

AAPPS



NEWSLETTER



Australian
Association
for Pacific
Studies



MAY 2026



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 cover image of a child in the archives and the back cover image of a child being led on an excursion reflects the normalisation of our children in scholarly spaces; indeed, much of what we do is to create better places and spaces for our children and our descendants. Front and back cover images, including the image above and the Epeli Hau'ofa / ECR postgraduate images provided by Talei Mangioni.

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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 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.

When we last met for an AAPS AGM we were online, and gearing up for our biennial conference in Sydney in June 2025. The organisation of that conference was a major focus of my energy across the first half of last year. In the time since, the focus of the President role has been on assisting with organising this year's Epeli Hau'ofa Annual Memorial Lecture and Masterclass, to be delivered by Dr Amy McQuire, and laying foundations for the next conference, to be held in Cook Islands in 2027 with Dr Emma Powell and her terrific team. Beyond this, I've been kept busy coordinating the judging of the Tracey Banivanua Mar PhD Prize, convening the AAPS Executive meeting in September, and coordinating with our fabulous Newsletter Editors Ruth & Marama, Secretarial wizard Talei, and others in the Exec to keep things ticking along.

This AGM and Epeli Hau'ofa Lecture will be my last as President. I first joined the AAPS Executive in 2016, and across the past ten years have been Secretary, Book Series Editor, Newsletter Editor, Conference Convenor, as well as President. It's truly been a privilege to serve this extraordinary community, which has a very special place in my heart. Looking forward, there is much to be excited about. The work that AAPS is doing reaching out regionally, for example through the 2027 conference, is so exciting. The ongoing work of building relationships and scholarship across Pacific, Aboriginal and Torres Strait Islander studies and communities remains deeply important. Organisationally, I would suggest that thinking about succession planning and building the next generation of AAPS leaders is a priority for us, both for the sustainability of the Association and individual workloads, and for the vibrancy that new voices and perspectives bring.

As consultants, corporations and global powers continue their grab for the Pacific, and as the scope of imagination and intellectual vision within our universities is put under ever greater challenge, we need a vibrant, critical and creative Pacific studies more than ever! With a full heart, and boundless respect, I look forward to being part of the AAPS community for many years to come. Tenkyu tru olgeta.

AAPS Vice President Professor Katerina Teaiwa worked with ACT senior secondary studies personnel and ACT college teachers over two years on the Territory's first course (major or minor) in Pacific Studies for Years 11-12. As far as we can tell, this is the first Pacific focused course at any level of schooling in Australia. Usually, if any content about the Pacific Islands is included in primary or secondary school studies it is as an optional case study or thematic in history, global studies, environment, or geography courses. The new course consists of 4 units taken over 2 years and details are available [here: https://www.bsos.act.edu.au/news/2026_news_items/pacific_studies_-_new_course](https://www.bsos.act.edu.au/news/2026_news_items/pacific_studies_-_new_course)

Recently Katerina travelled to Taiwan as a guest of the Austronesian Connections program organised by Pacific Studies scholars at Academia Sinica, National Dong Hwa University and National Tsing Hua University. A group of Pacific Islander scholars travelled to Taitung, Hualien and Taipei to discuss their scholarship and the revitalisation of canoe travel between Micronesia and Taiwan, especially that of the Alingano Maisu canoe constructed for Mau Pailug and navigated by his son, Sesario Sewralur. They also celebrated the translation of Teresia Kieuea's book *Sweat and Salt Water* (2024) into Mandarin by 3 Indigenous Taiwan and Pacific Studies scholars. As leadership from 3 Pacific Studies associations were gathered in Taiwan, Katerina discussed the need for collaboration between Taiwan Society for Pacific Studies, the new Oceania Pacific Studies Association, and AAPS for future events and potential collaborations. Many thanks to Dr Pei Yi Guo, Dr Hao Li Lin, Dr Cheng-Cheng Li, Dr Futuru Tsai, Abus and Kai for your excellent and warm hosting.

With solidarity and warmth,

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

NEW AAPS PRESIDENT / VICE PRESIDENT
Prof. Katerina Teaiwa (AAPS President)
Dr. Romitesh Kant (AAPS Vice-President)

2026 Epeli Hau'ofa Annual Memorial Lecture

This year, the lecture was organised and hosted by the wonderful artists and scholars of the Unbound Collective—Associate Professor Ali Gumillya Baker, Professor Simone Ulalka Tur, Associate Professor Natalie Harkin, and Dr Faye Rosas Blanch—on Kaurna Yarta, Adelaide, at Flinders University. The 2026 Lecture was delivered by Dr Amy McQuire, a Darumbal and South Sea Islander scholar and journalist, whose powerful advocacy resonates so strongly with Epeli Hau'ofa's vision for an engaged and decolonial Pacific studies. The Lecture was delivered, in Adelaide, on the evening of Thursday 16 April (following the AAPS AGM which was held in the afternoon). A Masterclass for graduate students and ECRs, with Dr McQuire and the Unbound Collective, took place on the morning of Friday 17 April.

Dr Amy McQuire is a Journalist-Academic, and Senior Lecturer at the Carumba Institute. She is a proud Darumbal and South Sea Islander woman from Rockhampton in Central Queensland and a researcher looking at Indigenous media and issues of Indigenous justice, particularly in the cases of disappeared Aboriginal and Torres Strait Islander women and girls.

Dr McQuire is an Australian Research Council (ARC) Discovery Early Career Research (DECRA) Fellow (2026-2028) researching Black Justice Journalism.

Dr McQuire's professional background is independent Indigenous journalism. She has spent nearly two decades working in the field, and still practices journalism independently. Her first non-fiction book [Black Witness: The Power of Indigenous Media](#), published by University of Queensland Press, was highly awarded, winning the Queensland Premier's Literary Award for a Work of State Significance, the Victoria Premier's Literary Award for Indigenous Writing 2025, and the 2025 Danger Award for Best Crime Non-Fiction 2025. [Black Witness](#) was also shortlisted for the prestigious Stella Prize, as well as many other awards. Her first children's book [Day Break](#) was published by Hardie Grant Children's Publishing in 2021.



Amy's work interrogates the role of media in reproducing violence against Aboriginal women, specifically looking at the cases of disappeared and murdered Aboriginal women and girls. She completed her PhD into media representations of violence against Aboriginal women at the University of Queensland. It won a Dean's Commendation for Outstanding Thesis and the Lowitja Institute's Aboriginal and Torres Strait Islander Student of the Year 2023.

Reflection: 2026 Epeli Hau'ofa Memorial Lecture

The act of disappearing is a political act characterised by a not-knowing and a concealment. It enacts a unique form of trauma by this not-knowing. Not just the not-knowing of where the disappeared person is but what happened to them, and a not-knowing of what constitutes justice or where to find it. And in this not-knowing, silencing is enforced in powerful ways and it's the silencing process that often suppresses the stories of women and their [own] stories. Not just their lived realities but their resistance to violences and their own sovereignties resulting in further disappearances of their personhood. And as many of you know, from our own experiences anywhere in this country and our experiences of our ancestors across this continent, the aim of settler colonialism is the disappearing of Aboriginal and Torres Strait Islanders from these lands, the disappearing of Black people from Black lands, the places where we became human.

- Dr Amy McQuire, "Always Was, Always Will Be... The Black Pacific"

Dr Amy McQuire (Daurumbal & South Sea Islander from Tanna, Vanuatu and Lifou, New Caledonia) delivered a brilliant and thought-provoking AAPS Epeli Hau'ofa Annual Memorial Lecture last month on Kurna Yarta. The venue was intentionally selected by the hosts. It was held in the Radford Auditorium in the heart of the so-called "cultural-precinct" of North Terrace in Adelaide. Constructed with ancient limestone quarried from a nearby sacred Kurna "Red Kangaroo" dreaming site, Associate Professor Natalie Harkin situated us at the Radford as once "a storage-place for Aboriginal Records where paper-trails trace surveillance and control" ("Cultural Precinct", Fine Print Magazine, 2016).

During the address, Dr McQuire reflected on her own journalism career and PhD scholarship which traces the stories of "disappeared" Aboriginal/Torres Strait Islander women and deaths in custody while connecting it to her own familial histories of South Sea Islander dispossession, blackbirding and labour on the lands now known as Australia. She spoke of the critical importance of "presencing" their stories in the media, academia and beyond. We all left feeling with a lot to think about and a renewed commitment for doing Pacific Studies at the intersection of justice-oriented research and popular education.

Vinaka vakalevu Dr McQuire for a wonderful lecture and postgraduate/ECR lecture and thank you to the brilliant Unbound Collective: Associate Professor Ali Gumillya Baker, Professor Simone Tur, Associate Professor Natalie Harkin and Dr Faye Rosas Blanch of Critical Indigenous Studies in the College of Human Sciences and Cultures at Flinders University for bringing us all together. Thanks to Ashum Yarlupina Owens of Ngangki Warra as well for the beautiful welcome to Kurna Country.

Dr McQuire's lecture will shortly be made available via our AAPS YouTube channel. Details of this will be shared via our social media and directly to our membership by email. In the meantime, please enjoy these highlights from the gathering. Additional updates from our recent AGM will be forthcoming, including the announcement of the new AAPS Executive and details of the next AAPS Conference in 2027. Please stay tuned for further information.

- Dr Talei Mangioni, AAPS Secretary, University of Sydney

Reflection: Thinking with Dr Amy McQuire: An account of the postgraduate/ECR workshop

The postgraduate and early career researcher workshop that followed the lecture was, by any measure, a rare and genuinely generative space. With participants drawn from different institutions, the room held a remarkable breadth of research: histories of power in Pacific regionalism, the politics of Indigenous art markets and authenticity, international relations in a decolonised Pacific imaginary, museum work from workers' perspectives, and the geopolitics of strategic narratives in the region. The introductions alone sparked conversations that could have filled the entire workshop.

