

Call for Papers and Participation



Tuesday 11 - Friday 14 April 2023

Australian Association for Pacific Studies Biennial Conference
Australian National University

Instructions:

Please review the list and if you are interested in submitting a proposal, please send your personal details (Full name, affiliation, 100 word bio) and proposal on how you wish to contribute to the session to the specific session organiser. Please note whether you're applying for a session that involves papers/presenting or other forms of participation. Check with the session conveyor so that your abstract is shaped towards the nature of the session. The contact email for each organiser is listed for each session accordingly.

Please note that proposals are due to session organisers by Thursday, December 8, 2022 (AEDT). The session organisers for open sessions will then finalise their session's contributors and will submit their proposed list of speakers to the AAPS Conference Committee (ToHellWithDrowning2023@gmail.com) by Friday, 9 December 2022 (AEDT).

There will also be an opportunity for postgraduate/ECR researchers to also discuss their work and participate in the postgraduate/ECR workshop scheduled for Tuesday, 11 April 2023 which will be facilitated by Associate Professor Tarcisius Kabutaulaka. Additionally, since this is a small conference we are encouraging people to only present in one session only, not multiple.

For further details on the conference please go to:

<http://pacificstudies.org.au/conference/to-hell-with-drowning-2023/>

If you have further questions please do not hesitate to contact Talei Mangioni (AAPS Secretary/Conference Committee member) via ToHellWithDrowning2023@gmail.com

1. Pacific Studies Fight Club?: ethics, politics and possibilities of critique

OPEN SESSION

Session Type: Presenting OR relating

Organiser:

Alice Te Punga Somerville, (Te Ātiawa, Taranaki) University of British Columbia,
alice.tepungasomerville@ubc.ca

***Deadline for abstract proposals is Thursday, 8 December, 2022.**

This session responds, in the most direct sense, to a recent (2022) special issue of a US-based journal about the relationship between Trans-Pacific/Transpacific studies and Pacific (Islander?) Studies. For me, the issue raised – or perhaps crystallised – longstanding questions around the risks, ethics and possibilities of critique in the context of Pacific Studies. Drawing on Māori historian Aroha Harris’s question about when Māori history will be ‘grown up’ enough to withstand – maybe even encourage – critique, this session will ask: How do (and could and should) we engage in critique of each other? What are the stakes, ethics and risks of public engagement (when that engagement is anything other than a love letter)? Are there ways that our mobilisation of Indigenous Pacific practices of relation could restrict, or enable, ethical and productive critique? When it comes to public, and/ or published, critique, is it worse to respond (which may imply you don’t understand the political and cultural stakes of certain voices being on the record) or to not respond (which may imply you don’t think Pacific scholarship should be held to a certain standard)? How do we manage the risk that critiques of each other can be mobilised by others against all of us? What forms might critique take that neither tries to “Love Actually” everyone into silence (or private text messages) nor simply bludgeon all concerned with “Ten Things I Hate About You”? How do we negotiate all of these questions in the context of particular structural, institutional, disciplinary, imperial, state and cultural contexts? With limited time and energy, how do we balance the need to speak back and the need to create anew? How can critique be productive rather than paralysing, and how do these questions connect to the age-old Pacific Studies questions about insiders and outsiders? What spaces exist for critique in the context of Pacific Studies, and how (and why) might we seek to view - and to create - such spaces as life-giving rather than as traitorous?

