

Book and Media Reviews

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Asia-Pacific Fishing Livelihoods, by Michael Fabinyi and Kate Barclay. Cham, Switzerland: Palgrave Macmillan, 2022. ISBN hardcover, 978-3-030-79590-0; e-book, 978-3-030-79591-7; xv + 112 pages, color illustrations, index. Hardcover, US\$69.99; free download from <https://doi.org/10.1007/978-3-030-79591-7>.

Asia-Pacific Fishing Livelihoods is an exemplary book that cements the critical role of the social sciences in fisheries research, an area that in the past was dominated by the disciplines of economics and marine science (both of which still tend to dominate in fisheries governance). In the last few decades, interest in fisheries, and ocean-related research more broadly, has also proliferated in the humanities and Indigenous studies as the sea has become a transformative medium for environmental imaginings and postcolonial critique. Social scientists have long advocated for the centrality of culture, history, social relations, kinship, property regimes, and the broader political economy in any understanding of marine ecosystems. Weaving these strands together, Michael Fabinyi and Kate Barclay have produced a holistic account of fishing livelihoods in the Asia-Pacific region and their connection to global processes, and they suggest an astute approach for future governance and research. The authors have a long track record of academic and applied research in fisheries, the combination of which is evident throughout the book.

The first of the book's five chapters, "Fishing Livelihoods and Fisheries Governance," introduces the central

arguments underpinning the research: that fishing livelihoods should be understood as relational phenomena, as informed by the field of political ecology, and that relationships of poverty should be incorporated into this analytical framework. While deceptively simple, this is also a political reading of fisheries wherein fisher and fish, nature and culture, human social relations and marine ecosystems, history and development, governance, local ways of life, and institutional regimes are brought into critical conversation. Fishing livelihoods are described as characteristically diverse, flexible, dynamic, and responsive to changing environmental, climatic, and economic conditions. These can be small-scale or large-scale (with distinctions between these sectors being hard to maintain in practice), inland, inshore, offshore, or aquaculture. They can also be in the diverse work that makes up the different nodes in fisheries value chains—seafood processing, marketing, and trading, boat and gear construction, servicing, and so on. All have been impacted by historical change, particularly the intensification of globalization since the second half of the twentieth century, a development explored in chapter 2, which conceptualizes globalization as centered on capital accumulation. The authors' field research in the western Philippines and Papua New Guinea points to globalization's nonlinear trajectory.

Using a relational approach, the authors examine how fisheries livelihood activities have been shaped and reshaped by global and local forces over time. Chapter 3 focuses on social diversity through concepts such as class, status, cultural values, kinship,

ethnicity, power relations, hierarchies, and gender and explores how these come into play in particular contexts. Fabinyi and Barclay provide an overview of social science research on local fisheries, mindful of the contested and nonhomogeneous nature of “community,” and then situate these insights by drawing on ethnographic data from the western Philippines and Oceania. An issue explored in Oceanic contexts is the invisibility of women in fishing, an absence that exemplifies a worldwide trend. Across Oceania, the proportion of women fishing for food or livelihood purposes ranges from around 20 to 50 percent. In Marovo Lagoon, Solomon Islands, around 80 percent of women engage in fishing. The absence of women in official data may be methodological—surveys typically do not capture part-time, nearshore, or invertebrate-focused fishing. This oversight has implications for sustainable resource management, as it fails to account for human effects on ecosystems, such as those resulting from women’s production of shell money in Langalanga Lagoon, Solomon Islands. It also impacts women’s opportunities to participate in consultative processes, such as those around establishing marine protected areas, and to receive training and funding for fishing-related livelihoods. Fabinyi and Barclay suggest that careful project design can empower women in fisheries. Importantly, recognizing social differentiation at local levels is key to understanding how people respond to and are affected by new fisheries governance issues. The rich and complex lived reality of fishing livelihoods is often at odds with the abstract nature

of governance models and policy interventions.

