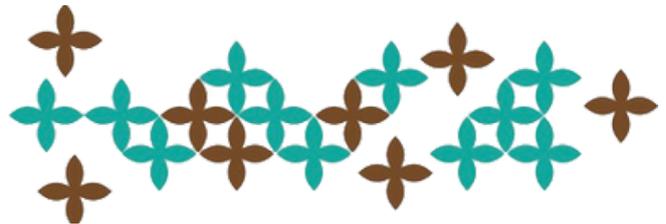




Australian  
Association  
for Pacific  
Studies



NEWSLETTER

NOVEMBER 2025

The Australian Association for Pacific Studies (AAPS) acknowledges the Traditional Custodians of the lands and waters across Australia, paying deep respect to Aboriginal and Torres Strait Islander Elders past and present. We stand in solidarity with First Nations peoples in their ongoing journeys of sovereignty, justice, and cultural renewal. We also honour the Indigenous peoples of the Pacific, whose ancestral knowledges continue to guide and inform the work of scholars, researchers, and communities within our association.



Front and back cover images from the Dance Protest Exhibition, Project Banaba, Katerina Teaiwa - launched during the AAPS conference at the Chau Chak Wing Museum on Wednesday 4 June 2025. Image above from the AAPS conference panel "Sista methodology: Re-imagining humanities through Indigenous creative arts" on Thursday 5 June 2025.

inside this issue

|  |     |   |       |
|--|-----|---|-------|
| Editors' Notes                           | 2   | Reflection: QLD Govt. recognition of ASSI | 12    |
| President and Vice President's Report    | 3   | Backpack: Undersea cables in the Pacific  | 13    |
| Tracey Banivanua Mar PhD Prize 2025      | 4   | Announcement: Call for Fellowship         | 14    |
| Images from the 2025 AAPS conference     | 5-6 | PhD graduations                           | 15-16 |
| Backpack: Online workshops               | 7   | Member Publications                       | 17-18 |
| Backpack: Fiji Forum & In Line           | 8   |   |       |
| Creative: They said a photo lasts longer | 9   |   |       |
| Shutter: 3rd Gen OPM Freedom fighters    | 10  |   |       |
| Shutter: Reimagining Humanities          | 11  |   |       |

## EDITORS' NOTES

### Welcome to this issue of the AAPS newsletter.

Founded in 2004 at the Australian National University, AAPS brings together scholars, educators, artists, and community leaders committed to the diverse and dynamic field of Pacific Studies. Our members span disciplines including anthropology, history, literature, health, education, politics, the arts, and more – reflecting the richness and complexity of the Pacific region.

At the heart of AAPS is a shared commitment to collaboration – with and for Pacific communities. Together, we honour Indigenous knowledges, deepen connections, and amplify Pacific voices. Our offerings in this issue aim to reflect this shared commitment. May these stories, images, events, and announcements, together with the conversations that flowed at the *Pacific Discourses and Destinies* conference in June this year, elevate our Pacific voices!

# PRESIDENT AND VICE PRESIDENT'S REPORT

Bula vinaka, talofa, mālō e lelei, kia ora, kam na mauri, and warm Pacific greetings to you all.

As we write this – Tori on Wurundjeri Country in Naarm, and Katerina on Ngunnawal and Ngambri Country – the south-east of the country is moving into spring. In a few weeks Pacific leaders, activists and community leaders will begin long journeys to Brazil for COP30 climate talks. It is a reminder of the frustrations and disappointments of previous COP summits, the global inequities that weigh so heavily on the Pacific region, but also the determination, strength and creativity of the Pacific in the struggle for climate justice.

Earlier this year, we had the opportunity to come together at the biennial AAPS Conference, hosted by Prof. Jioji Ravulo at the University of Sydney. Vinaka vaka levu to Jioji for his leadership. It was wonderful to meet old friends, and new ones, and to be immersed in the dynamism and kinship of our Pacific studies community.