Session keywords: disciplinarity, institutions, critique, methods, ethics, Pacific Studies

Bios:

Alice Te Punga Somerville (Te Āti Awa, Taranaki) is a scholar, poet and irredentist. She writes and teaches at the intersections of literary studies, Indigenous studies and Pacific studies; having taught in NZ, Australia and Hawai’i, she has recently taken up a professorship at the University of British Columbia in the Department of English language & literatures and the

Institute for Critical Indigenous Studies. Her publications include *Once Were Pacific: Māori Connections to Oceania* (2012), *250 Ways To Start an Essay about Captain Cook* (2020) and a book of poetry *Always Italicise: how to write while colonised* (2022).

alice.tepungasomerville@ubc.ca

2. But whose lands are you on? Positioning Pacific diasporas on Aboriginal Lands

OPEN SESSION

Session Type: Relating

Organisers:

Melinda Mann, Adjunct-CQUniversity, melindamann07@gmail.com

Kim Kruger, Moondani Balluk Academic Unit, Victoria University, Kim.Kruger@vu.edu.au

***Deadline for abstract proposals is Thursday, 8 December, 2022.**

Abstract:

Whilst Blackbirding (the Pacific Slave Trade) is recognised as a Pacific story, South Sea Islanders are often omitted from Pacific narratives. The presenters will share insights of South Sea Islander community, struggles, futures and the interface between South Sea Islanders and Aboriginal and Torres Strait Islander people. This session aims to deepen participants' understanding of what it means to strategise and organise from and on Aboriginal lands. Led by Kim Kruger and Dr Melinda Mann, the session draws from the personal, intellectual and political work of South Sea Islanders as one of the first displaced Pacific communities as a result of Australian colonialism and imperialism.

The session is inquiry-driven and poses questions to participants around the notions of sovereignty, solidarity and liberation. Why is Aboriginal and Torres Strait Islander sovereignty critical to the Pacific? What does Trans Pacific solidarity look like on Aboriginal Lands? If liberation is key to Oceanic self-determination and decolonial possibilities, how do we imagine it in the context of sovereignty and solidarity with Indigenous peoples here?

This session is for anyone interested in understanding how and why positioning Pacific work on Aboriginal and Torres Strait Islander lands needs to be conducted without adding to the ongoing trauma of colonisation and violence by settler communities.

Session Keywords: Aboriginal and Torres Strait Islander, South Sea Islanders, sovereignty, solidarity, liberation

Biographies:

Kim Kruger, Victoria University, Kim.Kruger@vu.edu.au

Kim Kruger is a lecturer and researcher with Moondani Balluk Academic Centre at Victoria University, Australia. She has a background in community development, community radio broadcasting and Indigenous arts management including film, theatre, visual art and festivals. Kim is undertaking her PhD researching Black Power at the intersection of Aboriginal and South Sea Islander political organisation. Recently she has contributed to the exhibition Where There's Smoke, and essays for the monographs DESTINY (National Gallery of Victoria) and Ilbjerri 30 Years. Bold. Black. Brilliant. (Ilbjerri Theatre).

Dr Melinda Mann, Adjunct-CQUniversity, melindamann07@gmail.com

Melinda is a Darumbal and South Sea Islander woman from Rockhampton, Queensland which is home to most of her family and extend family and both her Aboriginal Ancestors and all generations of her South Sea Islander family since the Blackbirding era. Melinda draws on her professional experience in community education and Darumbal nation-building; her lived experiences living most of her life in regional and rural towns and her research in Indigenous learning and knowledges. She has a PhD (Education) from Central Queensland University and works on local, state and national evaluation and education projects.

3. Stories of Environment and Disability in Oceania

OPEN SESSION

Session Type: Presenting or Relating

Organiser:

Bonnie Etherington, Te Herenga Waka– Victoria University of Wellington,
Bonnie.Etherington@vuw.ac.nz

***Deadline for abstract proposals is Thursday, 8 December, 2022.**

Abstract:

This session focuses on sharing and analysing stories of environment and disability in Oceania as we navigate the following questions:

- How have stories, told through diverse forms, tracked experiences and histories of environment and disability in Oceania?
- What does the disability justice movement look like expressed through stories of environment and disability in Oceania?

- How do these stories engage with and foreground Indigenous experiences of environment and disability?
- What does eco-ableism look like in these stories?

