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Museum Fünf Kontinente



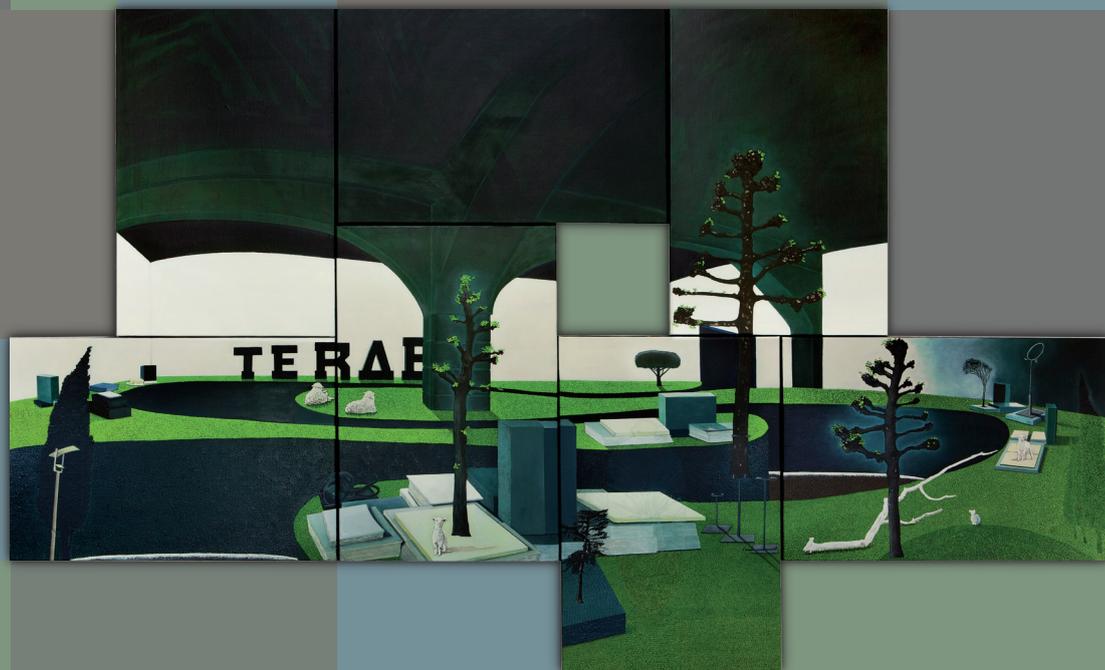
11th Conference of the
European Society for Oceanists
ESFO Conference Programme

ESFO Conference Programme 2017



Experiencing Pacific Environments

Experiencing Pacific Environments



29 June 2017 - 02 July 2017

Organised by the
Department for Social and Cultural Anthropology
LMU Munich, Germany

DFG



Front painting:
Huhana Smith
Te Rae #2
Rae ki te Rae/Face to Face
2013

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Acknowledgements

As organisers of the 11th ESfO conference, we wish to thank everyone who is committed to the continuous operation of ESfO as an international scholarly organisation. Organising this conference has been an exhilarating experience and we would like to thank you for participating. Our special thanks go to Toon van Meijl, the former chair of ESfO, for sharing his experiences with organising ESfO conferences with us, Laurent Dousset for his support for building the conference website, Cornelia Schröttenhammer from CSM, Congress & Seminar Management for her professional handling of the conference registration, and Nadine Böhmer from the LMU staff for her patience with us on matters of room allocation and logistics. In addition, our thanks go to the conference consultancy of LMU and to the many student volunteers who have worked tirelessly to make this conference happen.

We acknowledge the generous funding from a number of sources without which this conference could not have taken place: Deutsche Forschungsgemeinschaft (DFG) and the LMU Munich, including the Institute of Social and Cultural Anthropology, and the Department for the Study of Culture.

From the organising team: **Eveline Dürr** | Chair, **Philipp Schorch** | Deputy Chair, **Vivien Ahrens**, **Sina Emde**, **Marie Eser**, **Jeannine-Madeleine Fischer**, **Desirée Hetzel**, **Patric Hippmann**, **Rebecca Hofmann**, **Oliver Liebig**, **Arno Pascht**.

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Welcome to the 11th ESfO Conference: “Experiencing Pacific Environments”

On behalf of the ESfO Board and the local organising team, we offer a warm welcome to all ESfO 2017 participants to Munich, Germany. We are delighted to be able to host you here. The conference is a wonderful opportunity to reconnect and re-invigorate German-Pacific relations with an eye to the future.

Landlocked Munich is a long way away from Pacific shores, but our city boasts institutions and collections with Pacific connections. The university's department of Social and Cultural Anthropology is increasingly engaged in research activity across the Pacific and the Ludwig-Maximilians-Universität München has a special research focus on environmental issues. We hope you will have a chance to visit the Museum Five Continents here in Munich. We are especially grateful that the museum agreed so generously to host some of the conference's panels, and to welcome you for an evening reception.

The theme 'Experiencing Pacific Environments' has attracted interest from across the globe so that we can offer you almost thirty panels and two hundred and fifty papers. Through these, we hope to shape interdisciplinary conversations between anthropology and other disciplines and fields. With our main conference theme, which attempts to tackle urgent and difficult issues, we have set ourselves a worthy challenge. We hope to provide the friendly environment, well known from other ESfO conferences, that will facilitate discussion and debate, and allow you to meet with friends old and new.

Our format, which encourages artistic contributions, and dialogues between artists and academics, responds, in a sense, to early German research traditions as well as expressionism's artistic interventions in the early 1900s, both in the larger and still problematic context of German colonialism in the Pacific. While academic-cum-artistic interest in the Pacific never regained the same prominence in Germany after WWII, there is a small but lively research community, as you will know from our engagements with the ESfO conferences since their very beginnings.

There are strong, and long-lasting connections with Oceania through the Pacific collections in Germany's anthropological museums. While Pacific scholarship and collections in Germany are closely entangled with the country's colonial history, both the Department of Social and Cultural Anthropology and the Museum Five Continents address such pressing themes as indigenous curatorship, the decolonization of knowledge, and the ethical implications of collection provenance and their future potentialities in Europe and the Pacific.

We are truly delighted to say that six of our nine keynote speakers and many delegates of this year's conference are indigenous scholars from Oceania. The number of indigenous Pacific delegates has constantly grown from only a handful in the 1990s to a much larger number today. The width and depth of scholarship presented in Munich will, we hope, provide many opportunities for dialogue, connections and future collaborations.

Enjoy the conference - and make sure you find some time to enjoy Munich's wonderful cultural, culinary and environmental offerings.

Eveline Dürr

Chair, European Society for Oceanists

Philipp Schorch

Deputy Chair, European Society for Oceanists

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Experiencing Pacific Environments

The theme of the 11th conference of the European Society for Oceanists 'Experiencing Pacific Environments' is inspired by profound transformations and associated discussions in Oceania, and sets out to ask questions and find possible answers that adequately reflect the diversity of people's changing life-worlds. Migration, urbanisation, religious movements, resource extraction and climate change, as well as new technologies like the internet and mobile phones, are just some of the recent key topics across the Pacific. While Pacific lives have always featured mobilities, networks and relatedness, the contemporary era of spatial and temporal reconfigurations accelerates these experiences and creates new qualities and meanings.

This focus on experiencing environments allows, in our view, to illuminate concrete empirical realities, and to highlight the agency and perspectives of people and their creative capacities to retain, transform, and (re)create ways of life in their interactions with human and other-than-human entities. During the conference, we hope to encourage discussions about the various possibilities and limitations people face and deploy while experiences and environments become re-constituted. To achieve this, we suggest viewing human and other-than-human 'experiences' as lived in relation to, and embedded in, specific 'environments'. The 'environment' is here understood in its broadest sense – encompassing land, water, climate, material things, social, political, and economic formations and spaces, or architectural settings, engineered landscapes and urban worlds.