Amy brought the same generosity and intellectual honesty to the workshop that had marked her lecture the evening before. Drawing on submitted questions from participants, the conversation moved fluidly between research method and political conviction. She spoke candidly about the impossibility of "objectivity" for Black, Indigenous, and non-white journalists within mainstream media, not as a failure, but as a clarifying truth: when colonial institutions orient all their frameworks toward colonial goals, the journalist's task is not to pretend neutrality but to understand why the work matters and for whom. This provoked rich discussion about navigating institutional power without being captured by it, and the ways academic and media structures alike attempt to dissolve the very solidarities that sustain justice-oriented work.

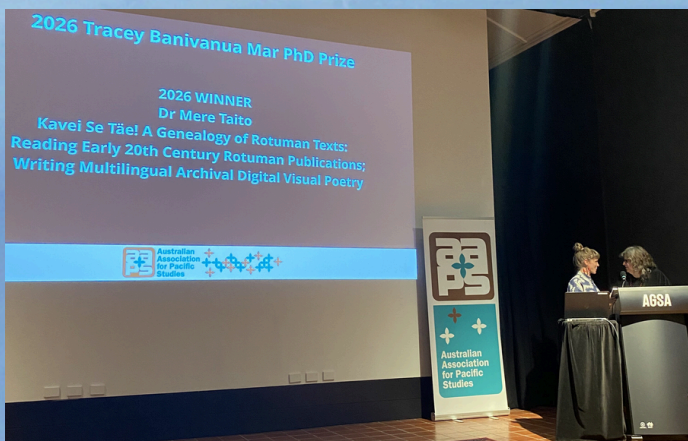
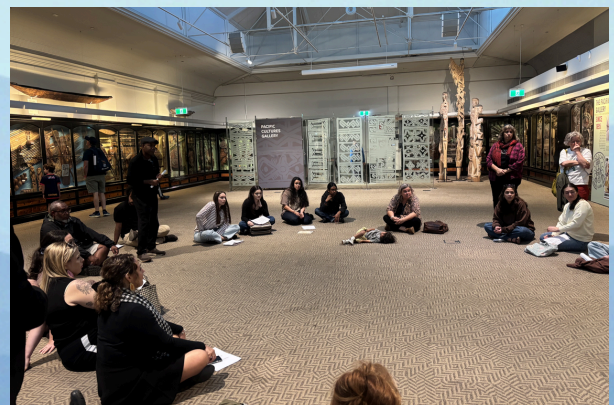
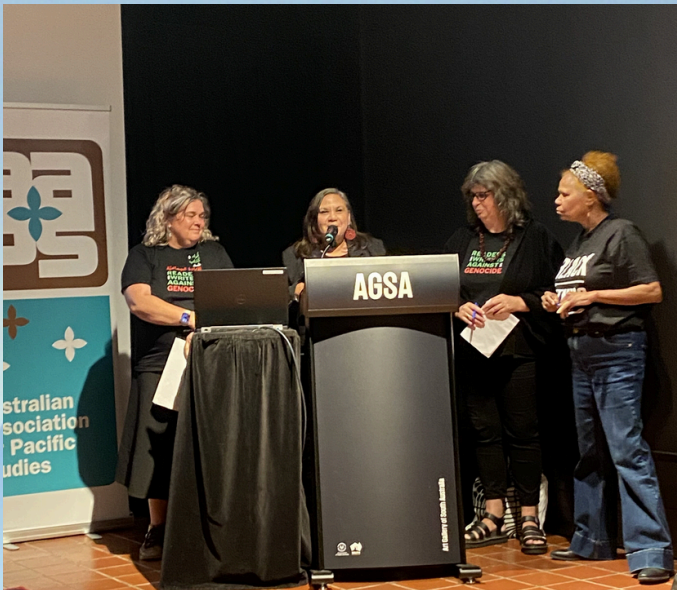
A thread that ran through the whole morning was the generative tension between working within and beyond colonial institutions, the recognition that, as one participant put it, 'those institutions rarely have a framework that truly sees us,' and that the work of insisting on indigenous centrality, indigenous authorities, and indigenous relationships is ongoing and collective. The Unbound Collective's presence in the room was itself a kind of enactment of this, the power that comes from building connections across faculties, disciplines and institutions, and refusing the fragmentation that those structures often impose.

After the workshop, the group moved to the Pacific Collection at the South Australian Museum, where Associate Professor Ali Gumillya Baker led a tour that brought the conversations of the morning into vivid, material relief. The collection became a site of further reflection on questions of custodianship, representation, and the stories that museums hold and suppress. The day concluded with a visit to the Pacific Collection at the Barr Smith Library at the University of Adelaide, generously arranged by former AAPS President Associate Professor Mandy Treagus, offering a final, quiet moment of archival encounter to close a day full of texture and depth.

Those fortunate enough to be in the room will carry the conversations forward. For Pacific Studies, particularly at the intersection of justice-oriented research and education, days like this are exactly what sustain the field.

- Solstice Middleby, Community Connections, Adelaide University/Australian National Universit

Images from the Epeli Hau'ofa annual memorial lecture days in Adelaide



Tracey Banivanua Mar PhD Prize 2026



The Australian Association for Pacific Studies received an outstanding and highly competitive range of Pacific Studies theses this year, showcasing exceptional scholarship and innovation across the field. A special thank you to our judging panel of AAPS members, Associate Professor Amanda Harris (University of Sydney) and Associate Professor Mandy Treagus (Adelaide University), for their careful and thorough evaluation of this year's submissions.

The winner of this year's PhD prize is **Dr Mere Taito**, whose thesis by creative works stood out for its originality, depth, and impact. Dr Taito received her PhD from the University of Otago and is currently the inaugural Postdoctoral Fellow in Native American and Indigenous Studies at the Centre for Native American and Indigenous Research (CNAIR) and the Department of English at Northwestern University.

Winner: Kavei Se Tāe! – A Genealogy of Rotuman Texts: Reading Early 20th Century Rotuman Publications; Writing Multilingual Archival Digital Visual Poetry

We also warmly congratulate **Dr Philippa Louey**, who was recognised as a Highly Commended awardee for her remarkable and thoughtfully executed research. Dr Louey received her PhD from the Australian National University and is now a Senior Research Associate with the Lancaster Environment Centre at Lancaster University.

Highly Commended: A transformative blue economy? Discourse, hegemony and passive revolution in the Pacific



2027 AAPS Conference

MEI 'AVA I KI MAI

30 MARCH - 2 APRIL, 2027
RAROTONGA, COOK ISLANDS

OCEANIC TIME, DEEP SEA CHANGE,
AND PACIFIC STUDIES

At AAPS 2027, we make space to consider how the future is being claimed and shaped in the Pacific, to consider what it means to resist narratives of inevitability be they economic, political, social, or environmental. Participants are asked to consider how Oceanic time, however we invoke this in our work, offers alternative frameworks for navigating uncertainty and change particularly for Pacific Studies itself: a field not only defined by resistance, but also by its capacity for renewal and innovation within academic structures that too often overlook it.

Mei 'Avaiki Mai calls Pacific Studies and the AAPS conference (back) into deep Pacific waters. It calls together scholars, activists, artists, and communities to engage with questions of sovereignty, oceanic futurity, and the role of Pacific knowledge systems in a changing world. It also invites participants to ponder how Pacific Studies might evolve to meet this moment, not just to endure - but to transform.

2027 AAPS Conference

We warmly invite proposals for panels that gather around the conference theme *Mei 'Avaiki mai: Oceanic Time, Deep Sea Change and Pacific Studies*. We welcome sessions that create space for relationship, thoughtful exchange, and the sharing of knowledge across our different communities and practices. Panels may take the form of conventional paper sessions, roundtables/uriuri manako, or curated conversations that bring together scholarly, artistic, activist, and community-based approaches.

We are especially interested in panels that:

- work with Oceanic time as method, theory, genealogy, or everyday practice
- consider deep sea change in its many forms—political, ecological, cultural, and epistemic
- bring forward conversations on sovereignty, oceanic futurity, resurgence, and refusal
- reflect on Pacific Studies—its renewal, responsibilities, and institutional futures

Panel formats

We invite you to choose the format that best supports your collective and the kind of conversation you want to host:

90-minute panel: 3–4 speakers, plus a chair/facilitator/respondent

60-minute panel: 2–3 speakers, plus a chair/facilitator

Roundtable/Uriuri manako: 5–7 participants, plus a facilitator (with time for shared discussion).

The call for panels closes 14 August 2026.

Visit the conference website to respond to the call for panels:
tepunavaimarama.org/aaps2027



WORKSHOP REVIEW: TRANSLATING THE DHPG LABOUR REGISTERS

On 17–18 July 2025, a two-day workshop was held at the Australian National University (ANU) to conduct a culturally sensitive review of English translations of indentured labour registers originally hand written in German. The registers were compiled by the Deutsche Handels- und Plantagengesellschaft (German Trading and Plantation Company, DHPG) and document Melanesian and Micronesian indentured labourers for the period 1887–1913.

The German originals have been digitised and are held in the collections of the Pacific Manuscripts Bureau (PAMBU), but have until now remained inaccessible to those who do not read German. The translations represent a significant step toward making this history available to a much wider audience – including, most importantly, the descendants of the labourers themselves.

The DHPG recruited labourers – mostly men – from what are now PNG, Solomon Islands, and Vanuatu, to work on its copra plantations in Samoa. The registers record each labourer's name, village or district of origin, the plantation(s) where they worked, and either their date of return or their date and cause of death. Mortality rates appear to have been high, and the registers bear quiet witness to lives lost far from home. Through the translation process, several hundred Micronesian labourers' names and recruitment locations were also identified – an unexpected and significant finding.

The push to translate and share these records grew out of community feedback from PNG, shaped in particular by Lisa Hilli's International Fellowship research with the German Maritime Museum (Leibniz Institute for German Maritime History) in 2021–2022. That research highlighted the profound importance of the registers to relatives of the many indentured labourers who never returned home.

Before the translations are made publicly available, Melanesian and Australian South Sea Islander (ASSI) scholars and community members were invited to proofread and sense-check personal names and place names – many of which are likely misspelled or no longer in use – and to discuss how best to handle and share the sensitive information contained in the registers.