These questions are critical as environmental studies too often erases or obscures disability. In Oceania, where environmental impacts from nuclear and other military contamination often cause disabilities, and where those who are disabled are written off as collateral damage during natural disasters, including the Covid-19 pandemic, disabled people's stories are not highlighted. This session foregrounds stories of disability and environment by centring stories from Oceania that posit disability-centred ways of creating sustainable and just environmental futures.

Session keywords: Climate justice, environment, disability, storytelling, literature

Bios:

Bonnie Etherington was born in Whakatū (Nelson) in Aotearoa, mostly raised in West Papua, and now works as a lecturer in literary and creative communication at Te Herenga Waka – Victoria University of Wellington.

4. West Papua: Our Pacific Struggle

OPEN SESSION

Session Type: Presenting

Organiser:

Joey Tau, Youngsolwara Pacific, youngsolwara.pacific@gmail.com

***Deadline for abstract proposals is Thursday, 8 December, 2022.**

Abstract:

West Papua statehood remains an unfinished decolonisation process of its political and legal status under international law. Since 1962, the region of West Papua has fought for political self-determination, a fight that continues to this day. Since the first days of Indonesian brutal occupation, the people and land of West Papua have been under relentless attack and human rights abuse. In order to maintain control over the Papuans, and to claim the land to make way for resource extraction, Indonesian military and police has systematically murdered, raped and tortured people in numbers that could constitute a genocide.

This session aims to present the voices of West Papuans at the forefront of the struggle for self-determination. This session will discuss:

- The political context of West Papua.
- The ongoing state of human rights violations.
- The resistance and activism of West Papua.
- The role of Pacific solidarity.
- The needs for global action.

Session Keywords: Cultural Diplomacy, Solidarity, Militarism, Self-determination, Resistance, Activism

Bios:

Ronny Kareni

University of Wollongong West Papua Project – Honorary Fellow

Rize of the Morning Star – Arts and Cultural Advocacy Director

United Liberation Movement for West Papua – Pacific Representative

Mr Kareni will present on the role of music and cultural diplomacy in raising awareness of West Papua's struggle. (Ronny you can also highlight the political context (MSG/PIF) and appeal)

Rosa Moiwend

Pasifika

Make West Papua Safe Campaign

Rosa Moiwend brings to discussion the experiences of grassroots movements and activism in West Papua. She will also present on the role of women in the political movement of West Papua.

Bp Pastor Benny Giay and Sr Rode Wanimbo

West Papua Council of Churches

Both Past Giay and Sr Wanimbo will present on the role of the churches in West Papua in response to the issues faced by West Papua. Both presenters bring to discussion human rights observations in West Papua.

Melan Sorabut

Youngsolwara West Papua

Melan is a youth organiser of the regional movement Youngsolwara Pacific. She will be sharing experiences of youth mobilisation and peaceful resistance demonstrations.

Cindy Makabory

West Papua Climate Justice Warrior

A young Pacific Climate Warrior who will be presenting issues of climate impacts faced by West Papuans and the need for justice.

5. Rethinking Australian Coloniality through Pacific Biography

OPEN SESSION

Session Type: Presenting

Organiser:

Katerina Teaiwa, School of Culture, History & Language, ANU

Nicholas Hoare, Department of Pacific Affairs, ANU

Talei Mangioni, School of Culture, History & Language, ANU

oceaniaworkingparty@gmail.com

***Deadline for abstract proposals is Thursday, 8 December, 2022.**

Abstract:

In recent years (and months) the Pacific Islands have become more central to Australia's regional security concerns. How can we ensure that Islander voices, perspectives, and histories are not lost in this new sea of competing geopolitical interests? The Oceania Working Party of the Australian Dictionary of Biography believes that Pacific biography and life writing told in solidarity and dialogue with Aboriginal, Torres Strait Islander and South Sea Islander histories, challenges, and activism, presents a path towards mobilising Indigenous scholarship and reclaiming the narrative from outside interests. Building on the rich tradition of historical biographical writing by and about Pacific Islanders in Australia works and the paradigm shifting 2016 special issue of Biography, 'Indigenous Conversations about Biography', by Alice Te Punga Somerville, Daniel Heath Justice and Noelani Arista, this session seeks to continue the conversation through a focus on Pacific-Australian and South Sea Islander lives (including Māori, Indo-Fijian and other diverse Pacific identities), and the re-telling of Australian-Pacific history through biographical approaches. We invite reflections on both extraordinary and ordinary individuals, scholars, artists, musicians, athletes, family members, communities, and the history, ethics, and theory of biography, memoir, autobiography, and other forms of life writing. Submissions that link Indigenous Australian, South Sea Islander and Pacific or Pasifika histories are especially welcome. The call for papers is deliberately broad, with single or co-authored papers on non-traditional biographical subjects such as islands or places, stories of animals and trees, of ancestral remains, museum artefacts and other material objects also encouraged.

Session Keywords: Pacific Biography, Life Writing, Indigenous Conversations

Bios:

Katerina Teaiwa is a Professor in Pacific Studies in the School of Culture, History & Language, Australian National University and Chair of the Oceania Working Party living and working on Ngambri/Ngunnawal/Ngunawal lands. She is of Banaban, I-Kiribati (Tabiteuean) and African American heritage, born and raised in Fiji.

Nicholas Hoare obtained his PhD from the Australian National University in 2021 where he currently lectures undergraduate courses in Pacific history within the Department of Pacific Affairs. Prior to this he studied at Te Herenga Waka - Victoria University of Wellington, Aotearoa New Zealand. His primary research interests are the French colonial Pacific and the Pacific's phosphate islands, but he has also published, and has ongoing interests in, Australia and New Zealand's colonial history and Pacific biography. He has assisted the Oceania Working Party of the Australian Dictionary of Biography since 2018.

Talei Mangioni is a Fijian and Italian woman living and working on unceded Ngambri/ Ngunawal/Ngunnawal lands. She is undertaking her PhD in the School of Culture, History & Language at the Australian National University which looks at creative and critical histories of the Nuclear Free and Independent Pacific. She has worked with the Oceania Working Party since 2019. She is a board member of ICAN Australia, member of Youngsolwara Pacific and is the secretary for the Australian Association for Pacific Studies.

6. Vā Hine: Embodied Relationality

OPEN SESSION

Session Type: Creating

Organiser:

Dr Tia Reihana (Ngāti Hine), University of Auckland, tia.reihana@auckland.ac.nz

Dr Nālani Wilson-Hokowhitu (Kanaka Maoli), Ngā Wai a Te Tūī, Māori and Indigenous Research Institute, nwilsonhokowhitu@unitec.ac.nz

***Deadline for abstract proposals is Thursday, 8 December, 2022.**

Abstract:

Dancing saltwater rhythms, Moana Nui peoples are forging new ocean ways into the future. This creative and birthing session is an intergenerational ruahine/luahine voyage across space and time, interconnecting the kinship flows between Moloka'i Nui a Hina, Moananuiākea and Ngāti Hine, Moana Nui a Kiwa. Retracing the storylines of Moana Nui, the session celebrates a shared genealogical lineage between wāhine Māori and Kanaka Maoli in relationship with the greater expanse of Oceania. The session will be a decolonial embodied activation for future

generations. Our inward and outward movements are informed by mo'okū'auhau (genealogy) as methodology and Kaupapa Māori research processes that are defined by connectivity and relationality. Our intention is to honour localised specificity in relationship with interconnected familial ties from Moana Nui.

