



Transregional
Academy

Program

May 28 -
June 4, 2019

University of
California Berkeley

Histories of Migrant Knowledges in and across the Transpacific

Agencies, Scales, Translations

Program Overview

TIME	TUE, May 28	WED, May 29	THU, May 30	FRI, May 31	SAT, June 1	SUN, June 2	MON, June 3	TUE, June 4
09:30-11:00		Introduction	Blackness and the Pacific	Project Presentations	Project Presentations		Project Presentations	
11:00-11:30		Coffee Break	Coffee Break	Coffee Break	Coffee Break		Coffee Break	
11:30-13:00		Project Presentations	Art Session: Decolonising the Form	Project Presentations	Documentary Film: "The Insular Empire"		Thematic Discussion	
13:00-14:15		Lunch	Lunch	Lunch	Lunch		Lunch	
14:30-16:00		Project Presentations	Art Session: Decolonising the Form	The Digital Outrigger?	Thematic Discussion	Angel's Island — a field trip	Thematic Discussion	
16:00-17:30		Documentary Film: "Te Mana o te Moana"	Coffee Break				Coffee Break	
			Project Presentations				Concluding Discussion	
18:00		Welcome Dinner		Film Screening			Farewell Dinner	
	A R R I V A L							D E P A R T U R E

Impressum

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Forum Transregionale Studien

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Histories of Migrant Knowledges in and across the Transpacific

Agencies, Scales, Translations

Transregional Academy

May 28 - June 4, 2019, University of California Berkeley

The Transregional Academy sets out to study migration across time and the metageographical space that we call the “Transpacific”: The Transpacific entangles various continents, islands, cultures, and epochs. It includes histories, people, materials, natures, and societies whose shapes and boundaries have been in flux comprising, by way of example, the Americas, coastlines and seascapes, European, Asian, and US empires, fish stocks, Oceania, religions, minerals, the ocean floor, water, plantation cultures, etc.

To come to comparative, cross-cultural work on the issues of migration, we suggest that researchers focus on and explore the usefully broad approach of tracing histories of migrant knowledges. What exactly counts as knowledge? Who knows what? And who or what is on the move? Histories of migrant knowledges, objects or materials remind us that there are plural ways of knowing the world: It cannot be described in only scientific or mono-cultural terms. As a heuristic device, the approach has the capacity to push us towards more intense collaborations between the disciplines assembled in the steering committee, which are history, literary studies, anthropology, Latin American Studies, Pacific Studies, and political science.

The academy is organized jointly by The Forum Transregionale Studien and the Max Weber Stiftung - German Humanities Institutes Abroad in cooperation with the Pacific Regional Office of the German Historical Institute Washington DC (GHI West) at UC Berkeley, the Maria Sibylla Merian Center for Advanced Latin American Studies in the Humanities and Social Sciences (CALAS), and the Institute of European Studies, UC Berkeley, and is chaired by **Simone Lässig** (German Historical Institute Washington DC), **Ryan Jones** (University of Oregon), **Albert Manke** (Bielefeld University), **Akasemi Newsome** (Institute of European Studies, UC Berkeley), **Katerina Teaiwa** (Australian National University Canberra), **Andrea Westermann** (Head of Office of GHI West, UC Berkeley).

Program

Tuesday, 28 May

Arrival

Wednesday, 29 May

09:30 Welcome and Introduction

Venue: Anthony Hall

Botakoz Kassymbekova

(Forum Transregionale Studien, Berlin)

Akaseki Newsome

(Institute of European Studies, UC Berkeley)

Introduction “Histories of Migrant Knowledges”

Andrea Westermann

(Pacific Regional Office of the GHI Washington)

11:00 Coffee Break

11:30-13:00 Project Presentation 1

Group A (Anthony Hall)

Mitiana Arbon

(Australian National University)

Primitive Values: Christie's and Sotheby's Auction

Catalogues and the Framings of 'Oceanic Art'

Comment: Connor Hamm

Group B (Room 201, Moses Hall)

Bianca Hennessy

(Australian National University)

More Specific Than Transpacific: How Notions of Place Invoke Ways of Thinking in Pacific Studies

Comment: Sarah Comyn

Group C (Room 119, Moses Hall)

Ruth Faleolo

(University of Queensland)

A Mixed Methods Analysis of Pasifika Well-Being, Migration and Agency in Brisbane

Comment: Talei Luscia Mangioni

13:00 Lunch

14:30-16:00 Project Presentations 2

Group A (Anthony Hall)

Daniella Trimboli

(Deakin University)

Cultural Difference in the Future Tense: Performing the Attainment of Inclusion in Migrant Digital Storytelling

Comment: Samid Suliman

Group B (Room 201, Moses Hall)

Tammy Tabe

(University of the South Pacific)

Colonial Archives and the Politics of Migration Memories

Comment: Rebecca Hogue

Group C (Room 119, Moses Hall)

Emma Powell

(Victoria University of Wellington)

“Ka ‘apai mai au i tōku ngaru ki konei”, I will carry my wave here: (Re)scaling Cook Islands Migrations Through Discursive Genealogies

Comment: Wei-ti Chen

16:30-18:00 Film Screening

“Te Mana o te Moana”

(optional; venue: Anthony Hall)

18:00 Welcome Dinner

Venue: Great China, 2190 Bancroft Way, Berkeley

Thursday, 30 May

09:30-11:00 Thematic Discussion

Room: Anthony Hall

Blackness and the Pacific

Readings:

Teaiwa, Teresia K. “On Analogies: Rethinking the Pacific in a Global Context”, *The Contemporary Pacific*, Vol. 18, no. 1 (2006), pp. 71-87.

Shilliam, Robbie. “The Black Pacific: Anti-Colonial Struggles and Oceanic Connections”, Bloomsbury, (2015), pp. 1-34.

Optional Readings:

Swan, Quito. “Blinded by Bandung?: Illuminating West Papua, Senegal, and the Black Pacific”, *Radical History Review*, Vol. 131 (2018), pp. 58-81.

Thanawala, Sudhin. “In Multiracial Hawaii, Obama Faced Discrimination”, *Associated Press*, (2008).

Kirtley, William. “Kama’āina Hawai’i-born: President Barack Obama’s Early Years in Hawai’i”, *National Social Science Proceedings*, Vol. 46 no. 2 (2011), pp. 123-132.

Introduction: Akasemi Newsome

11:00 Coffee Break

11:30-13:00 Art Session

Room: Anthony Hall

Decolonising the Form: Creative Approaches to Knowledge Production in the TransPacific— Part one

Each participant is asked to bring in a poem, piece of literary writing, moving or still image or series of images, dance, song or object that they have created or encountered in the research process that is not the main focus of their study. For example, participants who are doing research on dance or literature would bring something else to share. We will then do a mapping exercise (visual or embodied mapping) where participants reflect on the different kinds of questions, relationships, research, “outputs” and pathways these items can take them.

Moderator: Katerina Teaiwa

13:00 Lunch

14:30-16:00 Art Session

Room: Anthony Hall

Decolonising the Form: Creative Approaches to Knowledge Production in the TransPacific— Part two

Moderator: Katerina Teaiwa

16:00 Coffee Break

16:30-18:00 Project Presentations 3

Group A (Anthony Hall)

Samid Suliman

(Griffith University)

Collaborating, Experimenting, Creating: Rethinking Migration Governance in Oceania for a Changing Climate

Comment: Rachel Lim

Group B (Room 201, Moses Hall)

Rebecca Hogue

(University of California, Davis)

Pacific Women Speak: Indigenous Women's Anti-Nuclear Narratives

Comment: Nathaniel Rigler

Group C (Room 209, Moses Hall)

Danny Zborover

(Institute for Field Research, USA)

Before the Trans-Pacific Partnership: Indigenous, Spanish, and Pirates on the Mexican Pacific Coast

Comment: Karin Louise Hermes

Friday, 31 May

9:30-11:00 Project Presentation 4

Group A (Anthony Hall)

Hayley Brazier

(University of Oregon)

Illustrating the Seafloor: Visualizing History at the Bottom of the Pacific

Comment: Mitiana Arbon

Group B (Room 201, Moses Hall)

Kristin Oberiano

(Harvard University)

Guam-Bound: Filipino Diaspora and Chamoru Indigeneity in Guåhan, 1898-1997

Comment: Bianca Hennessy

Group C (Room 119, Moses Hall)

Karin Louise Hermes

(Humboldt University Berlin)

On the Significance of the Kalo or Taro Plant for Settler Solidarities in Decolonial Resistance in Hawai'i

Comment: Ruth Faleolo

11:00-11:30 Coffee Break

11:30-13:00 Project Presentations 5

Group A (Anthony Hall)

Rachel Lim

(University of California, Berkeley)

The Diasporic Archives: History, Nation, and Belonging among Korean Descendants in Mexico

Comment: Daniella Trimboli

Group B (Room 201, Moses Hall)

Nathaniel Rigler

(Victoria University of Wellington)

Breaking the Lines: Identity Construction and Maintenance Through Coconut Oil Consumption

Comment: Tammy Tabe

Group C (Room 119, Moses Hall)

Wei-ti Chen

(College of Charleston)

Cosmopolitan Medicine Nationalized: the Making of Japanese State-Empire and Overseas Physicians in a Global World

Comment: Emma Powell

13:00 Lunch

14:30-16:00 Thematic Discussion

Room: Anthony Hall

The Digital Outrigger? Knowledge Activism and Online Research Dissemination in the Pacific and Pacific Studies: Opportunities and Challenges

This session investigates the opportunities and risks involved in engaging in non-traditional forms of research dissemination online.