In chapter 4, the authors point out that governance is a changing phenomenon, with species decline and fish habitat and ecosystem degradation heightening the current attention paid to sustainability measures. Fisheries governance models, however, are often ineffectual in protecting both fish stocks and the livelihoods that depend on them. This is largely because “livelihood” is often reduced in fisheries governance to its capacity to generate wealth (economics) or its effects on fish stocks (environmental). However, governance is not just state-based, and the authors broadly define it as “the formal and informal rules that govern access and exclusion over fisheries resources” (66). States of the Asia-Pacific region have different levels of governance capacity and state involvement. In many places, customary tenures exist in a hybridized form, with formal state regulation reflecting a historic shift toward the concept of comanagement, though the outcomes of this approach are highly variable. The authors note a recent trend toward private or market-based governance in which market actors assume a leading role in governing for environmental sustainability. This development is rooted in the logic of neoliberalism or economic rationalism, and the inequitable outcomes of these experiments in fisheries have been the subject of extensive social science critique. Fabinyi and Barclay importantly point to the politicized nature of governance models, stating that “they are not neutral technical interventions, but represent particular ideas about the world, based on valuations of

people and the environment” (70–71). Australia and Indonesia provide contrasting case studies for exploring the diverse and changing nature of fisheries governance.

In the final chapter, “Fishing Livelihoods and Wellbeing,” Fabinyi and Barclay provide an outline for adopting a relational approach to fishing livelihoods to improve social and ecological outcomes in fisheries governance, noting the ways in which this approach can be utilized by academics, activists, and policy makers. They also advocate for a well-being approach that, while not a panacea, brings together diverse knowledge systems as it addresses a shared higher-level goal: the well-being of human communities, an aim typically stated in fisheries legislation. This approach is also attractive across disciplines, as it provides an adaptable framework rather than prescribing specific methods for research. These are crucial recommendations in the context of fisheries management development in the Asia-Pacific region, which is home to the largest number of fishers and the most diverse marine ecosystems on the planet.

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Kai Piha: Nā Loko Iʻa. Documentary film, 57 minutes, color, 2021. Directed and edited by Ann Marie Kirk. Produced by Ann Marie Kirk and the Hawaiʻi State Department of Education. Available at <https://vimeo.com/560224107>.

Directed by Ann Marie Kirk, *Kai Piha: Nā Loko Iʻa* captures the innate productivity of the Kanaka Maoli (Native Hawaiian) people through their care for loko iʻa (traditional Hawaiian fishponds) and their intimate relationship with ʻāina (land, or that which feeds). Like a stream that runs from the uplands to the sea, this film flows through scenes that connect us from the past to the present while highlighting the ebbs and flows to restore these aquaculture systems. It begins with a traditional moʻolelo (story), then discusses the historical changes that occurred, followed by an introduction to the four loko iʻa on Oʻahu that are featured. Kirk weaves in narrative stories shared by kūpuna (elders, ancestors), people within non-profit and federal sectors, and the current kiaʻi loko (fishpond stewards) who are all collectively working toward revitalizing loko iʻa practices. Kirk follows four main voices throughout the film including Kahiau Wallace, Kehaulani Lum, Chris Cramer, and Herb Lee Jr, who are respected stewards at the different loko iʻa on Oʻahu.

The film opens by diving into the moʻolelo of Kūʻula-kai, who is credited with building the first loko iʻa in the Islands on the eastern end of Maui in Hāna. Kūʻula-kai and his wife, Hina-puku-iʻa, have a son named ʻAiʻai, who eventually grows older and goes from Maui to Molokai, sharing his wisdom and skill of constructing loko iʻa. From Molokai, ʻAiʻai travels to Oʻahu, where he constructs the first loko iʻa in Waimānalo. In response to the people’s desire to show their appreciation for these loko iʻa, ʻAiʻai requests that