In very exciting news, we can also now share the 2026 Epeli Hau'ofa Annual Memorial Lecture will be held in Adelaide, hosted by the inimitable Associate Professor Ali Gumillya Baker, Professor Simone Ulalka Tur, Associate Professor Natalie Harkin, and Dr Faye Rosas Blanch—together, the Unbound Collective—at Flinders University. We anticipate the lecture, and the associated ECR/HDR masterclass, being held in the week 13–17 April. More details to follow, but please get the dates in your diary now. AAPS and the Unbound Collective have a growing connection, going back to their wonderful keynote at our 2018 Conference, and also including the participation of Katerina Teaiwa, AAPS Vice-President, alongside Ali, Simone, Natalie and Faye, and together with Dr Lou Bennett AM and Dr Romaine Moreton, in the ARC Discovery Indigenous project “Reimagining the Humanities through Indigenous Creative Arts”. Aboriginal and Torres Strait Islander sovereignty must be the grounding of any Pacific studies in this country, and we are humbled and excited to continue our conversations in Adelaide next year.



This year we also farewell some dearly loved Executive members. Sarouche Razi and Romitesh Kant have either finished, or are about to finish, their PhDs, and so are stepping down as Postgraduate Officers. A huge thankyou and congratulations to both. If you are interested in taking on the role of Postgraduate Officer, or know someone who would be a good fit, please get in touch at [victoria.stead@deakin.edu.au](mailto:victoria.stead@deakin.edu.au). We also say goodbye to our long-standing Treasurer Glenn Finau, who has given so much to the Association in this role, as well as to our Newsletter Editor Mere Taito who has taken up an exciting post-doctoral fellowship in Illinois. Vinaka vaka levu both for all your work! And an enthusiastic welcome to our new Treasurer Laura Simpson Reeves, and to our new Newsletter Editor Marama Salsano who, along with Co-Editor Ruth Faleolo, has put together this terrific edition of the newsletter.

Finally, as we move into the third year of the current onslaught in Gaza, we encourage you to revisit AAPS' [Statement on the Israeli Occupation of Palestine](#), which we released in 2024. As we wrote then, decoloniality must be foregrounded in the global response to this devastating genocide. We reaffirm our commitment to the rights and sovereignty of Indigenous and oppressed peoples everywhere, and to the spirit of expansiveness, relationality, and resilience that the Pacific Wansolwara/Moana (ocean) calls us to centre in our commitment to justice.

With solidarity and warmth,

**A/Prof Victoria Stead (AAPS President)**  
**Prof Katerina Teaiwa (AAPS Vice-President)**



### Tracey Banivanua Mar PhD Prize 2025: Dr Adriana Māhanga Lear

After reviewing an impressive array of submissions, we are proud to congratulate Dr Adriana Māhanga Lear, winner of this year’s prestigious award. We also extend our congratulations to Dr Ashlea Gillon and Dr Josephine Goldman, who have been recognised as Highly Commended for their outstanding work. A special thank you to our judging panel of AAPS members, Dr Melinda Mann and Dr Nicholas Hoare, for their thoughtful and rigorous assessment of the work.

**Winner:** Ongo (Sounding/Hearing/Feeling), Mate (Death), Fonua (People and Place) and Tā-Vā (Time-Space): New Foundations for Tongan Music Composition, Performance and Sound Art

Dr Adriana Māhanga Lear’s ‘Ongo (Sounding/Hearing/Feeling), Mate (Death), Fonua (People and Place) and Tā-Vā (Time-Space): New Foundations for Tongan Music Composition, Performance and Sound Art’ is a sophisticated body of work that extends confidently across the domains of musical analysis, Indigenous talanoa, composition, performance, sound and visual installation. The judges praised it as richly Indigenous in its theorising, reclaiming and ‘resounding’ aesthetic concepts and practices of faiva fasi including ongo fa’ahikehe (the sound of the dead or ancestral sound) and tu’akautā (to beat outside, behind or beyond the beat). The judges also applauded the strong grounding of the work in Tongan language. Lear draws on her own training in the dominant traditions of ethnomusicology in order to critically engage that very same tradition, and its Euro-centric rendering of Tongan music. In challenging colonial modes of listening, Lear offers a powerful ‘sounding back’ of Tongan knowledge and musical practice, embodying the Moana-Oceanic invocation to walk forward into the past.