As editors of a new academic blog in Pacific Studies, *The New Outrigger*, we are reflecting on the challenges involved in such projects, but

also how they are entry-points to think through the layered obstructions to knowledge flows embedded within academic hierarchies. Academic blogging sits at the juncture of two critical discussions in the Pacific: that online spaces offer ways to transcend (and perhaps dismantle) limitations of academic silos; and secondly a need for researchers to better understand the ways that Pacific Islanders navigate and negotiate identities online in increasingly global settings. We will discuss our own experiences in beginning the blog and extend the conversation to thinking through issues of knowledge flows and gatekeeping, practical considerations in designing online spaces, editing vis-à-vis peer review, and the fact that most online platforms like ours rely on expectations of free labour from precarious scholars. We highlight key case studies of opportunities and risks in online work: opportunities for political activism, cultural subversion, and breaking down institutional barriers, and risks including the very real threats of violence and abuse faced by some. The latter part of the session will be a discussion of these opportunities and risks, and conclude by workshopping our own research into online publication formats.

Optional Readings:

Brimacombe, Trait; **Kant**, Romitesh; **Finau**, Glenn; **Tarai**, Jope; **Titifanue**, Jason. "A new frontier in digital activism: An exploration of digital feminism in Fiji", *Asia Pacific Policy Studies* Vol. 5 (2018), pp. 508-521.

Gregg, Melissa. "Feeling Ordinary: Blogging as Conversational Scholarship", *Continuum*, Vol. 20 no. 2 (2006) pp. 147-160.

Introduction: Bianca Henessy and Mitiana Arbon

18:00 Film Screening

Documentary Film "Bezness as Usual"

(Alex Pitstra, Netherlands, 2016)

Introduction: Andrea Westermann

Venue: Auditorium, Goethe-Institut San Francisco, 530 Bush Street, San Francisco, CA 94108

<https://www.goethe.de/ins/us/de/sta/sfr.html>

Meeting point and time: lobby, dorms; 16:45

Filmmaker Alex Pitstra was the love child of a holiday romance between Anneke and younger Mohsen in Tunisia. The couple married and settled in the Netherlands, but Mohsen left his young family and Holland after some years. Alex was raised by his single mother. One day, he receives a letter of Mohsen and decides to visit. In "Bezness as Usual" he attempts to get to know his father and straddle his own cultural divide. As it turns out, his parents' relationship fitted a larger pattern. In the 1970s, young Tunisian men would start love affairs with European women at beaches and hotels as a way to migrate to Europe. It was their business – "bezness" in the vernacular phrasing. The film is shown within the film series "Gehen|Bleiben. Whether to remain or to leave" on the topic of migration in European documentaries. Counter to the large-scale, multi-sited, and flow-oriented projects documenting the trajectories of today's more than 65 million international refugees, this film series focuses on the portrayal of the everyday life of individuals, both migrants and migrants in the making. Through the lens of intimate relationships and a ground-up historical perspective, the documentaries and films presented will explore the causation and consequences of international and global migration. By providing place-specific, historically contextualized narratives, it becomes obvious that the question of whether to stay or not to stay is one that remains with people well before, and long after their eventual departure. It is a question that persists and although most personal, the answer can depend on a sense of what is collectively possible.

The film series is organized by Isabel Richter (DAAD-Professor, Department of History and Department of German, UC Berkeley) and Andrea Westermann (Research Fellow and Head of Office of the Pacific Regional Office of the German Historical Institute Washington DC) in cooperation of the Pacific Regional Office of the German Historical Institute Washington DC at UC Berkeley, the Institute of European Studies, the Department of History at UC Berkeley, the Goethe-Institut, and the Alliance Française in San Francisco and co-sponsored by the Northern California Chapter of the Netherlands-America Foundation.

Saturday, 1 June

9:30-11:00 Project Presentations 5

Group A (Room 209, Moses Hall)

Time for open discussion

Group B (Anthony Hall)

Sylvia Frain

(Auckland U of Technology)

Digital Oceanic Knowledge(s)

Comment: Katerina Teaiwa

Group C (Room 201, Moses Hall)

Talei Luscia Mangioni

(Australian National University)

NuclearRising! An Historical Ethnography of Anti-Nuclear Consciousness in Oceania

Comment: Danny Zborover

11:00-11:30 Coffee Break

11:15-13:00 Film Screening

Documentary Film “The Insular Empire”

Introduction: Albert Manke and Vanessa Warheit / Discussion with the film director Vanessa Warheit

Room: Anthony Hall

The Insular Empire: America in the Mariana Islands is a one-hour PBS documentary about America’s colonies in the western Pacific, six thousand miles west of California. By many standards, these “insular areas” are American colonies, and most Americans know nothing about them. What is it like to be a colonial subject of the Greatest Democracy on earth? This documentary tries to discover what it means to belong to America’s ‘insular empire’ in the Pacific by following four indigenous island leaders. Ultimately, it is a story of loyalty and betrayal, about a patriotic island people struggling to find their place within the American political family. After the screening, we are happy to have a Q&A with filmmaker Vanessa Warheit. This will allow us to embed this session in the larger picture of transpacific entanglements and the production of often conflicting knowledges.

About the Filmmaker

Vanessa Warheit has worked as a documentary director, producer, editor, and cinematographer since 1999. Her films include the feature documentary “The Insular Empire”, and the short documentary “Constructing Experience”, both broadcast on PBS. Vanessa was also Associate Producer for the award-winning PBS documentary “Great Wall Across the Yangtze”; Editor for the CBC series “The Week the Women Went”; and Additional Cinematographer for the award-winning ITVS documentary “Daddy and Papa”. She recently produced the award-winning animated short film for children about climate change and CO2 pollution, “Worse Than Poop!”.

She also creates educational video content for Stanford University. Vanessa is a certified Climate Leader with the Climate Reality Project, an experienced educator, and an engaging public speaker. She works freelance for corporate and non-profit clients, and she teaches film history, theory, and practice to high school and university students. She holds a Master's degree in Documentary Film & Video Production from Stanford University, and a BA with honors from Bryn Mawr College. She can be reached at vanessa@horseopera.org.

13:00 Lunch

14:30-16:00 Thematic Discussions

Group 1 (Anthony Hall)

U.S. Imperialism Across the Pacific: Origins and Oceanic Perspectives in the Era of Climate Change

This discussion centers on the historical origins of United States' imperial expansion and the continuing patterns of coloniality and militarism in Oceania and huge portions of the Pacific Rim. This will be embedded in the background of current challenges in the era of climate change whose dramatic consequences are particularly being felt in that region. While promoting public policies and images that aim at legitimating militarist expansion and socio-economic control with the discourse of spreading freedom and liberty, according to Collins and McGranahan the United States can still be seen as "an empire in denial". For instance, the U.S. maintains a political monopoly over the Micronesian region through various political agreements with independent island nations, territories, and a commonwealth. We want to look both into the origins of these political arrangements as well as into the current dynamics that allow for the continuity of these U.S. policies that drastically contrast with the self-proclaimed mission of spreading and maintaining liberal democracy

around the globe. In addition, we will highlight the agency of the people(s) that have to deal with these structural problems and delve into their actions and mobilizing potential of resistance both on the ground and on a global scale, making intelligent use of social media as a recent form of empowerment.

Suggested Readings:

Collins, John F.; McGranahan, Carole. "Introduction: Ethnography and U.S. Empire", *Ethnographies of U.S. Empire*, ed. by Carole McGranahan and John F. Collins, Durham: Duke University Press, (2018), pp. 1-24.

Frain, Sylvia C. "Make America Secure: Media, militarism, & climate change in the Marianas Archipelago", *Te Koako Pacific Journalism Review*, Vol. 24 no. 2, (2018), pp. 218-240.

Optional Readings:

Azuma, Eiichiro. "Is There the Pacific?", *Amerasia Journal* 42:3 (2016): 7-11. DOI: 10.17953/aj.42.3.1-41.

Kramer, Paul A. "A Complex of Seas: Passages between Pacific Histories", *Amerasia Journal* 42:3 (2016): 32-41. DOI: 10.17953/aj.42.3.1-41.

Introduction: Sylvia Frain and Albert Manke

Group 2 (Room 201, Moses Hall)

From Below the Pacific and Baltic Waves: Thinking Historically With the Sea

In this reading session, we look at the oceans as physical environments with a history. We read articles that are attuned to the specificities of discrete locations in the ocean, both across horizontal space and through the water column. In their approaches to oceanic history, the authors see as crucial the ways in which marine animal communities, marine human communities, and the material worlds surrounding them are structured, how they change, and how they change each other.