The inclusion of ASSI community members was particularly significant: many Australian South Sea Islanders are themselves descendants of Pacific labourers brought to Australia under similar indenture systems, and carry their own deep connection to this history. Their involvement brings both lived cultural knowledge and a community stake in ensuring the records are handled with care and made accessible in ways that serve the people they document.

Workshop participants included Aunty Sana Balai, Anna Kwai, Christina Joy Aga, Delvene Notera Boso, Imelda Miller, Jenny Homerang, and Melinda Mann.

The workshop was co-organised by Hilary Howes (Historian and DECRA Fellow, Centre for Heritage and Museum Studies, ANU), Kari James (Executive Officer, PAMBU), and Lisa Hilli (Artist and PhD Candidate, ANU). Funding for the translation of historical German-language works relating to the Pacific Island States was generously provided by the German Embassy in Canberra.

The [PAMBU catalogue entry](#) for the registers can be accessed via this link.

Photos: Workshop participants and organisers at the ANU, 17 July 2025.

Lisa Hilli
Artist & Creative Scholar



Photos: Workshop participants and organisers at the ANU, 17 July 2025.

REFLECTION

PACIFIC PERSPECTIVES ON CLIMATE JUSTICE: REFLECTIONS FROM THE C-SERC “PARTNERSHIP OR COP-OUT?” SYMPOSIUM AT UTS

In November 2025, the Climate, Society and Environment Research Centre (C-SERC) at the University of Technology Sydney (UTS) hosted a Pacific-led symposium titled “Partnership or COP-out? Pacific calls for climate action and Australia’s bid for the 2026 Climate Change Summit.” The one-day event brought together nearly 18 speakers from across the Pacific and Australia, including academics, policymakers and activists, to discuss the region’s evolving climate politics and the future of Australia–Pacific climate partnerships.

Climate change is already forcing difficult realities in the Pacific, where rising sea levels threaten to displace entire communities. More than half of Tuvalu’s population has applied for limited Australian residency visas under the Falepili Union Treaty, which grants Australia influence over Tuvalu’s foreign policy. At the same time, Australia continues to approve major fossil fuel projects such as the Woodside North West Shelf expansion, despite growing international pressure and a recent International Court of Justice ruling that climate inaction is an internationally wrongful act. As Australia sought to host the COP31 climate summit in 2026 with a proposed “Pacific Partnership”, the C-SERC forum aimed to generate new conversations and ideas, grounded in Pacific perspectives, with the goal of shaping a conceptual framework for advancing climate justice in the region.

Convened by Dr Nicole Gooch, Research Associate at C-SERC, the symposium was chaired by Professor

Kate Barclay, Director of C-SERC, and Professor James Goodman. Held in a hybrid format at UTS, the event created a space for Pacific-centred dialogue on climate justice beyond geopolitics and aid.

The day began with an agenda-setting Talanoa led by ‘Alopi Latukefu. Participants highlighted the need to reframe the Australia-Pacific relationship when it comes to climate justice and accountability and to strengthen mutual understanding and respect. The second panel focused on ‘Climate Mobilities’, which included the participation of Associate Professor Victoria Stead, President of the Australian Association for Pacific Studies (AAPS), followed by ‘Security, Aid and Finance’, and finally the ‘Fossil Fuel “Phase Down” and Critical Mineral Futures’ to end the day’s discussions.

Throughout the symposium, a consistent message emerged: meaningful climate action in Oceania must centre Pacific knowledge, leadership and priorities, at the risk of otherwise reproducing old frameworks of colonialism, and the need to bridge silos across climate finance, reparations, debt, militarism, green sacrifice, climate mobility, and more. By bringing together researchers, policymakers and advocates from across the region, the event fostered dialogue on the complex social, political, cultural and economic dimensions of climate justice for First Nations Peoples in Australia and in the Pacific and strengthened networks for ongoing collaboration in the lead-up to future global climate negotiations.

Dr Nicole Gooch
Research Associate at C-SERC





AAPS sub-group focused on West Papua

At the 2025 AAPS conference at the University of Sydney, several AAPS members expressed interest to join an AAPS sub-group focused on West Papua, following the presentation 'The West Papuan genocide and the obligation of Pacific States' by Julian McKinlay King and Beri Pahabol.

Those who expressed interest are invited to contact Beri and I via the following email, so a Zoom link-up can be organised to share ideas regarding research collaboration and possible events.

Julian & Beri

julesking@protonmail.com

Sung tales by specialist bards in the Ku Waru region in Western Highlands Province of PNG

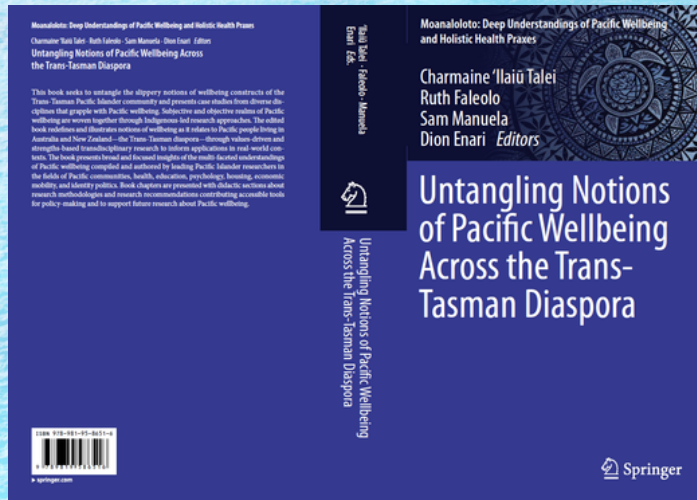
As some of you know, for many years I have been studying a remarkable genre of sung tales that are composed and performed by specialist bards in the Ku Waru region in Western Highlands Province of PNG. Over the past few years I have been working with a brilliant team of website designers to create a site which will showcase that genre and its composer-performers for a wide audience. To that end it has been designed to work as well on mobile phones as on computers. I am pleased to announce that that site is now up and running at <https://sungtalessite.webflow.io/>. I encourage you explore the site, give me feedback that might help improve it, and forward this message to anyone you know who might be interested in the site.

Alan Rumsey

Emeritus Professor
Department of Anthropology
School of Culture, History and Language
College of Asia and the Pacific
Australian National University



ANNOUNCEMENT



Moanaloloto: Deep Understandings of Pacific Wellbeing and Holistic Health Praxes

We are thrilled to announce our first volume of the “Moanaloloto: Deep Understandings of Pacific Wellbeing and Holistic Health Praxes” book series, to be published by Springer Nature later this year (see image: book cover, artwork by Dr Ruth Faleolo, inspired by commissioned works of Artist T. Lesa).

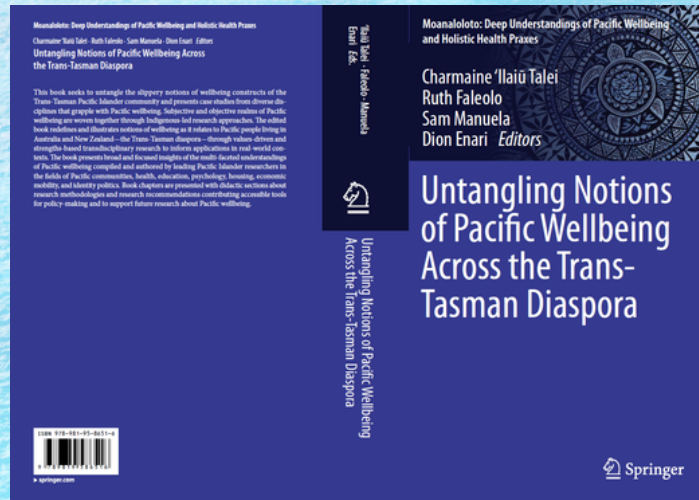
The Moanaloloto Series was born from a simple yet powerful truth: Pacific peoples hold deep, inherited understandings—moanaloloto—that shape the ways we live, care, heal, relate, and thrive. These understandings come from our ancestors, carried across ocean currents, woven into genealogies, and embodied in diaspora communities throughout Aotearoa, Australia, the United States, Europe, Asia, and the Pacific homelands. Among the cultural insights that have guided this work are the teachings of Tongan elder 'Ilaisia Fainga'a[1], who reminded us that our ways of being and knowing have long enabled Pacific peoples to navigate, to survive, and to flourish because we are deeply rooted in knowledge systems passed down through time and space. This innate knowing continues to help us understand others, adapt with integrity, and live harmoniously in the lands we now call home—standing respectfully alongside our First Nations brothers and sisters. Today, these ancestral currents rise again through a collective of Pacific scholars, pracademics, and knowledge holders who have come together to share this moanaloloto on a global platform.

The series grew from longstanding collaborations among Pacific researchers whose work spans community leadership, academia, architecture, wellbeing science, cultural practice, and Indigenous research methodologies. What began as interconnected research networks evolved into a multi-volume book series proposal—a vision affirmed by external reviewers and warmly received by Springer Nature, who recognised it as the first ever wellbeing-focused series led by Pacific Indigenous perspectives.

[1] In 2024, during a visit to Dr Inez Fainga'a-Manu Sione's home, Dr Ruth Faleolo (Lead Series Editor) spoke with 'Ilaisia Fainga'a about his time on Yirrkala, where he and his family lived and worked alongside First Nations developing agricultural solutions with and for the community.



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At the heart of this series lies a commitment to bring forward Pacific voices—unapologetically Pacific-led, Pacific-framed, and anchored in the collective ways our peoples come to know, be, and do. The series proposal emphasised that Pacific wellbeing has too often been documented from outside frameworks, and frequently in deficit-based narratives. Moanaloloto shifts this entirely, offering a transformational, Indigenous-centred discourse that honours the lived realities, research, and ancestral wisdom of Pacific communities themselves.