Reframing the “Pacific” with cultural specificity is a form of decolonial activism. Therefore, the process of dancing, re-storying, restoring, renaming, reconnecting, and reclaiming through movement is restorative for the future of Moana Nui. The experimental session seeks to engage saltwater visionaries to re-narrate Moana 'her-stories' and to better articulate the diverse roles that wāhine have played in the complexities of voyaging, migration, movements, identity, places and displacements, diasporas and connections to imagine a future for Pacific Islands women, diverse genders, peoples and islands, salt and sky that forge new possibilities for Pacific leaders, artists, scholars, and activists. This is the Vā Hine.

Session keywords: Mana Wāhine, Hina, Hine, Relationality, Embodiment, Birthing, Ruahine, Luahine, Wai, Water, Ocean, Moana, Moananuiākea, Moana Nui a Kiwa, Moloka'i Nui a Hina, Ngāti Hine

Bios:

Dr. Nālani Wilson-Hokowhitu (Kanaka Maoli, 'o ia/she/her) is an artist and interdisciplinary scholar of Critical Indigenous and Pacific Studies. Her art and scholarship engages mo'okū'auhau, genealogies, connections to the natural world, mana wāhine, and Indigenous and Pacific feminisms, epistemologies, and ontologies that inform innovative and transformative futurities. Her work adds to the growing body of knowledge expressed by Kanaka 'Ōiwi, Moana, and Indigenous peoples working at the interface of social justice and environmental protection of our islands, earth, waterways, and oceans. Nālani is the recipient of a Royal Society of New Zealand Te Apārangi Marsden Fast- Start grant (2021–2024) focusing on retracing the storylines of Pacific women voyagers and navigators.

Dr. Tia Reihana-Morunga (Ngāti Hine) is a lecturer in Dance Studies at The University of Auckland. Tia works extensively in Arts, Education and Health with Indigenous communities in Aotearoa. Her PhD, Te mana Motuhake o te kauri (the authority of the Kauri tree) developed an intercultural praxis through Kaupapa Māori research with Marrugeku Dance Theatre, Australia's leading Indigenous performance ensemble. Tia is a dancer and choreographer, and her current research interests are focused on archiving the history of Māori Contemporary Dance in New Zealand and arts place-based, practice-led theories and methodologies.

7. Navigating uncharted waters: critical approaches to law and Pacific peoples

OPEN SESSION

Session Type: Presenting and Relating

Organiser:

Rebecca Monson, ANU College of Law, rebecca.monson@anu.edu.au

***Deadline for abstract proposals is Thursday, 8 December, 2022.**

Abstract:

The Pacific is receiving unprecedented attention in both Australian and global legal scholarship, yet in many respects scholarship produced by and for Pacific peoples remains in its infancy. In these sessions we are concerned with exposing, discussing, and charting paths that take us beyond what we see as a current paucity of critical Pacific legal scholarship. We see this endeavour as crucially linked to addressing the under-representation of Pacific people as law students, law academics, and legal practitioners. Our session(s) aim to extend an emerging conversation that develops distinctly Pasifika approaches to legal scholarship and praxis. We are particularly interested in exploring the relationship between Pacific Studies and critical, feminist, queer, postcolonial, 'Third World' and related traditions in legal scholarship in order to advance work that is expressly by and for, not simply about, Pacific peoples and their places.

Session Keywords: Pacific Studies and law; pedagogies and methodologies; talanoa; tok stori; feminist legal scholarship; queer legal scholarship; postcolonial legal scholarship; TWAIL; Critical Race Theory; legal plurality; pluriversality.

Bios:

Rebecca Monson, ANU College of Law, rebecca.monson@anu.edu.au

Rebecca's work draws on feminist legal scholarship, feminist political ecology, legal geography and Pacific Studies to explore gender, resource governance, and legal pluralities. Her first book, *Gender, Property and Politics in the Pacific: Who Speaks for Land?* is forthcoming with Cambridge University Press in 2022. Her current ARC DECRA focuses on the ways in which Pacific women's movements navigate pluralistic justice systems. She is also collaborating with Sarouche Razi and the Tangata Wyndham Restorative Justice Advisory Group to examine Pasifika and Maori conceptions of restorative justice.