Suggested Readings:

Neimanis, Astrida. "Queer Times and Chemical Weapons, Suspended in the Gotland Deep", *Journal of Contemporary Archaeology Astrida* Vol. 5 no. 1, (2018), pp. 66-78.

Jones, Ryan Tucker. "Running into Whales: The History of the North Pacific from Below the Waves", *The American Historical Review*, Vol. 118 no. 2, (2013), pp. 349-377.

Introduction: Ryan Jones and Andrea Westermann

Sunday, 2 June

08:30 Excursion to Angel Island

Meeting point: lobby, dorms

Monday, 3 June

9:30–11:00 Project Presentations 6

Group A (Anthony Hall)

Connor Hamm

(University of California, Los Angeles)

The Art of Survival: Creative Responses to Global Warming and Climate Migration in the Pacific Islands

Comment: Hayley Brazier

Group B (Room 201, Moses Hall)

Sarah Comyn

(University of Dublin)

Transpacific Agency in the Mechanics' Institute of the Victorian Goldfields

Comment: Kristin Oberiano

Group C (Room 119, Moses Hall)

Time for open discussion

11:00 Coffee Break

11:30–13:00 Thematic Discussions

Group 1 (Anthony Hall)

Climate Change and the Pacific

In this session, we explore the overlaps, imbrications and entanglements of contemporary art and emergent modes of regional politics in the Transpacific. We are interested in the aesthetic qualities of climate politics manifesting (in) the region, and the ways that political horizons are expanded through artistic practices. We invite participants to reflect on how the region is being remade through creative approaches to understanding relationships between people, place and mobility.

Suggested Readings:

Baldwin, Andrew. "Pluralizing Climate Change and Migration: An Argument in Favor of Open Futures", *Geography Compass*, Vol. 8, no. 8, (2014), pp. 516-528.

Demos, T. J. "Climates of Displacement", *Frames Conversations: Altern Ecologies. Emergent Perspectives on the Ecological Threshold at the 55th Venice Biennale* (2013).

Introduction: Connor Hamm and Samid Suliman

Group 2 (Room 201, Moses Hall)

Framing the Pacific

The thematic session jumps off from Matt Matsuda's question of "What, where, and when is 'Pacific history'?" We want to take Matsuda's question and push it further based on participants' different disciplinary backgrounds: What shapes the Pacific? What, given our disciplines, are the ways one shapes the region? Of course, we could also talk about whether "the Pacific" is even the appropriate term.

Suggested Readings:

Hau'ofa, Epeli. "Our Sea of Islands", Epeli Hau'ofa (ed.), *We are the Ocean: Selected Works*, Hawai: University of Hawai'i Press (2008), pp. 2-17.

Matsuda, Matt K. "The Pacific", *The American Historical Review*, Vol. 111, no. 3, (2006), pp. 758-780.

Introduction: Hayley Brazier, Sarah Comyn and Rebecca Hogue

13:00 Lunch

14:30-16:00 Thematic Discussions

Group 1 (Anthony Hall)

Decolonization in the Pacific

Building on Tuck & Yang's "Decolonization is not a metaphor" (2012), in this session, we will discuss the process and possibilities of territorial and epistemological decolonization in the Pacific in various colonial contexts. Cognizant of the diverse colonial powers in the territories with the USA, NZ and France still actively colonizing/occupying nations, we ask the following: What is decolonization and has decolonization been achieved in the Pacific? What are the obstacles to decolonization? What are the different ways decolonization can be achieved? What movements and networks are built around decolonization? Who is involved in decolonization movements? What are the limitations of state formations for the Indigenous Pacific?

Suggested Readings:

Banivanua Mar, Tracey. "Borders", in *Decolonization and the Pacific: Indigenous Globalisation and the Ends of Empire*, (2016), pp. 22-47.

Goodyear-Ka'ōpua, Noelani. "Kuleana Lāhui: Collective Responsibility for Hawaiian Nationhood in Activists' Praxis", Glen Coulthard, Jacqueline Lasky, Adam Lewis, and Vanessa Watts (eds.). *Affinities: A Journal of Radical Theory, Culture, and Action*, Vol. 5 no. 1, Special Issue on Anarch@Indigenism, (2011), pp. 130-163.

Introduction: Karin Hermes, Kristin Oberiano, Talei Lucia

Group 2 (Room 201, Moses Hall)

Migration and Indigenous Spaces

Experiences of diaspora vary widely between Pacific peoples. In this discussion, we explore two very different examples presented by Lilo-maiava-Doktor (2009) on Samoan indigenous understandings of malaga (movement) and vā (connection), and by Perez (2002) on Chamorro displacement and collective cultural 'identity crises'. While these contexts offer a wealth of comparison, we can see significant intersections of social and cultural spheres within Transpacific migration, as both articles place importance on defining movements of Pacific peoples from an indigenous perspective. Although Samoan and Chamorro concepts of social space may be transferable to other Pacific peoples, further questions arise about whether they can be applied to all other Transpacific diaspora contexts over further distances and beyond two generations. Central Questions: Why is it important to consider indigenous perspectives in our academic dialogue about Transpacific migration? How would indigenous understandings of movement and space change if studied from a diasporic site? What are the significant intersections of social and cultural spheres within the movements of Pacific Islanders? How does the concept of 'distance does not separate aiga' look for second, third or fourth generation diasporic Samoans? How do indigenous perspectives change over time?

Suggested Readings:

Lilomaiva-Doktor, Sa'iliemanu. "Beyond 'Migration': Samoan Population Movement (Malaga) and the Geography of Social Space (Vā)", *The Contemporary Pacific*, Vol. 21 no. 1, (2009), pp. 1-32.

Perez, Michael P. "Pacific Identities beyond US Racial Formations: The case of Chamorro Ambivalence and Flux", *Social Identities*, Vol. 8 no. 3, (2002), pp. 457-479.

Introduction: Nathaniel Rigler and Ruth Faleolo

16:00 Coffee Break

16:30–17:30 Concluding Discussion

Room: Anthony Hall

19:00 Farewell Dinner

Venue: Jupiter, 2181 Shattuck Avenue, Berkeley, CA 94704

Working Groups

Group A

Mitiana **Arbon** (Australian National University)
Daniella **Trimboli** (Deakin University)
Samid **Suliman** (Griffith University)
Hayley **Brazier** (University of Oregon)
Rachel **Lim** (University of California, Berkeley)
Connor **Hamm** (University of California, Los Angeles)
Akasemi **Newsome** (University of California, Berkeley)
Albert **Manke** (Bielefeld University)

Group B

Bianca **Hennessy** (Australian National University)
Sylvia **Frain** (Auckland University of Technology)
Tammy **Tabe** (University of the South Pacific)
Rebecca **Hogue** (University of California, Davis)
Kristin **Oberiano** (Harvard University)
Nathaniel **Rigler** (Victoria University of Wellington)
Sarah **Comyn** (University of Dublin)
Katerina **Teaiwa** (Australian National University Canberra)

Group C

Ruth **Faleolo** (University of Queensland)
Emma **Powell** (Victoria University of Wellington)
Danny **Zborover** (Institute for Field Research, USA)
Karin Louise **Hermes** (Humboldt University Berlin)
Wei-ti **Chen** (College of Charleston)
Talei Lucia **Mangioni** (Australian National University)
Andrea **Westermann** (German Historical Institute West, University of California, Berkeley)
Ryan **Jones** (University of Oregon)

Participants and Projects

Mitiana Arbon

Primitive Values: Christie's and Sotheby's Auction Catalogues and the Framings of 'Oceanic Art'

This paper examines the contemporary place of art auction houses – namely Christie's and Sotheby's – in the narrative-construction and valuation of Oceanic art objects and collections. In particular, it focuses on the interplay of western anthropological and art historical knowledge in the development of aesthetic value, whilst simultaneously flattening complex indigenous understandings of beauty, temporality, and cultural diversity of Pacific people. Despite attempts to develop a sense of dynamic aesthetic groupings of Oceanic pieces alongside namely African, Pre-Columbian, Inuit, and western Surrealist and Dadaist artists, I argue that these techniques continually imbed and preform Oceanic art's value within asymmetrical understandings of western art history and in doing so re-establishing primitivistic framings of Pacific peoples alongside other non-western art forms. In tracing discrepancies present in the formation of Oceanic 'art' and framing of cultural excellence I draw upon a growing body of indigenous Oceanic artists, writers and scholars to critique the false polarities placed on the framing of a 'golden age' of Oceanic creative practices as located only within 'pristine' pre-contact culture that confines these pieces and contexts within a distant past removed from the mixtures of cultural exchange, and contemporary indigenous knowledges and politics of the present.

