culture— case studies in this paper highlight how feelings of inclusion and exclusion are not experienced uniformly among irregular migrants.

Since she spent part of her childhood in Kenya, *Makiko Nishitani* has always been interested in human mobility and social worlds of people who cross borders. She received her MA from Tokyo Metropolitan University and PhD from La Trobe University in 2014. Her PhD research incorporated 18 months of fieldwork with Tongans in Australia and in Tonga. She is currently preparing for her manuscript *Kinship, Gender and Social Media: Mothers and Daughters in the Tongan Diaspora* (to be submitted to the University of Hawai’i Press). Makiko is currently working as a postdoctoral research associate on an ARC Linkage Project, titled ‘Pacific Islanders in regional Victoria: settlers, visitors, and overstayers’ (CI Professor Helen Lee) at La Trobe University. For this project, she conducted 6 months of fieldwork in rural horticultural areas in Australia and interviewed Pacific settlers and second-generation Pacific youths as well as undocumented migrants.

Islander ‘fruit pickers’: the embodied experiences of Pacific residents of Sunraysia. Helen Lee

Pacific people have been moving to the Sunraysia region of northern Victoria since the 1980s and many have settled and raised their families there. New migrants continue to arrive, with populations now from numerous Pacific nations such as Tonga, Samoa, Fiji and the Cook Islands. Recently there has also been an influx of workers through the Seasonal Worker Programme, but my focus in this paper is on Pacific residents. They have a range of immigration statuses, from Australian citizens and permanent residents to those who arrived as visitors and have ‘overstayed’. The majority have found employment as seasonal horticultural workers and even today the children of migrants often take on this work. This paper uses the concept of embodiment to explore aspects of their experiences, including the physical impacts of the various tasks they undertake in the vineyards and orchards of the

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area, such as planting, picking, pruning and packing. Within the wider community there are commonly held assumptions that Pacific bodies are ideally suited to this horticultural work, which contributes to the difficulties Pacific residents have found in moving into other occupations. Pacific men, in particular, also encounter negative stereotypes that link their physicality to aggression and violence. Drawing on research conducted in Mildura, Robinvale and surrounding areas since 2014, the reflections of Pacific adults and young people are used to consider their embodied experiences as well as their frustrations and aspirations as they seek to move beyond the ‘fruit picker’ stereotype.

Helen Lee is Professor of Anthropology in the Department of Social Inquiry, La Trobe University in Melbourne. Since the 1980s she has conducted research with the people of Tonga, both in their home islands in the Pacific and in the diaspora, particularly in Australia, with a focus on childhood and youth. Her recent work has focused on second generation transnationalism, including overseas-born Tongan youth who attend high school in Tonga. Currently she has an ARC Linkage Project working with Pacific Islanders in rural Victoria to look at the impact of immigration status on people’s socio-economic situation and well-being.

Money trees and Pasifika place-making in the Shepparton fruit bowl Victoria Stead

Pacific Islanders constitute a growing section of both the local community and horticultural seasonal workforce in the Greater Shepparton Region, in rural north-central Victoria. This group includes settled residents (particularly from Samoa and Tonga), as well as temporary labour migrants (particularly ni-Vanuatu) who migrate for work through the Seasonal Worker Program (SWP) or through other, formal or informal, means. Particularly for those who travel to Australia as temporary labour migrants, creating connection to place and community is made difficult by the temporary and precarious conditions in which people live and work, and by the constraints of labour conditions and migration and regulatory regimes. Longer-term or permanent residents, meanwhile, often describe feeling invisible and unrecognised as part of the communities and workforces in which they participate. Nevertheless, in spite of cultural and politico-economic structures that often seem to mark them as out of place, Pasifika work to make place for themselves and their families. Looking ethnographically at a range of sites of in the region, including caravan parks, churches, orchards, and community festivals, this paper explores some of the diverse and creative ways through which Pasifika enact place-making and build connections in the region.

Victoria Stead is a postdoctoral research fellow at the Alfred Deakin Institute, Deakin University. She is an anthropologist whose work engages themes of social change in relation to land, labour, memory and belonging. She conducts fieldwork in the Pacific, particularly Papua New Guinea, as well as with Pacific Islanders and others in rural Victoria.