As we have received a great number of exciting and productive suggestions for panels, talks and artistic interventions, we hope to contribute to a better understanding of Pacific life-worlds, and, through this, to make a meaningful impact upon academic theory building and political decision-making.

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Conference Programme

Thursday, 29 June 2017

- 14.00 - 15.30 **ESFO Board Meeting**
006, Kaulbachstr. 45
- 15.00 - 18.00 **Registration**
A180, Speerträger
- 18.00 - 19.00 **Welcome**
- Prof. Dr. Eveline Dürr**
ESFO Chair
Department of Social and Cultural Anthropology
Ludwig-Maximilians-Universität Munich
- Prof. Dr. rer. pol. Bernd Huber**
President of the Ludwig-Maximilians-Universität Munich
- Prof. Dr. Martin Lehnert**
Dean of the Faculty for the Study of Culture
- Dr. Arno Pascht**
Speaker of the Regional Research Group Oceania of the
German Anthropological Association
- 19.00 - 20.00 **Opening Plenary: Keynote 1**
„Nesor Anim, Niteikapar (Good Morning, Cardinal Honeyeater)“:
Indigenous Reflections of Pacific Women and Environment
Myjolyne Marie Kim | Australian National University
Aula
- 20.00 - 22.00 **Welcome Reception**
A180, Speerträger

Friday, 30 June 2017

- 10.00 - 12.00 **Keynote 2**
Dialogue between Art and Academia
Huhana Smith | Massey University
Michael Mel | Australian Museum
M018
- 12.00 - 12.45 **Book Launches**
A180, Speerträger
- 12.45 - 14.00 Lunch *A086, Lichthof*
- 14.00 - 16.30 **Panels**
& Installation, Opening Exhibition
- 16.30 - 17.00 Coffee Break *A086, Lichthof*
- 17.00 - 19.30 **Panels**
& Film Screening
- 20.00 **Reception in the Museum Fünf Kontinente**
Maximilianstr. 42
- 20.30 - 22.00 **Film Screening**
There once was an Island: Te henua e nnoho
2010, 80min
Museum Fünf Kontinente

Saturday, 01 July 2017

- 09.00 - 10.00 **Keynote 3**
One thousand and one Coconuts:
Growing Memories in Southern New Guinea
Nicholas Evans | Australian National University
M018
- 10.00 - 10.30 Coffee Break *A086, Lichthof*
- 10.30 - 13.00 **Panels**
& Film Screening

13.00 - 14.00 Lunch Break *A086, Lichthof*

14.00 - 16.00 **Panels**

16.00 - 16.30 Coffee Break *A086, Lichthof*

16.30 - 17.30 **Panels**
& Film Screening

18.00 - 19.00 **Sir Raymond Firth Memorial Lecture**
The Capitalism of Chambri Cosmology
Deborah Gewertz | Amherst College
Frederick Errington | Trinity College
M018

20.00 **Conference Dinner**
Hofbräuhaus, Am Platzl 9

17.00 - 18.00 **Closing Roundtable**
Experiencing Pacific Environments in the 21st Century:
Political Perspectives
M018

Moderator:
Sina Emde | Institut für Ethnologie, Heidelberg University

Guests:
Manuka Henare
Mira Szászy Research Centre for Māori and Pacific Economic
Development
Myjolyne Marie Kim
Pacific and Asian History, Australian National University
Ralph Regenvanu
Minister for Lands and Natural Ressources, Vanuatu

18.00 - 18.30 **General Meeting of ESfO**
M018

Sunday, 02 July 2017

09.30 - 10.30 **Keynote 4**
Futures Past
Chris Ballard
Australian National University
Université de la Polynésie Française Tahiti
M018

10.30 - 11.00 Coffee Break *A086, Lichthof*

11.00 - 13.00 **Panels**
& Film Screening

13.00 - 14.00 Lunch Break *A086, Lichthof*

New ESfO Board meets
M201

14.00 - 16.30 **Panels**
& Film Screening

16.30 - 17.00 Coffee Break *A086, Lichthof*

Plenary Events

Welcome Reception

The Welcome Reception will take place at the Ludwig-Maximilians-Universität on Thursday after the keynote lecture, A180 (Speerträger).

ESfO Board Meeting

The outgoing Board will meet on Thursday, 29 June at 14:00 in room 006, Kaulbachstr. 45.

The new Board will meet on Sunday over lunch at Ludwig-Maximilians-Universität in room M201.

Book Launches

The book launches will take place on Friday, 30 June 2017 at noon, A 180 (Speerträger).

Siobhan McDonnell, Matthew Allen, Colin Filer (eds.): *Kastom, property and ideology.*

Elizabeth Bonshek: *Tikopia collected. Raymond Firth and the Creation of Solomon Islands Cultural Heritage.*

Eveline Dürr, Arno Pascht (eds.): *Environmental Transformations and Cultural Responses. Ontologies, Discourses, and Practices in Oceania.*

Reception in the Museum

The reception will take place at the Museum Fünf Kontinente, Maximilianstraße 42, on Friday, 30 June 2017, at 20:00.

Conference Dinner

The conference dinner will take place in the famous Hofbräuhaus, Platzl 9, on Saturday, 1 July 2017 at 20:00.

Opening Keynote:

“Nesor Annim, Niteikapar (Good Morning, Cardinal Honeyeater)”: Indigenous Reflections of Pacific Women and Environment

Myjolyne Marie Kim | Australian National University
Thursday, 29 June 2017, 18:00-20:00 – Aula

Nesor Annim, Niteikapar is a Chuukese greeting of the early dawn that symbolizes a deeply-rooted connection and respectful interaction between the Chuukese people and their environment. In Chuuk, an island group in Micronesia, and perhaps throughout Oceania, the environment encompasses naang (skies), mataw (ocean) and fenu (land) and is esteemed as manaman (sacred), alive, and motherly. This greeting is a humble reminder of a balanced relationship which indigenous people have with the environment – the environment bears life just as a woman is a life-bearer. Therefore, women have a significant responsibility to safeguard and communicate these sacred connections, weaving indigenous knowledge, spiritual beliefs and cultural values. Drawing on my experience as a Chuukese woman and historian, I reflect on deep Oceanic pasts and histories to discuss indigenous articulations of the maternal environment in the light of the Anthropocene and the challenges that Pacific women face today in maintaining these traditional relationships. I look to indigenous articulations to offer women’s perspectives and insights in deepening environmental connections in the 21st century.

Keynote 2: Dialogue between Art and Academia

Huhana Smith | Massey University

Michael Mel | Australian Museum

Friday, 30 June 2017, 10:00-12:00 – M018

Diverse indigenous lives whose worlds are undergoing further profound transformation

Navigating for a place in the slipstreams of hurtling change: Stories of encounter and engagement between the old and the new from the highlands of Papua New Guinea

In presenting a co-authored keynote, the experiences of iwi and hapū Māori and indigenous tribes from Papua New Guinea converge to inform on diverse lives whose worlds are undergoing further profound transformation. Whether it is lands, water, climate, material things, social, political, and economic formations and spaces, or architectural settings, engineered landscapes and urban worlds, this presentation acknowledges a range of vulnerabilities for coastal Māori communities in Aotearoa New Zealand, or urban and remote communities in Papua New Guinea. In our current respective research projects, we combine Indigenous and specialist knowledge to enhance distinct interactions between human and 'other-than-human' entities. We, as members of our communities, will share holistic perspectives of how our contemporary indigenous art with contemporary digital media, design and sciences might experiment, inform, contest and overcome the susceptibilities that our cultures, lands, waterways and environments face. Our efforts are to reconfigure our Pacific environments with visualized and performative strategies that will ensure resilient peoples within resilient futures.