Mitiana Arbon is a Samoan-Australian second-year PhD candidate in Pacific Studies at the Australian National University. In 2017 Mitiana

completed a Bachelor of Arts (Art Theory) and a Bachelor of Pacific Studies (Anthropology, Heritage and Museum Studies) with First Class Honours. His doctoral research titled "Oceanic Art and Value: The Case of Auction Houses" builds upon his honours research that examined the manner in which Pacific creativity was shaped and constrained in various institutional contexts. Mitiana's doctoral research extends on this, examining the way in which auction houses attempt to incorporate histories and theories of western art canons within the way they shape value both economic and conceptually, whilst simultaneously emitting post-colonial indigenous Oceanic attempts to reframe their creative pasts, presents and futures. Mitiana is a research assistant on the Australian Research Council funded project "Engendering Climate Change, Reframing Futures in Oceania" and is an intern on the School of Culture, History and Language Art & Artefacts Project. His personal interests include contemporary Pacific art and artists both within Oceania and in diasporic communities, Samoan history, and academic blogging.

Haley G. Brazier

Illustrating the Seafloor: Visualizing History at the Bottom of the Pacific

The ocean floor is commonly overlooked as an environment outside of human history. Although hidden from the human eye, explorers, governments, and industrialists alike have worked to imagine and plot the seafloor over the course of the nineteenth and twentieth centuries. The seafloor along the American Pacific Northwest coastline, in particular, has become a space of competition during the previous century. In this

region, groundfish fisheries and fiber optic cable companies have found their industries at odds when cable companies wish to lay lines through prime groundfish habitat. Variations on this type of territorial dance for the ocean floor are similarly unfolding around the globe from the Arctic to the Persian Gulf. These fiber optic cable lines are Transpacific technologies that convey data across state, federal, and international borders. In considering the history of the coastal seabed along this stretch of Pacific coastline, this paper also provides illustrations to help scholars visualize how human history has unfolded under the surface of the ocean. Developed in Adobe Illustrator, these illustrations incorporate depth, color, and artistic interpretation to make a serious intervention into how we imagine oceanic history. During the Transregional Academy, I will rely on these illustrations—which are works in progress—to open a dialogue about how scholars can envision the Pacific seafloor as a historical space across which technologies have transferred power and knowledge.

Hayley G. Brazier is a PhD candidate in the Department of History at the University of Oregon. Her dissertation focuses on marine environmental history, with a particular emphasis on the influence of the Pacific seafloor in North American society. Since 2017, she has also worked for the Digital Humanities initiative at the University of Oregon, which provides training on digital tools and pedagogy to humanities scholars across the University. During her PhD program, Hayley has taught courses on race and ethnicity in US environmental history, the national parks, and most recently, a course on oceanic history at the Sea Education Association in Woods Hole, MA. Before coming to Oregon, Hayley received an MA from Colorado State University and a BA from the University of Kansas. Between 2012 and 2015, she worked

as a researcher for the Public Lands History Center in Fort Collins, Colorado. In addition to her research interests, Hayley has a background in public history, including museum studies and historic preservation.

Wei-ti Chen

Cosmopolitan Medicine Nationalized: The Making of Japanese State-Empire and Overseas Physicians in a Global World

My ongoing book project, “Cosmopolitan Medicine Nationalized: the Making of Japanese State-Empire and Overseas Physicians in a Global World”, examines the transnational migration of medical doctors within the Japanese empire (1868-1945). The central concern of this study is the connection between the movement of physicians and the demarcation of Japan at a time of globalization: How did Japan (re-)define its national and imperial boundaries by regulating who was fit to practice medicine, under what conditions, and where. I argue that the regulation of foreign-trained doctors was an essential means of Japan to demonstrate its equal sovereignty with western countries to the international society. I explore the empire’s creation of a hierarchical medical profession through the design of the medical licensing system, which encouraged Japanese doctors to practice in the colonies while impeding the overseas career opportunities of colonial Taiwanese and Korean doctors. I also discuss how, despite the institutional obstacles, the colonial youths used medical migration as a method to improve their inferior civic status and pursue upward social mobility within the Japanese empire. This research is based on extensive reading of government archives, medical periodicals, and accounts of

numerous migrant physicians, including foreign doctors in Japan, overseas Japanese physicians, and Japan's colonial subjects who studied and/or practiced medicine in other parts of the empire. This work has been funded by the University of Chicago, Harvard University, Hosei University (in Japan), and Chiang Ching-kuo Foundation (in Taiwan).

Wei-ti Chen is a historian of the Japanese empire, with a focus on medicine, migration, and transnational history. She received her Ph.D. from the University of Chicago and is currently a visiting assistant professor in the history department at the College of Charleston, the United States. Before this, she was a postdoctoral research fellow at Harvard University. She has published several articles and oral history accounts on the migration of physicians in the Japanese empire and presented her works at international symposiums including the annual conferences of the Association for Asian Studies.

Sarah Comyn

Transpacific Agency in the Mechanics' Institutes of the Victorian Goldfields

In 1872 R. G. Bachelder's 'Grand Colossean Pantoscope' successfully toured Australia visiting numerous mechanics' institutes, including on the goldfields of Victoria. On display at the Ballarat Mechanics' Institute, Bachelder's 'pantoscope' was reported in local newspapers as painting scenes that were 'wonderfully grand and true to nature', depicting the 'progress of the traveller from the Atlantic to the Pacific' and 'from the Golden Gate to Australia'. A year earlier, the San Francisco Mechanics' Institute—established in the same decade as many of the Victorian goldfields institutes—invited 'the peo-

ple of Australia and New Zealand' to send items for their 'industrial exhibition'. Examining these forms of Transpacific encounter and their concomitant knowledge exchange, this paper focuses on the literary sociability created by the institutes' lecture series, soirées and exhibitions. It aims to trace the transnational literary networks formed by events such as Mark Twain's lecture tour of Australian mechanics' institutes in the 1890s, and considers the ways mechanics' institutes became Transpacific agents of cultural exchange. While this paper explores the intersections of different literary cultures in the goldfields of Australia, it also acknowledges the systems of inclusion and exclusion created by the communities formed around colonial mechanics' institutes.

Sarah Comyn is an Irish Research Council Fellow at University College Dublin. She has most recently published *Political Economy and the Novel: A Literary History of "Homo Economicus"* (Palgrave Macmillan, 2018), and is currently working on a monograph entitled *A New Reading Public: The Mechanics' Institute on the Goldfields of Victoria, 1851-1901*.

Ruth Faleolo

A Mixed Methods Analysis of Pasifika Well-Being, Migration and Agency in Brisbane

This paper presents insights drawn from an interdisciplinary study that aims to understand Pasifika perceptions of well-being and their Trans-Tasman migrant experiences that fulfil their well-being aims. The Pasifika diaspora are dispersed populations originating from the Pacific Islands. More specific to this paper, the term Pasifika refers to the Samoan

and Tongan groups that collectively use this term Pasifika as a shared identity within the Trans-Tasman diaspora contexts of Auckland (New Zealand) and Brisbane (Australia). The study has combined Pasifika frameworks with a mixed methods approach to consider narratives, observations and statistics collected during 2015-2018. What has emerged in the findings is a holistic concept of Pasifika well-being - moui 'oku lelei, ola magaia. This paper discusses how Pasifika well-being influences migration between Auckland and Brisbane and encourages agency in Brisbane. Contrary to diaspora theory suggesting sociocultural disconnection, this process of Trans-Tasman migration and agency creates and maintains sociocultural connections between Pasifika diaspora and their homelands.

Ruth (Lute) Faleolo is a PhD candidate with the Aboriginal Environments Research Centre, and Institute for Social Science Research, at the University of Queensland in Australia. As a New Zealand-born Tongan and Pasifika academic, she has a passion for the empowerment of indigenous and migrant communities through social, economic and cultural development. Ruth's interdisciplinary study focuses on the well-being of Pasifika Trans-Tasman migrants, of Samoan and Tongan descent, in Auckland (New Zealand) and Brisbane (Australia). Her research seeks to capture the voices, perceptions and experiences of these migrants using a mixed methods approach that incorporates indigenous research methods and concepts.

Sylvia C Frain

Digital Oceanic Knowledge(s)

The Micronesia region continues to be controlled by the United States (US) for militarised maritime exercises and expanding military bases. The entangled processes of militarism(s), colonialism(s) and climate injustice expose the limitations of colonial nation-states structures. The varying political arrangements of the region disrupts potential collaborative climate change policies, as Guåhan (Guam) and the Northern Mariana Islands remain as non-self-governing territories 'belonging' to the US. In addition, the US financial contribution for the Federated States of Micronesia, the Republic of the Marshall Islands, and the Republic of Palau, within the Compact of Free Association agreement, will expire by 2024. Serving as a potential epistemological bridge between Western technologies and non-Western spaces of knowledge(s) and histories, this project seeks to examine creative approaches to climate change action, produced on digital platforms as visual and textual content. Indigenous oceanic futures challenge settler colonialism(s) and militarisation while promoting climate justice.