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Sat 7 April
9am – 11am, Napier 208

Concurrent Panel

Literary Horizons

Chair: Meg Samuelson

Crossing empires, crossing languages: Australian stories in transnational Francophone literature from the Pacific

Karin Speedy

First published in 1919 and based on the oral histories of former Queensland 'Kanaka' workers, my recent translation of Georges Baudoux's New Caledonian novella *Jean M'Barai the Trepang Fisherman* offers a window into the intersecting trans-imperial networks that once existed between Australia, New Caledonia and the New Hebrides (Vanuatu). An early example of writing the Pacific and Australia, this blackbirding narrative sits at the crossroads between literature and history. Rooted in colonial power relations and concerned with monetary gain and exploitation, the transactions that took place between peoples in these three frontier spaces and ports of the Pacific were often extremely violent. The novella focuses on this shameful and still relatively unknown period in Australian history from an outsider's (although close neighbour's) perspective. Despite the novella telling a particular and important Australian story, its publication in French has meant that few, if any, Australians have had the opportunity to read it. Translation allows it to cross the border from colonial, Francophone, New Caledonian text to transnational or "worlded" literature. How useful is it to additionally read it as an Australian literary text? The novella itself, and the novella's production, circulation and translation, transcends, to some extent, the time and place in which it was written, making visible the story of connections, movements and exchanges that took place trans-imperially in the colonial Pacific-Australian space.

Karin Speedy, Victoria University of Wellington

Swivelling Between 'Straight' Lines: 'Queer' Syntax in Tulia Thompson's Poetry

Celine Zerna

Sarah Ahmed's *Queer Phenomenology* explores how bodies and persons must navigate and negotiate space; how they 'orient' themselves in relation to objects and other bodies. Hegemonic conditioning which urges persons and bodies to follow heteronormative paths – 'straight' lines – require 'queer' bodies to navigate alternative 'orientations' in order to understand their phenomenological positioning. Writing spaces, such as that detailed in Virginia Woolf's *A Room of One's Own* blurs the line between the material space of writing – desk, chair, paper – and the conceptual space of the canon into which one writes, both of which are oriented along heavily gendered lines. I bring into the frame the *page*: a textual surface, governed by conventions in typography. This also operates along 'straight' lines: the repetition

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of conventions set by a heteropatriarchal canon and the literal horizontal lines into which I format this abstract.

Self-identified ‘New Zealand-born Fijian/ Tongan/ Pakeha queer feminist writer’ Tulia Thompson is attentive to the multiplicity of meanings that ‘straight’ lines connote. Her use of unconventional syntax – blank spaces, ellipses, dashes and obliques – alongside (dis)orienting images of physical, bodily, and social space, rupture conventional reading strategies. I read her poetry along these lines, sketching my own pathway around and in relation to the images and textual objects she positions on the page.

Celine Zerna is a PhD student at the University of Adelaide

Pacific Literacies and the Public Sphere:

Cook Islanders and the *Juvenile Missionary Magazine*, 1844-1887

Michelle Elleray

In the Cook Islands of the South Pacific, alphabetic literacy arrived in the nineteenth century with the missionaries who, following British evangelical principles, sought to enable newly converted Pacific Islanders to read the Bible for themselves as well as teaching them to write alphabetic script. Consequently, some of the earliest published writing by Cook Islanders appears in missionary periodicals. For the British, the conformity of these Pacific texts with British Christian thought functions as proof of the efficacy of the missionary enterprise, and is intended to incite further donations to the cause; my investment, however, lies in how these texts exemplify Pacific Islanders' active engagement with a rapidly transforming public sphere, and the way in which traditional protocols and cultural concepts are embedded in these examples of Christian literacy, even as Christianity brought about the erasure of many traditional practices.

Indigenous voices in missionary periodicals produce vexed texts. While understood as having originated from a non-Westerner, in order to appear in the British missionary periodical such texts have usually been translated by a British missionary and sent to Britain, where--in the case of the London Missionary Society--they are then read and edited by the Foreign Secretary before appearing in one of the LMS's many periodicals for a British readership. We can therefore read these texts as exemplifying the imposition of Western values, concerns and protocols on the indigenous subject, but insofar as Pacific Islanders actively sought the new technology of alphabetic literacy, the writing recorded in the missionary periodical is also the site of indigenous engagement with modernity. The purpose of this paper is to explore how we can understand such an engagement as something more than a complete erasure of the (traditional, pre-Christian) past.