Above: Postgraduate and ECR workshop with Rev. Dr. Cliff Bird (middle front)  
 Images on the next two pages supplied by members for the 2025 AAPS conference website



## “Pacific Discourses and Destinies”





# BACKPACK



## ONLINE WORKSHOPS WITH DEVENI TEMU AND MELISSA MALU

Following a workshop earlier this year organised by the National Portrait Gallery and moderated by Prof. Katerina Teaiwa and Solstice Middleby of AAPS and the Oceania Working Party of the Australian Dictionary of Biography, two online programs were held on 16 and 30 September. The first featured retired Pacific Collections Librarian Deveni Temu, who shared insights into Elizabeth Durack's 1968 visit to Papua New Guinea through artworks now held in the Pacific Manuscripts Bureau and the Menzies Library, commemorating 50 years of PNG's independence.

The second program welcomed Melissa Malu, Head of Pasifika Collections & Engagement at the Australian Museum, who reflected on Pasifika community identity and what portraiture means to her as a Tongan and Fijian woman. For more information on these and other Pacific projects please get in touch with us here at the Gallery; [digital@npg.gov.au](mailto:digital@npg.gov.au)



**Gillian Raymond**  
Director, Digital Production  
National Portrait Gallery



Images supplied by Gillian Raymond.

# BACKPACK

## FIJI FORUM 2025

In August 2025 AAPS members Rahkel Mercy & Jane Alver travelled to Suva, Fiji to host a Forum as part of their ACIAR funded research project: [Intersectionality and gender diverse climate change action in the Pacific: Eliciting a Pasifika-led policy for future engagement | ACIAR](#)

The 2025 Fiji Forum built on conversations from a 2024 Forum held in Canberra in the margins of the State of the Pacific Forum (a photo from the Suva Forum is below).

The dialogues reflected throughout on how best to highlight the importance of diverse and locally driven initiatives in responding to climate change and how Pacific people with lived experiences of disability could be heard and thus impact the ongoing design and implementation of GEDSI and climate policies.

Together participants codeveloped a set of guiding principles for inclusive climate programming, posters and a children’s book as well as this fantastic paper recently published:

[Full article: Disability and climate change – inclusive futures](#)

**Jane Alver**  
Senior Research Fellow  
Centre for Environmental Governance  
University of Canberra



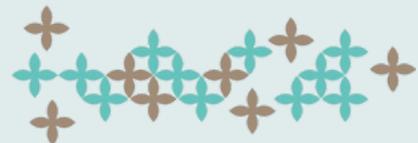
Fiji Forum image supplied by Jane Alver.

## In Brief

Between the Lines: Pacific cultural adoptions in Australia recently published with Australian National University.

This In Brief draws from a recent case that Dr Ruth (Lute) Faleolo and I were commissioned to write on behalf of a judge that was presiding over an adoption case between a Samoan man and his Tongan wife and the adoption of their Samoan child (relative to the adopting father). We have also had the opportunity to discuss this briefly with ABC Pacific to continue the dialogue given the importance of this topic.

**Dr Inez Fainga'a-Manusione**  
Community Research Fellow  
Village Connect Ltd.  
Pathways in Place (Griffith University)



## THEY SAID A PHOTO LASTS LONGER

In 1901 they took a photo  
For posterity they said  
Or was it just salvage ethnography?  
Or to prove their Rocks were slums?  
Our tūpuna wāhine gazing  
Our tamariki watching  
Reduced to their placemarker  
Forgotten in their narratives of Australia  
In their righteous fiction of nationhood  
Aussie, Aussie, Aussie  
BUT

We were here as part of your colonisation  
And you can't nullify us  
You can't pretend we washed up here  
And you can't pretend we didn't exist  
Just as we can't pretend we weren't your kaiāwhina  
Āwhina mai rā