Sylvia C Frain earned her PhD with the National Centre for Peace and Conflict Studies at the University of Otago in 2017 and was the inaugural postdoctoral fellow with the Pacific Media Centre at Auckland University of Technology in 2018. She currently serves as a Research Affiliate with the National Centre for Peace and Conflict Studies, a Research Associate with the Micronesian Area Research Center at the University of Guam, and continues as a member of the Vakatele Pacific Research Network at Auckland University of Technology. Sylvia conducts research for Impact Research NZ and consults

for Practical Solutions, LLC, based in Saipan, The Commonwealth of the Northern Marianas, Micronesia. She regularly contributes content for the blog *Pasifika Rising*, an initiative of the “Raising Pacific Voices Project” with Oxfam Pacific, and is the resource editor for the digital site, *Aotearoa New Zealand Disarmament Hub*, hosted by “Peace Movement Aotearoa”. Along with the National Centre for Peace and Conflict Studies alumni, Dr Monica Carr, she co-founded “The Everyday Peace Initiative” a collective which supports people and communities to build peace through research, education, and consulting services. Finally, Sylvia serves as a council member with the Auckland-based Peace Foundation. Sylvia continues to use new media platforms to archive her research data and share resources for others working across Oceania. She founded and manages the research-oriented Facebook page, *Oceania Resistance* to share her research in the Marianas Archipelago and highlight current issues impacting the Pacific region. Her work is linked through the #hashtag: #OceaniaResistance and her doctoral thesis is available as an e-book on the Guam-based website, *Guampedia*.

Connor Hamm

The Art of Survival: Creative Responses to Global Warming and Climate Migration in the Pacific Islands

The Taiwanese artist Vincent Huang recently partnered with the government of the small island nation of Tuvalu to plant the world’s largest QR code out of mangrove trees. When completed, the mangroves can be scanned from Google Earth and will provide information on how low-lying Pacific islands are especially susceptible to the ravages of climate change.

Huang’s site-specific work activates the collection of mangrove trees as both a functional graphic and a form of environmental remediation. In so doing, the artist attempts to inform about and intervene in Tuvalu’s environmental precarity in order to extend the livability of the threatened island and prevent Tuvaluans from becoming some of the first permanent climate migrants in the world. Over the past couple decades the governments of Tuvalu and other Pacific islands such as Kiribati, Fiji, and Hawaii have increasingly utilized art as part and parcel of their global warming action plans. This project considers how low-lying Pacific islands utilize artforms and cultural expression as mediums of political response that can contend with the existential problems posed by climate change. Blending visual and environmental analysis and bringing to bear methodologies of art history, cultural studies, and social geography, I examine how such islands’ exercising of creative agency strives to affirm cultural integrity and maintain the habitability of their homes.

Connor Hamm is a second-year PhD student in the History of Art and Architecture at the University of California, Los Angeles. Working at the intersection of visual, environmental, and cultural studies, his research focuses on contemporary art in a global context, and is especially concerned with the social and political functions of contemporary art exhibitions. Current projects include an examination of the visual culture of sunlight in the Sahara and a study of curator Okwui Enwezor’s outsized role in developing “global contemporary art.” Connor has worked for the Los Angeles County Museum of Art and the Studio Museum in Harlem, and is currently research assistant to the artist Charles Ray.

Bianca Hennessy

More Specific Than Transpacific: How Notions of Place Invoke Ways of Thinking in Pacific Studies

This paper is about people and place, and people in place, in Pacific Studies. In it, I review how place is conceptualised by Pacific Studies, focusing on the complex interplay between the twinned forces of belonging to place, and movement of people between places. The coupling of 'roots and routes' is enacted by the connections between people across space, offering a nuanced framing of lived diasporic existence. I investigate how place is invoked in Pacific Studies to encourage particular ways of thinking, arguing that place is often a metaphor for an epistemic approach, and that these approaches re-centre Islander lives and ontological foundations in a way that resist neo-colonial attempts at control. Both specificity and fluidity are needed here: a transindigenous framing allows us to understand the connections between colonised peoples that resist interventionist mediation from neo-colonial structures and systems, and specificity of place (and connections to, or experiences of it) is vital to avoid the flattening, numbing effect invoked by a capitalist view of globalisation which highlights only endless fluidity of bodies, things, and ideas. I conclude the paper with a short set of case studies of actual Pacific Studies places – departments that I visited as part of fieldwork. My goal here is to redirect the reader's gaze to a micro, lived scale, attending to the minute ways that an intellectual community implicitly invokes particular notions of place to its own community, thus re-embedding their favoured epistemic approaches.

Bianca Hennessy is a final-year PhD candidate at the Australian National University based in Canberra, on Ngunnawal land. Her PhD is under the supervision of Associate Professor Katerina Teaiwa in the School of Culture, History and Language in the College of Asia and the Pacific. She studied Pacific and Southeast Asian studies and anthropology in a Bachelor of Arts/Asia-Pacific Studies, also at the ANU. She grew up in the Newcastle area in Australia. Her PhD project, on the decolonising efforts of the Pacific studies academic community, has taken her to campuses and academic gatherings in Australia, Aotearoa New Zealand, Hawai'i, Guam, Fiji and the United Kingdom. Her work celebrates Pacific Studies' commitment to academic activism. She is interested in how decolonial ideologies shape pedagogy, research ethics and methodology, institutional organisation and processes, mentoring and community-building. The key questions that emerge from this work are based around the challenge of radically re-centering indigenous knowledges and allowing for a plural epistemological landscape in scholarly practice, as well as the task of productively reckoning with enduring colonial structures in universities and beyond.

Karin Louise Hermes

On the Significance of the Kalo or Taro Plant for Settler Solidarities in Decolonial Resistance in Hawai'i

In Kanaka Maoli conceptualization land is relational, a living and breathing family member that one is descended from. The shared ancestor of the first Hawaiians is Hāloa, born of the kalo or taro plant. While the demographics of Hawai'i are indeed diverse, the harmony of interethnic relations there is often overstated. At other

times, it is even depicted as entirely disharmonious, and especially more recent white settlers complain about Hawai'i as a place of discrimination towards outsiders. These claims both do not consider the historical contexts of U.S. American imperialism and occupation and of Indigenous marginalization and assimilation, and is merely the idealized image of the settler colonial "melting-pot" that erases Indigeneity. Ethnic labels in Hawai'i can be broadly summarized to be the Kānaka Maoli, the "local" population of mostly Asian, Portuguese, and Puerto Rican descendants of the 18th-19th century plantation workers, and the haole or white/foreign population. However, these categories are in no way comprehensive or static, as haole and "local" overlap. A more dynamic interpretation is the concept of haole as an attitude foreign to the land, rather than purely as an ethnic marker of whiteness. In solidarity with the oppression of Kānaka Maoli by U.S. settler colonial structures, the sentiment of kuleana ("accountability", "responsibility") as fellow settlers on Indigenous lands is a shared decolonial mindset necessary for enacting aloha 'āina ("love of the land"). I focus on the alliances between Asian settlers and Kānaka Maoli throughout the time period of the so-called Hawaiian Renaissance in the 1970s to the present regarding social movements for aloha 'āina, both in the context of environmental activism as well as in solidarity against the U.S. colonization. This paper intends to clarify and explain Hawaiian epistemologies around land, in particular the significance of kalo, through the conditions of settler colonialism on indigenous lands.

Karin Louise Hermes is a PhD Candidate in American Studies at the Humboldt-Universität zu Berlin. She has an MA in Pacific Islands Studies from the University of Hawai'i at Mānoa with a focus on cultural identities and national con-

sciousness in urban Papua New Guinea, and a BA in Ethnology & Sociology from the University of Heidelberg. Her PhD project titled "Conflicting Epistemologies on the Relation to the Land in Hawai'i" on human-environment relations focusses on the Kānaka Maoli (Native Hawaiian) concept of "aloha 'āina" ("love of the land"). She has lived in Indonesia, Papua New Guinea, the Philippines and Hawai'i, and is currently based on the island of Moabit in Berlin, Germany.

Rebecca Hogue

Pacific Women Speak: Indigenous Women's Anti-Nuclear Narratives

In 1987, an organization called "Women Working for a Nuclear Free and Independent Pacific" published a pamphlet in London entitled *Pacific Women Speak: Why Haven't You Known?* In addition to an internationally distributed newsletter and speaking tours, the *Pacific Women Speak* collection brings attention to the dangers of nuclear testing throughout Oceania, specifically the testing by the United States government in Micronesia as well as the French government's testing in French Polynesia. It features firsthand accounts of the effects of forced migrations, nuclear detonations, mining, and other occupations by the military in each of these women's island homes. The collection also contains a hand-drawn map which includes a legend that lists topics such as "nuclear explosions," "airbase with nuclear capability," "nuclear waste dumping," and "uranium mining," demonstrating that the expansiveness of nuclear proliferation goes well beyond national boundaries. Along with the personal narratives, which include some from the Marshall Islands, Aotearoa/New Zealand, as well as Australia, the map demonstrates how the expansiveness

and connections of Oceania function beyond ethnic and linguistic boundaries, but also how Oceania is united by shared effects of ongoing environmental crisis. By offering the heuristic of “why haven’t you known?” *Pacific Women Speak* works to undermine the obfuscating tactics of hegemonic military and media powers. In this section of my larger paper, I will focus on the forced migration of Bikini Islanders (Marshall Islands) in 1946 for the detonation of Operations Crossroads by the United States Joint Army Navy Task Force One. I will examine two pieces of popular media, *Life* magazine’s March 1946 article “Atom Bomb Island” and Loew’s Incorporated’s 1946 film “Bikini—The Atom Island”, in which both emphasize the US Navy’s justification for forced migration—“for the good of all mankind.” Forty years later, *Pacific Women Speak*, I argue, documents and provides testimonials to Indigenous Oceanic experiences, and thus contradicts and counteracts through a “countervisualization” the erasing procedures utilized by western colonial nations.