Focusing on writing by Cook Islanders published in the *Juvenile Missionary Magazine* this paper examines differing cultural conceptualizations of temporality and thus modernity. British missionaries narrated the process of indigenous conversion to Christianity as a leaving behind of the past (designated as heathen and sinful), in order to look forward to the

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future, whether understood in terms of this world or a hoped-for future heavenly state. Cook Islander conceptions of temporality, however, present the future as only entered by orienting oneself to the past--one walks backwards into the future while looking at the past, understanding where you are going by where you have been. I use the Cook Islands' conceptualization of time and progress to present indigenous missionary writing as encoding not a rejection of the past, but an active engagement with the ways in which traditional concepts and references are in dialogue with the transforming present. Rather than the past being the ossified preserve of a now-superseded culture, traditional culture is understood instead as dynamically engaged with the opportunities of the present.

Michelle Elleray is Associate Professor in the College of Arts, University of Guelph, Canada. She received her MA from the University of Auckland and her PhD from Cornell. She has recently completed a monograph on Monograph on empire, missionary culture, and the boys' adventure novel.

Inside us the novels: Pacific fiction before 1970 **Alice Te Punga Somerville**

Although there is a widely told story of Pacific literature that starts with Wendt's 1973 novel *Sons for the Return Home*, other novels had already been published by Pacific writers. Johnny Frisbie's *Miss Ulysses from Pukapuka* was published in 1948, Tom & Lydia Davis's *Makutu* appeared in 1960, and Vincent Eri's *The Crocodile* arrived in 1970. This paper considers the reasons these very different novels are less frequently, or more complicatedly, acknowledged in dominant stories of Pacific literary origins and, further, how these can prevent us from recalling – or even imagining - their existence. Drawing on Wendt's own concept of dynamic ancestral presence in his poem "Inside us the Dead" along with Comparative Literature scholar David Damrosch's concept of the 'shadow canon' provides an opportunity to reimagine the widely accepted horizon of Pacific fiction and to reflect on what happens when we seek the more distant horizon produced and represented by these earlier fictional texts.

Alice Te Punga Somerville (Te Atiawa, Taranaki) is an Associate Professor at the Faculty of Māori and Indigenous Studies at the University of Waikato, where her research and teaching sits at the intersections of literary, cultural, Indigenous and Pacific studies. Her first book was *Once Were Pacific: Māori connections to Oceania* (2012); she also writes the occasional poem.

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Sat 7 April
9am – 11am, Napier 209

Concurrent Panel

Sound & Visual Cultures

Chair: Kalissa Alexeyeff

A Chorographic Tale of In-between Waters

Camille Roulière

This presentation borrows Paul Carter's concept of 'figurative thinking' to unravel the colonial silencing of waters around the Murray Mouth in light of chorography and assemblage theories (as developed in the field of Pacific Studies): seemingly disparate and remote auditory elements are drawn together through some imagined likeness; and from this imagined likeness, new meanings emerge and (re)create the acoustemic realities of these watery spaces.

I use the shifting music of waters, both intrinsic and humanly-produced, to (re)trace past and future journeys, and materialise humid sonic geographies: I explore Ngarrindjeri and settler musics; collaborative music that crosses ethno-and anthropocentric boundaries; the silence of the Murray River's dried mouth with its braces-barrages, and the compensating loudness of atmospheric rivers—rivers in the sky. Drawing on reciprocities and antagonisms (sky-earth; Austral-Pacific; humans-environments; imaginaries-realities; cyclical-linear; roots-routes; overabundance-absence), I follow relationships and passages defined/ informed by watery rhythms. I compose with movements to offer a chorographic tale of these waters, positioning them as contact zones between peoples, cultures and ecologies; as zones of cohabitation, interaction, confluence, repression and repulsion. These construing and actualising movements of remembrance and creation orchestrate sonic interstices for imagining sustainable futures, lying in wait, somewhere within these in-between waters.

Camille Roulière is a *cotutelle* PhD candidate at the J. M. Coetzee Centre for Creative Practice (University of Adelaide) and ERIBIA (University of Caen Normandie). Her research centres on spatial poetics, i.e. on the manners in which people engage and interact with their environment through art. Since she started her PhD, Camille has presented her work at domestic and international conferences, has published in the peer-reviewed journal *Angles* and in an anthology within Routledge's Environmental Humanities series.

