European Society for Oceanists

10th Conference

EUROPE AND THE PACIFIC

24 - 27 June 2015 | Brussels | Belgium

Organised by the Centre for Pacific and Asian Studies,

Radboud University Nijmegen

We wish to thank...

The organizers of the 10th ESfO conference would like to express gratitude and appreciation to everyone who has demonstrated commitment to the continuous operation of ESfO as an international organisation and who has contributed to making this conference possible. We would also like to acknowledge the generous funding provided by a number of external sources, without which this conference could not have taken place.

Members of the ESfO Board for the period 2012 – 2015

Austria and Eastern Europe
Borut Telban (Ljubljana)
Milène Cresenz Rossi (Vienna)

France
Isabelle Leblic (Paris)
Simone Pauwels (Marseille)

Germany
Holger Jebens (Frankfurt)
Manuel Rauchholz (Heidelberg)

Netherlands
Chair, Toon van Meijl (Nijmegen)
Deputy Chair, Anke Tonnaer (Nijmegen)

Scandinavia
Annelin Eriksen (Bergen)
Thorgeir Storesund Kolshus (Oslo)

Southern Europe
Libi Gnecchi-Ruscone (Milano-Bicocca)
Franca Tamisari (Venezia)

Switzerland
Peter Lindenmann (Basel)
Roberta Colombo Dougoud (Geneve)

United Kingdom
Michael Scott (LSE)
Mike Poltorak (Kent)

ECOPAS – European Consortium for Pacific Studies: FP7-SSH-2012.2.2-4, Grant Agreement 320298

Wenner-Gren Foundation for Anthropological Research – Gr. CONF-693

Radboud University Nijmegen, Dept. of Anthropology and Development Studies

Centre for Pacific and Asian Studies at Radboud University: René van der Haar

Meet-U-There (Brussels): Philip Claeyssens and Sonia Meys

ECOPAS colleagues, Tony Crook (WP3) and Edvard Hviding (coordinator), for their cooperation, advice, energy and support

A special thanks to Laurent Dousset and the entire team of ECOPAS Work Package 2 in Marseille for constructing Pacific-Studies.Net and for building the conference website

From the organising team
Toon van Meijl, Anke Tonnaer and Maya Turolla

Welcome to the 10th ESfO Conference in Brussels!

We are delighted to welcome you to the 10th conference of the European Society for Oceanists in Brussels, the capital city of Europe. The choice for this venue demonstrates that over the years ESfO has developed into a truly international, if not transnational, association since it was established at the First European Colloquium on Pacific Studies organised by the Centre for Pacific Studies at Radboud University in Nijmegen, the Netherlands, in December 1992. Since its establishment, a series of conferences has been organised in a variety of European cities which over the years have become increasingly popular, not only among European scholars but around the world, including the United States, Australia, New Zealand, and, last but certainly not least, in the vast and diverse array of Pacific Island nations. Against that background, the European Union discovered the existence of ESfO several years ago. Soon it encouraged the organisation to institutionalise its network in order to facilitate the dissemination of research findings among policy makers. As a consequence, in 2012 a European Consortium for Pacific Studies (ECOPAS) was set up, connecting six university centres of excellence on Pacific research that was established in response to the FP7/SSH call of the European Union, entitled 'Climate Change Uncertainties: Policymaking for the Pacific Front'. The Consortium aims at coordinating the collective expertise of Pacific research in Europe and Oceania, and is dedicated to developing channels for the communication of research results to policy makers. For that reason, too, this conference is held in Brussels, where we hope to stimulate discussions about the interface between research and policy and the implications for improving connections between Europe and the Pacific. Indeed, we aim to strengthen the dialogue between researchers and policy makers so that a genuine partnership will be established between Europe and the Pacific.

This conference has once again been organised by the Centre for Pacific and Asian Studies of Radboud University Nijmegen, at which the foundations for ESfO were laid in 1992. Over the past 20 years, however, with changing economic-political winds in European academia, the position of Pacific Studies has undeniably come under duress as it has, for instance, become more difficult to acquire funding for anthropological research in the Pacific. Still, we are determined to keep the fires burning and transmit the very important legacy of Pacific studies both to younger generations of scholars as

well as to larger audiences outside the university walls. We firmly believe that the global challenges that face us, such as climate change, can only be tackled effectively in a sharing of knowledge, a care for traditions, a drive towards innovation as well as through in-depth partnerships between Europe and the Pacific, such as the ones that have been firmly established in many shapes and forms by the members of ESfO.

As the governmental heart of the EU, Brussels is an excellent place to discuss relations between Europe and the Pacific. Brussels is also a vibrant city that has plenty to offer culturally and culinary, which will certainly serve to facilitate an informal continuation of exchange during the evenings. We wish you all a very fruitful conference and a great stay in Brussels.

Toon van Meijl

Chair, European Society for Oceanists, Professor and Head of Department of Anthropology and Development Studies, Radboud University Nijmegen

Anke Tonnaer

Deputy Chair, European Society for Oceanists, Assistant Professor, Radboud University of Nijmegen

Table of Contents

Conference theme
Conference programme
Plenary events
Sessions programme
Session and paper abstracts

SESSIONS

S 1 Perceptions of Oceania in European textbooks and educational media
S 2 Staging the Pacific in performative events
S 3 Land, resources and state formation
S 4 Muddled models - revisiting Oceania's classic texts
S 5 Making peace with the past
S 6 The clinical way: exploring biomedicine and public health in the Pacific
S 7 Matter(s) of relations: transformation and presence in Pacific life-cycle rituals
S 8 'Foreign flowers' on local soil? Articulating democracy, human rights and feminisms in the Pacific
S 9 Pacific spaces - performing identities in diasporic networks
S 10 The EU in the South Pacific: regional integration and the French OCTs
S 11 Late modernity in the flesh
S 12 A healthy relationship?: European and Pacific encounters in relation to health transitions and lifestyle-related non-communicable diseases
S 13 European engagements, Pacific peoples and the environment: past, present and future challenges
S 14 Encounters, identities and objects: missionisation in the Pacific
S 15 The German anthropological tradition in the Pacific
S 16 Relating subsistence agriculture with socio-environmental mutations in Oceania
S 17 From the 'Pacific Way' to a 'Sea of Islands': contending visions of Oceania?
S 18 Remaking institutions: multiplicity, pluralism and hybridity in the Pacific
S 19 Urban Melanesia

S 20 The Hau of the ethnographic encounter: Pacific Islander expectations and European responses
S 21 'Cultural', 'Creative,' 'Traditional' and other economies: opportunities and challenges for the Pacific
S 23 Island studies: re-presentation in and of the Pacific
S 25 Beyond the human in the Pacific
S 26 Reclaiming indigenous spaces
S 27 'Weapons of the weak': gender, power and women's agency in the Pacific
S 30 Mare nullius? Climate change, society and maritime sovereignty in the Pacific Ocean
S 31 Cross-cultural exchange? Experts, collaboration, and knowledge forms in Pacific ecology

Two ethnographic film screenings by Tommy Dick (Further Arts);
Saturday, 27 June 2015, 14:00 – 16:30 hours in Oslo II

Lon Marum: People of the Volcano (42 minutes)
Vanuatu Women's Water Music (62 minutes)

Europe and the Pacific

The Pacific was long viewed as a remote, isolated region condemned to dependency on larger countries because of a paucity of natural resources and a small, dispersed population. Pacific Islanders themselves, however, view spatial separation also as promoting proximity and connections. The Oceanic perspective of connectedness characterizes social relations across the region, and remains important also to those islanders who now belong to diasporic communities on the Pacific Rim. Such a vision may also suggest that Europe's geographical distance from the Pacific needs not necessarily place it at a relational disadvantage. For European scholarship, the distance from the region might even be a virtue, as shown by the strength of ESfO.

The colonial history of Europe in the Pacific is diverse and multi-stranded, while the Pacific had its own distinctive influences on the varied trajectories of European history and thought. These exchanges have left a legacy of historical and cultural connections that, to some extent, provide a basis for distinctive forms of ongoing relationships between the two regions. Current European engagements in the Pacific are taking place especially through connections in trade relations, sustainable development programmes, tourism, humanitarian aid, legal-political relations, new migration patterns, and concerns about the impacts of global climate change.

In some respects, however, European connections to the Oceanic region relate uncomfortably to the aspirations and ambitions of Pacific peoples themselves. The peoples of the Pacific Islands have a long and distinguished history of engaging with people from other regions of the world on their own social and cultural terms, and on the basis of their own economic and political interests. In recent times, the spirit of Ratu Mara's 'Pacific Way' and Hau'ofa's 'Sea of Islands' has come to characterize the Pacific's vision for its future, indicating also that Pacific Islanders increasingly demand to define priorities in their connections with Europe from their own perspective. These calls from the Pacific for a new kind of relationship with Europe – in whatever shape or form Europe may be perceived as a region – require further reflection. Through this conference ESfO aims to provide an important platform for doing precisely this.

Conference Programme

DAY 1 Wednesday 24 June 2015

13:00 - 16:00	Registration in the Thon Hotel Brussels City Centre
14:00 - 15:30	ESfO Board meeting
17:00 - 19:00	Opening Plenary and Keynote lecture by His Highness Tui Atua Tupua Tamasese Ta'isi Efi: '*Le fuia, le fuia, e tagisia lou vaelau: Starling, starling, we pine for your nimbleness': Towards a Samoan Indigenous Framing of Responsibility for 'Climate Change*'; location: Gothic Room of the old City Hall of Brussels
19:00 - 21:00	Welcome Reception in the Gothic Room of the old City Hall of Brussels

DAY 2 Thursday 25 June 2015

09:00 - 10:00	Keynote by dr. Katerina Teaiwa: '*Our Rising Sea of Islands: Hau'ofa's Hope and Mara's Way in the Age of Climate Change*'
10:00 - 10:30	BREAK
10:30 - 13:00	Parallel Working Sessions
13:00 - 14:00	LUNCH
13:30	Book launch: *Consuming Ocean Island: Stories of People and Phosphate from Banaba* by Katerina Teaiwai; location: restaurant of the Thon Hotel
14:00 - 16:30	Parallel Working Sessions
16:30 - 17:00	BREAK
17:00 - 18:30	Roundtable Discussion of key issues for future EU – Pacific partnership
21:00 - 22:15	*MOANA: The Rising of the Sea*; performance by Oceania Dance Theatre & Pasifika Voices; location: Viage Theatre, Grand Casino Brussels (doors open at 20:00)

DAY 3 Friday 26 June 2015

09:00-10:00	Keynote by dr. Emmanuel Kasarherou: '*The Sharing of Cultural Heritage between Europe and the Pacific: The Kanak Experience*'
10:00 - 10:30	BREAK
10:30-13:00	Parallel Working Sessions
13:00 - 14:00	LUNCH
14:00-16:30	Parallel Working Sessions
16:30 - 17:00	BREAK
17:00-18:30	Sir Raymond Firth Memorial Lecture by professor Joel Robbins: '*Anthropology between Europe and the Pacific: Change, Exchange and the Prospects for a Relationship Beyond Relativism*'
20:00-22:30	Conference Dinner (optional) in the restaurant on the top floor of the Sheraton Hotel
20:00	Book launch: *Whispers and Vanities – Samoan Indigenous Knowledge and Religion*, a collection of essays and selected poetry responding to an address on Samoan religious culture given by Samoa's Head of State, His Highness Tui Atua Tupua Tamasese Ta'isi Tupuola Tufuga Efi, to the 2009 Parliament of the World's Religions.

DAY 4 Saturday 27 June 2015

09:00-10:00	Keynote by dr. Joeli Veitayaki: '*Ocean in Us: Security of Life in the World's Largest Ocean*'
10:00 - 10:30	BREAK
10:30-13:00	Parallel Working Sessions
13:00 - 14:00	LUNCH
14:00-16:30	Parallel Working Sessions
16:30 - 17:00	BREAK
17:00-18:00	Closing roundtable discussion about the interface between research and policy and the implications for improving connections between Europe and the Pacific
18:00-18:30	General meeting of the European Society for Oceanists

Plenary Events

Opening Plenary and Keynote lecture

Wednesday 24 June 2015, 17.00-19.00 – Gothic Room of the old City Hall of Brussels

‘Le fuia, le fuia, e tagisia lou vaelau: Starling, starling, we pine for your nimbleness’: Towards a Samoan Indigenous Framing of Responsibility for ‘Climate Change’

His Highness Tui Atua Tupua Tamasese Ta’isi Efi
(Head of State, Government of Samoa)

About a century ago Augustin Kramer recorded a Samoan song with the line: ‘e fuia, le fuia, e tagisia lou vaelau’. I have translated this into English as: ‘Starling, starling, we pine for your nimbleness’. The references to nimbleness and to the fuia or native Samoan starling bird are literal and metaphorical and were chosen deliberately for their ability to make visible an indigenous context. The line reminds that with skill and dexterity one can find in nature balance, hope and support despite the potentially harmful effects of gravity. The address uses this phrase and its Samoan indigenous references to frame an indigenous contribution to current conversations on what to do about the effects of ‘climate change’. It argues that in order for the island Pacific to have a say in how its islands are to survive, we must take the time and space necessary to openly dialogue in the manner and style of the fuia.

N.B. *Only a limited number of seats are available in the gothic room of the old City Hall during the opening ceremony. These are reserved for the guests of honour, the elderly and the disabled.*

After the speeches, a welcome reception will be held in the same room.

Plenary Session - Keynote speech

Thursday 25 June 2015, 09.00-10.00 – Oslo I&II

Our Rising Sea of Islands: Hau‘ofa’s Hope and Mara’s Way in the Age of Climate Change

Dr. Katerina Teaiwa (HoD of Gender, Media and Cultural Studies, Australian National University)

In the 20th century many Pacific leaders expressed regional visions in poetic and compelling ways. These included Ratu Sir Kamisese Mara’s ‘Pacific Way,’ referencing Oceanian forms of dialogue and consensus building, and Albert Wendt’s articulation of empowering Oceanic literary expression. Such visions became muted as critics dismissed the ideas as elite or impractical, and neoliberal economic policies and forms of governance and development set in. Some movements, such as for gender equality, achieved region-wide participation, and Epeli Hau‘ofa’s ‘Sea of Islands’ inspired countless scholars and students to question neocolonial framings of the Pacific Islands. Today, Climate Change, much like the earlier Nuclear Free and Independent Pacific movement, has begun to achieve multi-generational, multi-scalar resonance.
I will discuss scholarly, artistic, and activist networks and projects that move beyond national borders to address issues of growing regional significance. The ‘rising’ in ‘rising sea of islands’ references not just the impacts of global warming and Hau‘ofa’s expansive vision-- what James Clifford called ‘Hau‘ofa’s Hope’-- but the rising once more of critical, engaged Oceanians who are writing, performing and speaking regionally and globally about a range of important issues. The participation profile of these projects and communication via new technologies challenges what some scholars used to critique as regional idealism of interest just to political elites. I will discuss Oceania Rising in Honolulu, Oceania Interrupted in New Zealand, Oceania Now in Australia, the Rethinking and Renewing Oceania discussion forum, the 350 Pacific and Pacific Climate Warriors actions against climate change and fossil fuel consumption, and the multi-sited Wansolwara movement from which the We Bleed Black & Red campaign emerged. I will also contextualize this in terms of official Australian, New Zealand and European research and development policies, and reflect on Kate Stone’s discussion of critical regionalism and ‘an Oceanic identity for the ordinary people.’

Roundtable Discussion with EU officials about interchanging research and policy

Thursday 25 June 2015, 17.00-18.30 – Oslo I&II

2015 is European Year of Development, a transitional year in setting the post-2015 development agenda, and also marks 40 years of cooperation between the EU and the Africa, Caribbean and Pacific group. A recent series of reviews have reflected upon the Cotonou Agreement, and looked ahead to what might follow on post-2020. Equally, the recent review of the Pacific Plan and transition to the Framework for Pacific Regionalism raised debate over regional architecture of governance, and over the character of future partnerships in the Pacific.

This roundtable aims to facilitate discussion about the principles and new regional initiatives emerging from recent reviews, the challenges to current paradigms of development cooperation, and the concerns and priorities of the Pacific region. The roundtable accompanies ongoing consultations towards renewing the EU-ACP partnership post-2020, and aims to contribute to the agenda for future EU - Pacific connections.

Moana – The Rising of the Sea

Viage Theatre, Brussels

Thursday 25 June, 21:00 hours (doors open at 20:00)

This performance is part of the ESfO conference
Admisssion is included in the conference fee.

For anyone who lives on an island, surrounded by the deep, beautiful yet dangerous sea, it is a cruel thought that one day the island will be swallowed by the ocean. For the inhabitants of the tropical Pacific islands, this is about to happen. Global climate change makes the sea rise and the land disappear. How does it feel when the sea forces you to abandon all that you hold dear? What does the threat from climate change mean to the island societies and the families who live on the islands of Oceania?

Written, directed, and perfomed by Pacific Islanders, Moana – The Rising of the Sea is an intense declaration of love to the natures and cultures of the Pacific, and a call for the world to think and act in these challenging times for Oceania. Through dance, song, music and film, 29 dancers and singers of the Oceania Dance Theatre and the Pasifika Voices choir (resident ensembles at the University of the South Pacific in Fiji) share emotions and experiences not so easily captured by the written and spoken words of reports and official meetings. The performance at the Viage Theatre on 25 June is the final show in a month-long European Tour that includes Bergen, St Andrews, Copenhagen, and the European Parliament in Brussels.

A production by ECOPAS and the University of the South Pacific's Oceania Centre for Arts, Culture and Pacific Studies

Funded by the European Union (ECOPAS Grant No 32098, FP7)

Performed by Oceania Dance Theatre & Pasifika Voices

Vilsoni Hereniko: *Producer & original story*
Peter Rockford Espiritu: *Director & choreographer*
Tuilagi Igelese Ete: *Musical director, original score & music*
Tuilagi Seiuli Allan Alo Va'ai: *Original lyrics, cultural specialist and protocol*
Edvard Hviding: *Executive producer, European Tour 2015*

The European Tour of Moana: The Rising of the Sea in 2015 is a collaborative effort by ECOPAS, the University of Bergen, the University of the South Pacific, the Bergen International Festival, the European Parliament, ESfO, and other sponsors in Europe.

Moana is more than a representation of a cultural artifact or historical moment; it is a living entity that ebbs and flows in the process of becoming with each person who experiences it. What is obvious is that the sea is rising. What is not so obvious is how deeply the confrontation with performance can change a person's thoughts and sentiments and has the potential to change a community — local, national, or regional — by shifting some of the grounds of the discourse about climate.

PROFESSOR KARA MILLER in *The Contemporary Pacific*

Plenary Session - Keynote speech

Friday 26 June 2015, 09.00-10.00 – Oslo I&II

The Sharing of Cultural Heritage between Europe and the Pacific: The Kanak Experience

Dr. Emmanuel Kasarherou (Curator, Musée du Quai Branly)

For more than 25 years, New Caledonia has experienced different projects aiming to reconnect the Kanaks, the indigenous population of the archipelago, to their material culture from which they have been separated during a century. Mainly held abroad and particularly in museums in Europe, this part of their tangible culture has found its way back to New Caledonia successfully through different ways: temporary exhibitions, long term loans and publications. The Inventory of the Kanak Dispersed Heritage (IPKD) totalizing 5000 significant cultural objects held in 80 museums throughout the world will be the last project which will be released next July in Noumea. This presentation will examine the conditions, expectations and results of these experiences in a nation-building context, and discuss its implications for reshaping relations between Europe and the Pacific.

Sir Raymond Firth Memorial Lecture

Friday 26 June 2015, 17.00-18.30 – Oslo I&II

Anthropology between Europe and the Pacific: Change, Exchange and the Prospects for a Relationship Beyond Relativism

Prof. dr. Joel Robbins (Sigrid Rausing Professor of Social Anthropology, University of Cambridge)

Perhaps more than is the case for any other world region, anthropology has played a major role in mediating the relationship between Europe and the Pacific. This has meant that changes in the wider relationship between these two regions can have a strong impact on anthropological thought, even as disciplinary changes can in some respects shape at least the European view of the Pacific. In this lecture, I consider changing anthropological understandings of this relationship and their impact on the ways anthropologists approach their studies of Pacific societies. In particular, I look at the how studies of social and cultural difference tied to notions of relativism and its

critical potential have given way to a focus on local responses to broad global problems such as AIDS, climate change and increasing inequalities generated by the global economic system. In an attempt to reframe what too often appears as a choice between exoticizing particularlism and Euro-American common sense universalism, I look to Pacific models of sociality to find a relational value for difference beyond relativism that might suggest some novel grounds for thinking about the relations between Europe and the Pacific.

Plenary Session - Keynote speech

Saturday 27 June 2015, 09.00-10.00 – Oslo I&II

Ocean in Us: Security of Life in the World's Largest Ocean

Dr. Joeli Veitayaki (School of Marine Studies, University of the South Pacific)

> *We sweat and cry salt water, so we know that the ocean is really in our blood*
> (Teresia Teaiwa, in Epeli Hau'ofa's article 'The Ocean in us' (1998)
>
> *Climate change has arrived. It is the greatest threat to the livelihoods, security and well-being of the peoples of the Pacific and one of the greatest challenges for the entire world*
> (Majuro Declaration, 2013, Article 1)

Pacific Island Countries (PIC) jointly hold access rights and management responsibilities over 30 million square kilometres of the Pacific Ocean, enormously increasing their sovereign areas. While the new wealth and resources associated with these extended areas are untapped, the burden on the custodians is overwhelming. Pacific Small Island Developing States (SIDS) have exploding populations, widespread pollution, uncontrolled degradation of sensitive coastal environments, dwindling reefs and fisheries, and increasing emphasis on economic development. The development of new technology in aquaculture, postharvest fisheries, aquarium trade and renewable energy transition increases the demands for trained human capacity. The Pacific regional organizations assist the PIC with advice, development and environment management activities, education and training on pertinent issues as determined by member countries. Nevertheless, many PIC are vulnerable to conquest by the sea, predicted to worsen with the effects of climate change. Small states are not benefiting fully from their marine resources due to inadequate technical and management capacity, and limited financial and physical resources. These are critical aspects of life in the Pacific Ocean, a unique water-based region, ancient home to voyagers, islanders and villagers, a place where small is still beautiful, but where unprecedented levels of change threaten the very existence of countries and communities. Pacific peoples are observant, adaptive and resilient – traits honed by millennia of close association and intimacy with their ocean and island homes. Those traits have allowed them to live with minute land resources and ever changing island environments for thousands of years. Now, however, contemporary changes such as global warming, acidification, environmental degradation, alteration and loss of natural habitats, loss of territory and boundaries, globalisation and rampant consumerism promise a gathering tropical cyclone or tsunami, of a magnitude greater than anything Pacific Islanders have ever faced.

Closing roundtable discussion about the interface between research and policy and the implications for improving connections between Europe and the Pacific

Saturday 27 June 2015, 17.00-18.00 – Oslo I&II

PARTICIPANTS: Philippe Keraudren (*Acting Head of Unit B6 'Reflective Societies', Directorate-General for Research and Innovation, European Commission*); Tony Crook (*Centre for Pacific Studies, University of St Andrews*); Joeli Veitayaki (*School of Marine Studies, University of the South Pacific*); Margaret Jolly (*ARC Laureate Fellow and Professor in Anthropology, Gender, Media and Cultural Studies and Pacific Studies at the Australian National University and Fellow of the Academy of the Social Sciences in Australia*); Laurent Dousset (*CREDO [Centre for Research and Documentation on Oceania*] in Marseille; Toon van Meijl (*Dept. of Anthropology and Development Studies, Radboud University and Chair of ESfO*).

This roundtable will discuss paths for building long-term research cooperation and dialogue between European and Pacific scholars and policy makers with a special focus on the goal of ECOPAS to reinforce the interface between research and policy. The European Consortium for Pacific Studies (ECOPAS) emerged from contacts between representatives of the European Commission and scholars of the Pacific that were established at previous ESfO conferences. ECOPAS was formed by two Pacific institutions (University of the South Pacific and PNG's National Research Institute) and four European research centres (Bergen, Marseille, Nijmegen, St. Andrews) in response to the EC's support and coordination funding call 'Climate Change Uncertainties: Policymaking for the Pacific Front'. Since the ESfO conference in Bergen was held in December 2012, ECOPAS contributed to raise the profile of Pacific Studies

in Europe and beyond, while it has also contributed towards professionalizing ESfO by institutionalizing the network of European and non-European scholars doing research in the Pacific. The main goal of the roundtable discussion is to evaluate and discuss ECOPAS' strategies to achieve its aims and objectives to improve connections in the fields of research and policy between Europe and the Pacific.

General business meeting of the European Society for Oceanists

Saturday 27 June 2015, 18.00-18.30 – Oslo I&II

At this meeting the results of the board elections will be announced as well as the venue of the next conference. Furthermore, there will an opportunity to discuss other matters related to ESfO.

Bottled Ocean 2114

Conference venue, Brussels, 24-27 June

This project is part of the ESfO conference

During the conference, the New Zealand Māori sculptor and artist George Nuku will work on this project in the lobby of the Thon Hotel. He will be making a floating island and a canoe of plexiglass.

From his art catalogue: 'The polar ice caps are melting, the world is undergoing a process of chemical mutation through the over-exploitation of fossil fuels, creating global warming and climate change, and with the increasing dominance of plastic which now permeates life on earth on every level. To contain, package, and supply the world's drinking water, plastic bottles are now a vital and necessary fact of life for humans in the 21st century. This artwork attempts to capture this possible near future scenario in order to point out to audiences just how close we really are to this.
The key component to this idea is the plastic drinking bottle – transformed into works of art and cultural treasures. I believe by doing this, we create divinity and genealogical connectivity to the plastic and the plastic to us. This artwork is a scenario of the world without land, without trees, without the majority of living creatures.'

George Nuku was initially invited to create this idea for 'Pulima Art Awards' at the Museum of Contemporary Art Taipei by Ting Wei Lin of The Indigenous Peoples Cultural Foundation. Since then he has created and exposed this art performance in several locations around the world.

Sessions Programme

Thursday, 25 June 2015

WORKING SESSION 2 Staging the Pacific in performative events [*in room 'Trondheim'*]
WORKING SESSION 5 Making peace with the past [*in room 'Oslo II'*]
WORKING SESSION 6 The clinical way: exploring biomedicine and public health in the Pacific [*in room 'Harald'*]
WORKING SESSION 7 Matter(s) of relations: transformation and presence in Pacific life-cycle rituals [*in room 'Oslo I'*]
WORKING SESSION 8 'Foreign flowers' on local soil? Articulating democracy, human rights and feminisms in the Pacific [*in room 'Lillehammer'*]
WORKING SESSION 9 Pacific spaces - performing identities in diasporic networks [*in room 'Sonja'*]
WORKING SESSION 13 European engagements, Pacific peoples and the environment: past, present and future challenges [*in room 'Stavanger'*]
WORKING SESSION 14 Encounters, identities and objects: missionisation in the Pacific [*in room 'Skien'*]
WORKING SESSION 15 The German anthropological tradition in the Pacific [*in room 'Narvik'*]
WORKING SESSION 19 Urban Melanesia [*in room 'Skeikampen'*]

Friday, 26 June 2015

WORKING SESSION 5 Making peace with the past (continued) [*in room 'Oslo II'*]
WORKING SESSION 7 Matter(s) of relations: transformation and presence in Pacific life-cycle rituals (continued) [*in room 'Oslo I'*]
WORKING SESSION 11 Late modernity in the flesh [*in room 'Harald'*]
WORKING SESSION 12 A healthy relationship?: European and Pacific encounters in relation to health transitions and lifestyle-related non-communicable diseases [*in room 'Oslo I'*]
WORKING SESSION 13 European engagements, Pacific peoples and the environment: past, present and future challenges (continued) [*in room 'Stavanger'*]
WORKING SESSION 14 Encounters, identities and objects: missionisation in the Pacific (continued) [*in room 'Skien'*]
WORKING SESSION 17 From the 'Pacific Way' to a 'Sea of Islands': contending visions of Oceania? *[in room 'Skien'*]
WORKING SESSION 18 Remaking institutions: multiplicity, pluralism and hybridity in the Pacific [*in room 'Skeikampen'*]
WORKING SESSION 23 Island studies: re-presentation in and of the Pacific [*in room 'Lillehammer'*]
WORKING SESSION 25 Beyond the human in the Pacific [*in room 'Trondheim'*]
WORKING SESSION 26 Reclaiming indigenous spaces [*in room 'Narvik'*]
WORKING SESSION 27 'Weapons of the weak': gender, power and women's agency in the Pacific [*in room 'Sonja'*]
WORKING SESSION 31 Cross-cultural exchange? Experts, collaboration, and knowledge forms in Pacific ecology [*in room 'Stavanger'*]

Saturday, 27 June 2015

WORKING SESSION 1 Perceptions of Oceania in European textbooks and educational media [*in room 'Trondheim'*]
WORKING SESSION 3 Land, resources and state formation [*in room 'Oslo I'*]
WORKING SESSION 4 Muddled models - revisiting Oceania's classic texts [*in room 'Stavanger'*]
WORKING SESSION 5 Making peace with the past (continued) [*in room 'Oslo II'*]
WORKING SESSION 10 The EU in the South Pacific: regional integration and the French OCTs [*in room 'Skien'*]
WORKING SESSION 16 Relating subsistence agriculture with socio-environmental mutations in Oceania *[in room 'Harald'*]
WORKING SESSION 20 The Hau of the ethnographic encounter: Pacific Islander expectations and European responses [*in room 'Skeikampen'*]
WORKING SESSION 21 'Cultural', 'Creative,' 'Traditional' and other economies: opportunities and challenges for the Pacific [*in room 'Lillehammer'*]
WORKING SESSION 30 Mare nullius? Climate change, society and maritime sovereignty in the Pacific Ocean [*in room 'Narvik'*]

Two ethnographic film screenings by Tommy Dick (Further Arts);
Saturday, 27 June 2015, 14:00 – 16:30 hours in Oslo II

Lon Marum: People of the Volcano (42 minutes)
Vanuatu Women's Water Music (62 minutes)

SESSION 1

Perceptions of Oceania in European textbooks and educational media

Matthias Kowasch (Department of Geography, University of Bremen)
Hermann Mueckler (Department for Social and Cultural Anthropology, University of Vienna)

Saturday, 27 June 2015 - Trondheim

10:30 Hermann Mueckler: *19th and early 20th century trade cards about Oceania as tools of information, education and propaganda for European colonial powers*
11:00 Max Quanchi: *Learning-by-looking: European education and People of all nations*
11:30 Bernard Rigo: *How the representations precede and prevail over the eye contact*
12:00 Lorenzo Brutti : *A Papua New Guinean 'Lost Tribe' in Western Media*
12:30 Matthias Kowasch, Péter Bagoly-Simo: *Representations of Australia and New Zealand in German and French textbooks*

SESSION ABSTRACT

European powers have established educational systems in their former colonies. Students in New Caledonia or French Polynesia, for example, have to learn the storming of the Bastille or to calculate time-distance relations of the French TGV. They often learn less about their 'own history' or regional politics. We ask which topics are discussed in European textbooks and educational media, but also in the former colonies?

In European states, the geography and history of Pacific Islands countries (PICs) are not an important educational priority. Generally, there is little knowledge about history, development issues or environmental impacts of human activities in PICs. Climate change and rising sea levels, with their impacts on island communities, are topics that we can find in European textbooks, and increasing number of young Europeans travel to Australia or New Zealand with a work and travel visa.

Textbooks are a particular research topic, because they are a vehicle for politically motivated and socially negotiated interpretations and values, passed on to generations of young people. As a media for state-controlled knowledge production, they refer to what is seen as reliable knowledge in a society. In a 2012 German textbook from Lower Saxony about Australia and Oceania, 13 of 87 pages dealed with the PICs, and 74 pages with Australia and New Zealand. We have to question whether reliable knowledge about Oceania is transmitted to the students?

The session invites contributions from different disciplines that reflect the perception of Oceania in European textbooks and educational media. Papers addressing historical events are also welcomed, as well as those that compare natural resource exploitation or climate change in different media. We ask how geographical or historical concepts are presented and how educational media construct 'otherness'. In the light of the conference's general theme, we wish to investigate the relationship between Europe and Pacific Islands countries by analysing the knowledge that is generally applied in educational media.

19th and early 20th century trade cards about Oceania as tools of information, education and propaganda for European colonial powers

Hermann Mueckler (*Department for Social and Cultural Anthropology, University of Vienna*)

Saturday, 27 June 2015 - Trondheim, 10:30

From the mid-19th century on trade cards became a significant medium not only for advertising cosumer products, but also for promoting and distributing political messages like the idea of colonizing 'heathen' regions for the purpose of exploiting resources and bringing to the indigenous populations the benefits of Western civilization. Regarding the Pacific Islands the presentation highlights the role of trade cards as a 'channel' to create a specific image of the Pacific Islands as a region worth to be colonized, missionized and exploited. As core symbol of this idea figured the 'South Sea'-cliché which was widely used to merge visions of unspoiled, peaceful island societies and dreams of a paradise on earth, with goals of establishing political control over the islands in the context of the race for colonies of the Western powers in the age of imperialism. Trade cards from different European countries and their companies are presented as examples how and why these specific medium was used to reach especially children, who collected these cards. Children were seen as the potential future generation to colonize and populate colonies in Oceania. These trade cards were often collected in albums which acted as textbooks to describe the colonies and their indigenous populations to a broad general audience.

Learning-by-looking: European education and People of all nations

Max Quanchi (*School of Social Sciences, University of the South Pacific*)

Saturday, 27 June 2015 - Trondheim, 11:00

Based on a case study of 'Learning-by-looking', I propose that serial, illustrated encyclopaedia were a means of learning at home, self-education, entertainment, propaganda and a cheap accessible avenue for European students, and adults, to learn visually about the colonies, and as leather-bound volumes, they became a regularly re-visited archive of the world outside Europe, including the Pacific islands. This was a visual experience. 'People of all nations' offered separate entries for Samoa and British territories and 'Women of all nations' included Micronesia, Polynesia, Melanesia, and Torres Strait and New Guinea. These categories reinforced Europe's delineations of the colonial world, perpetuated current scientific theories, simplified a broad sweep of history and promoted the concept of travel, and popular tourism. Clothed in pedagogic pretentions promoted by a list of distinguished FRGS, FRAI, professors and expedition leaders - CG Seligman, Emil Torday, Athol Joyce and Theodor Koch-Grünberg – these partly voyeurism, pro-Empire, ethnographic, and psuedo-scientific monthly editions created a place-image and perception of the tropics and distant worlds. The gold-lettering and leather bound volumes on home and library shelves demonstrate how profusely illustrated serial encyclopaedia evolved as an avenue for Europe's tropicalisation of the Pacific and ownership of the world..

How the representations precede and prevail over the eye contact

Bernard Rigo (*Centre des Nouvelles Etudes sur le Pacifique (EA 4242), Université de Nouvelle-Calédonie*

Saturday, 27 June 2015 - Trondheim, 11:30

The discovery of Oceania took place under the double sign of universalism inherited from the Enlightenment and culturalism inherited from romanticism. This controversy

was initiated by Kant and Herder. They were both influenced by Rousseau, the founder of ethnological approach according to Levi-Strauss. Actually, before the European discovery of Tahiti or New Caledonia, Rousseau has imagined the first cultural degrees by which the universal wild man extracted himself from the nature. At the same time, he has opposed the cold rationality of the North and the warm emotionalism of the South, protecting the good nature of Émile from the corruptions of the civilization. So we understand that Enlightenment evolutionism causes (and partly restrains) the romantic and culturalist reaction. It is important to keep in mind this ambivalent inheritance. It is from an evolutionary perspective consolidated by universalist convictions that Jules Ferry's republic advocated an Overseas colonial policy, whereas native peoples learnt to cry out their identity and their rights in the Westen culturalist rhetoric.

Texts from Spencer, Frazer, Durkheim, Lévy-Bruhl, Leenhardt, Gusdorf, Eliade, Augé, Gauchet, Maffesoli, Girard, even from a certain extent Lévi-Strauss himself, present the 'traditional societies' under the double figure of the weakness of the individualism and the participation. In the history of the ideas, the representation had preceded the eye contact, the cultural otherness has been theorized before the encounter with Oceanian people. It is the logic and the recurrence of this perception through the literature and books of anthropology that we shall attempt to highlight.

A Papua New Guinean 'Lost Tribe' in Western Media

Lorenzo Brutti (*CREDO - Centre de Recherche et de Documentation sur l'Océanie, Aix-Marseille University, CNRS, EHESS*)

Saturday, 27 June 2015 - Trondheim, 12:00

This paper analyses the stereotypes builded by Western media on the supposed discovery of a 'Lost Tribe' in Papua New Guinea in the 1990s. Of course the Hewa group called 'Liawep' by journalists were not a lost tribe. As an anthroplogist, I had the chance to carry out fieldwork among the Hewa during those years. In my paper I would like to point out the main issues contributing to build this contemporary myth. Scientific issue: The Liawep are 'lost' according to the western media, but not according to other Papua New Guineans and to the anthropologists working in the area. Legal issue: the Western journalists are aimed at going in an isolated area of Papua New Guinea searching for a lost tribe and make their journalist scoop. Often these journalists have illegally entered the region without making a series of medical examinations (thorax screen, HIV-test, etc.) in order to avoid dangerous intrusion provoking the spreading of typical western diseases. Ethic issue: sometimes these 'first contacts' between the journalists and the local people are tragic, as in one case I will narrate, sometime just bad for the autochtonous people contributing to the exploitation of the false portray of local Papua New Guineans as a lost tribe.

Representations of Australia and New Zealand in German and French textbooks

Matthias Kowasch (*Department of Geography, University of Bremen*)
Péter Bagoly-Simo (*Department of Geography, Humboldt University of Berlin*)

Saturday, 27 June 2015 - Trondheim, 12:30

In European states, the geography of Australia and New Zealand is not an important educational priority. The educational standards in Geography in Germany do not especially mention Australia and New Zealand, except as a regional module at upper secondary level. Many students, after their high school degree, want to go working and travelling in Australia or New Zealand. Nevertheless, they generally have little knowledge about indigenous cultures or environmental impacts of human activities in both countries.

Textbooks are a particular research topic, because they are a vehicle for politically motivated and socially negotiated interpretations and values, passed on to generations of young people. As a media for state-controlled knowledge production, they refer to what is seen as reliable knowledge in a society. We have to question whether reliable knowledge about Australia and New Zealand is transmitted to the students?
The paper investigates the representations of Australia and New Zealand in German and French textbooks. Generally, textbooks often apply the principle of 'one idea for one place'. We ask which topics are discussed and which images of both countries are transmitted to the students? While France still has overseas territories in the Pacific Islands region, it is not the same with Germany. We ask if this matter leads to different representations and significances of Australia and New Zealand in textbooks? The results are based on an empirical study of recent textbooks (2010-2014) for upper secondary levels.

SESSION 2

Staging the Pacific in performative events

Franca Tamisari (Dept. of Humanities, Ca' Foscari University of Venice)

Anke Tonnaer (Department of Anthropology Centre for Pacific and Asian Studies, Radboud University Nijmegen)

Thursday, 25 June 2015 - Trondheim

10:30 Hilke Thode-Arora: *Samoan Ethnic Show Travellers to Germany, 1895-1911*
11:00 Guido Carlo Pigliasco: *Colonial Spectacle, Staged Authenticity and Other Heritage Paradoxes on a Fijian Island.*
11:30 Franca Tamisari: *Welcome to Country Performances on the Tourist Stage*
12:00 Vaoiva Ponton: *The Spirit of Polynesia: A Collective Approach in Maintaining Cultural Performances in Australia*
12:30 Thomas Dick: *Articulated Identities: Tourism and touring with the Vanuatu Women's Water Music*
14:00 Anke Tonnaer: *Meeting up at 'an ancient playground': On the fringe allure of an indigenous cultural festival*
14:30 Domenica Gisella Calabrò: S*taging Māori identity and recognition vis-à-vis the non-indigenous world: the performance of the haka in international rugby events and the European responses*
15:00 Georges Petitjean: *BLAK: Forced into Images*
15:30 Géraldine Le Roux: *Process of self-identification and networks of solidarity around Pacific performances staged in France*
16:00 Roser Bosch i Darné: *Acrylics & Websites: staging Aboriginal identities, bridging Aboriginality(es)*

SESSION ABSTRACT

What Clifford (2004) termed global 'Indigenous presence' has, in the last decade, become even more visible in settler-colonial and international contexts thanks to a variety of performative events. Such events include the organisation and institutionalisation of formal community and international festivals, impromptu displays in front of the media, different forms of play in everyday interactions, and Indigenous peoples' widespread use of content-sharing platforms on the web. This panel invites authors to consider the technology of performative events and their cultural, economic, and administrative/management logic (Handelman 1998) as spaces of encounter and arenas of confrontation between historic and contemporary Pacific peoples' concerns and European receptions and responses. The panel suggests the following broad themes to be considered:

- Public events in the context of sports, community and international cultural art/music festivals;
- Cultural performances in tourism;
- Cultural performances in the Indigenous use of media technology;
- Indigenous control on self-representation and Indigenous cultural performances in political and legal relations with Europe;
- European non-Indigenous appropriation of Indigenous cultural performances (art, music, new age movements);
- The spectacularisation of recognition: uses of performance to voice Indigenous people's concerns;
- Cultural performance in the context of Indigenous claims of rights;
- Indigenous performance in education;
- Indigenous representations in colonial spectacles and theatrical events;
- Cultural performances at art exhibitions, installations in galleries and museums;
- Performances in Christian contexts;
- Interdisciplinary approaches in the study of public events.

Samoan Ethnic Show Travellers to Germany, 1895-1911

Hilke Thode-Arora (*Museum Fünf Kontinente / Five Continentes Museum, Museum Fünf Kontinente / Five Continents Museum*)

Thursday, 25 June 2015 - Trondheim, 10:30

Between 1895 and 1911, three groups of Samoans travelled to Germany with Völkerschauen – ethnic shows, which were a wide-spread form of Western entertainment at the time. The most prominent visitor was high chief Tupua Tamasese Lealofi who came in 1910/11, but there were titled and high-ranking persons in each of the groups. While the German recruiters meant the Samoans to perform for paying

audiences, the Samoan dignitaries understood these travels as a diplomatic visit and malaga. Meeting the German emperor as well as other nobility, and receiving and giving valuables to them, some of the travellers intended the trip to Germany to strengthen their positions in the inner-Samoan political struggle for power. Behind the scenes of the shows, the representations of Samoanness and the political dimensions of the travels were under frequent negotiation by German and Samoan 'actors' with a considerable degree of agency on the Samoan side.

This paper explores the political background in Germany and Samoa, the recruiting and organising of the shows, European and Samoan perspectives. It is based on written, image and material sources in Samoan, New Zealand and European archives and museums, but also on interviews with those of the Samoan travellers' descendants who could still be traced. A three-year research project resulted in a museum exhibition in Munich in 2014. The Samoan Head of State's opening of the exhibition gave special significance to the multi-perspective reconstruction of the historical events, and triggered new Samoan-German spaces of encounter – from web platforms to today's cultural-political arena.

Colonial Spectacle, Staged Authenticity and Other Heritage Paradoxes on a Fijian Island.

Guido Carlo Pigliasco (*Anthropology, University of Hawai'i-Manoa*)

Thursday, 25 June 2015 - Trondheim, 11:00

This paper observes how spectacular indigenous rituals involving 'savage' acts of bravery elicit the fantasies and voyeuristic gaze of tourist and media audiences. Shaped by the audiences' predilection for highly visual cultural performances, the firewalking ceremony (vilavilairevo) has become a signature brand statement of Fijian culture. Nicholas Thomas reminds us that the British rule in the former Crown Colony of Fiji was an elaborate and paradoxical affair, characterized by intense interest in indigenous society and a singularly paternalistic and protective attitude towards it. Focusing on the representation of the Fijian firewalkers in colonial and contemporary narratives, the paper analyzes the circulation of tourist-oriented images and trite clichés on indigenous cultural products accelerated by certain tourist media. Ten years ago the Sawau community of Beqa launched The Sawau Project (A Ituvatuva Ni Vakadidike E Sawau), a multimedia digital storytelling limited distribution DVD advocating a form of social intervention in situ to negotiate and promote alternative forms of sui generis protection of the Sawau tangible and intangible heritage. More recently, with all six Sawau villages linked in via open social media like Facebook interchanges and dialogue enabled an unforeseen indigenous response to the perpetuation of Sawau cultural heritage. Ten years after, The Sawau Project may show that the imposition of culturally alien technology does not necessarily dissociate indigenous culture from its context, depriving it of meaning. In particular, the Sawau community responses may suggest a new role for digital and social 'archives' as tools for repatriating audiovisual Sawau cultural documentation, and their capacity to extend traditional cultural worlds into new domains.

Welcome to Country Performances on the Tourist Stage

Franca Tamisari (*Dept. of Humanities, Ca' Foscari University of Venice*)

Thursday, 25 June 2015 - Trondheim, 11:30

In Australia 'welcome to country' rituals have now become an institutionalised feature and are regularly performed at a growing number of formal and informal public gatherings such as conferences, exhibitions, sporting events, building openings, commemorations and policy launches. These rituals have mainly been observed in city or town settings and interpreted as ambiguous performing statements that occupy the highly and ever contested space of belonging and recognition in Indigenous and non indigenous relations (Merlan 2014). With reference to my recent fieldwork research at an Indigenous ecotourism development in North Queensland, the paper presents an instance of a 'smoking' or 'welcome ceremony' performed for and with tourists in the 'bush' at the beginning of a walk taking them into the Daintree Rain Forest. The paper explores the meaning this performance acquires when it is staged on Indigenous land and performed by local Indigenous land owners with the participation of a group of domestic and international tourists. Focusing on how the host-guest relationship is questioned and redefined, the paper argues that this performance does not merely serve to celebrate Indigenous belonging and connection to land, nor is it aimed at staging an authentic Aboriginality highly sought by visitors, but it is rather an opportunity to state that tourists are outsiders and, despite their participation, remind them that guests are and remain strangers. As strangers, tourists not only need to be protected as they might be harmed by a living and sentient country that does not recognise them, but they may disturb and harm the country and thus need to be cleansed warding off their 'bad feelings'. Focusing on Simmel's (2002) notion of 'the stranger', this performance offers an opportunity to investigate the subtle social dialectic between belonging and distance, inclusion and exclusion in the tourist encounter.

The Spirit of Polynesia: A Collective Approach in Maintaining Cultural Performances in Australia

Vaoiva Ponton (*Melbourne Graduate School of Education, University of Melbourne*)

Thursday, 25 June 2015 - Trondheim, 12:00

Polynesians have navigated countries by sea, air or land spaces which they inhabit with success; sharing their knowledge of survival through dance which is modelled through collective efficacy. Collective efficacy is evident when people work collaboratively to achieve specific goals that are often set at a community level (Kim, 2015). An issue may be identified that requires the support and assistance of many to ensure a positive outcome is met (Avanzi, Schuh, Fraccardi & van Dick, 2015). With respect to continuing the maintenance of Polynesian dance in Melbourne and other states in Australia, the actions and sentiments shown by participants, is evidence of a collective contribution to showcasing the beauty of Polynesian dance. Director of Nuholani Entertainment (Tiffany Noelani Le Nevez) has inspired many to take part in performances from festival, educational workshops and corporate events to experiencing the benefits of utilising Polynesian dance as a fitness regime. She is one of a few emerging dance directors who have used Polynesian dance as a form of sharing knowledge in public and private spaces. What will be explored is not only the sharing of traditional knowledge in contemporary spaces, but the use of performance to create collective collaboration and participation in various spaces; be it in parks, dance studios, festival parades and community halls to name a few. This has led to the collaboration of artists in spaces where many have joined as one; uniting to perform under the umbrella of 'The Spirit of Polynesia' for specific events. What is enduring is the empowering mana that is shared with participants which is confirmed by their powerful responses in how they feel when performing traditional/contemporary items. Not only were participants involved in performing, the coming together to weave costumes and learn about traditional practices of sharing everything was explored by those who were of non-Polynesian background.

Social media is used as a space whereby communication is initiated inviting anyone to participate in Polynesian dancing –a call to all not just a selected few. This paper looks at performance as a way of sharing stories, identifying factors influencing the maintenance of cultural dancing in spaces. Participants were asked to comment on why they performed and what inspired them to keep attending rehearsals, events or workshops that offered Pacific knowledge on dance and craft. The latter is also related to performances as events where spaces are used to create costumes dancers wear. The preparations for performances not only encompass a sharing of traditional and contemporary knowledge to do with dance but also include the preparation of costumes which adds another dimension to what it means to bring forth 'The Spirit of Polynesia/the Pacific' through the act of sharing (Fairbairn-Dunlop, 2013). Within these spaces there are exchanges of conversations, food, gifts and giving of more than just dance. Participants share of their empowerment in not only contributing to the performance but being embraced in what is and develops into a close knit community.

Articulated Identities: Tourism and touring with the Vanuatu Women's Water Music

Thomas Dick (*School of Arts and Social Science, Southern Cross University*)

Thursday, 25 June 2015 - Trondheim, 12:30

Communities throughout the Pacific Islands are configuring and re-configuring themselves and their cultures. This article examines the intergrade of 'transitional identities' in the case of the Leweton 'cultural village' – performers of the Vanuatu Women's Water Music – and the forces that influence the (self-) representation of their cultural heritage. The process is complexified by the intangible and mobile elements of the Water Music. Leweton is a destination for tourists visiting the islands of Vanuatu, as well as an ensemble often 'on tour' performing at international festivals and events.

Using a framework of decolonizing methodologies, this ethnographic study provides rich insights into the perspectives of an indigenous community actively promoting itself as a both a heritage tourism destination and a performing arts troupe. This trans-disciplinary study draws on articulation theory to ask the question: how does the Leweton community create a cohesive vision of their cultural heritage – one that is persuasive to (young and old) members of the community itself, to visiting tourists, and other stakeholders (such as neighbouring villages, the world music industry, and the Vanuatu government)?

Meeting up at 'an ancient playground': On the fringe allure of an indigenous cultural festival

Anke Tonnaer *(Department of Anthropology Centre for Pacific and Asian Studies, Radboud University Nijmegen)*

Thursday, 25 June 2015 - Trondheim, 14:00

In this paper I focus on the historical trajectory of an annual small-scale indigenous cultural festival near Katherine, North Australia. The festival was first organized in 2002 by an indigenous arts corporation that was then in the process of formation. Ever since its début the festival has been gaining increasing status as a remarkable fringe event, and sells out each year, gathering different regional indigenous people (e.g., dance groups) and non-indigenous people, visitors coming from across Australia and internationally. It has also established significant cross-cultural collaborations with famous (non-indigenous) Australians, such as humanitarian journalist Jeff McMullen and Olympic sports man Ian Thorpe, and a renowned Sydney-based theatre company. The actual festival, consisting of various 'corroborees' takes place at a spectacular, remote Aboriginal site that is normally sealed off to visitors, and lasts for one night only. Based on ethnographic research, I trace the (cultural) appeal and success of this festival through an analysis of the multiplicity of performances that creates it, including its online presentation.

Perhaps more than other well-known Aboriginal events in the Northern Territory such as Garma or Barunga Festival that equally present (often explicit) invitations to 'culture sharing' to a non-indigenous audience, this festival has acquired a particular off-the-grid identity. During the evening show the sharing starts in the immediacy of the experience and aesthetic reception (Kirshenblatt-Gimblett 1997). The organizers do this by viewing the artists as artists first and foremost and not through their indigeneity, and by foregrounding the performances as events to be savored as an aesthetic, corporeal and phenomenological experience rather than by providing explanatory frames for cross-cultural understanding. This paper examines in what way the festival's success can be explained through its artistic intents and to what extent the omnipresent frame of culture sharing actually gains a new vitality.

Staging Māori identity and recognition vis-à-vis the non-indigenous world: the performance of the haka in international rugby events and the European responses

Domenica Gisella Calabrò (*Università degli Studi di Messina*)

Thursday, 25 June 2015 - Trondheim, 14:30

As a prelude to the rugby match, the All Blacks, the New Zealand national team, performs a haka, a Māori dance. Even though its goal is to represent the nation, the performance of the dance is, first and foremost, the powerful manifestation of indigenous presence in contemporary New Zealand society. Such performance has resulted into visibility for the Māori community and into fascination in their culture, particularly in Europe. This phenomenon has favoured the acknowledgement of Māori, their economic development and their cultural renaissance. At the same time, European responses such as the (mis)appropriation of the haka, the essentialization of Māori culture, and the oversimplification of the dance's meanings, the haka coming to be merely identified as a war dance, have challenged the Māori control of their practice and of their self-representation. Furthermore, European recognition has transformed into rejection when elements of a new All Black's haka did not suit the European taste.

However, the performance of the haka as the mise-en-scène of their presence and their recognition in front of the non-indigenous world is ubiquitous: from other rugby contexts, such as the matches of the Māori national rugby team, to Māori cultural performances in tourism and museums, from the welcoming of international visitors to political events. The result of the revitalization and reinterpretation of a performative practice inherited by the ancestors, the use of the haka in contemporary public events seems to have been reinforced by the international recognition of the Māori dance within rugby. Focusing on the performance of the haka in international rugby events, this paper will, then, observe the Māori negotiations and the cultural, political and economic logic in the use of the haka as a site of encounter and confrontation with Europe.

BLAK: Forced into Images

Georges Petitjean (*AAMU - Museum of contemporary Aboriginal art*)

Thursday, 25 June 2015 - Trondheim, 15:00

This paper deals specifically with Indigenous control on self-representation through the presentation of the work of six prominent Indigenous Australian artists: Destiny Deacon, Michael Riley, Richard Bell, Christian Thompson, Bindi Cole and Fiona Foley. All six artists work with video, film, photography and performance as preferred media. Their work explores constructs of representation of Aboriginal people according to popular stereotypical framing that denies non-conformist appearance, behaviour and sexual preference. Strategies of how one gets pidgeonholed, how one is 'forced into images' in order to fit a certain stereotype, are exposed and undermined. This is achieved by mocking the cliché portraiture of Indigenous people and frustrating the patterns of expectation that these portraits fulfill. One primordial question that is raised in the artworks is who or what determines someone's cultural identity? For instance, not every person that identifies as Aboriginal has a dark skin colour. Which role does skin colour, heritage or sexual preference play in the determination of identity? Identity, skin colour and gender are the topics that the work by these artists deals with. Quite often the artsits will assume the role of performers in their own artworks, disguised as the exotic other. Their work disrupts stereotypes and tackles sensitive themes with humour, satire and irony.

Process of self-identification and networks of solidarity around Pacific performances staged in France

Géraldine Le Roux (*Department of Ethnology, Université de Bretagne Occidentale*)

Thursday, 25 June 2015 - Trondheim, 15:30

Aboriginal art is often taken as a model for its fast and growing inclusion in the global art market. By comparing the 1983 Festival d'Automne exhibition entitled 'D'un autre continent: l'Australie, le rêve et le réel', with the 'Magiciens de la terre' exhibition, Fred Myers in an article published in 1998 concluded that the organisers followed an aesthetic logic which decontextualised local productions and integrated them into a system of universal values. In the first part of this paper, I focus on the strategies deployed by the Lajamanu and Warlpiri artists selected for these two Parisian exhibitions to show how they tried, and to a certain extent, succeeded, in imposing their own cultural principles. The second part of the paper highlights the fact that the organisation and reception of Pacific art events differ according to the area where the events take place. In regions where politics of identity are strong, such as in Celtic Brittany (France), other definitions of authenticity, more anchored in a dynamic vision, circulate and lead to unique cultural practices such as the raising of flags, the importance given to vernacular languages and respect for customary practices. The paper aims to discuss the way the notion of 'globalised alterity' (Cunin, 2006) occults the diversity of discourses and practices of local visitors, and in particular when visitors become 'spect'actors' (Boal in Castro, 2012). I demonstrate how Pacific performances help visitors to both better understand cultural, political and ecological issues faced by Pacific people and to reconsider their own sense of identity, generating locally a new understanding of cultural singularities.

Acrylics & Websites: staging Aboriginal identities, bridging Aboriginality(es)

Roser Bosch i Darné (*Humanities Department & University Institute of Culture, Pompeu Fabra University*)

Thursday, 25 June 2015 - Trondheim, 16:00

Since the 1980s, acrylic paintings from the Australian deserts have provided a foundational turning point for Aboriginal presence, visibility and empowerment at the (inter)national stage. This artistic success parallels the social importance and engagement at the local producing communities. With the rise of the contemporary digital context, the producing groups are using the opportunities of the digital media to expand and affirm their presence across the globe in their own terms. In this new scenario, websites have become an increasing useful tool for art centers from the deserts to promote and sell their art, as well as open spaces where larger virtual Aboriginality(es) are consciously performed. This has turned virtual visitors into something more than potential acrylic-buyers: by visiting these websites and reading/viewing their locally constructed contents/images, visitors become part of an intercultural dialogue based on (virtually mediated) intersubjective experiences. As a consequence, websites are significant virtual intercultural encounter spaces today. Under the context above described, the aim of this paper is, on one hand, to analyze the main objectives, as well as, discourses that most websites share to stage their artists/groups Aboriginality(es). And, on the other hand, the paper focuses on how such discourses are interwoven with and against non-Aboriginal visitors' assumptions

and expectations. In this double-analysis, key-concepts such as nature/country, spirituality/Dreaming, ritual/elders, dots/no-dots, ancient/contemporary or traditional/modern inform, not only the acrylics' understandings, but, the daily experiences of these producing groups and the (historical) imaginary of most non-Aboriginal virtual visitors, too. How do they interplay? How their dialogue produce, challenge or even deconstruct stablished notions of authenticity/unauthenticity?

SESSION 3

Land, resources and state formation

Colin Filer (Australian National University)

Saturday, 27 June 2015 - Oslo I

10:30 Colin Filer: *The Road to Hell Is Paved with Incorporated Land Groups*
11:00 Keir Martin: *Custom against Custom in East New Britain*
11:30 Tuomas Aku Wiljami Tammisto: *Enacting the absent state: state formation on the oil-palm frontier of Pomio, East New Britain*
12:00 Michael Rose: *How the Meto belong and why it should matter: 'development', destruction and the invisibility of the local in Timor-Leste's new special economic zone.*
12:30 Dalila Gharbaoui, Eric Vaz: *Land use dynamics and environmentally-induced migration as driver of change: Analysis of patterns and opportunities for the Pacific region*
14:00 Matthias Kowasch: *Strategies for participation of indigenous communities in mining industries*
14:30 Pierre-Yves Le Meur, Claire Levacher: *Governmentality, politics, and mining compensation in New Caledonia*

SESSION ABSTRACT

Control over land and natural resources looms large in the political economies of contemporary Melanesia. These struggles for control play out at multiple scales, in myriad institutional spaces, and involve diverse sets of actors. They are shaped by institutional and regulatory arrangements and by what Filer has described as the 'ideology of landownership'. The results of these struggles often have salient gender, inter-generational, and ethnic dimensions.