Rebecca Hogue is a PhD candidate in English with a Designated Emphasis in Native American Studies at the University of California, Davis. Her dissertation “Archipelagos of Resistance: Anti-Nuclear Writing of Oceania” explores Indigenous Pacific Islander environmental justice writings from 1970 to the present, specifically those inspired by the Nuclear Free and Independent Pacific movements. Her work has been published in *The Contemporary Pacific*, *Transmotion*, *The Blackwell Encyclopedia of Postcolonial Studies*, and is forthcoming in the collection *Climate Change, Hawai’i, and the Pacific*. This summer, as a Mellon Public Scholar, she is building a digital archive of Pacific Islander Climate Change activism in Northern California.

Rachel Lim

The Diasporic Archives: History, Nation, and Belonging among Korean Descendants in Mexico

In 1905, 1,033 Koreans arrived in Mexico as contract laborers to the Yucatán henequen haciendas. While these sojourners intended to return to Korea after completing their 4-year contracts, Japanese colonization of the Korean peninsula in 1910 foreclosed the possibility of return, and those who left in 1905 became the only wave of migrants to Mexico in the first half of the 20th century. This paper, based on ethnographic and archival research in Mexico, South Korea, and the United States, examines the construction of Korean ethnic identity and community among the descendants of Korean laborers who emigrated to the henequén haciendas of Yucatán in 1905. Drawing from scholars who have explored the dialectic between homeland and diaspora, this paper moves across the geographical siloes of area studies to highlight the small but vibrant community of Korean descendants in Mexico. While the transnational relationships that connect migrants’ homeland and country of residence have received sustained scholarly attention, relations among diasporic nodes have not been adequately addressed. In this paper, I utilize the case study of the *Asociación Coreana de Yucatán (CORYUC)* in Mérida, México in order to explore how the stratification of diaspora affects the construction, imagination, and transformation of ethnic boundaries. Rather than assuming that Koreans in Mexico already constitute a stable ethnic “community,” I examine how a heterogeneous group of actors—Mexicans of Korean descent, Korean American missionaries, and representatives of the South Korean state—make different claims about authenticity and belonging through group-making practices. I use the heuristic

device of the “diasporic archive” in order to analyze the technologies that are utilized to connect the nation-state of South Korea with a dispersed diaspora in the Americas, including ongoing controversies related to the literal collection and housing of documents; heritage camps that teach Koreanness; and “homecoming trips” for Korean descendants to “return” to South Korea, among others. I argue that these technologies have had a decisive influence on the formation of diasporic identities among Korean descendants in Mexico. That is, the descendants of those who arrived in Mexico in 1905 left from the Korean Empire, a state that ceased to exist in 1910 with Japanese colonial annexation, and today there are not one, but two states on the Korean peninsula. Yet it is assumed that Korean descendants in Mexico belong to the Republic of Korea and never the People’s Republic of Korea—and I analyze the efforts by South Korean government officials, especially those affiliated with the Overseas Korean Foundation, to build these ties of affinity. I show how diasporic Koreans in Mexico must negotiate between histories of family migration as well as South Korean government’s globalization and diaspora policies, and how ambivalent transpacific connections between Asia and Latin America might produce different subjective experiences and definitions of diaspora.

Rachel Haejin Lim is a PhD candidate in the Department of Ethnic Studies at the University of California, Berkeley. Her dissertation, “Unsettled Belonging: Religion, Globalization, and Korean Migration in the Americas,” is a multi-sited ethnography of Korean mobility that examines the migratory networks and cultural imaginaries articulated by and through the Korean diaspora, with a focus on Korean migrants and their descendants in Mexico. Utilizing archival research, ethnographic fieldwork, and in-depth

interviews, her research examines migration policies, supply chains, religious networks, and diaspora organizations—the transpacific and hemispheric infrastructures that bring Koreans to and from Mexico. From 2017-2018, she was a Fulbright García-Robles research scholar at the Universidad Autónoma Metropolitana, Izta-palapa in Mexico City, and her research has been supported by numerous grants and fellowships, including the Fulbright International Institute of Education, the Foreign Language and Area Studies Fellowship, and the Center for Korean Studies and the Center for Latin American Studies at the University of California, Berkeley. She received her BA with highest distinction in English Literature and American Studies from the University of Virginia.

Catherine Mangioni

NucleaRising! A Historical Ethnography of Anti-Nuclear Consciousness in Oceania

A cursory glance over the latticed nuclear histories of British, French, Russian, and American empires across Oceania reveals that the region has borne the brunt of the global nuclear age. Literatures examining nuclear testing, dumping, and storage within Oceania are both substantial and critical, while scholarship on Oceania’s shifting environmental consciousness and united anti-nuclear response is patchy and eclectic. Considered Oceania’s first regional grassroots movement, the Nuclear Free and Independent Pacific (NFIP) has never been documented conclusively at length from an ethnographic or historical standpoint, nor by an indigenous Pacific scholar. Most often, the anti-nuclear contributions of those Western environmentalists from Pacific Rim nations (i.e. New Zealand, Aus-

tralia and the United States) and those from non-governmental organisations (i.e. Greenpeace) are highlighted, eclipsing the many diverse histories of Oceanic protest, resistance and activism of the NFIP in situ (Luscia 2017). As a result of the highly visible protest campaigns deployed by Western media which saturated the “alternative media landscape” of the era, the NFIP now exists in a regional memory within “shadowy and pervasive” parameters: something that began somewhere in the 1970s which likely concluded with the end of French nuclear testing in 1996 (Robie 2017; Smith 1997). Too often regarded as a movement driven by imperial interests beyond the region and characterised as temporally and spatially ambiguous, it is crucial to identify the complex regional networks of the NFIP and trace its historical trajectory in order to better understand its relevance today and the broader flows of environmental consciousness which helped to consolidate Oceanic regionalism. This study aims to chronicle the previously untold history of the NFIP in the oceanic world of the Pacific, Australia and New Zealand, positing it as both a trans-indigenous and international phenomenon.

Talei Luscia Catherine Mangioni is a current PhD student at the School of Culture, History and Language at the Australian National University. She is a proud i-Taukei Fijian (Namosi, Rewa), Samoan (Lotopa) and Sicilian (Poggioreale) woman. She grew up on unceded Gadigal land of the Eora Nation (Sydney, Australia) and now lives on Ngunnawal and Ngambri land (Canberra, Australia). Her current scholarship aims to chart the Nuclear Free and Independent Pacific movement across Oceania through historical ethnography, braiding archival records and material objects, with oral histories. In her previous work, she examined the eco-critical arts across the anti-nuclear and climate movements of Oceania in the

context of a “visual sovereignty”. She engages in a trans-disciplinary practice and takes interest in critical race and indigenous studies, cultural studies, queer theory, art theory, and environmental humanities. She is a member of Reading Oceania, New Wayfinders, and Identity Decolonisation Oceania (I.D.O.).

Kristin Oberiano

Guam-Bound: Filipino Migration and Chamoru Indigeneity in Guåhan, 1898-1997

This paper explores the complicated relationship between Filipino immigrants and indigenous Chamoru people in Guåhan in the post-World War II in order to show how United States empire, settler colonialism, and militarism are historically intertwined in the Pacific. Though Filipinos on Guåhan before World War II were generally accepted into the local Chamoru society, the postwar US military buildup significantly altered the scale and purpose of Filipino migration. Now tasked to be the racialized labor upon coercively annexed Chamoru land, these Filipino migrant workers became implicated in the settler colonial process of US base-building on Guåhan. Combating one of the visible symbols of US colonialism on Guåhan, Chamoru self-determination movements sought to locally control immigration policies, hoping to curb the rise of the non-Chamoru population. Nonetheless, there were Filipinos, usually second-generation immigrants, who were sympathetic to the Chamoru movement, and who dedicated time and effort to the indigenous rights movements both locally and internationally. Even in tension, there are moments of solidarity. Utilizing government documents, community organization papers, and the

theory of Asian settler colonialism, I venture to understand the notion of “Guam-Bound.” I ask what does it mean for Filipinos to be bound for Guåhan in terms of migration experience from their archipelagic homeland and for Chamorus to be ontologically bound to their island home. This research project is about complex ways both migrants and indigenous peoples search for belonging in the transpacific.

Kristin Oberiano is a history PhD candidate at Harvard University, studying United States history and Pacific history. Kristin is primarily interested in the relationship between indigenous peoples and migrants in the Pacific islands, and the effects that militarization has on formations of race and indigeneity. Born and raised to Filipino parents on the island of Guam, she became aware of the lack of Guam history in American textbooks in her primary and secondary school education. Determined to contribute to Guam history, she earned a BA in History and American studies at Occidental College Phi Beta Kappa after writing two senior honor theses. At Harvard, Kristin is a graduate student coordinator of the Asian American Studies Working Group and the co-chair of the coordinating committee of the Harvard Graduate Student Conference on International History (Con-IH), for the themes “The Pacific in the World” and “Militarization: Methods, Approaches, & New Directions.” Her research has been supported by the Ford Research Fellow Grant at Occidental College, Harvard Asia Center Philippines Fund, the Harvard History Department, the Harvard University Native American Program, and the Harvard Weatherhead Center Initiative on Global History.