Film in motion: shifting currents in film production and exchange in the Pacific

Polly Stupples

The contemporary production and circulation of film offers the possibility to share diverse stories and to reach out across multiple horizons, generating diverse connections and conversations. A range of organisations and networks are currently emerging to support film-

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making, capacity-building and the sharing of stories through film across the Pacific region. These include endogenous film festivals, like those in Nuku‘alofa, Guam and Ōtaki; new networks like the Pacific Alliance for Documentary and Interactive Storytelling (PADISA, launched in 2016); international donors like the Commonwealth Foundation and UNESCO; and indigenous networks like those associated with the Māoriland Film Festival and its 2017 project ‘Through Our Lens: Filmmaking in Te Moananui a Kiwa’. This paper draws attention to these emerging actors and spaces and highlights some of the opportunities and challenges associated with their support of Pacific film makers and the multiple horizons they speak to.

Polly Stupples is a lecturer in Lecturer the School of Geography, Environment and Earth Sciences at the University of Victoria, Wellington.

Behind the lens: spaces of diasporic collaboration **Melanie Puka**

Festivals in the diaspora have become sites of cultural connection, practice and sharing for many Pacific communities. This is not only the case with performing arts but increasingly so with film festivals such as Siapo Cinema (Wellington), Māoriland (Ōtaki) and the Pacific Film Festival (Sydney, Brisbane, Auckland and Wellington). At these festivals, workshops and talks from film-makers provide extended spaces for connection and sharing, in addition to the screenings themselves. Furthermore, development donors have recently supported capacity-building projects that bring Pasifika screen-writers from Aotearoa to the Pacific Islands (e.g. Commonwealth Shorts which ran screen-writing workshops in Papua New Guinea and Tonga in 2017). This paper highlights the spaces that diasporic and on island networks use and navigate to collaborate in film-making. It also discusses how processes of film-making, capacity building and ‘festivalisation’ enable connections between diasporic and island horizons.

Tagimamao Melanie Puka is studying towards a Master of Development Studies at Victoria University of Wellington after having completed a conjoint BA/LLB degree majoring in Development Studies.

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Sat 7 April
11:30am – 1pm, Napier 208

Concurrent Panel

Identities, Languages & Methodologies

Chair: Michelle Elleray

An Ethnographic Map

Bianca Hennessy

In this paper I sketch the ethnographic map of my PhD research, which traces the formations and activities of the Pacific Studies community. I propose that the goals and activities of contemporary Pacific Studies can be understood better when brought into conversation with decolonial discourse, which champions the use of indigenous knowledges, critiques ongoing colonial systems, and commits to transforming the internal and outwards-oriented relationships that constitute the university.

I understand Pacific Studies as a community bound by common belief in the above tenets, and analyse the community as united not just by common professional self-identification, but also by similar sentiment, ideology and vernacular. I argue that by analysing the epistemological production of academic communities as inherently tied to their own cultural logics, we can better contextualise and historicise them. My work teases out the tangled connections inhabiting the space between theory/ideology and practice/action.

Reflecting on fieldwork in Pacific Studies spaces in Wellington, Suva, and Canberra; I draw connections between what we want for Oceania, and what we enact in our teaching, research, and institutional formations. With an eye to the daily academic lives of Pacific Studies scholars, I offer insight into the challenges and opportunities of inscribing decolonial thought into the bedrock of what we do.

Bianca Hennessy is a PhD candidate in Pacific Studies at ANU, working under the supervision of Associate Professor Katerina Teaiwa. Bianca holds a Bachelor of Asia-Pacific Studies (Honours) and Bachelor of Arts from ANU. She is interested in reflexivity, pedagogy, research methodologies and ethics, and learning about work which finds ways for decolonised critical humanities to thrive.

Nikoupwupw Fenu (The breast that feeds the land): Engaging Chuukese matrilineal identities in nurturing gender equity and leadership

Myjolyne Kim

Chuukese women have largely been absent from historical, anthropological and other scholarly literature and when they are featured, they are portrayed as weak, submissive, silent and austere domestic. Centuries of colonialism and missionization are responsible for this absence and misrepresentation of women which have become widely accepted by Chuukese people themselves. As a result, Chuukese women are discouraged from speaking up about domestic violence, broader issues around gender equity and participation in public decision-

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making and leadership. However, quite contrary to the image of Chuukese women in scholarly literature as submissive and silent, in Chuukese local history and language women are important, powerful and holders of significant power roles. In this paper, I look specifically at Chuukese indigenous language and how it defines and identifies Chuukese women. Using stories, language, metaphors and names, I hope to re-engage and restore indigenous values and the leadership role of Chuukese women in contemporary affairs.