After reviewer feedback and much talanoa, the final title—Moanaloloto: Deep Understandings of Pacific Wellbeing and Holistic Health Praxes—was reaffirmed as the fullest expression of the series’ purpose. It centres the Pacific term moanaloloto, signalling a new era of Pacific Indigenous writing, and acknowledges the holistic dimensions of wellbeing—spiritual, cultural, social, emotional, mental, physical, environmental, and economic—that shape Pacific lives everywhere.

Each volume in the series is more than a book. It is a gathering place.

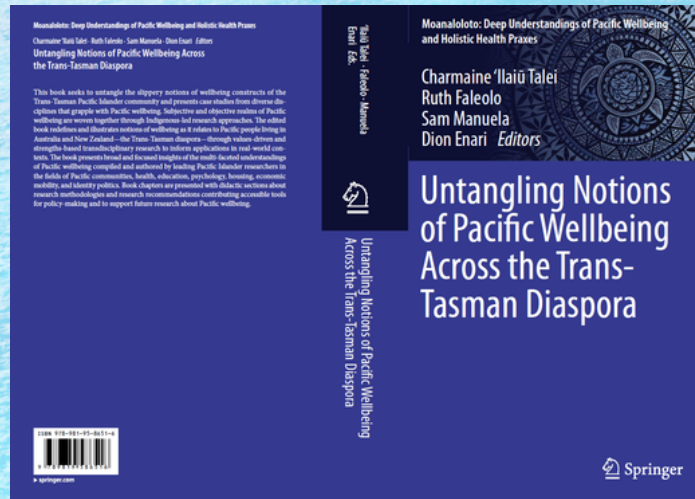
Book 1 explored Pacific wellbeing across the Trans-Tasman.

Book 2 charted the distinct wellbeing paradigms of Pasifika communities in Australia, revealing how first through fourth-generation families maintain, adapt, and innovate their cultural practices within diaspora contexts.

Book 3 extended the talanoa across the Moana to Turtle Island (U.S.), Hawai’i, and U.S. Territories, illuminating the diverse ways Pacific peoples shape, nurture, and sustain wellbeing far from their island homes.

Book 4 will return home to the Pacific Islands, reconnecting the series to its genealogical centre. This volume serves as a grounding point—bringing the series back to the homelands that gave rise to moanaloloto in the first place. By re-engaging with Pacific communities, Island-based research, and homeland knowledges, Book 4 contextualises and strengthens all diaspora conceptualisations that precede and follow it. This return home honours the cyclical nature of Pacific knowledge systems, where movement outwards is always balanced by reconnection to the source. This intention aligns with the series proposal, which identifies the Pacific homelands as the anchor of the fourth foundational book.

ANNOUNCEMENT



Looking ahead, the Moanaloloto Series does not end here.

Future volumes will expand the horizon of Pacific scholarship even further, providing dedicated platforms for the voices of our Pacific diaspora in Europe and Asia, whose experiences remain underrepresented but essential to understanding the full breadth of contemporary Pacific wellbeing. These forthcoming books seek to trace Pacific wellbeing across global contexts including Europe (Book 5) and Asia (Book 6).

Across all volumes, authors are called forward not only for their expertise, but for the cultural responsibility they carry. Chapters are crafted with care—reflecting Indigenous research protocols, deep genealogical ties, collective ethics, and the acknowledgements of elders, communities, and knowledge holders who guide the work.

The Moanaloloto Series ultimately serves as both documentation and declaration: that Pacific knowledge is vibrant, authoritative, expansive, and essential. That our communities—whether in Nuku’alofa, Brisbane, South Auckland, Honolulu, Utah, Berlin, or Tokyo—continue to generate, embody, and evolve deep understandings of our wellbeing. When Pacific peoples lead the conversation, the world gains access to richer, more holistic, and more culturally grounded approaches to human flourishing.

This series is a celebration of Pacific ways of living well. A gathering of scholars and practitioners in solidarity. A weaving of ocean-spanning knowledge systems. A testament to the strength of Pacific collectives and the ancestral wisdom that continues to guide us. It is an offering—from the deep.



Dr Ruth (Lute) Faleolo & Dr Charmaine ‘Ilaiū Talei
Moanaloloto Series Editors
(Springer Nature)



Not just another day on the tools: working towards inclusive energy in the Blue Pacific

by Hugo Temby, Faafetai Kolose, and Annie Tuisuga



The energy crunch flowing from the latest war in the Middle East underscores again the importance of energy security – and an orderly exit from fossil fuels.

As Stephen Howes and Rubayat Chowdhury have recently argued, energy security is a particularly salient issue for Pacific Island countries, whose energy planners have long grappled with questions of scale, cost, reliability and resilience.

In this context, the Pacific’s ambitious renewable energy targets serve urgent economic, as well as environmental and political ends. That is, renewables – if implemented wisely – have the potential to support the region’s energy security, as well as reduce its (already low) emissions and bolster the Pacific’s moral leadership on climate change.

Yet there is a growing body of evidence suggesting the transition to renewables must be just – that is, equitable and inclusive – to be effective. Studies of transitions elsewhere in the world have, meanwhile, highlighted the harms that arise when renewable energy is rushed, imposed or extracted, including dispossession and violence.

Closer to home, the (more limited) literature speaks to significant implementation challenges. Concerningly, a recent report from the Asian Development Bank’s Pacific Private Sector Development Initiative suggests that the growing share of renewables in Pacific energy systems have not put downward pressure on energy prices, and are unlikely to in the near future.

So how can we ensure that the regional energy transition is just and secure – in the expansive, Pacific sense of the term – as well as timely?



Not just another day on the tools: working towards inclusive energy in the Blue Pacific

by Hugo Temby, Faafetai Kolose, and Annie Tuisuga

These questions lie behind a recent project at the Scientific Research Organisation of Samoa (SROS). Lead researchers Faafetai Kolose and Annie Tuisuga are investigating safer alternatives to prevailing (but environmentally hazardous) energy technologies like lithium battery storage. The questions also animated Hugo's doctoral research, a multi-year ethnography of the lived realities of Pacific renewable energy projects as they are implemented by diverse energy professionals. Together, our work finds not only that more equitable and inclusive renewable energy projects are possible in the Pacific, but they are already underway.

Assembling a new renewables imaginary in Sāmoa

In recently published [research](#), we reflect on the SROS battery project and its implications for a more just Pacific renewables transition.

First, against prevailing understandings of energy as homogeneous, even [pre-cultural](#), we argue renewables projects in the Pacific (as elsewhere) are dependent on local, regional and global 'practice landscapes' of rules and procedures. Such landscapes are pervasive, influential, and difficult to shift – and so must be planned for. Relevant Pacific practice landscapes we identify include local cultural systems (crucially, these include Western technical cultures as well as Indigenous Pacific ones); lengthy supply chains, and onerous donor requirements that can distort projects' aims and outcomes.

Second, we show how the ways in which Pacific energy professionals go about their work are similarly shaped by 'practical understandings'. These understandings include habits, assumptions, implicit or bodily knowledge – or what is often referred to as 'know-how', or 'feel for the game'. Significantly, we find that professional practical understandings in the Pacific differ greatly from those in dominant Western technical contexts. Some, especially holism (e.g. systemic thinking) and environmental intimacy (the recognition that humans are part of their ecological niches), might help renewables professionals – and not just those in the Pacific – to expand prevailing, narrower conceptions of the technology.

Third, we argue collective 'practice traditions' (which include codes of practice, values and ideologies) are important enablers and constraints for technology projects – and that several diverse practice traditions apply at the same time to Pacific renewables projects. We suggest that relational care – in Samoan and Tongan, *teu le vā* – is a central Pacific practice tradition that may have the potential to transform less careful approaches to the regional renewables rollout.

Wayfinding inclusive energy

It's increasingly [understood](#) that culture is an enabler of climate ambition, not an impediment to it. Our research sets out one possible model of a more human-centred energy transition. While still in the prototype phase, and not without its challenges, SROS's project was Pacific-owned and controlled from the outset and designed from the ground up to suit its unique social and environmental contexts.

Further research is still needed on inclusive climate action in the region. This could usefully consider examples from other countries and contexts, and whether, noting the region's diversity, any good practice principles are discernible. Future energy projects, and their constituents, would certainly benefit from more relational care.

A REPORT FROM DR CHARMAINE 'IIAIŪ TALEI: WAIPAPA TAUMATA RAU | THE UNIVERSITY OF AUCKLAND

Dr Charmaine 'Ilaīū Talei (Takamōtonga and Houma, Kingdom of Tonga) is a Registered Architect (BOAQ, NZRAB), Researcher, and Educator at Waipapa Taumata Rau | The University of Auckland. She serves as the university's Director of Fofonga: Platform for Pacific Research Excellence. Her other academic service roles include honorary secretary and council member for The Polynesian Society. She is the Pacific region's co-lead for the Education Committee, Commonwealth Association of Architects representing Te Kāhui Whaihanga New Zealand Institute of Architects. Within this role, in September she will be part of hosting the largest architecture event in Aotearoa New Zealand: <https://www.nzia.co.nz/explore/news/2025/save-the-date-in-situ-2026-caa-general-assembly/>

Charmaine has a wide appreciation of early and contemporary Indigenous architectural research and practice. She works as a consultant and senior architect on government, community, educational, institutional, and commercial projects with/and for Pacific, Māori and Aboriginal Indigenous communities in Aotearoa New Zealand, the South and Western Pacific Islands, and Australia. Enabling a symbiotic relationship between architectural research and architectural practice is a motivation of Charmaine's work. A selection of her industry-informed publications include: 'Mapping Trans-Indigeneity Across the Trans-Tasman: Architectural Practice, Research, and Education' in Fabrications: The Journal of Society of Architectural Historians, Australia and New Zealand and 'Vā: A Praxis for Pacific Architectural Research and Practice.' In M. Leenen-Young and L. Uperesa (eds), Special Issue: Re-Visioning Pacific Research Method/ologies, Waka Kuaka: The Journal of the Polynesian Society: Volume 132, No. 1 & 2 – March/June 2023, pp. 219-236. Her other publications about Pacific architecture include book chapters in the Encyclopedia of Vernacular Architecture of the World (second edition) and Design and the Vernacular: Interpretations for Contemporary Architectural Practice and Theory. Charmaine is currently finalising her sole-authored book about Tongan architecture.