8. Mapping Otherwise Realms

OPEN SESSION

Session Type: Relating

Organiser:

Emma Powell, Otago University, emma.powell@otago.ac.nz

Jess Pasisi, Otago University, jess.pasisi@otago.ac.nz

Melanie Puka Bean, Louisiana State University tmelanie.puka@gmail.com

***Deadline for abstract proposals is Thursday, 8 December, 2022.**

While this session is essentially a talanoaga, we will be taking an experimental approach and structuring it around a series of prompts that will garner discussion about the connections between people, communities and places. Prompts will be circulated to participants in advance.

Abstract:

The session organisers propose to discuss peoples and cultures of islands who experience and have lives shaped by constitutional forms of self-governance and constitutional affiliation across the Pacific. This includes arrangements like the unincorporated territory, the compact of free association, the overseas collectivity and country, and self-government in free association with colonial and imperial power. In this session we make space to look past imperial territory and binaries of occupation and independence, and talanoa about how such arrangements reshape relationality for Indigenous Pacific peoples. Though physically separated from colonial and institutional powers, the impact of these territorial cartographies have worked their way into the structures of daily life for Indigenous peoples across the region. Extending on conversations in Pacific Studies scholarship about reimagining the region (Hau'ofa, 1993; Wendt, 1976; Te Punga Somerville, 2012; Powell, 2021), ways of understanding trans-indigenous relations (Allen, 2012; Diaz, 2019), and drawing on the Black Shoal (Lethabo King, 2019), together with Otherwise Worlds (Lethabo King, Navarro and Smith, 2021) we propose to map the expansive and multiplicitous ways that Pacific peoples continue to relate to each other, form kinships and in doing so, create genealogies of relation and belonging that confound nation-state borders.

Session Keywords: Relationalities, mapping, genealogies

Bios:

Emma Ngakuravaru Powell is a lecturer in the Indigenous Studies at Te Tumu, the School of Māori, Pacific and Indigenous Studies at the University of Otago. Her current research focuses on the literature and history of the Cook Islands, and the political, social and cultural imbrications of New Zealand's imperial Realm. She is co-Director of the Pacific Thought Network at the University of Otago, and is involved in numerous academic and professional networks across the region including the Aotearoa Pacific History Network and Te Vairanga Kite Pakari (the Cook Islands Research Association). emma.powell@otago.ac.nz

Jess Pasisi (Niue, Pālagi, Ngāti Pikiao, Tahiti) is a researcher and lecturer in Pacific Islands Studies at the University of Otago, in Ōtepoti, Aotearoa. Jess' research explores connections and specificity relating to Niue, climate change, and Pacific and Indigenous Studies. Her current research project "Fakatokatokaaga Fiafia Niue" Niue Happiness focuses on tagata Niue conceptualisations and perspectives of Niue happiness and wellbeing. jess.pasisi@otago.ac.nz

Tagimamao Melanie Puka Bean is a PhD candidate in Geography at Louisiana State University. Her current research focuses on the Tokelau's diasporic communities in the Wellington region and Hawai'i. ptagim1@lsu.edu

9. Just Restore: what do Oceania communities tell us about ways to do Justice in Australia?

OPEN SESSION

Session Type: Relating

Organiser:

Sarouche Razi, ANU College of Law, sarouche.razi@anu.edu.au

***Deadline for abstract proposals is Thursday, 8 December, 2022.**

Abstract:

In 2020 a young Pasifika person died after a stabbing in the Western suburbs of Melbourne. The death ended one life and inevitably tore through many families and communities. It also brought to the fore the deep questions of justice that communities of Oceania face in Australia: unequal access to services, insecure work, insecure education, uncertain pathways to residency, racism and poverty, and trauma from cultural separation. As always the community rested on its strengths to seek answers – and started a restorative justice project that was based in self-determination approaches and deeply embedded cultural values from the Pacific Islands, with all the richness, complexity, and nuance that accompanies those values. This session tells the story of the Tangata Wyndham Restorative Justice Action group and speaks to the ways that communities build alternative visions of justice.