Myjollynne (Mymy) Kim is a PhD candidate in Pacific History with the State, Society and Governance in Melanesia Program, Coral Bell School of Asia Pacific Affairs. Mymy is from Chuuk in the Federated States of Micronesia and her current research topic “From Silent to Salient: Re-engaging local stories of Chuukese women” uses indigenous stories, languages and methodologies to re-frame a gender inclusive (his)tory of Chuuk and to re-engage Chuukese women in (his)tory-making, leadership, decision-making, and public policy. She completed her MA from the Center for Pacific Islands Studies at the University of Hawaii-Manoa (2007) and her BA from Mount Mary University in Milwaukee, Wisconsin (2004).

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Sat 7 April
11:30am – 1pm, Napier 209

Concurrent Panel

Pacific Histories

Chair: Meg Samuelson

Notes on the Deep History of Human Population in Oceania

Stan Florek

Oceania, with its numerous islands, is central for studying and understanding the younger stages of human physical and cultural evolution. The layers of physical and cultural diversity are visible across geographical subdivisions and chronological periods.

This region witnessed the largest human dispersal since *Homo erectus* inhabited continental Eurasia. The Southeast Asian (Sunda) dispersal began with the peopling of Australia and New Guinea (Sahul) c. 60,000 years ago and concluded with settling the entire Pacific. This dispersal implies the world's oldest seafaring culture.

A wealth of evidence from various fields permits a reconstruction of population history and informs us about subsistence strategies, aspects of social structure, nature of dispersal, and formation of cultural entities. Some of them persisted, in augmented forms, until our time and are captured in historical and ethnographic records.

Some aspects of population history can best be explained as induced by climatic and geomorphic changes. Humans responded via different life strategies, modification of social groupings and technological means. Other aspects can be explained by active modification of environment, land and sea use, domestication and dispersal of plants and animals, novel subsistence and farming practices, all of which enabled more variable responses and purposeful exploration and settlement of islands.

Dr Stan Florek works in collection management, caring for and researching the anthropology collections at the Australian Museum. His interests include indigenous technology, population dynamics, art, the environment, archaeology and history, especially in Oceania. He also works on providing physical and digital access to the Collections for communities, students and the public, as well as web publication of collections-related material. His collection-based projects include Torres Strait artefacts, Aboriginal boomerangs, the earliest ethnographic collections of the Australian Museum, indigenous watercraft and Balinese classical paintings.

Mejed Kapilōk Kōj: Using the Horizon to Re-vision Marshallese Agency in the Nineteenth Century

Monica C LaBriola

This presentation uses Greg Denning's metaphor of the beach, Vicente Diaz's repositioning of the missionary, and the Marshallese concept of the *lolōkjen* (horizon or long view) to re-vision Marshallese engagement with *ri-pālle* foreigners in the mid- to late nineteenth century.

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I argue that, from 1857 to 1885, *irooj* (chiefs) allowed *ri-pālle* (foreigners) to establish residence in the Marshall Islands as part of a strategy to navigate the many changes they saw on the horizon at that time. To do this, they used *bubu* (divination) to decide which *ri-pālle* should be authorized to traverse the physical beach, and *jemjerā* (ritualized friendship) and *imōn aje* (land gifts) to incorporate those who crossed into their socio-cultural domains. These decisions were supported by the Marshallese philosophy of *mejed kapilōk kōj* (our eyes advise us), which urged chiefs to look to the *loḷokjeṇ* when making decisions about land and governance. On the *loḷokjeṇ* at that time were numerous threats including blackbirders, typhoons, disease, and rapid socio-cultural change. In an effort to respond, some *irooj* formed alliances with *ri-pālle* they hoped would empower them to navigate these changes and threats. Although several alliances brought unforeseen and enduring consequences of their own, they nevertheless reveal that *irooj* sought to address them with creative and flexible applications of Marshallese culture and epistemology.

Monica C LaBriola is an assistant professor at the University of Hawai‘i – West O‘ahu, where she teaches Pacific Islands, American, and world history. She lived and worked in the Marshall Islands from 2001 to 2004 and returned to conduct fieldwork and research in 2005 and 2011. Her PhD dissertation, “*Likiep Kapin Iep: Land, Power, and History on a Marshallese Atoll*,” which she is developing into a manuscript, explores the cultural, epistemological, and historical context surrounding the sale of Likiep Atoll to a Portuguese trader in 1877. Dr. LaBriola is also editor of the Center for Pacific Islands Studies series, *Teaching Oceania*, which produces thematic, interactive, multimedia course materials for undergraduate Pacific Islands Studies students across Oceania.