Struggles over land and the benefits that flow from so-called 'resource development' are reorganizing political space and reshaping institutions in profound ways. In this sense, they are central to the on-going processes of state formation in region. This session will explore the interactions between land, resource development and state formation in contemporary Melanesia.

Potential topics will include the political economy of 'land grabs' in Vanuatu and PNG; the implications of the shift from logging to mining in Solomon Islands; the proposal to reopen the Panguna mine on Bougainville; and the relationships between gender, land, natural resources and state formation.

The Road to Hell Is Paved with Incorporated Land Groups

Colin Filer (*Australian National University*)

Saturday, 27 June 2015 - Oslo I, 10:30

Over a 20-year period between 1992 and 2011, about 13,700 land groups were formally incorporated under the terms of PNG's Land Groups Incorporation Act 1974. The initial wave of incorporation in the 1990s was encouraged by policy innovations in the forestry and petroleum sectors of the national economy, but in some parts of the country, the practice of incorporation then came to be seen as a precondition, rather than a consequence, of any realistic prospect of 'development'. The cult of land group incorporation, as a concrete expression of what I have elsewhere called the 'ideology of landownership', then gave rise to a paradoxical process in which customary landowners were expropriated without being compensated for the 'development' which the cult was meant to produce. This paper will document the spatial and temporal dimensions of this 'double movement' of incorporation and expropriation. It will then consider the effects of legislation that became effective at the beginning of 2012, which makes it possible for incorporated land groups to create collective freehold titles over all or part of their own customary land if they are able to produce additional evidence of their authenticity to a national government agency whose own corruption and incompetence appears to be proof against all attempts to reform it. Needless to say, the net result is a horrible mess.

Custom against Custom in East New Britain

Keir Martin (*University of Oslo*)

Saturday, 27 June 2015 - Oslo I, 11:00

The forced displacement of people following the Rabaul eruption of 1994 was taken by some as the chance to promote individual land tenure. Custom (Tok Pisin: kastom) is often presented as an impediment to economic growth by state officials in favour of this change, yet in practice their attitude towards custom in more contradictory. They often blame relocated villagers for failing to maintain resources that state agencies have provided them and explain this failure to be the result of the villagers' abandonment of custom. Rather than the problem from the bureaucrats' perspective being the persistence of custom, it is instead a problem of their inability to manage the contexts in which relations that are considered to be imbued with customary obligations are either acknowledged or disavowed.

Enacting the absent state: state formation on the oil-palm frontier of Pomio, East New Britain

Tuomas Aku Wiljami Tammisto (*Social and Cultural Anthropology [Department of Social Research], University of Helsinki*)

Saturday, 27 June 2015 - Oslo I, 11:30

In 2008, a Malaysian company established a large oil-palm plantation in Wide Bay, located in the rural Pomio district of East New Britain. In Pomio, the state and state services are peripheral and the plantation is a part of a plan to develop the economy and infrastructure of the area. For the rural population, the plantation is not only a site of earning meager salaries and using money, but of controlled labor and regimented life. The plantation is an enclave of services, like schools and aid-posts, and governance with its police and elected representatives, provided and funded by the company.
In this paper I analyze the plantation as a part of state formation where private companies provide services and governance previously associated with the state. In the case of the Wide Bay plantation this is a result of two seemingly contradictory tendencies. On the one hand it is a top-down process in which the company assumes state-like powers – resembling the early colonial era when trading companies administered the colonies and established plantations for export crops. Despite

growing new crops, the companies reproduce old labor regimes as well as colonial ways of governance. On the other hand, the rural workers have contributed to the organization of the plantation in an attempt to emulate the state. By creating certain modes of state order in a situation where the state is absent, the rural workers show not so much a willingness to subject to the state, but what they expect from it. On the surface these tendencies seem to contribute to company governance, but the claims made by the rural population can also challenge company interests.

How the Meto belong and why it should matter: 'development', destruction and the invisibility of the local in Timor-Leste's new special economic zone.

Michael Rose (*College of Asia and the Pacific, Australian National University*)

Saturday, 27 June 2015 - Oslo I, 12:00

Oecussi is a small coastal exclave of Timor-Leste surrounded by Indonesia's East Nusa Tenggara province. Isolated from Dili by distance and the linguistic and cultural distinctiveness of its Meto speaking population, after more than a decade of independence many there still struggle to access education, health care, serviceable roads, fresh water and adequate nutrition. In mid-2014 the national government announced the creation of a special economic zone intended to transform the district into an industrial and tourist hub. This paper looks at how the project as been experienced in Mahata, a seaside village where the narrow road through the community will be widened into a major transport route. Inspired by Heat-Moon's concept of 'deep mapping' as way of writing the land that engages time, memory and lived experience, I make a case study of the Ena family, one of many in the area who will see part of their family smallholding (seimu) acquired and the buildings, gardens and trees within destroyed. Attached to their land (naijan) through localized systems of belief and belonging rather than state authorised cadastral, 'development' or fiscal perspectives, the Ena find themselves uncertain of their rights regarding compensation and the nature of their future tenure. Drawing on James Scott and Arturo Escobar I explore how, in Oecussi, Meto ways of being on and of the land have become 'illegible', or simply irrelevant, in the face of the state's drive to 'develop' Oecussi as a place that is attractive for foreign investors.

Land use dynamics and environmentally-induced migration as driver of change: Analysis of patterns and opportunities for the Pacific region

Dalila Gharbaoui (*Macmillan Brown Center for Pacific Studies, University of Canterbury, Center for Ethnic and Migration Studies [CEDEM], University of Liege*)

Eric Vaz (*Department of Geography and Environmental Studies, Ryerson University*)

Saturday, 27 June 2015 - Oslo I, 12:30

Land Management is crucial to resettlement planning in the context of climate change. The adverse effect of sea-level rise on Small Islands States in the coming decades is alerting us that planning ahead issues around land is particularly challenging. Developing innovative approaches in order to address those future challenges is crucial. Is land use change a key driver for environmentally-induced relocation in the Pacific region? What is the impact of environmentally-driven Islands relocation patterns on land use dynamics? Firstly, through the study of land use change dynamics using landscape fragmentation metrics in New-Caledonia, Papua-New-Guinea and Fiji, this paper intends to assess potential co-relation between land use change and environmentally-induced island relocation patterns. Secondly, the study attempts to demonstrate the role that customary land tenure has had on this process to finally draw conclusions on the opportunities for future planning and decision-making related to land use and relocation in the context of climate change in the Pacific region.

Strategies for participation of indigenous communities in mining industries

Matthias Kowasch (*Department of Geography, University of Bremen*)

Saturday, 27 June 2015 - Oslo I, 14:00

Across the globe, large scale commercial mining seems to offer little local economic benefit, when it takes place in regions far from centres of political power where indigenous populations are numerous. Their claims on mining companies are often unmet, and their participation in the industry, despite recent efforts in Australia and elsewhere, is low or biased towards less lucrative occupations. The extraordinary irony

of 'poverty in the midst of plenty' is described by several authors (for example Bebbington et al 2009, Auty 1993). Regardless of the numerous negative features deriving from mining projects, including long term environmental damage, we ask what strategies can permit local people to benefit from mineral extraction on their territories?

We present four different strategies in which indigenous local communities commonly pursue, or could pursue, relationships with mining projects and their owners. These are refusal (aiming to halt mining operations); benefit-sharing (negotiating a share of revenues, or compensation payments); direct participation through labour and subcontracting; and indigenous mine ownership. We will illustrate these strategies from fieldwork in New Caledonia, and comparative review of other cases. In particular, the Koniambo project in northern Grande Terre is often cited as an example of a 'participation strategy', or 'ownership strategy', but it is also enmeshed in a geopolitical struggle. We focus on whether 'ownership' through indigenous majority control, still an extremely rare thing, can provide more than revenue, but also a level of economic and political independence lacking in the other strategies.

Governmentality, politics, and mining compensation in New Caledonia

Pierre-Yves Le Meur (*IRD - Institut de Recherche pour le Développement*)

Claire Levacher (*Sociology and Anthropology, EHESS - Ecole des Hautes Etudes en Sciences Sociales*)

Saturday, 27 June 2015 - Oslo I, 14:30

Governmentality is about measuring, controlling, governing populations through various instruments and apparatuses; it is also a way of problematizing a field of action as a public issue of government. Politics is about recognition and the right to speak and participate; it is a matter of citizenship and constitutes in that respect a limit to governmentality. Against this background, the notion of compensation has recently entered the mining policy debate in New Caledonia. Compensation has been long discussed in the field of Melanesianist social anthropology. More specifically it has become a policy tool belonging to the broader issue encompassing the environmental and social impacts of mining. In New Caledonia, it has gone by different channels, illustrating disconnections between how public institutions, mining companies and local populations deal with its conception, qualification and measurement. The will to normalize mining compensation falls within new regulations as regards mining and environment through different processes: among others, an agreement between the South Province and Vale; and a group launched by public administrations working on a doctrine of ecological compensation. Parallel to these trends, other companies develop compensation strategies abiding with global standards whereas local populations craft a hybrid view of compensation mobilizing different local and global registers (indigenous rights, environment, sustainable development but also local taxation) and thus highlighting the social dimension of compensation. If the latter seems to be absent of the framework developed by state institutions, the South Province approach of compensation highlights its reflexive adaptation to a 'risk society'. Finally, the disconnections of compensation strategies in terms of actors, institutions, procedures, localization and conception of nature, reflects the tension between politics and governmentality – negotiation and measurement – constitutive of policy and state-making processes.

SESSION 4

Muddled models - revisiting Oceania's classic texts

Susanne Kuehling (Department of Anthropology, University of Regina)

Saturday, 27 June 2015 - Stavanger

10:30 Susanne Kuehling: *Kula exchange: a model worth muddling*
11:00 Hoem Ingjerd: *'Challenging the model of alienable and inalienable possessions.'*
11:30 Anne-Sylvie Malbrancke: *'Great men' and modernity: revisiting the Baruya of Papua New Guinea*
12:00 Allison Jablonko: *Tok Piksa vs. Photographs: From Clarity to 'Muddle'*
12:30 Petra Autio: *Muddling models in the maneaba: Social differentiation and Undifferentiation in a Southern Kiribati meetinghouse*
14:00 Ola Gunhildrud Berta: *Muddled models of kinship: Flexibility and double descent on the Epoon Atoll, Marshall Islands*
14:30 Martin Soukup: *'This is paper for the people of Papua. It is not for the white men': Francis Edgar Williams and The Papuan Villager*

SESSION ABSTRACT

The session invites papers that revisit a classic theme, model, narrative, or generally held assumption, by Europeans about Pacific Islanders. Oceania has profoundly inspired scholars to construct models about humanity. Across the disciplines and especially within Anthropology, Oceania's variety and unexpected patterns have always been challenging to unfold. Perhaps it is time to pay respect to our academic ancestors by creating a collection of classical themes, especially as this year marks the centennial of Malinowski's arrival in the Trobriand Islands.

This session proposes a critical engagement with anthropology's models based on Pacific Island societies. Since Silverman's work on kinship on Banaba island, and as fieldworking researchers, many of us have found that classical models are perhaps too rigid, stereotypical, or not adequate for the realities on the ground. It seems timely to revisit some of the 'classic' cases, amending theoretical stances or testing them on newer data. Rather than a Freeman-like critique, we would like to explore how our models hold in the light of more recent changes. What about Samoan teenagers, 'Sambia' substance ideologies, big men, Oedipus, Lapita pottery, Moka, kula, sawai, navigation, kinship, mana, gender relations (and the list goes on), in the light of mobile phones, social media, global politics and economics, with rising sea levels and radioactive pollution? How do the models match up with today's world?

Kula exchange: a model worth muddling

Susanne Kuehling (*Department of Anthropology, University of Regina*)

Saturday, 27 June 2015 - Stavanger, 10:30

This paper is about kula exchange in Southeastern Papua New Guinea, famous for its 'clockwise/anticlockwise' motion of valuables. Kula has become a textbook example for gift exchange and delayed reciprocity. This paper argues that academia has invented kula as an isolated, archaic, swiftly operating practice. By focusing on its mechanic principles and by postulating homo economicus as driven solely by rational choice (aiming for fame), the academic kula model is too sterile.

'Challenging the model of alienable and inalienable possessions.'

Hoem Ingjerd (*Department of social anthropology, University of Oslo*)

Saturday, 27 June 2015 - Stavanger, 11:00

This paper argues that our common model of alienable and inalienable possession (Weiner 1992) orients us to see value as inherent in the object and as intimately tied to certain forms of exchange. If we instead focus more broadly: on qualities of action whereby different kinds of value is created, transformed and dispersed, we are better equipped to understand economic behavior in general. On applying the model of alienable/inalienable wealth to Polynesia, qualitatively different distinctions between kinds of things; kinds of actions (forms of control); and kinds of relationships are too easily conflated. Opening up this model allows us to see more nuances of what Appadurai (1986) has described early on as the social life of things.

In the atoll society of Tokelau, we find commodities that may turn into valued possessions through being used as gifts; consumption employed as ways of creating wealth; inalienable objects that find their way onto the market etc. – All these are examples of economic behavior found elsewhere in the world. The locally significant distinction into kinds of action: into things that are possible to control and things that are not controllable, has its origin in parts of the Pacific however, and we are well rewarded by lending this model our full ethnographic attention.

'Great men' and modernity: revisiting the Baruya of Papua New Guinea

Anne-Sylvie Malbrancke (*CREDO - Centre de Recherche et de Documentation sur l'Océanie, EHESS - Ecole des Hautes Etudes en Sciences Sociales*)

Saturday, 27 June 2015 - Stavanger, 11:30

The Baruya of the Eastern Highlands of Papua New Guinea became famous in anthropology for 'Great Men' model that Godelier forged (1986), enriching previous paradigms (Sahlins 1963). The Great man has already created much debate and discussion (see Godelier and Strathern 1991), but little has been said about its relationship to Western-like, capitalist modernity. Ben Finney (1973) argued that the 'Big men' were entrepreneurs in the making, whose culture suited the new glove of colonial modernity. What about the Great men in this new reality? The Baruya remain virtually 'off the grid', with hardly any Digicel coverage and no internet, but they are now part of a state that imposes its rules on them via the electoral system, the action of magistrates and village courts, and through local schools in English. Some Baruya also engage in the international market economy by selling coffee and migrating to town or coastal plantations for wage labour. The impact of churches has led to a decrease in the importance and role of initiations. Who are the Great men today? Have the Great men just disappeared? Does it even make sense to use those terms? How do the Baruya relate to this way of presenting their society? Maybe the process is not so much that of a 'bigmanization' of Baruya society (Liep 1991: 46-47) as it is a 'de-greatmanization' of society (Bolyanatz 2000: 122)? But one has to wonder whether such models blur reality, and are potentially at odds with what is observed on the field.

Tok Piksa vs. Photographs: From Clarity to 'Muddle'

Allison Jablonko

Saturday, 27 June 2015 - Stavanger, 12:00

In 2014 I returned to the Simbai Valley in Papua New Guinea where I had done my first fieldwork in 1963. My initial trip was fueled by Margaret Mead's enthusiasm for visual documentation, and my return fifty years later was the recognition of my obligation to put into the hands of the subjects of the photographs copies which they would be able to use in their own way. My daughter and granddaughter accompanied me. We had no idea whether anyone I had known in the area would still be alive to meet us or to receive the photographs. Inspired by Bateson and Mead's careful analytic work, I hoped that my images would allow me to move forward to gain an understanding of the Maring people now. The intense personal encounters which actually ensued with the people who did remember me, or had heard of my earlier visit, highlighted the reality of the conference statement: 'Pacific Islanders increasingly demand to define priorities in their connections with Europe from their own perspective.' The Maring presented demands in behavioral and material forms far more forceful than pictures on exhibit or talk alone. Thus, though in inspiration based on the beautifully articulated textual-visual presentations of Mead and Bateson, the return of the photographs, which I had rather too innocently conceived of as a simple act of reciprocity, brought me face-to-face with multiple differing perspectives on a situation which, in its current complexity, could well be called 'muddled.'

Muddling models in the maneaba: Social differentiation and Undifferentiation in a Southern Kiribati meetinghouse

Petra Autio (*PhD [alumna] in Social and Cultural Anthropology, University of Helsinki*)

Saturday, 27 June 2015 - Stavanger, 12:30

In the Kiribati (formerly Gilbertese) society, the meetinghouse or maneaba, comprised of clans and their sitting places is a central institution. The classic model of the maneaba and the clans (boti/iinaki) comprising it, provided by H.E. Maude developing on A. Grimble's work, is one of increasing social differentiation from an apical ancestor. Later this model, which at the same time is a model of Kiribati kinship, has been critically qualified by others, such as H. Lundsgaarde, M. Silverman and W. Geddes. On

a more general level of Pacific anthropological models, the ideal form of the boti/iinaki organisation resembles that of the conical clan. These models, however, are in a seeming contradiction with another persistent narrative of the maneaba as a relatively egalitarian organisation, of senior men participating in decision-making on an equal footing, and an absence of chiefs, especially in the Southern Gilberts Islands.
In this paper I will discuss the classic models of the Kiribati meetinghouse with reference to my research on the maneaba organisation in Tabiteuea, southern Kiribati. By analysing meetinghouse practices and narratives, I introduce the concept of 'undifferentiation' to describe the ways in which the differentiated, classic meetinghouse structure is transformed. Yet I will suggest that this process, and the resulting decentralised structure, is predicated on the differentiation, implied in the classic models. The paper is based on my PhD research, using fieldwork data from 1999-2000, and here I aim to engage in discussion both the classic models of the Kiribati meetinghouse as well as the more general model of the conical clan. Instead of asking whether there might be conical clans in Kiribati, I hope to critically reflect on the usefulness of the model(s) in understanding Southern Kiribati society.

Muddled models of kinship: Flexibility and double descent on the Epoon Atoll, Marshall Islands

Ola Gunhildrud Berta (*Department of social anthropology, University of Oslo*)

Saturday, 27 June 2015 - Stavanger, 14:00

The Marshallese typically refer to themselves as matrilineal, thereby echoing a long line of anthropological work in the Marshalls. Anthropologists writing in the former part of the 1900s relied a great deal on rigid kinship systems and classificatory terms, thus missing some of the flexibility and complexities that often characterize everyday life. The anthropological literature from the Marshalls have had a tendency to continue this tradition by emphasizing matrilineal connections. However, I wish to challenge the idea of unalterable membership of the matrilineage (Kiste and Rynkiewich 1976, 213), that the matrilineage necessarily supersedes patrilineal affiliations (Walsh 2003, 122), or that the Marshallese are solely matrilineal by descent (Spoehr 1949, 155). Based on fieldwork from the Epoon Atoll in the southern Marshall Islands, I propose that this structured cosmos does not fit the empirical chaos I experienced. Instead, I argue that the high level of flexibility regarding kin relations and land inheritance is more in line with double descent than pure matrilineality. In any case, it's muddled.

'This is paper for the people of Papua. It is not for the white men': Francis Edgar Williams and The Papuan Villager

Martin Soukup (*Institute of Ethnology, Charles University in Prague*)

Saturday, 27 June 2015 - Stavanger, 14:30

The objective of the presentation is to provide results of the analysis of Francis Edgar Williams's activities and views as a government anthropologist in Territory of Papua during the period of 1928–1943. A special attention is devoted to the journal of The Papuan Villager. FA Williams was the journal's founder and editor in chief for all his career in the Papuan services. The author builds upon the analysis of content of the first volume of The Papuan Villager, which is assessed in the context of both FA Williams's professional anthropological writings and ideas of administration of Territory of Papua. Williams had to combine some mutually incompatible responsibilities and views during his professional lifetime. As an anthropologist he carefully recorded ethnographic data, as an official he had to promote the ideas of his administration. The Papuan Villager holds an imprint of this two basically incompatible responsibilities and activities. Williams also provided comprehensive criticism of functionalism, which he conceived to be inadequate in regard to the nature of culture. However, functionalism was also principally incompatible with the mission of the administration. The author argues that Williams's opinions on directed cultural changes, functionalism and education of the natives, as are expressed in an essays The Blending of Cultures and Creed of a Government Anthropologist, are already contained in a basic form in the first volume of The Papuan Villager.

SESSION 5

Making peace with the past

Chris Ballard (Pacific and Asian History, Australian National University)

Dario Di Rosa (Pacific and Asian History, Australian National University)

Thursday, 25 June 2015 - Oslo II

10:30 Chris Ballard, Dario Di Rosa: *Introduction*
11:00 Laurent Dousset: *History as relation. On the 'use and abuse' of the past in Australia and Vanuatu*
11:30 Ryan Schram: *Time Machines: The Agency of Ancestors in Nonstate Spaces*
12:00 Ola Gunhildrud Berta: *Contested pasts and presents: Dealing with inconsistencies in relation to time on the Epoon Atoll, Marshall Islands*
12:30 Ricardo Roque: *Arbiru mate are lolo, Arbiru was gunned down: the deaths of colonial officer Duarte, 1899-2012*
14:00 Ron Adams: *The death and resurrection of Nokwai on the island of Tanna, Vanuatu*
14:30 Aoife O'Brien: *Crimes and Retributions in the Western Solomon Islands: an examination of punitive raids in the shaping of the Arthur Mahaffy collection*
15:00 Chris Ballard: *Acts of Atonement: making peace with history in the Pacific*
15:30 Dario Di Rosa: *Ameha via Tivona: the Politics of Peace and Reconciliation*
16:00 Emmanuelle Crane: *Exploring the potential of restorative justice in French Polynesia: going beyond foreign penal institutions*

Friday, 26 June 2015 - Oslo II

10:30 Louise Hamby: *Makarrata: Making Peace for the Future*
11:00 Michael Goddard: *Kinship in the land court: Why the Motu-Koita can't make peace with the past*
11:30 Hone Sadler: *Usurpation of Sovereignty, Illegitimate Governments of New Zealand. Ngāpuhi's Tribunal Claim*
12:00 Jones Edwin: *'Ivola': ancestral knowledge and the Native Lands Commission hearings in Nabobuco, Fiji*
12:30 Robert Nicole: *Cultures of Participation in 19th Century Fijian Politics: Insights from Subaltern Activities*
14:00 Jaap Timmer: *A Pentecostal Conquistador: Michael Maeliau's relocation of Pedro Fernández de Quirós's 1605 voyage to Terra Australis in the historiography of the All People's Prayer Assembly in North Malaita, Solomon Islands*
14:30 Guillaume Aleveque: *When evil spirits become ancestors again: personhood, Christianity and cultural heritage in Tahiti.*
15:00 Deborah van Heekeren: *The Present-ness of World War II in south-eastern Papua New Guinea*
15:30 Francoise Cayrol: *How to understand the sadness of our grandmothers? The Japanese in New Caledonia*
16:00 Pierre-Yves Le Meur: *Making peace with the mining past? The politics of value and citizenship in Thio, New Caledonia*

Saturday, 27 June 2015 - Oslo II

10:30 Alexander Mawyer: *Unruly Pasts, Shadow Histories and Erasure in French Polynesia's 'Outer' Islands*
11:00 Lorenz Rudolf Gonschor: T*he re-emerging relevance of Europe for Hawai'i's de-occupation struggle*
11:30 S R Jan Hasselberg: *Three Stories - Three Cameras; the Keveri people of south-east Papua New Guinea in the 1930s*
12:00 Andrey Tutorski: *First contact*

SESSION ABSTRACT

This panel addresses the many ways in which the past is recalled, invoked and employed in the contemporary Pacific. The panel title deliberately evokes the twin processes of uncovering or coming to terms with the past, and of using the past in pursuit of present concerns, which range from atonement to reconciliation, struggles over land and political power, and the search for justice. Blackbirding, punitive expeditions, land transactions, the arrival of missionaries and, occasionally, their murder, are amongst the historical acts now being resurrected, reworked and reinterpreted. As part of this process, digital recourse to archival resources is rendering the past ever more present in Pacific lives, provoking questions about the encounter of

different modes of historical consciousness or historicity, and the politics of differential access. How are Europe and the Pacific mutually implicated in these negotiations over history, and what role do researchers play in what is frequently a contested engagement with the past?

Introduction

Chris Ballard (Pacific and Asian History, Australian National University)
Dario Di Rosa (Pacific and Asian History, Australian National University)

Thursday, 25 June 2015 - Oslo II, 10:30

History as relation. On the 'use and abuse' of the past in Australia and Vanuatu

Laurent Dousset (*CREDO - Centre de Recherche et de Documentation sur l'Océanie, EHESS - Ecole des Hautes Etudes en Sciences Sociales*)

Thursday, 25 June 2015 - Oslo II, 11:00

Even - and in particular - when working on such controversial topics as kinship or land tenure, ethnography inevitably deals with the multiple and diverse embodiments, expressions, treatments and deployments of what Ricœur called the 'traces of the past': an exertion of memory as much as of oblivion. Comparing two bodies of discourse and description from two different ethnographic locations, this paper will attempt to elaborate on the modalities through which such traces are deployed to (re)define contemporary being and belonging. The first body reflects current Australian Aboriginal recollections of 'first' and 'early contact' situations in the Western Desert in the 1950s and 1960s. In a language of explicit disruption, the traces recalled from these situations are deployed to signify the emergence of an authenticity and of distinctions of ways of doing and of thinking that continue to define contemporary being and belonging. The second body stems from rural communities in the southern part of Malekula in Vanuatu. Here, again, the reference to and deployment of traces from the past are substantial means for situating contemporary practice within ideologies of belonging. However, in this second case, multiple regimes of historicity coexist and compete, reflecting divergent visions for the collective future. Despite this important difference, on which the paper will reflect, a common observation emerges from both situations – an observation that is relevant in many domains and subjects of sociological enquiry. In Aboriginal Australia, as in South Malekula, traces are not only about the connection of people with their past; they are also, and above all, a means for shaping and reviewing relations between people through their past.

Time Machines: The Agency of Ancestors in Nonstate Spaces

Ryan Schram (*Anthropology, University of Sydney*)

Thursday, 25 June 2015 - Oslo II, 11:30

Classical anthropology and modern states have each committed the same error in thinking about the nature of human societies. They each treat communities as if they fit neatly within clearly bounded totalities. It is a view of society as a whole which can only come from the bird's eye view. If a prerequisite of domination is to establish a schedule and census of a population, then it was anthropology of a kind which taught rulers to see their subjects like a state. Anthropology today rejects this classical holism as too simple. In this paper I would like to suggest that this move away from wholes and toward conjunctures commits the same errors all over again by reducing present patterns to a linear historical narrative which can encompass everything in a global history. In cases from Malaita (Solomon Islands), Lakalai (West New Britain, Papua New Guinea) and Duau (Milne Bay Province, Papua New Guinea), I show how ancestor spirits and their memorials are used as resources for mediating the colonial encounter and its aftermath. Specifically, ancestors are not merely a generation past, but continue to intervene in the present. Rather than as a culturally-specific temporality, I see the continuing agency of ancestors as a way people deal with the limits of narrative itself. By attributing historical shifts to supernatural rather than political acts, I conclude, people are engaged with the uncertainty of historical meaning, and the need to continuously constitute one's own historical consciousness.

Contested pasts and presents: Dealing with inconsistencies in relation to time on the Epoon Atoll, Marshall Islands

Ola Gunhildrud Berta (*Department of social anthropology, University of Oslo*)

Thursday, 25 June 2015 - Oslo II, 12:00

'The people who used to live on this atoll were vicious killers without moral,' I often heard during my fieldwork on the Epoon Atoll in the southern Marshall Islands, 'But when the missionaries came, we learned how to be moral and loving people.' This presentation of a dark past and an ideal present is common among people on Epoon when discussing Christianity. However, it runs parallel with a contested version of the past and present. In this version, 'people of the old days' were giants that would often live to be 150 years. They were also exceptionally strong, and could easily dive for giant clams to bring ashore. People often contribute these skills to the effect of local foods (breadfruit, taro, pandanus etc.). Additionally, they knew how to live properly within á¹ƒanit (custom), e.g. by sharing everything with everyone. When the 'Westerners' came, however, they gradually lost their old ways. Rice eventually replaced local food, resulting in health issues and lower life expectancy. In addition, people have become greedy, and they often prefer the 'American way of life,' which means neglecting one's family after adolescence. Here, I wish to explore these contested pasts and presents in order to see how people on Epoon deal with the tensions of an interconnected world.

Arbiru mate are lolo, Arbiru was gunned down: the deaths of colonial officer Duarte, 1899-2012

Ricardo Roque (*Institute of Social Sciences, University of Lisbon*)

Thursday, 25 June 2015 - Oslo II, 12:30

This paper explores the connections and disjunctions that arise when European accounts meet Indigenous stories about places and events set in the colonial past. In 1899, during the dramatic siege by colonial forces of a 'rebel' mountain village in Atabai, East Timor, the Portuguese commanding officer, Second-Lieutenant Francisco Duarte, was shot dead by his Timorese enemies. Throughout the twentieth century the death of officer Duarte – nicknamed after the indigenous Tetum term arbiru – became the stuff of colonial legend. He was posthumously celebrated as an imperial hero. The colonial government held an annual ceremony at the site of his death, where a memorial stone still marks the spot of his fall in battle. In Portugal, archival documentation and oral memories are preserved in connection with this heroic narrative of Duarte's death. In Atabai too, Timorese accounts of the event have survived. Yet, they evoke a different historical reality. In 2012, an alternative past was revealed to me by local residents at Atabai. This paper is about the historical and anthropological complexities brought out by this disclosure.

The death and resurrection of Nokwai on the island of Tanna, Vanuatu

Ron Adams (*Graduate Research Centre, Victoria University*)

Thursday, 25 June 2015 - Oslo II, 14:00

On September 25, 1877 the Tannese youth Nokwai was hanged for murder at the masthead of HMS Beagle, anchored in Port Resolution Tanna. I wrote about the execution in 1984, with a fuller account in 1993. There was no shortage of archival material: the event was widely reported in the London and colonial press; Hansard closely recorded the heated debates in Parliament; missionaries turned on each other in letters and church journals; and Admiralty bureaucrats methodically documented the decision-making process that led to Standing Orders being revised. Hundreds of thousands of words.

But not a word from Tanna, where for years I asked about Nokwai. It perplexed me that he had disappeared from local historical consciousness – until I read in Lindstrom's Knowledge and Power in a South Pacific Society (1990) how, in neither producing nor consuming certain bodies of knowledge, the Tannese stand outside their power. I stopped asking about Nokwai. Then, in 2008, an east coast chief volunteered that he knew the 'tru stori blong Nokwai' – he even had a custom song about him! In my presentation I'll relate the story and play a video-recording of the song, and reflect on the profound difference between western historians' treatment of the past and how the past is recalled, invoked and used by the Tannese.

Crimes and Retributions in the Western Solomon Islands: an examination of punitive raids in the shaping of the Arthur Mahaffy collection

Aoife O'Brien (*Postdoctoral Fellow in Oceanic Art, Saint Louis Art Museum*)

Thursday, 25 June 2015 - Oslo II, 14:30

Indigenous warfare and headhunting within the Western Solomon Islands was particularly targeted for eradication following the establishment of the British Solomon Islands Protectorate in 1896. As experienced by indigenous peoples across the Pacific, punitive raids were here utilized as a means of deterring and inflicting 'punishments' on communities believed to have perpetrated such acts, all with the aim of safeguarding economic development. While colonial agents frequently used Indian police, occasionally local men were also trained as police, often employing recruits from areas that had previously suffered attacks from headhunters.
Punitive raids were utilized as opportunities for colonial agents to target and acquire objects for their collections that were usually withheld from sale. They also became occasions for indigenous police to seek government-sanctioned clearance to visit retribution upon historic enemies.

Focusing upon the collection of Arthur Mahaffy, the first District Officer in the Western Solomons, held by the National Museum of Ireland, along with Western Pacific High Commission documents, housed by the National Archives, Kew, and The University of Auckland, this paper explores the effects punitive raids had on indigenous populations. The loss of important objects, such as war canoes, personal valuables, and the destruction of crops and canoe houses created social and cultural losses for communities while further feeding into imbalances of power with the Western Solomons. Drawing upon particular, dated punitive raids and the objects taken as loot during them, this paper is concerned with understanding the implications of how colonial agents fed into indigenous social and political struggles through disrupting the balance of power in the region.

Acts of Atonement: making peace with history in the Pacific

Chris Ballard (*Pacific and Asian History, Australian National University*)

Thursday, 25 June 2015 - Oslo II, 15:00

'Sorry ceremonies', in which the historical events of killing missionaries and other visitants are re-enacted as the prelude to a memorial service or act of reconciliation, have emerged as a formal mode of engagement with the past in the contemporary Pacific. Through their acknowledgement of responsibility, these acts of atonement appear to constitute Islander claims to agency, points of entry to a documentary history that has been produced and controlled largely by non-Islander authors. But they are also powerful statements about the future, in which the long-delayed reciprocity anticipated from outsiders is realised, and the impediments – cultural, historical and moral – to local progress are identified and overcome. This paper considers a series of sorry ceremonies from across the region in an attempt to understand what they might have in common, and why.

Ameha via Tivona: the Politics of Peace and Reconciliation

Dario Di Rosa (*Pacific and Asian History, Australian National University*)

Thursday, 25 June 2015 - Oslo II, 15:30

The killing by Kerewo people of the LMS missionary James Chalmers at Dopima in 1901 was a major event in the colonial history of the southern part of what is now Papua New Guinea. Public outrage at this death lead to two punitive expeditions at the cost of a significant number of Kerewo lives.
This series of events has acquired an important place in Kerewo oral traditions. Indigenous theology understands the spilling of Chalmers' blood as the seed from which the Gospel grew and spread in Kikori area, and as proof that God has chosen Kerewo people to preach his word. But an alternative, parallel exegesis asserts that the blood of the missionary has cast a curse on Kerewo people, preventing them from realising the promises of 'modernity'.

The paper explores the micropolitics surrounding preparations for a Peace (ameha) and Reconciliation (tivona) ceremony in 2015, which is intended to lift this curse. I focus on a number of points that are core to understanding contemporary Kerewo historical consciousness: the strategic shifts of identity politics articulated at several levels (ethnic, regional, national, denominational), the different weight of authority

given to different historical narratives (written and oral), and the underlying conceptions of 'modernity' which have shaped the preparations of the Peace and Reconciliation ceremony.

Exploring the potential of restorative justice in French Polynesia: going beyond foreign penal institutions

Emmanuelle Crane (*History, Media studies, Sorbonne Paris 4*)

Thursday, 25 June 2015 - Oslo II, 16:00

Colonisation has touched everything, including dispute resolution. This paper addresses the unconventional way of moving from a punitive approach and re-rooting French Polynesia in restorative approaches as well as reinvigorating traditional peacemaking processes as a response to prevent and sanction criminal offences. My paper will focus on establishing the correlation between local cultural practices, enforcement of 'imported' penal institutions and the gap of resolving intrafamily violence in small Polynesian communities. Based on alarming statistics of Polynesians overrepresented in the prison of Papeete as well as recurrence of criminal activities such a sexual abuse, I will discuss the potential of aboriginal justice in helping perpetrators to take and develop responsibility for their own lives as it has been experienced in First nations communities in Canada.

Makarrata: Making Peace for the Future

Louise Hamby (*School of Archaeology and Anthropology, Australian National University*)

Friday, 26 June 2015 - Oslo II, 10:30

The past for Yolngu (people from northeast Arnhem Land in Australia) is held by their strong memories of people, places and things. Many of the objects and photographs of people and events are dispersed around the world. The encounters between the collectors and Yolngu surrounding the acquisition of these objects are not always well documented. Methodology of collection, the objects current ownership, use and access have caused some tension between institutions and people in communities where the objects were collected. Can this cultural legacy be used for reconciliation between parties?
Yolngu comprehend a makarrata to be a formal process through which disputing parties reach an understanding and put things right in order to make peace and settle conflict. Traditionally this would involve the ritualized throwing of spears between the two parties, the accused person facing a spear in the leg. The makarrata concept has been adopted by Yolngu for an event to be held in 2016 at Milingimbi, an island in Arnhem Land in the Northern Territory. Museum leaders, Yolngu and the researchers working with them will meet on Yolngu country to attempt to bring about an understanding between these parties regarding cultural material. This paper will explore the background of makarrata and how the 2016 event is attempting to make peace with the past and provide an improved environment for going forward into the future.

Kinship in the land court: Why the Motu-Koita can't make peace with the past

Michael Goddard (*Department of Anthropology, Macquarie University*)

Friday, 26 June 2015 - Oslo II, 11:00

Port Moresby, the capital of Papua New Guinea, began in the 1880s as a few hectares of land on the territory of the Motu-Koita people. It now covers an area of about 90 sq miles (or 240 sq kms). Colonial officials attempted to be fair in their early land purchases. They sought to understand native landholding systems and kinship, to be confident no land was alienated without native knowledge and to ensure that all individuals with rights in a bought land portion were recompensed. As the town spread, the Motu-Koita became increasingly alarmed about land loss, and from the mid twentieth century they have continuously pursued court actions to reclaim land. Recent land losses have involved opaque and anonymous purchases and leases which the Motu-Koita seek to uncover, but they also continually challenge the early colonial land purchases. Their efforts overall are complicated by conflicts among themselves over who the original owners of plots of land were. This paper reviews issues of kinship and landholding, particularly as represented in courts of law, which impede Motu-Koita attempts to settle contemporary land claims.

Usurpation of Sovereignty, Illegitimate Governments of New Zealand. Ngāpuhi's Tribunal Claim

Hone Sadler (*University of Auckland*)

Friday, 26 June 2015 - Oslo II, 11:30

The processes to address Ngāpuhi's deficit position to participate fully in a society of crown intervention in all aspects of life: political, economic and social, is a challenge that will test the mettle, constitution and resoluteness of a people with a proud heritage forged in its resolve that they have never ceded sovereignty or authority to anyone. The settlement process of addressing Ngāpuhi's land claims and grievances against the crown has begun in earnest.

The following addresses the Waitangi Tribunal 'Early Hearings' of the WAI 1040 Te Paparahi o Te Raki, the Ngāpuhi initial claims hearings held in Waitangi in May and June 2010. This hearing was premised on Ngāpuhi's claim that their tūpuna (ancestors) did not cede their sovereignty to anyone let alone the Crown on the signing of Te Tiriti o Waitangi. On 6th February 1840.

This claim is unique in that it does not call for an inquiry into specific acts by the Crown that led to losses by Ngāpuhi. Rather, the enquiry examines the basis on which the Crown in New Zealand assumed its authority to govern. For over 170 years, the Crown has relied heavily on the presumption that Ngāpuhi ceded their sovereignty to the crown when they signed the treaty at Waitangi. It is this presumption and its detrimental effects that lie at the heart of the Ngāpuhi initial claim.

'Ivola': ancestral knowledge and the Native Lands Commission hearings in Nabobuco, Fiji

Jones Edwin (*Centre for Pacific Studies, University of St. Andrews*)

Friday, 26 June 2015 - Oslo II, 12:00

In Fiji, the polysemic category of 'ivola' entails different forms of knowledge about the relationship between the past, present and future. These include an extensive repertoire of oral traditions (ivola tamata) and various types of environmental knowledge (ivola gauna), as well as written documents, books and religious scripture. The Fijian translation of the Bible, for example, is the iVola Tabu ('Holy Book'), and indigenous people's names and descent group affiliations have been listed in the iVola ni Kawa Bula ('Native Registry') since the colonial era, when the Native Lands Commission (NLC) collected sworn testimonies of local histories and models of social organisation. Such information dates from 1926 for the highland district of Nabobuco, where alleged errors made during the final NLC hearings became particularly contentious issues following the development of the Monasavu hydro-electric scheme in the late 1970s. This paper explores the Nabobuco people's recent struggles to amend official records through their use of ancestral knowledge as a competing mode of historicity.

Cultures of Participation in 19th Century Fijian Politics: Insights from Subaltern Activities

Robert Nicole (*School of Government, Development, and International Affairs, University of the South Pacific*)

Friday, 26 June 2015 - Oslo II, 12:30

This paper traces 'cultures of political participation' in 19th Century Fiji from a 'people-centred' point of view. It argues that people's political participation was well rooted in Taukei society. It tracks this history of participation to reveal the multifarious means by which ordinary people interacted with those who held positions of power, how they chose and installed their leaders, held them accountable, resisted them, removed them, and how they (the people) created for themselves spaces for political action within the confines of the power structures that sought to control them. The paper explores the significance of this history in addressing current debates about democracy in Fiji. It argues that while the idea of democracy in its western liberal sense may have been a 'foreign (European) flower', participatory politics was not. The paper also addresses the current view that Fijians are politically paralysed by a culture of silence. It ends with an exploration of the role of historians, as intellectuals, in intervening in political debates, and of disturbing the over-simplified generalisations that currently dominate public conversations about politics in Fiji.

A Pentecostal Conquistador: Michael Maeliau's relocation of Pedro Fernández de Quirós's 1605 voyage to Terra Australis in the historiography of the All People's Prayer Assembly in North Malaita, Solomon Islands

Jaap Timmer (*Anthropology Department, Macquarie University*)

Friday, 26 June 2015 - Oslo II, 14:00

In this paper I will explore the ways in which Michael Maeliau, the leading prophet of the Pentecostal All People's Prayer Assembly (APPA) from North Malaita, Solomon Islands, employs 16th century Spanish satanic epics of exploration of the Pacific in his theology. While national and European versions of the modern history of Solomon Islands tend to commence with the attempt by Alvaro Mendaña to locate King Solomon's Ophir (1 Kings 9:26-28) in 1568, Maeliau holds Pedro Fernández de Quirós's 1605 voyage to 'La Australia del Espíritu Santo' as evidence that Solomon Islanders have always been in a covenant with God. Maeliau occupies this historical space by suggesting that Solomon Islanders are Israelites, that their fate is prophesized in the Old Testament, and that De Quirós's crusading expedition was part of God's plan to redeem the Pacific. Inverting the 16th century Catholic notion that the devil plotted to make it difficult for explorers to colonise new territories, Maeliau relocates the Spanish satanic epics to the contemporary need to battle against evil in Solomon Islanders's attempt to conquer their path back to Jerusalem. I will situate Maeliau's evolving theology in the politics of differential access in North Malaitan contestations over engagements with the past.

When evil spirits become ancestors again: personhood, Christianity and cultural heritage in Tahiti.

Guillaume Aleveque (*Department of Anthropology, University College London, University College London*)

Friday, 26 June 2015 - Oslo II, 14:30

Making peace with the past can be a slow process, particularly if the past is regarded as a threat to the present. In contemporary Tahiti, political discourses and artistic performances often glorify the pre-Christian past as a Golden Age and the very source of the Polynesian identity and of its cultural heritage. Yet, the day-to-day relationship of the people with this past is more ambiguous because everything that may appear as a relic of a pagan past in a Christian present can be tied to an evil spirit and a cause of supernatural illness.

In fact, since the Christianisation brought by the London Missionary Society in the early 19th century, until the late 1960's and the revalorisation of the Polynesian heritage through anticolonial claims, the past was a matter of oblivion. However, as this paper argues, this past had literally haunted the society and the people themselves, as these evil spirits were still regarded as remote ancestors from whom they had inherited (in their very hearts, or more precisely in their guts) a part of their unchristian nature.

Today, these evil spirits have become respected ancestors again, even so the relationship between them and the living remains a major issue: how the society as well as the individuals can be Polynesian and Christian at the same time?

Analysing the transformations of the representations of personhood and heritage during the past five decades, this paper examines how people and institutions have tried to resolve the double bind represented by Christianity and ancestrality through the creation and the modification of collective and ritualised actions.

The Present-ness of World War II in south-eastern Papua New Guinea

Deborah van Heekeren (*Anthropology, Macquarie University*)

Friday, 26 June 2015 - Oslo II, 15:00

In recent times the Vula'a people of south-eastern Papua New Guinea have developed an interest in historical documentation. As they adopt the conventions of Western chronology, the nuances of oral narratives are obscured. In this paper I present three vignettes drawn from my ethnographic research among the Vula'a that resonate with the period commonly described in the literature as World War II. A photograph taken in 2005 shows how local historians construct a chronology emphasising concerns with landholding that were coming to a head in the 1940s. In a narrative recorded in 2001, fear of Japanese bombs is enmeshed with the 1951 eruption of Mount Lamington and a subsequent period of famine. Finally, reminiscences of unusual intrusions, salvage operations, and creative improvisation suggest that the greatest impact of World War II in the region resulted from detritus unwittingly strewn across the Papuan landscape. In sum, rather than expanding the historical record, I show how the past—construed by researchers as 'historical events'—is refracted through local experiences that persist in the present.

How to understand the sadness of our grandmothers? The Japanese in New Caledonia

Francoise Cayrol (*Cnep Pacific's New Studies Center, University of New Caledonia*)

Friday, 26 June 2015 - Oslo II, 15:30

Near the end of the 19th century, with the discovery of nickel, the realization of its economic value and the abolition of penal transportation, New Caledonia decided to institute immigration under contract of Asian workers. Between the end of the 19th century and the beginning of the 20th century, and in spite of difficult negotiations with the Japanese government and the denunciation of unsafe working conditions, around 6000 Japanese immigrant workers (free or under contract) had arrived in New Caledonia. Social and ethnic boundaries were not easily broken through in this country, but the Japanese proved successful across a very large range of sectors and positions, developing relationships with all of the social circles of the colony, and marrying or living with women belonging to every ethnic group of New Caledonia. However, the early 1940s saw New Caledonia side with De Gaulle and the Free French and, following the attack on Pearl Harbour, nearly all of the Japanese residents of New Caledonia were rounded up confined and sent to Australian concentration camps; their property was seized. The situation of their women and children, who were not Japanese citizens, was awful ; terrified, some of them went into hiding and a wall of silence was erected around this chapter of New Caledonian history. I will describe the particular process carefully chosen by the third generation to understand the immeasurable sadness of their grandmothers and to break the silence. I analyse the form in which these particular stories have emerged, and their deeply resilient writing. At the same time, I present the position of this work as a challenge to the official histories of the country and their self-imposed limits. Finally, in the context of a recent increase in attempts to reconnect people and their particular histories in this country of the 'Destin Commun', I draw attention to the elaboration of a multi-ethnic historical consciousness in New Caledonia.

Making peace with the mining past? The politics of value and citizenship in Thio, New Caledonia

Pierre-Yves Le Meur (*IRD - Institut de Recherche pour le Développement*)

Friday, 26 June 2015 - Oslo II, 16:00

Mining is an old and contentious issue in New Caledonia, one so deeply entrenched in the history of Thio (situated on the south east coast of the island) that it has become part and parcel of local society. More precisely, the SLN (Société Le Nickel), which is the historical and hegemonic mining company in Thio, is perceived and challenged by the local population against this background, meaning as a peculiar local citizen embedded in a web of rights and duties. This emic view of corporate social responsibility has recently been activated by exceptional rain events and recurring environmental damages. A strong social movement was born out of these events, blocking the mining sites, and composing a list of grievances and claiming for environmental restoration (rather than ecological or monetary compensation). This collective action associated with the role of a few leaders or brokers has turned into an association whose name means 'taking caring of the home/community' and explicitly claims an inter-ethnic constituency at the municipal level. This work thus explores how this chain of events interacts with other contemporary sequences (legal procedures of mining sites regularization, new prospecting campaigns) and older event and memory chains, including the historical trajectory of SLN in Thio as both a firm and a para-state institution, as well as various conflicts between Kanak peoples and mining companies around local sovereignty (including the sequence of violent civil/anti-colonial clashes of 1984-87 euphemized as 'the events'). The resulting dialectic is a politics of compressed place (communal localization and infra-communal segmentary tendencies) and extended time (mining memory, policy and prospect) influencing the local politics of value, belonging and citizenship in Thio.

Unruly Pasts, Shadow Histories and Erasure in French Polynesia's 'Outer' Islands

Alexander Mawyer (*Center for Pacific Islands Studies, University of Hawai'i-Manoa*)

Saturday, 27 June 2015 - Oslo II, 10:30

This paper examines the lived experience of the past across dimensions of daily life in one part of the French Pacific. How the past emerges and sometimes erupts violently into the present across time scales and domains of social and cultural engagement with nature, language, architecture, pearl culturing, the politics of civil society, and the legacies of the nuclear test establishment is at the heart of this work. Drawing ethnographic attention to six material contexts in which Mangarevans, the people of French Polynesia's Gambier Islands, encounter, confront, and negotiate their relationships with the past, this paper queries the variable character of the past in contemporary Pacific lives with ethnographic attention to various techniques and technologies Mangarevans deploy for engaging with if not always controlling many aspects of the 'unruly' past. Examination of six culturally salient moments sheds light on how the past is not always easily accommodated and how Mangarevans respond to moments of historically inflected disruption. The various ways in which the past appears salient offers more careful purchase on the place of the nuclear past in these so-called 'outer' islands. After decades notable for various forms of silence and erasure, the French state's dramaturgical management of the facts of the nuclear experience in its Oceanic colonial possessions has become extraordinarily visible since a 2005-2006 territorial fact-finding commission of inquiry into the consequences of nuclear testing. With the curtain thrown back, what should be made of instructions to nuclear test personnel forbidding a preventive evacuation of islands about to be subjected to nuclear fallout 'for political and psychological reasons', of first-hand accounts of the experience of fallout, of labor at test-sites, or of sermons encouraging support for testing, offers a particularly challenge to attempts to understand the place of the past in the Pacific present. The relationship between local discursive practices and the state's management of populations in times of radiological crisis made visible in recollections of Ma'ohi experiences of nuclear tests, in French scientists reflections' on their role in 'the big secret', and in various administrations' erasures, silences and obfuscations, speaks directly to the murky, often spectral character of forms of history in the post-colonial French Pacific and, perhaps, further afield. This work seeks to compliment yet extend existing literature exploring the intersection of nature, culture, and political history in the Pacific with potential resonance cross-culturally and outside the region.

The re-emerging relevance of Europe for Hawai'i's de-occupation struggle

Lorenz Rudolf Gonschor (*Department of Political Science, University of Hawai'i-Manoa*)

Saturday, 27 June 2015 - Oslo II, 11:00

For most Pacific Islands ties to Europe were established during the era of colonialism, which for some of them is still ongoing. In Hawai'i, however, the situation is fundamentally different. After threats of colonization by Russia, France and Great Britain were successfully averted during the first half of the nineteenth century, in 1843, Hawaiian diplomacy succeeded in having France and Great Britain formally recognize the Hawaiian Kingdom as an independent state, and in 1858, the last of the Kingdom's unequal treaty with a European power was revised. Hawai'i thus became the first non-Western state to be a full member of the then mainly European family of nations. During the following decades, the kingdom not only maintained balanced relations with the great powers but also with smaller European countries only marginally involved in the Pacific, such as Switzerland and Belgium. While European powers divided up the rest of Oceania in colonial spheres, they respected Hawai'i's unique political standing as a sovereign state. The threat to its independence, however, came from the United States, which in the 1890s first militarily invaded and then permanently occupied the archipelago, an illegal occupation that is still going on. In recent years, the movement to end this occupation and restore Hawai'i's independent government has gained significant ground. In order to move forward in their quest of national liberation, leading Hawaiian academics and political agents have reconnected with their country's diplomats of the 1800s and are currently re-activating ties to European countries. Research in the archives of each European nation's foreign ministries is a key component in support of these efforts.

Three Stories - Three Cameras; the Keveri people of south-east Papua New Guinea in the 1930s

S R Jan Hasselberg

Saturday, 27 June 2015 - Oslo II, 11:30

The Keveri people were the last group of South-east Papua New Guinea to keep up with raiding and killing, but in just a few years they broke with their past in an extraordinarily thorough manner, turning their backs to most of their traditions. After missionaries visited in 1935, their conversion to Christianity was so rapid and all-embracing, that when government anthropologist FE Williams visited five years later he wrote in disappointment about vanished traditions and an almost total loss of Keveri material culture.

This paper discusses in what way three sets of texts and photos - with the advantage of being able to combine their different agendas and approaches, but also considering their limitations - can reconstruct parts of the past in a way that will enrich the present Keveri communities.

I have studied the writings and photographs from three sources dating from 1933 to 1940: Austrian photographer and ethnographer Hugo Bernatzik; missionary brothers Cecil and Russell Abel, who wrote about the 'converting expedition' and its follow-up in 'Kwato Mission Tidings'; and F E Williams. I am also relating this to my short visit to the area last year, where I found a unanimous and sincere interest in learning more about a past that is largely forgotten. How can this material, none of which is known among today's Keveri, contribute to identity restoration?

I will also comment on the different approaches, in writing and photography, of Bernatzik, the Abel's and Williams, and about the availability of the material.

First contact

Andrey Tutorski (*Department of Ethnology, Moscow State University*)

Saturday, 27 June 2015 - Oslo II, 12:00

The topic of first contact remains popular in anthropology. In their book First Contact, Connolly and Anderson assume that the stories about the first contact haven't changed during the intervening 40 years. I will argue that stories about first contacts have in fact transformed considerably. My data draws on stories about Nikolai Miklouho-Maclay, who worked on the Rai Coast of Papua New Guinea during the 1870s. The stories about him were recorded in 1890s, 1930s, 1940s, 1970s and 2010, so the data encompasses a period of 120 years and we can track changes in local perceptions of this 'first contact': firstly, that the stories are not descriptions of the historical event but rather a presentation of an ideal meeting; when looking at the stories of subsequent contact between Germans and Bongu people we see that they don't differ greatly from those about Maclay. Secondly, that the idea that the 'European' is just a human appears only after the 1970s. In the stories from the beginning of the century, Maclay's status (or maybe his 'nature') isn't described at all and he is perceived as a deity. In conclusion I would like to highlight that the changes I've showcased here may take a different form and be more or less slow, but that changes in stories regarding first contact nevertheless occur. The image of a first contact that has just taken place, that of 20 years later and that of 40 years later are three very different pictures.

SESSION 6

The clinical way: exploring biomedicine and public health in the Pacific

Barbara Anne Andersen (Department of Anthropology, New York University)

Jessica Hardin (Sociology and Anthropology, Pacific University)

Thursday, 25 June 2015 - Harald

10:30 Jacqueline Leckie: *'The people are still undecided': Between Western medicine and 'old bush medicine' in colonial Fiji*
11:00 John Patu: *The Paradoxes of Development Initiatives and Healthcare Paradigms and Infrastructures in the Samoan Islands*
11:30 Katherine Lepani: *Sedimented sites: viewing the health system in PNG from the ground up*
12:00 Mike Poltorak: *Anthropology, Brokerage and Collaboration in the development of a Public Ethnopsychiatry: Tongan Lessons for Global Mental Health*
12:30 Melanie Dembinsky: *Yamatji women negotiating breast cancer knowledges in the clinic and beyond*
14:00 Fabienne Labbé: *HIV, biomedicine and the way of the clinic in Fiji*
14:30 Daniela Heil: *Biomedical Tropes of the Body and Ngyiampaa Aboriginal Body-Imaginaries in Australia: constructive health care as possibility?*
15:00 Patricia Fifita: *Navigating Female Cancer Care: Illness Experience and the Politics of Healing in Tonga*
15:30 Gaia Cottino: *'They tried to ask the patients' relatives to bring flowers instead of food'*

SESSION ABSTRACT

The history of colonialism in Oceania is a history of medicine: of research and extraction of biological specimens, of experimental public health governance, of the disciplining of the 'native' body and the destruction of traditional healing practices. The category of traditional medicine is a creation of colonial history and knowledge production and for many, hospital medicine is considered other, a technology of 'white people' and the urban elite.

The clinic is a space where social relationships and knowledges are negotiated by Pacific peoples and their interlocutors. In the clinic, individual futures are imagined while narratives of familial and national health are shaped. The panel will explore clinics, hospitals, and other everyday engagements with biomedicine, as spaces where the politics of aid, knowledge, humanitarianism, and development unfold. This includes interactions between nurses, patients, healers, physicians, and bureaucrats in the objectification of health, illness, and wellness. While global health supra-organizations define health agendas for the region, this panel explores the priorities of Pacific peoples through an investigation of the clinic.

Possible topics could include:
- mass immunization and awareness campaigns
- maternal and child health practices and their impact on gender and the family
- population control, family planning, and safe sex
- infrastructures, logistics, supply chains, and health system management
- doctors, nurses, and community health workers as national elites
- pharmaceutical markets and emerging markets for 'traditional' medicines
- noncommunicable disease awareness and outreach campaigns
- differences between private, public, church, and NGO health services
- mental, spiritual, and cultural well-being as public health priorities

'The people are still undecided': Between Western medicine and 'old bush medicine' in colonial Fiji

Jacqueline Leckie (Anthropology and Archaeology, University of Otago)

Thursday, 25 June 2015 - Harald, 10:30

So wrote Native Medical Practitioner (NMP) Filipi Vulaono to Dr David Hoodless, principal of the Fiji School of Medicine, in 1944. Hoodless was also the Medical

Superintendent of Fiji's Mental Hospital, formerly known as the Public Lunatic Asylum since 1884, and subsequently to be renamed as St Giles Psychiatric Hospital. By the mid-twentieth century European doctors there were enthusiastic about transforming this predominately custodial institution into a clinic and would harness new biomedical technologies such as shock treatments, psychotropic drugs, and biomedical tests in their mission. On the eve of Fiji's independence in 1970, the Secretary of Health could confidently claim, 'medicine in Fiji is on the march'.

Meanwhile NMPs and indigenous nurses continued to be responsible for primary health care, including dealing with 'psychiatric crises'. This paper explores this and the ambivalent role of indigenous medical personnel during the colonial era. They had to negotiate between local communities, the state and medical authorities. The path to the clinic was equally complicated for indigenous Fijians and perhaps, most so when dealing with mental distress and disorder. Non-Christian and Christian spiritual beliefs were integral to indigenous understandings of mental illness and became entangled with clinical answers to madness in Fiji. To explore this, the paper addresses religious insanity — which, even when tamed within the clinic, remained a diagnosis over which the people were undecided.

The Paradoxes of Development Initiatives and Healthcare Paradigms and Infrastructures in the Samoan Islands

John Patu (*Indo-Pacific Languages and Literatures, University of Hawai'i-Manoa*)

Thursday, 25 June 2015 - Harald, 11:00

In one of his most recent rantings, the Prime Minister of Samoa had denounced family planning based not only on religious stances but on effects of stunting population growth. Counterintuitive to development initiatives in 'developing' countries, which normally advocate for population control, Tuila'epa's statement reveals several contradictions about development and health infrastructures in Samoa.
This paper seeks to explore the paradoxes of local pragmatic concerns over development schemes and the impacts on health paradigms and health infrastructure in Samoa and American Samoa as the local populations have transitioned from traditional healing practices towards Western institutions. Family planning as a mechanism of population control, though packaged as necessary to development, has been scapegoated as a hindrance to development itself. Given Samoa's relatively stagnant population growth due to primarily unilateral outward migration, the contradictions become more salient. Donor aid is being poured in to build hospitals, yet the necessary staffing required to operate them is deficient. Money invested in providing scholarships to train healthcare professionals who opt to leave for better paying jobs overseas furthers the brain drain problem. Low-paying wages and salaries for medical professionals contribute to the deficiency of hospital and clinical staffing. Despite the increased reliance on foreign mechanisms of health delivery, much of the population still rely (at least partially) on traditional healing institutions and practices, including the local taulasea (healers) who have have organized their own formal association. What this paper ultimately seeks to address is how adequately 'the clinical way' tackles these development problems in the face of the many contradictory trends.