Keynote 3: One thousand and one Coconuts: Growing Memories in Southern New Guinea

Nicholas Evans | Australian National University

Saturday, 01 July 2017, 9:00-10:00 – M018

From cathedrals to dreaming sites, every culture needs its monuments. But the landscape and built culture of Southern New Guinea conspire to erase physical memory. In the ever-changing environment of mud, plant and water there is no rock to serve as durable traces of the past, other than a few 'sacred stones', traded from far afield, whose location are shrouded in secrecy. Houses are of wood and decay or are eaten by termites within a decade or two. Clearings made for swidden yam gardens grow back after a few years, and even the savannah edge, if not vigorously maintained as open by regular bushfires, is recolonised by forest within a few years. Against this mutable environment, some stability of external memory is given by the thousands of coconut trees planted anywhere that a plant can grow: on beaches, in abandoned swiddens, in old villages, beside houses. Almost every coconut palm serves, to at least someone, as a tab or sign – a prompt to stories of garden-clearings, resettlements, village events, disputes, reconciliations, pledges and intentions. For most coconut palms there is a person with the special knowledge and authority to tell its story. These trees, old and young, distributed through the landscape, form a kind of arboreal history anchored both in their durability and in the clear symbolic and practical intentions that accompany each planting. In this talk I will illustrate their mnemonic value as prompts to local oral history, drawing on hundreds of interviews as part of a project on the wellsprings of linguistic diversification in the region. These interviews were conducted by local interviewers in their own languages – Nen, Nmbo, Idi and others. Responding to the flexible interactions between interviewer and interviewee, they range over a wide variety of topics, from memories of old garden clearances, abandoned houses, or temporary periods of residence in other villages, through reconciliations and peacemaking ceremonies, to girl-abducting teenagers and mid-life contraceptives. In presenting this extensive corpus of material I will weave together linguistic and anthropological analysis, from theme to tense to language choice, to show how a network of communities, linked by marriage and exchange across language boundaries, uses these living monuments to maintain its histories across a broad range of spokespeople.

Sir Raymond Firth Memorial Lecture: The Capitalism of Chambri Cosmology

Deborah Gewertz | Amherst College
Frederick Errington | Trinity College
Saturday, 01 July 2017, 18:00-19:00 – M018

Raymond Firth's Presidential Address to members of the Royal Anthropological Institute of Great Britain and Ireland was entitled "Social Organization and Change" (1954). It concluded with this advice (in paraphrase): To understand social change, whether in "structure" (such that basic elements of society alter) or in "detail" (such that social action, though not merely repetitive, does not alter basic social forms), it is necessary to study closely both the social setting and the results of individual choices and decisions. It is necessary, in other words, to look carefully at social organization. Indeed (as stated earlier in Firth's address), although structure provides a framework for action, circumstances may lead to "fresh choices" and "fresh decisions" with results that "ripple" throughout a structural framework and, sometimes, beyond it. When this departure from a structure becomes permanent, the result is social change. Over the course of our long-term fieldwork among the Chambri people of Papua New Guinea's East Sepik Province, we have noted numerous of these rippling effects. These have included the recognition by Chambri that they could make fresh choices and decisions which themselves created ripples: ripples, as it turned out, that opened the ontology and logic of Chambri totemism to the possibilities of capitalist-inflected choices and decisions. Our concern, hence, is with the capitalism of Chambri cosmology as an historical process, one arising from a conjuncture with the "cosmologies of capitalism", to refer to Marshall Sahlins' important discussion (1988). Along the way, we appraise the fate of ontological purity at a period in Chambri life when the wrong sorts of persons may be making for-profit choices and decisions about the actions of the increasingly obstreperous elements of wind, water, and fish.

Keynote 4: Futures Past

Chris Ballard
Australian National University, and Université de la Polynésie Française, Tahiti
Sunday, 02 July 2017, 9.30-10.30 – M018

To know where you've come from, first you need to know where you're going. Much has been made of the 'presentism' of oral traditions and other forms of history-telling, in which the past is endlessly reworked and tailored to suit the needs of the present. Drawing on a wide sweep of Pacific histories and ethnographies, I want to argue instead that recalled pasts are intimately tied to imagined futures and, in particular, that the notion of historicity, as the conscious and unconscious apprehension of temporal process, provides us with the means to appreciate this futural quality of the past.

Closing Roundtable: Experiencing Pacific Environments in the 21st Century – Political Perspectives

Moderator:
Sina Emde | Institut für Ethnologie, Heidelberg University

Guests:
Manuka Henare
Mira Szászy Research Centre for Māori and Pacific Economic Development
Myjolyne Marie Kim | Pacific and Asian History, Australian National University
Ralph Regenvanu | Minister for Lands and Natural Resources, Vanuatu

Sunday, 02 July 2017, 17:00-18:00 – M018

The panelists propose to enter into and disrupt the academic tradition of casting Indigenous knowledge as experience. They will offer testimonies to the material and visceral effects of ongoing imperialist, colonial, neocolonial and postcolonial processes in Pacific environments, while also drawing from and demonstrating indigenous forms of intellectual stewardship and knowledge production. Panelists will explore a range of topics from Micronesian seafaring

to land rights in Melanesia, Polynesian business practices, indigenous Pacific concepts of socio-economic development, and imperatives for regional solidarity.

General Meeting of ESfO

At this meeting on Sunday, 02 July 2017, 18:30-20:00, the results of the Board elections will be announced as well as the venue of the next conference. Furthermore, there will be an opportunity to discuss other matters related to ESfO.

Installations and Film Screenings

Sago

by Jason Pierson

Friday, 30 June 2017, 14:00 – M207

SAGO is an artwork reflecting contemporary Papua New Guinea. This work is based on time spent near Kutubu in Papua New Guinea, where industrial-scale oil extraction is causing the rapid erosion of culture and tradition. One such tradition is the making of sago, a staple food extracted from the sago palm in a long and laborious process. The artwork comprises five mixed-media works, depicting the change and development. The accompanying audio loop is an original composition incorporating field recordings of Papua New Guinea females singing a sago song in the bush. The text is a translation of that sago song.

Remembering Yayayi

by Pip Deveson, Ian Dunlop, Fred Myers

color, 57 min, 2014

in English and Pintupi

with English subtitles

Friday, 30 June 2017, 17:00 – M207

'Remembering Yayayi' reflects on a pivotal moment in the history of Pintupi people through a body of archival film. In 1974, filmmaker Ian Dunlop visited Yayayi, a remote community in Central Australia. The Pintupi people had recently moved there to get away from the difficulties of living at the larger permanent government settlement of Papunya. Dunlop had come to Yayayi to follow up on the lives of people he had photographed ten years earlier as they were leaving their Western Desert homeland for the first time. He never made a film with the material he shot there and Yayayi has long since been abandoned. In 2006 anthropologist Fred Myers – who appears in the Yayayi footage as a young PhD student – took the footage to show it to Pintupi now living on their own land at Kintore and Kiwirrkura. At Kintore, Myers linked up with Marlene Nampitjinpa, a woman who also appears throughout the footage – as a lively young girl. She was delighted to see scenes of her family as they had been liv-

ing some thirty years earlier. In this film, Marlene Nampitjinpa and Ian Dunlop share their memories of Yayayi with Fred Myers. They look back at the important period of transition that the archival footage represents as Pintupi people struggled to take control of their destiny. 'Remembering Yayayi' draws attention to the value that archival material has for contemporary Indigenous people. We see the not so distant past of Pintupi Aboriginal people as it is interpreted in the present by Marlene – with a poignant mixture of pleasure and sadness. Here, contradictory feelings sit alongside each other: nostalgia with feelings of loss; an admiration for the strength of the old people with an acknowledgement of incipient problems that people continue to face.