YET

Our voice is in the kōrero of our ancestors  
Our memory is in our waiata  
We walk paths laid before us  
Our wairua in the standstone  
Our mauri in the muritai  
Karanga calls  
from across Te Tai o Rēhua:  
*Karanga mai, haere mai, haere mai ra*  
*You are our kaitiaki*  
*You are our tupuna*  
*We know you*  
*We remember you*  
*You live within us*  
*Ake ake tonu ake*

Jo Maarama Kāmira  
Te Rarawa, Te Aupouri, Nga Puhi, Ngati Whakaue  
PhD Candidate  
Department of Critical Indigenous Studies  
Centre for Global Indigenous Futures  
Macquarie University



Photo taken by Jo Maarama Kāmira on Observatory Hill, Tallawolladah (The Rocks)





Image supplied by Julian McKinlay King

## THIRD GENERATION OPM FREEDOM FIGHTERS, STAR MOUNTAINS, WEST PAPUA

This photo typifies the current generation of young West Papuan freedom fighters of the Organisasi Papua Merdeka (OPM) or Free Papua Movement who kindly escorted me through their territory to collect primary evidence of human rights violations for the International Criminal Court. Many left jobs or university to return home to defend their land. With the war now in its seventh decade and third generation, these young men are following in the footsteps of their forefathers in an effort to end the ongoing genocide and bring about their long-awaited freedom. They are all family: brothers, cousins, fathers, sons, and uncles.

Armed mostly with traditional bows and arrows and the odd gun seized from the enemy, these young men are at war against Southeast Asia's largest army trained and armed by the colonial powers. Despite the overwhelming odds, these brave young guerrilla fighters always appear happy and continue to mount brazen attacks against the occupying Indonesian military and police with surprising success and few casualties. This is due, as they explain, to their observance of culture and the worship of Ancestors and Nature.

**Julian McKinlay King**  
PhD Candidate  
University of Wollongong



## REIMAGINING THE HUMANITIES THROUGH INDIGENOUS CREATIVE ARTS



Image supplied by Talei Mangioni

Group photo from the "Reimagining the Humanities through Indigenous Creative Arts" workshops on Ngunnawal Country, organised by Katerina Teaiwa and Talei Mangioni at the School of Culture, History and Language at the Australian National University.

From L-R, Back row: Ali Gumillya Baker, Fiona Cornforth, Simone Ulalka Tur, Juliann Anesi, Latai Taumoepeau, Judy Watson, Savanna Kruger, r e a, Eugenia Flynn, Ellen Hodgson. Middle row: Talei Mangioni, Kim Kruger, Melinda Mann, Faye Rosas Blanch, Leanne Betasamosake Simpson, Natalie Harkin, Romaine Moreton, Katerina Teaiwa. Front row: Julie Gough, Tina Taitano DeLisle, Aunty Sana Balai and Lou Bennett.

**Talei Mangioni**  
PhD Candidate  
Australian National University  
College of Asia and the Pacific  
School of Culture History and Language





Photo credits: Kirkland Photography & Queensland Government. Left to right: (Waskam) Emelda Davis, President Australian South Sea Islanders (Port Jackson); Ms Kristal Brown, PhD Candidate; Mr Don Fewquandie; His Excellency Mr Samson Vilvil Fare, Vanuatu High Commissioner to Australia; Mrs Sue Fewquandie; Ms Leona Byquar, Secretary, Descendents of Australian South Sea Islanders Association Inc. Sunshine Coast

## CEREMONY CELEBRATING 25 YEARS SINCE THE QUEENSLAND GOVERNMENT RECOGNITION OF ASSI

Around 200 Australian South Sea Islanders (ASSI), Pacific Islands dignitaries and political leaders joined together last month to celebrate 25 years since the Queensland Government recognised ASSI as a distinct cultural group in Queensland.

The event on Thursday 18 September 2025, was held on the Speaker's Green at the Parliamentary Annexe in Brisbane.