Session Keywords: Law; talanoa; decolonisation; justice; restorative justice.

Bios:

Sarouche Razi, ANU College of Law, sarouche.razi@anu.edu.au

Tangata Wyndham Restorative Justice Action Group member

Sarouche Razi is an interdisciplinary researcher and legal practitioner with expertise in the legal assistance sector, critical legal and pedagogical theories, police and state accountability, and decolonising law. He currently teaches the Prison Literacy Course in the ANU College of Law, and is undertaking a PhD looking at civil law as a space of punishment for First Nations' peoples, and the role of legal representation. Sarouche leads a project with the Tangata

Wyndham Restorative Justice Advisory Group to examine Pasifika and Maori conceptions of restorative justice.

10. Engendering Pacific material culture in hegemonic power discourses

OPEN SESSION

Session Type: Relating

Organiser:

Nayahamui Rooney, Lecturer (Pacific Studies), School of Culture, History & Language, CAP, ANU michelle.rooney@anu.edu.au

Andrew Moutu, Director, Papua New Guinea National Museum and Art Gallery
andrewmoutu72@gmail.com

***Deadline for abstract proposals is Thursday, 8 December, 2022.
Please submit abstracts to Nayahamui Rooney at the above email.**

Abstract:

In the Pacific, material culture and social, cultural, political spheres are inextricably related, engendering the gendered reproduction of material culture, social relations and power discourse. Historic and contemporary forces such as colonisation, Christianity, statehood, have erased or subjugated material culture and within contemporary scholarly and policy discourses, there is a disciplinary and discursive separation of Pacific material culture from social, cultural, political spheres. Material culture is either admonished and erased as a past heathenistic practice, sequestered as exotic material objects in distant museums, relegated as art or creative industry, or appropriated for their symbolism and diplomatic value in the agenda of diverse political actors.

We are inviting abstracts for this inter- and trans-disciplinary session that will exploratorily, experimentally, experientially relate a selected material culture to a selected contemporary hegemonic sphere(s) of power. How, specifically, in the view of the presenter(s), does or can the selected material culture form the basis of exegesis or disruption of the selected hegemonic sphere of power. What gendered or non-gendered values and meanings in material culture are lost, hidden, amplified, or embedded in spheres of power. How can a contemporary understanding of the relationship between materiality and power discourse help to engender, empower and reclaim voice, identity, agency, or space for Indigenous material culture in political discourse? Spheres of power discourses may include, but are not limited to, national statehood processes, elections and electoral politics, law, geopolitics, economics, history, climate change,

securitisation, border control, bilateral relationships between countries, migration, development and aid, regional discourses, security, militarisation, nuclear, climate change, science, human rights, or other spheres of power.

Presenters will set up a mini display comprising the selected material object(s), or a representation of the object, and a representation of the selected power discourse. Presenters will contextualise the selected material cultural object and exegetically relate it to the selected hegemonic sphere of power discourse.

Session Keywords: Engendering Pacific material culture in hegemonic power discourse

Bios:

Dr. Nayahamui Rooney holds an interdisciplinary PhD from ANU and is currently a lecturer (Pacific Studies) with the School of Culture, History and Language, ANU. Her research focuses on urban Papua New Guinea and explores the intersections between different scales of migration, land, gender, gendered violence, livelihoods, and social safety. Her methodological approaches include explorations of creative methods such as ethnographic poetry and the analysis of oral traditions and material culture as integral to the research process.