Emma Powell

“Ka ‘apai mai au i tōku ngaru ki konei”,
I will carry my wave here: (Re)Scaling
Cook Islands Migrations through
Discursive Genealogies

Pacific migration and diaspora discourse has often been couched with a baseline of binary locales and unidirectional, migratory and economic flows – people move to the diaspora, remittances flow back to the remote home island. In recent scholarship, academics of the Pacific have proposed that these flows are better contextualised by a metaphorical network wherein flows are multidirectional, locations are various and distance is measured for spatial as well as temporal proximities. In my doctoral project, I focus on exploring the potential of discursive genealogies in enhancing critical conversations about historiography, geographies and mobilities in the Cook Islands context. A nation in East Polynesia, the Cook Islands has a population of some 17,500. The large majority of its global Cook Islands Maori (Maori) population now live in New Zealand. While framed as a worrying phenomenon of depopulation and displacement, I propose that ‘akapapa’anga – the Maori practice of genealogy making – is able to re-scale diaspora and the network in culturally-specific and critically generative ways. In this paper, I suggest that ‘akapapa’anga is able to offer theoretical language that actor-network theory cannot provide in the context. I also suggest that it is able to scale Maori sociocultural proximities in ways that the transnational network cannot show. Finally, I explore the ability of ‘akapapa’anga to hold genealogical legacies (roots) and mobilities (routes) in sustained tension. Thus, in the Cook Islands case, migration to diaspora might be better understood as Maori

geographies of 'home' enlarged, rather than a disruption of familial networks.

Emma Powell is a Pacific Studies doctoral student at Victoria University of Wellington (VUW) in New Zealand. She holds Bachelors degrees in Public Policy (BCA) and English Literature (BA Hons 1st) from VUW and completed a Master of Arts degree in English Literature (MA 1st) from the University of Auckland. Her MA thesis focused on Cook Islands Māori (Māori) anglo-phone literature and the contributions Māori writers had made to the intellectual and literary tradition of the Pacific region. Emma's doctoral thesis focuses on the utility of 'akapapa'anga - the Māori practice of genealogy making - in critical conversations about Māori historiography, culture and geography. It's efficacy will be explored through ethnographic observations of the annual Cook Islands constitution celebrations (Te Maeva Nui) and oral history interviews to be undertaken with organisers, participants and spectators of the festival.

Nathaniel Rigler

Breaking the Lines: Identity Construction and Maintenance Through Coconut Oil Consumption

The legacy of post-1960s Pacific Islander migration to Pacific Rim nations has extended the conceptual boundaries of Oceania. Experiences of this legacy have been economically, politically and culturally contested, as reflected in academic and geopolitical discourse. While some argue for the disenfranchisement of Islanders through diaspora, Pacific Studies scholars have endeavoured to recognise the strategic agency of Pacific Islander movement and explore how connection with their

home islands is navigated across physical and metaphorical space. As people move, culturally significant commodities follow and take on new articulated meaning. In this context, coconut oil has become a product of particular interest because it simultaneously retains indigenous meaning and reflects new luxury status among Western consumers. This research paper examines preliminary findings from online survey responses completed by anonymous coconut oil consumers. Originally intended to reach sixty survey responses over a one-year period, over two hundred responses were received within the first active twenty-four hours. Participants are from a variety of age groups, nationalities, ethnicities, income and education levels. This unexpected increase in data permits a larger comparative approach to exploring the trends and differences between pan-cultural groups living in New Zealand and the United States. Motivating this research is an interest in how diasporic Pacific Islanders may use coconut oil to maintain cultural identity. Additionally, it seeks to explore Western consumers' motivations for coconut oil use and whether their use relates to contemporary understandings of 'native' and/or 'indigenous' peoples and places.

Nathaniel Rigler is a PhD candidate in Pacific Studies at Victoria University of Wellington in New Zealand. His dissertation, "Nature of the Alter(native): Consuming Indigeneity" examines the relationship coconut oil has in the present day Pacific diaspora and explores how coconut oil may convey meanings and connections to the indigenous 'self' and the indigenous 'other'. His research compares metropolitan Western and Pacific Islander consumers' coconut oil uses, market preferences and associations through semi-structured interviews and online surveys. Nathaniel was born and raised in the San Francisco Bay Area in California and

is a second generation diasporic Chamorro Pacific Islander. Nathaniel holds a Bachelor of Arts degree from the University of California, Berkeley with a major in Anthropology and minor in Forestry and Natural Resources. He now lives and conducts research in Wellington, New Zealand and the San Francisco Bay Area, California. He aims to submit his dissertation in December, 2020.

Samid Suliman

Collaborating, Experimenting, Creating: Rethinking Migration Governance in Oceania for a Changing Climate

Mass migrations due to climate change appear to be ungovernable. This is because contemporary means and modes of migration governance owe too much to a statist and static epistemology that can only perceive movement as either aberrant or abhorrent. Rather than moving towards finding peaceful and humane solutions to the pending climate migration crisis, key migration governance institutions will continue to fail in their mission because they deny the possibility for generating new ways of living transversally and kinetically. Not only must different institutions loosen their attachments to the hulk of methodological nationalism, but the many and diverse ways of seeing, sensing and knowing the world in movement (and from movement) also need to be placed at the heart of migration governance. Considering Oceania region as a space of relation, connection and movement (along with Epeli Hau'ofa and Katerina Teaiwa), this paper argues that migration governance must become experimental, creative and collaborative. Here I advocate an approach that acknowledges that the fluid regional context, and the place of moving bod-

ies within a transforming political ecology, can be apprehended when the analytical space between aesthetics, discourse and political action is collapsed. I am guided here by the criticism of Nikos Papastergiadis, whose syncretic approach to the politics - and aesthetics - of migration and mobility in the global present offers a powerful corrective to state-centric and kinetophobic worldviews. Such an approach will allow for developing new knowledge of the ways in which the region - as a site of politics and a space of connection - is being remade through movement, and how Oceania can be reconstituted as a space of secure mobility in the Anthropocene.

Samid Suliman is Lecturer in Migration and Security in the School of Humanities, Languages and Social Science at Griffith University. He is also a member of the Griffith Centre for Social and Cultural Research, and has recently been a Visiting Researcher in the School of Global Studies, University of Gothenburg. Dr Suliman is an interdisciplinary early-career researcher interested in migration, security, postcolonial political theory, international relations, regional and world politics, global development, climate change, and the politics of knowledge. Dr Suliman was awarded the Australian Political Studies Association's 2015 Thesis Prize for his doctoral thesis, entitled 'Migration, Development and Kinetic Politics' (this is currently being revised for publication as a monograph). His work has recently appeared in *Review of International Studies*, *Globalizations*, *Energy Research and Social Science*, and *Mobilities*. Dr Suliman is currently developing a multi-year research project that will explore challenges to, and opportunities for, effective regional migration governance in Oceania in the context of a changing climate. This will include an analysis of how regionalisms

produce different ideas about movement and mobility, and how these might be harnessed by institutions to produce 'secure climate mobilities' across the Oceania region.

Tammy Tabe

Colonial Archives and the Politics of Migration Memories

The colonial history of the Gilbertese relocation to Solomon Islands presented a benevolent account that the Gilbertese people were relocated as a result of what was perceived, by the British Colonial Administration as periods of severe droughts and environmental degradation of the Phoenix Islands. The resettlement was considered a solution to the predicament of the islands, and therefore conducted as a humanitarian assistance for the people. However, many of the Gilbertese settlers suggested that the motivations for their relocation were far too complex than those suggested by the colonial accounts. Although, there were periods of droughts, the settlers believed that their relocation was forced upon them as a result of the nuclear testing conducted on Christmas Island, which was silenced in the Gilbertese relocation history and in the colonial archives. This paper seeks to examine and analyze the role of colonial archives in the shaping of history, especially the Gilbertese relocation to Solomon Islands, and how settlers made sense of their relocation and displacement from their home islands through memories and oral histories of these events.

Tammy Tabe is a Pacific Islands anthropologist who has worked widely in the Pacific Islands, specifically in Solomon Islands, Fiji, Tuvalu and Kiribati on marine protected areas, ecosystem based adaptation, and gender inequality, historical relocations of Pacific Islands people, identity

and diaspora, and climate change induced migration and displacement. She received her Master's Degree in Pacific Islands Studies from the University of Hawaii, Manoa (2011) and her Doctorate of Philosophy in Social Anthropology from the University of Bergen (2016). She currently works as a Lecturer at the Pacific Center for Environment and Sustainable Development, at the University of the South Pacific, in Fiji. Her current research interests focus on historical relocations of Pacific Islands populations and how these cases can inform decisions and policies for future migration of Pacific Islands due to climate change; the notion of migration as an adaptation strategy to climate change and migration as displacement of Pacific Islanders; and the role of social capital in affecting the re-establishment and continuity of Pacific Islands communities who are likely to be displaced by climate change in the future.