Addresses were delivered by QUASSIC president Clacy Fatnowna, Queensland Museum Kurilpa curator Imelda Miller, along with government representatives including Queensland Premier David Crisafulli.

Community members Robbie Mann and Joella Warkill shared a moving song and spoken word poem to honour the strength and determination of ASSI elders and those that have gone before us.

It was a joyful, rare occasion where community came together to celebrate their history and culture, reinvigorating the intentions of the original recognition statement.

**Kristal Brown**  
PhD candidate  
UniSA Creative | University of South Australia





Group photo of project participants in Hawai'i. Dr Amanda H A Watson - third from left.

## **UNDERSEA CABLES IN THE PACIFIC ISLANDS REGION**

On the ocean floor lie cables that look like water hoses. Through these cables, internet data flows between islands or continents. Sometimes even telephone call signals go through such cables.

AAPS member Dr Amanda H A Watson was invited to participate in a project on undersea cables funded by the Japan Foundation and led by Dr Kristi Govella. Project participants convened in Hawai'i to share their draft papers and refine their arguments. The project generated two sets of outputs, which address both policy issues and theoretical matters.

Dr Govella guest edited a special issue of the academic journal *Marine Policy* on undersea cables. Her introduction to the special edition describes risks to undersea cables and analyses the latest trends. Dr Watson's article foregrounds the views expressed by Pacific leaders through communiques and other outputs of the Pacific Islands Forum.

Two other articles in the special edition focus on geographic areas: Southeast Asia and India. Further articles explore particular topics related to undersea cables, such as an assessment of the risks posed by uncrewed underwater vehicles, an analysis of the Quad's approach in recent years, and an historical review of cable competition from the mid-19th century to the mid-20th century.

The second set of outputs from the project was a series of short policy papers, again on undersea cables. For example, Ms Hayley Channer of the University of Sydney interviewed cable industry executives and summarised their views in her paper.

While exploration of issues related to undersea cables may seem to be a niche area to some, the project has generated resources addressing contemporary trends regarding policy, practice and theory.

**Dr Amanda H A Watson**  
Fellow, Department of Pacific Affairs  
Coral Bell School of Asia Pacific Affairs  
ANU College of Asia and the Pacific  
The Australian National University



## Call for Fellowship Applications

### Animistic Variations: Philosophy and Religion in and beyond the Pacific

#### Overview:

How should we conceive of our relatedness to other-than-human beings? How do animistic philosophies differ across religious and wisdom traditions in and beyond the Pacific? How can animistic ideas and practices contribute to living well within various religious and wisdom traditions?

This project explores how different types of animism relate to fundamental spiritual realities and well-being in underrepresented religions and wisdom traditions. We also acknowledge that 'animism' itself is not an entirely unproblematic term. Specifically, it has been used to group together a wide range of different ideas and to justify longstanding neglect and denigration of Indigenous lives and communities. This project seeks to correct this by attending to important work being done in this area. We intend to create a network of scholars representing and/or researching relationships with other-than-human beings in a variety of ways. Some areas of interest include:

- the presence of animisms in relational ontologies and epistemologies, especially in Pacific and non-Western philosophies
- how the *itūlagi* connects living and non-living beings in a relational network (cf. Upolu Vaai and Aisake Casimira)
- the reclamation of Indigenous wisdoms and practices, including forms of animism, within dominant religions such as Christianity
- work that explores animism in Abrahamic texts and traditions
- ways that animistic ideas are being drawn on and deployed in non-religious or secular spaces (e.g. in environmental work and activism)
- engagements with the 'new animism' of cultural anthropology (cf. Nurit Bird-David, Tim Ingold, and Graham Harvey)
- limits of the language/ category of 'animism' (e.g. due to colonial its origins, imperial associations, etc.)

We have 10 fellowships available. Selected fellows will embark on a 12-month virtual learning programme throughout 2026, which will involve monthly online meetings and discussions. Fellows will also gather in person for a 3-day workshop in Auckland in February 2027. Fellows will have an opportunity to present work and share draft contributions for a special issue of an academic journal.