Sedimented sites: viewing the health system in PNG from the ground up

Katherine Lepani (*School of Culture, History and Language, Australian National University*)

Thursday, 25 June 2015 - Harald, 11:30

Drawing on ethnographic research on the interface between culture and HIV in the Trobriand Islands of Papua New Guinea, this paper reflects on health facilities as social spaces where other work apart from service delivery gets done. As a starting point, I query the meaning of 'integrated services' in primary health care, the juxtapositions and contradictions in the way health issues are identified, prioritised, and made procedural, and how this appears in the physical infrastructure of district health centres. I consider the relational practices of service delivery and the co-location of other forms of social practice that inhabit facilities as people access health services. A notable conjunction is the presence of doba in the TB ward. These bundles of dried banana leaves are the exchange valuables Trobriand women make in preparation for sagali mortuary distributions. At times spaces within health facilities are transformed into sites of heightened productivity for social projects, like sagali, which demonstrate vitality and regeneration. These sites are animated as well by abrupt and uneven inputs of resources, equipment, and personnel, and irregular flurries of activity involving scoping visits, community consultations, and workshops that deliver global agendas about health and well-being. Nostalgic recollections of a bygone era, and unfulfilled expectations about the benefits of modernity, shape people's relationships to these unstable yet familiar and sedimented sites of public health, which comprise deep colonial histories and physical evidence of development forestalled while also holding prospects for revitalisation.

Anthropology, Brokerage and Collaboration in the development of a Public Ethnopsychiatry: Tongan Lessons for Global Mental Health

Mike Poltorak (*School of Anthropology and Conservation, University of Kent*)

Thursday, 25 June 2015 - Harald, 12:00

The Global Mental Health (GMH) movement has revitalised questions of the translatability of psychiatric concepts and the challenges of community engagement in countries where knowledge of the biomedical basis for psychiatric diagnosis is limited or challenged by local cultural codes. In Tonga, the local psychiatrist Dr Puloka has successfully established a publically accessible psychiatry that has raised admission rates for serious mental illness and addressed some of the stigma attached to diagnosis. On the basis of historical analysis and ethnographic fieldwork with healers, doctors and patients since 1998, this article offers an ethnographic contextualization of the negotiations entailed and reception of three key interventions during the 1990s that included collaboration with traditional healers and the formulation of hybrid terms. Dr Puloka's use of medical anthropological and transcultural psychiatry research, informed a community engaged brokerage between the implications of psychiatric nosologies and local needs. As such it reveals deficiencies in current polarised positions on the GMH project and offers suggestions to address current challenges of the Global Mental Health movement.

Yamatji women negotiating breast cancer knowledges in the clinic and beyond

Melanie Dembinsky (*School of Geograohy, Queen Mary University of London*)

Thursday, 25 June 2015 - Harald, 12:30

A multitude of competing information and knowledges surrounding causes and prevention about breast cancer are present in Yamatji country, Western Australia. Biomedical, subjugated and embodied knowledges all exist in Yamatji country and compete for recognition. Focusing on several Aboriginal communities in Yamatji country, data gathered between 2010 and 2011 and on subsequent shorter annual trips provides ethnographically rich, thick description of how Yamatji women negotiate these knowledges in the clinic and beyond. While biomedical knowledge dominates public health campaigns to increase breast awareness among Australian Aboriginal and Torres Strait Islander women, the women themselves often perceive this knowledge as less trustworthy and valid than knowledge passed on to them by other Aboriginal and Torres Strait Islander women. I argue that Yamatji value experiential knowledge over other types of knowledge. Through the process of negotiating different knowledges, Yamatji shape their own explanations of breast cancer, and engage oftentimes in medical pluralism both for explanations of breast cancer causation, as well as treatment options, which in turn highlights the colonial legacy of medicine as a form of surveillance and control and at the same time an opportunity for cultural continuity.

HIV, biomedicine and the way of the clinic in Fiji

Fabienne Labbé (*CREDO - Centre de Recherche et de Documentation sur l'Océanie, Aix-Marseille University, CNRS, EHESS*)

Thursday, 25 June 2015 - Harald, 14:00

Drawing from ethnographic research on the illness experience of HIV positive people in Fiji, this paper explores the social, cultural and structural realities underlying interruptions and refusals of medical follow-up by people living with HIV of indigenous Fijian origin. In mid-2013, 20% of the patients of the main HIV clinic located in Suva were considered by health authorities to be 'lost to follow-up', that is to say as having failed to visit the clinic for more than three months. People living with HIV and healthcare workers overwhelmingly cited the fear of being known to be HIV positive and transport costs to visit the clinic as the leading causes of these interruptions. People living with HIV also commonly evoked Fijian medicine and Christian healing as alternative therapies to which they turned to and which led them to interrupt, momentarily or permanently, the follow-up of their condition. Ethnographic analysis reveals, however, that the decision of people living with HIV to interrupt or to refuse biomedical care for their condition needs also to be understood in light of tensions in the health worker/ patient relationship and of dysfunctions of the healthcare system that profoundly impact the clinical experience of people living with HIV. This paper thus explores interruptions of medical follow-up by indigenous Fijians living with HIV as socially produced and as resulting from the complex negotiation by HIV positive people of multiple priorities and constraints.

Biomedical Tropes of the Body and Ngyiampaa Aboriginal Body-Imaginaries in Australia: constructive health care as possibility?

Daniela Heil (*Sociology and Anthropology, University of Newcastle*)

Thursday, 25 June 2015 - Harald, 14:30

Starting with critically exploring the borders and crossings of Australian biomedical realms and Ngyiampaa people's participation within those realms in an all-Aboriginal community in central-Western New South Wales, Australia, this paper aims to make a contribution to developing health care practices that accommodate Ngyiampaa people's tropes of 'personhood' and 'being in the world.' Whilst the practices of Indigenous and non-Indigenous health care providers continue to prioritise 'disease problems of individuals' rather than the ways in which those problems have been produced and maintained, I illustrate the ways in which Ngyiampaa people work with the body-imaginaries of their personhood when their 'health' is at stake. Arguing that incorporating Ngyiampaa body-imaginaries into health care practices is vital and necessary if improvements in 'health' are to be achieved, the paper proposes to work with localised Aboriginal strategies — if health care is considered to be both constructive and meant to be a possibility.

Navigating Female Cancer Care: Illness Experience and the Politics of Healing in Tonga

Patricia Fifita (*Anthropology Department, University of Hawai'i-Manoa*)

Thursday, 25 June 2015 - Harald, 15:00

This paper will focus on cancer health disparities in the Pacific through the lens of female cancer experience in Tonga. Drawing upon the intersections of health, culture and modernity, this paper will explore the ways that women, who have limited access to resources, navigate multiple and fragmented medical systems, including both Western biomedical and faito'o fakatonga (traditional Tongan medicine), in order to obtain treatment for cancer. Female cancer mortality rates in Tonga are increasingly high due to the late presentation of the disease. I will specifically analyze a collection of female cancer illness narratives that highlight barriers to care and help articulate structural tensions between biomedical health models and more locally meaningful concepts and understandings of health and illness. Biomedicine, although privileged as the dominant approach to cancer treatment, is limited due to the poorly resourced public health care system in Tonga. This paper will examine broader political and economic issues that contribute to inequalities in access to health care resources, including medical knowledge and services for cancer. I argue that the development of effective interventions for cancer in Tonga will require a multidisciplinary and holistic approach that incorporates local articulations of health and illness and also engages with current sociocultural, political and economic realities.

'They tried to ask the patients' relatives to bring flowers instead of food'

Gaia Cottino (*Dipartimento di Storia, Culture, Religioni, Università La Sapienza di Roma*)

Thursday, 25 June 2015 - Harald, 15:30

The body is a negotiation land. In particular in those contexts where sizes and body ideals do not fit international standards and thresholds. In such cases bodies are medicalized and disciplined in order to impose the prominence of western optimal sizes on the locally appropriate ones.

This is the case of the Tongan population, who lives and embodies the contradictions of contrasting views: on the one side, those of supranational health agendas worried about the high BMI and NCDs rates and, on the other side, those of the everyday cultural practices and obligations. Through the example of the mediation role played by the capital's main hospital nurses I wish to show the constant negotiation and creative permanent reformulation of knowledges, which significantly mirror local priorities.

SESSION 7

Matter(s) of relations: transformation and presence in Pacific life-cycle rituals

Pascale Bonnemère (CREDO - Centre de Recherche et de Documentation sur l'Océanie, Aix-Marseille University, CNRS, EHESS)

James Leach (CREDO - Centre de Recherche et de Documentation sur l'Océanie, Aix-Marseille University, CNRS, EHESS)

Borut Telban (Institute of Anthropological and Spatial Studies, Research Centre of Slovenian Academy of Sciences and Arts)

Thursday, 25 June 2015 - Oslo I

10:30 Pascale Bonnemère: *Doing it again: Transforming men and relations among the Ankave-Anga of Papua New Guinea*
11:00 Arve Sorum: *Bedamini male initiation and marriage as transformation sequences.*
11:30 Marika Moisseeff: *Setting Free the Son, Setting Free the Widow. Relational Transformation in Arrernte Life-Cycle Rituals (Central Australia)*
12:00 Jessica De Largy Healy: *Bodies, artifacts and spirits: transforming relations in Yolngu initiation and funeral rituals*
12:30 Eric Venbrux: *How the Tiwi construct the deceased's postself in mortuary ritual*
14:00 Borut Telban: *Avoiding undesired transformation: Shaping a newborn into a specific being among the Karawari of Papua New Guinea*
14:30 Ludovic Coupaye: *Kutapmu & Kurabu: ceremonial houses and yam mounds in Nyamikum (East Sepik Province, PNG)*
15:00 James Leach: *The matter of existential relations. Growth, life-cycle, and the form of the world in Reite, PNG.*
15:30 Johanna Louise Whiteley: *Fangamu taego, or 'to feed the caregiver': opposed forms of relationality in a West Gao life-cycle ritual, Santa Isabel, Solomon Islands.*
16:00 Mark Mosko: Bwekasa: *The life-giving sacrificial rites of Trobriands Islanders, living and deceased*

Friday, 26 June 2015 - Oslo I

10:30 Sophie Chave-Dartoen: *Wealth circulations and ritual system: the processing of sociocosmic relationships in Wallis Island (Western Polynesia)*
11:00 Pierre Jean-Claude Lemonnier: *Material relations in Anga rituals*
11:30 Denis Monnerie: *Ceremonies as operating processes in the transformations of relations - a view from Northern Hoot ma Whaap, Kanaky New-Caledonia.*
12:00 Sebastien Galliot: *On Ritual Actions, Efficacy and Relations: the Samoan Tattooing Ritual and its Changes*
12:30 Anthony J. Pickles: *To Excel at bridewealth: Microsoft Office and the tabling of relations in Goroka*

SESSION ABSTRACT

Rituals in the Pacific region have been a sustained source of interest for Europeans. Anthropologists have regularly analysed life-cycle rituals, focussing on transformations of persons, as when young boys are transformed into adults and warriors in male initiation (e.g. Godelier 1982 [1986]), or on relations, as when the relations between the living and the dead are transformed in mortuary ceremonies (e.g. Weiner 1976). Both propositions: that rituals effect transformations of the person, or that rituals deal with relations, remain somewhat vague. Here, the emphasis that Pacific people place on specific engagements to bring about transformation, and to give the desired shape to relations, gives us a lead. In this panel, we would like to focus on how transformations are occurring. That is, to look for the modalities and devices, material or otherwise, used to enact, operate, stage, etc. the relations, and give them their form.

Within the overall frame of considering Pacific rituals that accompany the course of life as moments when relational transformations occur, we invite contributions that engage with two further suggestions. Firstly, as Bonnemère has argued (2014), a relationship cannot be transformed if the terms that compose it are not present, either directly, as in initiations, or mediated through objects that materialise it, as in mortuary rituals (e.g. Revolon 2007). Secondly, that the respective and shifting positions of subject, object, and/or agent are crucial to the outcomes of the rites. Careful

consideration should be given to the positions of things and persons as transformative of relations, and in the process, as transformed and mutable in themselves. Contributors are further invited to consider the idea (emerging from the study of Melanesian life cycle rites) that the course of life is conceptualised as an ordered series of relational transformations. Such an idea implies viewing rituals that mark out life as a coherent set, and not as moments that can be analysed independently of each other. We hope these ideas will serve as stimulations or provocation for contributors.

Doing it again: Transforming men and relations among the Ankave-Anga of Papua New Guinea

Pascale Bonnemère (*CREDO - Centre de Recherche et de Documentation sur l'Océanie, Aix-Marseille University, CNRS, EHESS*)

Thursday, 25 June 2015 - Oslo I, 10:30

Among the Ankave-Anga of Papua New Guinea, men have to go through an ordered series of three initiation rituals that start in childhood and end with the birth of their first child. In ideal terms, an adult man has to be a father and a maternal uncle. As a maternal uncle, he is responsible for the well-being of his sister's children but may make them very sick or infertile if he is dissatisfied with the prestations of game or pork his affines are supposed to give him when the children are young.

When analysed conjointly, the three rituals reveal a dramaturgy organising the acquisition of this capacity to act on and for others that women have spontaneously by being born female. Acquiring this capacity involves enacting successive transformations in the relations boys have with their mothers and their sisters.

An unchanging pattern underlies these relational transformations: it starts with re-enacting the current state of the relation and ends with making a gesture thought of as caracteristic of the new form of the relation. Re-enactment in this case implies the presence of the terms of the relations to be modified, hence the involvement of women in these rituals that have always been considered as all-male in the literature. The questions raised in this paper revolve around the notion of 'doing it again', focusing on this particular dramaturgy and discussing it in conjonction with the many ritual moments in which actions are repeated. What is the difference between the enactment of a relation and the repetition of an action? May reiteration paradoxically become indicative of a transformation?

After presenting the results of the analysis of the initiation rituals, the paper explores ethnographic material concerned with the beginning and the end of life, thus encompassing the whole life-course of a male individual.

Bedamini male initiation and marriage as transformation sequences.

Arve Sorum (*Department of social anthropology, University of Oslo*)

Thursday, 25 June 2015 - Oslo I, 11:00

Life-cycle rituals intend to affect, adjust, change or transform situations, persons and relations. This paper focuses on how certain social relations among the Bedamini in Papua New Guinea are given their form through ritual at selected moments of the-life cycle when relational transformations occur. Based on Kapferer's (2005) discussion of the study of ritual in its own right as non-representional, ritualised moments in Bedamini male initiation and symbolic bride capture are conceived as a dynamic of structuration that change the existential conditions of persons in non-ritual reality. At those important ritual moments the direct presence of the agents are required, while their relative positions are mediated by objects and moods. Change and adjustment in relations can be described by focusing on staged acts, the communicative content of which is transmitted both visually, orally and emotionally. The effect intended is the formation, or reformation, of a relational field. Finally, Bedamini male initiation and marriage are consecutive parts of a sequence of transformations beyond its constituent moments, as initiation functions as a prerequisite to marriage. Initiation is the first term of the marriage proceedings, allowing for Initiation and marriage to be perceived as a coherent set of acts.

Setting Free the Son, Setting Free the Widow. Relational Transformation in Arrernte Life-Cycle Rituals (Central Australia)

Marika Moisseeff (*Laboratoire d'anthropologie sociale, CNRS - Centre National pour la Recherche Scientifique*)

Thursday, 25 June 2015 - Oslo I, 11:30

In Australian Aboriginal society, personal identity is an evolving process whose successive mutations derive from a person's aptitude to engage in new relationships. Both initiation rites and funerary practices act to mediate such relational transformations. Drawing on Spencer and Gillen's material on the Arrernte, this paper establishes a parallel between the procedures put into effect to render a son autonomous from his mother in the course of male initiation, and those undertaken to emancipate a widow from her deceased husband. In both ritual operations introduce a relational distancing within a totality composed of two individuals whose antecedent,

close physical intimacy, in the absence of such mediations, is apt to thwart the concerned person's ability to become an autonomous agent capable of entering into new intimate relationships: the son's marriage, the widow's remarriage.

Both procedures entail the intervention of ritual objects closely connected to a man's personal identity: on the one hand, the churinga he is joined with at the end of his initiation and which allows him to exercise responsibilities in fertility rites, and on the other hand, the corpse he leaves behind upon his death. Moreover, both operations lead to use of hair, substance deriving from but detached from the body, for relational purposes. In initiation, the young man's assigned mother-in-law, a substitute for his mother, provides him with the hair that allows him to enter into new exchange relationships with other men. In the wake of funerary rituals, the dead man's hair will be used to weld together those who collectively undertake expeditions to avenge his death.

Bodies, artifacts and spirits: transforming relations in Yolngu initiation and funeral rituals

Jessica De Largy Healy (*Department of Research and Higher Education - Centre de Recherche et de Documentation sur l'Océanie, Musée du quai Branly*)

Thursday, 25 June 2015 - Oslo I, 12:00

In north-east Arnhem Land, at the two extremes of the male ritual life-cycle, during the first initiation ceremony and at death, the bodies of the boys and of the deceased undergo a similar process of transfiguration. Adorned with elaborate clan paintings and feather ornaments, while singing and dancing proceeds on the public ceremonial ground, they are made to resemble the groups' most sacred objects seen to instantiate the powers of various ancestral beings. This presentation will be concerned with the material logics behind this transfiguration process which, by making people into ancestors, transforms the relations between individual and groups, between humans and non-human beings, and between the living and the spirits of the dead. I will also consider some of the changes that have occurred with the use of new technologies in memorializing the spirits of the dead and in expressing kinship and genealogical recall.

How the Tiwi construct the deceased's postself in mortuary ritual

Eric Venbrux (*CPAS, Centre for Pacific and Asian Studies; Centre for Thanatology, Radboud University Nijmegen*)

Thursday, 25 June 2015 - Oslo I, 12:30

In this paper I will discuss Tiwi mortuary rites as a transformative, relational process in which the deceased's postself is created. The Tiwi of North Australia review the character, relationships and life course of the dead person in their elaborate death rites. The performers fit their stories—'told' by means of lyrics, dance, gestures, bodily art and the plastic arts—into the frame story or central narrative representing the transition of the deceased from the world of the living to the world of the dead. A script inherited from the mythological ancestors has to be followed, but the participants link the conventional ritual events with their own stories and personal experiences put in metaphorical language and action. The close relatives of the deceased enact ritual roles according to their specific category of relationship to the dead person. That is to say, they have to opt for a certain bereavement status, thus being bereaved parents, children, grandparents, siblings or cousins of the deceased. The same accounts for the spouse and in-laws. Both actual and classificatory kin are part of the various categories of the bereaved. The dances and songs of each category have the specific relationship as their theme. Their dreamings or totemic clan affiliations are the subject of songs and dances, also. In other words, the actors construct a social biography of the deceased in their collective endeavour, defining the social loss and constituting the new spirit of the dead. More often than not, the songs composed for the occasion consist of a dialogue between the performer and the spirit of the deceased. At the conclusion of the cycle of mortuary rites (in the iloti, meaning 'for good') grave sculptures are erected; thereafter the deceased will be remembered as portrayed in the final rites.

Avoiding undesired transformation: Shaping a newborn into a specific being among the Karawari of Papua New Guinea

Borut Telban (*Institute of Anthropological and Spatial Studies, Research Centre of Slovenian Academy of Sciences and Arts*)

Thursday, 25 June 2015 - Oslo I, 14:00

Among the Karawari people of the East Sepik Province, Papua New Guinea, procreation is assurance neither of child's human appearance nor of kinship with the child. The

shape, strength, and external appearance of a baby, the ways in which he or she will move around, and its future relationships emerge slowly during a long process of prenatal and postnatal care. The latter period includes very important five (for girls) or six (for boys) days after birth and is characterized by a series of practices, which secure that a new-born's external appearance and his or her ways of doing things become identified with specific people and spirits. A new-born's external appearance and his or her ways of doing things are simultaneously sharply differentiated from other beings, be they humans, animals or spirits. The aim of the paper is to shift the focus from the often discussed sexual intercourse, sperm, blood, and so on to other practices that shape the child's body and make it into a specific being.

Kutapmu & Kurabu: ceremonial houses and yam mounds in Nyamikum (East Sepik Province, PNG)

Ludovic Coupaye (*Department of Anthropology, University College London*)

Thursday, 25 June 2015 - Oslo I, 14:30

While initiations ceremonies have not been held for the last two decades, Nyamikum people (as well as other villages in the Abelam-speaking area) still perform annual long yam ceremonies. Authors, such as Anthony Forge or Diane Losche have asked the relation between the two phenomena, often pointing out the symbolic reference to the role of male and female in human reproduction. Drawing on previous ethnographies on Abelam initiations and material culture, this paper attempt to re-read the role of the ceremonial houses and initiation, in the light of what yam cultivation and display suggest about the reproduction and transformation of people and plants.

The matter of existential relations. Growth, life-cycle, and the form of the world in Reite, PNG.

James Leach (*CREDO - Centre de Recherche et de Documentation sur l'Océanie, Aix-Marseille University, CNRS, EHESS*)

Thursday, 25 June 2015 - Oslo I, 15:00

In this paper, I present some of the life-cycle rites practiced by Nekgini speaking people on the Rai Coast of Papua New Guinea. These rites have several fascinating aspects, including the consumption of substitutes for the growing child by their maternal kin. Interrogating the repeated substitution of specific game, domestic meat, artefacts, and garden food for a human body suggests that just as the materials and actions have specific effects on the emergent person, they equally have transformative effect on the maternal and paternal kin. In fact, the rites reconstitute a human world of exchange and morality among affines. I make the point that a focus on the individual and their transformation misses the mutual transformation of all involved. That is, instead of being 'about' the individual and the social recognition of their physical growth, these rites are existential in focus and concern.

Fangamu taego, or 'to feed the caregiver': opposed forms of relationality in a West Gao life-cycle ritual, Santa Isabel, Solomon Islands.

Johanna Louise Whiteley (*Anthropology, London School of Economics and Political Science*)

Thursday, 25 June 2015 - Oslo I, 15:30

The West Gao lived-world is based upon the existence of a plurality of ontologically discrete categories – three matriclans known as kokolo. Due to the rule of matriclan exogamy, a West Gao father belongs to a different kokolo to that of his wife and children. During a feast known as fangamu taego, or 'to feed the caregiver', children present their father with gifts to acknowledge his care. The father then takes the opportunity to transfer property rights in the land of his matriclan to his children. However, these particular transactions are encompassed by exchanges, occurring between the two participating matriclans, which draw in the community at large. Building upon Strathern (1988) and Foster (1995) I explore the 'partibility' of indigenous

and imported products exchanged and distributed during the event, arguing that fangamu taego instantiates a balance between two opposed forms of relationality, namely, relationships flowing internally to each matriclan and relationships forged between matriclans. The extent to which the event achieves this balance is linked to the 'positioning' of the feast between marriage and death in the life-cycle. However, the relational opposition addressed by the exchanges is ultimately predicated upon ancestrally mediated relationships of emplacement with regard to a specific territory. This comes into focus during property-transfer element of the feast.
Ultimately, fangamu taego reproduces underlying differences between the participants in an exchange event, which somewhat paradoxically, celebrates the value inherent in bridging such differences. It therefore encapsulates the central socio-cosmic tension upon which social reproduction in West Gao is predicated.

Bwekasa: The life-giving sacrificial rites of Trobriands Islanders, living and deceased

Mark Mosko (*Department of Anthropology, Australian National University*)

Thursday, 25 June 2015 - Oslo I, 16:00

In the indigenous ritual life of Melanesians, mortuary rites occupy a certain pre-eminence among all types of life-cycle rituals in that they affect critical transformations of the interpersonal relations, not only, I suggest, among living persons but also those linking people with ancestral and other spirits. In the Trobriand Islands, however, mortuary sagali distributions as described thus far (e.g. Weiner 1976, Damon and Wagner 1989) are not the only rites enacted with the aim of regulating relations between living mortals and spirits. At numerous junctures in his writings, Malinowski mentions how virtually all public ceremonials performed by chiefs, village leaders and ritual experts on behalf of whole communities are formally initiated by the presentation of specific 'oblations' (ula'ula) donated in the first instance by community members at large to the officiating magician, portions of which are then given by him sacrificially to those baloma ancestral and other spirits of Tuma, the land of the dead, with whom he is personally connected by dala lineage and other ties. (These latter offerings given by magicians to spirits are actually known by a term separate from ula'ula – bwekasa – which does not appear in Malinowski's published writings or his field-notes.) Malinowski never attempted an interpretation or analysis of ula'ula (or bwekasa) offerings other than to suggest that such rites served to maintain generally harmonious relations between the living and the dead. This is puzzling, however, insofar as he also staunchly maintained in his writings that the spirit recipients of those oblations, which are mandatory preliminaries to virtually all magico-ritual acts, are not considered to be the effective agents of those activities. As far as I am aware, none of the subsequent string of Trobriand ethnographers have till now examined ula'ula and bwekasa offerings in the context of either life-cycle or other ritual contexts. In this paper, based on recent field studies at Omarakana, I attempt such an analysis, describing how, through ula'ula and bwekasa sacrifices humans and spirits give substance and form to the life upon which both are dependent, and in so doing animate the relations between the worlds of the living (Boyowa) and of the dead (Tuma).

Wealth circulations and ritual system: the processing of sociocosmic relationships in Wallis Island (Western Polynesia)

Sophie Chave-Dartoen (*Anthropology Department / ADESS UMR CNRS 5185, Université de Bordeaux*)

Friday, 26 June 2015 - Oslo I, 10:30

I have stressed the sociocosmic character of the Polynesian society of Wallis in a long term study of the life cycle rituals and the specific way the components of the person are ritually elaborated and transformed all life long. The Wallisian sociocosmic world displays an extensive, complex and intricate system of relationships. In such a relation-based conception of the world, humans and things are defined by the particular settings of the relations that constitute them and give existence to them.

Plants (yams and kava for example), animals (pigs) and other kinds of wealth (such as mats, barkcloth and money) are used for meaningful relationships to be perceived, lived, evaluated but also established and modified. Thus, they enter complex, interconnected circulation and semiotic systems. I will show that these systems work as processors of the relationships framed by everyday and ceremonial circulations and by the ritual culminating moments, when efficiency of action and dynamics of social renewal are stemming from the World-beyond.

In such a world, based on a complex economy of relationships, the fundamental principle of the society - which is the backdrop of its deep and essential logics and values - appears to be the ritual system, more precisely the system of meaningful circulations that make these relationships personally perceivable and socially existing. This paper wishes to enlarge the path towards the comparison between Polynesia and Melanesia and offer an opportunity to look more closely at some of their important common social and cognitive features.

Material relations in Anga rituals

Pierre Jean-Claude Lemonnier (*CREDO - Centre de Recherche et de Documentation sur l'Océanie, Aix-Marseille University, CNRS, EHESS*)

Friday, 26 June 2015 - Oslo I, 11:00

Based on the ethnography of Ankave, Baruya and Sambia initiations, here analysed as particular operational sequences, the paper will deal with only three of the many questions raised by the comparative study of Anga male rituals:

1. Contrary to what Lévi-Strauss proposed, objects do not participate in ritual in 'loco verbi'. On the contrary, objects and material actions do in rituals what words only could not 'do'. Therefore, what is the specific role of material actions (and objects and techniques) in Anga rituals?
2. How can we describe and understand the family resemblance displayed by this series of Anga male rituals, that clearly combine similar ritual operations comprising a same repertoire of elementary ritual 'bricks' (not yet to be defined as 'ritems')? It is clear that Anga rituals are transformations of each other, but is there a 'structure' that engenders the variants observed?
3. In what respect do these three variants correspond (for lack of a better term) to the strikingly different context in which those rituals (Ankave vs. Baruya-Sambia) reorganize relations between humans and between humans and the unseen?

Ceremonies as operating processes in the transformations of relations - a view from Northern Hoot ma Whaap, Kanaky New-Caledonia.

Denis Monnerie (*Institut d'ethnologie + Laboratoire DynamE UMR 7367 VNRS, Université de Strasbourg*)

Friday, 26 June 2015 - Oslo I, 11:30

In the Kanak world of New Caledonia, and arguably elsewhere, the transformations of social relations effected by rituals/ceremonies depend to a large extent on articulations of current 'everyday' life and ceremonial moments. By comparison with the former, the latter – a process performed in specified places over relatively short periods of time - create a considerably higher density and intensity of sociocultural life. My Kanak interlocutors often reflect about it. They call it the 'Kanak system'. (Which is different from the colonially defined 'coutume/custom'). They practise it for cycle of life, local and regional ceremonies.

The presentation will stress its dynamic of co-action implicating humans and non humans, its verbal and non verbal relational transfers, its largely dyadic fractal aspect, and the way in which it transforms relations. This paper is part of an ongoing research to provide an anthropological definition of this system. Although close to ritual, exchanges and network models, it should and can be more relevantly described in a way both consonnant with its emic concepts and in a wider etic perspective: that of an operating process.

On Ritual Actions, Efficacy and Relations: the Samoan Tattooing Ritual and its Changes

Sebastien Galliot (*CREDO - Centre de Recherche et de Documentation sur l'Océanie, Aix-Marseille University, CNRS, EHESS*)

Friday, 26 June 2015 - Oslo I, 12:00

While images of Polynesian tattoos are almost saturating popular representations of masculinity, gender and pan-ethnic pacific islands identity through multiple visual media such as advertising, TV shows, clothing, literature, theatre, fine Arts, etc., its ritual implementation seems to have been abandoned in favour of either reinterpretation of ancient iconography, or relocation of the Samoan ritual.

The latter is manifested by widely varying configurations. Based on a 27 months of fieldwork in Samoa and in the Samoan community in New Zealand as well as among tattoo artists of Samoan descent, this paper will address the Samoan tattooing ritual settings with a careful look at matters, substances, actions and agents. By showing to which extent this ritual presents itself as a 'technical system' (Gille 1979), that is to say a system in which there is a close interdependence that links together the various components of the technology at a given moment in history, we'll engage in a discussion on ritual efficacy and the interplay between agents, their relationships and technical actions and matters in the Samoan tattooing ritual.

By doing so, we'll address the transformation of the ritual and to which extent it reflects broader social changes and transformation of relationships that can be given to see within the ritual time-space.

References: Gille, B. 1979 'La Notion de 'système technique'. Essai d'épistémologie technique', Technique et Culture I: 8-18.

To Excel at bridewealth: Microsoft Office and the tabling of relations in Goroka

Anthony J. Pickles (*Trinity College, Cambridge University*)

Friday, 26 June 2015 - Oslo I, 12:30

At a bridewealth payment in the compound in Goroka where the groom lived and worked, the groom (and clan-members from Lufa District) assiduously kept a note of contributions from relatives and staff. Next day, after the modest exchange was over, the groom used one of the office computers to compile a spreadsheet that detailed all the guests, their contributions and the material form in which they came, and, in a separate column, their value in Kina. Contributors were divided into 'colleagues and their families' on the one hand, and 'family and outside help' on the other. The division of personnel and the rendering of contributions into a monetary value necessarily involved a reworking of relations. And because they took an enduring electronic form, their transformation was anything but vague. Based on insights gleaned from a series of interviews with the groom, I explore the composing terms that brought about this marriage and that define a spreadsheet, and look at how this all too familiar tool of decontextualization can be used to distil local significances. To get there I ask: in terms of positioning subject, agent and object, what was the intended effect of monetising contributions, subtotalling and grand totalling them? Also, if life is ordered by a set of rituals, what enduring place, if any, do colleagues occupy within their categorical ghetto? Finally, what kind of a record is a spreadsheet, what influence is it expected to exert over future attempts to order relations during other life-cycle rituals?

SESSION 8

'Foreign flowers' on local soil? Articulating democracy, human rights and feminisms in the Pacific

Sina Emde (Social Anthropology, University of Heidelberg)

Thursday, 25 June 2015 - Lillehammer

10:30 Margaret Jolly: *Vernacularization in Vanuatu: Engendering Persons and Property in Human Rights Discourse*
11:00 Andreea Raluca Torre: *From 'vision' to 'technical pursuit'? Feminist activism and the politics of development in the South Pacific*
11:30 Diane Zetlin, Mactil Bais: *Gender in Electoral Campaigns in Papua New Guinea*
12:00 Malakai Koloamatangi: *Democracy in the real world: the Pacific experience and the evolution of a 'Tongan' democracy*
12:30 Philip Cass: *A foreign flower no more: Tongan diasporic media and the 2014 election*
14:00 Katalin Baranyi: *What impact do development actors have on human rights in Tonga?*
14:30 Jean Louis Rallu: *Foreign flowers: look at it from the beginning*
15:00 Anthony J. Pickles: *Dandelions amid the orchids: gambling comes to Papua New Guinea*

SESSION ABSTRACT

Peter Larmour (2005) investigates the transfer and institutionalisation of so-called 'foreign flowers' to Pacific Island Countries. These foreign flowers, argues Larmour, are policies and institutions that were introduced during colonialism and after independence, e.g. customary land registration, constitutions and representative democracy, public sector reform and anti-corruption, by a variety of agents, e.g. colonial officials, missionaries, aid donors and non-governmental organisations. Not all institutional transfers, argues Larmour, were equally successful. The factors that

contribute to success or failure are complex. They depend on timing, socio-economic circumstances and the compatibility with and adaptation to local values.
Taking Larmour as a starting point, this panel wants to explore these so called foreign flowers, the agents and contexts that introduce them and their possible abjections, contestations and/or adaptations with a special focus on concepts of democracy, human rights, and/or feminisms. All these are travelling concepts that came to the Pacific from Europe, other countries of the West or, in the case of universal Human Rights, the global field of the United Nations through a variety of agents, e.g. state bureaucracies, aid donors and non-governmental organisations. They all are mostly based on Western concepts of personhood, individualism, liberty, gender and rights that are partly vastly different from their Pacific counterparts. As such, all of these are contested, rejected or adapted by different communities and social agents in Pacific states which may see in them threats to local ways of being or new avenues of desired social change, or something in between. And while some concepts such as Human Rights are highly contested, others like the UN Declaration of Indigenous Rights are embraced favourably. In these processes local actors construe articulations between the global and the local and particularizations of the global arise. This panel invites contributions that examine these processes at work in the past and at present.

Vernacularization in Vanuatu: Engendering Persons and Property in Human Rights Discourse

Margaret Jolly (*Australian National University*)

Thursday, 25 June 2015 - Lillehammer, 10:30

Sally Engle Merry's corpus is consummately situated at a busy intersection in the traffic between anthropology and law. In her transnational appraisal of gender and human rights, she has deployed the influential concept of vernacularization. I n this paper I reflect on debates about gender and the vernacularization of human rights discourse, and the tension between human raets and male raet (authority) as it has been discerned in dialogues in Bislama (Vanuatu's lingua franca). I consider the different salience of rights discourse in the struggle for Indigenous land and citizenship in the 1970s prior to Independence in 1980 and in the context of debates about gender and violence from the 1990s. I look at Grace Mera Molisa as a leader who in Merry's terms 'mapped the middle'. Finally, in the context of a small Pacific nation with 108 persisting vernacular languages, I ask how 'vernacularization' might capture both the reciprocal processes inherent in translation and the unequal power of colonial and contemporary political economy.

From 'vision' to 'technical pursuit'? Feminist activism and the politics of development in the South Pacific

Andreea Raluca Torre (*School of Government, Development and International Affairs, University of the South Pacific*)

Thursday, 25 June 2015 - Lillehammer, 11:00

In one of her last interviews, Amelia Rokotuivuna, early pioneer of the women's movement and feminist activism in Fiji and in the South Pacific, criticises contemporary NGO advocacy and activism for their inability to produce alternative thinking beyond the development aid jargon and the conditionalities imposed by neo-liberal policies in the Region. Her critique, which extends to the activity of the feminist movement, provides the starting point and primary line of inquiry for this paper.
The paper begins by taking stock of the history of women's movement in Fiji, and more broadly of the genesis of feminist activism in the South Pacific, from the first feminist fights of indentured Indian women, to the human-rights focus and 'state-centric' advocacy of the late 1980s and post-coup Fiji. The review of those processes at work in the past, and of the prevailing political circumstances in which advocacy took place, lays the foundations for examining the contemporary terrain in which the locally bred flowers of gender and feminist activism are being fertilised. Aiming at understanding new narratives and processes at work in the feminist arena, the analysis focuses on the role of emerging Pacific Islands' regional architectures, democratization processes, the international development agenda, and the re-positioning of the South Pacific movement within the South feminist and global civil society networks.
Methodologically the paper carries the legacy of the ''situated' history of women's organising' (George, 2012) which embraces textual analysis of secondary sources and narrative interviews with women activists and feminist analysts in Fiji.

Gender in Electoral Campaigns in Papua New Guinea

Diane Zetlin (*School of Political Science and International Studies, University of Queensland*)
Mactil Bais

Thursday, 25 June 2015 - Lillehammer, 11:30

Representative democracy is one of the five examples of the transfer of foreign institutions that Lamour treats as 'foreign flowers' perhaps 'unable to survive in the hostile local soil'. There are many commentators reviewing the history of electoral democracy in Papua New Guinea who might agree.

In this paper, we want to explore some of the ways in which gender is shaped in electoral processes in Papua New Guinea. It is well known that few women have ever survived the electoral challenges in Papua New Guinea to become representatives. What we find problematic in the idea that foreign flowers cannot survive in the local soil (acknowledging this is not quite Lamour's position) is that it dichotomizes Western and traditional influences. On the one hand, those advocating for more women in parliaments are seen as unduly influenced by Western ideas while, on the other, justifications for the exclusion of women are often falsely defended on the ground of 'tradition'.

Our intention in this paper is to demonstrate how some of the more overtly discriminatory electoral practices do not operate within this dichotomised characterisation. For example, 'campaign houses' in some Highland areas are notorious for their trade in alcohol and sex. We find no basis for these practices in either tradition or 'Western' electoral norms, but we seek to show how distortions of both tradition and 'Western' norms feed in perverse ways into such practices through filters of indigeneity, colonial rule and modernisation. It is our contention that removing these dichotomized discourses will help to engage men and women in more constructive conversation about how more women in decision making might benefit everybody.

Democracy in the real world: the Pacific experience and the evolution of a 'Tongan' democracy

Malakai Koloamatangi (*Pasifika Directorate, Massey University, Albany*)

Thursday, 25 June 2015 - Lillehammer, 12:00

I intend, in this paper, to discuss what democratic theory, particularly democratisation theory, has to say about democratic engineering in non-western milieus. Drawing particularly from the discourse on the transferability of democratic thought and government -ranging from the predictability of 'scientific' creation of the democratic enterprise to the uncertainty of a market economic conception of it, I frame my argument on a Pacific canvas on which there are a number of concerns including considerations of definition, justification and relevancy. I particularly want to examine orthodox democratic conceptualisations and real-world situations in the West and developing countries. I want to look at the so-called (and conceptually tenuous) prerequisites of successful democratisation and how this might apply to the Pacific and the Kingdom of Tonga as case studies. Despite the hope of early colonial, and local indigenous, administrators, the Pacific has not turned into 'bastions of empire' and is not made up of liberal democracies. Some trace the problem to the point of transfer and inception, for example, democratic principles were not entrenched enough in constitutions, while others point to later developments such as the lack of capacity in government administrations after decolonisation. What has led to this state of affairs? What are the national roads to democracy in the Pacific? What form of democracy for Tonga? How can practice refine theory? These are some of the questions I hope to broach.

A foreign flower no more: Tongan diasporic media and the 2014 election

Philip Cass (*Communication Studies, Unitec*)

Thursday, 25 June 2015 - Lillehammer, 12:30

It has been claimed that democracy and other western institutions are 'foreign flowers' in the Pacific, doomed to fail because of their incompatibility with traditional Pacific lifestyles. However, in recent years Pacific Islanders from the diasporic Polynesian communities have used metropolitan centres as points from which they have

participated in democratic campaigns that combine traditional social structures and extended family functions, augmented by digital media. The way the democratic process has been conducted reflects a process of adaptation and adoption by communities taking part in their own culturally adapted versions of Parliamentary democracy, often mediated by digital platforms. Auckland-based Tongan media appear to have had an effect on voting patterns and voter behaviour in the 2014 Tongan elections. Tongan politicians conducted part of their recent campaign in New Zealand because even though Tongans living in New Zealand cannot vote in Tonga, they used new media to influence relatives at home, aided and abetted by diasporic media located in New Zealand's largest city. Using the Kaniva Pacfic news website and the recent elections in Tonga as a case study, the paper sets out to demonstrate that rather than being a 'foreign flower,' the democratic process has, like so much, been adapted to fa'a Pasifika.

About the author: Dr Philip Cass, Unitec Institute of Technology, Auckland

What impact do development actors have on human rights in Tonga?

Katalin Baranyi (*IPSE Doctoral School: Identités. Politiques, Sociétés, Espaces, University of Luxembourg*)

Thursday, 25 June 2015 - Lillehammer, 14:00

The proliferation of universal human rights conventions raises fascinating and important questions about their impact and legitimacy, such as why states restrict their autonomy by signing on to human rights conventions. We often relate human rights debates regarding to the definition of human rights or mostly to the violations of human rights in every corner of the world. We seldom hear or read about the positive impressions on human rights because the world media predominantly disseminate on the negativity instead of focusing on relevant issue such as how development aid programmes have really helped and promoted human rights in so many less privileged countries. This leads to the core intention of this project; What impact do development aid programmes have in promoting and respecting human rights in developing nations in the South Pacific focusing on Tonga?

Development is essential to realising human rights, and realising human rights is essential to addressing poverty and promoting development. The Universal Declaration of Human Rights begins with a preamble stating, all human beings are born free and equal in dignity and rights, which I choose to believe is one of the main drives that many international organisations and wealthy nations such as the UN, EU, NZ, and Australia etc have linked their development programmes to poverty reduction through sustainable and equitable developments. We often associate poverty with lack of means. It is extremely difficult to satisfy the basic needs if we do not have resources. Poverty does not only apply to lack of income but also relates to lack of physical and social goods such as employment, health, physical integrity, freedom from intimidation and violence, participation in social, political and cultural dynamics and also the ability to live in respect and dignity. It is hard to have dignity to enjoy civil, political, economic and cultural rights without having the minimum amount of material resources and physical and social goods

The UN, EU, NZ, Australia, Japan etc work simultaneously with the recipient nations Tonga in my case to eliminate poverty and remove inequalities directly addressing fundamental rights set out in the UN Declaration of Human Rights and subsequent international human rights instruments. These donor countries and international organisations believe that human rights are universal simply by the virtue of being human, indivisible which acknowledges that all categories of rights such as economic, cultural, civil and political rights must be equally treated and inalienable defines as something that everyone has and no one can take it away.
The project focuses predominantly on the convergence of human rights and development because traditionally these two issues have existed entirely separately, both at the conceptual and at the operational level. Human rights are mainly the subject of binding international legal obligations and their relevance to development can be understood in light of this. Occasionally, the operational human rights community has chosen to focus almost exclusively on civil and political rights and some look at development as social and economic rights which it is still a challenge to integrating human rights into it.

This thesis probes the extent, the significance, the limitations, and the interaction among initiatives such as development donors and the recipient nation Tonga and it also analyses the role of human rights related concerns play in the international development cooperation activities of the international organizations and wealthy nations. Emphasis will be put on the international legal bases underpinning the various dimensions of this policy area. Those dimensions include relevant standard setting efforts and actual measures taken to implement the linkage between human rights and development cooperation, be they positive (supportive) or negative (punitive). This does not only encourage most of the rich countries in the world and multilateral donors to consider human rights more strategically but it gives them desire for improving the ways they deliver and manage aid and the quality of development cooperation more attentively. Both theoretical and practical aspects of the issues at stake will be explored.

Foreign flowers: look at it from the beginning

Jean Louis Rallu (*INED, INED*)

Thursday, 25 June 2015 - Lillehammer, 14:30

Don't forget colonization; it is exactly the opposite of democracy and Human Rights. Beside blackbirding, often not so far from slavery, colonial administrations mostly supported European colonists and jailed natives for minor offenses or just because they requested more justice. In the 1950s, Raghragh Charley (Vanuatu) showed how the Condominium, following complaints of colonists and missionaries, repeatedly jailed members of a native cooperative that was competing with European plantations; he wrote, summarizing his feelings: 'Residents and missionaries do not work well and lie'.

Then, independence came. Yes, data clearly show Pacific Islands Countries' poor records on MDGs attainment, democracy, Human Rights and women empowerment, being at the bottom of World regions for the latter. But, who is mostly opposing these transplantations? Chiefly lines, trained by colonial powers, hold most of parliamentary seats and government positions. Intransigent missions impose new ways of life in the name of God and support men rather than women – women had more autonomy before Christianisation, mostly in Polynesia. Greedy colonists gave the example of fast and easy money and colonial administration was partly corrupt.

How to change this and improve the well-being of islanders? Develop civil society, increase capacity and transparency of government bodies. Statistics Offices should be key partners to base ministries' budgets on data reflecting real needs: health, education, employment for the youth and women, poverty reduction. Beyond the mixed results of aid projects, UN and national aid agencies use such approach, with some success.

Dandelions amid the orchids: gambling comes to Papua New Guinea

Anthony J. Pickles (*Trinity College, Cambridge University*)

Thursday, 25 June 2015 - Lillehammer, 15:00

Gambling was exogenous to New Guinea, and its Australian administrators thought that 'childlike' indigenes would fail to control themselves if caught in its grip. In Larmour's terms, Australia (as well as missionaries) attempted to protect its fragile nursery of 'beneficial' transplants such as anti-corruption, a money economy and entrepreneurial investment from the weed of gambling by preventing its institutionalisation and discouraging it with strict anti-gambling policies. It was a dandelion amid orchids. Anti-gambling policies succeeded only insofar as they drove gambling underground, where it flourished. This disconnected but thriving grassroots gambling scene took a multitude of local forms, and of course fostered locally inflected sets of problems that were by then largely beyond the reach and often the knowledge of government. Subsequent legal reforms sanctioned a small, quasi-elite gambling sector, but perpetuated a very negative public discourse about gambling. Legal slot machines and bookies in a few Provinces, and the National Gambling Control Board that oversees them generate substantial revenues, but are themselves now riddled with issues of corruption and disenfranchisement, and pale compared to the quantities of money that change hands during illegal gambling activities. Illegal gambling forms were prevented from becoming what Larmour's considers an institution, but they exhibited the most adaptable, plant-like characteristics as they grew. What influence, if any, did the perceived 'weed-ness' of gambling have on how it flowered? Did it inadvertently act as a trellis? What comparative conclusions can be drawn from the efflorescence of forms which grow parallel to official influence?

SESSION 9

Pacific spaces - performing identities in diasporic networks

Albert Refiti (School of Art and Design, AUT Auckland University of Technology)

Tina Engels-Schwarzpaul (School of Art and Design, Auckland University of Technology - Te Wānanga Aronui o Tāmaki Makau Rau)

Thursday, 25 June 2015 - Sonja

10:30 Marie Karamia Muller: *Negotiating strategies: reclaiming Pacific spatialities*
11:00 Violeta Schubert, Lindy Joubert: *When the Connection to Place and Culture is Lost: Climate Change, Relocation and the Future of Pacific Arts and Crafts*
11:30 I'u Tuagalu: *A typology of space, the Samoan concept of va and the Samoan fale*
12:00 Jan Rensel: *Rotumans in Europe: Digital and Physical Spaces for Interaction*
12:30 Tina Engels-Schwarzpaul: *Performing diasporic relationships: Pacific houses in Europe*
14:00 Vaoiva Ponton: *The Spirit of Polynesia: A Collective Approach in Maintaining Cultural Performances in Australia.*
14:30 Moana Nepia: *Pacific Spaces of Invisibility*
15:00 Ramona Tiatia: *Apulu Tofaga: Deciduous Bodies and Nestling Roosts*
15:30 Albert Refiti, Ross Jenner: *Zombie architecture: Sacrifice in Polynesia and European buildings*

SESSION ABSTRACT

Over thousands of years, Polynesian people travelling the Pacific created their own universe, and wayfinders were tasked with projecting ancient knowledge into the unknown. Engagement took place not only between Pacific neighbours, but with many groups and nations from elsewhere, often (though not always) on their own terms and interests. As contemporary Pacific people travel globally, wayfinding involves navigating diasporic connections and (per)forming new types of spaces, relationships and identities.

Outside of their original home, in places like London, Hamburg or Berlin, Pacific houses have demonstrated the performative power of indigenous buildings' iconicity and relationality. On the other hand, critical issues arise from an exponentially growing global commodification of indigenous cultures, in which Pacific houses are used to stimulate imagination and identification. In response, Pacific people have called on the power of bodies, rituals and performance to create spaces on their own terms.

Papers are invited that address questions such as,

- Which associations arise out of new configurations between Europe and the Pacific, and how do they manifest in different types or uses of space?
- How do Pacific buildings in global scenic spaces (e.g., in museums, exhibitions, theme parks and resorts) perform to construct and enact Pacific identities over time, and what types of performance do they enable or prevent?
- Which new identities are produced in specific trans-local constellations, and how do they relate to notions of authenticity and sustainability?
- How have Pacific ritual and performance traditions been given and denied space within both the Pacific and in Europe, and how has this shaped relationships?
- How is the body conceived as site, vessel or repository of cultural knowledge in different Pacific and European contexts, and which powers or vulnerabilities arise from this?

Negotiating strategies: reclaiming Pacific spatialities

Marie Karamia Muller (*University of Auckland*)

Thursday, 25 June 2015 - Sonja, 10:30

Contemporary Pacific peoples continue to negotiate indigenous worldviews with shifting spatialities that are ontologically western focused. This on-going mediation is fraught with complexity; a colonized history presents a condition of alterity, globalization presents a broader context of economies, polities and geographies that are in continual shift. New unforeseen dynamics can operate as devices of further separation, creating new typologies of distance and marginalization. Given this condition of flux, it is critical to evaluate strategies that counter such forces. In this paper I explore new digital typologies of identity in Pacific spatialities. Examining how digital media platforms create opportunities for Pacific people to assert identity. In

particular how the digital reproduction of old Pacific symbols and codes reaffirms Pacific ideas of an indigenous self within space. Addressing technological expressions of self are an interesting proposition for the location of an indigenous self within the World Wide Web. The past decade has seen the proliferation of social media platforms, indicating that relational activity in space is a globally relevant condition. For Pacific diaspora, such connectivity has a social potential to proactively re-appropriate, re-commodify and re-indigenize identities, experiences and symbols. Repositioning how Pacific identity is constructed within a contemporary globalized world. Such cultural assertions are taking place as an extension of traditional social values systems and outside them. This paper examines the intersectionality between emergent models of Pacific occupation of space and traditional models that exist in Pacific social hierarchies. Further it presents how these intersections begin to suggest how technologies may be harnessed in mobilizing contemporary Pacific peoples to reclaim Pacific knowledges, positionalities and spatialities.

When the Connection to Place and Culture is Lost: Climate Change, Relocation and the Future of Pacific Arts and Crafts

Violeta Schubert (*School of Social and Political Sciences, Faculty of Arts, University of Melbourne*)

Lindy Joubert

Thursday, 25 June 2015 - Sonja, 11:00

This paper is concerned with the intangible and ephemeral aspects of culture that are embedded in a relationship between people, place and culture. The raw materials as well as the human creativity and skill entailed in Pacific arts and crafts are dependent on a symbiotic relationship between people, place and culture that is increasingly under threat. The threats to Pacific societies with rising sea levels, climate change and forced relocation presents fundamental ruptures and challenges to the way that identity, cultural practices and knowledge is constructed and transmitted. The everyday nuance of connectedness between environments, the materials and the way of life that produces a unique Pacific expression are often omitted from consideration in relocation plans. The alterities of place and meaning that come with the compelled relocations of Pacific people is of particular interest for us and will be explored from the perspectives of the compulsion to abstractionism and atomisation of culture that are inherent to movement and relocation discourses, especially as most Pacific communities continue to be concerned with preservation and promotion of cultural products and modes of engagement with the world. Indeed, when such changes are taking place to the relationship between people, place and culture, it also threatens the innate sense of unity and wholeness entailed in producing arts, crafts, and performance. If culture is within us, are there some parts of us that are left behind in 'place'? We provide case studies based on ongoing research and community projects relating to arts, crafts and education and the meanings of intangible cultural heritage, with particular attention to projects and field trips across the pacific for the UNESCO Observatory's cultural village projects.

A typology of space, the Samoan concept of va and the Samoan fale

I'u Tuagalu (*Student Learning Centre: Puna Aronui, Auckland University of Technology*)

Thursday, 25 June 2015 - Sonja, 11:30

The equation of Samoan va with relational space of the social kind is very popular with contemporary diasporean academics and artists, primarily as a means of marking identity. However, the notion requires further refinement and explication.

This paper will firstly, outline a typology of space, namely mathematical, objective , psychological and social spaces. The interrelations between the four types of space will also be described. Different worldviews (or different individual beliefs about space) will involve different configurations or relations between the different types of space, eg, social space being reduced to psychological space. Secondly, the Samoan concept of va will be outlined. The concept will be shown to be pervasive in Samoan thought. Various types of va will also be examined. Thirdly, the outlined typology of space will be used to explain to the notion of va in relation to transposed fale, where there is the observation that 'the house has become an index of identity rather than as a marker of a family's social standing in the village malae' (Engels-Schwarzpaul & Kumar, 2011, p. 14). The typology will be used to examine what people actually believe, for example, that social relations are seen as part of objective space, that is, external to the individual.

This paper will show that when the additional attribute of a binding force is added to the generic notion of space (va), ie, the distance between two given points, (which is a mathematical space), different types of va can be derived. My main thesis is that the indigenous beliefs about the 'relationality' of the fale is, that it exists in objective space, not just social space; so, there is a real force that binds objects together, that is activated through ritual.

Rotumans in Europe: Digital and Physical Spaces for Interaction

Jan Rensel (*Center for Pacific Islands Studies, University of Hawai'i-Manoa*)

Thursday, 25 June 2015 - Sonja, 12:00

The island of Rotuma was ceded by its chiefs to Great Britain in 1881 and was governed as part of the Colony of Fiji until 1970, when Fiji was granted independence. Since then it has been part of the Republic of Fiji. The latter part of the 20th century saw an extensive diaspora of the Rotuman population, with an initial migration to Fiji, than further afield to New Zealand, Australia, the United States, Canada, and Europe. The result has been a reduction of the population on the home island to less than 2,000, while some 10,000 to 12,000 now live elsewhere. This has created a challenge to diasporic Rotumans concerning the establishment and maintenance of communities, both locally and globally – a challenge they have met in large part by creative use of the Internet, and especially Facebook, to create spaces for interaction, organizing activities, and promoting the use of the Rotuman language.

Our presentation at the ESfO conference in Brussels will focus on the ways in which Rotumans in Europe make use of a Facebook group they created – Rotumans in the UK, Ireland and Europe – a venue where they plan Rotuman gatherings, communicate in Rotuman ways, including using the Rotuman language, and discuss issues of concern to them as Rotumans. The group currently has 259 members, only a portion of whom are European residents. Most of the others are relatives and friends who live elsewhere, allowing for the maintenance of transnational bonds within the global Rotuman community while keeping the focus on the European contingent. This space affords the opportunity for the regular and ongoing practice of Rotuman modes of interaction despite geographical distance.

Besides providing a virtual space for interaction with other Rotumans, the group made use of the page to plan and disseminate information about a gathering in celebration of Rotuma Day (marking the cession of Rotuma to Great Britain on 13 May 1881).

Interestingly, although virtually all Rotumans in Europe are well off financially and the group could have selected an urban site such as a community center, they chose instead a camping site in Wales with minimal amenities. We contrast their choice with venue choices elsewhere, such as in urban settings in Fiji, Australia, Canada, and the US mainland, where face-to-face interaction among Rotumans on a regular basis is readily organized. This is relevant because formal group dances (tautoga), requiring extensive rehearsing, are central features in such places. Tautoga are performed before audiences whose accommodation is an important consideration in the selection of an appropriate site. In contrast, the European Rotuman community is scattered, making rehearsals and performances unfeasible; hence the emphasis on other aspects of kato'aga such as cooking, eating, and interacting outdoors, making a campsite an optimal choice.

Photographs from the weekend celebration in Wales (like those from other kato'aga) were posted on the group's Facebook page, further reinforcing the bonds among participants as well as reaffirming their Rotuman identity.

Performing diasporic relationships: Pacific houses in Europe

Tina Engels-Schwarzpaul (*School of Art and Design, Auckland University of Technology - Te Wānanga Aronui o Tāmaki Makau Rau*)

Thursday, 25 June 2015 - Sonja, 12:30

Houses, asserted Walter Benjamin, 'have been man's companions since primeval times' (1969a: 239). Fulfilling human needs for shelter, a house not only provides protection from inclement weather; it also shapes and shelters the relationships that unfold under its roof. In Māori and Samoan, houses are called whare and fale. Whare tangata and falefale denote the placenta and their synonyms, whenua and fanua, also mean land. So, if people, houses and land are so intricately related, what happens when people and houses travel?

Starting with the stories of two Pacific houses currently located in Europe, this paper explores the relationships Pacific houses instigate in the diaspora. Hinemihi o te Ao Tāwhito a Māori wharenui (in Clandon Park, London) and a nameless Samoan fale from Apia at the Tropical Islands Resort (in Brand, Berlin) both traveled to Europe to represent their people and countries in very different ways. Likewise, their fates unfolded in different directions: while Hinemihi today provides 'a home away from home' for Ngāti Ranana, the Māori expat community in London, the Apia fale at Tropical Islands Resort is deteriorating and no longer even recognized by visitors as a Samoan house. This may be related to the departure of its people: not only of the tufuga (master builders), priests and officials immediately after its opening, but perhaps even more to that of the troupe of Samoan performers who kept it company for the first months at the resort.

Alongside several other houses that traveled to Europe in the 19th and 20th century, Hinemihi and the Apia fale will be considered, not as objects, but in light of how they bind human engagements to a here-and-now space structured by relationships. From both Pacific and European theoretical perspectives (Benjamin, 1969; Durie, 2000; Engels-Schwarzpaul & Wikitera, 2009; MacCannell, 1992; Mead, 2003; Refiti, 2015; Sully, 2007; Sully, Raymond & Hoete, 2014; Thode-Arora, 2014; Tui Atua, 2008), the paper will probe under which conditions Pacific houses continue to create and aggregate relationships in the European diaspora, often indexing their ambivalent nature. How do houses and people perform different types of exchange? And do these

exchanges, as Albert L. Refiti suggests, articulate some fundamental differences between contemporary Pacific and European types of relationships?