Charmaine has conducted extensive mixed methods research in the Kingdom of Tonga and the Republic of Fiji Islands, beginning in the early 2000s. Charmaine's Pacific architectural research involves architectural histories and architectural heritage of Tonga and Fiji, understanding socio-spatial customary behaviours within domestic Pacific spaces, material culture, the making of vernacular buildings and its materials, the adaptation of imported building materials, the building economy of Pacific environments, and the translation of Pacific architecture between Island groups and the diaspora. Charmaine is completing a research project about the iconic buildings of Tonga and Fiji funded by Endangered Wooden Architecture Programme which digitally and architecturally record Indigenous building practices and technologies of Vunisei--a chiefly bure of Tui Vuda and Saione Motu'a--perhaps the earliest fale that remains in the Kingdom of Tonga. <https://www.brookes.ac.uk/research/units/tde/projects/endangered-wooden-architecture-programme/funded-projects>

BACKPACK

A REPORT FROM DR CHARMAINE 'IIAIŪ TALEI: WAIPAPA TAUMATA RAU | THE UNIVERSITY OF AUCKLAND

With Dr Ruth Faleolo, Charmaine will launch in 2026 the first volume of their 'Moanaloloto: Deep Understandings of Pacific Wellbeing and Holistic Health Praxes' book series published by Springer Nature. The first volume will be released later this year, titled 'Untangling Notions of Pacific Wellbeing Across the Trans-Tasman Diaspora.'

As Director of Fofonga at Waipapa Taumata Rau | The University of Auckland, Charmaine extends an invitation to all Pacific Island or Australian based scholars to consider our AFI: Pacific Partnership Programme 2026. This year is the first time it is extended to Australian based Pacific researchers as partners and collaborators on research projects. More information here: <https://research-hub.auckland.ac.nz/identify-explore-and-create-opportunities/internal-funding/fofongas-afi-pacific-partnership-programme>

We run two TOKTALK events per year, where our researchers share short rapid talks about their Pacific research. The first TOKTALK event was held on April 2nd at the Fale Pasifika, city campus, and focused on Māori and Pacific Research Methodologies.

Stay up to date with what we are doing at Fofonga and join our Fofonga mailing list and network: fofonga@auckland.ac.nz

Postgraduate research grants

The Polynesian Society is currently calling for more applications for the Bruce Grandison Biggs Postgraduate Research Grants, due 31st March 2026. See here for more information: <https://thepolynesiansociety.org/index.php/JPS/bgbgrants>

MĀORI & PACIFIC RESEARCH METHODOLOGIES
TOKTALK
SHORT RAPID TALKS ABOUT MĀORI & PACIFIC RESEARCH AT WAIPAPA TAUMATA RAU | THE UNIVERSITY OF AUCKLAND.

FOFONGA
PACIFIC PARTNERSHIP PROGRAMME

DOCTORAL CANDIDATE
LAKI TIATIA

DOCTORAL CANDIDATE
ESMERALDA LO TAM

ASSOCIATE PROFESSOR
DR SAM MANUELA

ASSOCIATE HEAD OF SCHOOL
DR EMALANI CASE

SENIOR LECTURER
DR SIKIKULA SISIFA

REGISTERED STUDENT
TERESA BROWN

POSTDOCTORAL FELLOW
NGAHUHA HARRISON

PROFESSOR
SARAH-JANE PAINE

ASSOCIATE PROFESSOR
DANIEL HIKUROA

PRO VICE CHANCELLOR MĀORI
TE KAWEHAU HOSKINS

LECTURER
AYLA HOETA

LECTURER
HINA TAUTE

THURSDAY 2 APRIL | FALE PASIFIKA | TIME 5PM -7PM

RSVP 25TH MARCH

PHD GRADUATIONS

DR KATHY JETÑIL-KIJINER

Thesis Title: Our Kapijukinen: Climate Adaptation Policy and Poetry in the Marshall Islands

Institution: School of Culture, History and Language at the Australian National University

Abstract: This creative thesis analyses the climate coloniality of Marshall Islands' national adaptation policies, arguing that the climate crisis is the latest continuing saga of colonialism impacting the Marshall Islands and Marshallese cultural relationships to land. This thesis presents new poetry inspired by the scholar's experiences as an activist and working in the national and international climate space, weaving in the climate crisis with the nuclear legacy, and exploring Marshallese deep time relationships to land and modern identity. It explores climate coloniality based on Farhana Sultana's article, "The Unbearable Heaviness of Climate Coloniality" (2022), and connects this to other scholarships from the Pacific, Micronesia, and the Marshall Islands. It then analyses the Marshall Islands government's policies, the Adaptation Communication (2021), the Community Consultations (2024), and the National Adaptation Plan (2024), arguing that adaptation is a form of survivance - resistance and survival - for Marshallese people as a way to protect our islands, culture and heritage. However, the policies fall short on identifying how the previous legacies of colonialism have contributed to vulnerabilities to climate change, and how climate change is yet another continuation of those colonial impacts. Woven throughout the exegesis are poems from the creative component, which is a manuscript of new poetry that engages in adaptation, climate change, and the colonial legacy.



PHD GRADUATIONS

DR MARAMA SALSANO

Thesis Title: "I Write / I Paint / I Narrate": A Te-Aitanga-A-Māhaki Kapukōrero about Multigenre Creative Work

Institution: International Institute of Modern Letters, Victoria University of Wellington, Aotearoa New Zealand

Supervisors: Prof. Alice Te Punga Somerville, Dr Arini Loader

He Kupu Mihi: Marama was named to the Dean's List in formal recognition of the exceptional quality and impact of her research; this was made possible through the ongoing guidance and support of her supervisors, her family, and her wider group of Indigenerd mates. For her graduation, Marama wove a contemporary Māori cloak that included recycled plastic 'piupiu' tags onto which she handwrote words from her PhD.



From Marama's abstract:

In his foundational essay about Māori literature, Hirini Melbourne describes an expansive understanding of 'writing' that includes carvings, architecture "compositions, speeches, ritual replies" and 'marks on cloaks'. Decades later, this expansive idea was echoed in Teresia Teaiwa's arguments about reclaiming the 'visual roots of Pacific literature'. This thesis contemplates ways in which, and argue that, multigenre is a Māori and Indigenous creative approach that refuses to draw a line between 'critical' and 'creative', and instead reclaims and reasserts Indigenous critical work as inextricable from creative work.

The inextricability of critical and creative work is typical for Māori and Indigenous creatives and writer-scholars alike, including those who work within the academy. We need only look to established Māori educators such as Ngāhuia Te Awekotuku, Alice Te Punga Somerville, Vernice Wineera, Kāterina Mataira, Hirini Moko Mead, Haare Williams, and Witi Ihimaera, whose critical work as experts in their respective disciplines and professions is well known, and who also write across various creative genres of fiction, poetry and toi Māori. As a Māori woman, I am particularly interested in the multigenre approaches of wāhine Māori scholars, but also Indigenous women scholars from around the world like Konai Helu Thaman, Natalie Harkin, Anita Heiss, Haunani-Kay Trask, Teresia Teaiwa and Leanne Simpson who all thread their critical offerings into and around poetry, fiction, music, weaving and/or performance art.



PHD GRADUATIONS

DR HEMOPEREKI HOANI SIMON

Thesis Title: Toitū Te Mana: A Meditation on Mana Motuhake, The White Possessive, Settler Colonialism, Te Tiriti o Waitangi and The Collective Future of Aotearoa New Zealand

Institution: Charles Sturt University

Supervisors: Dominic O’Sullivan, Belinda Cash

He Kupu Mihi: There are too many people to thank that got me to this point. However, I have eternal gratitude for you all. Most of all thanks to my Mum Rongoheikume - my biggest supporter.

Abstract: Toitū Te Mana examines mana motuhake (Indigenous sovereignty) in Aotearoa New Zealand and interrogates the constitutional dominance of state sovereignty through Aileen Moreton-Robinson’s concept of the “white possessive,” here reinterpreted as patriarchal white sovereignty. Situated within the emerging field of Indigenous Politics in Political Science, the thesis comprises eight double-blind, peer-reviewed journal sole-authored articles published between 2016 and 2024, integrated through a sustained constitutional and theoretical argument.

The study centres the perspectives of non-signatory hapū and iwi, whose political status and historical experiences have been marginalised within mainstream Treaties of Waitangi scholarship. It challenges the entrenched government and academic orthodoxy that describes Te Tiriti as a “foundational document” of the state. Rather than treating the Treaties of Waitangi as uncontested constitutional origins, the thesis demonstrates how such narratives operate to reaffirm Crown authority while obscuring the enduring mana motuhake of hapū and iwi. By foregrounding non-signatory communities, the research exposes how Treaty-centric governance can function as a mechanism of settler/invader colonial containment rather than recognition.

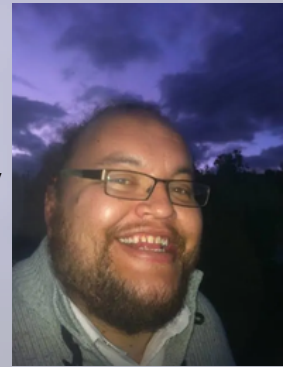
The project emerged from sustained engagement with kaumātua and hapū members beginning in 2016, shaped by personal encounters with racism and grounded in Te Ao Māori epistemologies. Through Kaupapa Māori post-qualitative research, wānanga, archival research, philosophical and community-accountable methodologies, the thesis situates mana motuhake within lived Indigenous experience rather than abstract constitutional theory. This reflexive and relational approach disrupts dominant academic paradigms by privileging whakapapa, local narrative, and Indigenous political thought and values as constitutional foundations.