There once was an Island: Te henua e nnoho

by Briar March

Friday, 30 June 2017, 20:30 – Museum Fünf Kontinente

There Once was an Island is a climate change documentary following the lives of three people on a remote Pacific Atoll as their way of life comes under threat. Showing the human impact of what is fast becoming a global disaster, the film also reveals life on Takuu with anthropological sensitivity and depth. Climate change, previously referred to as global warming, has been widely debated but there is now widespread agreement that it is very real. Its impact is affecting everything from global food production to coastal property sales. For the people of Takuu the effects of climate change are obviously very personal and direct. Sea-level rise is killing their gardens and eating into their coastline. This puts pressure on their culture as more people stop traditional activities and decide to leave the island for opportunities elsewhere if they can get them. As the effects of climate change progress and sea-level rises, floods like the one Takuu experiences in There Once was an Island will become much more common. This is because when cold sea water coming from the South pole surfaces near the equator, it combines with air which is warmer than before and this creates stronger cyclones and hurricanes. As sea-levels rise these storms make bigger waves than before, putting atolls like Takuu in a dangerous position. More big storms and stronger waves will make it impossible for the community to continue living there and when they move they'll be forced to leave their culture behind. The Takuu community is in a particularly precarious position. A Polynesian outlier contained within Bougainville in Papua New Guinea, there is little political will or resource available to help. And only recently a man from

another Pacific island had his application for climate change refugee status rejected by the New Zealand government. The Takuu community are facing the growing threat with their eyes open but it is hard to say what the future holds.

If I forget you, 'Opunohu: Paths of Culture in Moorea (French Polynesia)

by Yannick Fer and Gwendoline Malogne-Fer

53min

Saturday, 01 July, 10:30 – M207

In the 'Opunohu valley, at the heart of Moorea Island (French Polynesia), there are several rivers. But only one leads to the shore. If you don't find the way to return, you need to continue searching. Through the description of these rivers and this uneasy way, Punitai Teihotaata alludes to the narrow path followed by those who perpetuate the memory of this land. 'Opunohu was once a refuge for a large population and is still a major place of the Polynesian cultural memory. In the 1990s, the inhabitants of Moorea protested against a project of international golf, which would have privatised this valley. Punitai Teihotaata took part in this mobilisation. He is today the orator of Papetoai, the nearby village. He has learnt from his ancestors the history of this land and know all the secrets of 'Opunohu. From the mountain to the sea, he accompanies us in a travel through the heart of the Polynesian cultural memory, with those who keep it alive so that this cultural and ecological awareness can be passed to the next generations. This involve many activities, such as singing, dancing, learning the language and the 'orero (Polynesian traditional oratory art) and rediscovering traditional sailing.

Let the Mountain Speak

by Vilsoni Hereniko

9 mins

Saturday, 02 July 2017, 16:30 – M207

A visual poem that pays tribute to Maunakea, a special mountain on the island of Hawai'i, this film makes an artistic intervention in the controversies surrounding the sacred and the secular uses of an earth being. Its position is that the mountain has agency and that people belong to the land and are merely stewards of the land. The land does not belong to people. Intended to be a mediation and meditation reference, this visual poem invokes truth as a feeling rather than a fact, and is in English and Hawaiian.

Undercurrents of a Changing Climate: The 12th Festival of Pacific Arts

by Dennis Dellschow and Eric Petzoldt

35 minutes, 2017

Sunday, 02 July 2017, 11:00 – M207

Every four years, participants from 27 island nations gather to celebrate their culture and to perform their identity at the Festival of Pacific Arts. In 2016, Fest-PAC took place in Guam, the largest of the Mariana Islands, and as many say one of the USA's last colonies. One of the festival's core themes in 2016 was: "Our resources from land and sea that have sustained Pacific islanders for thousands of years".

We meet festival delegates from three island nations (Tokelau, Guam and Kiribati) to discuss how they perceive today's environmental challenges: We are looking for the undercurrents of a changing climate. How does climate change discourse affect performances of traditional and contemporary dance and other art forms?

Our interview partners are: Asi Fangalua Halaleva-Pasilio (one of the leading figures of the delegation from Nukunonu, Tokelau), Kaure Babo (a newly elected member of parliament from Kiribati), Joe Vilorio (a cultural practitioner and fisherman from Guam who is working relentlessly to restore a perceived ancient Chamorro culture), and Adrienne L. Kaeppler (the curator of Oceanic Ethnology at the Smithsonian Institution, Washington D.C.).

Te Kuhane o te Tupuna: El Espiritu de los Ancestros

by Leonardo Pakarati

63 min

Sunday, 02 July 2017, 15:00 – M207

Before dying, grandmother Noe wants to tell Mika girl the story of the Moai Hoa Haka Nana'ia. She tells her they also call him The Stolen Friend, since foreigners took him away from the island more than 100 years ago and never came back. She tells her in the island things have Mana, a supernatural power from their ancestors that today has weakened. A way to recover the Mana, so to bring back well being to the island, is to bring the spirit of the Moai Hoa Haka Nana'ia back. The Moai is in a museum in England, where they aren't aware of this or that the energy is kept in a room at a temperature that isn't his and in a darkness that is senseless. Noe has never seen the Moai and she doesn't want to die without having done so. However, an illness will stop her from traveling, reason why in her place Mika will travel with her grandfather Bene, the most prestigious sculpture in the island.

Mika and Bene will go to the Quai Branly Museum in Paris and to the British Museum in London, where they will find out hundreds of pieces from their culture are kept in these rooms. For the first time they will meet the Moai Hoa haka nana ia, who is missing in the ceremonial village of Orongo, from where he stopped the oceanic force of the waves.

This documentary film portraits a journey in search of the lost Mana, but it will also be the registry of part of a social and political movement the island is going through, that is trying to claim back the value of what's theirs, their lands and the objects that give sense to one of the world most complex and extraordinary Cosmo visions.

The First Mountain People Photographs from New Guinea

by Jan Hasselberg

Friday, 29 June 2017, 14:00 - A120

In Neneba, a small village deep in the mountains of the Owen Stanley Range, lived a people with cultural and trading connections to both sides of the watershed. They were also on the route of the first colonial expedition to cross over from the northern to the southern coast of British New Guinea.

Italian naturalist Amadeo Giulianetti, who was part of the expedition, stayed on in this area for many weeks to collect botanical and zoological specimens, and he also took photographs of the village and its people. Giulianetti was not only the first 'whiteman' to stay for a longer time in New Guinea mountain villages, but he established uncommonly good relations with several mountain communities. His small collection of photographs reflect this friendly, relaxed and positive atmosphere.

The whereabouts of Giulianetti's photos have been a long-time mystery, but in 2016 some were identified as part of another collection at the RAI in London. The well-preserved negatives now give us a chance to view these photographs – a historic collection, from a historic expedition. The presentation of the exhibition will focus on the people, and also comment on Giulianetti, the colonial setting and on early ethnographic photography in New Guinea.