As people in the Pacific express ever more clearly their wishes for new kinds of dialogues and relationships with Europe, which better reflect a connectedness characteristic of the Pacific, the Pacific houses remaining on show in Europe remind us of the secret agreement between past and present generations to which Benjamin referred (1969b: 254). Forgotten and ignored, perhaps, but not lost for history, the relationships initiated under colonization between Europe and the Pacific persist. Pacific houses, in present diasporic contexts, have critical power and the potential to shape and shelter new relationships. This paper will articulate the factors that determine how mutual and Pacific-European relationships can be.

The Spirit of Polynesia: A Collective Approach in Maintaining Cultural Performances in Australia.

Vaoiva Ponton (*Melbourne Graduate School of Education, University of Melbourne*)

Thursday, 25 June 2015 - Sonja, 14:00

Polynesians have navigated countries by sea, air or land spaces which they inhabit with success; sharing their knowledge of survival through dance which is modeled through collective efficacy. Collective efficacy is evident when people work collaboratively to achieve specific goals that are often set at a community level (Kim, 2015). An issue may be identified that requires the support and assistance of many to ensure a positive outcome is met (Avanzi, Schuh, Fraccardi & van Dick, 2015). With respect to continuing the maintenance of Polynesian dance in Melbourne and other states in Australia, the actions and sentiments shown by participants, is evidence of a collective contribution to showcasing the beauty of Polynesian dance. Director of Nuholani Entertainment (Tiffany Noelani Le Nevez) has inspired many to take part in performances in festivals, educational workshops and corporate events to experiencing the benefits of utilizing Polynesian dance as a fitness regime. She is one of a few emerging dance directors who have used Polynesian dance as a form of sharing knowledge in public and private spaces. What will be explored is not only the sharing of traditional knowledge in contemporary spaces, but the use of performance to create collective collaboration and participation in various spaces; be it in parks, dance studios, festival parades and community halls to name a few. This has led to the collaboration of artists in spaces where many have joined as one; uniting to perform under the umbrella of 'The Spirit of Polynesia' for specific events. What is enduring is the empowering mana that is shared with participants which is confirmed by their powerful responses in how they feel when performing traditional/contemporary items. Not only were participants involved in performing, the coming together to weave costumes and learn about traditional practices of sharing everything was explored by those who were of non-Polynesian background.

Social media is used as a space whereby communication is initiated inviting anyone to participate in Polynesian dancing – a call to all not just a selected few. This paper looks at performance as a way of sharing stories, identifying factors influencing the maintenance of cultural dancing in spaces. Participants were asked to comment on why they performed and what inspired them to keep attending rehearsals, events or workshops that offered Pacific knowledge on dance and craft. The latter is also related to performances as events where spaces are used to create costumes dancers wear. The preparations for performances not only encompass a sharing of traditional and contemporary knowledge to do with dance but also include the preparation of costumes which adds another dimension to what it means to bring forth 'The Spirit of Polynesia/the Pacific' through the act of sharing (Fairbairn-Dunlop, 2013). Within these spaces there are exchanges of conversations, food, gifts and giving of more than just dance. Participants share of their empowerment in not only contributing to the performance but being embraced in what is and develops into a close knit community.

Pacific Spaces of Invisibility

Moana Nepia (*Center for Pacific Islands Studies, University of Hawai'i-Manoa*)

Thursday, 25 June 2015 - Sonja, 14:30

As Oceanic or Pacific Island educators, artists and researchers, how might we counter the proliferation of spaces of invisibility, disappearance, erasure and loss within the Pacific through innovative activations of global and local consciousness?

Desires to establish slave free seas and clean supply chains within the fishing industry are thwarted partly by the extent to which current legal systems and industry practices render the spaces and patterns of human rights abuses in international waters invisible (Stringer, C., Simmons., G., & Coulston, D., 2011; Tuck, C. 2013). Layers of international contractual arrangements involving mercenaries and private military companies similarly risk concealing human rights abuses across and in-between national borders (Shameem, S. & Nepia, M., 2013). Drawing attention to human rights abuses, and threats to national integrity or individual livelihoods from rising sea levels, requires creative, political, and legal cooperation.

In this paper, the Māori concept of Te Kore (void, nothingness and potentiality) is promoted as a way to interrogate spaces and themes of invisibility and disappearance within the Pacific – theatrical and socio-political spaces in which 'the future can be imagined differently to its colonized or imperial past and neo-colonial globalized present' (Nepia, M. & Brown, C., 2013). An analysis of selected indigenous cosmological narratives and creative artworks establishes precedents for conceptualizing solutions and resolutions to unfulfilled potential through performances where individual and collective responsibilities are ethically entwined. Among the ancestral and more contemporary artworks referred to in this discussion, a poteteke (sexually explicit dance) from the Ngae and Tinirau narrative according to Ngāti Porou tohunga (scholar) Mohi Ruatapu (Reedy, 1996), and murals at the Punch Bowl war memorial cemetery in Honolulu, provide instances where reinterpretation of established narratives offer ways to understand how the need to restore balance is ongoing. A quote from General Douglas MacArthur's speech at the Japanese surrender following World War 2 is included in one of the punchbowl murals:

> The problem basically is theological
> And involves a spiritual recrudescence
> And improvement of human character
> (www.abmc.gov/memorials).

Whose perspectives were overlooked or rendered invisible here? What silences or invisibilities are we party to, and whose spiritual recrudescence do we seek in our own stagings or contemporary performances? And how might we reconceptualize spaces of invisibility as sites for the restoration of ethical and social justice?

Apulu Tofaga: Deciduous Bodies and Nestling Roosts

Ramona Tiatia (*Public Health, University of Otago*)

Thursday, 25 June 2015 - Sonja, 15:00

Home, within the Samoan traditional landscape is organised against three complex physical and symbolic dimensions: back of house, middle of house and front of house. These dimensions, influence important decisions families make about household objects and household spaces; decisions which can also impact health and wellbeing. Despite some of the advantages associated with dialysing at home, such as time spent with family and the reduced need to travel to medical appointments, there are challenges, which make home-based services both an uncomfortable and unlikely choice. For many families, the built environment can present serious stressors brought on by cold indoor temperatures, limited storage space and fuel poverty. Selecting to dialyse at home requires the patient to follow many formal requirements set out by their respective health authority and can incur additional unforeseen costs which they and their caregivers have to bear. While, home-based services save the New Zealand government monies that otherwise would have been used for institutional services, it raises several key issues about Pacific people's perceptions and utilisation of their houses as places for the state to provide formal services. It also raises questions about the unique and innovative ways that Pacific peoples transform their lived environments by re-enacting rituals that draw from the ocean tides and winds in order to gain spiritual and practical insights about the problems they experience in Aotearoa/New Zealand.

The word apulu refers to the sticky coating of organic matter caused by perspiration and medicinal applications (plant and oil) which have accumulated over time. Apulu tō fāga, is a respectful term in reference to a family member's illness, but more specifically to the place or primary site of illness. In my paper, 'Apulu Tofaga: Deciduous Bodies and Nestling Roosts', I will show how the Samoan traditional landscape has relevance for the ways in which houses are conceptualised and utilised in response to challenges associated with chronic illness, palliative renal care, gender arrangements, transplantation and dying at home.

Zombie architecture: Sacrifice in Polynesia and European buildings

Albert Refiti (*School of Art and Design, AUT Auckland University of Technology*)
Ross Jenner (*Architecture & Planning, University of Auckland*)

Thursday, 25 June 2015 - Sonja, 15:30

This paper proposes a dialogue between Pacific and Western ideas about the role of ritual and sacrifice in structuring an origin of sacred buildings in the West and in the Pacific through notions of the (re)animated dead. This architectural dialogue, in which we pitch the Wharenui against the Temple of Hera, is important because we want to see if there is a common ground, first in the way language tropes are used to describe space and architectural ornaments linked to sacrifice; secondly the use of architectural forms such as mounds and altars as being central to rituals of sacrifice and thirdly the use of ornaments in buildings as the 'concretion or the reconstruction of the dead person within' (Hersey, 1989).

We term this 'Zombie architecture' because we see these as attempts at encrusting the living dead within buildings, which take on important roles as ornaments and ritual attractors (Kahn, 2008) – they reanimate the dead within the space of the living. The wooden altar frame of Greek architecture, which Hersey sees as the origin of the

temple, was used to hang dismembered sacrificial bodies. Our conjecture is that something similar is to be found in Pacific buildings. Reconstructing the ground by mounding, heaping or carving of earth and stone, binds and fixes the dead 'in place'. There is also the link between blood sacrifice and sanctification, which encloses these sites as tapu, within a temenos.

These architectural strategies express mourning and melancholia (Freud, 1957) in which the dead become symbolized in a betwixt world of the living as petrified objects that suspend the time of the ancestors as impressions onto the present. Ancestors are progenitors and gods in both Western and Pacific mythology; our connection to them guarantees that the human world remain part of a cosmological schema.
The paper will look closely at the relationship between Western altar and Polynesian ahu which do have their origins as places of offering (food) and sacrifice that are central to the architecture of rituals celebrating a cosmic relationship between earth and sky.

We will also look at mounds and marae as forms that solicit and keep divinities in a place, enabling the ariki, chiefs and priests, to commune with them. (Pollard, 2013) The role of heaped mats or stone seats are important here, they keep the place still, stopping movement – quieting the land, making it holy – sacer. Traditionally, the tectonic, which is to say, timber building of the Pacific has been given priority in architectural accounts. This paper attempts to redress the balance by emphasizing the stereotomic - in heaping, stacking and mounding as opposed to the element of framing, jointing and hanging (Semper, 2004). Mounding is found at the beginnings of European architecture, we suggest it is also at the beginnings of Polynesian architecture.

We are seeking an encounter between Pacific and Western concepts of sacred architecture in which we attempt to look for commonalities, which have the potential to re-frame understandings of both architectural traditions.

SESSION 10

The EU in the South Pacific: regional integration and the French OCTs

Denise Fisher (Cente for European Studies, Australian National University)

Rudy Bessard (Montesquieu Center of Political Researches / Governance and Insular Development Laboratory, University of Bordeaux / University of French Polynesia)

Nathalie Mrgudovic (School of Languages and Social sciences, Aston University)

Saturday, 27 June 2015 - Skien

10:30 Christian Lechervy: *What is the regional integration of French overseas communities in the Pacific?*
11:00 Rémy-Louis Budoc: *EU-Pacific relations at the crossroads*
11:30 Denise Fisher: *The implications of the 2013 EU Decision of Association of the Overseas Countries and Territories for the regional integration of France's South Pacific territories*
12:00 Laïsa Ro'i: *Europe, the French OCTs and regional trade integration in Oceania*
12:30 Sémir Al Wardi: *Perceptions of Europe by the political class in French Polynesia*
14:00 Rudy Bessard: *European Union-French Polynesia Relations: Political Stakes and Resources of Polynesian Leaders*
14:30 Jimmy Naouna: *The Different Ways to Regional Integration for New Caledonia*
15:00 Nathalie Mrgudovic: *The EU and the three French Territories of the South Pacific: factors of rapprochement and limitations to the inter-territorial integration*

SESSION ABSTRACT

Human societies are experiencing change with broad dimensions: a technological big bang, climate change, durable environmental practices, governance imperatives. These merit an examination of transformations in the Pacific with a global perspective through local and regional examples in the 'sea of islands'. For instance, the consequences of global transformation on the process of regionalisation in the Pacific, governance issues in the region, the role of the Pacific in future global governance, managing environmental challenges, or manifestations of the digital revolution in Pacific societies, illustrate different ways of observing and thinking about contemporary transformations of a Pacific which is on the move.

As regionalism develops in the South Pacific within these global transformations, the French Overseas Territories there (New Caledonia, French Polynesia and Wallis & Futuna) are pursuing France's general policy of regional integration for all of its overseas territories. The French Pacific 'Collectivities' are also European and, along with Pitcairn, more specifically the only EU Overseas Countries and Territories (OCTs) in the region. They therefore combine three identities (Pacific, French and European) that allow them to translate the policy/process of 'regional integration' from three different perspectives.

As members of regional and sub-regional organisations, as well as in their bilateral relations with the Pacific Islands states, Australia and New Zealand.

- How is Europe supporting the regional integration of the three French OCTs in the Pacific? What does 'regional integration' mean for the French OCTs of the EU in the South Pacific?
- How does the European identity of the French Pacific OCTs impact on or reflect their approaches to regional integration, individually and as OCTs? How do broader identity interests (ethnic, cultural, political) interplay with EU OCT status?
- What is the impact on wider regional aspirations in the South Pacific? Does the EU identity assist or impede the regional integration of the French OCTs?
- In relation to the EU, how does the status of the Pacific French OCTs compare with that of the independent Pacific islands states negotiating EPAs with Europe?
- How do globalized, fast-moving contemporary dynamics (role of the media, Information and Communication Technologies (ICT), diasporas) affect the process of regional integration of the French OCTs?
- Proposals could consider regional integration of the French OCTs from any perspective, political, scientific, ecological, economic, technological, cultural, linguistic, etc.

What is the regional integration of French overseas communities in the Pacific?

Christian Lechervy (*Secrétariat Permanent pour le Pacifique, Ministry of Foreign Affairs*)

Saturday, 27 June 2015 - Skien, 10:30

Regional integration of New Caledonia, Wallis and Futuna, and French Polynesia follows a trimorphic process. The State, local authorities and the European Union contribute, but separately. The strategic objectives and the means differ. The State values trans-Pacific instruments and an 'Asia - Pacific' dynamic. The local authorities favor sub-regional groupings, intra-Pacific institutions, and even 'identity' organizations (ex. MSG PLG). The European Union for its part centers on the development of regional capacity to develop national resources.

Can these differences be reduced?

Only with difficulty, if we want comprehensive trans-Pacific economic integration. If local cooperation with the near neighborhood has emerged, neither the free movement of goods nor the free movement of persons are immediate priorities. The French OCT seem more interested in developing their cooperation with Australia, New Zealand, the United States (Hawaii) than with the other Pacific countries and territories.

Conversely, the Pacific Island countries do not seek much contact with the French territories, nor their technical expertise. Differences in standards of administrative culture, rules, and language are major obstacles. Budgetary and human resources, limited and unclear, to face the new challenges (e.g. waste management, water treatment …) are additional constraints.

The support of the EU for regional integration will be more effective if the EU takes care to support the full integration of the French territories in regional organizations, include the OCTs in its 'ACP' strategy and relies more on the scientific, technical and economic potential of the French territories.

EU-Pacific relations at the crossroads

Rémy-Louis Budoc (*Conseil Economique, Social et Environnemental*)

Saturday, 27 June 2015 - Skien, 11:00

The European Union strongly encourages cooperation projects for the integration of OCTs in the Pacific area, particularly through the Pacific Community and the Pacific

Islands Forum. Furthermore, by assigning different status, it allows them to benefit from preferential trade arrangements.
In this context, the question of the FED funding (European Development Fund) and commercial terms of access of the three French OCT of New Caledonia, Polynesia and Wallis and Futuna, in the European market has given the renewed association agreement, which links to the EU. Especially that trade between the three territories remains low, while a pooling of resources and harmonization with the surrounding countries would allow them to maintain effective and stable relations with these countries, facilitating economic integration in the region.
However, they have a strategic positioning; they are active borders of Europe in a peaceful area with high growth and make the European Union stronger in its objectives. They have to take their place in all the EU-Pacific strategy.
In this perspective, it should have an ambitious strategic vision of the relationship between those territories and the EU to enable them to improve their sustainability and to be truly the Union's spearheads in the South Pacific.

The implications of the 2013 EU Decision of Association of the Overseas Countries and Territories for the regional integration of France's South Pacific territories

Denise Fisher (*Cente for European Studies, Australian National University*)

Saturday, 27 June 2015 - Skien, 11:30

The Decision of Association of the Overseas Countries and Territories (OCTs) by the European Council in November 2013 adopted a new approach to the EU OCTs, whereby the French Pacific territories will be treated increasingly as reciprocal partners and normal beneficiaries of EU programs for sustainable development, and less as dependent developing appendages, within a framework of greater regional integration and cooperation. The Decision is the culmination of 12 years of evolution in the EU's strategic approach to the OCTs. The change coincided with fundamental changes in the EU's treatment of Africa-Caribbean-Pacific small island states, whereby preferential trade benefits accorded to the small independent South Pacific island states were to be replaced by negotiated bilateral Economic Partnership Agreements with governance conditions attached. Meanwhile regional efforts towards economic cooperation and trade continue under the revised Pacific Plan, PICTA and PACER arrangements, at the same time as new and powerful foreign partners and multinationals are becoming more engaged in island economies. In this context, the goal of developing mutually beneficial economic links between the French Pacific OCTs and their independent island neighbours will require more sustained effort from the French State and the OCTs themselves.

Europe, the French OCTs and regional trade integration in Oceania

Laïsa Ro'i (*Institut Agronomique néo-Calédonien*)

Saturday, 27 June 2015 - Skien, 12:00

This paper analyses the place of Europe and the French OCTs in the process of Oceania trade integration, from a positive, diachronic, comparative, regional perspective, based on political economy, applied econometrics and an original database covering trade flows between the Oceanian island countries and territories and their twenty-five main trading partners since 1980.
We first provide a descriptive analysis of the intensity and direction of trade flows from and to Oceania over the last thirty years and a comparative analysis of the contents of the many trade agreements already in force and those being simultaneously negotiated by the Oceanian countries. Interestingly, the disproportion between the rather minor importance of the EU in the Oceanian trade and the dramatic impacts that an EPA would trigger on their trade with Australia, New Zealand and the US, may well explain why the negotiations towards an EPA have failed up to now and why PNG and Fiji were the only Oceanian countries concluding interim PAs.
We then turn to the estimation of various panel specifications of the gravity equation, in order to highlight the factors impeding versus enhancing trade flows within Oceania. On the one hand, the comparison between the OCTs and their Oceanian neighbors suggests that through their colonial history and related institutional arrangements, they have inherited distinct trade patterns. On the other hand, the estimation results suggest that the exclusion of the OCTs from the trade agreements in force among Oceanian countries (MSGTA and PICTA) have not impeded the OCTs regional trade, and that the proposals for the inclusion of the OCTs in these agreements could be mutually beneficial.

Perceptions of Europe by the political class in French Polynesia

Sémir Al Wardi (*Laboratoire Gouvernance et Développement Insulaire, Université de la Polynésie française*)

Saturday, 27 June 2015 - Skien, 12:30

The political community in French Polynesia is very remotely concerned with the European Union. Neither the voters nor the political community can understand the voting system which is overly complex and, as a result, the turnout rate for the European elections has always been the lowest of all. The member of the European Parliament for the French Pacific territories is not even from French Polynesia but from New Caledonia. Europe is all the more distant as a result of an already uneasy relationship between French Polynesia and metropolitan France. It has indeed been a source of tension and misunderstanding, hence a sense of belonging to the European Union that is rather utopian.

However, as a consequence of some funding measures, the European Union has become more and more visible and heard of in political speeches. Major construction projects have partially been funded by European Union Funds, which is why local mayors are increasingly considering the support from the European Union as a way to counterbalance their subordination to the local government of French Polynesia. Ultimately, this is all about assessing the perception of the European Union by the political community of French Polynesia, and the evolution of this relationship.

European Union-French Polynesia Relations: Political Stakes and Resources of Polynesian Leaders

Rudy Bessard (*Montesquieu Center of Political Researches / Governance and Insular Development Laboratory, University of Bordeaux / University of French Polynesia*)

Saturday, 27 June 2015 - Skien, 14:00

The Overseas Country/Territory (OCT) of French Polynesia is linked to the European Union (EU) by a special institutional partnership of association. In Tahiti, the political stakes of such a relationship are heightened by analysis of the relationships between political leaders and the EU. Indeed, utilizing the EU as a political resource by main leaders takes various forms in the Polynesian political space. The initial apparent discourse rejecting the EU has been followed by one presenting the EU as an opportunity, to affirm the territory of French Polynesia in the regional and international areas. Moreover, successive Polynesian presidents have expressed their autonomy in relation to France by their participation in institutional and economic negotiations with the EU. But at the same time, French Polynesia's stake in the EU is a matter of local strategic positioning for political leaders.

The Different Ways to Regional Integration for New Caledonia

Jimmy Naouna (*Melanesian Spearhead Group [MSG]*)

Saturday, 27 June 2015 - Skien, 14:30

Since the 1998 Noumea Accord and subsequent gradual transfer of powers from France, New Caledonia has entered a new era in pursuit of its 'regional integration' into its neighbouring cultural and geographical environment, the Pacific Region.
The Noumea Accord provides New Caledonia with the capacity, both legal and institutional, to enhance its cooperation with other Pacific Islands countries including Australia and New Zealand, and to become member of regional, sub-regional and international organisations, with or beside France.

Undoubtedly, the European identity of the three French Overseas Countries and Territories (OCTs) does play a role in determining the extent of their cooperation - both individual and collective - with their neighbouring countries in terms of trade, economic, cultural and other forms of cooperation.

The French OCTs are considered by their Pacific neighbours as the 'doors to Europe' especially in terms of trade and market access. The MSG Trade Agreement operating among the Melanesian countries provides great opportunities for economic integration in Melanesia but also in other parts of the Pacific.

This paper will address the experience of New Caledonia in pursuing its 'regional integration' policy/process within its shared powers in international relations and will provide perspectives for New Caledonia's greater political and economic integration and trade relations in the Pacific though the FLNKS membership of the Melanesian Spearhead Group.

The EU and the three French Territories of the South Pacific: factors of rapprochement and limitations to the inter-territorial integration

Nathalie Mrgudovic (*School of Languages and Social sciences, Aston University*)

Saturday, 27 June 2015 - Skien, 15:00

The three French territories – New Caledonia, French Polynesia and Wallis and Futuna – have long been kept separated from each other by France, for various reasons. And it seems that the territories themselves have, for a long time at least, accepted this situation without much objection.
However with the Nouméa Accord of May 1998, and the 1999 Organic Law for New Caledonia, and the Organic Law of 2004 for French Polynesia, France has granted them a certain degree of autonomy, especially with regard to their external relations. They are now entitled to negotiate and sign agreements with countries, territories or regional organisations in the Pacific, and become members, associate members or observers in these regional organisations. France has thus encouraged its Pacific territories to integrate better in the region. In parallel, the EU has also promoted the regional integration of the Overseas Countries and Territories associated with the EU (OCTs) such as the three French territories in the South Pacific. Through its partnership, the EU aims to reduce the OCTs' economic and environmental vulnerability and strengthen their trading abilities. As OCTs, the three French territories are increasingly involved in European strategies that aim at reinforcing the cooperation between the EU, the Pacific member states of the ACP group and the OCTs in the Pacific. And over the last ten years, progress has definitely been made. However, has this European identity as OCTs lead to any rapprochement between the three French territories themselves? Has it generated a will and/or means to better cooperate? These are the main issues this paper will examine.

SESSION 11

Late modernity in the flesh

Geir Henning Presterudstuen (School of Social Sciences and Psychology, University of Western Sydney)

Yasmine Musharbash (Anthropology, University of Sydney)

Friday, 26 June 2015 - Harald

10:30 Geir Henning Presterudstuen: *Switching on the Bula smile: Commodified bodies and the tourist gaze in Fiji*
11:00 Cameo Dalley: *Putting the body on the line, online: The use of YouTube by Aboriginal people in northern Australia*
11:30 Thiago Oppermann: *The chief's hair, womb and house*
12:00 Olivia Barnett - Naghshineh: *Becoming 'fat': A case study from Eastern Highlands Province, PNG*
12:30 Yasmine Musharbash: *Through thick and thin with Tameka*
14:00 Rachel Shah: *Imagined Embodied Experiences of Social Change in Papua, Indonesia*

SESSION ABSTRACT

Experience in and of the world is embodied before it is known conceptually and narrated discursively. In this panel, we gather contributions discussing processes of social change and historical transformation as they are understood through the human body; focussing on the ways in which they are experienced phenomenologically, how they are sensuously known and embodied in the flesh.

We welcome contributions from across Oceania exploring relationships between the human body and social change in the current age of late modernity. While we aim for a cross-culturally comparative panel displaying diversity and plurality across Oceania, we

also wish to identify pan-Oceanic themes. These might best be found by a focus on the ways in which this contemporary historical moment is signified across the region: through rapid demographic change, urbanisation, increased marketization and related processes, and so forth.

We invite ethnographic explorations of the interplay between the body and social transformation, including but not limited to analyses of bodily experience/expression of new class distinctions, of food or clothes, of bodies in flux, militarized bodies and bodies in conflict, bodies and mobility, and relatedly: the bodies of self and strangers, and, of course, bodies and the experiences of diseases, illnesses and other risks of the time. While we are open to various theoretical perspectives we encourage papers that are ethnographically grounded and seek to understand bodily experience in ways that do not reduce them to a matter of representation or discourse.

Switching on the Bula smile: Commodified bodies and the tourist gaze in Fiji

Geir Henning Presterudstuen (*School of Social Sciences and Psychology, University of Western Sydney*)

Friday, 26 June 2015 - Harald, 10:30

In this paper I analyse the stories Fijian hospitality workers told me about their experiences working in the tourism industry, with a particular focus on how they experienced their labour market participation bodily, and how they perceived their own employment in relation to the overall commodification of Fijian culture and identity. Over recent years/decades, Fijians themselves have become one of the most highly valued commodities in the country with their amiable, smiling faces serving as the main drawcard for international visitors, and strong, rigid warrior-bodies being the most common symbols of Fiji's tourist industry,. As I demonstrate, engagement in wage labour, then, for many has become synonymous with presenting and performing these marketable Fijian identities of which their own bodies are the main site of production, and I detail this process through which Fijian bodies are turned into objects of economic desire. Many of my respondents plying their trade in hospitality jobs consequently referred to their work as a conscious corporeal performance where they 'switch on the bula smile', 'flash the Fiji muscles', or 'turn on the warrior' for the tourist gaze. In my analysis I treat these self-reflexive statements as indications of a changing perception of bodies and selves occurring under the conditions of wage labour in the tourism industry, as well as, more theoretically, clues to the relationship between objectification and commodification.

Putting the body on the line, online: The use of YouTube by Aboriginal people in northern Australia

Cameo Dalley (*School of Archaeology and Anthropology, Australian National University*)

Friday, 26 June 2015 - Harald, 11:00

The video sharing website YouTube has become host to a vast collection of videos depicting physical fights between Aboriginal people in northern Australia. In the remote community of Mornington Island, the sharing of these videos reached a peak between 2009 and 2012 in the years immediately following the local availability of the internet via smart phones. On Mornington Island, Aboriginal peoples' desire to project images of their bodies in conflict emphasise the perception of physical violence as a legitimate means of mediating disputes between individuals. This value, arguably one shared with working class Australians more broadly, exemplify a kind of forceful autonomy against the backdrop of the state's attempts to reform Aboriginal people towards modern middle-class ideals highlighting the sanctity of the human body. Drawing on ethnography undertaken on Mornington Island, this paper will analyse the genre of fight videos as illustrative of Mornington Islanders' conceptions of their bodies as well as the impact of reformist ideals and programs on online behaviour.

The chief's hair, womb and house

Thiago Oppermann (*State Society and Governance in Melanesia Program, Australian National University*)

Friday, 26 June 2015 - Harald, 11:30

Halia kinship is in the first instance somatic. It is the continuity of flesh between mother and child that traces its core, and if, as it must, this core is in practice composed of lineages that have only tentative relationships of descent, the composition is formed through the construction of houses known as tsuhana. The power to construct such a house is nitsunono, the authority-essence of the chief, tsunono. It is a substance that accrues on his shoulders, head and above all, hair. Such a house built for nitsunono is also directly mapped to the bodies of the lineage heads, male and female, contained and reproduced under its roof, in particular the body of the tsunono. This somaticism, moreover, is profoundly invested in sexuality – it is

libidinal, reproductive and political. Consequently, there is a superposition of several gendered forms of embodiement and power: in the past, this was given an especially salient form by the designation of the highest rank of tsunono by means of scarifying on his back a design representing a vulva. In this paper, I discuss the body of one of the last men in Buka to have performed scarifications, but who could not himself be scarified, but whose house was an especially beautiful articulation of the Halia political ontology. In particular, I note how the polyvalent sexuality of this political ontology has come to present a problem for Halia tsunono as they recycle it as kastom in a Christian, sexually repressive context – but also how it remains, as a taboo core, a powerful means through which to assert authenticity in the contemporary Bougainvillean political landscape.

Becoming 'fat': A case study from Eastern Highlands Province, PNG

Olivia Barnett - Naghshineh (*Anthropology, University of Auckland*)

Friday, 26 June 2015 - Harald, 12:00

In this paper, I consider one embodied consequence of increasing numbers of women in PNG moving to live in or near towns. In the case of the Eastern Highlands, leaving behind their subsistence lifestyles for a new reliance on cash seems concurrent with increased body mass, locally called becoming 'fat'. Through my own experience of being called fat on a daily basis, I ponder how Eastern Highland perspectives on what it means to be 'fat' can shed light on what makes a desirable body, reflecting other aspects of social change related to urbanisation. Even women who are visibly overweight and complain of knee problems and diabetes consider themselves desirable because of their fatness. Previously associated with corrupt politicians and greed (demonstrating political leaders' ability to 'eat the nation's resources' or 'chew up the benefits' of being in a position of power), being 'fat' also represents good health, strength, vitality and the ability to provide food for others – particularly when in reference to women. Being slim or skinny, on the other hand, is tantamount to weakness and undesirable to men (some skinny women are even likened to men). This is not only the case for urban women in the Highlands. Village women who can survive without doing garden work – the result of an increasingly diversified cash economy – are also gaining weight and not ashamed of it. New health products are being introduced to this growing market of women however, who are becoming conscious of their bodies and health. My analysis focuses on how fatness can be the embodiment of economic success and symbolic of more sedentary urban lifestyles, these interlink with contemporary forms of heterosexual desire in PNG.

Through thick and thin with Tameka

Yasmine Musharbash (*Anthropology, University of Sydney*)

Friday, 26 June 2015 - Harald, 12:30

Drawing on ethnographic and biographical research with one of my closest Warlpiri friends from Yuendumu, central Australia, I paint narrative miniatures of moments of Tameka's life, in chronological order, from when we first met and Tameka was 16 years old through to her 32nd birthday this year. Focussed on sensuous experiences such as being a girl, becoming a mother, physical training, office work, exhaustion, disappointment and hope, the vignettes capture moments, both pivotal and mundane, of how Tameka experienced herself and the world through her body. In sequence they charter how her body as well as her ideas about the body changed over time. By foregrounding close up attention to Tameka's idiosyncratic experiences in and of the body against the wide-lens contextual background of Indigenous disadvantage in Australia (including the statistical implications in regards to Indigenous ill-health and shocking mortality rates) within which Tameka's life is lived, I also demonstrate how Tameka's embodied experience of herself and the world is always and intricately linked to her positionality of a neo-colonial Indigenous subject. By traversing the fertile analytical ground between these two very disparate perspectives, I interconnect experiences in and of the body with late modernity and neo-colonialism. In my conclusion I reflect about the pushes away from and pulls towards that which inescapably makes Tameka a neo-colonial Indigenous subject, and how her body is inscribed by and a cypher of these circumstances.

Imagined Embodied Experiences of Social Change in Papua, Indonesia

Rachel Shah (*Department of Anthropology, Durham University*)

Friday, 26 June 2015 - Harald, 14:00

This papers explores a young girl's experience of social change, and particularly of schooling, in the highlands of Papua. My fieldwork, undertaken over nineteen months, gave me the opportunity of observing first-hand remarkable and rapid social change in this girl's home region. She and I both witnessed the building of a dirt road by hand, the establishment of the first active primary school, an explosion of zinc roof houses, the building of a road with heavy machinery which gave full vehicular access to the region, and of course the impact of my own presence as an anthropologist. In this paper, I present ethnographic data on these social changes and their effects on young

Walak girls as I observed them. I then imagine the same changes through the bodily sensations of this particular young girl, who we'll call Maria. I explore, for example, Maria's enrolment in school by imagining her changing physical experiences. Before school, she had spent most of her days outdoors, many in the garden, digging alongside her mother till the fog brought its chill over her skin and she hauled twenty odd kilograms of sweet potatoes back to her kitchen. Now her days have been moved indoors, to crowded rooms under zinc roofs, where she sits cross-legged on wooden floors in large groups. This exploration of Maria's possible physical experiences of evidenced social changes sheds light on the particular and embodied ways that schooling and other developments are affecting people's lives and livelihoods in this part of Papua.

SESSION 12

A healthy relationship?: European and Pacific encounters in relation to health transitions and lifestyle-related non-communicable diseases

Roy Smith (Dept of International Studies, Nottingham Trent University)

Amy K. McLennan (School of Anthropology and Museum Ethnography, University of Oxford)

Friday, 26 June 2015 - Oslo I

14:00 Roy Smith: *Push and pull factors in relation to NCDs and migration from the outer islands of Tuvalu*
14:30 John Patu: *The Under-addressed Influence of Cultural Institutions and Foreign Agency in NCD Research: The Case of the Samoans*
15:00 Nancy Pollock: *Diverse experiences of NCDs in the central Pacific – Rongelap, Marshalls, compared to Wallis Island*
15:30 Evelyn Marsters: *Health and Transnationalism in the Pacific*

SESSION ABSTRACT

At the Third International Conference on Small Island Developing States, held in Apia, Samoa, 1–4 September 2014, Pacific Island leaders launched the Pacific Non-Communicable Diseases (NCDs) Partnership. This initiative is a response to the recognition that Pacific islands have some of the highest incidences per capita of NCDs in the world, and that these NCDs have significant social, economic and health-related impacts. One of the consequences of the NCDs Partnership is that the majority of island states' health budgets are to be directed towards treating these diseases.

For this panel it is envisaged that 4-6 papers will be presented covering: the growth of NCDs in the region; the dimensions of how and why this growth has occurred over

time; and innovative initiatives that are in place or which may be needed to combat NCDs in the region. An emphasis will be placed on the Pacific region's changing relations over time (from community-level interactions to international trade) and how these interconnections may have contributed to the NCD burden, as well as present opportunities for intervention.

Following the PACE-NET+ Think Tanks in Bremen (September 2014), the overarching theme of the panel will be partnership – in terms of relations between both Pacific and European government agencies and also civil society stakeholders – in addressing NCDs. The role of European partners in the past, present and future of NCDs in the Pacific will be considered, as will the possibilities presented by Pacific island experiences for understanding and addressing the rising burden of NCDs in Europe.

Push and pull factors in relation to NCDs and migration from the outer islands of Tuvalu

Roy Smith (*Dept of International Studies, Nottingham Trent University*)

Friday, 26 June 2015 - Oslo I, 14:00

In March 2015 Cyclone Pam caused widespread damage across Tuvalu with the central islands of Nui, Nukufetau and Vaitupu experiencing particularly severe disruption. The United Nations' Office for the Coordination of Humanitarian Affairs (OCHA) reported that in Nui and Nukufetau approximately 90% of crops had been damaged and that many parts of these atolls had been completely inundated by storm surges, with adverse impacts on fresh water supplies. While rebuilding of houses, reconnection of electricity supplies and repairs to seawall defences are underway this experience underlines the ongoing vulnerability of these communities and brings into question their longer-term resilience to further climatic impacts.
Although the above event may be seen as an aberration to the normality of life in Tuvalu it does highlight broader, ongoing concerns in relation to food security among these outer island communities. With an ever-increasing reliance on imported foodstuffs there has been a noticeable increase in diet-related NCDs. This paper considers the various factors that bind the residents of these atolls to their homes in relation to the processes and events that also bring into question the longer-term viability of these communities resisting migration to the main island of Funafuti and, possibly, further overseas.

The Under-addressed Influence of Cultural Institutions and Foreign Agency in NCD Research: The Case of the Samoans

John Patu (*Indo-Pacific Languages and Literatures, University of Hawai'i-Manoa*)

Friday, 26 June 2015 - Oslo I, 14:30

Implementation of health initiatives aimed at curbing the increasing rates of NCDs in the Pacific are largely deficient with one respect: the lack of adequately addressing the inclusion of cultural factors and perceptions that largely determine social behaviors that influence overall health habits. This paper looks specifically at the Samoan case with regard to the underrepresentation of data on the influence of cultural institutions and socioeconomic motivations on the increased rates of obesity and its related diseases. I look specifically how, under the indigenous socioeconomic institution and practice of fa'alavelave, systems of food exchange are neglected in the ritual and ceremonial exchanges of foodstuffs and the overall research. European and American agency in contributing to this exchange system and the overall economic developments cannot be overlooked.

Certain regulatory actions taken by the state, for example, the ban of turkey tail sales in Samoa, were overall unsuccessful as preemptive measure due to technicalities at the larger levels (e.g., violations of World Trade Organization rules on singling out specific products) as well as social factors regarding the practice of food exchange. Successful interventions need to tackle partnerships between the private, government, and NGO sectors that influence the influx of products that contribute to overall NCD rates as well as health campaigns comparable to the early public health nursing initiatives that worked together with traditional authorities. Researchers can draw from anecdotal evidence to translate into effective considerations of both qualitative and quantitative measurements of customary socioeconomic institutions on health choices that affect NCD rates. State health policies and initiatives must take into consideration this data and implement relevant strategies to better effect the mediation and reduction of overall NCD rates in the Pacific.

Diverse experiences of NCDs in the central Pacific – Rongelap, Marshalls, compared to Wallis Island

Nancy Pollock (*Depts. of Anthropology and Development Studies, Victoria University of Wellington*)

Friday, 26 June 2015 - Oslo I, 15:00

The diabetes 'epidemic' as Zimmet (1979) labelled it has been followed up over the intervening 30 years for various Pacific islands populations, drawing on both epidemiological and social data. In this paper we contrast the experiences of diabetes in two central Pacific communities from the perspective of diets and health policies. The people of Rongelap have experienced diabetes, and other ncds, as a result of having to move away from their home atoll where heavily contaminated food sources resulting from radioactive fallout from US atomic testing have necessitated living mainly on US foods (Pollock 2012). The people of Wallis, in contrast, have been cited by epidemiologists as having low incidence of ncds until recently owing to their heavy reliance on local foods, particularly taro and yams.

When we contrast the health experiences of these two populations, we find that diverse colonization processes have affected their food access. Rongelap people moved to Mejatto, Kwajalein atoll, where they have lived for the last 30 years, purchasing most of their food from the US military base 6 hours away by boat. Wallis people have remained dependent on home grown taro, yams, from their gardens, plus fish due to France's failure to develop their economy beyond subsistence. Divergent colonial policies are thus reflected in the development of diabetes and other health concerns now experienced by these two populations. They illustrate the diverse histories of diabetes across the Pacific.

Health and Transnationalism in the Pacific

Evelyn Marsters (*Development Studies, University of Auckland*)

Friday, 26 June 2015 - Oslo I, 15:30

How are the health needs of highly mobile transnational citizens conceptualised and responded to by families and national health services?

This paper explores health and transnationalism in the Pacific through the lens of Cook Islanders living with the double burden of TB and diabetes mellitus (diabetes). Cook Islanders weave in and out of different health promoting or demoting environments and come into contact with and creatively use disparate health services across multiple countries, and responsibility for public health is spread across two nations. By drawing connections between diseases and across political boundaries, I argue that a syndemic approach to TB and diabetes provides a way to explore the range of harmful social and biological forces acting upon the Cook Islands population in both the Cook Islands and New Zealand.

The research for this paper arises from my recently completed PhD study which conducted multi-sited ethnographic research over the course of two years to gain an understanding of the range of health threats, and health service access behaviours of Cook Islanders around the Cook Islands, and New Zealand. By paying close attention to the interaction of harmful physiological and social conditions, this research highlights some of the obstacles to delivering health services for both non-communicable diseases (NCDs) and infectious diseases amongst transnational populations. I argue, that in order to respond to the diverse needs of highly mobile people in the Pacific, health policies and health research must focus on the emerging threat of disease interactions and extend beyond the nation state.

SESSION 13

European engagements, Pacific peoples and the environment: past, present and future challenges

Elodie Fache (CREDO - Centre de Recherche et de Documentation sur l'Océanie, Aix-Marseille University, CNRS, EHESS)

Simonne Pauwels (CREDO - Centre de Recherche et de Documentation sur l'Océanie, Aix-Marseille University, CNRS, EHESS)

Joeli Veitayaki (School of Marine Studies, University of the South Pacific)

Thursday, 25 June 2015 - Stavanger

10:30 Malgorzata Owczarska: *Va'a and marae – land and ocean. A case study of Tahitian indigenous cultural-environmental activism*
11:00 Jennifer Newell, Kristina Stege: *Thinking about the sea in a changing world: Views from Samoa and the Marshall Islands*
11:30 Elfriede Hermann: *Sea-level Rise as Drama: Transforming the Threat from Climate Change in Kiribati (1)*
12:00 Wolfgang Kempf: *Sea-level Rise as Drama: Transforming the Threat from Climate Change in Kiribati (2)*
12:30 Suzanna Tiapula, Takiora Ingram: *Listen to the People – An Analysis of Deep Seabed Mining issues in the Pacific and Impacts on Pacific Island Communities*
14:00 Michael Fink: *Sustaining marine resources in a culturally embedded way. A case study from Gau Island, Fiji*
14:30 Elise Remling: *Community-based action in Fiji's Gau Island: A model for the Pacific?*
15:00 Joeli Veitayaki: *Appropriating Climate Change: avenues for closer collaboration between Pacific Islands and Europe*
15:30 Elodie Fache: *Implementing 'environmental' policies and practices in Oceania: Beyond the local/global divide*

Friday, 26 June 2015 - Stavanger

10:30 Catherine Sabinot, Sarah Bernard: *Translating the green turtle. Environment, knowledge and norms in South New Caledonia*
11:00 Simonne Pauwels: *Means and obstacles to enhancing value in the combination of western and non-western knowledge: a cross-disciplinary project on marine resources*

SESSION ABSTRACT

Colonial processes did impact the 'natural' environment of the Pacific islands in multiple ways. European settlers also attempted to impose their own worldviews, beliefs and languages, as well as new forms of political and social organization, economies and ways of life, to Pacific peoples. Such processes, in which Pacific peoples were not passive, have implied changes in local relationships with the land and the sea.

More recently, European (including Euro-Australian and Euro-American) engagements in the Pacific have introduced new concepts and ideals, such as sustainability, in response to local concerns for future livelihoods in the context of global climate change. European aid and collaboration frameworks are at the core of the current reshaping of Pacific peoples' discourses and actions with regard to the environment. Pacific states need such investment and assistance to face increasing environmental issues, which threaten their very territorial existence. Yet, these exogenous engagements also involve requirements and norms that do not necessarily fit well with local practices, ideas and aspirations.

What lessons can be learnt from the past? What is the current state of Europe-Pacific relationships with regard to environmental issues? What are the similarities and differences throughout the Pacific region, and how can they be analyzed? What processes are currently implemented to adapt to postcolonial and emergent environmental threats, and what are the purposes and roles of each stakeholder? What human/non-human relationships, and social relationships, are the latter imagining and building for next generations? What are the governance arrangements and issues revealed in this context? To what extent can Pacific peoples define their own priorities and modes of action?

The panel aims to strengthen the dialogue between European and Pacific scholars around such and related questions. It should produce a cross-disciplinary and comparative overview of environmental challenges in the Pacific; challenges that are also political, economic and social. Proposed papers could for instance address:

- the historical and political construction of environmental issues in the Pacific;
- the articulation between international/European frameworks, national public policies, regional bodies, and local practices (including in the context of protected areas and UNESCO's World Heritage processes);
- case studies of local initiatives in the domains of natural resource management, biodiversity conservation and adaptation to climate change;
- the maintenance and development of economic activities and skills for sustainability purposes, for instance in the domains of fisheries, horticulture, forestry, ecotourism, sports, arts and crafts, or carbon abatement;
- new routes and media for exchange of ecological species and ideas;
- and the links between environmental challenges and land tenure issues.

Va'a and marae – land and ocean. A case study of Tahitian indigenous cultural-environmental activism.

Malgorzata Owczarska (*Institute of Ethnology and Cultural Anthropology, University of Warsaw*)

Thursday, 25 June 2015 - Stavanger, 10:30

Between the year 2009 and 2012 a fleet of voyaging canoes, powered by solar engines and sails, crossed the Pacific with the cultural and environmental message. One of the canoes was the Tahitian Voyaging Society's Fa'afaite. At the same time, in the Valley of Papeno'o, at Tahiti, another association – Haururu continues to guard ancient marae (Polynesian temple) structures and the valley's natural heritage. Both associations cooperate to respond to the most urgent local problems: the postcolonial identity crisis and the environmental destabilization that, I argue, are in fact the same phenomenon. The islanders search solutions to the environment degradation drawing from ancestral knowledge and values, combined with modern technology and science. They are creating local networks and cooperate with other Pacific islanders, or European NGO's. I would like to reflect on how the Tahitian activists redefine contemporary ecological and emancipatory movement by reviving the ancestral ontologies, and how they translate them into practice. The main symbols for this renewal are the va'a (voyaging canoe) and the marae, union of which serves reestablishing the intimate bounds between man, land and sea. These connections are cross-cutting binary understanding of categories such as enrooted and mobile, human and non-human, dead and living, sacred and profane or nature and culture. The islanders perspective of what ecology might be and notions of relation between people, ocean and land, are probably the most valuable message the Polynesians might share word-wide in face of the global environmental crisis. Indeed, they are trying to do so.

Thinking about the sea in a changing world: Views from Samoa and the Marshall Islands

Jennifer Newell (*Anthropology Department, American Museum of Natural History*)
Kristina Stege

Thursday, 25 June 2015 - Stavanger, 11:00

Thinking about the sea in a changing world: Views from Samoa and the Marshall Islands

> … some men say that one day
> that lagoon will devour you…
> mommy promises you…
> … no blindfolded bureaucracies gonna push
> this mother ocean over
> the edge
> no one's drowning, baby
> no one's moving
> [Kathy Jetnil-Kijiner, extract from 'Dear Matafele Peinam',
> Poem delivered at the UN Climate Change Summit, New York, Sept 2014]

How are people in the atolls of the Marshall Islands and high islands of Samoa conceptualizing their seas in a changing ecological and political environment? Is the sense of close connection changing as experiences and the rhetoric of rising, consuming seas takes hold? This paper investigates old and new framings of the sea; how particular groups of 'people of the sea' (D'Arcy) have been thinking about their lagoons, reefs, coastal waters and deep oceans. The implications of new framings are considered along with the implications of the ways the sea is being imagined into the future.

European narratives of the ocean as Other, as a treacherous, hungry realm, have long been heard in the Pacific Islands. This narrative has continued in the global framing of Anthropogenic climate change in the Pacific. In many Island communities, the relationship has been different; a place to be treated with care, the sea is sustaining, connective and defining of self.

This study focuses on two places: the low-lying coral atolls of the Republic of the Marshall Islands (RMI) and the volcanic Samoan archipelago. In RMI there is an ongoing tradition of highly layered interrelationships between self and sea. While the open ocean is regarded with ample respect for its dangers, it is seen as a bridge and source of sustenance. The ocean is ever present, and a Marshallese sense of self is always touched by it in some way. On the high islands of the Samoan archipelago, the sea and its creatures have historically been seen as generative of, and integrated with, the land and its inhabitants; senses of connection that have salience within the overarching Christian cosmology. While everyday uses of sea continue, the 2009 tsunami and the strong, vocal presence of climate change agencies have created a focus on defence from a rising threat. Exploring how Marshallese and Samoans are thinking about the sea allows insights into the psychological and cultural impacts of living in an increasingly watery world.

Sea-level Rise as Drama: Transforming the Threat from Climate Change in Kiribati (1)

Elfriede Hermann (*Institut für Ethnologie, University of Goettingen*)

Thursday, 25 June 2015 - Stavanger, 11:30

Global warming, as projected by the climate sciences, will likely bring profound environmental changes to the Pacific islands, one familiar scenario being that of sealevel rise. Atoll states like Kiribati are deemed to be especially vulnerable, in light of this scenario (and others as well). Ever since the citizens of Kiribati were first confronted with powerful discourses on the consequences of climate change, they have responded with a series of coping measures. One involves the performing arts. In this presentation, we have chosen to examine a drama on sealevel rise performed by a college-level school class (a videoclip of the performance will be included as well). This piece begins by portraying the existential threat to Kiribati posed by rising waters. It then suggests a possible way out, a way that, if taken, would head off this looming worst-case-scenario: the global community must heed Kiribati's urgent call for them to reduce their greenhouse gas emissions. The message is that while climate change and its consequences undoubtedly pose a challenge to those living in an atoll state, they are equally challenging to the industrial states themselves. Based on this case study, we argue that performing arts enable Kiribati's citizens to transform the threat from climate change into something manageable, enacting a vision of future survival for land and nation alike.

Sea-level Rise as Drama: Transforming the Threat from Climate Change in Kiribati (2)

Wolfgang Kempf (*Institute of Social and Cultural Anthropology, University of Goettingen*)

Thursday, 25 June 2015 - Stavanger, 12:00

Global warming, as projected by the climate sciences, will likely bring profound environmental changes to the Pacific islands, one familiar scenario being that of sealevel rise. Atoll states like Kiribati are deemed to be especially vulnerable, in light of this scenario (and others as well). Ever since the citizens of Kiribati were first confronted with powerful discourses on the consequences of climate change, they have responded with a series of coping measures. One involves the performing arts. In this presentation, we have chosen to examine a drama on sealevel rise performed by a college-level school class (a videoclip of the performance will be included as well). This piece begins by portraying the existential threat to Kiribati posed by rising waters. It then suggests a possible way out, a way that, if taken, would head off this looming worst-case-scenario: the global community must heed Kiribati's urgent call for them to reduce their greenhouse gas emissions. The message is that while climate change and its consequences undoubtedly pose a challenge to those living in an atoll state, they are equally challenging to the industrial states themselves. Based on this case study, we argue that performing arts enable Kiribati's citizens to transform the threat from climate change into something manageable, enacting a vision of future survival for land and nation alike.

Listen to the People – An Analysis of Deep Seabed Mining issues in the Pacific and Impacts on Pacific Island Communities

Suzanna Tiapula (*Family Violence and Sexual Assault Institute - Hawaii, Institute on Violence, Abuse and Trauma*)
Takiora Ingram (*FRIENDS OF THE LAGOON, Non-Government Organization*)

Thursday, 25 June 2015 - Stavanger, 12:30

Control over ocean resources, including deep seabed minerals and resource development, are key development issues for Pacific Island peoples.

Deep seabed mining practices have the potential to replicate for Pacific Island people the worst of the industrial revolution experienced by many colonized peoples. The possibility of environmental harm and the illusive fiscal benefits are a source of rising concern in Pacific Island communities. Pacific Island people have expressed in public fora the fear that deep seabed mining could wipe out habitats, and that foreign mining companies from Europe, Canada and North America will exploit these resources with little benefit to island peoples and communities. Parallels are seen in the over-harvesting by European nations of fish stocks in the Atlantic, with the Pacific now at risk as well. Some Pacific governments lack transparency or accountability to their communities, leading to the need for alternative solutions to ensure community involvement in decision making.

With a brief overview of deep seabed mining in the Pacific and the legal regimes designed to regulate these oceanic resources, this paper will explore the capacity of Pacific Island nations to manage or participate effectively in the process of resource extraction and development in ways that benefit people and communities now, and for future generations. More than 25 deep sea mining exploration permits have been granted, covering 1.2 million square kilometres of seabed. This paper will introduce the inherent conflicts associated with the process designed to regulate seabed mining and anticipated impacts of exploitation of deep seabed minerals in the Pacific Islands region; the lack of community consultation and participation in decision-making; and the need for more community dialogue to explore sustainable models for exploration and exploitation of ocean resources. How can we anticipate the environmental consequences of deep sea mining on Pacific Island communities, and how can we intervene proactively?

Sustaining marine resources in a culturally embedded way. A case study from Gau Island, Fiji

Michael Fink (*Department of Human Geography, University of Goettingen*)

Thursday, 25 June 2015 - Stavanger, 14:00

In Fiji, coastal villagers as well as development agency actors both see the urgency to promote the marine environment. 'Fijian locally managed marine areas' (FLMMA) are seen by scientists and developers as best practice to sustain marine resources. The concept intends that a diverse marine area is closed for human use. Marine species can recover there and spread to neighbouring areas open for use.

Fijians worship their ancestors (vu) as they belief in them being responsible for the quality of land and sea, custom and culture. Diversity and fertility of land and sea are outcomes of people's relationships to their ancestors. Based on such traditional knowledge and belief the village-communities of Gau Island, Fiji, installed FLMMAs being implemented as tabu. A tabu is a place or object bestowed to the vu. This way, the protected area is an expression to worship the vu and the tabu becomes holy. Applied participant research methods revealed that after a couple of months local people observed an increase in quantity and diversity of marine species within and beyond the boundaries of the tabu. It is perceived as the reciprocal return gift of the vu.

This paper argues that the success of the FLMMA lies in its cultural embeddedness. Being fishermen and fisherwomen there is a strong temptation to poach in the closed area. Knowledge on sustainability alone would not be enough to withstand urges. Strong social communities are needed to avoid overuse of commons. Besides being socially embedded, it is the spiritual motivation of keeping the tabu that makes people restrict themselves – by now for 15 years.
Increased knowledge on such phenomenon contributes to the understanding that developers need to be acquainted with cultural settings in order to achieve common goals.

Community-based action in Fiji's Gau Island: A model for the Pacific?

Elise Remling (*Södertörn University*)

Thursday, 25 June 2015 - Stavanger, 14:30

Pacific Islands are transformed by climate change. Simultaneously, they face challenges from growing populations and unsustainable land use. Internationally community-based adaptation has developed as a useful approach for reducing vulnerability and building adaptive capacity to climate change. However, documented experience for the Pacific remains scarce.

This paper aims to address this shortcoming. It examines the case of Gau Island, where a community-driven process is helping remote populations respond to environmental challenges and unsustainable development practices. Based on extensive fieldwork the paper provides an overview and qualitative analysis of the local initiative after its more than ten years of activity.

The initial effort to respond to coastal fisheries degradation has expanded into an integrated 'ridge to reef' approach, and participation grew from a single district to involve the entire island. As it has grown, the initiative has resulted in a diversity of strategies, ranging from pollution control measures, to improved governance and

participation in decision-making, to livelihood and income diversification. The result is not only integrated resource management but resembles community-based adaptation elsewhere and enhances local resilience to longer-term threats such as those associated with climate change. The paper sheds light on the wider question of how Pacific peoples can define their own priorities and modes of action, while making use of international aid. Our analysis suggests that to be effective, interventions to trigger similar initiatives in the Pacific should consider economic, social and environmental aspects of development, be embedded in cultural norms and practices and address to local development aspirations.

Appropriating Climate Change: avenues for closer collaboration between Pacific Islands and Europe

Joeli Veitayaki (*School of Marine Studies, University of the South Pacific*)

Thursday, 25 June 2015 - Stavanger, 15:00

Pacific Islanders are doing their utmost to adapt to climate change and the associated higher temperatures that are causing coral bleaching and ocean acidification; rising sea levels that are consuming the coastal areas; more frequent and severe storms that cause floods, salt water intrusion and drought that now stunt their development effort and the loss of human lives and property from which the people are taking more and more time to recover. Climate change impacts are posing the biggest threats to the way Pacific Islanders live. In their small island developing states or large ocean island states that are already handicapped by their rapidly increasing populations that require infrastructure; limited space to accommodate their development aspirations and poor resources, weak financial positions and unskilled human capacity, the effort of Pacific Islanders in appropriating climate change offers interesting lessons.

Local communities in the Pacific Islands have customary practices and arrangements to look after the resources under their care. They have revived and strengthened these traditions and formulated co-management arrangements that provide for them as well as their grandchildren. These arrangements are appropriate with the mixture of their traditional practices and some introduced contemporary methods because some of the people still live in kin-based groups in rapidly evolving rural areas while the others live in predominantly capital and economic oriented urban centres.

This presentation will focus on some of the lessons from Gau Island, Fiji, where a co management process is assisting the local villagers adapt to climate change as well as articulate sustainable rural development.

Implementing 'environmental' policies and practices in Oceania: Beyond the local/global divide

Elodie Fache (*CREDO - Centre de Recherche et de Documentation sur l'Océanie, Aix-Marseille University, CNRS, EHESS*)

Thursday, 25 June 2015 - Stavanger, 15:30

The colonization of Australia by European settlers was led by ignoring its first inhabitants' relationships with the land. This lack of recognition – and associated land confiscations – had profound effects on Indigenous Australians' ways of life. Since the 1970s, the idea that Indigenous Australians have always been land (and sea) managers has been increasingly accepted within and outside the academic realm. Since the mid-1990s, so-called 'community-based natural resource management' initiatives have been developed in the northern tropical savannas and progressively in other regions. These initiatives are mainly funded by the Australian state that considers they are a viable option of 'Indigenous economic development'.

This paper will argue that, under the guise of promoting the use of Indigenous 'traditional' knowledge and practices with regard to the land and the sea, such initiatives create new cross-cultural roles and modes of governance that raise issues of authority distribution and legitimacy. Responsibilities for 'caring for country' do no longer reflect reciprocal relationships between specific persons, sites and mythical figures. They now involve diverse scales of decision-making and action (local, regional, national, international), and therefore actors, values and agendas that pertain to diverse geographical, political and social institutions while continuously referring to each other.

I will also present a new, Fijian-based, research project. It aims to study how, in Fiji, such 'vertical' systems articulate with 'local' social and political structures, while tackling 'global' environmental issues (such as sustainability and climate change). This project also endeavours to contribute to the discussion about cross-disciplinary analyses of social and ecological processes through comparison.

Translating the green turtle. Environment, knowledge and norms in South New Caledonia

Catherine Sabinot (*UMR228 Espace pour le développement, IRD - Institut de Recherche pour le Développement*)
Sarah Bernard (*Institut de recherche pour le développement (IRD) et GIE Océanide, Muséum National d'Histoire Naturel [MNHN]*)

Friday, 26 June 2015 - Stavanger, 10:30

In the southern part of New Caledonia one observes profound changes in environmental policies and development issues, due to the conflicting rise of mining industry (Vale project of nickel extraction and processing) and environmental apparatuses (UNESCO world heritage and RAMSAR, marine protected areas). New discourses, values and knowledge emerge in an original context of 'negotiated decolonization'. Local responses resort to indigenous and imported normative and cognitive resources. This results in diverging processes of 'invisibilisation' of local knowledge, practices and values and of the emergence of new hybrid versions of them. In this respect, emblematic animal species such whales, sharks or marine turtles constitutes 'frontier object' where these processes are particularly conspicuous. The green turtle (Chelonia mydas) has been a part of Kanak livelihood for centuries. As a symbolic as well as a food resource, it is inserted in specific (normative and cognitive) chains of translations ('one cannot talk about turtle without talking about yams and one cannot talk about yams without talking about whale') that are currently challenged and transformed by environmentalist apparatuses. Decisions made about turtle protection and management imply mobilizing various registers of knowledge and norms (administrative, customary, scientific, legal) and the embedding of this actor in new chains of translation or actor networks. This description and analysis will help show in what sense the turtle is an indicator of social change in the Yaté area and of the complexity of relationships between the actors and institutions constituting the environmental arena.