Andrew Moutu is the Director of Papua New Guinea National Museum and Art Gallery. He is trained as a philosopher at the University of Papua New Guinea and as a social anthropologist at the University of Cambridge in England where he holds a PhD. He resigned his lectureship at the University of Adelaide in 2010 and returned home to help rebuild the PNG National Museum and Art Gallery. This is his second term in office as the Director of the National Museum and Art Gallery. Has research interests in gender and holographic world view, indigenous knowledge systems, intellectual property rights, Papua New Guinea's modern history, the scientific work of museums, its educational outcomes and nation building.

11. Decolonial Feminisms in Oceania: Localised and Regional Perspectives

OPEN SESSION

Session type: Presenting

Organisers:

Cammi Webb-Gannon, University of Wollongong, camellia@uow.edu.au

Jenny Munro, University of Queensland, jenny.munro@uq.edu.au

Elvira Rumkabu, University of Cenderawasih, ira_hiers@yahoo.com

***Deadline for abstract proposals is Thursday, 8 December, 2022.**

Abstract:

Reflecting on whether there is space within the broad handle of 'feminism' for Indigenous Fijian perspectives, author Sereana Naepi concluded "Until feminisms make space for more ontologies and ways of knowing, they really will not be part of the Fijian conversation" (2016). The term feminism has historically held deeply hegemonic connotations in the Pacific (Trask 1996; Molisa in Tusitala Marsh 1999). More than 20 years ago, Selina Tusitala Marsh questioned whether feminism can be productively transplanted to the Pacific, or whether indeed the "concept of feminism [has] always existed in the Pacific" (Tusitala Marsh 1999). She queried what a "rejection of feminism as 'Western', to a reconceptualization of locally relevant and culturally resonant feminism" might look like in the Pacific (Tusitala Marsh 1999). From the opening quote in this abstract, it seems these questions retain relevance. Two decades on, we might also ask if, and in what ways, access to social media and digital networking has contributed to the creation and articulation of "vernacularized" (Merry 2006; Monson 2013) Pacific feminisms? And whether increased solidarity of action across the Pacific in response to climate change as well as activism against gendered violence has contributed to a reconsideration of these issues within Indigenous feminist frameworks? Have ongoing colonisation in Kanaky and West Papua, accelerated resource exploitation, and renewed Black and Indigenous identity struggles prompted Oceanian feminist responses?

We invite contributions to this session along these lines and more, including:

- Stories of everyday feminism in Oceania
- Connections between Oceanian feminisms and other Indigenous or non-Indigenous feminisms
- Place specific, local feminisms – current and historical
- Shifts in feminist foci and perceptions of feminism over time
- The political, social, cultural and economic goals associated with current Oceanian feminisms
- Other current theories, names and frames for gender equality and social justice/decolonial work in the region

Session keywords: Feminism; Oceania; gender justice; Indigenous

Bios:

Cammi Webb-Gannon is a decolonization ethnographer focusing on the Pacific Islands region with a long-term interest in West Papua's independence movement, Australian South Sea Islander political identity and decolonization in Kanaky (New Caledonia). Cammi is the Coordinator of the West Papua Project at the University of Wollongong and is author of *Morning Star Rising: The Politics of Decolonization in West Papua* (2021, University of Hawai'i Press).

Jenny Munro is a cultural anthropologist with interests in Pacific Studies, health, and gender. She has conducted research in Papua/West Papua (Indonesia) on health care, reproduction, stigma, and racism. A recently completed study focuses on Papuan experiences of hospital

childbirth (Asia Pacific Journal of Anthropology, with Dr Els Rieke Katmo and Meki Wetipo). Another project focuses on co-designing HIV prevention in West Papua with collaborators from Universitas Papua. Recent publications look at older women's narratives of economic agency and survivance (with Yohana Baransano), and women's health care practices in the southern highlands of Papua New Guinea (with Dr Ellen Kulumbu).

Elvira Rumkabu is a lecturer of international relations at Cenderawasih University based in Jayapura, Papua. She completed her Master's Degree at the Australian National University. Her areas of expertise are conflict resolution, peace studies, and Papuan politics.