Panels Overview

Friday, 30 June 2017

- Panel 2: Transformative appropriations and iconic power in the Pacific
in room 'A125'
- Panel 3: Challenges to sustainable land and marine-based livelihood systems in the Pacific
in room 'A214'
- Panel 5: Natural disasters in Oceania
in room 'A119'
- Panel 9: Place(s)for innovation? Enduring and changing materials in the Pacific
in room 'A140'
- Panel 23: The Pacific lost and found: Old and new archival environments and the structuring of Pacific worlds
in room 'A120'
- Panel 24: Museums and Pacific environments
in Museum Fünf Kontinente
- Panel 25: Museums as "engineered" environments: A dialogic approach to researching museum collections
in Museum Fünf Kontinente

Saturday, 01 July 2017

- Panel 1: Pacific histories in and out of Oceania
in room 'A021'
- Panel 4: Adapting Oceania? Scrutinizing the concepts, culture and politics of climate change adaptation in Oceania
in room 'A022'

Sunday, 02 July 2017

- Panel 5: Natural disasters in Oceania (continued)
in room 'A119'
- Panel 6: Collecting human-environment relations in the Pacific
in room 'A014'
- Panel 7: Bridewealth and the productive and reproductive autonomy of women in the Pacific
in room 'A015'
- Panel 11: Giving up naturalism or towards a social complexity shared with animals
in room 'A016'
- Panel 13: Genealogical methods: Kinship as practical ontology
in room 'A017'
- Panel 15: New challenges, new boundaries: The adaption of anthropology
in room 'A120'
- Panel 19: Māori landscapes and culturoscapes
in room 'A213'
- Panel 20: Political landscapes in Melanesia today
in room 'A125'
- Panel 22: Housing futures in Oceania
in room 'A119'
- Panel 23: The Pacific lost and found: Old and new archival environments and the structuring of Pacific worlds (continued)
in room 'A125'
- Panel 25: Museums as “engineered” environments: A dialogic approach to researching museum collections (continued)
in Museum Fünf Kontinente
- Panel 26: Transforming the social? The ‘home side’ of gender and mobility in Oceania
in room 'A120'
- Panel 8: Quantitative data or analysis to answer anthropological questions: advantages and disadvantages
in room 'A020'
- Panel 10: The Pacific Ocean as a new frontier?
in room 'A016'
- Panel 12: Haunted Pacific
in room 'A213'
- Panel 16: Alternative socialities in and beyond Oceania
in room 'A015'
- Panel 17: Barkcloth in Pacific environments
in room 'A119'
- Panel 18: Pacific worlding and the ‘ephemerally concrete’
in room 'A017'
- Panel 20: Political landscapes in Melanesia today
in room 'A120'
- Panel 21: Responses to environment in distress: Community-based social protection and climate change in the Pacific
in room 'A022'
- Panel 29: Tourism development and cultural landscapes in Oceania: Critical interdisciplinary responses
in room 'A119'
- Panel 30: Field research as a gendered practice: Nominal men, sexless persons, and the myth of neutral gender relations in Melanesia
in room 'A021'

Panels and Paper Abstracts

Panel 1: Pacific histories in and out of Oceania

Harald Werber | Department of History, University of Salzburg

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

Karin Louise Hermes | American Studies, Humboldt University of Berlin

Saturday, 01 July 2017 - A021

- 10:30 Jean Louis Rallu : Colonial heritage in Melanesian politics: A difficult dialogue with globalization and International Organizations
- 11:00 Philip Cass : History of Islam in the Pacific
- 11:30 Lorenz Rudolf Gonschor : Victorian elitist and martyr for aloha 'āina: The complex personality of Hawaiian diplomat Henry F. Poor
- 12:00 Roger Charles Cowell : "Only a palangi would have kept this": Scoping a personal archive of Tongan environments
- 12:30 Martin Soukup : Genealogical ties in geographical space
- 14:00 Karin Louise Hermes : Recentering anarcho-indigenous narratives and Hawaiian epistemologies on the relation to the land
- 14:30 Min Yen Ong : Navigating Kuleana in Hawaiian Protest Music
- 15:00 Vaoiva Natapu-Ponton : Through Pacific lens to empower success in contemporary tertiary education environments
- 15:30 Matthias Kowasch : Decolonising Geography education in New Caledonia
- 16:30 Harald Werber : Many stories, one history? Thoughts and concerns about suitable topics to teach in Pacific history

Panel abstract

A recent transformation in the teaching of Pacific Island History has seen the underlying pedagogy, content, and motivation move towards valorizing indigenous epistemologies and de-centered content. Crucial for this process of re-integrating indigenous epistemologies and genealogies is a critical re-examination of the way histories have been told and written. For the scholars involved, this is much more than an exercise in historiography.

We invite papers that examine the concrete empirical realities of the Pacific and offer opportunities to refine our analytical lenses and vocabularies. In the Hawaiian context, it is a kuleana to re-examine Pacific histories – a moral responsibility both towards the ancestral world and towards future generations who will inhabit the islands. The panel invites practitioners to demonstrate how their teaching reflects the latest historiography, utilizes the latest technologies, and marries the competing histories now jostling for space in the curriculum. This panel is a follow-up to the exciting papers and open panel at the PHA Guam conference which brought teaching and education to the fore. We now invite presenters to take center stage again and debate/interrogate their craft, academic programs and courses, philosophical and intellectual traditions and contribute to a new interdisciplinary dialogue between research and teaching in a quest for creative approaches to the islands' myriad ecological and socio-economic crises.

Colonial heritage in Melanesian politics: A difficult dialogue with globalization and international Organizations

Jean Louis Rallu | INED, INED
Saturday, 01 July 2017 - A021, 10:30

Pacific political landscapes stem from highly hierarchical societies where changes however occurred. Colonization/Christianization brought fiercer conflicts and reinforced patriarchal tendencies. Chiefs' authority was undermined by assessors and teachers from secondary lineages. Colonial administration was weak, inconsistent and discriminative. Politicians are mostly from chiefly lines supported by religious influence groups. International organizations strive to commit conservative governments denying/minimizing such issues as gender equity: ratification of international conventions is late and law enforcement and project implementation are low. They mostly work with NGOs and civil society associations they helped create. PICs have the lowest rates of female parliament members of world's regions.

UNWomen initiated the Advancing Gender Justice project to upgrade national legislations to international standards, increase access to justice and women's participation in leadership. But women are rarely elected, because of negative gender stereotypes used by male candidates and their support teams, based on a strong public opinion on women's role. The paper will analyze historical changes in traditional 'politics' and relations and discourses between the various actors in Melanesian politics as regards Human Rights and development policies in gender and youth issues.

History of Islam in the Pacific

Philip Cass | Communication Studies, Unitec
Saturday, 01 July 2017 - A021, 11:00

The geo-political situation arising from the invasion of Iraq and the emergence of ISIS has drawn attention to the existence of Islam in the metropolitan countries and island nations of the Pacific. However, Islam has a long history in the region, going back to at least the 17th century. Drawing on a range of sources, this paper traces the history of Islam in the Pacific, showing that for most of the period under consideration, Muslims generally went unremarked because the number of its adherents was so small and their homes so scattered. However, there have been periodic crises when Islam has come into the public consciousness, including the Sudan campaign, the attack on a mining train in Broken Hill by two Afghans in 1915, the continuing brutal occupation of West Papua and the arrival of a Libyan diplomat in Vanuatu. In the Pacific island territories Muslims have been almost invisible outside Fiji where they first went as indentured labourers. In more recent times, however, Islam has emerged as a missionary religion in the islands, with converts in many countries, including Papua New Guinea and Tonga.

Victorian elitist and martyr for aloha 'āina: The complex personality of Hawaiian diplomat Henry F. Poor

Lorenz Rudolf Gonschor
Department of Political Science, University of Hawai'i-Manoa
Saturday, 01 July 2017 - A021, 11:30

Henry F. Poor (1856-1899) was one of Hawai'i's prime diplomats, being dispatched on a circumnavigation in 1883-1884 and to Sāmoa in 1886-1887. Of both aboriginal Hawaiian and New England Puritan descent, Poor's life exemplifies the cultural and political tensions inherent in late nineteenth century Hawaiian Society. Situating himself within Victorian upper class culture, he could be harsh in his judgement of other people and societies. Yet at the same time he displayed an unwavering commitment and loyalty to his native country, for which he was imprisoned by the post-1893 regime and died within a few years afterwards, joining the ranks of Hawaiian martyrs sacrificing their life for aloha 'āina. Poor's travel writings, published partly in Hawaiian and in English in the Kingdom's leading newspapers, which the author is currently co-editing, provide insights into the thought and personality of this complex character.