Means and obstacles to enhancing value in the combination of western and non-western knowledge: a cross-disciplinary project on marine resources

Simonne Pauwels (*CREDO - Centre de Recherche et de Documentation sur l'Océanie, Aix-Marseille University, CNRS, EHESS*)

Friday, 26 June 2015 - Stavanger, 11:00

My talk will discuss the setting of a cross-disciplinary project that will be carried out at the end of 2015 and in 2016 and that will gather anthropologists, marine biologists and specialists of environmental management and development. In the first place, the aim of the project is to collect local knowledge and extend western knowledge on Palolo, the so-called 'sea-worms' (Eunice viridis), in different locations in New Caledonia, Vanuatu and Fiji. The project also aims to elaborate new ways of engaging a dialog between Western sciences and local theories and values that produces an effective method of transmission of the results of this dialog and an appropriate way of advising the local population on the management of the reefs.

In this paper I will show how Palolo is the epitome of fertility from the sea, and also how it is a representative of similar ideas conveyed each time there is abundance of a fish species in the reef. Different explanations are provided to explain these profusions of fish. In Fiji, they seem to be related to marriages in former days between chiefdoms, while in New Caledonia and Vanuatu they are linked to the world of the deaths. For marine biologists the spawning of Palolo depends on a set of conditions linked to water temperature, moonlight, spawning of other species, and other elements still to be discovered or confirmed. Enhancing the management of these profusions, when people catch the fish before it spawns, and raise local awareness about overfishing on a daily basis is another goal the project hopes to achieve. Experience has shown that it is unsatisfactory and ineffective to simply communicate a synthesis of the findings and of the accumulated knowledge, and that an appropriate translation of ideas and values into the respective reference-system (scientific, religious, mythic and social) known by the local population is necessary. Such a translation into comprehensive reasoning will be the epistemological challenge that the marine biologists, anthropologists and resource managers participating in the project will face during workshops and through their writing.

SESSION 14

Encounters, identities and objects: missionisation in the Pacific

Karen Jacobs (University of East Anglia)

Fanny Wonu Veys (Museum van Nationaal Wereldculturen - National Museum of World Cultures)

Marja van Tilburg (Department of History, University of Groningen)

Thursday, 25 June 2015 - Skien

10:30 Astrid de Hontheim: *The place for real missionaries: when the attraction for New Guinea becomes a stereotype*
11:00 Marja van Tilburg: *Creating Identities in Cross-cultural, Historical Contexts: Relationships between Missionaries and Pacific Islanders Revisited*
11:30 Bratrud Tom: *Creating a Christian Island. Some points on the history of conversion on Ahamb Island, Vanuatu*
12:00 Hélena Regius: *'If I got to do it all over again' – Catholic missionaries in the field*
12:30 Anna-Karina Hermkens: *Missionization, colonial collecting and the domestication of gendered bodies in Collingwood Bay, Papua New Guinea*
14:00 Anna Paini: *A recontextualized encounter: Emma Hadfield's text (1920), collected objects, and contemporary Lifouan women's narratives*
14:30 Deborah Pope: *A Shared World: the Female Dimension of Early Missionary Encounters in Central Polynesia*
15:00 Karen Jacobs: *Drawing the missionary map: the LMS deputation journey through Central Polynesia (1821-24)*
15:30 Stéphanie Leclerc-Caffarel: *Few collections, many archives: material, political and spiritual transactions between Fijian islanders and Wesleyan missionaries (1835-1854)*
16:00 Fanny Wonu Veys: *Inadvertent Ethnographers and Collectors: Missionary Attitudes towards Tongan Material Culture*

Friday, 26 June 2015 - Skien

10:30 Lindy Allen: *Mediating Interpretations: early museum collections from Milingimbi in Arnhem Land*
11:00 Elizabeth Bonshek: *Pots and Patterns of connection in Wanigela: establishing relationships with the Anglican Mission.*
11:30 Antje Denner: *The collections of Rev. J. H. Lawrie from Vanuatu*

SESSION ABSTRACT

Christianity has had such a profound impact on the Pacific region, that its effects are not only obvious, but inseparable from life in Oceania today. The study of Christianities in Oceania has thus far focused on doctrines and its relation with cultures, politics and colonial history. This session aims to focus on the social and material dimensions of missionary activity in Oceania.

It is generally accepted that early missionaries, despite their civilising mission, played a crucial role in the understanding of Oceanic societies because they actively collected objects and produced texts, drawings or photographs. However, their work depended on the encounter with people in the Pacific who had their own intentionalities and strategies. Therefore, objects, photographs, missionary reports and museums with a missionary connection have the potential to become a focus for reflections on the multiple values and valuations and their associated complexities that can be attributed to them by a diverse range of individuals and communities. They provide evidence of histories of global exchange, Pacific people's agency and testimony to pre-Christian cultural and religious practices in Oceania.

We welcome papers that address following issues:
- What does examining the process of collecting (or not collecting) tell us about the enmeshment of missionary interest and Pacific peoples' agency?
- Missionary museums and their link with Oceania.
- The missionary object or photograph as evidence of idolatry, as witness to traditional practice, as ancestor, as art work, as relic, or object of suspicion for contemporary Christians in Oceania.
- The role of missionary material and visual culture in processes of reconciliation and commemoration in Oceania.
- The encounter between missionaries and Pacific Islanders as interaction and transformation: how did they establish common ground? Were specific practices developed to facilitate the evolving connections? Did cross-cultural relationships lead to more precise, more rigid social boundaries? And did these relationships incite both parties to reconsider their own cultures, or rethink their own identities?

The place for real missionaries: when the attraction for New Guinea becomes a stereotype

Astrid de Hontheim (*Ecole des Sciences Humaines et Sociales [ESHS], UMons*)

Thursday, 25 June 2015 - Skien, 10:30

Even accompanied with total conviction, self-sacrifice and unshakeable faith, to become a missionary, intention is not enough. In a great majority of cases, the missionary knows he/she would become one when he/she receives a call, a sign directly sent by God which expresses a divine will in favor of his/her vocation. Despite Protestants' disdain for supernatural intervention in Catholic sacraments, apparitions and miracles, they are as concerned by the call as Catholics are. Besides, there is another type of motivation, sometimes as strong as the call and inspired by the general attraction of the field and by an image of the unknown world progressively built by stories told by others. New Guinea in particular has an aura which makes it to be thought as the place for 'real missionaries' who would face the 'jungle' and its 'hostile' inhabitants. With the example of the Asmat people in West Papua, this paper studies the issue of the mystical call of Western missionaries and tries to deconstruct the stereotype which determined some them to go to New Guinea in the 20th century.

Creating Identities in Cross-cultural, Historical Contexts: Relationships between Missionaries and Pacific Islanders Revisited

Marja van Tilburg (*Department of History, University of Groningen*)

Thursday, 25 June 2015 - Skien, 11:00

The first attempt of the London Missionary Society to establish a mission on Tahiti failed miserably, to a large extent because the missionaries had difficulty establishing functional relationships with islanders. Historians and anthropologists have offered explanations – pointing out the poor preparation and the rigid attitude of the missionaries, the frustrated expectations of Tahitians, and the lack of communication between them. As Nicholas Thomas has argued in Islanders (2010), Tahitians converted to Christianity in their own time and for their very own reasons.

This paper addresses the topic once again in order to explore the role of the missionaries' identities in the above events. Early reports of the missionary endeavor suggest that both parties had a strong sense of 'self', and that their interpretations of events enhanced their perceptions of 'self' and the 'other'. Furthermore, the LMS learned from the experience and adapted its strategies – probably because the LMS evaluated the missionaries' functioning and their attitude towards the islanders.
A textual analysis of missionaries' reports suggest the first missionaries being engaged first and foremost with obeying God's Command in order to earn eternal life, whereas Tahitians were frustrated because of the lack of exchange of goods and services, which would have enhanced the quality of life.

This paper is part of a larger research project on identity-formation in cross-cultural relationships within imperial contexts, entitled 'Race, Gender, Culture: Creating Identities within Cross-cultural, Historical Contexts'.
This project is conducted in collaboration with Dr Michel R. Doortmont of the Department of International Relations and International Organisation, University of Groningen, the Netherlands.

Creating a Christian Island. Some points on the history of conversion on Ahamb Island, Vanuatu

Bratrud Tom (*Department of Social Anthropology, University of Oslo*)

Thursday, 25 June 2015 - Skien, 11:30

This paper will be tracing historically how Christianity has become a central part of contemporary identity and everyday life of Ahamb Island in Malekula, Vanuatu. Key points will be (1) the use of local Christian leaders who could develop a more independent indigenous understanding of the Christian message, (2) the use of local men in these tasks which created a continuation of customary male roles and male hierarchies and thus political authority, and (3) notions of the peaceful and Christian Ahamb as a life-saving safe place refugees (whose descendants make up half of the island population today) at a turbulent time of sickness, war and death on mainland Malekula around 1900.

Ahamb became one of the first mission stations in South-Malekula when David Hailongbel, a man from Ahamb, returned from work in sugar cane plantations in Queensland, where he also attended Sunday school. He was then sought up by Presbyterian missionaries who later arrived in Malekula and agreed to go to the Presbyterian mission school in Aulua, Malekula, for four years. His return to Ahamb was met by resistance but he managed to build a small church with the support of his mother's brother's lineage, who was feared magicians. In attracting people to church he merged customary forms with Christian contents. He used for example the traditional slit drum (tamtam) to call in to service and made Christian lyrics of songs

used for custom dances. He eventually recruited other men to join mission school and they became a team of local missionaries who went out on missions to mainland Malekula to convert the still heathen villages there. In her work from nearby Ambrym, Annelin Eriksen, describes how Christianity proposed an egalitarian social form contrary to that of the customary male hierarchies. The high graded men of Ambrym first sought to establish the church as another representation of their eminence, but was denied this by the missionaries. On Ahamb, however, it was to a significant extent the men themselves who could guide the expression and work of the church. Thus, the political and religious authority on the island was not challenged to the same extent. In the paper I want to give a little extra attention to the so-called 'Salvation Army' dance that resembles the kastom (custom) dances used in rank taking ceremonies but with the use of Christian songs and 'proper' Christian dressing at that time; white shirt for men and white dress for women. The songs and dance were tought at the mission school in Aula and danced by Ahamb missionaries on their trips to unconverted villages to attract high ranking men to the new religion. The dance is still danced by old and young at important Christian occasions, such as Christmas and church jubilees. Christianity today is regarded by many as a new kastom of Ahamb and typical customary practices and ideas, such as the yearly New Yam feast, the work of the chiefs, conflict resolution and various ceremonies, are expressed and executed through a Christian framework. I argue that the possibility of developing a 'local' Christianity has been instrumental in the position the Christian church has in Ahamb society and identity today. The opposite has been the case for example in nearby Lamap, where the relatively intense presence of expatriate Catholic missionaries left little room for local interpretations. This has led to emerging conflicts and greater distance between the church and people of Lamap, as well as a stronger interest in reviving pre-Christian kastom.

'If I got to do it all over again' – Catholic missionaries in the field

Hélena Regius

Thursday, 25 June 2015 - Skien, 12:00

This paper presents'work in progress' and reflections on earlier research.
In the 1990s I conducted fieldwork in New Britain, PNG on the process of indigenous Catholicism and the making of Catholic Priests. This work looked at both the historical and the missiological aspects of Catholic mission activities, and the development of a local Catholic Church in the area. Two perspectives were presented; the Catholic understanding and acceptance of indigenous culture vis a vis the indigenous response dealing with 'kastam' (traditions) in relationship to 'lotu' (Church).

Catholic missionaries have a long tradition of writing a form of 'mission anthropology' whilst in the field. In contrast to Protestant, Catholics have appeared more tolerant and inclusive to some local cultural practices. The keyword to understand Catholic mission strategies since the Second Vatican Council (1962-65), is the notion of 'inculturation'. This implies that Christianity is to 'graft' itself on the local culture. Today's Catholic Church has adopted a lot of traditional local forms such as art, decorations, dance and music during Mass and other church activities.

15 years later I have conducted some informal interviews with MSC priests who started their work as missionaries in the 1960s and 70s in New Guinea. The point of departure has been the process of local culture going into the Catholic format. What is the relationship between the two, and has 'inculturation' indeed taken place? This paper will try to revise some of these issues in the light of previous research.

Missionization, colonial collecting and the domestication of gendered bodies in Collingwood Bay, Papua New Guinea

Anna-Karina Hermkens (*College of Asia and the Pacific, Australian National University*)

Thursday, 25 June 2015 - Skien, 12:30

Since the first encounters between Anglican missionaries and Maisin people living in Collingwood Bay, PNG, objects have been continuously exchanged. The majority of Maisin objects collected at the end of the 19th century ended up in museums in England and Australia, but also in other parts of the world, such as the Netherlands and Switzerland, and even in the USA. By collecting objects, missionaries not only collected physical artefacts. The act of collecting can be regarded as a primary means of producing knowledge. It affects both the society and identity of those engaged in collecting as well as of those whose objects are being collected. Missionization in Collingwood Bay was entangled with collecting and exchange -both between missionaries and other colonial agents, and between missionaries and Maisin- and the '(de-)materialization' of local female bodies in particular. By collecting inalienable objects, stripping local girls and women of these personal adornments, cutting their hair and prohibiting mourning and initiation rituals for women, missionaries tried to re-shape and reform local female bodies and thereby Maisin culture as a whole. Although eventually all Maisin became Anglicans, not all bodily reforms were accepted. By focusing on objects and personal histories of both missionaries and local women, this paper elucidates the materiality of missionization, but also its counter-colonial dynamics.

A recontextualized encounter: Emma Hadfield's text (1920), collected objects, and contemporary Lifouan women's narratives

Anna Paini (*TeSIS, Università degli Studi di Verona*)

Thursday, 25 June 2015 - Skien, 14:00

Emma Hadfield published a book on Lifouan society and Islanders (1920) and collected objects during her lengthy residence on the Loyalty Islands with her husband, the LMS Pastor James Hadfield. Her perceptions and representations leak into the text through the vocabulary of the colonialist, but on closer reading they reveal a more ambiguous attitude, which does not completely subscribe to the view that Christianization is amelioration. Further, her observations show an interesting and challenging continuity on past-present Kanak daily life.

She collected indigenous objects, some of which she mentions in her book. Upon her return the objects were mostly acquired by British Museums. Some of them stayed within the family and in 2009 made the journey back to Nouméa accompanied by the Hadfield's descendants, among the Kanak objects some fine woven female works. At the request of the MNC (Musée de Nouvelle-Calédonie), which doubted the provenance of two fine mats of the collection, I conducted fieldwork in Lifou to document women's responses to the mats and bags of the collection. The women recognized them as valuable assets related to their past but also as moving objects (Jolly 2011), objects inserted in dynamic flows and thus bearing complex, multidimensional histories. For the women what was at stake was not the return of the objects but rather the narrative they evoked, the symbolic relevance they still had in their construction of their own past, as well as the representation of Lifouan women that these repatriated objects might convey once displayed. The paper discusses the intertwinings between the text, the objects, the narratives, ant the protagonists in conversation with the literature on (re)constructing meanings in/of colonial encounters.

A Shared World: the Female Dimension of Early Missionary Encounters in Central Polynesia

Deborah Pope (*CREDO - Centre de Recherche et de Documentation sur l'Océanie, EHESS - Ecole des Hautes Etudes en Sciences Sociales*)

Thursday, 25 June 2015 - Skien, 14:30

Between 1797 and the 1860s, more than 50 British women lived in the islands of central Polynesia for varying lengths of time and in different, often multiple, locations. They were the wives of the first missionaries sent to the Pacific by the London Missionary Society. Missionary documents of the time make it clear that these women were expected to fulfill specific missionary duties: essentially the teaching of Polynesian women and children. But, more importantly, theirs was the 'civilizing' mission: working the change in the fundamentally social and material dimensions of dress, living habits, child-rearing and sexual mores which, for these missionaries from Britain's Evangelical revival, was to accompany conversion to Christianity.

This paper will be an exploration of the ensuing interaction between these British missionary wives, fired by reforming religious zeal, and the Polynesian women who, reluctantly or willingly, accepted them into their very different world. It will examine the transformations this contact would bring about, the rethinking of female identities and representations it would entail and the common ground these women would, despite many obstacles, sometimes manage to establish. My principal source will be missionary correspondence and journals, particularly those of the LMS wives themselves, despite the relative paucity of this material, and the paper will concern essentially the first islands of missionary labour in the Pacific, those of today's French Polynesia and the neighbouring Cook Archipelago, where evidence of these women's agency remains visible today.

Drawing the missionary map: the LMS deputation journey through Central Polynesia (1821-24)

Karen Jacobs (*University of East Anglia*)

Thursday, 25 June 2015 - Skien, 15:00

In 1821 British Reverend Daniel Tyerman and layman George Bennet embarked on one of the longest missionary journeys made: they formed a deputation sent out by the London Missionary Society (LMS) with the aim of undertaking a global inspection of

their mission stations in the Pacific, Asia and Africa. The journey lasted eight years of which the longest time was spent in Central Polynesia. Between September 1821, when Bennet and Tyerman landed in Tahiti, and May 1824, when they left for New Zealand, both men assessed not only the established mission stations in Central Polynesia but also the potential of the mission's extension to other areas. They spent time meeting missionaries and local chiefs to discuss their interest in the Christian gospel. They were impressed with the newly built chapels and were shown the remains of previous so-called 'heathen' veneration in the form of objects, people and sacred spaces. They also assembled a large collection of artefacts and associated knowledge. The deputation visited Central Polynesia at a time that the London Missionary Society was expanding its influence and the deputation members concretised this expansion by collecting objects from each converted region. As such they were drawing the missionary map in material terms. The resulting collection of objects and newspaper articles served an important role in Britain in advertising the missionary zeal in Polynesia and elicit further funding for the mission. The aim of this paper is to consider the deputation collection as missionary map components, bearing in mind that both collecting and mapping are processes that are influenced by various parties. Particular attention will be paid to the role and influence of Pacific Islanders in the mapping and collecting process.

Few collections, many archives: material, political and spiritual transactions between Fijian islanders and Wesleyan missionaries (1835-1854)

Stéphanie Leclerc-Caffarel (*Departement de la Recherche et de l'Enseignement, musée du quai Branly*)

Thursday, 25 June 2015 - Skien, 15:30

Until the conversion of Cakobau, supreme chief of the paramount island of Bau in April 1854, the missionisation of the Fijian islands was largely dominated by the Wesleyan Church. In spite of an early attempt of settlement by the London Missionary Society in 1830, and despite the arrival of Catholic priests in the 1840s, the Wesleyan envoys (talatala) who benefited from a strong Tongan support were the most successful in their endeavour during the period under consideration. Therefore, most of the research material regarding the early missionisation process in Fiji is linked to Wesleyan activities in the eastern and northern islands of the archipelago. On one hand, these resources include few museum collections, especially small in comparison with the vast ensembles gathered by other Western visitors in the islands during the same period. On the other hand, however, the amount of archival documents available is huge. They include missionary logs, accounts, printed books and pamphlets, most these with a high documentary value. This paper intends to question these resource proportions in link with the Wesleyan doctrine. It also seeks to highlight the nature and issues of material and political transactions happening on the fringe of the spiritual and moral enterprise of conversion led by the Wesleyans.

Inadvertent Ethnographers and Collectors: Missionary Attitudes towards Tongan Material Culture

Fanny Wonu Veys (*Museum van Nationaal Wereldculturen - National Museum of World Cultures*)

Thursday, 25 June 2015 - Skien, 16:00

Christianity has had such a profound impact, that its effects are not only obvious, but also not dissociable from life today in the Polynesian Kingdom of Tonga. From 1796 onwards protestant and later catholic missionaries have been primordial in introducing new forms of material culture, including manufactured cloth, church architecture and books. However those same missionaries also collected objects and recorded aspects of life in their working place. In order to facilitate conversion, some missionaries made attempts to understand indigenous culture; others seemed to express sympathy or outright disgust for local practices. In an initial attempt to unravel how Christianity changed Tongan culture and ontologies in both subtle and far-reaching ways, I will explore the engagements with material and visual culture of missionaries from the London Missionary Society, the Wesleyan Missionary Society and the Marist Missionary Society. Through archival material and visual and object collections scattered in the UK, France and Italy, particular attention will be paid to how missionary attitudes were shaped by national specificities and denominational competition. With their collecting and recording activities, missionaries became fortuitously engaged in processes of knowledge creation.

Mediating Interpretations: early museum collections from Milingimbi in Arnhem Land

Lindy Allen (*Humanities, Anthropology, Museum Victoria*)

Friday, 26 June 2015 - Skien, 10:30

Museums across the globe are repositories of vast holdings of collections of Indigenous cultural material of great relevance to source communities, and yet these remain essentially and effectively isolated from a context within which their fundamental significance can be established. At least since the 1970s, these collections have been an active and pivotal point of reference for source communities providing a unique and essential key to unlocking memories about place, people, practice and events. This has resulted in the emergence of what Peers and Brown have identified as a 'new curatorial praxis which incorporates community needs and perspectives'. (2003:2)

This paper draws upon research being undertaken with Yolngu, the people of Arnhem Land, on their cultural patrimony dispersed across museums in Australia, Europe and the USA and reveals the way in which research on early mission collections has great contemporary relevance to Yolngu at Milingimbi.

This paper provides a critical examination of a significant body of cultural material collected in the earliest years of the Methodist mission station of Milingimbi, a small island off the coast of northern Australia. It compares collections associated with two men – the Revd TT (Ted) Webb and Eduard Handschin – and reveals differences in these collections reflecting what is often perceived as protectionist and isolationist mission policies versus Western scientific paradigms. Webb was considered a visionary who, at Milingimbi, implemented major changes that revolutionized the Methodist mission model including the abolition of abolishing the dormitory system. He sought to create a new social order with key Aboriginal leaders who chose the transition from a hunter gatherer lifestyle to life on the mission station. This included embedding the production of art and craft in the fabric of the lives of Yolngu at the mission. Handschin, by contrast, was a biologist and curator who went to Milingimbi around 1928 to collect for the Museum der Kulturen in Basel, Switzerland. Webb also sent a significant body of cultural material to the MKB and to Museum Victoria in Melbourne, Australia between 1930 and 1935. This paper will discuss not just the differences but the way in which these collections can also reveal the agency of Yolngu at Milingimbi particularly in the cultural record created by Webb. This is of particular importance and an element that emerges particularly in dialogues with Yolngu today, who in fact reflect on the mission times and the contributions made by their parents and grandparents.

Pots and Patterns of connection in Wanigela: establishing relationships with the Anglican Mission.

Elizabeth Bonshek (*Humanities, Anthropology, Museum Victoria*)

Friday, 26 June 2015 - Skien, 11:00

In the 1890s the villages at Wanigela represented the newest frontier of Anglican mission activity on the north coast of Papua New Guinea. The Reverends Abbot, Chignell, and Ramsay and lay missionary Percy Money all made collections which are now housed in various institutions in Australia and the UK. Percy Money also sold prints from his photographic albums. While all four men collected pottery from Wanigela, they did so in vastly different numbers. Money collected around 50 pots most of which are distinguishable from traditional exchange pots by their elaborate applied designs which also denote clan affiliation. I argue that these beautifully patterned pots made by Wanigela women represent attempts to establish connections with the missionaries, the new arrivals who appeared not to be leaving any time soon. These elaborate pots contrast with the cooking pots made for exchange with their regional neighbours for items such as barkcloth, string bags and hunting dogs. The missionaries' acquisition of pots with clan associations, pots ordinarily withheld from indigenous trade and exchange networks, requires a more highly nuanced understanding of the interactions between the two groups: for the missionaries, collecting preserved in material form the 'disappearing' cultures that they were actively engaged in changing. However, Wanigelans, I suggest, were transacting pots bearing clan designs as part of their negotiations to establish and maintain connections with the newly arrived mission establishing itself in their midst.

The collections of Rev. J. H. Lawrie from Vanuatu

Antje Denner (*Department of World Cultures, National Museums Scotland*)

Friday, 26 June 2015 - Skien, 11:30

The recently completed Review of Pacific Collections in Scottish Museums has shown that a large percentage of them was assembled by missionaries who were stationed on different islands throughout the region. One of these collections stems from Rev. J. H. Lawrie who spent the years from 1879 to 1897 on Aneityum in southern Vanuatu. The artefacts he collected today are housed in the National Museum of Scotland (253 artefacts) and in Glasgow Museums (191 artefacts); a series of 93 photographs that Lawrie took is in the National Library of Scotland.

In the course of my presentation I will analyse the composition of Lawrie's collection as well as a few single objects in order to answer the question what they can tell us about his interests in, and attitudes towards, Vanuatu culture, his relationship with the Pacific islanders he dealt with and his responses to their agency. This will be linked with an assessment of available biographical materials and other sources that can shed light on the motivations and interactions which moved and went on between the missionary and ni-Vanuatu. Finally, I will point to questions that cannot be answered by such an approach and address possible directions for future research.

SESSION 15

The German anthropological tradition in the Pacific

John Morton (Anthropology, School of Social Sciences, La Trobe University)

Anna Kenny (School of Archaeology and Anthropology, Australian National University)

Nicolas Peterson (School of Archaeology and Anthropology, Australian National University)

Thursday, 25 June 2015 - Narvik

10:30 Rainer F. Buschmann: *Uncertain Currents: German Ethnographic Perspectives on the 18th- and 19th-Century Pacific*
11:00 Shawn C. Rowlands, Erin Alexa Freedman: *Enemy Professors: Australia, Germany, anthropology, and the Great War*
11:30 Anna Kenny: *Shadows of a father, an evaluation of TGH Strehlow's anthropological work*
12:00 John Morton: *Oedipal Tales from Central Australian Anthropology: Sigmund Freud, Géza Róheim and the Strehlows*
12:30 Nicolas Peterson: *Ronald Berndt and the German ethnographic tradition*
14:00 Thomas Widlok: *On the limits of universal knowledge. Is Aboriginal 'Law', Gesetz, Recht or Pflicht?*
14:30 Shawn C. Rowlands, Sergio Jarillo: *Not by Blood, but some Iron: Otto Finsch's ethnographic imperialism in Oceania and the ways of indigenous resistance*
15:00 I'u Tuagalu: *Werner von Bulow (1848-1913): Towards a nineteenth century Samoan worldview*
15:30 Michael J. Koch: *Karl von den Steinen, a Polynesian Myth*
16:00 Marion Melk-Koch: *Melanesian encounters, Richard Thurnwald and modern Ethnography*

SESSION ABSTRACT

German ethnography of Pacific peoples might be said to have begun with the 1777 publication of Georg Forster's account of his journey with Captain Cook, A Voyage Round the World - a work which symptomatically reached more readers in its later German translation Reise um die Welt than it did in the original English. Cosmopolitan in outlook, Forster's ethnography paralleled Johann Gottlieb Herder's founding of cultural particularism, and both these men were major influences on the Humboldt brothers, Adolf Bastian and others who established the intellectual traditions that shaped the thoughts of Franz Boas and his influential students in America.

In spite of the profound effect of the German ethnographic tradition on the development of modern anthropology, the work of German ethnographers of Pacific life is often not well known in the dominant world of Anglophone anthropological scholarship. Even when German ethnographies are relatively well recognised, they are sometimes not extensively read. For example, Carl Strehlow's seven-volume magnum opus, Die Aranda- und Loritja-Stämme in Zentral-Australien (1907-1920), remains unavailable in English to this day, while other work on Pacific peoples by German missionaries such Karl Schmidt, J. G. Reuter or Christian Keysser and anthropologists such as Richard Thurnwald, Ernst Vatter, Andreas Lommel, E.A. Worms, Helmut Petri and C. G. von Brandenstein has arguably been similarly marginalised for one reason or another. On the other hand, better known contributions by the likes of T. G. H. Strehlow, who wrote in English, have certainly borne the stamp of their Germanic roots.

For this session we are seeking papers that identify and assess the German ethnological tradition's contribution to the ethnography of Pacific societies and cultures. A broad range of questions might be broached. What lesser known Germanic ethnographies exist in the domains of Polynesian, Melanesian, Micronesian and Aboriginal studies and what has contributed to their relative obscurity? What have been the long-term effects of German ethnography on the anthropology of Pacific life-worlds? What have been the implications of this ethnography for the development of contemporary Pacific identities? Does contemporary German ethnography continue to bear the traces of its own Geist, or has it completely forsaken its roots to engage more widely with dominant Anglophone traditions? We welcome contributions on all these matters and more, so long as papers retain a basic focus on ethnographic case studies, both past and present.

Uncertain Currents: German Ethnographic Perspectives on the 18th- and 19th-Century Pacific

Rainer F. Buschmann (*History, California State University Channel Islands*)

Thursday, 25 June 2015 - Narvik, 10:30

Even before the tardy unification of their nation, German notables demonstrated a lively interest in the newly encountered worlds located in the vast expanses of the Pacific Ocean. While no single monograph dedicated to this German Pacific sentiment exists, numerous articles have outlined this German intellectual history. This intellectual trajectory moves from the seminal voyage of the Forsters accompanying James Cook on his second circumnavigation to Chamisso's romantic musings on a Russian mission. The dominant Anglo-French visions of the eighteenth-century Pacific have frequently incorporated the writings of these individuals. While such narratives are not entirely incorrect, they frequently overlook countercurrents and political reversals that speak to different European renditions of this ocean. In particular, few scholars incorporate Alexander von Humboldt, who never ventured to the region, and his rather negative perception of the Pacific in their considerations. In my presentation, I endeavor to incorporate excluded ancestors into eighteenth- and nineteenth-century German ethnographic considerations of the Pacific. This paper is part of a larger project that seeks to understand the interplay between German identity and colonial ideas against the backdrop of the island worlds comprising the Pacific Ocean.

Enemy Professors: Australia, Germany, anthropology, and the Great War

Shawn C. Rowlands (*Bard Graduate Center, American Museum of Natural History*)
Erin Alexa Freedman (*Bard Graduate Center/, American Museum of Natural History*)

Thursday, 25 June 2015 - Narvik, 11:00

As hostilities began to manifest in Europe in 1914, a delegation of important German anthropologists attended the British Association for the Advancement of Science, in Sydney. The commencement of the Great War bolstered Australia's international self-confidence, yet rabid nationalism intersected with the discipline of anthropology in Australia and the nearby Pacific to create a climate of suspicion which saw the rejection

of German ethnographers. 1914 coincides with both Australia's support of the Empire in the Great War, as well as this meeting of the British Association, and the consequent Australian Aboriginal Life diorama at the Queensland Museum – which was to be the dominant museum depiction of indigenous people in the country for seventy years. This paper will explore the links between the Great War, the display of indigenous culture in the context of a major Australian museum, and the paralyzing effect of patriotism on the reception of international anthropology in the Commonwealth. Owing to hostility to Germany, the field of anthropology was subjected to a perversion of perspective which stifled discourse and saw local and British anthropologists dominate the disciplinary narrative. With a particular focus on Emma and Felix von Luschan, this paper will also investigate the innovative fieldwork of some German ethnographers, and how and why these have remained in relative obscurity since.

Shadows of a father, an evaluation of TGH Strehlow's anthropological work

Anna Kenny (*School of Archaeology and Anthropology, Australian National University*)

Thursday, 25 June 2015 - Narvik, 11:30

TGH Strehlow (1908-1978) was one of the most controversial figures in Australian anthropology. He grew up on the central Australian frontier as a multilingual, speaking German, English and Aranda, an Aboriginal language. This gave a depth and ethnographic authority to his writings, especially his work on Aranda people's language, songs and symbolism, as published in his magnum opus, Songs of Central Australia (1971). Despite the respect for his work, it has not had a great impact. His father Carl Strehlow (1871-1922) also had deep ethnographic interests in Aboriginal songs, cosmology and social life, which he published in his 7 volume work, Die Aranda- und Loritja-Staemme in Zentral-Australien (1907-1920). This immensely rich corpus is known, but not read in the Anglophone world because it is in German, Aranda and Loritja. Carl also created an Aranda-German-Loritja dictionary with circa 8000 entries that sat unpublished on TGH Strehlow's desk throughout his academic career. Carl Strehlow's work was of unimaginable value to TGH Strehlow. He could not have achieved what he did without the groundbreaking work of his father that was deeply influenced by the German anthropological tradition of the turn of the century. The shadows cast by the father's work over the son's remains a central unexamined question about TGH Strehlow's work and life in Australia. This paper investigates their contribution to central Australian anthropology, which has been of great relevance in the context of land and native title claims in Australia.

Oedipal Tales from Central Australian Anthropology: Sigmund Freud, Géza Róheim and the Strehlows

John Morton (*Anthropology, School of Social Sciences, La Trobe University*)

Thursday, 25 June 2015 - Narvik, 12:00

Psychoanalysis has its origins in Germanic thought and was for a long time attractive to certain schools of American cultural anthropology that had similar geographic roots. In Australia, where anthropology's emergence and consolidation in the twentieth century were more conditioned by Anglo(-French) influences, Germanic traditions of scholarship, although present, tended to be more muted. In this paper, I look at the ethnography of Aboriginal Central Australia as it was constructed by three scholars who were, in various ways, heavily conditioned by psychoanalysis and/or Germanic notions of culture – Carl Strehlow (1871-1922), Géza Róheim (1891-1953) and Carl's son, TGH ('Ted') Strehlow (1908-1978). Each of these ethnographers, although influential in certain contexts, was in one way or another marginalised in Australian anthropology, and there are a number of cross-currents in their biographies and respective oeuvres that go some way in explaining that general situation. These cross-currents cohere around Germanic notions of 'mind' and the role of myths, legends and histories in the characterisation of Aboriginal ways of life. Here I particularly concentrate on the explicit or implicit presence of 'oedipal' narratives in the life and work of Róheim and the Strehlows, how these can be traced back to Freud, and how they came to be articulated with ethnographic accounts of the Aboriginal peoples of Central Australia.

Ronald Berndt and the German ethnographic tradition

Nicolas Peterson (*School of Archaeology and Anthropology, Australian National University*)

Thursday, 25 June 2015 - Narvik, 12:30

Although Ronald Berndt (1916-1990) trained under Elkin at the University of Sydney it is clear that his upbringing in Adelaide and early connections to the South Australian Museum as volunteer and associate, inculcated a concern with religion, mythology and the collection of interlinear texts that was surely inherited from the German tradition. In this paper I will explore the ways in which his work shows links to this tradition and how this has made it problematic for those in the social anthropological tradition to fully appreciate his truly exceptional contribution to Australian ethnography and anthropology.

On the limits of universal knowledge. Is Aboriginal 'Law', Gesetz, Recht or Pflicht?

Thomas Widlok (*Global South Studies Center, University of Cologne*)

Thursday, 25 June 2015 - Narvik, 14:00

Participants of this panel, together with the Association that organizes the conference and the research consortium ECOPAS that is funded by the EU, all assume that there are specific forms of regional expertise in research and, arguably, that there is some value in maintaining distinct 'research traditions'. This paper investigates what the basis of such an assumption is, taking German research in Aboriginal Australia as a point of departure. The first part of the paper looks at some of 'the usual suspects' for generating specific research traditions, namely historical circumstances (national colonial policies, the war(s), German division after the war), institutional dynamics (the German university and research funding system), the spread of self-proclaimed 'schools' (Diffusionism, Marxism) and the role of social networks (exclusion by others, gatekeepers). In the second part I discuss aspects which may have a more fundamental and more lasting impact on research and understanding, i.e. aspects that have to do with language and cognition. Taking inspiration from the work of Anna Wierzbicka I look at some of the key terms employed by German-speaking ethnographers and their English-speaking counterparts. I argue that the deep biases in research (Anglophone or other) only become visible in such a comparative perspective.

Not by Blood, but some Iron: Otto Finsch's ethnographic imperialism in Oceania and the ways of indigenous resistance

Shawn C. Rowlands (*Bard Graduate Center, American Museum of Natural History*)
Sergio Jarillo (*Division of Anthropology, American Museum of Natural History*)

Thursday, 25 June 2015 - Narvik, 14:30

The active role of Otto Finsch in the colonial expansion of Germany in the South Pacific in the late nineteenth century is well documented. Initially a naturalist with wide interests ranging from ornithology to botany, Finsch's surveys demonstrate some of the links between scientific knowledge, exploration, and transcultural encounters in the German colonial enterprise. Yet, despite being instrumental in the creation of a German protectorate in the island of New Guinea, Finsch's accounts and collecting practices are witness to his genuine interest in the cultural aspects of native populations. Finsch's pro-imperialist sentiments belied his views on race which were against then-prevailing anthropological attitudes. His documenting of local material culture and indigenous ways of life denotes a particular sensibility to human difference and commonality in non-evolutionary terms. The fact that many of Finsch's objects were acquired by Franz Boas for the American Museum of Natural History also indicates the relationship of his collection to the broader world of colonial anthropology.

Using Finsch's significant Pacific collections at Museum as material evidence, this paper will examine the dialectic tensions between acculturation and resistance that pertain to colonial encounters. In particular, the paper analyses a series of objects that incorporate European/Western elements, either materially or conceptually. These objects are not simply the product of colonial misery or signifiers of the cultural submission to a foreign alterity. Instead, these mimetic objects represent an effort of appropriation aimed at incorporating that alterity within an enduring partnership, as well as an embodiment of indigenous resistance and agency.

Werner von Bulow (1848-1913): Towards a nineteenth century Samoan worldview

I'u Tuagalu (*Student Learning Centre: Puna Aronui, Auckland University of Technology*)

Thursday, 25 June 2015 - Narvik, 15:00

Werner von Bulow came to Samoa in 1881, having fought with distinction in the Franco-Prussian War, and he died in Samoa in 1913, on the eve of the First World War. He became known as a European expert in Samoan culture through his ethnographical enquiries. Indeed, von Bulow was very sympathetic towards the native Samoan, and ambivalent towards other Europeans: he became closely associated with Mata'afa Iosefo, one of the contenders in the Samoan internecine conflicts to determine a Samoan King. He even served as an advisor to Mata'faa after the annexation of Samoa by Germany in 1900, when the Kingship was abolished and Mata'afa Iosefo was appointed Alii Sili (Paramount Samoan Chief), in spite of being highly critical of the German Administration. However, he is best remembered for his ethnographic writings, which predate Augustin Kramer's Die Samoa Inseln (1902-3). Kramer cites and uses him as an informant. Von Bulow's ethnographic interest was to express and examine 'die Anschauungen der Eingeborenen' and to separate the historical

accretions and foreign impositions on Samoan culture and belief system, so as to express older cultural forms; or as von Bulow puts it 'die Spreu ist vom Weizen schwer zu scheiden' (a). To this end, his ethnographic writings examine Samoan myth and folktale, Chiefly genealogies, Samoan social structure, ancestor worship, totems, ancient religion and social custom. Von Bulow's articles are written in German and belong to the tradition of 'salvage' ethnography (b) and this may explain why they are not widely used by Anglophone writers. This paper aims to firstly, flesh out biographical data of his life in nineteenth century Samoa, and secondly, examine the insights that Von Bulow offers in his exploration of the Samoan worldview. References: a, Bulow, W. (1897). Samoaner Schopfungssage und Urgeschichte. Globus, 71, 375-379. p. 379; b, Steinmetz, G. (2004). The uncontrollable afterlives of ethnography: Lessons from 'salvage colonialism' in the German overseas empire. Ethnography, 5(3), 251-288, p. 64

Karl von den Steinen, a Polynesian Myth

Michael J. Koch

Thursday, 25 June 2015 - Narvik, 15:30

This paper deals with the role of German Voelkerkundler Karl von den Steinen (1855-1929), the lasting effects of his published works on the various indigenous claims in contemporary French Polynesia and the so called 'renaissance culturel' in the remote archipelago Tehenua'enana, generally known as Marquesas Islands. The paper treats the use of non-indigenous ethnographic sources, their advantages and limits in questions of authenticity and indigeneity, as well as their use in cultural and political claims.

1879 Karl von den Steinen set out for a voyage around the world with the intention to study psychiatric wards in many regions, including Oceania. During a stay in Honolulu he accidentally met Adolf Bastian (1826-1905), the founding father of modern German Voelkerkunde. Shortly after this meeting von den Steinen stayed in Samoa collecting objects for the museum in Berlin - his first longer contact with indigenous people in the Pacific. Seventeen years later, after two further expeditions, he began a long fieldtrip to the Marquesas with the intention to fill an important gap in the collection of the Berlin museum. During his stay he also collected myths and oral history, convinced that one could not decipher material culture without these stories. His work Die Marquesaner und ihre Kunst was published in 1925-1928.

Postwar decolonization in the Pacific creates new movements, claiming indigenous self-determination and political as well as cultural identity. In French Polynesia, indigenous claims are strongly connected with the anti-nuclear movement and the struggle for independence from France. Indigenous people, in search for arguments to underline their claims in a heavily westernized society start using written sources which they find in libraries, museums and research institutions. What becomes Ancient Tahiti Society for Tahiti, will be Die Marquesaner und ihre Kunst for the Marquesas. Its precise illustrations of artwork, including of the art of patu tiki, forbidden for decades, has been revived all over French Polynesia. A whole new arts-industry has developed and many contemporary artists use von den Steinen's work as source of inspiration. But while the images are omnipresent in French Polynesia, von den Steinen's work on the oral traditions and the meanings of indigenous culture remain largely unknown.

Melanesian encounters, Richard Thurnwald and modern Ethnography

Marion Melk-Koch (*Oceania/Australia, Staatliche Ethnographische Sammlungen Sachsen*)

Thursday, 25 June 2015 - Narvik, 16:00

Richard Thurnwald (1869 - 1954) was one of the most prolific and possibly influential social scientists. More than 500 publications on a wide variety of questions concerning all areas of human societies and their organization, thousands of photographs and ethnographic objects from two of his journeys to the Pacific in the early 20th century, and manuscripts and field notes scattered over three continents are the testimonies of his lifelong interest in social structures and how they develop and change. Research among people in New Guinea for the most part unaffected by European/American influences was for him the ideal situation through which to answer questions about the specific impact which social structures have on the psyche of individuals and vice versa. He wrote and published one of the very first monographs on a Melanesian group. It mirrors the complexity of their culture and puts it in the context of European intellectual history. Thurnwald's substantial work nowadays seems to be recognized only by very few scholars, but his ideas and research in the field of ethno-sociology, economic anthropology, ethno-psychology, and legal anthropology were groundbreaking. His appreciation of the literary qualities of songs and poems in his two volume Buin publication shows his deep insight into Melanesian thinking. This paper deals not only with the reception of Thurnwald's work, but also with the influence Melanesian people had on the insights and ideas of one of the founders of modern ethno-sociology.

SESSION 16

Relating subsistence agriculture with socio-environmental mutations in Oceania

Maëlle Calandra (CREDO - Centre de Recherche et de Documentation sur l'Océanie, EHESS - Ecole des Hautes Etudes en Sciences Sociales)

Sophie Caillon (UMR 5175 CEFE Centre d'Ecologie Fonctionnelle et Evolutive, CNRS - Centre National pour la Recherche Scientifique)

Saturday, 27 June 2015 - Harald

10:30 Yoko Nojima: *Construction of ceremonial spaces by the garden: the case of Banks Islands*
11:00 Ludovic Coupaye: *'What type of Fetishism?' Long Yams, Land and Commodities in Nyamikum, East Sepik Province, Papua New Guinea'*
11:30 Marie Durand: *Yams, mobile phones and rice, about the organisation of a funerary feast in the Banks islands, Vanuatu.*
12:00 Maëlle Calandra: *Cultivators as collectors: the influences of globalization on subsistence agriculture on Tongoa Island (Vanuatu)*
12:30 Tomi Bartole: *Eating Food, Eating Money: Reproduction of Life in a Sepik Society*
14:00 Carlos Mondragon: *The cultural dimensions of land tenure in North Vanuatu: ritual cycles, climate extremes and the dispersal of environmental risk*
14:30 Gaia Cottino: *On the fonua: agriculture and horticulture in Tonga*
15:00 Sophie Caillon, Jean-Pierre Labouisse: *Trees 'of the ancestors', Trees 'of the Whites'. Changes in the social value of the coconut palms and their space on Vanua Lava, Vanuatu*
15:30 Patricia K. Townsend: *A 'Tropical Starch from Marginal Lands':Palm Sago in the Anthropocene*
16:00 Florence Brunois-Pasina: *Globalization of the plants, resilience of animals, ontological treatment of others among Kasua of New Guinea*

SESSION ABSTRACT

This session wishes to point out how the study of both cultivated and useful 'wild' plants can be a relevant tool for investigating social mutations currently taking place in Oceanian societies. Their insular characteristics - i.e. limited geographical extent - imply rather vulnerable socioecological systems, which partly explains why Oceanian people have continuously been adapting their agricultural techniques to major changes. Depending on the socioecological context, these transformations have implied the use of soon-to-be-transformed ancient knowledge or the creation of a whole new range of tools and techniques. In fact, ever since people travelled from one island to another, useful plants have been introduced and domesticated, and the types of local varieties have hence become more and more diversified.

Pacific Island people had also been exchanging plants and other goods with the American continent far before they started to use European navigation facilities, and before the arrival of Europeans missions and administrations (Lawler 2010; Thorsby 2012; Rouillier and al. 2013; Denham 2013). However, because this allowed for the introduction of new species such as manioc, macabo or papaya, which were all quickly adopted - the arrival or Europeans marked significant changes in the agriculture practices that were prevailing up until then.

In spite of Oceanian horticulturists retaining intimate relationships with their plants (Barrau, 1955; Haudricourt, 1964; Bonnemaison, 1996) and the sheer amount of species being grown, which has never been so great, local species are less and less cultivated (Walter & Lebot, 2003). Additionally, food habits have undergone many changes, and imported foodstuffs, such as rice, are now consumed in great quantities even outside urban areas, again, despite the great agriculture potential. All these elements raise questions regarding subsistence agriculture in Oceania. We therefore invite agronomists, anthropologists, archaeologists, biologists, ethnobiologists, historians, and others specialists of the Pacific, to draw up a general overview of recent studies on how globalization and climate change have been impacting food production and practises, as well as subsistence agriculture since 'first contacts'. It represents a research theme in which ecology, anthropology and economy merge, and one in which environmental features, health aspects and social organisation manifest themselves. Papers which will allow for a discussion between social sciences and life sciences are more than welcome.

Construction of ceremonial spaces by the garden: the case of Banks Islands

Yoko Nojima (*International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region [Osaka, Japan]*)

Saturday, 27 June 2015 - Harald, 10:30

This paper explores froman archaeological perspective the link between agricultural production and sociopolitical systems in the relatively recent past,taking the case of ceremonial constructions in the Banks Islands in northern Vanuatu. The system of grade-taking(known as suqe in the Banks) characterizes the traditional leadership in northern Vanuatu, and typically associated with ceremonial pig-killings and the creation of ceremonial spaces. In the Banks Islands, such ceremonial complexes are often highlighted by the construction of raised mounds/terraces with ascending steps on faceted face. Geographical mapping of such structures exhibit their inland distribution, and in southwest Vanua Lava, they aresituatedadjacent to predominant taro irrigation systems.In the case of Motalava, equivalent constructions are found only on the eastern part of the island, where major agricultural grounds are available. While pigs and shell moneys are the driving forceof suqe in the Banks Is. displaying the dichotomy between the inland and the coast, it was agricultural production that financed prominent ceremonial constructions. Creation of such monumental landscape then symbolically reinforced the social order based on suqe.

''What type of Fetishism?' Long Yams, Land and Commodities in Nyamikum, East Sepik Province, Papua New Guinea'

Ludovic Coupaye (*Department of Anthropology, University College London*)

Saturday, 27 June 2015 - Harald, 11:00

The Abelam speakers of the Maprik area (East Sepik Province of PNG) are famous in the literature for the cultivation and display of long yams. The ethnography reveals two important features. First, that the customary knowledge on cultivars, environment and techniques of cultivation is part of a rich non-verbal wider cosmology, centred on processes and relations happening in the gardens. Second, that the horticultural cycle is intimately geared to long yam ceremonies are part of a wider regional network. Both the intensification of flows of globalised goods and pressure on land availability has increasing effect on people's lives and imagination. In particular, craving hopes for 'development' and access to financial resources have promoted a renewed interest for the registration of Incorporated Land Groups (ILG) to manage their own customary land, and attract 'investors' in the village. This manifests itself in sharp changes in ways of life, but also in the modalities of relations that people have developed with others, including their material world such as plants or land.

Building on changes witnessed during a trip in June-July 2014, after 11 years of absence, this paper is an preliminary attempt to think through these changes, not from the usual angle of the development or environment, but, rather, from the angle of the 'subfields' of material culture and 'anthropology of techniques' dear to André-George Haudricourt. It explores a set of reflections on the validity and pertinence of some of its classical analytical and conceptual tools, and comment on the ethnographic issues about their use in the field, particularly when conversing with people themselves about their current concerns.

Yams, mobile phones and rice, about the organisation of a funerary feast in the Banks islands, Vanuatu.

Marie Durand (*CREDO - Centre de Recherche et de Documentation sur l'Océanie, Aix Marseille Université-CNRS-EHESS*)

Saturday, 27 June 2015 - Harald, 11:30

Today, on Mere Lava in the Banks islands, Vanuatu, the most valued crop is yam. Its growing traditionally relates to the creation and transformation of people's relationships to both land and each other. Above all, it is the crop that is exchanged and consumed at funerary rituals. Therefore, being able to face one's ritual obligations is a significant motivation for people to grow new yam gardens every year. However, thanks to the increasing possibility for people to communicate with kinsmen and women living in urban centres through mobile phone calls, rice is also more and more sent to the island and frequently consumed during funerary feasts. In spite of being generally considered a 'weaker food' than yam, the role played by rice in these rituals nevertheless shows it as well as being positively valued and related to the strengthening of social relationships.

Through the case of one funerary ritual observed on Mere Lava in 2011, this paper aims at examining the comparative values given to yam and rice on this island and thus to address how this could impact on the growing of subsistence gardens in the future.

Cultivators as collectors: the influences of globalization on subsistence agriculture on Tongoa Island (Vanuatu)

Maëlle Calandra (*CREDO - Centre de Recherche et de Documentation sur l'Océanie, EHESS - Ecole des Hautes Etudes en Sciences Sociales*)

Saturday, 27 June 2015 - Harald, 12:00

On Tongoa Island (Vanuatu), a garden is an enclosed area, protected by human action from the dense and invasive vegetation and where horticulturists maintain close relationships with plants. Maintaining gardens' diversity is fundamental to secure daily staple food and provide a place for ceremonial purposes. Social life is thus heavily dependent on gardens. In this paper, based on personal ethnographic and ethnobotanic data, I wish to expose and analyse relationships between gardeners and plants in the context of globalization. Since people have explored the oceans, food crops have been exchanged and domesticated, from one island to another. Because root and tuber crops need to be reproduced by vegetative propagation, their natural dispersion throughout the Pacific Islands is not possible. Therefore, the history of these staple plants is closely interwoven with human migrations. Nowadays, gardeners purchase new cultivars at local grocery stores or at specialised stores located in Port-Vila (the capital) or through trade with other people. Specific knowledge about plants is passed on in order to maintain and increase agricultural sustainability. Cultivating many varieties of food crops is a prestigious sign of talent for the gardener, who can keep a neat plot; some consider themselves to be proper 'collectors'. Here we argue that the study of cultivated plants through the example of Tongoa subsistence agriculture makes the case that gardens are not isolated places where a local tradition or 'kastom' would have been preserved, but are instead the place where contemporary Vanuatu is expressed and illustrated in all its complexity.

Eating Food, Eating Money: Reproduction of Life in a Sepik Society

Tomi Bartole (*Department of Social Anthropology, University of St Andrews*)

Saturday, 27 June 2015 - Harald, 12:30

During my fieldwork in the village of Awim, situated in the far south of Papua New Guinea's East Sepik Province, I regularly heard two related statements: 'There is no food in the village', and, 'There is food in the bush camp'. These accounts do not point strictly to the availability of edible items, but rather to the composition of items that makes up 'food', (kaikai). In particular, the accounts are referring to the combination of sago pancake, attributed to the village and meat and/or big fish, attributed to the bush camp. This composite plays a particularly key role in the reproduction of strength, which is not limited to physical qualities, but it also entails ideas about efficacy: in hunting, in fishing, in building houses, in growing edibles, in procreating and in relating. Strength appears as the very condition of life's reproduction; 'food' mediates strength, and with it the reproduction of society.

Furthermore, people juxtapose strength to money. In Awim, money is used to procure rice, tinned meat and fish, etc. – what the villagers commonly refer to as 'Whiteman food'. Money is thought through the effects of edible items, and more importantly, through the digestive process. The paper raises questions related to the knowledge associated with the use of food, strength and money, their relationship of co-existence, their reproducibility and their role in the reproduction of life itself.

The cultural dimensions of land tenure in North Vanuatu: ritual cycles, climate extremes and the dispersal of environmental risk

Carlos Mondragon (*Centro de Estudios de Asia y África, El Colegio de México*)

Saturday, 27 June 2015 - Harald, 14:00

This paper discusses how the humanised landscapes of the Torres Islands are a result of the complex interplay between changing horticultural practices and social values. In keeping with the broader themes of this session, the aim of my presentation is to bring out the complexity of these anthropogenic geographies in ways that highlight the key transformative qualities of horticulture at the same time as I seek to unsettle the received idea that small islands make for simple ecosystems. To this end, I concentrate on three aspects of land tenure: first, I explain how, over thousands of years, Torres people have generated a surprising variety of soil types through the maintenance of an equal variety of gardens, each of which is related to different aspects of the Torres Islands' systems of inheritance and ceremonial exchange; second, I explain the kinds of plantings that go into different gardens and the social values that they carry - including key spiritual and historical values by which Torres people define and give form to their territorial identities; and third, I explain how agroforestry and ritual cycles are both related through irregular, long term climate extremes which are generally overlooked by shorter ethnographic time spans. Throughout this paper, I highlight the creative entanglements between empirical and cultural logics in order to argue why they

cannot be thought of as separate spheres of existence. Consequently, I end by attempting to outline a frame for the study of agroforestry and socioenvironmental mutations in Pacific Islands' contexts.

On the fonua: agriculture and horticulture in Tonga

Gaia Cottino (*Dipartimento di Storia, Culture, Religioni, Università La Sapienza di Roma*)

Saturday, 27 June 2015 - Harald, 14:30

'Api fa'a toe tu'u ai a'e teve (the teve plant continues in the field) recites a Tongan proverb, referring to the farsightedness of integrating cultivations within the same field, to be used in different moments and for different purposes, and that of not reaching the limits of the productive environment.
On this basis I will open an explorative reflection on the local 'agro-forestry system' in a historical perspective, underlying some moments of the Tongan history, in most cases Europe driven, which have contributed to define the current land and agricultural system, distancing it from a more integrated and complex combination of forest and agriculture. Through the anthropological analysis of the historical terminology and its meanings used within the first documents describing the Tongan islands' landscapes, I will open a critical reflection on the two terms which have, and still are, characterizing the debate, and the practices, on land use: gardening and farming. Given such background, I will finally illustrate recent ethnographic data collected in Tonga on a few pilot 'urban gardening' projects, carried out in order to fight obesity and guarantee self-subsistence combining public health and environmental concerns, and reflect upon their impact on the local community.

Trees 'of the ancestors', Trees 'of the Whites'. Changes in the social value of the coconut palms and their space on Vanua Lava, Vanuatu

Sophie Caillon (*UMR 5175 CEFE Centre d'Ecologie Fonctionnelle et Evolutive, CNRS - Centre National pour la Recherche Scientifique*)
Jean-Pierre Labouisse (*UMR AGAP, CIRAD*)

Saturday, 27 June 2015 - Harald, 15:00

The coconut palm in the village of Vêtuboso (Vanua Lava's island, Vanuatu, South Pacific) should be classified as a socially valued object. Present before the first migrants reached Vanuatu's coasts, this perennial plant is still associated with myths and material or immaterial multi-uses. With the development of copra industry 150 years ago, it became the tree 'of the Whites'. Thanks to a cultural geography approach, the authors will try to understand the change of the status of coconut palms in its new space, the coconut plantation, defined as the space 'of the Whites' which production practices and biological material has been inherited from. Its new economical function is perceived as an unavoidable constraint since copra is the unique source of income for the people of Vêtuboso. Coconut plantation is also a 'greedy' space encroaching on the space of crop gardens and of the forest inhabited by spirits. It also definitely 'captures' land among a family during few generations because of coconut palms' longevity and multiplication. Thus, the coconut is perceived as the tree 'of the Whites' mainly for its relation to the place, the plantation. To enhance coconut's status, it has to be taken out of its actual space. But if the coconut finds back his traditional space, what kind of social value will Vêtuboso inhabitants give to it?

A 'Tropical Starch from Marginal Lands': Palm Sago in the Anthropocene

Patricia K. Townsend (*Anthropology, State University of New York at Buffalo*)

Saturday, 27 June 2015 - Harald, 15:30

When writing about palm sago in the 1970s as an anthropologist working with a group of geographers (Ruddle et al. 1978, Palm Sago: A Tropical Starch from Marginal Lands), it was appropriate to refer to sago as affording potential as a crop in wetlands otherwise unsuitable for agriculture. Today, some of the lands devoted to Metroxylon

sagu have been newly marginalized by hazards of the Anthropocene epoch: the riverine disposal of mining wastes and climate change, as seen, for example in the Fly River of Papua New Guinea.

Our 1966-84 fieldwork in the Upper Sepik of Papua New Guinea explored the place of sago in subsistence of people who could most accurately be described as hunter-gatherers. They engaged in these activities on the margin of the lowland rain forest and the swamp forest, a zone modified over centuries by humans through waves of plant domestication and introduction. This paper examines linguistic and ethnographic data on these food plants. We are motivated to revisit our data by the threat posed to the most productive land for sago by the proposed construction of a pipeline and road for the Frieda Mine.

Globalization of the plants, resilience of animals, ontological treatment of others among Kasua of New Guinea

Florence Brunois-Pasina (*CNRS, LAS/College-de-france*)

Saturday, 27 June 2015 - Harald, 16:00

To Kasua of New Guinea, a semi-nomadic society of 500 forest horticulturalists, the wild plants of the forest represented the ' first non-human beings ' to return officially on the scene of the globalization. On behalf off an industrial undertaking concern of their wood, they were worth being renamed, recategorised and finally relationnated according to technological and legal methods hardly taken away from those practised collectively by this population.
My communication wishes to establish the incidence that this quite particular attention lent to the only wild vegetable practiced on the manners kasua to perceive and to think of their world.