All fellows will all receive an honorarium of £500 (approx. NZ\$1000). For those living outside Aotearoa New Zealand, travel bursaries will be available to assist with attending the workshop in Auckland.

#### Eligibility:

We welcome applications from scholars (at all levels), postgraduate students, practitioners, and activists working both in and beyond the Pacific region. We especially welcome inquiries and applications from Indigenous and Pasifika people, women, and underrepresented religious and wisdom traditions.

#### Application:

To apply, please send:

- a cover letter (no more than 2 pages) outlining your background and what you would contribute to the programme
- a short CV
- one letter of support (to be sent independently)

The deadline for applications and letters is 1 December 2025. Applicants will be notified by 28 February 2026. Application materials should be sent to both [j.leidenhag@leeds.ac.uk](mailto:j.leidenhag@leeds.ac.uk) and [michael.mawson@auckland.ac.nz](mailto:michael.mawson@auckland.ac.nz)

#### Project coordinators:

Dr Joanna Leidenhag (University of Leeds)

Dr Michael Mawson (Waipapa Taumata Rau/ University of Auckland)

#### Project advisors:

Dr Jione Havea (Uniting Church/ Charles Sturt University)

Dr Wayne Te Kaawa (Hoani Tapu/ College of St John the Evangelist)

Dr Therese Lautua (Harvard University)



## PHD GRADUATIONS

DR MERE TAITO

**Thesis Title:** Kavei se täe! - A genealogy of Rotuman texts: reading early 20th century Rotuman publications; writing multilingual archival digital visual poetry

**Institution:** University of Otago

**Supervisors:** Alice Te Punga Somerville, Jacob Edmond

**Summary:** To engage with the intellectual genealogy of a people through community and institutional archives is to remember, connect, acknowledge, listen to, and lean into the work of ancestors. In this creative PhD thesis, I engage four Rotuman multilingual archival texts and their contexts through a series of innovative reading approaches. In chronological order, these textual Rotuman temamfua (ancestors) are the multi-authored newsletter Rogorogo (1913, 1914); Titifanua’s Tales of a Lonely Island (Churchward, 1937; 1938a; n.d, 1939; Titifanua & Churchward, 1995); and Fuata Taito’s The Aborigines of the North (Taito, ca. 1949a) and My Own Story (Taito, ca. 1949b). Together, these early to mid-twentieth century texts comprise a monolingual periodical written in Fäeag Rotuam ta (the Rotuman language), an anthology of hanuju (Rotuman stories) written in Fäeag Rotuam ta, and two autobiographical texts written in English but with many references to Rotuman language and culture. None of these texts has previously enjoyed sustained critical treatment; for each text, I devise an original method of archival textual engagement.



PHD GRADUATIONS

DR WANDA IEREMIA-ALLAN

**Thesis Title:** Lafitaga usi O le Sulu Samoa: shining a light on twentieth century literary cultures in O le Sulu Samoa newspaper

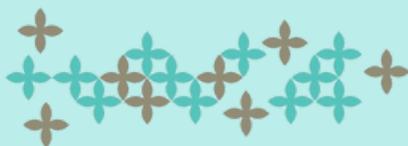
**Institution:** University of Otago

**Supervisors:** Alice Te Punga Somerville, Jess Pasisi, Fanaafi Aiono Le Tagaloa

**Summary:** In December 1839, the London Missionary Society (LMS) launched Samoa’s first newspaper, O le Sulu Samoa (Sulu) from the village of Falelatai, Samoa. Written in the Gagana Samoa (Samoan language), the monthly periodical was compiled and printed by a community of Indigenous Pacific and European writers and printers associated with the LMS Samoa church. Its readership proudly claimed the Sulu as one of the earliest Pacific newspapers, despite its magazine format, and although ideological, cultural, linguistic and gendered tensions were rife, Indigenous Pacific writers drew on their literary histories to express themselves in new textual ways. This decolonial reimagining of the Sulu therefore conceives the Sulu archive as a historical record, a repository, a contact zone, a lifeline, a living document and a harbinger. It is also, simultaneously, an entangled agent of British imperial power, and a champion of Indigenous voices that refutes that power. This Pacific Studies thesis advocates for a Samoan and Pacific historiography that is responsive to Samoan and Pacific subjectivities. It does this by shining a light on the writing of Indigenous Pacific writers and mobilises multiple decolonial reading strategies as highly productive modes of Indigenous Samoan knowledge production and historical recall.