"Only a palangi would have kept this": Scoping a personal archive of Tongan environments

Roger Charles Cowell
rccHorizonScanning (self-employed researcher-writer)
Saturday, 01 July 2017 - A021, 12:00

"Only a palangi would have kept this."
[A youth in Ha'alalo, Tongatapu, listening to twenty year-old recordings of 'kava club' in that village]. Visiting and revisiting rural and urban environments in Tonga— around Ha'alalo, Ha'akame, 'Utulau and Houma villages, and the capital, Nuku'alofa—during nearly fifty years, the researcher has accumulated a personal archive of sound recordings, images and notes. He has used a small number of these in academic work, in direct personal and social media communications with Tongan friends, but the majority of items have not yet been shared or used publicly in any way. Firstly, the researcher makes a short review of the personal archive, to describe its nature and scope. Secondly, he shares selected items of sound, image and text, to show continuity and change in several locations. Thirdly, he suggests establishing open access archives, so com-

munities and researchers may freely use and interpret aural, visual and written records of Oceanic environments. In conclusion, the researcher speculates that such archives could enrich current and future expression of local, national and regional identities, so anyone, not “only a palangi would have kept this”.

Genealogical ties in geographical space

Martin Soukup | Institute of Ethnology, Charles University in Prague
Saturday, 01 July 2017 - A021, 12:30

The objective of the paper is a presentation of fieldwork that was conducted among members of the Nungon community, Morobe Province of Papua New Guinea. The fieldwork was focused on studying the effects of selected historical events on spatial behavior of members of the Nungon community. The two particular historical events – the religious conflict and the relocation of a village to a new place – are continuously affecting the daily life of the community. Two principal methods were combined during fieldwork: a construction of genealogical ties in the community and mapping of geographical space of the village. This research design resulted in the construction of spatially expressed genealogical ties of the community. The author will argue that it is possible to see the effect of the aforementioned events in the geographical space of the village. The aim of the paper is to present the methodology enabling study of expression of historical events and social relations in geographical space.

Recentering anarcho-indigenous narratives and Hawaiian epistemologies on the relation to the land

Karin Louise Hermes | American Studies, Humboldt University of Berlin
Saturday, 01 July 2017 - A021, 14:00

As a way of introduction, in Hawai'i and in greater Oceania, genealogy is paramount. I would begin by naming my parents, grandparents, and narrate their place-based origins to root my identity. Genealogy is the story of oneself in relation to ancestors. Tellingly, in Hawaiian the word for “story”, mo'olelo, is the same as for “history”. What is also the same word in translation is 'ike: “to see”, “to know”, “to feel”. In short: knowledge and one's own history is the accumu-

lation of an experience of senses. In a non-linear conceptualization of time, in Hawai'i you look into the past to guide you into the future, as the past holds wisdom and the knowledge of the ancestors (Kame'eleihiwa 1992). Here, it is my kuleana to recenter and amplify indigenous histories as a non-indigenous scholar. More specifically, I recount the narratives by indigenous women, who embody the responsibility to the land, the Earth Mother Papahānaumoku. Manulani Aluli-Meyer summarizes the kinship to the land and one another as experiences of “spiritual continuity”, placing “āina as origin, 'āina as mother, 'āina as inspiration” (Aluli-Meyer 2001). I analyze the enduring conflict in translation and understanding Hawaiian epistemologies for outsiders, who according to Haunani-Kay Trask “can never know what we know, or feel what we feel, about our mother, the land. Thus does history – and genealogy – separate our politics, and our analysis.” (Trask 1996).

Navigating Kuleana in Hawaiian Protest Music

Min Yen Ong
Department of Music, School of Oriental and African Studies (SOAS)
University of London
Saturday, 01 July 2017 - A021, 14:30

During pre-missionary times, Hawaiian music served mainly religious and historical functions. However, in the 19th and 20th Century, with the penetration of Western culture, chant and Hula became divorced from their traditional contexts, leading to fundamental changes in their performance and context. With the degeneration of Hawaiian traditions, came the second Hawaiian Renaissance in the 1970s, and since then, there has been a resurgence in Hawaiian culture and music and a re-discovery of the Hawaiian identity, which is felt to be the result of the bestowing of kuleana unto native Hawaiians by their ancestors. In this paper, I argue that Hawaiian musicians are using music as a platform to display the resistance and injustices felt by the Hawaiian community towards the US occupation. I examine the use of kaona (hidden meaning) within songs and musicians' views on how kuleana features in their identity and music-making processes. In addition, I also analyse the relationship between promoting indigenous rights and the sovereignty of the Hawaiian Kingdom, through contested places such as Kaho'olawe and Mauna Keā, and how music plays an instrumental role to the Hawaiian community by serving as a platform to display political discontentment.

Through Pacific lens to empower success in contemporary tertiary education environments

Vaoiva Natapu-Ponton

Interprofessional Health Studies, AUT University

Saturday, 01 July 2017 - A021, 15:00

Through Pacific lens, significant cultural models have proliferated within the last decade arguing that a cultural analysis of Pacific students, knowledge, values and beliefs are imperative to empower them to succeed in the tertiary environments. Traditionally, education environments have been Eurocentric. They have reinforced 'pedagogy of the oppressed' where western models are reflected in the university curriculum and ways of learning and teaching. Recently, there has been a proliferation of more culturally appropriate models being applied to the education sector. A review of these studies suggests that culturally relevant models can coexist in the current educational tertiary education setting. Given that a majority of students in the sector are first in family to be studying at university, and that often they are amongst a wave of first and second generation migrants, cultural norms need to be addressed if our students are to feel included within the sector. This paper argues that cultural pedagogies integrated into mainstream revealed successes that warrants recognition. A review of these studies demonstrate that traditional models can coexist with western models in education environments to empower and enhance Pacific success.

Decolonising Geography education in New Caledonia

Matthias Kowasch

Department of Geography and Regional Science, University of Graz

Saturday, 01 July 2017 - A021, 15:30

Since the negotiation of a renewed agreement in 1998 France has generally maintained an innovative approach concerning the decolonisation of New Caledonia (Fisher 2013). The Noumea Accord defers a vote on independence and provides the transfer of all political competences to the Pacific territory, except sovereign powers. Primary and secondary school education have been transferred in January 2012. But while "colleges" and "lycées" are in the responsibility of New Caledonia, the French state still pays the salaries of the secondary

school teachers. The education issue is delicate, because the French education system was a major issue in the period of violent struggles in the 1980s. Most of the 30% of students who drop out of the school system are Kanaks (MacLellan 2009). Kanaks represented only 23% of candidates for the high school degree exam in 2009 (Nouvelles Calédoniennes 22/3/2010). Starting from 2017, Kanak culture is taught 18 hours a year three times in a school life. Despite of the efforts that have been made to promote Kanak languages and culture in school, the present paper questions the decolonisation of school education by taking the example of Geography. How do Geography textbooks discuss Kanak culture? And how do Geography teachers (who also teach history) deal with Indigenous issues in the mirror of the ongoing decolonisation process? The results rely on a textbook analysis and interviews with Geography teachers in New Caledonian secondary schools.

Many stories, one history?

Thoughts and concerns about suitable topics to teach in Pacific history

Harald Werber | Department of History, University of Salzburg

Saturday, 01 July 2017 - A021, 16:30

From my experiences as a lecturer of Pacific history in Europe as well as in the South Pacific I draw a lot of different impressions and idea about what can be considered relevant for students of both sides. On the one hand side the paper will focus on these aspects of diverse audiences and groups of learners. On the other side it will try to answer the question what can be seen as a Pacific history, who cares for or who is interested in which part of the history. So the conclusion tries to answer what can be and what should be taught about the Pacific islands.