SESSION 17

From the 'Pacific Way' to a 'Sea of Islands': contending visions of Oceania?

Stephanie Lawson (Department of Modern History, Politics and International Relations, Macquarie University)

Friday, 26 June 2015 - Skien

14:00 Stephanie Lawson: *Contending Regionalisms in Oceania*
14:30 Marie M'Balla-Ndi: *Navigating some shoals of Pacific journalism: How do resurgent oceanic epistemologies impact on journalism practice in liquid modern Vanuatu, Samoa and New Caledonia?*
15:00 Joanna Siekiera: *Polish Perspectives on the Pacific: Prospects for Building Cooperative Relations*

SESSION ABSTRACT

This panel takes its cue directly from the suggestion that the spirit of Ratu Sir Kamisese Mara's 'Pacific Way' and Epeli Hau'ofa's vision of an Oceanic 'Sea of Islands' have come to characterize Pacific Islander perspectives on their region and its future, and that these reflect a demand from Pacific Islanders to define their own perspectives and priorities in their connections with Europe. Does this imply a convergence of perspectives between Mara's and Hau'ofa's visions and can we identify a unified view of both Oceania and its (European) 'others'? Or are there tensions between the two visions? If so, do these reflect broader tensions across the region? How has the rise of sub-regionalism impacted on Oceanic identity? How do national identities interact with regional or sub-regional identities? To what extent are Australia and New Zealand considered as outposts of European civilization and contrasted with an Oceanic self? What implications do any of these issues have for the mediation of a Pacific or Oceanic identity in the context of inter-regional relations?

Contending Regionalisms in Oceania

Stephanie Lawson (*Department of Modern History, Politics and International Relations, Macquarie University*)

Friday, 26 June 2015 - Skien, 14:00

The spirit of Ratu Sir Kamisese Mara's 'Pacific Way' and Epeli Hau'ofa's vision of an Oceanic 'Sea of Islands' are said to characterize Pacific Islander perspectives on their region and its future, and that these reflect a demand from Pacific Islanders to define their own perspectives and priorities in their connections with Europe. This further suggests a certain convergence of perspectives between Mara's and Hau'ofa's visions, producing a compatible, if not unified, view of both Oceania and its (European) 'others'. The paper examines both visions with a view to critically appraising the similarities and differences between these visions, and examining how they have contributed to the mediation of a Pacific or Oceanic identity in constructing both the self and other in the context of regional and inter-regional politics. It also examines the phenomenon of subregionalism configured around the Polynesia/Melanesia/Micronesia divide and the implications for broader issues in identity politics in Oceania.

Navigating some shoals of Pacific journalism: How do resurgent oceanic epistemologies impact on journalism practice in liquid modern Vanuatu, Samoa and New Caledonia?

Marie M'Balla-Ndi (*Journalism, James Cook University*)

Friday, 26 June 2015 - Skien, 14:30

This paper investigates the impact of resurgent oceanic epistemologies on journalism practice in three South Pacific countries; namely Vanuatu, Samoa and New Caledonia. This research examines some developments of oceanic epistemologies in a liquid modern context and presents examples of how these epistemologies affect the work of local journalists.

This study uses a theoretical strategy that combines Bauman's concept of liquid modernity with resurgent oceanic epistemologies. The theoretical approach used in this study represents a unique contribution to knowledge: it is the first substantial attempt to use liquid modernity in the region when looking at journalism practice, and this study suggests considerable amendments to the concept of liquid modernity in order for it to be deployed in non-Western post-colonial contexts such as the Pacific Islands.

Three qualitative research techniques (participant observation, in-depth interviews and archival examination) were used to collect the data presented in this study. A Geertzian thick descriptive approach and thematic analysis were employed to explore and question the data in relation to the research questions.

The findings of this study show that it should not be assumed that journalism practice in the South Pacific is a mere reflection of journalism as we define and understand it in the West. The respondents' perceptions of journalism and of what defines and affects journalism practice in their countries deeply differ from common Western views of journalistic practices.

In the three sites under study, local and traditional values, beliefs and protocols affect journalists' work on a daily basis, sometimes positively, sometimes negatively. The tensions between modern and traditional ways are mediated by ni-Vanuatu, Samoan and New Caledonian journalists in their practice on a daily basis. These tensions are either accommodated, negotiated or contested.

Polish Perspectives on the Pacific: Prospects for Building Cooperative Relations

Joanna Siekiera (*Faculty of Law, Administration and Economy, University of Wroclaw*)

Friday, 26 June 2015 - Skien, 15:00

The distance between the Republic of Poland and the Pacific island states, in both a geographic sense as well as in socio-economic circumstances, is immense. Even so, there is a significant interest in Warsaw in establishing and maintaining political connections in the region, the most recent manifestation being the establishment in March 2015 of diplomatic relations with the Republic of Kiribati and the Federated States of Micronesia. However, there is a much longer relationship between New Zealand and Poland dating back to the 1930s. Accordingly, Wellington perceives Warsaw as a bridge between the European Union and Eastern Europe. Conversely, by building cooperation with each country, bilaterally, Poland builds relationships not just with individual counties but at a regional level too. Academic interest in such developments is relatively new and therefore scarcely analysed to date. The purpose of this paper is to analyse how Poland perceives Pacific island states and to therefore start developing an intellectual agenda for future research.

SESSION 18

Remaking institutions: multiplicity, pluralism and hybridity in the Pacific

Melissa Demian (State, Society and Governance in Melanesia, Australian National University)

Alice Street (Social Anthropology, University of Edinburgh)

Friday, 26 June 2015 - Skeikampen

10:30 Reed Adam: *The Institutional context for Melanesian sociality*
11:00 Ivo Soeren Syndicus: *Objectified knowledge and relational being: Changing orientations in negotiating multiple social orders in university education*
11:30 Melissa Demian: *The Magic of the Court*
12:00 Barbara Anne Andersen: *'The Relatives are Always Watching': Surveillance and Subjectivity in a PNG Nursing College*
12:30 Alice Street: *Compliance as Capacity: Form and Efficacy in the Papua New Guinean Meeting Room*
14:00 Leslie Butt: *False Identity Documents and Other Secrets of Everyday Life*
14:30 Debra McDougall: *Foreign powers: Christian mytho-history and secular statebuilding in the Solomon Islands*
15:00 Matti Eräsaari: *Fundraising in Fiji*
15:30 John Cox: *'Because the bank couldn't give us that kind of interest': Financial Institutions, Their Critiques and Counterfeits in Papua New Guinea*

SESSION ABSTRACT **SESSION ABSTRACT**

This panel investigates the way that a 'standard package' of institutions of modernist liberal society - including but not limited to medicine, law, education, organized religion, sport, governmental and non-governmental political bodies - have found fertile ground in Pacific societies. By fertile ground we mean explicitly that these institutions have taken root and proliferated into an abundance of forms, not all of those forms recognised as legitimate by the formal entities from which they originally emanated. But this institutional abundance may be indicative of the ways that Pacific peoples use introduced systems of governance, wellbeing and leisure to negotiate between multiple social orders. Far from indicating the failure or weakness of institutions in these societies, we wish to investigate how Pacific peoples deploy their pleasure in engagement with difference and their skill at movement between social orders in order to bring the good life into view.

The panel takes Pacific peoples' engagements with European institutions on their own terms as a starting point for rethinking social models of and for multiplicity. Formal attempts to govern and structure such engagements have been dominated by models of pluralism (e.g. medical or legal pluralism). Meanwhile social scientists interested in the forms of social and cultural change made apparent in such institutional complexes have often imported models of hybridity or dialectical transformation that were developed for contexts elsewhere. This panel, by contrast, is interested in the models of difference that form the basis for Pacific people's creative engagement with and reformulation of European institutions. It seeks to build on and critically scrutinise recent work in the anthropology of Melanesia, such as Strathern's concept of 'moral analogy' (Strathern 2011) or Robbins' appropriation of Dumont's concept of 'adoption' (Robbins 2003), which has sought to describe people's conceptualisation of and movement between multiple social orders. At the same time we remain attendant to the power relationships that are integral to the running of formal institutions and the inequalities that often follow any apportioning of difference. It is anticipated that the papers in this panel will contribute to a better understanding of how formal institutions work in the Pacific and will foster critical reflection on the analytic models of difference that are (often implicitly) employed by social scientists.

The Institutional context for Melanesian sociality

Reed Adam (*Centre for Pacific Studies, University of St Andrews*)

Friday, 26 June 2015 - Skeikampen, 10:30

There has been very little ethnographic work with institutions in Melanesia; and often what exists tends to approach the institution as a supplement to 'cultural life' or 'sociality' as it already exists. There is an assumption that institutions must be understood in the context of Melanesian societies; indeed, much of the literature considers the response of 'local' peoples and cosmologies to these 'introduced' organisational bodies. Through a reflection on ethnographic work in a Papua New Guinean prison carried out in the 1990s, and through new work with Papua New

Guinean expatriates in Western Australia, I aim to reverse the usual trajectory of anthropological analysis and description and to propose an examination of the institutional context for Melanesian sociality.

Objectified knowledge and relational being: Changing orientations in negotiating multiple social orders in university education

Ivo Soeren Syndicus (*Department of Anthropology, Maynooth University*)

Friday, 26 June 2015 - Skeikampen, 11:00

In Papua New Guinea (PNG), formal education is embraced as a driver for change. Particularly university education is associated with an explicit concern for transforming social and cultural orders rather than their (implicit) reproduction. University students are encouraged to change themselves, and thus to become agents of change towards the betterment of the nation. A central tenet of change is to attain individual discipline based on learned rules, conventions, and formal procedure, which is regarded part of the process of university education. Yet, the struggle to impose (or embrace) such discipline often appears called into question by intuitive concerns to act in accordance with specific relationships, which some perceive as pulling actors back from achieving the institutional and broader ideal of change. Based on one year as student and 18 months of subsequent ethnographic fieldwork on higher education at the University of Goroka in the PNG Highlands, in this paper I synthesize and theorize some of the issues university actors encounter in the process of actively advancing change. I suggest that the negotiation between multiple social and cultural orders may be fruitfully analysed by paying attention to the inherent change of orientation demanded by particular institutional forms, from acting as informed through a relational being-in-the-world, to acting based on an epistemically oriented knowing-about-the-world. While such conflicting orientations pose challenges specifically for actors in the institution of a university, as both subjects and agents of change, it may potentially also be a fruitful perspective in relation to legal and religious institutions.

The Magic of the Court

Melissa Demian (*State, Society and Governance in Melanesia, Australian National University*)

Friday, 26 June 2015 - Skeikampen, 11:30

Papua New Guinea's Sorcery Act was repealed by its Parliament in 2013, in response to a sensational series of sorcery-related killings and widespread sentiment among the legal profession that the Act was no longer fit for purpose. In particular, the Act's provision that fear of sorcery could be used as a defence in murder cases was felt to be out of step with the times. No legislation has yet been enacted to replace it. At the level of the National and District Courts, this legal vacuum is largely unproblematic as sorcery-related cases rarely make it that far 'up' the country's legal hierarchy. It is instead the Village Courts which remain at the front line of dealing with sorcery accusations and other cases more obliquely to do with concerns about sorcery. These courts, already operating in an almost total absence of state oversight, are now thoroughly on their own when it comes to dealing with cases acknowledged by many Village Court magistrates as by far the most difficult type brought to them. In this paper I consider a matched set of conundrums. The first is practical: how do Village Courts deal with sorcery-related cases in the absence of any legal framework for them to do so? The obvious answer would seem to be that they must invent sorcery law on the hoof, as it were, which leads to the second and more theoretical conundrum: when the state has declared its disinterest in dealing with an issue of pressing concern to most Papua New Guineans, how does the humble Village Court gather to itself the authority of the state in the face of such disinterest?

'The Relatives are Always Watching': Surveillance and Subjectivity in a PNG Nursing College

Barbara Anne Andersen (*Department of Anthropology, New York University*)

Friday, 26 June 2015 - Skeikampen, 12:00

Surveillance has been described as a key feature of public health institutions, with Foucault and others detailing the centrality of the gaze to the production of modern subjects. Street (2014) has argued that in Papua New Guinea population-wide surveillance has never been part of the institutional mandate of the health sector:

rather, patients struggle to make themselves 'seen' by the state. However, trainee nurses in the PNG public health system are taught that they are under constant surveillance—not by management, the state, or the law, but by the relatives of clients. The gaze of 'the relatives' is invoked as a disciplinary counterforce, a check on the excessive power of the health worker to grant or deny access to care. Drawing on twelve months of fieldwork in a Highlands nursing college, I argue that the imagined power of relatives to constrain nurses' actions has significant consequences for service delivery. Moreover, as part of the socializing discourses aimed at young nurses, the gaze of the relatives is incorporated into their emerging subjectivities as educated Papua New Guineans. The paper proposes that this arrangement of gazes does not index institutional weakness or dysfunction, but is a socially and morally coherent – and deliberately cultivated – institutional form.

Compliance as Capacity: Form and Efficacy in the Papua New Guinean Meeting Room

Alice Street (*Social Anthropology, University of Edinburgh*)

Friday, 26 June 2015 - Skeikampen, 12:30

This article revisits anthropological debates about cultural change via the ethnography of governmental institutions in Papua New Guinea. Meetings are an important means by which donors expect bureaucrats in Papua New Guinea to plan for the future. Donors also complain that those meetings achieve nothing. The planning meeting is held up as a perfect example of 'compliance'; a mimesis of 'best practice' that performs efficacy without achieving it. Civil servants are accused of using donor-funded meetings to display political power rather than improve service-delivery. This article takes the concept of 'compliance' as a starting point for reinvigorating debates about cultural change in Melanesia.

Drawing on ethnography of planning meetings in a Papua New Guinean Provincial Health Department I argue that 'compliance' should be understood less as the assumption of 'empty forms' than the efficacious achievement of form, which generates productive responses from donors and civil servants alike. This focus on form provides the basis for the navigation of a route between opposing sides in recent debates about continuity versus change in Melanesia. While the encompassment of bureaucratic technologies within established modes of exchange is evidence of cultural continuity, public servants themselves focused on the accomplishment of new forms of managerial efficacy in their relationships with international donors. The question becomes less whether sound evidence of cultural continuity or change can be found (both always can) than how Melanesian engagements with difference as a basis for efficacious action might challenge anthropological concerns with cultural meanings, explanations or values.

False Identity Documents and Other Secrets of Everyday Life

Leslie Butt (*University of Victoria*)

Friday, 26 June 2015 - Skeikampen, 14:00

The power of national institutions often lies in their claim to provide the stability, and fixity, necessary for the smooth operation of a state. This paper explores the extent to which the movement between multiple social orders thrives in institutional realms where parameters of citizenship are involved. National borders, and national citizenship, are perhaps among the most intractable of imported institutions. I am particularly interested in interpretations, meanings and manipulations around the birth certificate. Of all the identity documents conferred over a lifetime, birth registration is particularly critical in tying a person to a nation, and potentially providing access to state resources. I describe the creation of false birth certificate documents as a site where the engagement and recreation of expected institutional norms might clarify some features of institutional power. Counterfeit or falsified documents are ubiquitous in everyday life in Indonesia and the Pacific. As Adam Reed notes for Papua New Guinea, the look of many non-state identity documents reveals a creative engagement with regimes of authority: mimicking legality can reveal transformative agendas in how actors replicate norms on one hand, and subvert them on the other. In Indonesia, false documents are ubiquitous, and pervades the Indonesian world more broadly; 'anything can be faked,' notes Brabandt. In research conducted in Lombok in 2014, families routinely manipulate false IDs as part of the strategies of everyday life to manage social relations. False documents intended to serve as substitutes for state-produced ID, however, must credibly replicate the official form. The creativity around false IDs thus lies below the surface of the document's textures, lines and forms. This paper looks at two cases of the underground strategies taken by families to procure birth registration certificates which, while 'legal' in the sense of being state documents, are fake in the sense that the carrier of the document is not who the document says it is. Identity documents are not documents about persons as much as they are political objects which shed light on strategic local objectives. The cases provide insights into the secretive ways people recreate state requirements at the local level, as well as the limits on creative remaking of national institutions. The creative transcendence institutions potentially offer local groups is not evenly available. Differential access drives home the strong link between the potential fixity of state

institutions and their capacity to keep down, and keep immobile some people in mundane ways, while conferring the privilege of access to resources and benefits to those with the capacity to negotiate local cultural institutions, and to participate in reworking state requirements more successfully.

Foreign powers: Christian mytho-history and secular statebuilding in the Solomon Islands

Debra McDougall (*Anthropology and Sociology, School of Social Science, University of Western Australia*)

Friday, 26 June 2015 - Skeikampen, 14:30

This paper seeks to apply some of the insights anthropological research on Pacific Christianity to the study of Pacific states, with particular reference to Solomon Islands during the era of the Regional Assistance Mission to Solomon Islands (RAMSI). Like missionary literature of an earlier era, contemporary policy literature on the so-called 'weak' states of Melanesia emphasizes the shallowness of the penetration of foreign institutions and the resilience of local institutions. Since the 1980s and 1990s, anthropologists have moved beyond simple models of pluralist or syncretic religious systems to examine what processes of Christianization reveal about local models of difference, morality, and historical change. Far from resisting the foreign and unfamiliar, island Melanesians seem to have been attracted to the potential of these new institutions to transform their own social worlds; the foreignness of Christianity was and remains an enduring part of its appeal and power. Engagements with Christian institutions are not parallel to those of the secular state: postcolonial Christianity in all of its diversity has flourished as the postcolonial state has withdrawn. Yet to understand what local people hope to achieve in their engagements with the secular institutions of the modern state, we must understand the way their aspirations for political change are informed by the mytho-history of Christian conversion.

Fundraising in Fiji

Matti Eräsaari (*Social Anthropology, University of Manchester*)

Friday, 26 June 2015 - Skeikampen, 15:00

Fundraisers are the prevalent way to maintain community welfare in Fiji. The most typical examples range from fundraising for village infrastructure – roads, schools, water etc. – to the church organisation: the pastor's upkeep, visits to other congregations, and so forth. General fundraisers share many common features with the tithing carried out in the dominant Methodist church, perhaps the most striking being an all-embracing need for strict quantification and written records. Hence all fundraising – whether organised by the village community (vakakoro) or the church (lotu) – exhibits a time-consuming, ritualised structure that pays particular attention to personal names and the sums accompanying them. Historically, the formal features of tithing and fundraising go back to colonial taxation and its obsession with ledgers, but in the present they serve the emergent ideals of egalitarianism particularly well by foregrounding communal accountability. Yet the very fact that the fundraising form agrees so well with a particular communitarian ethos is in itself also a source of dissent. Hence for example many Christian denominations break away from mainstream Methodist practice precisely through the discontinuation of tithing, whilst others virtually reverse the Methodist practice by making tithes impersonal, unquantified, even hidden. The formal features of these practices, in short, comprise more than just a tool for collecting money: they make up a system of meaningful differences.

'Because the bank couldn't give us that kind of interest': Financial Institutions, Their Critiques and Counterfeits in Papua New Guinea

John Cox (*State, Society and Governance in Melanesia, Australian National University*)

Friday, 26 June 2015 - Skeikampen, 15:30

The "standard package' of institutions of modernist liberal society' surely includes banks, both commercial and central, as fundamental institutions for saving and lending money in capitalist economies. Their central role in controlling flows of money, particularly debt, makes them objects of popular resentment and political or moral critique. In addition, banks become the object of mimicry in the form of alternative financial systems and even counterfeiting through scams and fraud (Maurer 2006).

In Papua New Guinea (PNG) banks are perceived as being 'only for the top people'; servicing and enriching an elite while neglecting the developmental needs of the population at large. This popular critique is more often heard as a moral lament than a political rallying cry. It reveals emerging class divisions as an important axis of difference that lies at the heart of creative engagements with and reformulations of European institutions in PNG.

Lies also loom large in these engagement in the form of scams. Indeed, as Verdery demonstrated in her masterly (1995) study of the Romanian pyramid scam Caritas, scams can offer 'windows' through which the features of social and economic transformations can be seen more clearly. This is indeed the case in PNG, where the 'fast money scheme' (Ponzi scam) U-Vistract has developed an elaborate ideology that critiques and counterfeits the banking system. In doing so, a scam both rejuvenates hopes for a good life and articulates the 'hidden injuries of class' (Gewertz and Errington 1999) that underpin modern Melanesian experiences of formal institutions within a capitalist economy.

SESSION 19

Urban Melanesia

Lamont Lindstrom (Anthropology, University of Tulsa)

Christine Jourdan (Department of Sociology and Anthropology, Concordia University, Montreal)

Thursday, 25 June 2015 - Skeikampen

10:30 Alessio Cangiano: *The role of urban cores in Melanesian mobility systems*
11:00 Debra McDougall: *Losing passports? Attachment and alienation in the rural and urban Solomon Islands*
11:30 Christine Jourdan: *In and out: on the fluidity of households in Honiara*
12:00 Knut Rio: *Aspects of the new Port Vila household*
12:30 Timothy Sharp: *Betel nut, markets and the politics of urban space in Papua New Guinea*
14:00 Lamont Lindstrom: *RESPEK and Other Urban Vila Keywords*
14:30 Tate LeFevre: *Apocalypse Now? Youth, Temporality & Moral Panic in Nouméa*
15:00 Annelin Eriksen: *Models of the person and of the social in Pentecostal Port Vila*
15:30 Chelsea Wentworth: *The Influence of Feasts on Children's Food Security in Urban Vanuatu*
16:00 Jenny Bryant-Tokalau: *New communities and the State in Suva, Fiji*

SESSION ABSTRACT

Melanesians increasingly live in cities and towns. Census data are slippery, but estimates put Port Moresby's population at over 400,000; Honiara at 80,000; and Port Vila at 45,000. Ethnically complex Nouméa (175,000) and Suva (90,000) feature diverse mixes of indigenous and immigrant communities. Anthropologists, too, in recent years have moved into Melanesian towns, either following migrants who leave their village homes behind, or conducting ethnography in dilating urban and peri-

urban settlements. Urban anthropology in Melanesia dates back to Cyril Belshaw's 1957 study of Hanuabada, and to early surveys of peri-urban communities like Hohola (Oeser 1969) and Maat-Efate (Tonkinson 1964), and ethnographic interest in Melanesian urbanity is growing along with the region's cities and towns.

Town organization and culture are European imports, with deep colonial roots. Melanesian urbanity, however, is increasingly shaped by local sociocultural systems, particularly as citizens have repopulated towns following national independence. This is true of old colonial cities, and also of post-colonial new towns (e.g., Tanna's Blakman Taon), some of which are developing rapidly around the sites of former colonial outposts.

This session seeks comparative analyses of urbanity throughout Melanesia. We build on previous ESfO (2010) and other recent analyses of Melanesian town development. We are interested in two aspects of this development: 1) continuing associations between city and hinterland, where the village flows into the town, and vice versa, carried along by the ebb and flow of urban migration; 2) new forms of urbanity that towns allow or demand, including new arrangements of time and space. These include transformations of family and kindred, expanding social networks, wage employment and other economic challenges, inventive petty economics, rentiers and incipient class development, new forms of political organization (e.g., taon jifs), and closer connection with police and other state authorities, religious innovation, sorcery panic and reaction to inequality and community discord, transformation of marriage custom, language losses and gains, better access to global culture via education, the media, mobile phones, and the Internet, innovative urban entertainment and diversion, new youth cultures with fresh musical, linguistic, and sartorial styles, intergenerational conflict, and urban rephrasing of tradition for a variety of audiences, including state authorities, children, and tourists.

Each Melanesian city or town is distinctive with its own particular history and conditions. But each also faces broadly similar demographic and economic challenges. The session will provide a comparative snapshot of accelerating island urbanity—how the city is Melanesianized.

The role of urban cores in Melanesian mobility systems

Alessio Cangiano (*School of Economics, University of the South Pacific*)

Thursday, 25 June 2015 - Skeikampen, 10:30

Scholarship as well as development dialogues on population mobility tend to address internal and international migration as separate spheres. Yet the increasingly multidirectional, diversified, women-initiated and temporary/circular nature of mobility patterns suggests that migratory processes are interconnected. Across Melanesia, complex systems of mobility combining different patterns of urbanization, intra-regional movements and temporary and permanent international migration play a prominent role as drivers of economic and social development. Building on an integrated perspective for the analysis of different forms of mobility, this paper aims to shed new light on the role of urban cores in the Melanesian mobility systems. We will address questions such as: to what extent urban centres function as magnets for internal migrants, stepping stone for international migrants and hubs for intra-regional movers? Are different patterns of mobility independent, complementary or substitute? We attempt to answer such questions by building on a range of sources – official statistics and reports as well as in-depth case studies – to examine how the links between different forms of mobility are played out both in the structural dynamics and in migrant trajectories. A cross-national comparison will allow us to explore differences and similarities between Melanesian contexts characterised by different rates of population growth, stages of the urban transition and patterns of international migration. Our final discussion briefly reflects on some intersections between mobility patterns and various dimensions of urbanism, suggesting potential lines of inquiry for future research.

Losing passports? Attachment and alienation in the rural and urban Solomon Islands

Debra McDougall (*Anthropology and Sociology, School of Social Science, University of Western Australia*)

Thursday, 25 June 2015 - Skeikampen, 11:00

When outsiders have lived for many years on Ranongga in the Solomon Islands' Western Province, people may joke that they have 'lost their passports' (lusim paspot) and become 'citizens' of the island. Such joking calls attention to the difference

between connections to ancestral territory and membership in a nation-state, but it also reflects real worries about the possibility of alienation. This paper tracks the ways that migrants to customary and alienated land in rural and urban locales seek to attach themselves to local places and how they deal with the possibility of becoming alienated from ancestral places. These processes are strikingly similar across what Islanders and outsiders alike often characterize as a great divide between urban and rural lifeworlds. I suggest, however, that migrants to urban areas find it more difficult to attach themselves to local people and land. In rural villages on Ranongga, migrants from other islands become local by living on local land, caring for local people, bearing children, clearing land, planting trees, or even dying and being buried on their adoptive land. In urban areas, where people may be less dependent on local land and people than in rural areas, fluid and emergent place-based identities are likely to calcify into ethnic identity, understood as a fixed and unchanging quality of the person.

In and out: on the fluidity of households in Honiara

Christine Jourdan (*Department of Sociology and Anthropology, Concordia University, Montreal*)

Thursday, 25 June 2015 - Skeikampen, 11:30

This paper seeks to document and analyze residential patterns associated with the overflow of people in Honiara (Solomon Islands), caused in part by the movement of people between Honiara and the rural areas of the Solomon Islands. I will show that in such a socioeconomic environment, structured in part by circular migration, people's movement, economic stress and wantok relations, the size and composition of households vary throughout the year. These variations, which are interesting in themselves for the challenge they pose to traditional economic definitions of households, raise important questions on the nature of urban social relationships and their transformations through time.

Aspects of the new Port Vila household

Knut Rio (*University Museum of Bergen, Cultural History, University of Bergen*)

Thursday, 25 June 2015 - Skeikampen, 12:00

My talk will address certain aspects of town life in the capital of Vanuatu. In my most recent fieldwork in 2010 and 2014 I have been investigating household economy and aspects of social organization in the settlements that rapidly spring up around the town of Port Vila. I will present one particular feature of these settlements as a test case for revisiting the long debate about Melanesian reciprocity, demand sharing and gift. Notably, in most households people set up a little store, from which kin and friends in the neighborhood can buy their household supplies. Like the household itself, the store is typically fenced off and barred in - not directly from fear of theft, but as a defence against aggressive demand-sharing and envy. My point will be that people in Port Vila now tend to use the store economy as a way of protecting the value of sharing from the too intruding world of relatives of neighbours

Betel nut, markets and the politics of urban space in Papua New Guinea

Timothy Sharp (*State Society and Governance in Melanesia Program, Australian National University*)

Thursday, 25 June 2015 - Skeikampen, 12:30

In Papua New Guinea (PNG), open-air marketplaces are central to the lives and livelihoods of both rural and urban people. They are important sites of trade and of social interaction, but they are equally spaces of contestation in which some people belong and others do not – sites of everyday struggles around territory, resources and identity. These exclusionary struggles are central to the social production of these spaces, and in shaping the capacity for different people to engage the marketplace to make a living. In this paper I explore the socio-spatial relations and dynamics of exclusion which shape PNG's marketplaces. The paper reports findings from long-term geographic and ethnographic research on the country's flourishing betel nut trade – there, the most visible manifestation of a growing 'informal' economy. I argue that the foregrounding of exclusion within local narrative about marketplaces are in tension with views of marketplaces as inclusive public spaces.

RESPEK and Other Urban Vila Keywords

Lamont Lindstrom (*Anthropology, University of Tulsa*)

Thursday, 25 June 2015 - Skeikampen, 14:00

Telling urban migration stories, Tanna island residents of Port Vila's settlements commonly use a number of key words to describe life in town. I follow the 'key word' method of cultural analysis to approach island appreciation of urban experience. In recorded interviews, respek (respect) was one notably frequent and useful word. I leave it to others to compose a genealogy of respect but my guess is that sharpening ethno and gender identity politicking nearly everywhere has significantly boosted the term's utility, including in the socially complex post-colonial Melanesian towns. (The term appears in T. Crowley's 1990 Bislama dictionary, but not in J. Guy's 1974 Bislama handbook.) Tanna migrants bemoan respect's absence but they evoke it constantly to explain conflict and disappointment. I also glance briefly at other common urban Bislama keywords that circulate in talk about Port Vila including sikiuriti (security), mobael (both telephones and Vanuatu's military force), noes (noise), and fri (free; freedom).

Apocalypse Now? Youth, Temporality & Moral Panic in Nouméa

Tate LeFevre (*Department of Anthropology, Franklin and Marshall College*)

Thursday, 25 June 2015 - Skeikampen, 14:30

This paper explores the current moral panic surrounding urban Kanak youth, as articulated through the discourse of 'youth crisis' [la crise de la jeunesse]. Employed by loyalist politicians and Kanak customary leaders alike, this discourse depicts urban Kanak youth as pathological cultural subjects whose misrecognition of socio-historical context leads prevents them from 'temporally integrating.' Urban youth are thus imagined as adrift in time and space – disconnected from the past, and incapable of projecting themselves into the future. Yet from the perspective of most Kanak youth, it is customary leaders and politicians who are temporally confused, not them. Exploring this disjuncture allows me to show how contemporary Kanak youth actually do locate Kanak identity in both time and space – and how this distinguishes them from their parent's generation. I end by considering the contemporary situation of Kanak youth in light of both Karl Mannheim and Pierre Bourdieu's theorization of generations and the possibilities of socio-political transformation.

Models of the person and of the social in Pentecostal Port Vila

Annelin Eriksen (*Department of Social Anthropology, Bergen Pacific Studies, University of Bergen*)

Thursday, 25 June 2015 - Skeikampen, 15:00

I will claim that in urban Vanuatu Pentecostal Christianity has become an encompassing cultural logic. This can be observed in different ways and in different contexts, from everyday prayer in workplaces, morning hymns in schools, lunch prayer before eating, but also in people´s reasoning ('it is up to God', 'God will provide'). However, the most striking presence is perhaps on what we might call the 'healing scene'. In the urban settlement of Fresh Wota or the squatter settlement of Ohlen, for instance, there is a healer in every second yard, locally known as 'a woman who prays'. The Holy Spirit is called upon every morning and every night. There are prayer rooms filled with people who come together to seek comfort and protection against what they perceive to be the 'roaming power of witchcraft and sorcery'.
In this paper I want to argue that this lifeworld implies a specific theory of the social; a theory of how the body works, of what the person is and what the nature of the social is. At the heart of this social theory, from a 'Pentecostal Port Vila', is the dynamic of creating borders, of creating insides and outsides, at different levels and in different contexts.

The Influence of Feasts on Children's Food Security in Urban Vanuatu

Chelsea Wentworth (*Gender, Sexuality, and Women's Studies Program, University of Pittsburgh*)

Thursday, 25 June 2015 - Skeikampen, 15:30

This paper examines how feasting has become a coping mechanism for children's food insecurity in urban and peri-urban areas of Vanuatu. Vanuatu is experiencing high rates of childhood malnutrition related to household food insecurity, with the highest incidence of malnutrition in children under age five occurring in the urban capital of Port Vila. In an attempt to ease the burden of food insecurity, children augment their diet from sources outside the home. Based on participant observation, ethnographic interviews, surveys, and a visual-cognitive elicitation project conducted in 2010 and 2012-13 in Vanuatu, I demonstrate that in the city one way children cope with food insecurity by eating at lafet, or special occasions of community feasting. My research

illustrates that both women who serve food at feasts and children who attend the feast simply to eat are changing the customary meaning of feasting in urban contexts. I argue that food insecurity loosens parent's control over their children's food intake, enabling children to seek copious amounts of food and foods possessing high social and caloric values from sources outside the home, particularly large community feasts for events such as weddings and funerals. Data presented here demonstrate the importance of interdisciplinary perspectives conjoining anthropological, biomedical and public health research to better address the challenges presented in the study of food insecurity and feasting in urban Vanuatu. Results implicate a significant relationship between the seemingly disparate phenomenon of feasting and food insecurity, which calls for a reexamination of the role of feasting in the study of malnutrition.

New communities and the State in Suva, Fiji

Jenny Bryant-Tokalau (*Te Tumu, School of Maori, Pacific and Indigenous Studies, University of Otago*)

Thursday, 25 June 2015 - Skeikampen, 16:00

The urban communities of Fiji are changing from the historically ethnically segregated neighbourhoods of colonial times to a myriad of multi-ethnic, multi-generational, diverse and highly unequal urban centres. A major development in modern Suva is the emergence of new forms of leadership, especially in the poorer, informal settlements. These are focused around religion, employment or housing need and less frequently around village of origin. Layered upon such changes is the push by the communities themselves, NGOs and government authorities to have more secure tenure, even on state land which was always an insecure option for anyone but traditional land owners. This paper will examine the situation of Suva's urban poor and what is being done to ensure that everyone is able to have a stake in the new and rapidly developing communities.

SESSION 20

The Hau of the ethnographic encounter: Pacific Islander expectations and European responses

Dominik Schieder (Frobenius Institute, Goethe University, Frankfurt/Main)

Dave Robinson (London School of Economics and Political Science)

Saturday, 27 June 2015 - Skeikampen

10:30 Dave Robinson: *'That's what your eyes and ears are for': Negotiating the Ambiguities of Gift and Counter-Gift in Aotearoa-New Zealand*
11:00 Domenica Gisella Calabrò: *Exploring conceptions of knowledge and the logic of the gift within research with Māori*
11:30 Dominik Schieder: *Dilemmas of ethnographic encounter: Reflections on estranged interlocutors and the anthropologist as community builder*
12:00 Johanna Louise Whiteley: *'Unreturnable' Knowledge: Mana, Affect, and Inter-cultural Exchange in West Gao, Santa Isabel, Solomon Islands*
12:30 Michael W. Scott: *Europe/Makira: L'un dans l'autre*

Concluding Remarks and General Discussion, chaired by Amiria Salmond

SESSION ABSTRACT

When Malinowski announced he had 'found' the means by which anthropologists could 'grasp the native's point of view' (1932: 6, 25), he set the dominant agenda for the ethnographic method in Oceania and beyond. In recent decades however, the ethnographer's 'grasp' on the interlocutor's viewpoint has become contested. In the contemporary Pacific, European ethnographers may instead be accused of 'seizing' knowledge through taking into their possession an interpretation of 'the native's point of view', whilst offering little in return.

Advancing a 'general theory of obligation' in his analysis of the hau, the 'spirit of the gift', Mauss asserted, 'the bond created by the transfer of a possession (…) is in fact a bond between persons, since the thing itself is a person or pertains to a person' (1954: 10). Embedded in both tangible and intangible items of exchange, the hau of the donor exerts a 'magical or religious hold' over the receiver and compels the recipient to make a return. While Mauss stressed the dangers of keeping that which is given, Hēnare emphasises the capacity of the hau to activate ongoing relationships between exchanging parties through successive generations. Viewed from this perspective, the transfer of knowledge from Pacific Islanders to European anthropologists has the capacity to forge or cement alliances, repair or maintain relationships, or establish ties between strangers (2007: 57-58).

This panel investigates how European anthropologists and Pacific Islanders conceptualise the interplay between knowledge, exchange and the ethnographic encounter. We seek to illuminate how the transfer of knowledge is discursively framed and assess what Pacific Islanders expect in return for the knowledge they share. Papers might address, for example, conceptions of knowledge as intellectual property, as a sacred possession, a volatile resource, a political tool, an economic commodity, or an ethical challenge. We invite papers that explore these themes with reference to the hau and encourage contributors to share reflections of their ethnographic encounters in a world where the 'other' is no longer a colonial subject, and may even 'read what we write' (Brettell 1993).

'That's what your eyes and ears are for': Negotiating the Ambiguities of Gift and Counter-Gift in Aotearoa-New Zealand

Dave Robinson (*London School of Economics and Political Science*)

Saturday, 27 June 2015 - Skeikampen, 10:30

In his written response to an enquiry by Raymond Firth about the nature of Māori gift and counter-gifting practices, the New Zealand ethnologist, Elsdon Best explained: 'The Māori seems to have had an objection to making definite bargain. The usual plan was to make a present and by some means convey a hint of what was desired in return' (Firth 1929: 403). Some eighty years later, when during my third day of fieldwork on Aotearoa-New Zealand's East Coast, I made a not dissimilar enquiry, my Māori mentor curtly delivered the following response: 'That's what your eyes and ears are for.' Thus it seems, exchange relations between the present-day ethnographer and the modern-day Māori echo those between the past ethnographer (Elsdon Best) and the 'old-time Māori'—namely, that participation in social relations required the adjustment of an individual's 'eyes and ears' to the sensibilities of their Māori respondents. This paper builds on this episode by delivering a series of fieldwork reflections on my quest to arrive at that which Firth termed the 'tacit understanding between […] parties as to the goods which would be most acceptable' (1929: 405). In so doing, the paper addresses the potential disconnect that can occur between the ethnographer's preconception of guest-host relationships and the expectation of guest-host relationships that may be held by our respondents.

Exploring conceptions of knowledge and the logic of the gift within research with Māori

Domenica Gisella Calabrò (*Università degli Studi di Messina*)

Saturday, 27 June 2015 - Skeikampen, 11:00

The reflection on the possibilities of exchange and on the kind of relationship a European anthropologist could create was the constant undercurrent to my ethnographic encounter with Māori. Based at Māori Studies, I was powerfully confronted with the Māori attempt to assert their ideas of knowledge and their perception of the relation researcher-informant. The Māori engagement within research as well as their tensions with Western researchers urged a profound reflection. This paper will, therefore, explore the multiple notions of knowledge I was exposed to in Māori contexts and the ensuing reflections, situating them in the contemporary Māori sociopolitical, cultural and academic scenario.

In the contemporary research context Māori knowledge emerges, first of all, as a political tool. From this point of view, doing a research which would benefit Māori becomes paramount. Knowledge is also identified as a taonga, a sacred possession, to be treated with respect. This treasure is conceived as a collective property, upon which one should not generalize. Thus, Māori customary perceptions and uses of knowledge challenge both the history of the ethnographic encounter with the Europeans and the nature of the ethnographic encounter itself. Some Māori also view knowledge in terms of intellectual property, demanding the control on the knowledge used in the research. Many others see it as a treasure to be proudly shared with those who are genuinely interested.

While the reflection on the possibilities of a collaboration with Māori viewed in terms of exchange is still open, I argue that the notion of the gift could be identified in actions such as the respect of their aspirations within the research, the recognition of their conceptions of knowledge in the ethnographies, and the sharing of our own ideas and experiences.

Dilemmas of ethnographic encounter: Reflections on estranged interlocutors and the anthropologist as community builder

Dominik Schieder (*Frobenius Institute, Goethe University, Frankfurt/Main*)

Saturday, 27 June 2015 - Skeikampen, 11:30

In this paper I will use two fieldwork encounters as a starting point to address the ethical challenges I faced while conducting ethnographic research on Fiji Islander perceptions of community life in Tokyo, Japan. The first episode discusses the gradual disentanglement of an initial gatekeeper after I had established contact with other Fiji Islanders without her knowledge. The second case describes a request to organize and mediate social activities for the Fijian migrant group. I argue that both encounters were informed by agendas which aimed to promote certain understandings of the boundaries and purpose of the Fijian diasporic 'community' in Japan. While the gatekeeper provided limited knowledge about Fiji Islanders in Tokyo based on her perception of appropriate research partners (community members), the other interlocutor's suggestion for my becoming an active agent in shaping social relations was mainly driven by his plans to promote Fiji economically in Japan. I will use these examples to reflect on how interlocutors attempt to shape the ethnographer's fieldwork and why anthropologists cannot accommodate certain requests and expectations in the field, especially if they have the potential to alter significantly their research agenda.

'Unreturnable' Knowledge: Mana, Affect, and Inter-cultural Exchange in West Gao, Santa Isabel, Solomon Islands.

Johanna Louise Whiteley (*Anthropology, London School of Economics and Political Science*)

Saturday, 27 June 2015 - Skeikampen, 12:00

The following excerpt is taken from a series of written reflections completed in July 2012, a month after returning from my doctoral research in West Gao, Santa Isabel, Solomon Islands:

In the final weeks of fieldwork, when my oldest male interlocutor, Boni, allowed me to document all of his fanitu [ritual techniques] I felt as if I was taking something from him that could never be returned.

This paper explores how this phenomenon of 'unreturnable' knowledge that I felt so acutely in 2012 can shed light on analyses of inter-cultural exchange. One answer lies in what Viveiros de Castro (2009, 243) has described as the 'the mysterious effectiveness of relationality' that is illuminated by recourse to Oceanic concepts such as mana and the hau of the gift. According to my research participants, fanitu, or ritual techniques, 'work' because they 'have mana'. Drawing from ethnography of fanitu transmission I argue that fanitu in West Gao are a particular instantiation of what Hēnare (2007, 62) terms 'dynamic relational matrices' in which human actors participate but do not fully control. I then suggest that my heightened emotional state upon exiting the field sensitised me to the significance of 'affect' for understanding the 'force' that animates such matrices (Venn 2010, 135).

To ensure we are better equipped to deal with the ethnographic 'feelings' that take hold of us during research, theories of anthropological exchange in Oceania should, following Venn (2010, 134), be sensitive to 'mechanisms... [that] are invisible or remain below the threshold of the kind of knowing we are familiar with.'

Europe/Makira: L'un dans l'autre

Michael W. Scott (*Anthropology Department, London School of Economics and Political Science*)

Saturday, 27 June 2015 - Skeikampen, 12:30

André Breton's apartment at 42 rue Fontaine in Paris was home to numerous objects from the Pacific, a region that sparked his world of imagination. 'Oceania... this word has enjoyed a tremendous prestige in surrealism', wrote the surrealist leader in 1948. 'It will have been one of the great sluices of our hearts. Not only has it been inspiring enough to hurl our reverie into the most vertiginous bankless stream, but also so many objects bearing its trademark will have supremely aroused our desires.' Among the many objects in Breton's apartment was a collection of indigenously crafted fishing hooks from the Pacific, including a small lure from the island of Makira in the Solomon Islands. This paper explores how the author, an ethnographer of Makira whose attention was snagged by this tiny shimmering lure, might renew the encounter between surrealism and the Makiran world, reactivating interplays among artefacts, inquiries, recognitions, alterities, opacities, and imaginings that locate Europe in Melanesia and Melanesia in Europe. Presented to Oceanists gathering in Brussels, a city celebrated for its at once famous and 'forgotten' Surrealist Group, this paper is offered as a poetics of a surrealist anthropology.

SESSION 21

‘Cultural’, ‘Creative,’ ‘Traditional’ and other economies: opportunities and challenges for the Pacific

Miranda Forsyth (SSGM, Australian National University)

Siobhan McDonnell (Australian National University)

Katerina Teaiwa (HoD of Gender, Media and Cultural Studies, Australian National University)

Saturday, 27 June 2015 - Lillehammer

10:30 Margaret Jolly: Moving Towers: *Worlding the Spectacle of Masculinities between South Pentecost and Munich*
11:00 Kalissa Alexeyeff: *Regional Labour Circuits: Affective and other Pacific economies*
11:30 Miranda Forsyth: *Cultural Economics and Intellectual Property: Opportunities and Challenges for the Region*
12:00 Kate Stevens: *Capital and coconuts: Thinking about Piketty in the Pacific*

SESSION ABSTRACT

For too long the discipline of economics, despite widespread criticism, has measured economic growth in terms of material progress as measured by increases in real Gross Domestic Product per capita with the occasional addition in a development context of simplistic and often unreliable measures of ‘wellbeing’. By contrast, the starting point for this panel is that all economies are socially and culturally embedded (see Polanyi 1957). Ideas of the predominance of the formal ‘cash economy’ have been regularly critiqued in a Pacific context. For example, in 2007 the Vanuatu Cultural Centre under the direction of Ralph Regenvanu hosted the year of the Traditional Economy or Kastom Ekonomi in an effort to recognise the primary importance of the traditional economy as the ‘main economy’ in Vanuatu. More people participate in traditional economic activities including the expressive arts and small-scale agricultural production, than in the cash economy (Regenvanu 2007). Access to land and sea are central to the operation of cultural economies.

Development pathways must recognise the foundational role of culture and land to the livelihoods and identities of Pacific Island peoples. The discipline of cultural economics, particularly as outlined by Prof. David Throsby, and linked to cultural policy, cultural industries and the creative economy in Oceania through the work of the Secretariat of the Pacific Community, provides a new lens for considering development pathways that sustain, rather than erode, Pacific relations to place and heritage practices. This panel will consider intersections of culture, economics, policy and regulation in discussing approaches that may better facilitate meaningful, sustainable development for Pacific peoples.

Moving Towers: Worlding the Spectacle of Masculinities between South Pentecost and Munich

Margaret Jolly (*Australian National University*)

Saturday, 27 June 2015 - Lillehammer, 10:30

The gol, the land dive has long been a spectacular ritual both for the people of the place and foreign tourists in Vanuatu. Annual performance cycles in the south of Pentecost have been relentlessly photographed; cinematic images of young men diving from the body of the tower have toured far beyond the archipelago, in the worlding of this spectacle. Recent scholarly analyses have variously depicted it as a risky game (Lipp), as a practice of visual consumption and embodied performance (Taylor), as a carnival of kastom (Tabani) and, as the avowed origin of bungee jumping, a contested site for claims of intellectual and cultural property (Forsyth). I will explore how its performance evinces changing relational masculinities, embodied between indigenous and foreign men (state officials, anthropologists, filmmakers) and the fraught dynamics of its transplantation to other places, as in the display of a miniature land diving tower for an exhibition at a museum in Munich in June 2009. How has this worlding locally reconfigured men as gendered persons and transformed hegemonic masculinities?

Regional Labour Circuits: Affective and other Pacific economies

Kalissa Alexeyeff (*University of Melbourne*)

Saturday, 27 June 2015 - Lillehammer, 11:00

The 'economy of affect' is a concept proposed by Niko Besnier (1995) to describe a process where material goods circulate in conjunction with the expression of key emotions. He notes the inseparability of emotions from material exchange as well as the centrality of this amalgam to the apprehension of Pacific sociality. Throughout the Pacific emotions figure prominently in economic exchange, simultaneously regulating and generating the flow of gifts and commodities across a range of social contexts and relationships. What happens when this 'local' economy intersects with global capitalism, an economic form predicated, at least in theory, on disembedded and disembodied transactional exchange? This paper explores how Cook Islanders maneuver between and through these various economies and how they make decisions about how and where to live and labour.

Cultural Economics and Intellectual Property: Opportunities and Challenges for the Region

Miranda Forsyth (*SSGM, Australian National University*)

Saturday, 27 June 2015 - Lillehammer, 11:30

The Pacific islands region is currently experiencing an intensification of interest in culture as an enabler, rather than an inhibitor, of development. The emerging field of cultural economics seeks to chart ways in which culture can lead to both economic development and also to other goals, such as positive social relationships, community cohesion and maintenance and enjoyment of cultural heritage. However, bringing together these different range of goals at times involves tensions, which are often manifested in differences between individual autonomy and family and community obligations, differences in generational focus and clashes of cultural logics. This paper investigates these tensions through the lens of intellectual property as this is an area where competing ideologies and perspectives of entitlement often come head to head, highlighting the dilemmas associated with preserving cultural values and heritage on the one hand and seeking to build commercial opportunities based upon them on the other. It identifies and reflects upon four areas of tension that will have to be navigated as the region experiments with both global models of intellectual property and national and local regulatory mechanisms.

Capital and coconuts: Thinking about Piketty in the Pacific

Kate Stevens (*Department of History and Art History, University of Otago*)

Saturday, 27 June 2015 - Lillehammer, 12:00

The Pacific Islands are often notably only their absence from global economic history and theory, most recently in Piketty's Capital in the Twenty First Century. Similarly, historians of the region have often emphasised entwined economic, political and social histories, at odds with European economic study (though land issues do nevertheless feature prominently). Taking Piketty's recent bestseller as a starting point, this paper aims to bring global economic history into dialogue with Pacific history. I ask whether Piketty's central formulation – that higher rates of return on capital vis-à-vis income growth generate increasingly inequality – advances our understanding of Pacific Island societies in the colonial and post-colonial period. Conversely, given the centrality of communally-held land and continuing 'traditional' or informal economies in many island groups, does the Pacific challenge or confirm Piketty's insights? This paper will use coconut plantations and commodities as an example to think through these questions. Both exported and of great use locally, coconuts, copra and coconut oil combine questions over the place of land, labour, capital and trade in Pacific societies. These products thus provide a concrete case study to think through the extent to which contemporary economic thought can aid our understanding of the region's development.

SESSION 23

Island studies: re-presentation in and of the Pacific

Marc Tabani (CREDO - Centre de Recherche et de Documentation sur l'Océanie, CNRS - Centre National pour la Recherche Scientifique)

Thorgeir Kolshus (Department of social anthropology, University of Oslo)

Friday, 26 June 2015 - Lillehammer

10:30 Lamont Lindstrom: *Shooting Melanesians: Martin Johnson and Edward Salisbury in the Southwest Pacific*
11:00 Mike Poltorak: *The Value of Video, the Value of Anthropology: Reflections on Representation in Tonga*
11:30 Marc Tabani: *John Frum: He will come back... in 3D-HD*
12:00 Thorgeir Kolshus: *Osama bin Laden and the making of the West*
12:30 Wolfgang Kempf: *Representation as disaster: mapping islands, climate change and displacement in Oceania*
14:00 Manzano David: *The concept of 'Hispanic Oceania'*
14:30 Patrick Glass: *Hierarchy, Secrecy, and Dialectics: The Trobriand Paramount Chiefship and Social Organisation Revisited*
15:00 Junko Edo: *Narratives of Kanak Identity in New Caledonia represented as an articulated ensemble. Theoretical Issues in synchronic approach with diachronic aim*
15:30 Mette Ramstad: *The contemporary Hawaiian schools and Hawaiian based education promoting culture and spirituality*

SESSION ABSTRACT

Imagination is at the core of any research endeavour. It is also an eminently social practice, which gave rise to a wide range of cultural constructions in regard to studies about Pacific island communities. Accordingly, Pacific Islanders and Europeans engage with ideas of each other without ever leaving their respective localities. Visual media trigger many of these imaginary practices, which in their turn form the frameworks for popular understandings and medial pitching of the results of our research. With this as interpretive context, misunderstandings are rife - and withdrawing to our academic chambers might seem the better option. But our scholarly obligation to bring 'knowledge to the people' by way of informed analyses should rather encourage us to use elements of popular imagination as points of entry for the dissemination of Pacific research. This session invites contributions that engage questions related to imagination and re-presentation in many different senses, for instance:

- The changing historical context for the imagining of the Pacific.
- Reflexive engagements with the pre-fieldwork fantasies and fieldwork realities.
- The impact of new visual technologies for the perception of other people's lives.
- Implications of developing Pacific based media and cultural industries.
- Experiences with use/misuse of Pacific research to a wider audience (general public, NGOs, aid agencies, scholars).
- Sea level rise and the 'disappearing Pacific islands' discourse.
- The politics of re-presentation in a post-colonial and neo-colonial era.
- Cultural policies, ethics and collaborative researches with regard to island studies and re-presenting contemporary Pacific identities.

Shooting Melanesians: Martin Johnson and Edward Salisbury in the Southwest Pacific

Lamont Lindstrom (*Anthropology, University of Tulsa*)

Friday, 26 June 2015 - Lillehammer, 10:30

By the turn of the 20th century, American photographers were venturing into the western Pacific. Two of the first cinematic teams filming in Melanesia were Kansan explorers Martin and Osa Johnson and yachtsman Edward A. Salisbury, joined by Merian Cooper of later King Kong fame. Both drew on representational practice honed partly along the American Western Frontier. Both took still and motion pictures in the New Hebrides and Solomon Islands which they used to illustrate magazine articles, travelogue books, and silent films including the Johnsons' Cannibals of the South Seas (1918) and Head Hunters of the South Seas (1922) and Salisbury/Cooper's Gow the Head Hunter (1928). Differences in their print and motion imagery of islanders reflect the newer movie aesthetic, stimulating new ways to shoot Melanesians as spectators, as actors, and as occasional filmmakers themselves.

The Value of Video, the Value of Anthropology: Reflections on Representation in Tonga

Mike Poltorak (*School of Anthropology and Conservation, University of Kent*)

Friday, 26 June 2015 - Lillehammer, 11:00

n the creative spaces of communication between people from Oceania, researchers and anthropologists of the Pacific has emerged some of the most vital contributions to anthropological and wider debates on reciprocal research, collaborative anthropology, reverse anthropology and research accessibility. The contribution of video and film as research has largely been ignored, despite a longstanding use in Pacific nations, growing local film productions and key research carried out in Oceania key to the sub-discipline of visual anthropology. In the increasingly neo-liberal evaluation of academic outputs, the UK's REF being one example, video research sits uneasily between the demands for text based research outputs and potential research impact.
Through juxtaposing the vernacular use of video in Tonga with how anthropologists and anthropological research are valued in Tonga, this paper explores how video can be re-evaluated as a vital research tool, a vehicle of collaboration and epistemologically sensitive mode of representation. One very influential synthesis of cultural, political and economic theories of value define it 'as the way in which actions becomes meaningful to the actor by being incorporated in some larger, social totality' (Graeber 2001: xii). Through reflections on video production in Tonga, and analysis of the reception of several video productions in Tonga and overseas, I offer ethnographically developed criteria for the analytic, collaborative and reflexive value of video. Collaborative video production can claim to contribute to research impact, stand as valid research output in its own right and be of local value.

John Frum: He will come back... in 3D-HD

Marc Tabani (*CREDO - Centre de Recherche et de Documentation sur l'Océanie, CNRS - Centre National pour la Recherche Scientifique*)

Friday, 26 June 2015 - Lillehammer, 11:30

Black men's mysteries have frequently been a windfall for the media industry and especially for western film-makers. Hidden rituals, secret cults and other Heart-of-Darkness themes are at the heart of the production of ethno-fiction films. Footages like those recorded by Jean Rouch for the making of 'Les Maîtres fous' are much rarer. The 'cinema-vérité' finds its own methodological limits in capturing and then revealing esoteric ethnographies.

On the island of Tanna, however, messianic beliefs about the extra-ordinary figure of John Frum, have attracted successive generations of film-makers. Almost all of them have focused on a particular set of uncommon indigenous myths and rites, depicted in a phantasmal way, as a remarkable expression of the weird South Pacific 'cargo cult'. These films belong to two very different time periods: before and after the diffusion of digital video technologies; and before and after people in Tanna themselves became regular consumers, and sometimes even producers, of 'John Frum cargo cult films' videos and clips.

A comparative analysis of the perspective of Western film makers and the reception of their movies by the Tannese public today can provide us with some relevant insights to understand local cultural impacts of universal filmic productions. As an emblematic part of global aesthetisation, the unlimited diffusion and reproduction of animated images stands more than ever for a privileged way to feed either new-age fantasies or millenarian expectations.

Osama bin Laden and the making of the West

Thorgeir Kolshus (*Department of social anthropology, University of Oslo*)

Friday, 26 June 2015 - Lillehammer, 12:00

In the aftermath of 9/11, FBI's 'Wanted'-posters featuring Osama bin Laden in various guises were spread across the globe, even reaching the wall of the Post Office of Sola, the capitol of Vanuatu's northernmost Torba province. To people on Mota island, these images of the man behind the attack on what since WWII had been the impervious Americans soon turned into a narrative of his shape-shifting capacities. This was, in its turn, linked both to the abilities of the sorcerers of nearby Maewo and to John Woo's 1997 film Face/Off, featuring John Travolta changing faces with the comatose villain Nicholas Cage in order to avert a terrorist attack, which somebody had seen during a visit to the nearest town.
In this paper, I discuss how the fascination for Osama bin Laden's capacities and the extraordinary appeal of the story of his ultimate demise speak of the role played by the imaginary in bridging the gaps between different levels of experience, and how the definite, the probable, and the unlikely are negotiated with reference to these levels of experience.

Representation as disaster: mapping islands, climate change and displacement in Oceania

Wolfgang Kempf (*Institute of Social and Cultural Anthropology, University of Goettingen*)

Friday, 26 June 2015 - Lillehammer, 12:30

Media representations of what climate change and sea level rise will mean for islands, or whole island states, in the Pacific usually play on the registers of impending doom, of a catastrophe in the making, of looming displacement. The media's preference for alarmism and simplification is largely based on a combination of long-standing Western imaginings of Pacific islands on the one side and the economic imperative to produce marketable news on the other. Within this framework, three interwoven principles are primarily in play: insularity, concretion and alterity. These are basic building blocks in the discursive linking of climate change and Pacific islands. The manner in which Oceania is depicted in the atlas of climate change, based on a systematization of media sources, is central to my analysis. Four case studies of Pacific islands and/or island states, which in the context of media representations of climate change and sea level rise have risen to become globally circulated emblems of disaster, flight, and cultural loss, will serve to illustrate this narrative scheme. The media's current practice of associating climate change with Pacific islands – so I conclude – is in many ways a disaster, since it vitiates any differentiated perspective on Oceania as a regional entity with its own historically and culturally specific positionings, problems, and potentials.

The concept of 'Hispanic Oceania'

Manzano David (*Escuela de Estudios Hispano-Americanos, Seville, Spanish National High Research Council [CSIC]*)

Friday, 26 June 2015 - Lillehammer, 14:00

In the middle of 19th century, the Spanish society popularized the term 'Hispanic Oceania' (that is to say Philippines, Marianas and Caroline Islands) to defend their own national rights over the west basin of the Pacific. Spanish people assumed with this concept the end of the 'Spanish Lake' and they began to keep them attention to the Micronesia due the influence of the colonization. For this reason in 1885 Spanish people demanding the war versus Germany when it tried to occupy Yap. After this incident, Spain occupied the Carolines islands (nowadays Pelew islands and State Federated of Micronesia States) from 1886-1899. With the end of the colonization, Spanish people have declined them interesting for this land. In fact many Iberia historians are introducing the Marianas and Carolines islands over the Hispano-Asia concept and few people can recognized this land in a geographical map.
The main goal of this paper is approaching to the concept of 'Hispanic Oceanic'. How this concept is created for the influence of the colonialism and how Spaniards mind maps have assumed the Micronesia after the domination of them State.