Across its published components, the thesis analyses how bicultural policy frameworks, identity politics, historical and reconciliation discourse frequently reproduce settler/invader colonial power while appearing inclusive. It examines how state-driven governance models and policy frameworks marginalise non-signatory hapū and iwi, limiting the scope of recognised authority to forms compatible with the government’s patriarchal white sovereignty. Cultural expressions such as mōteatea and waiata-a-ringa are mobilised as political texts, revealing the historical and contemporary exclusion of Indigenous voices and illuminating the systemic structures that sustain settler colonial dominance.

This thesis is the first sustained study to theorise the constitutional position of non-signatory hapū and iwi as a structural gap within Treaty-centred bicultural governance. It argues that their persistent misrecognition reflects a systemic denial of Indigenous sovereignty. Rather than recognising mana motuhake and implementing constitutional transformation, Government frameworks reproduce paternalistic control aligned with settler/invaderism and assimilation narratives. In doing so, the thesis advances the concept of patriarchal white sovereignty as the organising logic of the modern state in Aotearoa New Zealand.

The thesis aligns with and extends the findings of the Waitangi Tribunal that sovereignty was never ceded by signatory hapū and iwi. However, it moves beyond declaratory affirmation to articulate a mana motuhake-centred constitutional horizon grounded in tikanga (Māori law), Māori values, and relational accountability. It calls for a shift away from colonial constitutional paradigms toward a political future in which hapū and iwi jurisdiction is recognised as primary rather than derivative.

Ultimately, Toitū Te Mana contributes to Indigenous political theory by reframing Treaty debates, orthodoxy and the Indigenous policy inclusion framework called biculturalism through the lens of non-signatory sovereignty, challenging paternalistic state narratives, and advancing mana motuhake as both analytic framework and constitutional imperative. It reasserts Indigenous agency while exposing the ongoing necessity of confronting patriarchal white sovereignty in Aotearoa New Zealand.



PHD GRADUATIONS

DR DR JAYDEN EVETT
 DR EILEEN GOBY BOBONE
 DR PHILIPPA LEE LOUEY

Institution: Department of Pacific Affairs,
 Coral Bell School of Asia Pacific Affairs at the
 Australian National University



Australian National University Recent Thesis Completions

Philippa Louey: A transformative blue economy? Discourse, hegemony and passive revolution in the Pacific. <https://digitalcollections.anu.edu.au/items/94a765dd-df2f-429b-babd-c01af1c36361>

Jayden Evett: He kohuka whakarereke: The Māori Renaissance and its impact on Aotearoa New Zealand's Pacific diplomacy. <https://openresearch-repository.anu.edu.au/items/bf1ed5dc-f649-4c6a-bf26-1c0411bff19e>

Eileen Bobone: Strength Matters: Voter behaviours and attitudes towards women candidates in Papua New Guinea. <https://dspace-prod.anu.edu.au/items/a99c3831-9b9c-460f-a673-64b2a9ce460b>

Romulo Nayacalevu: Strengthening regional arrangements for the protection and promotion of human rights in the Pacific. <https://digitalcollections.anu.edu.au/items/73d09576-d446-405f-9657-6af4525ad61f/full>

Lakshmin Mudaliar: The Emergence of Environmental Migration and Displacement Management 'Best Practices' in the Pacific. <https://openresearch-repository.anu.edu.au/items/8b4104e6-5905-4fe8-ae68-6fa0dd6d74d4>

Romitesh Kant: POLITICS AND IT'S MAL[E]CONTENTS: Masculine Architectures of Power in Fiji's Political Parties <https://digitalcollections.anu.edu.au/items/1bc9d695-d63c-4212-ald5-2a7b706da5fe>

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Duong-Pedica, Anaïs. 2026. Kanak Cultural Presence, Pedagogy, and Reformulation: An Interview with Will Nerho aka WillStyle. *Pacific Arts*, 26(1), 101-115.
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Faleolo, R. L. (2026). A Systematic Review of Pacific Collective Responses to COVID-19 (Im)Mobility. *Geography Compass*, 20(3), 1-11.
<https://doi.org/10.1111/gec3.70070>

Faleolo, R. (Lute). (2025). Mandates and Missteps: Australian Government Scholarships to the Pacific – 1948 to 2018: By Anna Kent. Canberra, ANU Press, 2024. *The Journal of Pacific History*, 1-2.
<https://doi.org/10.1080/00223344.2025.2503545>

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<https://doi.org/10.1016/j.socscimed.2025.118151>

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Newland, J., Neuondorf, N., Mek, A., Vallely, L., Maalsen, A., Kelly-Hanku, A. (2026) Visualising the impacts of COVID-19 on health service delivery during the height of the pandemic in Papua New Guinea: a photovoice study, *Health and Place*.
<https://doi.org/10.1016/j.healthplace.2025.103601>

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<https://doi.org/10.1111/aeq.70053>



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<https://doi.org/10.1080/14442213.2026.2613237>

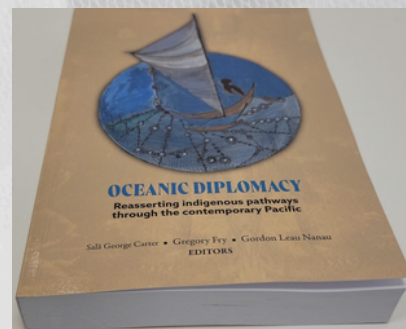
Prankumar, S., Boli-Neo, R., Gare, J., Keno, H, Silim, S., Gideon, N., Ripa, P., Badman, S.G., and Kelly-Hanku, A. (2026) Promises and tensions: Clinic-based HIV viral load testing and infant diagnosis in Papua New Guinea, *Medical Anthropology*.

Salsano, M. (2025). "My body is the universe!": Expansive fat presence in contemporary Indigenous literature. *Fat Studies: An Interdisciplinary Journal of Body Weight and Society*, 1-9.

Simpson Reeves, L., Faleolo, R., Parsell, C., & Liu, S. (2026). Belonging and Identity in the Samoan Diaspora. *Journal of Intercultural Studies*, 1-16.

Stanley, T. G., Faleolo, R., Kearney, J., & Hippolite, T. (February 2026). Community Report. PASIFIKA AND MAORI HEALTH AND WELLBEING: A Strategic Framework and Action Plan for Brisbane South 2020-2025 Evaluation Summary. *PhN, CHQ, MSH, Queensland Government*.
<https://www.researchgate.net/publication/401543704>

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Book launch

Oceanic Diplomacy: Reasserting indigenous pathways through the contemporary Pacific edited by Salā George Carter, Gregory Fry and Gordon Leau Nanau was launched at the ANU State of the Pacific Conference on Thursday 16 April 2026.

REPORT LAUNCH VIDEO



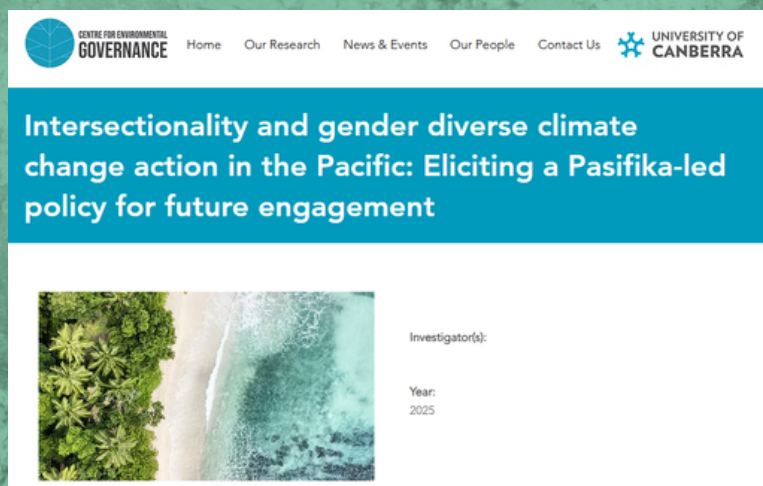
Report launch video: 'Intersectionality and gender diverse climate change action: toward Pasifika-led policy' (with Auslan)

Speakers: Sarah Goulding, Jane Alver, Almah Kuambu, Ruth Maetala, Rahkel Mercy, Kevin Akike

In December 2025 as part of the Australasian Aid Conference, held at the Australian National University, we launched outputs and principles that centre Pacific voices and lived experience in climate and livelihoods research. The panel video brings together researchers and community leaders from across the Pacific who have shaped these emerging principles.

Summary: The process that shaped the product is equally as important as the product itself. We didn't arrive in communities with a framework and ask people to validate it. We didn't design it in Canberra and then take it to the Pacific to test it. We engaged in groups and used Talanoa. Sitting with people, having slow conversations, building relationships very intentionally and letting the conversation go where it needed to go.

QR code link to video:



NEW BOOKS FROM ANU PRESS



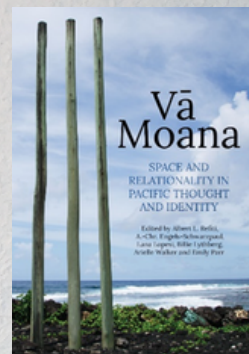
Vā Moana »

Space and Relationality in Pacific Thought and Identity

Edited by: [Albert L. Refiti](#), [A.-Chr. Engels-Schwarzpaul](#), [Lana Lopesi](#),
[Billie Lythberg](#), [Arielle Walker](#), [Emily Parr](#)

Publication date: 2026

Vā may be a small word, but it carries expansive meaning. Rooted in Indigenous Pacific knowledges— Samoan vā, Tongan tā vā, Māori and Hawaiian wā—this concept of relational space binds people, ancestors and cosmologies across time and space.



Terra in Our Mist »

A Tūhoe Narrative of Indigenous Sovereignty and Settler-State Violence

Authored by: [Pounamu Jade William Emery Aikman](#)

Publication date: 2026

Terra in Our Mist examines the persistence of state violence against Ngāi Tūhoe – the illustrious People of the Mist – whose ancestral homeland of Te Urewera stands as one of Aotearoa New Zealand’s most storied and contested landscapes.