The memories and stories of the past of the Pacific islands and its people vary greatly and are only seen as a united matter from an external perspective. Within Oceania there are many different expectations and independent impressions and discourses to be reflected and taken into account. But then there are common experiences that could possibly be considered a Pacific history.

Panel 2: Transformative appropriations and iconic power in the Pacific

Tina Engels-Schwarzpaul

School of Art and Design, Auckland University of Technology
Te Wānanga Aronui o Tāmaki Makau Rau

Albert Refiti | School of Art and Design, Auckland University of Technology

Friday, 30 June 2017 - A125

- 14:00 T. Engels-Schwarzpaul and A. Refiti : Introduction
- 14:30 Albert L. Refiti : The proliferation of eyes
- 15:00 Keri-Anne Wikitera : Whakapapa Kōrero: Ancestral narratives, Indigenous histories
- 15:30 Tina Engels-Schwarzpaul : Pacific architecture's iconic power in contemporary environments
- 16:00 Ross Jenner : Making face
- 17:00 Metuanooroa Tapuni : If the straight-jacket fits?
- 17:30 Sebastien Galliot : From ritual efficacy to iconic efficiency: Tattoo, ritual encoding and the transformation of Samoan religiosity
- 18:00 Julien Clément : Transforming men: ideals, images and bodies of Pacific rugby players in France and Samoa
- 18:30 Aurélie Condevaux : Performing Pacific identities in a "bi-cultural" society
- 19:00 David Manzano : The iconic power of the "Spanish Lake" in current Spanish foreign policy in Micronesia

Panel abstract

Worldwide, the traditional architecture of the Pacific is reproduced by educational institutions, government agencies, hotels and resorts, and iconic Pacific objects are displayed as tokens of ways of life. Though their intentions will vary, indigenous Pacific politicians or educators and Western marketing managers rely on the same "displacement of form, and the persistence of the sense

of belonging attached to it" (Refiti 2015), the power to re-present something 'Pacific'. How does this power work? What happens when a Fale Pasifika – an "iconic building" [3] evoking a sense of place and identity – is built at the University of Auckland? Can iconicity help us understand what Tomlinson and Tengan (2016) call "transformation in appropriation"? How may such power be harnessed to strengthen diasporic Pacific identities? Might Aby Warburg's Nachleben (afterlife: as "protean, liquid, oceanic in scope and complexity" as life itself, be relevant? How to imagine human and non-human entities in the interfaces between iconicity and fa'atupua, in global markets, tourism sites, and new media. We welcome proposals considering material culture, place, spaces, objects and architecture, rituals, performance and art.

Introduction

T. Engels-Schwarzpaul and A. Refiti | AUT University

Friday, 30 June 2017 - A125, 14:00

The proliferation of eyes

Albert L. Refiti | AUT University

Friday, 30 June 2017 - A125, 14:30

At the opening ceremony of a new meeting house, the ridge post is addressed as 'ia sã or the sacred fish: "salute the main ridge-pole of the house that lurks like the sacred fish! Salute the main purlins of the house that is like a school of savage fish!" The speech identifies the 'ia sã pattern as a totem linking the building with the sumu, a mythological fish that was sacrificed and placed in heaven and now tracing a diamond-shaped outline of the southern cross. As lashed patterns on perpendicular join in the interior of houses, the pattern becomes like all-seeing-eyes that shine from all corners of the building.

The sumu or the lozenge shape pattern is a recurring motif in Pacific material culture that is found on 2500-year-old face motifs on Lapita potteries from Santa Cruz Islands, on 19th century tapa cloths from Samoa, on Tongan buildings at the Polynesian Cultural Centre in Laie, and on traditional Samoan malu being carried out in Auckland New Zealand in 2017.

The paper looks at how and why the sumu pattern still prevails in Pacific material culture and why it has become an important motif to weave histories with.

Whakapapa Kōrero Ancestral narratives, Indigenous histories

Keri-Anne Wikitera | Auckland University of Technology
Friday, 30 June 2017 - A125, 15:00

In Aotearoa, marae (Māori gathering places) continuously re-affirm cultural identity, tribal solidarity and connection to one's tūrangawaewae (ancestral place). The tūpuna-whare or ancestral houses, central to the marae complexes, are iconic buildings that invoke cultural identity as symbolic embodiments of being Māori. As taonga, living treasures, they embrace spiritual dimensions in cultural practice and represent ancestral connections and histories in their carvings, woven and painted panels. Today, through urbanisation and migration, more than 80% of Māori reside away from their marae. The reconfiguration of Māori society is not new, our histories are founded upon migration, travel, navigation, exploration and profound social transformations. How, therefore, did and do diasporic Māori communities sustain their identity as Māori, away from the 'place' of the marae? While artefacts can be viewed as no more than objects, experience and cultural context establish the whare as living phenomena. They "objectify the organic connectedness of historical processes" (Gell, 1998, p. 252), act as collective indices of agency and highlight the relationships between people, culture and socio-political environments. In a Māori-centred approach, applied to an ancestral whare in England, this paper investigates how the experiences and environments of the whare are reconstituted through spatial and temporal reconfigurations that have and continue to harness and strengthen Māori identities.

Pacific architecture's iconic power in contemporary environments

Tina Engels-Schwarzpaul
School of Art and Design, Auckland University of Technology
Te Wānanga Aronui o Tāmaki Makau Rau
Friday, 30 June 2017 - A125, 15:30

In Pacific diasporas, networks are sometimes experienced in the reproduction of architectural forms from the homeland. These iconic building forms signal a sense of belonging indebted to an original setting and committed to a new community (Refiti, 2015: 5). They evoke the sense of a place and identity left behind, but they also build new identities through transformation-in-appropri-

ation. Materially and performatively, these houses re-present concrete Pacific realities, forging connections with the homelands and, simultaneously, a new Pan-Pacificness.

In the homelands, too, traditional Pacific architecture is often appropriated to new contexts when educational institutions, government agencies, and tourist resorts are built. Different kinds of iconicity arise from different intentions and contribute to the global proliferation of images of Pacific culture. The aspirations leading to conception, design, and production of the Fale Pasifika at the University of Auckland and the Sinaiei resort in Upolu, respectively, provide the context for an exploration of iconic power in this paper. Tacking between writers like Warburg and Tengan, it follows both the predictable and haphazard effects of the *Nachleben* (afterlife) of sacred forms in contemporary settings. Between Pacific and Western knowledges, analytical lenses adjust and conceptual vocabularies re-generate, changing theoretical grounds and practical politics.

Making face

Ross Jenner | Architecture & Planning, The University of Auckland
Friday, 30 June 2017 - A125, 16:00

The paper explores how discussion of New Zealand/Aotearoa Māori artefacts and practices were first conceptualized, represented and evaluated relative to architecture by 19th century European theorists (e.g., Gottfried Semper, Owen Jones, Alois Riegl). Semper's ethnological understanding in *Der Stil* was usually derived from Gustav Klemm's encyclopaedic compilation but for Aotearoa, this is uncertain. In his account, he emphasises the 'textile' or interlaced wall – stockade or palisade – as primal division between interior and exterior. The first image in Jones' *Grammar of Ornament* is a tattooed Māori head from the museum in Chester. The book concludes with abstract, linear leaf patterns as the future trajectory of ornament. Riegl's *Neuseeländische Ornamentik* features two examples of Māori moko from Lubbock's *The Origin of Civilization*. The essay declares a need to address "one of the fundamental stylistic questions of ornament", which became central in his work. The paper examines contemporary versions of the Māori head, its *Nachleben* (afterlife) in the between of Pacific and Western knowledges. Rewi Thompson's house (1985) as face, body and pā, animated in several of his representations by the vitality of blood is juxtaposed with Patrik Schumacher's "Parametric Patterns" (2009) and Zaha Hadid's Azerbaijan Cultural Centre, Baku, where "(t)he utilization of seaming as accentuating device is comparable to the feature accentuating Maori facial tattoos."