Hierarchy, Secrecy, and Dialectics: The Trobriand Paramount Chiefship and Social Organisation Revisited

Patrick Glass (*Pestalozzi International Village Trust*)

Friday, 26 June 2015 - Lillehammer, 14:30

Malinowski described the Tabalu of Omarakana as the Trobriand 'Paramount Chief'. Gluckman and Cunnison dismissed this description as '... well on the way to becoming social anthropology's Piltdown Man' - far removed from his African counterpart - though seemingly the most influential Trobriander in traditional times (1962). Sahlins put Malinowski's contention in Pacific perspective: the Trobriand case is anomalous. How could the Trobriands - which are low-lying coral islands - have an hierarchical political system? Such systems are usually associated with the High Islands of Polynesia - not Melanesia (1963). However, discussions of Trobriand Chiefship since have largely neglected the belief system.

Dumont observed that hierarchy implies divinity (1970). To understand traditional Trobriand social organisation the Divinity (Topileta) and the sacred have to be factored in (Glass 1986, 1988, 1996). Secrecy was vital to the belief system, and secrecy is tied to - and is the essence of - aristocratic social orders (Simmel 1906). Lepani Watson corrected Malinowski on the respective Permanent Powers of the two leading traditional Chiefs - the Toliwaga (War Chief) who opposed the Tabalu (Fertility Chief) (1956). The Chiefs' powers were always tested on Duguveusa, the customary battlefield, in Kiriwina's northern centre.

The Trobrianders strongly differentiated themselves from the South Massim by being non-cannibal, hierarchical - and to outsiders - 'ignorant of paternity', and notoriously cowardly (Monckton 1921). Their secret fertility cult of reincarnation in Tuma was not to be shared with cannibal neighbours. They had to trade with them - because of the regular draughts (Austen 1945) - and the Kula was really a substitute for

war, which led to the 'marriage' of objects, not people. For traditional Trobrianders, warfare was internal, seasonal, and generally orderly on Duguveusa. Battles were fought with remarkable courage there by tokai (commoners) who also got their reward in Tuma. The logic of the system is explored to answer the question: what were the Trobriands really all about in 1890, pre-contact?

Narratives of Kanak Identity in New Caledonia represented as an articulated ensemble. Theoretical Issues in synchronic approach with diachronic aim

Junko Edo (*Faculty of Foreign Studies, Kyorin University*)

Friday, 26 June 2015 - Lillehammer, 15:00

In New Caledonia annexed by France in 1853, its decolonization movement began at the end of the 1960s by the Melanesian students who paradoxically adopted the derogatory term, 'Canaque' for Melanesians as their identity and made the 'revendication de l'identité kanak' (Kanak identity claim) in their independence movement. I have been doing research on Kanak identity over many years by collecting discourses of local people, since identity does not exist as the real entity, but is imagined in the mind of people and asserted in discursive practices. To conclude this research, I have written a book in Japanese based on the analysis of such discourses transcribed as massive texts. This is published in Japan in February (2015) as 'Narratives of Kanak Identity'. The main purpose of the book is to see diachronically how Kanak claim their identity and struggle to recover their rights in their decolonization movement and how they achieve their rights through the periods of Matignon Accords and the present Noumea Accord concluded among Indepéndantists, loyalists and France in 1988 and 1998. However, the problematics of this diachronic aim is that it has to take synchronic approach as a methodology, because in the relation between identity and discourse, Kanak identity is inseparably knotted on the dimensions of nation, community and culture. Therefore, the book is the representation of the indigenous identity as an articulated ensemble of three narratives: narrative of nation, of community and of culture as a trio. In other words, Kanak identity emerged from the paradigm of nation in the historical context of decolonization struggle, articulating traditional community based on their clan and cultural community on their ethnicity. With the narrative of community as political and cultural roots, the narrative of nation and that of culture are linked each other through political and cultural routes. This approach not only makes the book voluminous but also raises such theoretical issues as discourse, identity, representations and articulation.

In relation to the diachronic aim of the narratives of Kanak identity, I would like to present some theoretical issues I dealt with in this synchronic approach.

The contemporary Hawaiian schools and Hawaiian based education promoting culture and spirituality

Mette Ramstad (*Department of Religion and Lifeviews, Faculty of Education, Østfold University College*)

Friday, 26 June 2015 - Lillehammer, 15:30

Research aims: What are the various types of Hawaiian education and schools today? How and in what subjects is Hawaiian spirituality promoted in the Hawaiian schools? What are the central elements in Hawaiian spirituality promoted in the Hawaiian schools?

Is Hawaiian spirituality implemented by teachers as a cultural practice package?
Methodology framework:
Observations from schools with pupils and teachers. Interviews with teachers, pupils, and school leaders. Analysis of school plans, pedagogical models, research on pupils.
Findings:

Hawaiian Spirituality is communicated as a part of the Hawaiian cultural heritage in interdisciplinary topics and joint events in schools. It is also taught in social studies, music, hula dance, arts and crafts, biology, physical education and Hawaiian language. Religion is not a subject in the public schools. The 'problem' of how to combine indigenous peoples' right to express traditional spiritual faith as part of cultural practice in public or private Christian schools that do not allow it officially, was repeatedly highlighted during my fieldwork visits to the various types of Hawaiian schools. Many Hawaiians are concerned with preserving and disseminating the Hawaiian heritage and see Hawaiians as a threatened and oppressed minority.
Much of Hawaiians culture and school debates and strategies, are linked to political activism and struggles for indigenous rights against what they believe is American and Oriental oppressive colonialism.

Research in Hawaii indicates that young Hawaiians are among the weakest pupils, and that their school performance is linked to social and economic problems. Rankings of schools based on testing of the core subjects English and mathematics has been contested. Success is based on the core subjects, and it is a criterion for funding. Some researchers believe Hawaiian children succeed better in academic subjects by boosting their dignity through a Hawaiian based education. New research suggests that some of the alternative Hawaiian schools have improved pupils socially and academically. Many

Hawaiians are also connected to the spiritual values of Hawaiian Christianity. Some schools had collective singing of Christian songs and common prayers. Traditional singing with the names of Hawaiian gods, were conducted by pupils at enactments at the traditional harvest festival Makahiki with traditional sports competitions at a school. Some high school pupils spoke with enthusiasm about spiritual prayer and song in relation to work in the school garden. The combination of gardening plants and traditional prayers was witnessed several times.
Goal:Increase awareness for indigenous people's education and rights to include religion as cultural heritage.

SESSION 25

Beyond the human in the Pacific

Almut Schneider (Institue of Ethnology, Muenster University)

Katharina Schneider (Institute of Anthropology, Heidelberg University)

Friday, 26 June 2015 - Trondheim

10:30 Richard Feinberg: *People, Birds and Navigation around the Pacific*
11:00 Nancy Pollock: *The Frigate Bird in Nauruan cultural heritage and beyond*
11:30 Hannah Rose Van Wely: *Pacific Feathers and the 'Nature' of the Artefact*
12:00 John Morton: *The Life of Birds is the Life of People? Totemism and Naturalism in Aboriginal Australia - a Case Study*
12:30 Almut Schneider: *Melanesian pigs - trying another perspective*
14:00 Isabelle Leblic: *Yams and ancestors: the representations of nature, humans and non-humans in Kanak societies (Paicî area, New Caledonia)*
14:30 Florence Brunois-Pasina: *Giving up naturalism: for an anthropology of ways of being in the world in New Guinea*
15:00 Katharina Schneider: *Discussion*

SESSION ABSTRACT

The panel is an occasion for bringing ideas and figures of thought from the Euro-American nexus of ideas on multi-species ethnography (Kirksey and Helmreich 2010) together with ethnographic observations from the Pacific, with the aim of exploring them comparatively in a regional context and making them productive for each other. There is plenty of ethnographic material on non-humans to be found in publications on the Pacific, but often it forms a part of the background to the ethnographic descriptions and analysis (notable exceptions include Majnep and Bulmer 1977; Dwyer 1990; Sillitoe 2003). Some of this background has more recently been recovered for theoretical purposes, for instance the Orokaiva pig husband (Descola 2013; see also K. Schneider 2013). Much of this Pacific material, however, remains under-analysed for

the contribution it could make to current theoretical debates. We invite papers that examine ethnographic material on relations between humans and pigs, birds, taro, yam, bananas or others, be it original or published. Papers may challenge theoretically oriented arguments through the use of ethnography, and/or formulate questions for further ethnographic research beyond the human in the Pacific.

People, Birds and Navigation around the Pacific

Richard Feinberg (*Anthropology, Kent State University*)

Friday, 26 June 2015 - Trondheim, 10:30

Around the Pacific, birds are identified with human activities, and often with people themselves. On the Polynesian islands of Anutan and Tikopia in the southeastern Solomon Islands, large seafaring canoes with covered bows and sterns are termed vaka pai (or fai) manu 'birdlike canoes', and the bow and stern are carved to resemble birds. Navigators on those islands, as elsewhere in Oceania, use birds to home in on an island when they get close but are not yet able to observe it visually. Anuta's most important navigational constellation is Manu 'Bird'. Its body (Te Tino a Manu) is Sirius, the brightest star in the night sky, and its wings are Canopus and Procyon, creating an asterism that covers a major portion of the sky. In Anuta's version of the Maui story, Manu is a demigod who provides humans with fire. And a visitor to Anuta is referred to as 'a seabird' (te manu o te moana). On neighboring Taumako, one of the foundational tales relates Te Ube (The Pigeon)'s critical role in teaching the culture hero, Lata, how to build the first voyaging canoe (te puke), and such canoes (te puke and te alo lili) have carved images of Te Ube implanted on their bows and sterns. On Polowat in Micronesia's Caroline Islands, the major voyaging constellation is also known as 'a big bird,' although Gladwin (1970) reports that Polowat's 'Bird' is Altair rather than Sirius. Farther afield, at the end of the film, 'Dead Birds,' the narrator calls attention to the experience of mortality that birds and people share, as well as the critical point of contrast: that people—unlike birds—are aware of their mortality. On Rapanui in eastern Polynesia, the 'Birdman (Tangata Manu) Cult' equates birds with prominent human beings—a point further underscored by the Hawaiian chiefs' feather capes. And, returning to the Santa Cruz region of the southeastern Solomons, scrolls of muahau, so-called red feather money, were essential for acquiring a spouse. This paper will survey the bird motif and its distribution through much of Oceania, and it will suggest directions for further exploration.

The Frigate Bird in Nauruan cultural heritage and beyond

Nancy Pollock (*Depts. of Anthropology and Development Studies, Victoria University of Wellington*)

Friday, 26 June 2015 - Trondheim, 11:00

The close interaction between Frigate Birds in Nauruan daily socio-cultural life and the symbolism associated with them has been captured and maintained over the last 100 years, despite the destructive intrusions of phosphate mining. Claims that Nauruan culture has been 'killed by capitalism' are belied by the blogs by recent visitors who are puzzled to see these great birds sitting docilely on posts around the shoreline of Nauru, and being fed fish by the men of the tribe that marks them as their own. Nauruans have maintained a cultural heritage in which the frigate bird persists as a strong symbol for this single island, mid-Pacific, yet is considered part of a much wider oceanic world .

I draw on Kayser's account (1935)of both practice and meanings as a base for underlining the importance of the persistence of the Frigate Bird in Nauruan cultural life, and also in their social life in the early 20th century. Birds are tamed to sit on posts along the shoreline, but after a month fly free to return to those posts each evening. They are cared for by special men designated by the tribe that claims ownership and for whom the birds used to be designated as their brides. The birds 'are' the ancestors, and thus an integral part of the island social structure. Gender differences are underlined as the female birds have particular significance for this matrilineal society. The birds play an even larger part in the socio-cultural life of central Pacific societies and beyond. During the day they soar above the wider Pacific ocean at great heights, and thus it is not surprising that they are also part of the social systems of other societies' cultural beliefs, but not so well documented as Kayser's account of Nauruan beliefs and practices. In the paper I address the birds' well recognized role as guides for navigators seeking land across wide ocean spaces. I also refer to the inclusion of the birds' movements and their feathers in dance performances so important to neighbouring Kiribati culture. And the incorporation of an image onto the tail of Nauru's planes, and into Nauru's coat of arms, as well as into the flags of several of these nations, provide strong indications of the bird's high cultural significance that persists for these island nations. The symbolism further persists in a wider genre of poems and carvings beyond the central Pacific. Islands of the Frigate Birds (Tarte 2009) warrant greater discussion. The frigate bird reminds us that these Pacific communities see themselves in Hau'ofa's 'Sea of Islands' in many ways.

Pacific Feathers and the 'Nature' of the Artefact

Hannah Rose Van Wely

Friday, 26 June 2015 - Trondheim, 11:30

Scholarly ethnographic and art historical interpretations of non-human objects have historically imposed a popular Eurocentric construction which exaggerates the significance of animated beings and simplifies the multi-sensorial experience of indigenous aesthetics. However, a nascent critique against this construction has been peripherally building over the last half-century in regard to Pacific featherwork and feather trade. As striking and culturally significant materials in Polynesia and Melanesia, feathers are objects whose attributes are decreasingly interpreted as purely appropriated bird symbolism. Four case studies highlighting specialized contexts of feather use in Santa Cruz, Tahiti, Hawaii, and Papua New Guinea illustrate the transformational efficacies of these partible substances. Whether perceived as mediators between humans, spirits, birds, and objects or as materials with unique aesthetic properties, Pacific feathers offer a renewed way of considering the synthesis of binary tropes such as nature vs. culture, interiority vs. exteriority, animated vs. inanimate, and human vs. other.

The Life of Birds is the Life of People? Totemism and Naturalism in Aboriginal Australia - a Case Study

John Morton (*Anthropology, School of Social Sciences, La Trobe University*)

Friday, 26 June 2015 - Trondheim, 12:00

Radcliffe-Brown's question about moiety totemism - 'Why all these birds?' - was employed by Lévi-Strauss's as a prompt for his conclusion that animals' 'perceptible reality permits the embodiment of ideas and relations conceived by speculative thought on the basis of empirical observations' - that animals are 'good to think' (as he more famously put it). Radcliffe-Brown and Lévi-Strauss favoured broad comparative sweeps in their studies, but Philippe Descola has more recently sought to refine their conclusions by narrowly specifying totemism's terms and relations in order to compare and contrast it with other modes of existence (animism, analogism and naturalism). In particular, Descola insists that totemic collectives bring humans and non-humans together as wholly identical beings, whereas this is not possible in other ontological frames.

In this paper, we partially test Descola's views through a single case study - the use of gender totems in Aboriginal Gippsland (south-eastern Australia), an area originally occupied exclusively by speakers of Ganai ('Kurnai') and related languages. We examine the classical ethnography of the region, principally provided by A. W. Howitt, who describes the gender totems as Djiitgun and Yiirung (the Superb Fairy-wren or Malurus cyaneus and the Southern Emu-wren Stipiturus malachurus respectively), and compare and contrast it with what is known about both contemporary attitudes towards these species in Gippsland and what is said about the birds by biologists operating within a 'naturalist' (Darwinian) paradigm. We further assess the degree to which there has been an ontological shift in Gippsland as a result of colonial and postcolonial dynamics, in particular in relation to the manner in which wrens and other creatures might or might not be said to be included in some ethnographically accessible 'society of nature'.

Melanesian pigs - trying another perspective

Almut Schneider (*Institue of Ethnology, Muenster University*)

Friday, 26 June 2015 - Trondheim, 12:30

The importance of pigs in Papua New Guinea societies and for anthropologists working in Melanesia is notorious and long-established. However, recent interest in human-animal relations stimulate some new questions: how can the relationship, the close attachment between men/women and pigs be described, is it a matter of identification, are pigs 'companions', persons, relatives or agents? I propose to look afresh at various ethnographic descriptions from different periods that are concerned with the place of pigs in social life, pigs circulating in ceremonial exchanges, pigs in gardens and forests, and pigs with men and women. What can Melanesian pigs contribute to the discussion about domesticated and companion animals?

Yams and ancestors: the representations of nature, humans and non-humans in Kanak societies (Paicî area, New Caledonia)

Isabelle Leblic *(LACITO, CNRS - Centre National pour la Recherche Scientifique)*

Friday, 26 June 2015 - Trondheim, 14:00

In Kanak societies, as in numerous non-western societies, the opposition nature / culture is not effective. The idea of 'nature' is at the origin of a conception or a particular organization of the world that is the Kanak cosmology composed of humans as well as of non-humans. According to their conceptions of nature, spirits, geniuses and ancestors intervene in every human action. They also intervene more generally in the world, and also consequently in 'nature', its use as well as its management. Among these non-human entities, there are many 'things' that anthropologists (after Leenhardt) named 'totem' and that Paicî people call 'things of elsewhere' in opposition to 'things of the earth'. All these non-human entities are linked to animals and plants, the most important of which is yam, associated with persons and shell-money.

Giving up naturalism: for an anthropology of ways of being in the world in New Guinea

Florence Brunois-Pasina (*CNRS, LAS/College-de-france*)

Friday, 26 June 2015 - Trondheim, 14:30

After a critical analysis of the history of anthropological thought as it was applied in New Guinea for describing and interpreting relationships between people, non-human beings and their environment, the author suggests undoing naturalist ideas and concepts in favour of using a certain ontological relativism for trying to understand the various ways of being in the world in New Guinea.

Discussion

Katharina Schneider *(Institute of Anthropology, Heidelberg University)*

Friday, 26 June 2015 - Trondheim, 15:00

SESSION 26

Reclaiming indigenous spaces

Diane Johnson (Arts and Social Sciences, University of Waikato)

Sophie Judy Nock (Aka reo/Māori language department, University of Waikato)

Friday, 26 June 2015 - Narvik

10:30 Diane Johnson: *The emerging sense of national identity in Aotearoa/ New Zealand and the tensions surrounding it*
11:00 Dionne Fonoti: *The Soul, the Image and the Audience: Re-examining the 'how', 'why' and 'for whom' in Pacific and Samoan filmmaking.*
11:30 Hemi Whaanga: *He Mahi Māreikura: Towards establishing culturally appropriate display and conservation facilities for indigenous heritage and knowledge*
12:00 Conal McCarthy: *From ethnology to kaitiaki Māori and back again: The emergence of an indigenous curatorial practice in New Zealand museums*
12:30 Schorch Philipp: *Rethinking Ethnographic Museums through Hawai'i and Cosm(o)ceania: Curatorial Conversations, Material Languages, and Indigenous Skills*
14:00 Sophie Judy Nock: *How successful is instructed language learning in the teaching of te reo Māori?*
14:30 Joni Gordon: *Reclaiming and maintaining 'indigenous space' at the chalkface. He Toka Tu Moana*

SESSION ABSTRACT

Across Oceania there is strong evidence to suggest that, in the spirit of Smith's (1999) decolonising methodologies, indigenous peoples are working rigorously to reclaim indigenous spaces. These spaces are located within research and development in a variety of fields including, but not limited to education, music, culture, geography,

science, and language. In addition to this, they are claiming a share of space within less traditional fields such as media, film and television and a variety of social networking environments, using, for example, learning platforms to support and promote indigenous perspectives, issues and aspirations. Some recent examples from Aotearoa/New Zealand include the development of indigenous models for (a) education and training; (b) the revitalization of indigenous languages; (c) the establishment and maintenance of physical health and spiritual wellbeing; (d) the management and development of indigenous resources; (e) the reform of legal processes and the rehabilitation of offenders; (f) the conservation and display of indigenous cultural artefacts; (g) the maintenance and development of indigenous verbal arts; (h) the transformation of urban linguistic landscapes; (i) the translation of sacred and sensitive texts; and (j) the classification of species.

For this panel, we invite papers from presenters on topics related to the theme of reclamation of indigenous spaces within Oceania.

The emerging sense of national identity in Aotearoa/ New Zealand and the tensions surrounding it

Diane Johnson (*Arts and Social Sciences, University of Waikato*)

Friday, 26 June 2015 - Narvik, 10:30

In 1840, the Treaty of Waitangi (which exists in a number of different versions) was signed in the place we now refer to as New Zealand or Aotearoa. The signatories were a number of chiefs of the indigenous tribes and, on behalf of the British Crown, Governor Hobson. After the signing, Governor Hobson said: He iwi kotahi tatau (We are one people). This would have made little sense to most of the signatories, who identified themselves in terms of their differing whānau (immediate family), hapÅ« (extended family) and iwi (tribe) affiliations. Soon, colonizers, mainly from Britain, but also from other parts of Europe, outnumbered the indigenous inhabitants, whose language, culture and land were under constant attack. By the 1970s, the indigenous people were fighting back, reclaiming some small portions of their original lands through complex legal processes and attempting, in a whole variety of ways, to reclaim their cultural heritage. Meanwhile globalisation was having an increasing impact, with new waves of migration succeeding one another. In such a context, the forging of any sense of unified national identity sometimes seems doomed to failure. Nevertheless, there are signs that New Zealanders, while continuing to identify themselves in terms of the various strands of their differing ancestral maps, are also beginning to develop a new sense of cohesive national identity. In this paper, drawing from a range sources, I explore the nature of this emerging sense of national identity, the complexities associated with it, and the tensions and disputes that surround it.

The Soul, the Image and the Audience: Re-examining the 'how', 'why' and 'for whom' in Pacific and Samoan filmmaking.

Dionne Fonoti (*Centre for Samoan Studies, National University of Samoa*)

Friday, 26 June 2015 - Narvik, 11:00

The model for Western filmmaking is Aristotle's three-act structure, and adherence to this structure is required to compete commercially in the mainstream global film industry. The three-act structure guides the viewer through a strict story progression, with an inciting beginning act, a developing middle act and conclusive final act. In this paper I will argue that the three-act structure minimizes the storytelling experience to the superficial and mundane. For cinematically under-represented and marginalized cultures, specifically Pacific Islander and Samoan, this generates characterizations that are reduced to racist stereotypes and tired one-dimensional tropes. Pacific storytelling is steeped in, and informed by, complex histories and cultures that are ignored by mainstream film, in large part due to the inherently formulaic three-act structure. As the constant 'other', we remain shrouded in the ambiguity of mythic and false Bali Hai. We are stripped of our identities, histories, cultures, languages, civilizations and educations. We are reduced to caricatures conceived in ignorance, hate and, for the most part, fear.

This paper will focus on melding three main ideas: the limitations of Western narrative structure in Samoan storytelling and film, the futility of debates around authenticity and the importance, and primacy, of filmmaking that privileges an informed audience.

He Mahi Māreikura: Towards establishing culturally appropriate display and conservation facilities for indigenous heritage and knowledge

Hemi Whaanga (*CMPDR, University of Waikato*)

Friday, 26 June 2015 - Narvik, 11:30

The history, collection and accommodation of indigenous heritage and knowledge by public museums, archives and libraries has been part of the ebb and flow of relationships between colonial settlers and indigenous peoples (Butts, 2003). Their cultural, spiritual and intellectual significance have been largely ignored and undervalued by these western institutions. However, since the 1970s, indigenous peoples have sought to negotiate new relationships with these institutions under the umbrella of self-determination, cultural rights, ownership and custodial practices claiming the right to control their own cultural heritage, knowledge and the remains of their ancestors (Clarke, 1998). More recently, with the convergence of archival and digital material in recent years, ethical issues regarding access, display, cultural rights and ownership, custodial practices and consultation, poses a critical challenge for individuals and organizations interested in developing and displaying indigenous knowledge in a digital context. In this presentation, I discuss the ethics, processes and procedures associated with the digitization of the manuscripts, works and collected taonga (treasures, in this case tangible ones) of one of Māoridom's prominent scholars – the late Dr. Pei Te Hurinui Jones – and describe how it was transformed from a physical space into a digital one.

From ethnology to kaitiaki Māori and back again: The emergence of an indigenous curatorial practice in New Zealand museums

Conal McCarthy (*Museum and heritage studies, Victoria University of Wellington*)

Friday, 26 June 2015 - Narvik, 12:00

Writing about Hawai'i, Jonathan Freidman argues that 'Oceanian knowing,' as opposed to 'Knowing Oceania,' depends on a 'conjunctive knowledge' which is 'embedded in 'the immediacy of social relations, and not with context-free texts' (Friedman 1998, Sahlins 2005). By avoiding the invention of tradition, the celebration of hybridity, and the theoretical endgame of cultural studies, is it possible for researchers to explore native and tribal cultural development in their own terms as 'Pacific answers to western hegemony'? (Wassmann 1998). What can Pacific/museum/postcolonial studies, and museums of ethnography in Europe, learn from the experience of postsettler nations where distinctive forms of indigenous museology are emerging which are reshaping the conventions of curatorial practice? In attempting to address these questions, this paper draws on research conducted for a book on Māori and museums in New Zealand (McCarthy 2011), which involved interviews with many Māori curators, museum professionals, academics and community leaders. This paper argues that a Māori curatorial practice is developing within cultural institutions such as museums, galleries, libraries and archives that intersects with western ideas of collecting and display but also draws on customary concepts such as kaitiakitanga (guardianship), mana taonga (community authority over treasures), and mātauranga Māori (Māori knowledge). These concepts offer different views of material culture, ways of being and knowing, and space and time. In addition, I show that this contemporary phenomenon is part of a long history of Māori engagement with anthropology, ethnology and the western culture of display, which is intensely political and performative, but also cosmopolitan, seeing value in 'the things and thoughts of Europe' (Belich 2001).

Rethinking Ethnographic Museums through Hawai'i and Cosm(o)ceania: Curatorial Conversations, Material Languages, and Indigenous Skills

Philipp Schorch (*Institute of Social and Cultural Anthropology, Ludwig-Maximilians-University Munich*)

Friday, 26 June 2015 - Narvik, 12:30

Drawing on collaborative research at Bishop Museum, Hawai'i, this paper reveals that contemporary Indigenous curatorial practices are aimed at, and informed by, the (re)development of Indigenous skills and the (re)formation of Oceanic networks. These Indigenous skills are culturally embedded, politically enacted and economically valuable, and become meaningful through the personal investment of meaning. Cultural differences thus appear as variations in skill (Ingoldt, 2000), which continuously evolve through changing materials and appearances but remain remarkably intact conceptually. Thinking through variations in skill, then, facilitates an ethnographically grounded conflation of abstract dichotomies such as art versus craft, tradition versus modernity, and individual versus culture, which paralyze Western

thought. Throughout these processes of (re)developing Indigenous skills, objects and curatorial practices operate as 'ships' (Gilroy, 1993) or mobile interpretive vessels that embody and navigate the material and discursive relations across Oceania. Indigeneity, then, is not a spatial and temporal retreat to an isolated place and nostalgic past, but appears as an articulation and performance that (re)transforms the (post)colonial 'double vision' (Thomas & Losche, 1999) into a cosmovision or Cosm(o)ceania on Indigenous terms. The historically grounded ethnographic insights presented have significant implications for ethnographic museums in Europe, which continue to subject Hawaiian visual and material culture to the categorical violence of imposing alien categories such as 'art' and 'artefact'. Furthermore, the paper argues for an analytical shift from the usual museological focus on exhibitionary productions and representations towards approaching curatorship as ongoing conversations which require various common languages and the translational power of traveling skills.

How successful is instructed language learning in the teaching of te reo Māori?

Sophie Judy Nock (*Aka reo/Māori language department, University of Waikato*)

Friday, 26 June 2015 - Narvik, 14:00

As part of a research project examining the teaching and learning of te reo Māori, I report here on the analysis of a sample of Māori language lessons taught in English-medium secondary schools in Aotearoa/New Zealand. Given that, in the absence of a high level of inter-generational transmission, the ultimate fate of the language rests, to some extent at least, with the success of instructed language learning. This presentation will help to address this issue and will focus on critical aspects of the lessons observed, including illustrative extracts from them, and on the implications of the overall approach adopted in relation to students' proficiency development. What is most evident about all of these lessons is (a) their teacher-centredness, (b) the absence of clearly articulated linguistic objectives and generally also of clear linguistic outcomes, and (c) the fact that, notwithstanding the recommendations in the curriculum document, none of them, with the possible partial exception of some aspects of one lesson, could be said to be communicatively oriented, (d) these lessons relied heavily on repetition, translation and memorization and focused primarily on individual, decontextualized clauses and sentences. In view of all of this, and particularly in view of the exhaustion that is likely to be associated with teacher-centred lessons in which there is a struggle to communicate with students, it is not surprising to find that many teachers of te reo Māori feel that they are achieving much less than they could.

Reclaiming and maintaining 'indigenous space' at the chalkface. He Toka Tu Moana.

Joni Gordon (*Te Kura Kaupapa Maori o Hoani Waititi Marae*)

Friday, 26 June 2015 - Narvik, 14:30

Authentic self-determination for indigenous learners in schools in Aotearoa/New Zealand means creating legitimate and meaningful 'space' for indigenous epistemologies. As educators there is the capacity to liberate or subjugate on a moment by moment basis within the classroom. All educational contexts in Aotearoa/New Zealand are measured and regulated against the values considered appropriate by the dominant culture in some way or another. This paper explores the tensions and opportunities for transformation and self-determination through Kaupapa Māori frameworks, critical pedagogy and other liberatory discourses. The whakatauki (proverb) He Toka TÅ« Moana, talks about a rock standing strong in turbulent and chaotic waters. This metaphor articulates the struggle and the resistance necessary to reclaim and maintain indigenous space at the chalkface.

SESSION 27

‘Weapons of the weak’: gender, power and women’s agency in the Pacific

Priya Chattier (State Society and Governance in Melanesia Program, Australian National University)

Friday, 26 June 2015 - Sonja

10:30 Nicole Haley, Kerry Zubrinch: *Inciters of Violence, Stone Cold Candidates and the Women who Prevailed: Women’s involvement in the 2007 and 2012 PNG National Elections*
11:00 Diane Zetlin, Mactil Bais: *Gender in the Electoral Cycle in Papua New Guinea*
11:30 Tagaloatele Peggy Fairbairn Dunlop: *Pacific women’s agency in the diaspora OR, ‘How come there are two elected female Tongan MPs in New Zealand and none in the Kingdom of Tonga?’*
12:00 Roannie Ng Shiu: *Tai’mua Samoa: Women and Leadership in Samoa*
12:30 Andreea Raluca Torre, Alessio Cangiano: *Gendered perspectives on the migration-development nexus in the South Pacific*
14:00 Kate Stevens: *Narrating violence in the court: gendered experiences in the colonial Supreme Court of Fiji*
14:30 Anne-Sylvie Malbrancke: *Revisiting the Baruya and the concept of ‘male domination’*
15:00 Priya Chattier: *Moving up or down the ‘ladder of freedom and power’ in Fiji & Papua New Guinea*

SESSION ABSTRACT

Women from the Pacific Islands are often perceived by Europeans as passive beauties dancing the hula with a flower in their hair, as docile companions of European or local men or as naïve personalities surrounded by an endangered environment. The mass media report often show the idealised picture created by Europeans as lovely ‘inventory’ in stereotypical illustrations and the Pacific women are rarely shown as being self-confident agents. Women’s world in which they live, their daily struggles, problems and their defeats and successes remain hidden through the ostensible clichés portrayed in mass media.

Many social and cultural anthropology of the Pacific have also reported on a model where gender was always explained by dividing the society in binary categories as those between nature/cultural and domestic/public. Women were said to belong to the domestic/natural sphere were production was directed towards consumption and reproduction while men performed their work in the public/cultural sphere. European missionaries in the Pacific often had the preconceived idea that local women were not free agents but chattels of the men’s sexual urges, interests and strategies and they tried to bring about a form of women’s liberation through conversion to Christianity. But far from that male Western conception of women’s status, which can be found in documentaries, motion pictures as well as travel and adventure literature, women are active and resolute agents who self-confidently shape their societies through their courageous and determined acting in public as well as in their communities.

This panel on gender is aimed to provide insights into the lives of women from the Pacific Islands and show how they deal with shifting gender relations in changing Pacific societies. It is hoped that contemporary gender relations and changing gender roles in the Pacific will be studied as a backdrop to changes brought to societies in the Pacific through the processes of European colonisation, globalisation as well as economic and social influences of present day. At the same time, this panel aims to explain and understand gender inequities in the Pacific through reference to the concept of societies in transition. The papers in the session will discuss emerging masculinities and femininities in the Pacific in order to chart the development of these in their contexts. To do this, it is necessary to consider how contemporary Pacific identities are shaped not only by local contexts or tradition but are being remade in interaction with flows of global ideas, images and practices, including new forms of Christianity and structural economic transformations.

Inciters of Violence, Stone Cold Candidates and the Women who Prevailed: Women's involvement in the 2007 and 2012 PNG National Elections

Nicole Haley (*State, Society and Governance in Melanesia, Australian National University*)
Kerry Zubrinch (*State, Society and Governance in Melanesia, Australian National University*)

Friday, 26 June 2015 - Sonja, 10:30

To date women in Papua New Guinea have had little success in gaining representation within the national legislature. Nonetheless women are engaged in the whole of the political life of that country. They contest elections as well as campaigning for and supporting male candidates with a view to improving their lot at a personal or community level. Detailed observations over two national elections have shown that women are simultaneously integrated into the national political landscape at the same time as they are largely excluded from the institutions of government.
The women who are at the core of this study were candidates and voters in the 2007 and 2012 national elections. Currently Papua New Guinea has three female MPs in a 111 seat parliament and while in the course of this paper we will discuss the strategies these women used to get elected we are also going to explore the means by which women throughout the 2007 and 2012 national election campaigns associated themselves with male candidates. In either case it is the association with/support of men that allow women to participate as either voters or candidates in the electoral processes of PNG.

By examining aspects of women's participation in the election processes of PNG which is currently a liberal democracy the extent of change needed to approach gender parity in the legislature of that country becomes obvious. Perhaps even daunting, but not impossible.

Gender in the Electoral Cycle in Papua New Guinea

Diane Zetlin (*School of Political Science and International Studies, University of Queensland*)

Mactil Bais

Friday, 26 June 2015 - Sonja, 11:00

The small numbers of women in parliaments in the Pacific Island States is cause for concern. Under the right circumstances and with the weight of numbers women parliamentarians can be a positive weapon advocating for women. Thus how to get women from their marginal position in political leadership in the Pacific is an important policy question. In this paper we want to examine how the 'rules of the game' restrict women's entry into politics in Papua New Guinea and how successful women candidates develop their own 'weapons of the weak' to combat these obstacles.

We focus on two domains of gendered political discourse. The first is through an evaluation of attempts to establish formal institutional guarantees to assist women's representation through quotas or affirmative action support both through the failed quota proposals before the 2012 national Papua New Guinea election and the experience of quotas in Bougainville.

The second is through considering the domain of the more 'informal' processes of political campaigning in Papua New Guinea. Factors such as the instability of political parties; vote bargaining, which can include explicit sexual exchange; and clan influences have long been commented on as detrimental to the success of women candidates. While our paper examines these, our focus is on how the three women candidates elected in 2012 were able to develop their own campaign strategies. We argue that their 'weapons of the weak' engaged the concepts of maternalism, partnerships between men and women and the support of clan and family networks.

Pacific women's agency in the diaspora OR, 'How come there are two elected female Tongan MPs in New Zealand and none in the Kingdom of Tonga?'

Tagaloatele Peggy Fairbairn Dunlop (*Auckland University of Technology*)

Friday, 26 June 2015 - Sonja, 11:30

Pacific women display individual and collective agency (Chattier) through a range of activities such as the Regional Pacific Platform for Action for Sustainable Development (1996) However Pacific women in the homelands especially have been challenged in achieving the goals they set (Fairbairn-Dunlop 1991; World Development Report 2012) This research explored how Pacific women in the diaspora are defining their roles and place within a regime of power impacted by an increasingly global political economy. National data is set alongside the narratives of six Pacific women who reflect on their pre- migration experiences, the provisionality of their diasporic identities and their concerns for the future. Drawing on Ahearn (2001) that agency is socio-culturally mediated, findings highlight that Pacific women in the diaspora are negotiating agency through ideas and social realities that are not locally bounded (Barber 2000) This decentralised transnational vantage points captures the shifting terrain of class processes, cultural politics and personal agency of Pacific women who migrate.

Tai'mua Samoa: Women and Leadership in Samoa

Roannie Ng Shiu (*State, Society and Governance in Melanesia, Australian National University*)

Friday, 26 June 2015 - Sonja, 12:00

Low female representation in national politics is an important gender equity issue in the Pacific and is a growing area of scholarly research. In Samoa, outside of national politics, women demonstrate strong leadership in other sectors such as civil service, non-governmental organisations and in business. For example women feature prominently in the public sector with 52% of women in senior leadership roles within government and 38% of women as CEOs (Leadership Samoa, 2015). Women have also been at the forefront of developing sustainable economic businesses as demonstrated by the Women in Business and Development (WIBD) organisation. WIBD works at the local, regional and international level and have grown to not only being a supplier to large multinationals like the Body Shop but also to provide business training services in micro financing in Samoa.

The high representation of women in leadership roles outside of national politics has largely been attributed to women's access to education and training opportunities (Martire 2014). Leadership Samoa is a non-government organisation that provides leadership training for emerging and future leaders to address the leadership and development needs of Samoa. Established in 2010 the programme has a high number of women alumni in all sectors of society. This paper will draw on a tracer study developed in partnership with Leadership Samoa that was conducted in February 2015 with the alumni of the Leadership Samoa program. Drawing on this survey data and the stories of women who have been part of the program we will firstly examine the key enablers and barriers for Samoan women progressing into leadership roles. Second, we will discuss the key issues for Samoan women in leadership roles and finally we will present their perceptions on women in politics.

Gendered perspectives on the migration-development nexus in the South Pacific

Andreea Raluca Torre (*School of Government, Development and International Affairs, University of the South Pacific*)
Alessio Cangiano (*School of Economics, University of the South Pacific*)

Friday, 26 June 2015 - Sonja, 12:30

Analysis of the migration and development nexus has moved beyond the economic impact of labour mobility and remittances, considering the broader social implications of migratory processes and recognising gender as one of their key organising principles. Research has illuminated the need to incorporate in any analysis of migration processes and experiences the gender roles in migration decision-making within the household, the gender division of labour, the different social spaces and networks women and men embody while migrating, as well as the implications of migration for family and care responsibilities at both ends of the migratory chain. While some case-study research on the South Pacific pointed out the role of women in work-related movements of skilled professionals, significant knowledge gaps on the gender implications of Pacific migratory movements are persisting. The proposed paper focuses on some of the critical aspects that emerged from a Special Issue edited by the authors on Gender, Migration and Development in the South Pacific. Issues surrounding the intersections of internal/international mobility and shifting gender norms and relations and their impact on rural and urban contexts are scrutinised. Building on the evidence generated by the articles this paper takes stock of gendered analyses of migration in the South Pacific and reflects on the conceptual underpinning

of using a gender lens to enhance our understanding of mobility in the region. Our final discussion proposes further lines of inquiry and sets a new gender-sensitive research agenda recognising the respective roles of migrant men and women as agents of development.

Narrating violence in the court: gendered experiences in the colonial Supreme Court of Fiji

Kate Stevens (*Department of History and Art History, University of Otago*)

Friday, 26 June 2015 - Sonja, 14:00

Court depositions represent one of the few places in the colonial archive where the voices of Fijian and Indian women are recorded. This paper examines the statements provided by victims, defendants and witnesses of sexual crimes (such as rape, indecent assault and carnal knowledge) in the Fiji Supreme Court from its opening in 1875 through to 1920. Though translated and transcribed by colonial officials, this archive provides insight into how Fijian and Indian women and men engaged with the colonial legal system, often articulating their own understanding of crime and guilt at odds with British legal concepts. For women in particular, I argue this provided an alternative opportunity to highlight violent and traumatic experiences outside of 'traditional' social structures and hierarchies. Exploring the stories narrated in this courtroom, I will examine the possibilities and limits in policing and punishing inter-personal violence that the early colonial justice system offered Islanders and indentured labourers, and how these were structured by race and gender.

Revisiting the Baruya and the concept of 'male domination'

Anne-Sylvie Malbrancke (*CREDO - Centre de Recherche et de Documentation sur l'Océanie, EHESS - Ecole des Hautes Etudes en Sciences Sociales*)

Friday, 26 June 2015 - Sonja, 14:30

Like many documented populations of the Highlands of Papua New Guinea, the Baruya have seen the relationship between men and women transform under the influence of Western pressure – be it Christianity, capitalism, the presence of law and order, schools, etc. A strong gender-based antagonism was deemed structural to this society in the olden days (Godelier 1986), the time of male initiations and sister-exchange; is it still the case? Has the exchange of money for wives reshaped gender relations, and if so, how? What does it mean to be a wife in this context? I will argue, against other trends, that the brideprice system is liberating for Baruya women, and does not result in their commodification or appropriation by men. I will show that changes in the matrimonial sphere go together with a reshaping of discourses pertaining to the body and its substances: semen is no longer seen as a source of life, but carries the stigma of sexually transmitted disease; meanwhile, it is through the idiom of blood that people now express a shared identity, far from the connotation of 'female pollution' that this substance used to bear. In this respect, the male hegemony is tackled on a symbolic level; it is questioned on an economic one too, as women play a larger role than before through the control of money acquired by selling coffee. At the same time, traditional expectations projected on women have been reinforced in the face of new forms of agency and independence. As prostitution emerged in village life, ideas of what a 'good woman' should be and do were reinforced, thus (re)defining the limits of spheres (domestic and public) that were otherwise blurred. Politically, the place given to women is ambivalent, and shows a double standard beneficial to men. Masculinity is otherwise harder than before to establish, with the absence of war, the progressive disappearing of initiations and with very few economic opportunities presenting themselves. All these simultaneous changes provide some answers to a question, raised by Godelier two decades ago (1992), about the relationship between kinship systems, representations of the body and the roles allocated to both sexes in a society.

Moving up or down the 'ladder of freedom and power' in Fiji & Papua New Guinea

Priya Chattier (*State Society and Governance in Melanesia Program, Australian National University*)

Friday, 26 June 2015 - Sonja, 15:00

This paper will identify the main pathways or factors that lead to increased senses of power and freedom for men and women in the sample communities of Fiji and Papua New Guinea (PNG). Fiji and PNG were part of the World Bank's qualitative study informing the World Development Report 2012: Gender Equality and Development where local researchers organised focus groups to systematically record the factors that women and men in the study saw as helping increase their feelings of

empowerment. In the broader gender and development literature, Naila Kabeer's (1999: 436) conceptualisation of empowerment is noted as the 'expansion in people's ability to make strategic life choices in a context where this ability was previously denied to them.' The aim of this paper is to move beyond such academic concepts and instead explore local understandings and common terms for power and freedom. This qualitative study comprised of 132 focus group discussions in sixteen communities in PNG and six in Fiji. A participatory tool called fictional 'Ladder of Power and Freedom' was used to explore the concept of empowerment. The identified pathways presented do not represent a complete picture, but are a starting point to understanding local perceptions of empowerment and whether or not inequalities inherent in gender norms can create different sets of opportunities for women and men in Melanesian societies. Understanding transitions in gender norms (Chattier 2014) is critical for making sense of why women and men have different pathways to power and freedom.

SESSION 30

Mare nullius? Climate change, society and maritime sovereignty in the Pacific Ocean

Edvard Hviding (Department of Social Anthropology, Bergen Pacific Studies, University of Bergen)

Anne Salmond (University of Auckland)

Paul D'Arcy (School of Culture, History & Language, Australian National University)

Saturday, 27 June 2015 - Narvik

10:30 Edvard Hviding: *Dimensions of the Unknown: Maritime Sovereignty and Sea Level Rise in the Pacific*
11:00 Tarcisius Kabutaulaka: *Climate Change and the Political Economy of Sovereignty in Oceania*
11:30 Anne Salmond: *Te Parata and Mare Nullius: Sovereignty, the 'commons' and other ways of thinking about the Pacific Ocean*
12:00 Tammy Tabe: *Land and maritime rights of relocated Pacific Islanders: the case of Gilbertese settlers in Solomon Islands*
12:30 Dan Hikuroa: *MARE NULLIUS – Mai te Moana Nui a Kiwa ki Tikapa Moana: From the Pacific Ocean to the Hauraki Gulf*
14:00 Joeli Veitayaki, Peter Nuttall: *Oceania and its people: the security of life in coastal communities*
14:30 Ingrid Ahlgren: *Marine Sovereignty in the Marshall Islands and the Case for Wake*
15:00 Alison Fleming: *Putting people first: A human rights based approach to climate related loss and damage*
15:30 Katerina Teaiwa: *Visualizing Climate Change in Oceania*
16:00 Edvard Hviding, Anne Salmond: *General Discussion*

SESSION ABSTRACT

With rising sea levels and the predicted permanent part or total flooding of low-lying atolls of the central Pacific, the nations constituted by such atolls (Marshall Islands, Kiribati, Tuvalu, Tokelau) may be destined for an unprecedented political situation. It is not clear whether diminishing or disappearing national territories will imply a similar fate for the huge Exclusive Economic Zones of Pacific atoll nations (consider the EEZ of Kiribati at 3,6 million sq. kms). Yet if a contraction of land masses should lead to a similar fate for EEZs, displaced atoll populations may also lose their primary economic resource in global terms. Such patterns will also influence all Pacific states, including Aotearoa New Zealand and Australia, whose EEZs are defined by outlying low land, and a set of challenges emerge relating to state and maritime sovereignities on indigenous, national and regional levels. New initiatives in the law of sovereignty and the UN Convention on the Law of the Sea may be expected and will have to draw on Pacific voices and perspectives. This session draws on perspectives from anthropology, history, political science and law to discuss broadly these issues of crucial important for Pacific futures.

Dimensions of the Unknown: Maritime Sovereignty and Sea Level Rise in the Pacific

Edvard Hviding (*Department of Social Anthropology, Bergen Pacific Studies, University of Bergen*)

Saturday, 27 June 2015 - Narvik, 10:30

Sea level rise, which in some parts of the Pacific Ocean accelerates at a rate of up to three times that of the world average, increasingly threatens Pacific Islands nations whose land is composed of low-lying atolls. If the predictions are taken to the extreme, the part disappearance of the lands on which state formations are based will pose unprecedented threats to the continued sovereignty of those states. To add to the complexity of such issues for the Pacific region in in general, the larger island nations whose land mainly consists of high islands also experience threats to the continued definitions of the Exclusive Economic Zones or EEZs, since these are often based on outlying low islands. This variety of predicted, but unprecedented transformations of the basis for sovereign seas poses severe challenges to prevailing international law. The UN Convention of the Law of the Sea (UNCLOS) is, for example, not ratified by the United States, and its legal implications are in some cases poorly defined in terms of international maritime boundaries between island nations. The future role of the great Pacific Ocean in a radically transformed island environment is thus so far an unkniwn dimension. For example, should significant portions of land in an atoll nation like Kiribati disappear, that sovereign state is may stand to lose parts of its EEZ. If a low-lying atoll nation sees most of its land under water and its population relocating into diaspora, what then happens with the sovereign rights to the marine resources of that nation's EEZ? These and related questions will be discussed with reference to projections grounded in already observable patterns of sea level rise, and an overview of topics for further investigation will be given.

Climate Change and the Political Economy of Sovereignty in Oceania

Tarcisius Kabutaulaka (*Center for Pacific Islands Studies, University of Hawai'i-Manoa*)

Saturday, 27 June 2015 - Narvik, 11:00

The idea of sovereignty is closely connected to the establishment of nation-states and the recognition of their political and economic control over a defined territory. Also important is the ability of nation-states to sustain the livelihood of its citizens. For Pacific Island nations, this entails the exploitation of land and ocean-based resources to, not only sustain the livelihood of its citizens, but also to maintain the respect and recognition of the international community. The potential loss of land and the Exclusive Economic Zone (EEZ) as a result of climate change will greatly affect the ability of nation-states to perform its responsibilities. It will affect Pacific Island economies and therefore the ability of island nations to assert their sovereignty. This paper examines how climate change will affect the economies of Pacific Island countries, and how that will in turn affect the ability of these countries to assert their sovereignty. It also discusses new and creative ways in which Pacific Islanders can and have expressed and asserted their sovereignty in the face of climate change.

Te Parata and Mare Nullius: Sovereignty, the 'commons' and other ways of thinking about the Pacific Ocean

Anne Salmond (*University of Auckland*)

Saturday, 27 June 2015 - Narvik, 11:30

In Te Ao Maori ('the Maori world'), the sea is a living being, breathing in and out with the tides. Te Parata is a great vortex at the heart of the Pacific, drawing in the currents from different islands, swirling them together. The sea is crossed by sea paths, with sea marks to guide the navigators. Today, voyaging canoes still sail from island to island, following the night journeys of their star ancestors, linking islands together.
At the time of first European arrival in New Zealand, fighting canoes came out to challenge the European ships, warning them not to come ashore. In the case of the Endeavour, Tupaia, a high priest navigator from Ra'iatea who had sailed with Cook from Tahiti, argued with local Maori, telling them that the sea was free to all. They disagreed, threatening the strangers. In several of his landfalls, Cook led a party of marines ashore and raised the British flag, claiming the sovereignty of these islands for the British Crown.

At that time in Europe, sovereignty was held to extend a cannon shot out to sea, defining a three mile limit. Over time, these coastal zones have been extended out to 12 miles, and then to 200 miles, defining an Exclusive Economic Zone. The remaining stretches of ocean are defined as mare liberum, the high seas, claimed by none.
At present, rising sea levels and drowning islands, pollution and rubbish gyres, acidification of the ocean and over-fishing indicate that the Pacific and its people are in trouble. In this paper, I'd like to explore alternative and perhaps more adaptive ways of thinking about relations between people and the sea, at a time of climate change.

Land and maritime rights of relocated Pacific Islanders: the case of Gilbertese settlers in Solomon Islands

Tammy Tabe (*University of Bergen*)

Saturday, 27 June 2015 - Narvik, 12:00

Forced relocation in the Pacific Islands is not a new phenomenon, but has occurred throughout history for political, economic, and social reasons. Agendas of intra-Pacific relocation have often been associated with colonialism, and have revealed both advantageous and disadvantageous situations to the settlers and their hosts. The frequent emphasis on economic costs of relocating peoples from one island to another, or across island groups, has ignored the social costs entailed in such schemes. It is now crucial to consider new scenarios of future relocation of Pacific Islanders as a result of sea-level rise and other effects of climate change, and to pose questions that allow for re-thinking the social costs involved in the displacement of Pacific populations from their home islands. What will happen to their rights as citizens to sovereign land and to shares in the Exclusive Economic Zones? What if the islands they are relocated from disappear with the rising sea-levels? Will land and maritime rights be lost, or will relocated islanders be able to retain them despite living elsewhere? Who will take over these citizens' rights if they lose them, and how will loss of citizens' rights be compensated for? In the few examples of Pacific Islanders being forced to relocate from their home islands during the colonial period, some still retain rights to their home islands, while others do not. This paper examines the loss of land and maritime rights of Gilbertese people relocated in the 1950s from Gilbert and Phoenix Islands to Solomon Islands, and the challenges they face as settlers regarding land and maritime rights in Solomon Islands.

MARE NULLIUS – Mai te Moana Nui a Kiwa ki Tikapa Moana: From the Pacific Ocean to the Hauraki Gulf

Dan Hikuroa (*Nga Pae o te Maramatanga, University of Auckland*)

Saturday, 27 June 2015 - Narvik, 12:30

Polynesians refer to the Pacific Ocean as Te Moana Nui a Kiwa – the Great Ocean of Kiwa. Kiwa was a member of the primal offspring and guardian of the ocean. Hinemoana was married to Kiwa and is a personification of the Pacific Ocean.
Te Moana Nui a Kiwa was viewed as the great connector – it did not separate the many islands of Polynesia, it connected them. One history describes it as a great dish, with all of the islands of the Pacific situated around the edge. Vast detailed knowledge of how to navigate its many islands was generated. On account of it having been crossed by their ancestors so many times, Te Moana Nui a Kiwa was also regarded by some Māori as the main marae of their ancestors. Consequently they laid a claim to the Māori land Court for guardianship to be vested in Māori trustees.

Tikapa Moana – the Hauraki Gulf, forms the eastern seaboard of the Auckland region, and is the coastal section of Te Moana Nui a Kiwa. Tikapa Moana is at risk from death by a thousand cuts, but a unique process currently underway may rescue it. A super-collaborative stakeholder led marine spatial planning process – Sea Change Tai Timu Tai Pari – will produce a marine spatial plan in mid-2015. Those involved have been asked to make decisions 'on behalf of the Gulf'. Māori engagement and inclusion

of mātauranga Māori (Māori knowledge, protocols and practice) were recognized as fundamental to the process and are part of its structure. Fundamental to this is the concept of kaitiakitanga – best translated as guardianship with an inter-generational outlook.

Te Moana Nui a Kiwa and Tikapa Moana and its people are in trouble. In this paper I will detail the Sea Change Tai Timu Tai Pari process and my thoughts about likely impacts of the marine spatial plan for Tikapa Moana. I will then broaden the focus and explore the concept of the Hinemoana (the personification of the Pacific Ocean) having her own rights – similar to the Whanganui River in New Zealand, and consequent implications.

Oceania and its people: the security of life in coastal communities

Joeli Veitayaki (*School of Marine Studies, University of the South Pacific*)
Peter Nuttall (*University of the South Pacific*)

Saturday, 27 June 2015 - Narvik, 14:00

Climate change has arrived. It is the greatest threat to the livelihoods, security and well-being of the peoples of the Pacific and one of the greatest challenges for the entire world (Majuro Declaration, 2013, Article 1)

Under the 1982 United Nations Convention on the Law of the Sea (UNCLOS), Pacific Island Countries (PICs) jointly hold access rights and management responsibilities over 30 million square kilometres of the Pacific Ocean, enormously increasing the maritime areas of the PICs. Fish stocks aside, the new wealth and resources associated with these extended areas are untapped, the burden placed on the custodians is overwhelming. Pacific Small Island Developing States (SIDS) have established regional organizations to assist them with advice, development and environment management activities, education and training on pertinent issues determined by member countries. However, exploding populations, widespread pollution, sensitive coastal environment degradation, dwindling reefs and fisheries, increasing emphasis on economic development, and the development of new technology in aquaculture, postharvest fisheries, aquarium trade and renewable energy transition increase demand on trained human capacity. Pacific SIDS have resource management responsibilities and jurisdictional rights over a significant portion of the world's ocean space rich in resources including fisheries, gas, seabed minerals and renewable energy. Many are vulnerable to the conquest of the sea, predicted to worsen with climate change. Small and microstates are not benefiting fully from their marine resources tenure due to inadequate technical and management capacity and limited financial and physical resources. This paper focuses on critical aspects of life in the Pacific Ocean, a unique water-based region, ancient home to voyagers, Islanders and villagers, a place where small is still beautiful but where unprecedented levels of change threaten the existence of countries and communities. Pacific peoples are observant, adaptive and resilient, traits honed by millennia of close association and intimacy with their ocean and island homes. These traits have allowed them to live with minute resource and ever changing island environments for thousands of years. Contemporary changes such as global warming, acidification, environmental degradation, alteration and loss of natural habitats, loss of territory and boundaries, globalisation and rampant consumerism promise a gathering tropical cyclone or tsunami of magnitude greater than anything Pacific Islanders have ever faced.

Marine Sovereignty in the Marshall Islands and the Case for Wake

Ingrid Ahlgren (*Resources, Environment and Development, Australian National University*)

Saturday, 27 June 2015 - Narvik, 14:30

The Republic of the Marshall Islands (RMI), with average land mass of 181 km² sitting a mean average of only 2 meters above sea level, has been noted as one of the most vulnerable to sea level rise, and as a 'canary in the coal mine' case study at forefront of the debate on climate change. With fisheries throughout its territorial waters increasingly important to the RMI's economy (of which over 80% of government revenue is derived directly, or indirectly, from foreign aid), there has been a recent push to officially define the country's Exclusive Economic Zone (EEZ). In January 2015, the RMI Cabinet adopted its national boundary guidelines based on archipelagic baselines, and signed bilateral agreements with Kiribati, Nauru and the Federated States of Micronesia to define joint borderlines. The remaining boundary challenges include parts of the eastern and northern areas, particularly as they relate to the USA's claim to Wake Island, the home to a US Army missile facility some 500 km north of the RMI's northernmost atoll Bokak (Taongi).

The Marshallese have held an ancestral attachment to Wake, or Eneenkio to the Marshallese, for many years as a site of great cultural importance. An unsuccessful attempt to reclaim the atoll in the 1990s was focused primarily on indigenous histories, relying on local lore and knowledge compiled, in part, by anthropologist Dirk Spennemann, and the nature of its seizure by force in 1899. As of February 2015, an inside source suggests the RMI may revisit the case with the United States.
A successful annexation of Enenkio would increase the EEZ of the RMI (currently

an estimated 2,131,000 km²) by somewhere between 250 and 400,000 km², an increase amounting between 11 to 19%. Such a territorial expansion will most certainly have an impact on the RMI's 'blue' economy in the near and long term future. This paper will present a case study of the history, challenges, and implications of the annexation of Eneenkio by the Marshall Islands, particularly in light of anticipated sea level rise and land loss.

Putting people first: A human rights based approach to climate related loss and damage

Alison Fleming (*European Programme, Fridtjof Nansen Institute*)

Saturday, 27 June 2015 - Narvik, 15:00

The Fifth assessment report of the Intergovernmental Panel on Climate Change clearly recognizes that there are limits to adaptation, and that there is a level of inertia within our current systems that is locked in which will result in irreversible losses and damages. Much of the burden of these extreme impacts will fall on Small Island Developing States, and is already becoming a reality for many Pacific Island Countries. For Pacific Islands where culture and landscape are so tightly interwoven, the loss of territory is not simply a threat to livelihoods and state sovereignty but it impacts on the very core of tradition and belief. The consequences of these 'non-economic' losses on the fabric of a society are yet to be properly understood. The UNFCCC has formally acknowledged the need to address loss and damage through the establishment of the Warsaw International Mechanism for Loss and Damage, however the pervading approach follows the discipline of disaster management focusing on risk assessment and insurance. This in turn looks to place monetary value on all loss and damage, including those without a real world market value like cultural heritage. Arguably, alternative discourses such as a human rights based approach may enable a more holistic method for addressing loss and damage, a human-centered approach to a deeply emotive issue.

This research addresses three core areas. Firstly it maps the current discourses present in the negotiations, examining the underlying the strategies and interdiscursive interaction between coalitions. Secondly it considers the interlinkages between the human rights regime, and the challenges faced by Pacific Island nations. Finally it provides some recommendations to how negotiators may be able to capitalize on their moral authority as Small Island States through invoking a human rights discourse, potentially resulting in greater influence over items relating to loss and damage in the UNFCCC process.