Wild Partners »

Indigenous Worlds and Industrial Giants in Papua New Guinea

Authored by: [Patrick Guinness](#)

Publication date: February 2026

Wild Partners traces the history of the Maututu Nakanai of West New Britain, Papua New Guinea. According to a Maututu ontology, or worldview, they are surrounded by a forest filled with threatening wild forces.



Gender and Politics Reimagined »

Centring Oceanic and Asian Lenses

Edited by: [Tanya Jakimow](#), [Margaret Jolly](#), [Sonia Palmieri](#), [Ramona Vijeyarasa](#)

Publication date: December 2025

This timely collection reflects a coming together of academics, gender and development practitioners and activists to reflect on the gendering of politics.



NEW BOOKS FROM ANU PRESS



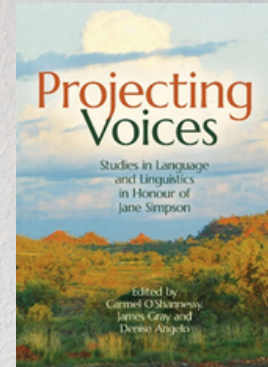
Projecting Voices »

Studies in Language and Linguistics in Honour of Jane Simpson

Edited by: Carmel O'Shannessy, James Gray, Denise Angelo

Publication date: December 2025

This volume provides cutting-edge research on a wide range of questions in linguistics research, mostly centred on Australian Indigenous languages.



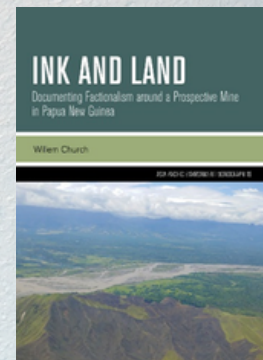
Ink and Land »

Documenting Factionalism around a Prospective Mine in Papua New Guinea

Authored by: Willem Church

Publication date: August 2025

Ink and Land is an ethnographic account of political and legal struggles over landownership in Papua New Guinea, in which competing factions seek recognition as customary landowners of Wafi-Golpu, a major prospective copper-gold mine.



Struggle, Reform, Boom and Bust »

An Economic History of Papua New Guinea since Independence

Authored by: Stephen Howes, Martin Davies, Rohan Fox, Maholopa Laveil, Manoj K. Pandey, Kelly Samof, Dek Joe Sum

Publication date: July 2025

Since Papua New Guinea's independence in 1975, economic growth has been slow but volatile, with major changes in economic structure and policies, as well as in politics and governance.

Top of Form

Bottom of Form



NEW PACIFIC ARTS JOURNAL



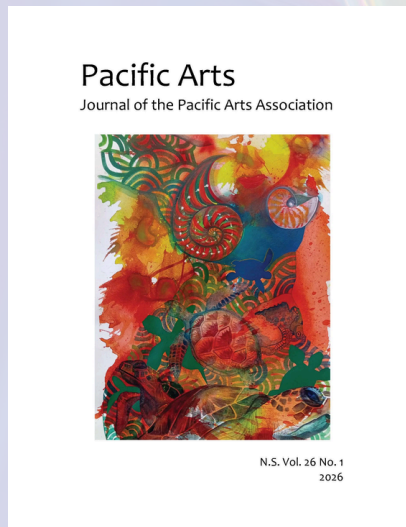
We are pleased to announce that [Pacific Arts, vol. 26, no. 1](https://escholarship.org/uc/pacificarts) has been released as an open access, peer reviewed, online journal published through the University of California's eScholarship platform (<https://escholarship.org/uc/pacificarts>). Content details are included below. You can view/download the individual contributions or the full issue.

We have an [ongoing open call](#) for submissions on the arts of Oceania and its diasporas focusing on visual arts, material cultures, and heritage arts (including research-based creative work). The scope is temporally broad, highlighting both historical and current topics while engaging with a wide range of creative mediums, forms, and subject matter. Pacific Arts encourages interdisciplinary approaches to examining the political, social, economic, cultural, aesthetic, and environmental stakes in the production and study of Indigenous visual and material cultures in Oceania, past and present. Please send full-length submissions and an abstract to pacificarts@ucsc.edu (see [Submission Guidelines](#) for more info).

Pacific Arts is also accepting reviews of books, media, and exhibitions that relate to visual and material cultures of Oceania. Authors, artists, museums, and publishers interested in having their work reviewed and anyone interested in writing a review should contact pacificarts@ucsc.edu.

We hope you will renew your membership or join the Pacific Arts Association. Your membership supports open access and the very existence of Pacific Arts and contributes to diversity, inclusion, and access in Pacific Islander visual and material culture studies. To join or renew, please visit the Pacific Arts Association website: <http://pacificarts.org/membership/>.

We are grateful for your support and hope you enjoy reading Pacific Arts. Please share [the journal link](#) (QR code opposite) with family, friends, and colleagues.



Stacy Kamehiro & Maggie Wander
Executive Editors

Axelle Toussaint
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ARTICLES

Reactivation and Reconnection at the Chamorro Latte Ceremony at the Bishop Museum

Alba Ferrándiz Gaudens

On June 15, 2024, during the 13th Festival of Pacific Arts and Culture (FestPAC), the Bishop Museum held a ceremony honoring the latte—ancient Chamorro megalithic stone house pillars—that the museum stewards. Unlawfully removed from the Mariana Islands in the 1920s, these latte, along with over 10,000 artifacts, had been recently relocated to the Bishop Museum’s central courtyard by Hawaiian Chamorro diaspora members. The 2024 ceremony, attended by members of the Chamorro diaspora from the US and FestPAC delegates from Guåhan (Guam) and the Commonwealth of the Northern Mariana Islands, was the culmination of the reconditioning, relocation, and re-display of the ancestral latte, which took months of work. This paper, presented at the 2024 Pacific Arts Association-Europe conference in Berlin, focuses on the emotional connections that the latte ceremony elicited among three groups present: between Chamorros who attended, between Chamorros and the latte, and between Chamorros and their ancestors. Using interviews and photographs taken during the ceremony, the author emphasizes the importance of emotional responses in the processes of healing and of cultural revitalization in museum settings. More specifically, she argues that the latte were imbued with life again through chant, touch, and offerings, as the ceremony’s Chamorro attendants connected with one another and reconnected with their *saina* (ancestors).

California Is the Eastern Pacific: Toward a Collective Oceanic Realignment

Aaron Katzeman

This article is a reprint of a curatorial essay written for the catalogue of *Transformative Currents: Art and Action in the Pacific Ocean*, a multi-venue exhibition presented as part of *Art & Science Collide*, Getty’s most recent PST ART initiative (2024–25). *Transformative Currents* featured work by twenty-one artists and collaborative teams from across the Pacific region at three venues in Southern California: Oceanside Museum of Art, Orange County Museum of Art (now UC Irvine Langson Orange County Museum of Art), and Crystal Cove Conservancy. The essay details how the show, while rooted in Southern California, attempted to suture the ways in which the Pacific has been divided by colonial and imperialist powers and, thus, is regularly presented in large-scale exhibitions. It argues that the work in *Transformative Currents* both disembarked from Southern California and seemingly always recalled it, the artists navigating the Pacific searching for points of solidarity, not places for subjugation.

Native Art, Culture, Education, and Healing in Hawai’i: Family Stories of Connection

Drew Kahu’āina Broderick with Maile Meyer, Manulani Aluli Meyer, and Meleanna Aluli Meyer

This personal essay takes shape around short descriptions and images of recent community arts and cultural events of Hawai’i. Reflections by the authors bring additional layers of meaning to the text. Through the interweaving of these different elements, the essay proposes family stories of Native art, culture, education, and healing in Hawai’i as antidotes to art-historical canons, especially those reinforced by settler colonial museums and Westernized higher education systems in the Hawaiian Islands.

REVIEWS

Book Review: *Transformative Currents: Art and Action in the Pacific Ocean*, edited by Cassandra Coblentz

Maggie Wander

Book Review: *Toi Te Mana: An Indigenous History of Māori Art*, by Deirdre Brown and Ngarino Ellis with Jonathan Mane-Wheoki

Fanny Wonu Veys

Book Review: *Sea of Islands: Exploring Objects, Stories, and Memories from Oceania*, by Carol E. Mayer

Roberta Colombo Dougoud

NEWS & EVENTS

Announcements

Exhibitions, Publications, Conferences, Calls for Papers, Events, Organizations



CREATIVE WORK, RESEARCH NOTES, & INTERVIEWS

Restitution to Our Oceans—to our Pasifika I, II, III, and IV

Gazellah Bruder with an interview by Stacy L. Kamehiro

Gazellah Bruder is an artist based in Port Moresby, Papua New Guinea. She presents four paintings she created while an artist-in-residence (August to October 2025) in the Leipzig International Art program at the Leipziger Baumwollspinnerei in Germany. In an artist statement, Bruder describes how her paintings are inspired by conversations surrounding complex subjects—colonization, de-colonization, identity, and restitution—and presents a critique of the devastating human impact on the earth's oceans and ocean life. Her work calls for restitution to the oceans. Then, in an interview with art historian Stacy L. Kamehiro, Bruder discusses the four paintings and her artistic process in detail.

Kilenge Nausang Singing (West New Britain, 1977–1978): A Visual Essay

Derk Harm Van Groningen À Stuling

In this visual essay, the author documents the Kilenge Nausang masks he photographed in 1977 and 1978 during a Nausang singing in the Kilenge village cluster of Ulumainge, Waremo, and Saumoi in West New Britain. The Kilenge people describe the Nausang as a giant of extraordinary power, a being with an essentially malevolent character who serves a corrective function. The author also presents his photo-documentation of a Nausang mask depicted on the men's house (naulum) in Potne, New Britain, as well as the construction of the men's house.