Daniella Trimboli

Cultural Difference in the Future Tense: Performing the Attainment of Inclusion in Migrant Digital Storytelling

Migration and cultural difference are common themes of digital storytelling projects in Australia and similar post/neo-colonial nations, such as Canada, North America, and the U.K. Often, these projects are compelled by a vision of a culturally-inclusive nation, and the subjects of the digital stories are thrust forward along a linear, futuristic narrative. In this paper, I consider the affective modalities fuelling these projects and the various ways the notion of 'the everyday' gets deployed. I am particularly interested in how race gets entangled in these future-oriented performativities, inadvertently foreclosing possibilities available to non-white migrant subjects. Is the

performance of a future-oriented inclusiveness counterproductive to the deconstruction of racialised migrant narratives? If so, how do we harness a future-oriented politics without collapsing into utopic and ultimately restrictive formulations of cultural diversity? With reference to digital autographics, such as web comics and social media 'stories', I begin to identify moment-to-moment translations or 'excesses' that occur in digital arts interventions that may not be captured by future-oriented narratives. I posit these excesses as types of 'diasporic intimacies' (Boym 2009)—dystopic and unsuspecting affective forces that disrupt the temporal and spatial rhythms of everyday migrant life. Finally, I contend that the interruptive rhythm of these excesses provides possibilities for creating alternative, non-racialised configurations of 'the migrant' and everyday life more broadly.

Daniella Trimboli is a Postdoctoral Research Fellow in the Alfred Deakin Institute for Citizenship and Globalisation at Deakin University. She was jointly-awarded her PhD in Cultural Studies in 2016 by The University of Melbourne and the University of British Columbia. Her first book *Mediating Multiculturalism: Digital Storytelling and The Everyday Ethnic* is due to be published in late 2019 (Anthem Press). Daniella has worked as a Research Fellow at the Research Unit in Public Cultures at The University of Melbourne and has taught in Cultural Studies and Australian Studies at The University of Melbourne and Flinders University respectively. She is an Associate Editor of the *Journal of Intercultural Studies*. Daniella co-founded the online arts community "I'll Be Your First Mate" on the topic of asylum seeking and global migration, and is currently researching the role of digital narratives for refugees and diasporic communities in the Transpacific.

Danny Zborover

Before the Trans-Pacific Partnership: Indigenous, Spanish, and Pirates on the Mexican Pacific Coast

During the last week of June of each year, the Chontal Indigenous people of Huamelula on the Pacific Coast of Mexico celebrate their Patron Saint festivity with solemn processions, ceremonial discourses, and theatrical performances. As troops of costumed performers assume the roles of 'Pirates', 'Blacks', 'Sea-people', 'Turks', 'Christians', 'Horsemen' and more, the event transforms from a seemingly parochial celebration into a historical reenactment that encapsulates long-term processes of colonialism and mobility on three interlocked scales: 1) The local: in which entire Indigenous communities forcefully or voluntarily relocated between the Pacific Coast and the highlands, starting in prehispanic times and up to the present; 2) The regional: in which Indigenous, Spanish, and other European powers vied for control over Pacific resources and exchange networks, resulting in a geopolitical flux that defies the traditional 'colonizer-colonized' narratives, and 3) The global: in which the region's Indigenous-Spanish ports first connected Pacific North, Central, and South America, followed by Europe, Asia, and Africa, thus heralding the birth of modern globalization. The circulated manuscript draft will explore these aspects from the lens of Pacific piracy, focusing primarily on its historical role and representation within Indigenous-European interactions spheres from the 16th to the 21st century. The above research results out of two decades of related interdisciplinary projects that continue to bring archaeologists, historians, anthropologists, linguists, and art historians to this region. The initiative currently continues through the annual Pacific Rim Field School, where faculty, students,

and Indigenous collaborators work together to document and disseminate the fascinating history of the region. Beyond historical reconstructions, the State of Oaxaca currently has one of the highest indices of out-migration to the US, brought by the combined consequences of these long-term colonial processes, settlement mobilities, and neo-colonial agendas. It is therefore our hope and intent that any resulting publications will directly benefit our host communities and other Indigenous groups along the Pacific Coast.

Danny Zborover is a broadly-trained anthropological and historical archaeologist who specializes in the interdisciplinary study of literate societies. He received his PhD from the University of Calgary and his MA from Leiden University, held postdoctoral positions at UC San Diego and Brown University, and taught at UCLA and UCSD. As the Academic Director of Archaeology at the Institute for Field Research, Zborover co-directs field schools in Mexico and Peru and coordinates over 50 other programs around the world. In addition, he conducted archaeological, historical, and ethnographic research in Canada, Ecuador, and Israel. His current research interests include colonialism, territoriality, mobility, and social memory.

Steering Committee

Ryan Tucker Jones

is Ann Swindells Associate Professor of History at the University of Oregon. He is the author of *Empire of Extinction: Russians and the North Pacific's Strange Beasts of the Sea, 1742 - 1867* (Oxford, 2014) and is finishing a book on the environmental history of Soviet whaling (under contract with Chicago University Press).

Simone Lässig

has been the Director of the German Historical Institute (GHI), Washington DC, since 2015. She is currently on leave from the University of Braunschweig, where she holds a professorship in modern history, and from the directorship of the Georg Eckert Institute for International Textbook Research. In 2009-2010, she was a Visiting Professor at St Antony's College, Oxford. She is co-editor of the journal *Geschichte und Gesellschaft* and founded the *Journal for Educational Media, Memory, and Society* (JEMMS), which she edited until 2015. Her first book, a study of the campaign for electoral reform in Saxony, won the 1996 Horst Spring Prize for the best book in Saxon history. Her second book, a study of the embourgeoisement of German Jewry, was awarded the German Historical Association's biennial prize for best second book in history (habilitation) in 2004. Simone Lässig serves on the boards of several organizations and research institutions, and is currently working on two research projects: a study of a German-Jewish family from the early nineteenth century to the present, and a study on religion as an agent of change, preliminarily entitled "Jews, Middle Class Culture, and Social Transformation in Germany, 1800-1860".

Albert Manke

PhD, is a researcher in the project "The Americas as Space of Entanglement" at Bielefeld University. He specializes in Latin American History in a both inter-American and global perspective. His dissertation analyzed the social history of popular mobilization during the Cuban revolution in the light of U.S. hegemonic interests. As a co-director of the University of Cologne Forum "Ethnicity as a Political Resource", his focus shifted to transpacific and transatlantic entanglements of the Americas. From 2017 to 2018, he was the first fellow in the History of Migration at the newly founded GHI West at UC Berkeley, together with his tandem fellow partner, Dr. Lok Siu. Albert Manke's current research project focuses on the transnational and translocal interactions of Asian migrant communities in the Americas.

Akasemi Newsome

is Associate Director of the Institute of European Studies at the University of California, Berkeley. She has a PhD in Political Science from UC Berkeley (2015), an MA in Political Science from UNC-Chapel Hill (2004) and a BA in History from Columbia University (2001). Her research on the politics of labor, immigration and comparative racialization addresses topics at the forefront of international and comparative political economy, including rights and global governance, institutions, capitalist development and social movements. In addition to 2 co-edited special issues and published articles in the *Journal of European Integration*, *Comparative Labor Law and Policy Journal*, *Perspectives on Europe and PS: Political Science and Politics*, her book manuscript, "The Color of Solidarity"

examines the conditions for labor union support of immigrant claims-making in Europe. She is also co-editor (with Marianne Riddervold and Jarle Trondahl) of the *Handbook on EU Crisis* (under contract with Palgrave) and co-organizer (also with M. Riddervold) of a recently launched research project on the governance of the global commons. Her research has been awarded funding from several organizations including the U.S. Fulbright Commission, the Ford Foundation, the Mellon Foundation, and the German Academic Exchange Service (DAAD). In 2017, she received an Honorable Mention of the Thomas A. Kochan & Stephen R. Sleight Best Dissertation Award of the Labor and Employment Relations Association (LERA).

Katerina Teaiwa

is Associate Professor at the School of Culture, History and Language at the Australian National University. She is currently Head of the Gender, Media and Cultural Studies program and Vice-President of the Australian Association for Pacific Studies. She is author of *Consuming Ocean Island: Stories of People and Phosphate from Banaba* (2015) and visual artist on “Project Banaba” (Carriageworks and MTG Hawke’s Bay).

Andrea Westermann

earned her PhD in history from Bielefeld University for her dissertation “Plastik und politische Kultur in Westdeutschland”. She is a research fellow of GHI Washington DC and head of the Pacific Regional Office of the GHI in Berkeley. She specializes in the history of earth sciences, environmental history, environmental migration, and the history of material culture. She is *H-Soz-Kult* editor for history of knowledge. Her latest article “A Technofossil of the Anthropocene: Sliding up and down Temporal Scales with Plastic” will soon appear in the edited volume *Power and Time*, University of Chicago Press 2019.

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