## MEMBER PUBLICATIONS



Akike, K., & Goulding, S. (2025). Disability and climate change – inclusive futures. *Development in Practice*, 1–6. <https://doi.org/10.1080/09614524.2025.2544031>

Aranui, A., Austin D., Eria M., Hall, M., Kernohan, K, Reid, J.P., Reynolds, P., Tamarapa, A., Te Ira, K., Teira, T.K., and Zwagerman, A. (2025). A Whare Taonga for Perth: Collaborative Pacific Displays at Perth Museum. *Museum Worlds: Advances in Research*, vol. 13, 177–186.

Duong-Pedica, Anaïs. (2025). Kanak Women and the Revolutionary Struggle for Kanak Liberation: Militant Women’s Writing in the Groupe 1878 and the PALIKA. *Journal of Pacific History*.

Enari, D., Pale, M., Fainga’a-Manusione, I., Faleolo, R. L., Faleolo, T. G., Stanley, G., Lakisa, D., Haula, I., Ravulo, J., Akbar, H., Matapo, J., Cammock, R., & Ualesi, Y. (2025). The experiences of Indigenous academics in the diaspora. *Educational Philosophy and Theory*, 1–17. <https://doi.org/10.1080/00131857.2025.2468424>

Faleolo, R. L., & ‘Ilaiū Vehikite, E. (2025). Koe folau ‘o Futukava mei Tonga ki Aositelelia: The voyage of ‘Footoocava’ from Tonga to Australia. Special Issue: Oceania Lives. *Australian Journal of Biography and History*, 9.

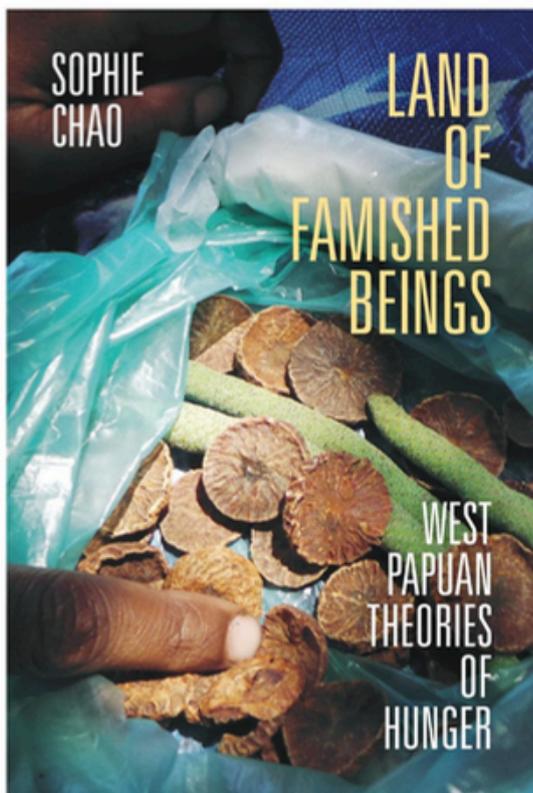
Fullagar, K., Bono, M., Reynolds, P., Hackforth-Jones, J., McNeil, P., Hahn, M.A., Vail, C., Brunt, P. (2025). Reflections on Mai, Joshua Reynolds, and Eighteenth-Century Art - A Roundtable. *Journal18: a journal of eighteenth-century art and culture*. <https://www.journal18.org/7899>

Reynolds, P. (2025). ‘Ahu: Ngā wairua o Hina project & Vaiei Tupuna (Te Pātaka Toi Adam Art Gallery and Museum of New Zealand Te Papa Tongarewa, Wellington). *Museum Worlds: Advances in Research*, vol. 13, 224–227.