Visualizing Climate Change in Oceania

Katerina Teaiwa (*HoD of Gender, Media and Cultural Studies, Australian National University*)

Saturday, 27 June 2015 - Narvik, 15:30

American documentary photographer Dorothea Lange once said 'photography takes an instant out of time, altering life by holding it still.' Campaigns for raising awareness of the political, social and environmental impacts of climate change and associated severe weather across Oceania are increasingly visual in terms of photography and the creation of documentary, film and other moving images. They are most effective, for example, in framing the rising sea as threat. By reflecting on several key images circulated in social and mainstream media over the last year, my presentation explores how the visual emotively links people, knowledge, culture, art, activism, policy, science, and the environment in Oceania, in a trans-disciplinary fashion. But what are the potentials and consequences of our visual framings as we capture and circulate discursively charged images? To what degree is the Pacific Ocean itself imagined as passive space, inhabited place and active agent?

General Discussion

Edvard Hviding (*Department of Social Anthropology, Bergen Pacific Studies, University of Bergen*)
Anne Salmond (*University of Auckland*)

Saturday, 27 June 2015 - Narvik, 16:00

SESSION 31

Cross-cultural exchange? Experts, collaboration, and knowledge forms in Pacific ecology

James Leach (CREDO - Centre de Recherche et de Documentation sur l'Océanie, Aix-Marseille University, CNRS, EHESS)

Carlos Mondragon (Centro de Estudios de Asia y África, El Colegio de México)

Friday, 26 June 2015 - Stavanger

2:00 Frederick H. Damon: *Weeds and manicured landscapes. Reflecting across the decades on knowledge and ecological knowledge*
12:30 Billie Jane Lythberg, Mānuka Hēnare, Christine Woods, Tessa Chilala: '*I am the river and the river is me': harnessing reciprocal knowledge for ecological wellbeing in Tāmaki Makaurau–Auckland.*
14:00 James Leach: Recording What to Know: *Designing simple tools and understanding complex motivations*
14:30 Ingrid Ahlgren: *The interpretation of indigenous ecological knowledge in different spheres of context in the Marshall Islands*
15:00 Arno Pascht, Desirée Hetzel: *Travelling ideas of climate change? Knowledge reception and transformation by young ni-Vanuatu*
15:30 Carlos Mondragon: *Translating local knowledge for climate policy through locally-sourced collaboration across Oceania*
16:00 Lissant Bolton: *Talking about leaves: exchanging forms of knowledge in Vanuatu*

SESSION ABSTRACT

This panel investigates the possibilities for sharing and exchanging ecological knowledge between Europe and the Pacific, and the effects and effectiveness of this endeavour in education, sustainability, community dynamics, academic, and policy contexts. We begin from the premise that 'knowledge' does not necessarily travel in a simple manner, and that the effects of holding, professing, preserving, or circulating knowledge differ, as do motivations and intentions around knowledge. We are critically aware of the complex ownership and political aspects of knowledge recognition and transmission, and of the necessity to reflexively examine assumptions about the purposes and registers of knowledge. Understanding seemingly practical issues about recording, preserving or utilizing ecological knowledge in fact requires an awareness of the different modes and status of 'knowledge' on the part of each participant, as well as of political ambitions, expectations arising from recognition, etc.

We seek contributions for the panel that reflect upon the implications for collaboration, documentation, and mutual comprehension of different forms of 'situated' knowledge systems. How is situated knowledge reconfigured by local experts (a very broad term, not meant to be exclusive of all but ritual specialists) and put forth to broader audiences?

One frame for discussion will be UNESCO initiatives bringing together Pacific Islanders and Aboriginal Australians to represent their various environmental knowledges and experiences of climate change for policy design. Here, we are concerned with the prospects of reconfiguring practice and kinship as 'knowledge' in a highly bureaucratic context, and within exclusivist management practices and naturalist frames.

Another focus will be collaborative documentation initiatives, asking what we need to consider when engaging in collaborative documentation and what forms the outputs should take to meet converging, and diverging, expectations from the parties involved.

We hope other contributors will develop our understanding of the role and opportunities for ecological knowledge to figure in education, in climate apprehension, in cultural and social change, and in developing Pacific perspectives and presence in Europe.

Weeds and manicured landscapes. Reflecting across the decades on knowledge and ecological knowledge

Frederick H. Damon (*Department of Anthropology, University of Virginia*)

Friday, 26 June 2015 - Stavanger, 12:00

This paper reflects across the decades, from 1973 to 2014, of moving in and out of the Kula Ring in Papua New Guinea while participating in the intellectual swirls that have

traversed these times and spaces. Some children of that first time and space – the northeast Kula Ring of the 1970s – now occupy positions in the country's governmental establishments, including Fisheries Department and its research institutions; others are teachers in the Muyuw, Woodlark Island's transplanted educational system. They are turning people in that culture into ranked age and knowledge grades like many other places in the world. In all their eyes this researcher is to look upon them as successful products of a process that started long before them. The anthropological irony here makes for another sad tropics. For these are a people who came out of an ecological context bent on becoming inscribed in the interiority of its existence. By contrast, as a European transported to the American Wilderness, this researcher continues a now long cultural paradigm that still strives to occupy the world. From Tim Flannery's disturbingly accurate account we know that Europe's contexts 'have made Europe a 'weedy' environment. Mobile, fertile and robust, Europe's life forms were purpose-made to inherit new lands...' (Flannery, The Future Eaters, C.13 'The Backwater Country,' p. 304). Undoubtedly only a partial truth, nevertheless, it leave us where for future action?

'I am the river and the river is me': harnessing reciprocal knowledge for ecological wellbeing in Tāmaki Makaurau–Auckland.

Billie Jane Lythberg (*Mira Szaszy Research Centre for Maori and Pacific Economic Development, University of Auckland*)
Mānuka Hēnare (*University of Auckland Business School*)
Christine Woods (*University of Auckland Business School*)
Tessa Chilala (*Auckland Council*)

Friday, 26 June 2015 - Stavanger, 12:30

Oruarangi ka toto te Wairua
Oruarangi – Her flowing waters nurture, sustain and give us strength.

This paper examines the articulation between the knowledge systems of mana whenua (Indigenous people with customary rights to, and responsibility for, land and waterways in Aotearoa-New Zealand), local government, ecological experts and local businesses, as they pertain to natural resource management and biodiversity conservation in Tāmaki Makaurau-Auckland.

In July 2013, the ancestral river called Oruarangi ran purple. More than 1000 litres of Methyl violet dye coursed through its waters, as it flowed past Makaurau Marae, the home of its people and kaitiaki (guardians) and into the Manukau Harbour. 3.5km of estuarine environment were polluted. The river lost most of its fish, shellfish and eels – significant food resources only recently returned to its people following the area's previous use for sewage treatment a decade earlier. Its people mourned.
Soon after, Auckland Council collaborated with Makaurau Marae to develop and deliver an innovative Industry Pollution Prevention Programme (IPPP) to businesses in the Mangere area. The Oruarangi IPPP pivots on the exchange of knowledge between Makaurau Marae representatives and environmental experts. This 'river' of knowledge then flows to the sea of businesses, though face-to-face meetings and via tailor-made pamphlets that foreground the significance and fragility of the river as a living entity. The IPPP collaborative model allows differently situated knowledges to be acknowledged and reciprocated, influencing community dynamics, sustainable ecological wellbeing, and policy-making. We will examine this cross-cultural initiative, its outcomes, and its implications for further collaborations.

Recording What to Know: Designing simple tools and understanding complex motivations.

James Leach (*CREDO - Centre de Recherche et de Documentation sur l'Océanie, Aix-Marseille University, CNRS, EHESS*)

Friday, 26 June 2015 - Stavanger, 14:00

Reporting on an iterative co-design process undertaken with Rai Coast villagers, we will share the process of developing a simple 'toolkit' with which villagers and schoolchildren can document ecological practices and understandings. In doing so, we reflect on what counts as knowledge, what expectations people have when 'sharing' it, and on how possible it is to capture something of its relational, narrative, and situated quality. Far from seeking utility for outsider 'users' of such knowledge, we seek to understand the utility and interest people themselves have in re-positioning what they do as 'knowledge' in this way, and how best to accommodate hopes for transmission and preservation through such a process.

The interpretation of indigenous ecological knowledge in different spheres of context in the Marshall Islands

Ingrid Ahlgren (*Resources, Environment and Development, Australian National University*)

Friday, 26 June 2015 - Stavanger, 14:30

Throughout the Pacific, the concepts of tapu/tambu/tabu in relation to conservation has been well documented. The Marshall Islands is one of the more recent entities to become an internationally-recognized member of the club of societies with a traditional conservation ethic. When pursuing its national biodiversity planning, as mandated by the UN's Convention on Biological Diversity, the Marshallese concept of mo was invoked and embraced, therein defined as 'the traditional system to designate parts of land, a whole island, or a reef area, as a restricted site.'
Many other Pacific nations have similarly implemented no-take zones under a titular umbrella of traditional practices, with varying success and popularity. Indeed, programs in Fiji and Samoa have been used in many of the workshop blueprints for exemplary management plans. In the RMI, with mo as a guiding principle, biodiversity hotspots have been identified, with input from western consulting scientists, as potential areas for the creation of Locally Managed Marine Areas (LMMAs). These sites, however, are often conflated (and confused) with conservation areas, ignoring a complex, dynamic, and broad range of spiritually and politically imbued sites.
So how have institutionalized forms of knowledge interacted and morphed to meet a desired set of goals within their situated cultural contexts (whether it be a Pacific Island nation or an international political entity)? Are these activities empowering tradition and revitalization, or palatable guises for political or economic gain? Through ethnographic research and case studies of mo as part of my ongoing doctoral research, I hope to engage in a deeper review of how traditional knowledge is conceived of, held, and allowed (or dis-allowed) to interpretation in other spheres of knowledge for a variety of reasons, and to various ends.

Travelling ideas of climate change? Knowledge reception and transformation by young ni-Vanuatu

Arno Pascht (*Department of Cultural and Social Anthropology, University of Cologne*)
Desirée Hetzel (*University of Cologne*)

Friday, 26 June 2015 - Stavanger, 15:00

Ideas about climate change based on western scientific expertise are circulating around the world. These ideas shape the image of Pacific Islands in European public and politics as extremely vulnerable, and identify climate change as a serious ecological problem for Pacific Islanders' future. Scientific knowledge about climate change and about possibilities for adaptation to the subsequent ecological changes is disseminated by the media and by local, European, and other foreign organisations which participate in the development of projects and strategies to circulate knowledge. Thus many young people in Vanuatu, especially those living in the capital, Port Vila, receive information on climate change and are subsequently convinced that climate change poses a serious threat to their futures. The youth regard gaining more knowledge about climate change as an important solution. By attending climate-change awareness workshops, participating in adaption projects, consulting various media such as the Internet, newspapers, and the radio, they try to meet this need. This paper looks at the reception of knowledge connected with climate change by young ni-Vanuatu and at the translation processes that take place accordingly. The main questions to be answered are: How is this circulating knowledge about scientific models and concepts translated? How is it appropriated? How is the translated knowledge spread? And (how) will these processes result in action? In analysing these topics we will critically ask whether theories of reception and 'travelling ideas', including the translation processes involved, are sufficient to understand processes of knowledge transformation and agency of ni-Vanuatu youth.

Translating local knowledge for climate policy through locally-sourced collaboration across Oceania

Carlos Mondragon (*Centro de Estudios de Asia y África, El Colegio de México*)

Friday, 26 June 2015 - Stavanger, 15:30

Since 2011 I have been working with UNESCO's Local and Indigenous Knowledge Systems (LINKS) programme, and their Climate Frontlines team, in order to create effective spaces for inclusion of indigenous environmental knowledge in regional and international climate policy design. To date, the outcome of this ongoing effort has been the bringing together of a host of local experts from across Oceania (i.e. Australia, Aotearoa/New Zealand, and the Pacific Islands) in order to discuss and present their various experiences in relation climate change (CC), and how they have received and reacted to CC-related policies and interventions. The object of this paper is to take stock of how these local experts brought together and presented their multifarious knowledge forms in ways that foregrounded the relational and open-ended qualities of their environmental experiences in ways which challenge existing technocratic ideas about the definition, collection and inclusion of 'traditional environmental knowledge ' in policy design contexts. An important part of this paper is to try to make sense out of how I, as the principal project expert, am attempting to convert and present these knowledge forms to policy designers in an effective, legible way while not losing their potential for radical critique and transformation of existing concepts, modes of intervention and the bureaucratic infrastructure on which CC-related policies are currently unfolding.

Talking about leaves: exchanging forms of knowledge in Vanuatu

Lissant Bolton (*Department of Africa, Oceania and the Americas, British Museum*)

Friday, 26 June 2015 - Stavanger, 16:00

The project of documentation that is the Vanuatu Cultural Centre fieldworker programme brings talk about ni-Vanuatu knowledge and practice into semi-academic modes of knowledge production. The topics that fieldworkers have researched and discussed over the thirty or so years of the programme have addressed ecological knowledge of many diverse kinds. It is not possible, in fact, to talk about cultural knowledge without talking in some way or another about ecology. Working with the women fieldworkers for many years, I have particularly become interested in the ways in which so much of their knowledge and practice focusses on leaves. This paper turns over the question of how to address this category of knowledge. How can leaf-knowledge be understood within the frame of European knowledge categories? What is it, to know about and depend upon the properties of leaves?

Participants Index

Adam, Reed - Session: 18
Adams, Ron - Session: 5
Ahlgren, Ingrid - Session: 30, 31
Al Wardi, Sémir - Session: 10
Aleveque, Guillaume - Session: 5
Alexeyeff, Kalissa - Session: 21
Allen, Lindy - Session: 14
Andersen, Barbara Anne - Session: 18, 6
Aqorau , Transform
Autio, Petra - Session: 4
Bagoly-Simo, Péter - Session: 1
Bais, Mactil - Session: 8, 27
Ballard, Chris - Session: 5
Baranyi, Katalin - Session: 8
Barnett - Naghshineh, Olivia - Session: 11
Bartole, Tomi - Session: 16
Bernard, Sarah - Session: 13
Berta, Ola Gunhildrud - Session: 4, 5
Bessard, Rudy - Session: 10
Bolton, Lissant - Session: 31
Bonnemère, Pascale - Session: 7
Bonshek, Elizabeth - Session: 14
Bosch i Darné, Roser - Session: 2
Brunois-Pasina, Florence - Session: 16, 25
Brutti, Lorenzo - Session: 1
Bryant-Tokalau, Jenny - Session: 19
Budoc, Rémy-Louis - Session: 10
Buschmann, Rainer F. - Session: 15
Butt, Leslie - Session: 18
Caillon, Sophie - Session: 16
Calabrò, Domenica Gisella - Session: 2, 20
Calandra, Maëlle - Session: 16
Cangiano, Alessio - Session: 19, 27
Cass, Philip - Session: 8
Cayrol, Francoise - Session: 5
Chattier, Priya - Session: 27
Chave-Dartoen, Sophie - Session: 7
Chilala, Tessa - Session: 31
Cottino, Gaia - Session: 6, 16
Coupaye, Ludovic - Session: 7, 16
Cox, John - Session: 18
Crane, Emmanuelle - Session: 5
D'Arcy, Paul - Session: 30
Dalley, Cameo - Session: 11
Damon, Frederick H. - Session: 31
David, Manzano - Session: 23
de Hontheim, Astrid - Session: 14
De Largy Healy, Jessica - Session: 7
Dembinsky, Melanie - Session: 6
Demian, Melissa - Session: 18
Denner, Antje - Session: 14
Di Rosa, Dario - Session: 5
Dick, Thomas - Session: 2
Dousset, Laurent - Session: 5
Durand, Marie - Session: 16
Edo, Junko - Session: 23
Edwin, Jones - Session: 5
Emde, Sina - Session: 8
Engels-Schwarzpaul, Tina - Session: 9
Eräsaari, Matti - Session: 18
Eriksen, Annelin - Session: 19
Fache, Elodie - Session: 13
Fairbairn Dunlop, Tagaloatele Peggy - Session: 27
Feinberg, Richard - Session: 25
Fifita, Patricia - Session: 6
Filer, Colin - Session: 3
Fink, Michael - Session: 13
Fisher, Denise - Session: 10
Fleming, Alison - Session: 30
Fonoti, Dionne - Session: 26
Forsyth, Miranda - Session: 21
Freedman, Erin Alexa - Session: 15
Galliot, Sebastien - Session: 7
Gharbaoui, Dalila - Session: 3
Glass, Patrick - Session: 23
Goddard, Michael - Session: 5
Gonschor, Lorenz Rudolf - Session: 5
Gordon, Joni - Session: 26
Haley, Nicole - Session: 27
Hamby, Louise - Session: 5
Hardin, Jessica - Session: 6
Hasselberg, S R Jan - Session: 5
Heil, Daniela - Session: 6
Hēnare, Mānuka - Session: 31
Hermann, Elfriede - Session: 13
Hermkens, Anna-Karina - Session: 14
Hetzel, Desirée - Session: 31
Hikuroa, Dan - Session: 30
Hviding, Edvard - Session: 30
Ingjerd, Hoem - Session: 4
Ingram, Takiora - Session: 13
Jablonko, Allison - Session: 4
Jacobs, Karen - Session: 14
Jarillo, Sergio - Session: 15
Jenner, Ross - Session: 9
Johnson, Diane - Session: 26
Jolly, Margaret - Session: 8, 21
Joubert, Lindy - Session: 9
Jourdan, Christine - Session: 19
Kabutaulaka, Tarcisius - Session: 30
Kasarherou , Emmanuel
Kempf, Wolfgang - Session: 13, 23
Kenny, Anna - Session: 15
Koch, Michael J. - Session: 15
Koloamatangi, Malakai - Session: 8
Kolshus, Thorgeir - Session: 23
Kowasch, Matthias - Session: 1, 3
Kuehling, Susanne - Session: 4
Labbé, Fabienne - Session: 6
Labouisse, Jean-Pierre - Session: 16
Lawson, Stephanie - Session: 17
Le Meur, Pierre-Yves - Session: 3, 5
Le Roux, Géraldine - Session: 2
Leach, James - Session: 7, 31
Leblic, Isabelle - Session: 25
Lechervy, Christian - Session: 10
Leckie, Jacqueline - Session: 6
Leclerc-Caffarel, Stéphanie - Session: 14
LeFevre, Tate - Session: 19
Lemonnier, Pierre Jean-Claude - Session: 7
Lepani, Katherine - Session: 6
Levacher, Claire - Session: 3
Lindstrom, Lamont - Session: 19, 23
Lythberg, Billie Jane - Session: 31
M'Balla-Ndi, Marie - Session: 17
Malbrancke, Anne-Sylvie - Session: 4, 27
Marsters, Evelyn - Session: 12
Martin, Keir - Session: 3
Mawyer, Alexander - Session: 5
McCarthy, Conal - Session: 26
McDonnell, Siobhan - Session: 21
McDougall, Debra - Session: 18, 19
McLennan, Amy K. - Session: 12
Melk-Koch, Marion - Session: 15
Moisseeff, Marika - Session: 7
Mondragon, Carlos - Session: 16, 31
Monnerie, Denis - Session: 7
Morton, John - Session: 15, 25
Mosko, Mark - Session: 7
Mrgudovic, Nathalie - Session: 10
Mueckler, Hermann - Session: 1
Muller, Marie Karamia - Session: 9
Musharbash, Yasmine - Session: 11
Naouna, Jimmy - Session: 10
Nepia, Moana - Session: 9
Newell, Jennifer - Session: 13
Ng Shiu, Roannie - Session: 27
Nicole, Robert - Session: 5
Nock, Sophie Judy - Session: 26
Nojima, Yoko - Session: 16
Nuttall, Peter - Session: 30
O'Brien, Aoife - Session: 5
Oppermann, Thiago - Session: 11
Owczarska, Malgorzata - Session: 13
Paini, Anna - Session: 14
Pascht, Arno - Session: 31
Patu, John - Session: 6, 12
Pauwels, Simonne - Session: 13
Peterson, Nicolas - Session: 15
Petitjean, Georges - Session: 2
Philipp, Schorch - Session: 26
Pickles, Anthony J. - Session: 7, 8
Pigliasco, Guido Carlo - Session: 2
Pollock, Nancy - Session: 12, 25
Poltorak, Mike - Session: 6, 23
Ponton, Vaoiva - Session: 2, 9
Pope, Deborah - Session: 14
Presterudstuen, Geir Henning - Session: 11
Quanchi, Max - Session: 1
Rallu, Jean Louis - Session: 8
Ramstad, Mette - Session: 23
Refiti, Albert - Session: 9
Regius, Hélena - Session: 14
Remling, Elise - Session: 13
Rensel, Jan - Session: 9
Rigo, Bernard - Session: 1
Rio, Knut - Session: 19
Ro'i, Laïsa - Session: 10

Robbins , Joel
Robinson, Dave - Session: 20
Roque, Ricardo - Session: 5
Rose, Michael - Session: 3
Rowlands, Shawn C. - Session: 15
Sabinot, Catherine - Session: 13
Sadler, Hone - Session: 5
Salmond, Anne - Session: 30
Schieder, Dominik - Session: 20
Schneider, Almut - Session: 25
Schneider, Katharina - Session: 25
Schram, Ryan - Session: 5
Schubert, Violeta - Session: 9
Scott, Michael W. - Session: 20
Shah, Rachel - Session: 11
Sharp, Timothy - Session: 19
Siekiera, Joanna - Session: 17
Smith, Roy - Session: 12
Sorum, Arve - Session: 7
Soukup, Martin - Session: 4
Stege, Kristina - Session: 13
Stevens, Kate - Session: 21, 27
Street, Alice - Session: 18
Syndicus, Ivo Soeren - Session: 18
Tabani, Marc - Session: 23
Tabe, Tammy - Session: 30
Tamisari, Franca - Session: 2
Tammisto, Tuomas Aku Wiljami - Session: 3
Teaiwa, Katerina - Session: 30, 21
Telban, Borut - Session: 7
Thode-Arora, Hilke - Session: 2
Tiapula, Suzanna - Session: 13
Tiatia, Ramona - Session: 9
Timmer, Jaap - Session: 5
Tom, Bratrud - Session: 14
Tonnaer, Anke - Session: 2
Torre, Andreea Raluca - Session: 8, 27
Townsend, Patricia K. - Session: 16
Tuagalu, I'u - Session: 9, 15
Tui Atua Tupua Tamasese Ta'isi Efi,
Turolla, Maya
Tutorski, Andrey - Session: 5
van Heekeren, Deborah - Session: 5
van Meijl, Toon
van Tilburg, Marja - Session: 14
Van Wely, Hannah Rose - Session: 25
Vaz, Eric - Session: 3
Veitayaki, Joeli - Session: 13, 30
Venbrux, Eric - Session: 7
Veys, Fanny Wonu - Session: 14
Wentworth, Chelsea - Session: 19
Whaanga, Hemi - Session: 26
Whiteley, Johanna Louise - Session: 7, 20
Widlok, Thomas - Session: 15
Woods, Christine - Session: 31
Zetlin, Diane - Session: 8, 27
Zubrinch, Kerry - Session: 27

Conference Participants Details

Adam, Reed
Centre for Pacific Studies
University of St Andrews
United Kingdom
ader@st-andrews.ac.uk
http://www.pacific-studies.net/competences/457

Adams, Ron
Graduate Research Centre
Victoria University
Australia
ron.adams@vu.edu.au
http://www.pacific-studies.net/competences/398

Ahlgren, Ingrid
Resources, Environment and Development
Australian National University
Australia
ingrid.ahlgren@gmail.com
http://www.pacific-studies.net/competences/214

Al Wardi, Sémir
Laboratoire Gouvernance et Développement Insulaire
Université de la Polynésie française
French Polynesia
semiralwardi@yahoo.fr
http://www.pacific-studies.net/competences/247

Aleveque, Guillaume
Department of Anthropology, University College London
University College London
United Kingdom
alevequeguillaume@yahoo.fr
http://www.pacific-studies.net/competences/60

Alexeyeff, Kalissa
University of Melbourne
Australia
k.alexeyeff@unimelb.edu.au

Allen, Lindy
Humanities, Anthropology
Museum Victoria
Australia
lallen@museum.vic.gov.au
http://www.pacific-studies.net/competences/411

Andersen, Barbara Anne
Department of Anthropology
New York University
United States
baa247@nyu.edu
http://www.pacific-studies.net/competences/94

Aqorau , Transform
CEO of the Parties to the Nauru Agreement
PNA
transform@pnatuna.com

Autio, Petra
PhD (alumna) in Social and Cultural Anthropology
University of Helsinki
Finland
petra.m.autio@gmail.com
http://www.pacific-studies.net/competences/299

Bagoly-Simo, Péter
Department of Geography
Humboldt University of Berlin
Germany
peter.bagoly-simo@geo.hu-berlin.de

Bais, Mactil
mactil_bais@yahoo.com

Ballard, Chris
Pacific and Asian History
Australian National University
Australia
Chris.Ballard@anu.edu.au

Baranyi, Katalin
IPSE Doctoral School: Identités. Politiques, Sociétés, Espaces
University of Luxembourg
Luxembourg
baranyi2k@gmail.com

Barnett - Naghshineh, Olivia
Anthropology
University of Auckland
New Zealand
oliviabarnett8838@gmail.com

Bartole, Tomi
Department of Social Anthropology
University of St Andrews
United Kingdom
tb46@st-andrews.ac.uk
http://www.pacific-studies.net/competences/354

Bernard, Sarah
Institut de recherche pour le développement (IRD) et GIE Océanide
Muséum National d'Histoire Naturel (MNHN)
France
sarah.bernard6@gmail.com

Berta, Ola Gunhildrud
Department of social anthropology
University of Oslo
Norway
olagberta@gmail.com

Bessard, Rudy
Montesquieu Center of Political Researches / Governance and Insular Development Laboratory
University of Bordeaux / University of French Polynesia
France
rbessard7@gmail.com
http://www.pacific-studies.net/competences/267

Bolton, Lissant
Department of Africa, Oceania and the Americas
British Museum
United Kingdom
lbolton@britishmuseum.org

Bonnemère, Pascale
CREDO - Centre de Recherche et de Documentation sur l'Océanie
Aix-Marseille University, CNRS, EHESS
France
pascale.bonnemere@univ-amu.fr
http://www.pacific-studies.net/competences/23

Bonshek, Elizabeth
Humanities, Anthropology
Museum Victoria
Australia
LBonshek@museum.vic.gov.au

Bosch i Darné, Roser
Humanities Department & University Institute of Culture
Pompeu Fabra University
Spain
roser.b@gmail.com
http://www.pacific-studies.net/competences/497

Brunois-Pasina, Florence
CNRS
LAS/College-de-france
France
flobrunois@gmail.com

Brutti, Lorenzo
CREDO - Centre de Recherche et de Documentation sur l'Océanie
Aix-Marseille University, CNRS, EHESS
France
lorenzo.brutti@pacific-credo.fr

Bryant-Tokalau, Jenny
Te Tumu, School of Maori, Pacific and Indigenous Studies
University of Otago
New Zealand
jenny.bryant-tokalau@otago.ac.nz
http://www.pacific-studies.net/competences/302

Budoc, Rémy-Louis
Conseil Economique, Social et Environnemental
New Caledonia
r.l.b@orange.fr

Buschmann, Rainer F.
History
California State University Channel Islands
United States
rainer.buschmann@csuci.edu
http://www.pacific-studies.net/competences/371

Butt, Leslie
University of Victoria
Canada
lbutt@uvic.ca

Caillon, Sophie
UMR 5175 CEFE Centre d'Ecologie Fonctionnelle et Evolutive
CNRS - Centre National pour la Recherche Scientifique
France
sophie.caillon@cefe.cnrs.fr
http://www.pacific-studies.net/competences/6

Calabrò, Domenica Gisella
Università degli Studi di Messina
Italy
domenica_calabro@yahoo.it
http://www.pacific-studies.net/competences/106

Calandra, Maëlle
CREDO - Centre de Recherche et de Documentation sur l'Océanie
EHESS - Ecole des Hautes Etudes en Sciences Sociales
France
maelle.calandra@yahoo.fr
http://www.pacific-studies.net/competences/88

Cangiano, Alessio
School of Economics
University of the South Pacific
Fiji
cangiano_a@usp.ac.fj
http://www.pacific-studies.net/competences/263

Cass, Philip
Communication Studies
Unitec
New Zealand
cass.philip@gmail.com
http://www.pacific-studies.net/competences/68

Cayrol, Francoise
Cnep Pacific's New Studies Center
University of New Caledonia
New Caledonia
fcayrol@gmail.com
http://www.pacific-studies.net/competences/450

Chattier, Priya
State Society and Governance in Melanesia Program
Australian National University
Australia
priya.chattier@anu.edu.au
http://www.pacific-studies.net/competences/330

Chave-Dartoen, Sophie
Anthropology Department / ADESS UMR CNRS 5185
Université de Bordeaux
France
sophie.chave-dartoen@u-bordeaux2.fr
http://www.pacificstudies.net/competences/246

Chilala, Tessa
Auckland Council
New Zealand
tessa.chilala@aucklandcouncil.govt.nz

Cottino, Gaia
Dipartimento di Storia, Culture, Religioni
Università La Sapienza di Roma
Italy
haolegaia@hotmail.com
http://www.pacific-studies.net/competences/473

Coupaye, Ludovic
Department of Anthropology
University College London
United Kingdom
l.coupaye@ucl.ac.uk
http://www.pacific-studies.net/competences/385

Cox, John
State, Society and Governance in Melanesia
Australian National University
Australia
john.cox@anu.edu.au
http://www.pacific-studies.net/competences/538

Crane, Emmanuelle
History, Media studies
Sorbonne Paris 4
France
emmanuellecrane@yahoo.fr
http://www.pacific-studies.net/competences/290

D'Arcy, Paul
School of Culture, History & Language
Australian National University
Australia
paul.darcy@anu.edu.au

Dalley, Cameo
School of Archaeology and Anthropology
Australian National University
Australia
cameo.dalley@anu.edu.au

Damon, Frederick H.
Department of Anthropology
University of Virginia
United States
fhd@virginia.edu
http://www.pacific-studies.net/competences/507

David, Manzano
Escuela de Estudios Hispano-Americanos, Seville
Spanish National High Research Council (CSIC)
Spain
dmanzano@eehaa.csic.es
http://www.pacific-studies.net/competences/357

de Hontheim, Astrid
Ecole des Sciences Humaines et Sociales (ESHS)
UMons
Belgium
asdehont@ulb.ac.be
http://www.pacific-studies.net/competences/222

De Largy Healy, Jessica
Department of Research and Higher Education - Centre de Recherche et de Documentation sur l'Océanie
Musée du quai Branly
France
j.delargyhealy@orange.fr
http://www.pacific-studies.net/competences/128

Dembinsky, Melanie
School of Geograohy
Queen Mary University of London
United Kingdom
m.dembinsky@qmul.ac.uk

Demian, Melissa
State, Society and Governance in Melanesia
Australian National University
Australia
melissa.demian@anu.edu.au
http://www.pacific-studies.net/competences/233

Denner, Antje
Department of World Cultures
National Museums Scotland
United Kingdom
A.Denner@nms.ac.uk

Di Rosa, Dario
Pacific and Asian History
Australian National University
Australia
dario.di.rosa@anu.edu.au

Dick, Thomas
School of Arts and Social Science
Southern Cross University
Australia
tom.dick@scu.edu.au

Dousset, Laurent
CREDO - Centre de Recherche et de Documentation sur l'Océanie
EHESS - Ecole des Hautes Etudes en Sciences Sociales
France
laurent.dousset@pacific-credo.fr
http://www.pacific-studies.net/competences/1

Durand, Marie
CREDO - Centre de Recherche et de Documentation sur l'Océanie
Aix Marseille Université-CNRS-EHESS
France
marie.durand@univ-amu.fr

Edo, Junko
Faculty of Foreign Studies
Kyorin University
Japan
jedo@ks.kyorin-u.ac.jp

Edwin, Jones
Centre for Pacific Studies
University of St. Andrews
United Kingdom
win.jones@gmail.com
http://www.pacific-studies.net/competences/438

Emde, Sina
Social Anthropology
University of Heidelberg
Germany
emde@eth.uni-heidelberg.de
http://www.pacific-studies.net/competences/130

Engels-Schwarzpaul, Tina
School of Art and Design
Auckland University of Technology - Te Wānanga Aronui o Tāmaki Makau Rau
New Zealand
tina.engels@aut.ac.nz
http://www.pacific-studies.net/competences/327

Eräsaari, Matti
Social Anthropology
University of Manchester
United Kingdom
matti.erasaari@manchester.ac.uk
http://www.pacific-studies.net/competences/534

Eriksen, Annelin
Department of Social Anthropology, Bergen
Pacific Studies
University of Bergen
Norway
annelin.eriksen@sosantr.uib.no

Fache, Elodie
CREDO - Centre de Recherche et de Documentation sur l'Océanie
Aix-Marseille University, CNRS, EHESS
France
elodie.fache@ecopas.fr
http://www.pacific-studies.net/competences/2

Fairbairn Dunlop, Tagaloatele Peggy
Auckland University of Technology
New Zealand
peggy.fairbairn-dunlop@aut.ac.nz

Feinberg, Richard
Anthropology
Kent State University
United States
rfeinber@kent.edu
http://www.pacific-studies.net/competences/102

Fifita, Patricia
Anthropology Department
University of Hawai'i-Manoa
United States
pfifita@hawaii.edu

Filer, Colin
Australian National University
Australia
colin.filer@anu.edu.au
http://www.pacific-studies.net/competences/355

Fink, Michael
Department of Human Geography
University of Goettingen
Germany
michael.fink@geo.uni-goettingen.de

Fisher, Denise
Cente for European Studies
Australian National University
Australia
denisemfisher@gmail.com
http://www.pacific-studies.net/competences/145

Fleming, Alison
European Programme
Fridtjof Nansen Institute
Norway
ajkfleming@gmail.com
http://www.pacific-studies.net/competences/369

Fonoti, Dionne
Centre for Samoan Studies
National University of Samoa
Samoa
dionnefonoti@gmail.com

Forsyth, Miranda
SSGM
Australian National University
Australia
miranda.forsyth@anu.edu.au
http://www.pacific-studies.net/competences/292

Freedman, Erin Alexa
Bard Graduate Center/
American Museum of Natural History
United States
erin.freedman@bgc.bard.edu
http://www.pacific-studies.net/competences/462

Galliot, Sebastien
CREDO - Centre de Recherche et de
Documentation sur l'Océanie
Aix-Marseille University, CNRS, EHESS
France
s.galliot1@gmail.com
http://www.pacific-studies.net/competences/5

Gharbaoui, Dalila
Macmillan Brown Center for Pacific Studies,
University of Canterbury
Center for Ethnic and Migration Studies
(CEDEM), University of Liege
New Zealand
dalila.gharbaoui@gmail.com

Glass, Patrick
Pestalozzi International Village Trust
pjlglass@gmail.com

Goddard, Michael
Department of Anthropology
Macquarie University
Australia
michael.goddard@mq.edu.au
http://www.pacific-studies.net/competences/114

Gonschor, Lorenz Rudolf
Department of Political Science
University of Hawai'i-Manoa
United States
gonschor@hawaii.edu

Gordon, Joni
Te Kura Kaupapa Maori o Hoani Waititi Marae
New Zealand
jonigordon@hotmail.co.nz

Haley, Nicole
State, Society and Governance in Melanesia
Australian National University
Australia
nicole.haley@anu.edu.au

Hamby, Louise
School of Archaeology and Anthropology
Australian National University
Australia
Louise.hamby@anu.edu.au
http://www.pacific-studies.net/competences/432

Hardin, Jessica
Sociology and Anthropology
Pacific University
United States
hardin@pacificu.edu
http://www.pacific-studies.net/competences/328

Hasselberg, S R Jan
Norway
janhass@online.no
http://www.pacific-studies.net/competences/389

Heil, Daniela
Sociology and Anthropology
University of Newcastle
Australia
Daniela.Heil@newcastle.edu.au
http://www.pacific-studies.net/competences/359

Hēnare, Mānuka
University of Auckland Business School
New Zealand
m.henare@auckland.ac.nz

Hermann, Elfriede
Institut für Ethnologie
University of Goettingen
Germany
Elfriede.Hermann@sowi.uni-goettingen.de
http://www.pacific-studies.net/competences/472

Hermkens, Anna-Karina
College of Asia and the Pacific
Australian National University
Australia
akhermkens@gmail.com
http://www.pacific-studies.net/competences/132

Hetzel, Desirée
University of Cologne
Germany
desiree.hetzel@gmail.com

Hikuroa, Dan
Nga Pae o te Maramatanga
University of Auckland
New Zealand
d.hikuroa@auckland.ac.nz

Hviding, Edvard
Department of Social Anthropology, Bergen
Pacific Studies
University of Bergen
Norway
Edvard.hviding@sosantr.uib.no
http://www.pacific-studies.net/competences/265

Ingjerd, Hoem
Department of social anthropology
University of Oslo
Norway
ingjerd.hoem@sai.uio.no
http://www.pacific-studies.net/competences/300

Ingram, Takiora
FRIENDS OF THE LAGOON
Non-Government Organization
Cook Islands
tingram.raro@gmail.com

Jablonko, Allison
jablonko@mac.com
http://www.pacific-studies.net/competences/421

Jacobs, Karen
University of East Anglia
United Kingdom
k.jacobs@uea.ac.uk
http://www.pacific-studies.net/competences/270

Jarillo, Sergio
Division of Anthropology
American Museum of Natural History
United States
jarillodelatorre@gmail.com
http://www.pacific-
studies.net/competences/486

Jenner, Ross
Architecture & Planning
University of Auckland
New Zealand
r.jenner@auckland.ac.nz
http://www.pacific-studies.net/competences/547

Johnson, Diane
Arts and Social Sciences
University of Waikato
New Zealand
dianej@waikato.ac.nz

Jolly, Margaret
Australian National University
Australia
margaret.jolly@anu.edu.au

Joubert, Lindy
Australia
lindyaj@unimelb.edu.au

Jourdan, Christine
Department of Sociology and Anthropology
Concordia University, Montreal
Canada
christine.jourdan@concordia.ca

Kabutaulaka, Tarcisius
Center for Pacific Islands Studies
University of Hawai'i-Manoa
United States
tkabutau@hawaii.edu

Kasarherou , Emmanuel
Curator
Musée du Quai Branly
France

Kempf, Wolfgang
Institute of Social and Cultural Anthropology
University of Goettingen
Germany
wkempf@uni-goettingen.de
http://www.pacific-studies.net/competences/463

Kenny, Anna
School of Archaeology and Anthropology
Australian National University
Australia
akaconsulting@ozemail.com.au

Koch, Michael J.
Germany
benitosereno@gmx.de
http://www.pacific-studies.net/competences/85

Koloamatangi, Malakai
Pasifika Directorate
Massey University, Albany
New Zealand
p.innes@massey.ac.nz

Kolshus, Thorgeir
Department of social anthropology
University of Oslo
Norway
thorgeir.kolshus@sai.uio.no
http://www.pacific-studies.net/competences/208

Kowasch, Matthias
Department of Geography
University of Bremen
Germany
kowasch@uni-bremen.de
http://www.pacific-studies.net/competences/144

Kuehling, Susanne
Department of Anthropology
University of Regina
Canada
susanne.kuehling@uregina.ca
http://www.pacific-studies.net/competences/294

Labbé, Fabienne
CREDO - Centre de Recherche et de Documentation sur l'Océanie
Aix-Marseille University, CNRS, EHESS
France
fabiennelabbe@gmail.com
http://www.pacific-studies.net/competences/375

Labouisse, Jean-Pierre
UMR AGAP
CIRAD
France
jean-pierre.labouisse@cirad.fr
http://www.pacific-studies.net/competences/141

Lawson, Stephanie
Department of Modern History, Politics and International Relations
Macquarie University
Australia
stephanie.lawson@mq.edu.au
http://www.pacific-studies.net/competences/329

Le Meur, Pierre-Yves
IRD - Institut de Recherche pour le Développement
New Caledonia
pierre-yves.lemeur@ird.fr
http://www.pacific-studies.net/competences/250

Le Roux, Géraldine
Department of Ethnology
Université de Bretagne Occidentale
France
geraldine2.leroux@wanadoo.fr
http://www.pacificstudies.net/competences/464

Leach, James
CREDO - Centre de Recherche et de Documentation sur l'Océanie
Aix-Marseille University, CNRS, EHESS
France
james.leach@pacific-credo.fr
http://www.pacific-studies.net/competences/318

Leblic, Isabelle
LACITO
CNRS - Centre National pour la Recherche Scientifique
France
leblic@vjf.cnrs.fr
http://www.pacific-studies.net/competences/61

Lechervy, Christian
Secrétariat Permanent pour le Pacifique
Ministry of Foreign Affairs
France
christian.lechervy@diplomatie.gouv.fr

Leckie, Jacqueline
Anthropology and Archaeology
University of Otago
New Zealand
jacqui.leckie@otago.ac.nz
http://www.pacific-studies.net/competences/422

Leclerc-Caffarel, Stéphanie
Departement de la Recherche et de l'Enseignement
musée du quai Branly
France
stephanie.caffarel@gmail.com
http://www.pacific-studies.net/competences/256

LeFevre, Tate
Department of Anthropology
Franklin and Marshall College
United States
tlefevre@fandm.edu
http://www.pacific-studies.net/competences/211

Lemonnier, Pierre Jean-Claude
CREDO - Centre de Recherche et de Documentation sur l'Océanie
Aix-Marseille University, CNRS, EHESS
France
pierre.lemonnier@univ-amu.fr
http://www.pacific-studies.net/competences/442

Lepani, Katherine
School of Culture, History and Language
Australian National University
Australia
katherine.lepani@anu.edu.au

Levacher, Claire
Sociology and Anthropology
EHESS - Ecole des Hautes Etudes en Sciences Sociales
France
claire.levacher@gmail.com
http://www.pacific-studies.net/competences/115

Lindstrom, Lamont
Anthropology
University of Tulsa
United States
lamont-lindstrom@utulsa.edu
http://www.pacific-studies.net/competences/107

Lythberg, Billie Jane
Mira Szaszy Research Centre for Maori and Pacific Economic Development
University of Auckland
New Zealand
b.lythberg@auckland.ac.nz
http://www.pacific-studies.net/competences/468

M'Balla-Ndi, Marie
Journalism
James Cook University
Australia
marie.mballandi@jcu.edu.au

Malbrancke, Anne-Sylvie
CREDO - Centre de Recherche et de Documentation sur l'Océanie
EHESS - Ecole des Hautes Etudes en Sciences Sociales
France
annesylvie.malbrancke@gmail.com
http://www.pacific-studies.net/competences/119

Marsters, Evelyn
Development Studies
University of Auckland
New Zealand
evelyn.marsters@gmail.com

Martin, Keir
University of Oslo
Norway
keir_martin@hotmail.com

Mawyer, Alexander
Center for Pacific Islands Studies
University of Hawai'i-Manoa
United States
mawyer@hawaii.edu
http://www.pacific-studies.net/competences/111

McCarthy, Conal
Museum and heritage studies
Victoria University of Wellington
New Zealand
conal.mccarthy@vuw.ac.nz
http://www.pacific-studies.net/competences/484

McDonnell, Siobhan
Australian National University
Australia
siobhan.mcdonnell@anu.edu.au

McDougall, Debra
Anthropology and Sociology, School of Social Science
University of Western Australia
Australia
debra.mcdougall@uwa.edu.au
http://www.pacific-studies.net/competences/320

McLennan, Amy K.
School of Anthropology and Museum Ethnography
University of Oxford
United Kingdom
amy.mclennan@anthro.ox.ac.uk
http://www.pacific-studies.net/competences/334

Melk-Koch, Marion
Oceania/Australia
Staatliche Ethnographische Sammlungen Sachsen
Germany
marion.melk-koch@skd.museum

Moisseeff, Marika
Laboratoire d'anthropologie sociale
CNRS - Centre National pour la Recherche Scientifique
France
marika.moisseeff@college-de-france.fr
http://www.pacific-studies.net/competences/91

Mondragon, Carlos
Centro de Estudios de Asia y África
El Colegio de México
Mexico
cmondragon@colmex.mx
http://www.pacific-studies.net/competences/374

Monnerie, Denis
Institut d'ethnologie + Laboratoire DynamE UMR 7367 VNRS
Université de Strasbourg
France
monnerie@unistra.fr
http://www.pacific-studies.net/competences/368

Morton, John
Anthropology, School of Social Sciences
La Trobe University
Australia
J.Morton@latrobe.edu.au
http://www.pacific-studies.net/competences/160

Mosko, Mark
Department of Anthropology
Australian National University
Australia
mark.mosko@anu.edu.au
http://www.pacific-studies.net/competences/387

Mrgudovic, Nathalie
School of Languages and Social sciences
Aston University
United Kingdom
n.mrgudovic@aston.ac.uk
http://www.pacific-studies.net/competences/95

Mueckler, Hermann
Department for Social and Cultural Anthropology
University of Vienna
Austria
hermann.mueckler@univie.ac.at
http://www.pacific-studies.net/competences/32

Muller, Marie Karamia
University of Auckland
New Zealand
karamia.muller@gmail.com

Musharbash, Yasmine
Anthropology
University of Sydney
Australia
yasmine.musharbash@sydney.edu.au
http://www.pacific-studies.net/competences/122

Naouna, Jimmy
Melanesian Spearhead Group (MSG)
Vanuatu
j.naouna@msg.int

Nepia, Moana
Center for Pacific Islands Studies
University of Hawai'i-Manoa
United States
nepia@hawaii.edu
http://www.pacific-studies.net/competences/467

Newell, Jennifer
Anthropology Department
American Museum of Natural History
United States
jnewell@amnh.org

Ng Shiu, Roannie
State, Society and Governance in Melanesia
Australian National University
Australia
roannie.ng@anu.edu.au

Nicole, Robert
School of Government, Development, and International Affairs
University of the South Pacific
Fiji
robert.nicole@usp.ac.fj

Nock, Sophie Judy
Aka reo/Māori language department
University of Waikato
New Zealand
sophnock@waikato.ac.nz

Nojima, Yoko
International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (Osaka, Japan)
Japan
yokonojima@gmail.com

Nuttall, Peter
University of the South Pacific
Fiji
joeli.veitayaki@usp.ac.fj

O'Brien, Aoife
Postdoctoral Fellow in Oceanic Art
Saint Louis Art Museum
United States
aoifeobrien@yahoo.com

Oppermann, Thiago
State Society and Governance in Melanesia Program
Australian National University
Australia
thiago.oppermann@anu.edu.au

Owczarska, Malgorzata
Institute of Ethnology and Cultural Anthropology
University of Warsaw
Poland
goska.owczarska@gmail.com

Paini, Anna
TeSIS
Università degli Studi di Verona
Italy
anna.paini@univr.it
http://www.pacific-studies.net/competences/277

Pascht, Arno
Department of Cultural and Social Anthropology
University of Cologne
Germany
arnopascht@yahoo.de
http://www.pacific-studies.net/competences/261

Patu, John
Indo-Pacific Languages and Literatures
University of Hawai'i-Manoa
United States
patu@hawaii.edu

Pauwels, Simonne
CREDO - Centre de Recherche et de Documentation sur l'Océanie
Aix-Marseille University, CNRS, EHESS
France
simonne@pacific-credo.fr
http://www.pacific-studies.net/competences/4

Peterson, Nicolas
School of Archaeology and Anthropology
Australian National University
Australia
Nicolas.Peterson@anu.edu.au
http://www.pacific-studies.net/competences/345

Petitjean, Georges
AAMU - Museum of contemporary Aboriginal art
Netherlands
g.petitjean@aamu.nl
http://www.pacific-studies.net/competences/470

Philipp, Schorch
Institute of Social and Cultural Anthropology
Ludwig-Maximilians-University Munich
Germany
philipp.schorch@ethnologie.lmu.de
http://www.pacific-studies.net/competences/458

Pickles, Anthony J.
Trinity College
Cambridge University
United Kingdom
ajp225@cam.ac.uk
http://www.pacific-studies.net/competences/279

Pigliasco, Guido Carlo
Anthropology
University of Hawai'i-Manoa
United States
guido@hawaii.edu
http://www.pacific-studies.net/competences/25

Pollock, Nancy
Depts. of Anthropology and Development Studies
Victoria University of Wellington
New Zealand
nancy_pollock@paradise.net.nz

Poltorak, Mike
School of Anthropology and Conservation
University of Kent
United Kingdom
M.S.Poltorak@kent.ac.uk
http://www.pacific-studies.net/competences/502

Ponton, Vaoiva
Melbourne Graduate School of Education
University of Melbourne
Australia
ponton.vaoiva.v@edumail.vic.gov.au
http://www.pacific-studies.net/competences/511

Pope, Deborah
CREDO - Centre de Recherche et de Documentation sur l'Océanie
EHESS - Ecole des Hautes Etudes en Sciences Sociales
France
deborah-pope@wanadoo.fr

Presterudstuen, Geir Henning
School of Social Sciences and Psychology
University of Western Sydney
Australia
g.presterudstuen@uws.edu.au
http://www.pacific-studies.net/competences/18

Quanchi, Max
School of Social Sciences
University of the South Pacific
Fiji
quanchi_a@usp.ac.fj

Rallu, Jean Louis
INED
INED
France
rallu@ined.fr
http://www.pacific-studies.net/competences/259

Ramstad, Mette
Department of Religion and Lifeviews, Faculty of Education
Østfold University College
Norway
mette.ramstad@hiof.no
http://www.pacific-studies.net/competences/523

Refiti, Albert
School of Art and Design
AUT Auckland University of Technology
New Zealand
albert.refiti@aut.ac.nz
http://www.pacific-studies.net/competences/69

Regius, Hélena
hamregius@hotmail.com
http://www.pacific-studies.net/competences/555

Remling, Elise
Södertörn University
Sweden
elise.remling@posteo.de

Rensel, Jan
Center for Pacific Islands Studies
University of Hawai'i-Manoa
United States
rensel@hawaii.edu
http://www.pacific-studies.net/competences/13

Rigo, Bernard
Centre des Nouvelles Etudes sur le Pacifique (EA 4242)
Université de Nouvelle-Calédonie
New Caledonia
bernard.rigo@univ-nc.nc

Rio, Knut
University Museum of Bergen, Cultural History
University of Bergen
Norway
knut.rio@bm.uib.no
http://www.pacific-studies.net/competences/66

Ro'i, Laïsa
Institut Agronomique néo-Calédonien
New Caledonia
laisaroi@gmail.com
http://www.pacific-studies.net/competences/485

Robbins , Joel
Sigrid Rausing Professor of Social Anthropology
University of Cambridge
United Kingdom
jr626@cam.ac.uk

Robinson, Dave
London School of Economics and Political Science
United Kingdom
d.robinson@lse.ac.uk

Roque, Ricardo
Institute of Social Sciences
University of Lisbon
Portugal
ricardo.roque@ics.ul.pt

Rose, Michael
College of Asia and the Pacific
Australian National University
Australia
michael.rose@anu.edu.au

Rowlands, Shawn C.
Bard Graduate Center
American Museum of Natural History
United States
rowlands.shawn@gmail.com

Sabinot, Catherine
UMR228 Espace pour le développement
IRD - Institut de Recherche pour le Développement
New Caledonia
catherine.sabinot@ird.fr

Sadler, Hone
University of Auckland
New Zealand
h.sadler@auckland.ac.nz

Salmond, Anne
University of Auckland
New Zealand
a.salmond@auckland.ac.nz

Schieder, Dominik
Frobenius Institute
Goethe University, Frankfurt/Main
Germany
schieder_dominik@yahoo.de

Schneider, Almut
Institue of Ethnology
Muenster University
Germany
Almut.Schneider@uni-muenster.de
http://www.pacific-studies.net/competences/225

Schneider, Katharina
Institute of Anthropology
Heidelberg University
Germany
katharinahk@gmail.com

Schram, Ryan
Anthropology
University of Sydney
Australia
rschram.esfo@rschram.org
http://www.pacific-studies.net/competences/413

Schubert, Violeta
School of Social and Political Sciences, Faculty of Arts
University of Melbourne
Australia
violetas@unimelb.edu.au

Scott, Michael W.
Anthropology Department
London School of Economics and Political Science
United Kingdom
m.w.scott@lse.ac.uk
http://www.pacific-studies.net/competences/504

Shah, Rachel
Department of Anthropology
Durham University
United Kingdom
r.c.hughes@dur.ac.uk
http://www.pacific-studies.net/competences/231

Sharp, Timothy
State Society and Governance in Melanesia Program
Australian National University
Australia
timothylmsharp@gmail.com

Siekiera, Joanna
Faculty of Law, Administration and Economy
University of Wroclaw
Poland
joanna.siekiera@prawo.uni.wroc.pl

Smith, Roy
Dept of International Studies
Nottingham Trent University
United Kingdom
roy.smith@ntu.ac.uk
http://www.pacific-studies.net/competences/332

Sorum, Arve
Department of social anthropology
University of Oslo
Norway
arve.sorum@sai.uio.no

Soukup, Martin
Institute of Ethnology
Charles University in Prague
Czech Republic
martin.soukup@ff.cuni.cz
http://www.pacific-studies.net/competences/24

Stege, Kristina
tinastege@gmail.com

Stevens, Kate
Department of History and Art History
University of Otago
New Zealand
kate.stevens@otago.ac.nz

Street, Alice
Social Anthropology
University of Edinburgh
United Kingdom
alice.street@ed.ac.uk

Syndicus, Ivo Soeren
Department of Anthropology
Maynooth University
Ireland
ivo.syndicus@gmail.com
http://www.pacific-studies.net/competences/322

Tabani, Marc
CREDO - Centre de Recherche et de Documentation sur l'Océanie
CNRS - Centre National pour la Recherche Scientifique
France
marc.tabani@free.fr
http://www.pacific-studies.net/competences/89

Tabe, Tammy
University of Bergen
Norway
tammy.tabe@uib.no

Tamisari, Franca
Dept. of Humanities
Ca' Foscari University of Venice
Italy
tamisari@unive.it
http://www.pacific-studies.net/competences/278

Tammisto, Tuomas Aku Wiljami
Social and Cultural Anthropology
(Department of Social Research)
University of Helsinki
Finland
tutam@iki.fi
http://www.pacific-studies.net/competences/433

Teaiwa, Katerina
HoD of Gender, Media and Cultural Studies
Australian National University
Australia
katerina.teaiwa@anu.edu.au
http://www.pacific-studies.net/competences/344

Telban, Borut
Institute of Anthropological and Spatial Studies
Research Centre of Slovenian Academy of Sciences and Arts
Slovenia
Borut.Telban@zrc-sazu.si
http://www.pacific-studies.net/competences/37

Thode-Arora, Hilke
Museum Fünf Kontinente / Five Continentes Museum
Germany
hthodearora@gmail.com

Tiapula, Suzanna
Family Violence and Sexual Assault Institute - Hawaii
Institute on Violence, Abuse and Trauma
United States
suzanna.tiapula@gmail.com

Tiatia, Ramona
Public Health
University of Otago
New Zealand
ramona.tiatia@otago.ac.nz
http://www.pacific-studies.net/competences/487

Timmer, Jaap
Anthropology Department
Macquarie University
Australia
jakob.timmer@gmail.com
http://www.pacific-studies.net/competences/377

Tom, Bratrud
Department of Social Anthropology
University of Oslo
Norway
tombratrud@gmail.com
http://www.pacific-studies.net/competences/307

Tonnaer, Anke
Department of Anthropology Centre for Pacific and Asian Studies
Radboud University Nijmegen
Netherlands
A.Tonnaer@maw.ru.nl
http://www.pacific-studies.net/competences/349

Torre, Andreea Raluca
School of Government, Development and International Affairs
University of the South Pacific
Fiji
torre_a@usp.ac.fj

Townsend, Patricia K.
Anthropology
State University of New York at Buffalo
United States
pkt@buffalo.edu

Tuagalu, I'u
Student Learning Centre: Puna Aronui
Auckland University of Technology
New Zealand
ituagalu@aut.ac.nz
http://www.pacific-studies.net/competences/97

Tui Atua Tupua Tamasese Ta'isi Efi,
Head of State
Government of Samoa
Samoa

Turolla, Maya
m.turolla@maw.ru.nl

Tutorski, Andrey
Department of Ethnology
Moscow State University
Russian Federation
tutorski@gmail.com
http://www.pacific-studies.net/competences/71

van Heekeren, Deborah
Anthropology
Macquarie University
Australia
deborah.vanheekeren@mq.edu.au
http://www.pacific-studies.net/competences/219

van Meijl, Toon
Centre for Pacific and Asian Studies - Dept. of Anthropology and Development Studies
Radboud University Nijmegen
Netherlands
T.vanMeijl@ru.nl
http://www.pacific-studies.net/competences/93

van Tilburg, Marja
Department of History
University of Groningen
Netherlands
m.w.a.van.tilburg@rug.nl
http://www.pacific-studies.net/competences/136

Van Wely, Hannah Rose
vanwel54@gmail.com

Vaz, Eric
Department of Geography and Environmental Studies
Ryerson University
Canada
evaz@geography.ryerson.ca

Veitayaki, Joeli
School of Marine Studies
University of the South Pacific
Fiji
joeli.veitayaki@usp.ac.fj
http://www.pacific-studies.net/competences/325

Venbrux, Eric
CPAS, Centre for Pacific and Asian Studies; Centre for Thanatology
Radboud University Nijmegen
Netherlands
e.venbrux@ftr.ru.nl
http://www.pacific-studies.net/competences/35

Veys, Fanny Wonu
Museum van Nationaal Wereldculturen - National Museum of World Cultures
Netherlands
wonu.veys@wereldculturen.nl
http://www.pacific-studies.net/competences/100

Wentworth, Chelsea
Gender, Sexuality, and Women's Studies Program
University of Pittsburgh
United States
wentworth.chelsea@gmail.com
http://www.pacific-studies.net/competences/500

Whaanga, Hemi
CMPDR
University of Waikato
New Zealand
hemi@waikato.ac.nz

Whiteley, Johanna Louise
Anthropology
London School of Economics and Political Science
United Kingdom
j.l.whiteley@lse.ac.uk
http://www.pacific-studies.net/competences/381

Widlok, Thomas
Global South Studies Center
University of Cologne
Germany
Thomas.Widlok@uni-koeln.de

Woods, Christine
University of Auckland Business School
New Zealand
cr.woods@auckland.ac.nzâ€‹

Zetlin, Diane
School of Political Science and International Studies
University of Queensland
Australia
d.zetlin@uq.edu.au
http://www.pacific-studies.net/competences/408

Zubrinch, Kerry
State, Society and Governance in Melanesia
Australian National University
Australia
kerry.zubrinch@anu.edu.au