From the Pacific to the Arafura: transition from mission to Fiji to mission to half-castes: Collaborations between J W Burton and A P Elkin in the establishment of the Methodist Overseas Half-Caste Children’s Mission of Croker Island.
Jenni Caruso

In the early stages of research for my PhD I stumbled across the 1976 publication *Mission to Arnhem Land* by Mrs Maisie McKenzie.² In a chapter titled *The Fijian Missionaries*, McKenzie writes that Fijian missionary Fuata Taito was stationed on the half-caste children’s mission of Croker Island. The connection between the presence of Fijian people on island Aboriginal missions was that Methodist mission efforts in Melanesia and mission to north Australia were both carried out by the Board of the Methodist Overseas Missions. A second connection was that Reverend J. W. Burton was influential in both mission to Fiji and – in his subsequent position as General Secretary of the Methodist Overseas Mission – the establishment of Croker Island mission. Writing on Burton’s time as missionary to the Pacific, historian Christine Weir writes that Burton’s “relationship with the Methodist missions in Northern Australia, his professional relationships with . . . public figures in . . . Australian public life” needed “further discussion.”³

² Maisie McKenzie, *Mission to Arnhem Land* (Adelaide: Rigby, 1976).

³

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Filling that gap, the following discussion presents information from my thesis on J W Burton's interactions with anthropologist A P Elkin and Minister for the Interior, J McEwen in the 1939/1940 establishment of Croker Island half-caste mission.

Jennifer Caruso is a Lecturer in Aboriginal Cultures and Histories at the University of Adelaide. Jenni is an Eastern Arrente woman who lectures in the impacts of 20th Century Australian history on the lives of Aboriginal peoples. As a mature aged student Jenni completed her BA in Cultural Studies and Honours in History and has recently submitted her PhD thesis titled "Dream Phantasy of a Utopia" detailing the establishment of the Croker Island Methodist Half-Caste Children's Mission to which she and her siblings were transported after removal from their parents. The thesis also investigates the role of eugenicist anthropology in policy creation, and incorporates discussion on the influence of both A P Elkin and J W Burton in the setting up of the mission. Jenni is the recent recipient of the Gladys Elphick Quiet Achiever Award which recognises Aboriginal women who contribute substantially to the empowerment of Aboriginal people through education.

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Sat 7 April
11:30am – 1pm, Napier 210

Concurrent Panel

Queering International Disaster Recovery

Chair: TBC

Queering International Development by using Talanoa (Fijian storytelling) and Fandango (Tongan listening)

Lana Woolf

Lana Woolf, Edge Effect

The history of exclusion of sexual and gender minorities in humanitarian disaster response in the Pacific, what we found out and what needs to change.

Emily Dwyer

Emily Dwyer, Edge Effect

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Sat 7 April
2:30am – 5pm, Napier 102

Plenary

Decolonisation and Indigenous Globalization: A panel in honour of Tracey Banivanua Mar

Convenor and Chair: Kalissa Alexeyeff

In her final book *Decolonisation and The Pacific: Indigenous Globalisation and the Ends of Empire* (2016), Tracey Banivanua Mar provided us with a sweeping analysis of indigenous activism in Australia and Pacific, and the networks that were created and circulated globally to affect decolonisation. By treating these moments and movements of connection, solidarity and resistance to sustained analysis, Banivanua Mar gifted us with new methodologies and conceptual frames to capture what has largely been misinterpreted or unseen by ‘white logics’.

Unravelling Colonial Rule in Papua New Guinea

Lucy Davies

The recent work of Tracey Banivanua Mar, *Decolonisation and the Pacific: Indigenous Globalisation and the Ends of Empire*, pushes for a focus on the historical agency of Islanders in shaping the course of change in the Pacific during the nineteenth and twentieth centuries. As Banivanua Mar points out, decolonization was a long and slow process in the Pacific that was significantly more complex and subtle than previously imagined. This paper builds on Banivanua Mar’s work by following the gradual unravelling of colonial rule in Papua New Guinea over seventy years and the ways that this was a nuanced process propelled by Papua New Guineans’ sophisticated understanding of colonial governance. Its focus is on the ways Papua New Guineans utilised opportunities for travel to challenge and undermine the authority of Australian officials and employers when visiting the Australian mainland.