Kanak Cultural Presence, Pedagogy, and Reformulation: An Interview with Will Nerho aka WillStyle

Anaïs Duong-Pedica

In this interview, Kanak musician and graffiti artist Will Nerho (WillStyle), from the Neaoua tribe in Waa Wi Luu (Houailou) in the A'jië-Arhö region of Kanaky/New Caledonia, discusses his creative practice and navigation of cultural politics. He calls attention to the rejection of Kanak cultural markers he has experienced in Nouméa, capital of the country, located in the South Province. He also discusses the place of local animals in his art, their connection to Kanak culture, and the ecological pedagogical practice that comes with painting animals. Nerho offers a critique of French colonial appropriation of Kanak art, objects, culture, and knowledge, and emphasizes the importance of reclamation and transmission of culture within Kanak society, notably through language. He explains the significance of the flèche faïtière (carved wooden rooftop spires on Kanak houses) and reflects on his work reformulating and redesigning those flèches faïtières scattered throughout Europe that have lost their identity.

Past, Present, Futures: Telling Indigenous Stories through an Urban Art Aesthetic

Mārata Ketekiri Tamaira

Indigenous muralists across the Pacific have adopted urban art aesthetics as a strategic means of asserting ongoing presence, celebrating cultural traditions, and articulating visions of Indigenous futures. This research note examines two murals by Hawaiian artists Carl F.K. Pao, Cory Taum, and Solomon Enos that were included in the 2021 Bishop Museum exhibition POW! WOW! The First Decade: From Hawai'i to the World. Through urban art's accessible visual language, these artists assert an enduring Indigenous will to self-define, ground their work in ancestral knowledge, and articulate temporal visions that span past, present, and multiple futures.

"Our Gallery is the Heiau": A Discussion of the Revitalization of Hawaiian Wood Carving

Andre Perez and J. Kēhaulani Kauanui

This dialogue between Andre Perez and J. Kēhaulani Kauanui explores the recent revitalization of Hawaiian wood carving through two recent projects Perez had a leadership role in. Perez is founder and project director of Hui Kālai Kī'i o Kūpā'aikē'e, a carving apprenticeship program based in Waiawa, O'ahu, Hawai'i. In 2025, he co-curated, with Hawaiian artist Kaili Chun, the exhibition Ho'okāhi ka 'Ilau Like Ana—Wield the Paddles Together at Gallery 'Iolani at Windward Community College. For the show, Perez and Chun selected canoe paddles made in the Pacific carving village that Perez organized for the 13th Festival of Pacific Arts and Culture (FestPAC) in 2024. In the FestPAC carving village, hosted by Bishop Museum, master carvers from various Pacific nations created large wooden canoe-steering paddles (hoe uli). In this discussion, Perez and Kauanui cover a range of issues related to the traditional Hawaiian practice of carving, including the cultural politics of Indigenous revitalization.

JIONE HAVEA: AN OBITUARY



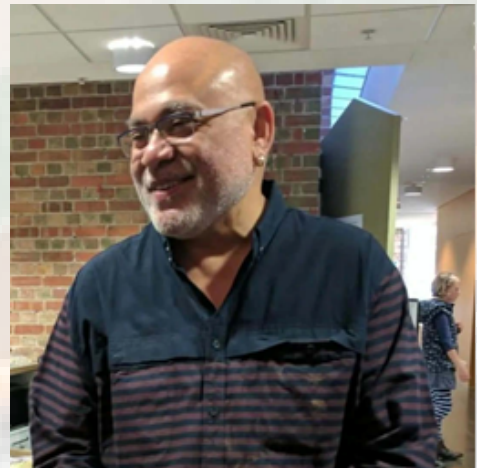
A few words could neither contain nor fully tell the totality of Jione's life and work. Jione (aka Sione) Havea was born on 22 July 1965 in Tonga and passed on 29 April 2026 also in Tonga. He was a Tongan in every sense and also a son of Pasifika, and yet belonged in many places. This was partly why his passing had such significant regional and global sense of loss, outpourings of condolences and love, and questions of a future without his physical presence in spaces and places where his quiet and firm leadership was pioneering, creative, empowering, critical and boundary-pushing – and yes, irritating and uncomfortable!

Jione was a man of deep integrity – the kind of integrity that was woven in and birthed from the wombs of faith, justice, honesty and truthfulness. Being honest and true to his very self as a Tongan, a Pasifika person, and a theologian and faith-filled interrogator of the Christian scriptures as well as being honest and true to multi-dimensional relationships and contexts – these were the fonua from which he sprouted and grew, and the moana in which he was nurtured and whose waves, currents and tides made him to flourish. His learnings and his work – including his numerous engagements with diverse communities, cultures and faiths, his academic achievements and his highly commendable publication outcomes – were the outworkings of his deeply embedded sense of integrity, honesty, truthfulness and passion for justice.

It was Jione who coined the term talanoa which has become popular and used in communal, academic and even governmental settings. In truth, he was a gifted crafter and weaver of words as a way of not only critiquing dominant Euro-centric and white-centric epistemologies, but also of seeking and advancing knowledge and ways of learning from the underside and margins, and from indigenous alternative wisdom, knowledge and knowledge systems. In Jione's own Words[1]:

***i form words
in order to share some thoughts with you
in order to share my feelings with you
in order to share our spirit with you***

***i form words
and i will take a stand, upon your words
your words, give me breath
your words, give me thoughts
your words, give me feelings
your words, give me spirit***



Jione was a prolific author and editor with numerous book titles under his name. Even a casual glance at the list of books that he authored, co-authored or edited and co-edited is quite telling not only of the wide range of issues of importance, currency, of justice and (fearless) truth-telling, but also of ever-pushing boundaries, as the following quotes show: 'Here is a cry, a lament, an interrogation, that the land has been stolen by people who don't realize that the land is "to have and to hold" rather than to be bought and sold.' [2]

[1] Extracted from *Doing Theology in the New Normal*, 2021, 99-100. Jione does not capitalise the letter "i" to refer to himself.

[2] 'The Cons of Contextuality ... Kontextuality'. In *Contextual Theology for the Twenty-First Century*. 2012, 52.

JIONE HAVEA: AN OBITUARY



'Polynesia pushes back at the drives to divide and at once unify which some (ancient and modern) teachers of theology undertake when they (with the rhetoric of one- and mono-ness) emphasize, for example, monotheism and the one-ness of the deity (in the concept of the trinity) and of the truth... I opt for Polynesia because i [...] want to exhibit what many-ness (poly) looks like in the doing of theologies.'^[3]

Tributes to Jione from Pasifika and beyond provide an insightful image of who Jione was to so many people:

'You have taught us that theology is not a distant doctrine to be consumed, but a living, breathing 'talanoa', (Mothy Molly Varkey).

'In his hands, the Bible was set free from the captivity of colonial interpretation and returned to the people, to the land, to the sea, to the ancestors ... theology is not merely written in books but inscribed in the rhythms of the waves, in the cries of the oppressed, and in the stubborn resilience of communities who refuse erasure', (Sudipta Singh).

'He was a blessed troublemaker, whose life resists easy imitation yet demands courageous response. His laughter, mischief, holy defiance, indignation, love, and faith continue to unsettle and inspire us, calling us to reimagine what it means to be human in our time', (George Zachariah).

This tribute would be incomplete without the mention of Jione's beloved spouse, Monica Jyotsna Melanchthon, a brilliant and reputable academic in her own right, and beloved daughter Diya Lākai Havea. In her own tribute to Jione, Monica remembers him as a loving, caring, gentle and resourceful partner whose constant desire was for her to excel and flourish as a person and as an academic. Jione resigned from formal appointment for many years to be the father, care-giver and enabler for his daughter Diya, and only resumed full employment into the role that he held when he passed, namely "Mission Catalyst Climate Justice", (please note that the strike-through on the word 'Mission' was his!) Monica also remembers him as a man who took on every household chore, big or small, including cooking great curry recipes!

The following words from Sudipta Singh haunt us: 'Rest, my brother, though even in your rest, you trouble us.'

So, from Kilipi Bird, one fisherman to another, 'Jione, I will see you beyond the reef, over some raw fish and coconut', and, from Siera Taniera Bird, one gardener to another, 'Jione, I will see you beyond the garden, over dalo, manioke (cassava), ufi and bele'.

Kilipi (Cliff) Bird
Siera Taniera Bird



[3] 'The Vain(s) of Theologies.' In Bordered Bodies, Bothered Voices: Native and Migrant Theologies. 2022, 9.

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CHANGING GEOPOLITICS IN OCEANIA



AAPS members have joined other regional scholars to contribute to a special edition on “Changing geopolitics in Oceania”, published by the Macmillan Brown Centre for Pacific Studies at the University of Canterbury.

Edited by Terence Wesley-Smith and Tarcisius Kabutaulaka, the collection of essays discusses the way that key external players – including the United States, China, France, Indonesia and Taiwan – are engaging with Pacific countries and territories at a time of significant international change.

Contributors include:

- Anna Powles: Pacific Island states and security agreements
- Henrietta McNeill-Stowers and Romitesh Kant: Bilateral security agreements in the Pacific Islands region
- Terence Wesley-Smith: Strategic rivalry, changing US policy, and insecurity in Oceania
- Henryk Szadziewski: Think tanks and media in US policy towards Oceania
- Iati Iati: How New Zealand’s foreign policy shapes China discourse
- Nic Maclellan: French colonialism and Pacific geopolitics in the age of Trump
- Jess Marinaccio: Taiwan’s role as an extension of US and Australian interests in the Pacific
- Tarcisius Kabutaulaka: Indonesia’s “Pacific Elevation” in Oceania’s crisscrossing geopolitical currents
- Greg Fry: The Pacific “Ocean of Peace” and the nuclearisation challenge
- Anna Naupa: Why Vanuatu’s vernacular diplomacies matter in Pacific geopolitics
- Ken Gofigan Kuper: Experiment Guam in the age of missile defence

The essays are available free for download:

“Changing geopolitics in Oceania”, Pacific Dynamics, Vol.9, No.3, 2025
<https://pacificdynamics.nz/2026/02/04/changing-geopolitics-in-oceania/>



EDITORS’ NOTES

As always, kia ora! malo! and faiakse’ea! 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*



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NEWSLETTER

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