Reynolds, P. (2025). My grandmother is (not just) a small brown fragment. *Australian Journal of Biography and History* 9, 65–76.

Tualima, S. H. Y., Fainga’a-Manusione, I., & Faleolo, R. (2025). Between the Lines: Pacific Cultural Adoptions in Australia. In brief, 21 August 2025, *Department of Pacific Affairs, ANU*. DOI: 10.25911/S5G3-QA44

## MEMBER PUBLICATIONS



### Land of Famished Beings West Papuan Theories of Hunger SOPHIE CHAO

In *Land of Famished Beings*, Sophie Chao examines how Indigenous Marind communities understand and theorize hunger in lowland West Papua, a place where industrial plantation expansion and settler-colonial violence are radically reconfiguring ecologies, socialities, and identities. Instead of seeing hunger as an individual, biophysical state defined purely in nutritional, quantitative, or human terms, Chao investigates how hunger traverses variably situated humans, animals, plants, institutions, infrastructures, spirits, and sorcerers. When approached through the lens of Indigenous Marind philosophies, practices, and protocols, hunger reveals itself a multiple, more-than-human, and morally imbued modality of being—one whose effects are no less culturally crafted or contested than food and eating. In centering Indigenous feminist theories of hunger, Chao offers new ways of thinking about the relationship between the environment, food, and nourishment in an age of self-consuming capitalist growth. She also considers how Indigenous theories invite anthropologists to reimagine the ethics and politics of ethnographic writing and the responsibilities, hesitations, and compromises that shape anthropological commitments in and beyond the field.

*"In this book, Sophie Chao brilliantly metabolizes the entanglements of hunger, health, colonialism, and capitalism in West Papua. Land of Famished Beings is a must-read for students and scholars of environmental anthropology and multispecies ethnography. Moreover, it is essential reading for anyone passionate about justice in the Pacific, a region hungry for justice."* — Craig Santos Perez, author of *Navigating Chamoru Poetry: Indigeneity, Aesthetics, and Decolonization*

[dukeupress.edu/land-of-famished-beings](https://dukeupress.edu/land-of-famished-beings)  
August 2025 | 272 pages, 19 illustrations  
978-1-4780-3203-8 | ~~\$28.95~~ paperback \$20.27 with discount  
Special offer: Use coupon code **E25SCHAO** to save 30% when you order from [dukeupress.edu](https://dukeupress.edu).



Sophie Chao has published a monograph with Duke University Press, titled *Land of Famished Beings: West Papuan Theories of Hunger*. The book draws on Chao's ethnographic fieldwork in West Papua and examines how Indigenous Marind communities understand and theorize hunger in the context of mass deforestation and industrial oil palm plantation expansion. Instead of seeing hunger as an individual, biophysical state defined purely in nutritional, quantitative, or human terms, Chao investigates how hunger traverses variably situated humans, animals, plants, institutions, infrastructures, spirits, and sorcerers. When approached through the lens of Indigenous Marind philosophies, practices, and protocols, hunger reveals itself to be a multiple, more-than-human, and morally imbued modality of being—one whose effects are no less culturally crafted or contested than food and eating. In centering Indigenous feminist theories of hunger, Chao offers new ways of thinking about the relationship between the environment, food, and nourishment in an age of self-consuming capitalist growth. She also considers how Indigenous theories invite anthropologists to reimagine the ethics and politics of ethnographic writing and the responsibilities, hesitations, and compromises that shape anthropological commitments in and beyond the field.

## EDITORS' NOTES

As always, *kia ora! malo!* and *faiakse'eal* for taking the time to write to us. We look forward to receiving your stories, images and words in the next call out and issue.  
— Dr Ruth Faleolo & Dr Marama Salsano

*kia ora! malo!*  
*faiakse'ea*



**Australian  
Association  
for Pacific  
Studies**