Threads of Black Power and Brown Power in the Western Pacific: Reading the Vanua’aku Pati and Polynesian Panther Party along Transnational Lines in Tracey Banivanua Mar’s *Decolonisation in the Pacific*

Naomi Alisa Calnitsky

How might transnationalism be applied to black and brown power consciousness-raising in the Western Pacific? How does Mar consider these threads in two movements, one Polynesian and another Melanesian, in their own contexts? In threading black and brown power narratives into the telling of the Vanua’aku Pati and Polynesian Panthers, how does Decolonisation and the Pacific holistically reinterpret anti-colonial and anti-racism movements across the Western Pacific? With the Vanua’aku Pati and Melanesian decolonisation, the transnational mobilities of leaders are underscored alongside questions of

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pan-Pacific anti-colonial thought. Under Walter Lini's leadership, Vanuatu's "Party of Our Land" was dominant to 1991, persisting in its post-colonial politics ever since. The Polynesian Panthers, also founded in 1971, promoted unity and self-defense in 1970s New Zealand from police harassment, their local identity politics inspired by "global" ideas and events.

This paper considers Mar's concept of 'imperial literacy', a version of early anti-colonial agency highlighted in the early chapters of the book, was supplanted in the second half of the century by black and brown power liberation narratives that moved beyond an acceptance of colonialism and a faith in negotiation for reform and towards more Pacific-centered understandings of agency inspired by events occurring globally.

Naomi Alisa Calnitsky, independent scholar, PhD (Carleton), M.A. (Otago)

Naarm and the South Seas: Connections and disconnections for the South Sea Islander diaspora

Kim Kruger

My interest in Tracey's work stems from extended family and cultural connections to the history of the relationship between the movement of Pacific peoples to northern Australia, forced and voluntary, and the structures of colonialism that Tracey was concerned about in her research and writing. Tracey and I were most recently interested in the connections between Naarm (Melbourne) and the Pacific, and the contemporary expression of connection and disconnection and belonging, for Pacific peoples, especially South Sea Islanders.

Kim Kruger, Lecturer and Researcher Moondani Balluk Academic Unit & Gary Foley Aboriginal History Archive, Victoria University, Australia

New Regional Labour Circuits in the Pacific? Connecting Past and Present

Kalissa Alexeyeff

In a 2011 UNESCO project 'The International Slave Trade and Slavery in the Pacific Region' led by Tracey Banivanua Mar, we argued that the Pacific's significance in the international slave trade was its role as a key site for the post-abolition articulation of capitalist systems of bonded labour that proliferated in the Atlantic and Indian Ocean worlds. We aimed to provide an overview of Pacific slavery, indenture and migration that connected the region through space (not hampered by colonial categories of Melanesia, Micronesia and Polynesia) and in time (from 1500 until the present day). Subsequently, we developed a series of projects that aimed to further investigate these connections and adopted an approach that emphasized both indigenous agency and the structural violence of colonial rule and contemporary neocolonial economics. This paper explores both the multi-scalar dimensions of labour, migration and movement, including the whispers of local agency expressed in a glance, a dance, an object. These whispers haunt both the colonial archive and present-day techniques of governance. Alerting us to them,

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treating them with respect and according them with value is something Tracey did with immense talent.

Kalissa Alexeyeff, University of Melbourne

The Local and the Global in Indigenous Activism

Jane Carey

Tracey's work gave us so much. A whole new way of reading the archives of colonialism, and paths to discover so much more beyond these sources. Pathways to liberating the past for justice in the present. Much of her scholarship sprung from her unique and irreplaceable voice, prodigious intellect, personal history, conviction and personality. But the methodologies she developed are a legacy other scholars can follow. I want to focus here on her contributions as an historian, and on aspects of her approach that allowed the recovery of histories of indigenous activism directly linked to ongoing struggles in the present. Remarkably, within the notoriously conservative historically academy, she managed this in ways that increased rather than diminished the scholarly value of her work. This approach manages to relate important locally grounded activism, but linked to major global developments, amplifying their significance in both the past and in the present. Tracey demonstrated how it is possible to keep both the local and the global in view, and produce histories that speak both to the academy and to the communities that historians of colonialism research.

Jane Carey, Senior Lecturer in History, University of Wollongong