If the straight-jacket fits?

Metuanooroa Tapuni

Art & Design, Auckland University of Technology

Te Wānanga Aronui o Tāmaki Makau Rau

Friday, 30 June 2017 – A125, 17:00

While conducting Ph.D. research I was often encouraged to implement a circle of rocks (with a woven mat) into my installation art practice. This was seen as a clear symbolic indicator of the ancient Pacific, which was a focal point of the written exegesis. It was seen as an artistic gesture that would concretize the placement of my media art practice in the acceptable boundaries of things that connote the label, Pasifika. In this way the circle of rocks, within an academic and art context, resembles that which has become iconic, a re-presentation of something Pacific through a displacement of form (Refiti 2015).

Things change meaning as they become identifiable. They are imaged and repeated formulating strong symbolisms that accrue currency. In a sense this is the power of transformation in appropriation (Tomlinson & Tengan, 2016). However, when the symbolic weight of the iconic becomes fixed it disables transformation, resulting in an honouring of artifice.

The circle of rocks, made iconic, became my nemesis. It became the straight-jacket that didn't fit. For the most part my reaction was bodily and intuitive, a natural navigation away from the suggested action, an honouring of artifice. I seek in this paper to unfold the process of making the iconic in an effort to understand how the straight jacket manifest, and why it does not fit. I bring into lens image making, diasporic conditions and postcolonial thinking.

From ritual efficacy to iconic efficiency:

Tattoo, ritual encoding and the transformation of Samoan religiosity

Sebastien Galliot

CREDO - Centre de Recherche et de Documentation sur l'Océanie

Aix-Marseille University, CNRS, EHESS

Saturday, Friday, 30 June 2017 – A125, 17:30

Within the last thirty years or so, iconographic corpus of ethnic tattoo designs have been increasingly used as efficient non-discursive ways of expressing indigeneity, commitment, belonging, strength, etc. While they are detached from their original destination (the human skin), tattoo designs do have an iconic power which rests on a process of naturalization due to their primal connection with the body. Their evocative strength together with their high portability tends to an all-out exploitation of this power through a multitude of media. In this paper, I will rely on the Samoan tattooing ritual to discuss the panel's central topic. More specifically, I will address the process of iconicity by downplaying the discursive meaning of tattooed images. To the extent that Samoan tattooing combines a high standardization of patterns' assemblage, a socially separated body of techniques with a relatively low symbolic emphasis on individual designs, we will try to re-evaluate its visual saliency by looking at its artefactuality. In other words, following Jeffrey Alexander's iconology I'll propose some line of thoughts to investigate the production and reception of tattooed images beyond the question their aesthetic power. Ethnographic insights on the technical process of making as well as on the arrangement of iconographic repertoire will provide the theoretically acclaimed materiality of iconic power some hidden-but-tangible data on ritual knowledge and performance.

Transforming men: ideals, images and bodies of Pacific rugby players in France and Samoa

Julien Clément

Departement de la Recherche et de l'Enseignement, Musée du Quai Branly
Saturday, Friday, 30 June 2017 – A125, 18:00

While the image of the warrior, the physicality and toughness of Pacific Islanders has been denounced (Hokowhitu 2003, Uperesa 2010, Besnier 2011), Pacific rugby players' efficiency on rugby fields reinforce the idealization of this image in Europe and the Pacific. Among many French rugby players, tattoos, necklaces or drawings show the iconicity of Pacific bodies. Their perception of Pacific dances staged before international rugby games are epitomizing this fascination for an unknown Pacific world. Western marketing managers design advertisements and images for the public, from the pitch to billboards in the streets, or even in paintings offered to cultural institutions. How does this power to build both players and images as icons affect various audiences around the world? These players are also part of the environment in the Pacific. They become icons of economic and social success in the islands. For those who want to migrate, what iconicity of success is at stake for them? How do these images influence males in the Pacific? How do they transform their bodies in regard to these images? By the migration of these images, how is the iconicity of Pacific rugby players transformed and appropriated (Tengan and Tomlinson 2016)? Drawing on my personal experience in France and fieldwork in Samoa, I would like to interrogate this navigation between iconic and physical spaces.

Performing Pacific identities in a “bi-cultural” society

Aurélie Condevaux

EIREST (Interdisciplinary Research Team on Tourism)
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Friday, 30 June 2017 – A125, 18:30

New Zealand society is often defined as being “bi-cultural”, i.e. based on two main “ethnic groups” - Māori and Pākehā. But alternative views of New Zealand, as a multicultural or pluricultural society, have developed in the last decades, while migrants' cultures have gained recognition and visibility, through the numerous Pacific dance and music festivals for example. In the domain of tourism though, most of the “dinner and show” experiences in New Zealand are

based solely on Māori performances (kapa haka), and do not integrate other dance styles from “Polynesia” (contrary to other Pacific destinations). However, for six months in 2007 and 2008, a cultural performance evaluated at the Te Papa Museum integrated Cook Islands', Sāmoan, and Māori dances. The performance took place on the museum's marae, Rongomaraeroa. This communication will examine what is at stake in the relocation of artistic expressive practices from their original places of performance to this highly symbolical building. As stated on the museum's website, Te Rongomaraeroa aims to address the nation's “bicultural identity”. At the same time, it departs from traditional Māori carving and architecture by using “Pākehā, Asian, and Polynesian design references”. What do these choices – and the interactions between the performance and the place – tell us about the complexity of identification processes in New Zealand today? How can it help us to understand the debates between biculturalism and multiculturalism?

The iconic power of the “Spanish Lake” in current Spanish foreign policy in Micronesia

David Manzano

Escuela de Estudios Hispano-Americanos, Seville
Spanish National High Research Council (CSIC)
Friday, 30 June 2017 – A125, 19:00

From early modern times until now, many European groups have described the Pacific with iconic and stereotyped ideas. These ideas are removed from the objective world of Oceania because they were created under Imperialism's influences. However, they are real in the minds of Europeans. This paper analyzes Spanish ideas in describing Micronesia. The main research question is: How much of the traditional stereotypes of the Pacific is still present in Spanish Foreign Policy in Micronesia? Micronesia is the only territory in Oceania where Spain had colonies. Spain lost its colonies at the end of the 19th century, ceding Guam to the United States of America in 1898 and selling the Caroline Islands to Germany in 1899. However, the majority of 20th century Spaniards continued to consider Oceania as the historical land of the Empire where the sun never set. This imperial notion of an ancient “Spanish Lake” was encouraged by the project to create a province in Micronesia during the Franco dictatorship (1939-1975). Nowadays, there are people in Spanish society who defend this project and think of Oceania as part of an iconic power of Spanish imperialism. Does Spanish foreign policy continue this tendency in its relation with the Micronesian ex-colonies?

Panel 3: Challenges to sustainable land and marine-based livelihood systems in the Pacific

Foale Simon | College of Arts, Society and Education, James Cook University

George Nicolas Curry | Department of Planning & Geography, Curtin University

Gina Koczberski | Department of Planning and Geography, Curtin University

Frank Thomas | Pacific Studies, Oceania Centre for Arts, Culture & Pacific Studies, University of the South Pacific

Friday, 30 June 2017 - A214

- 14:00 Foale Simon : Productivity vs connectivity: using an agricultural lens to gain new perspectives on coral reefs, fishery production, food security and livelihoods in the Western Pacific
- 14:30 George Nicolas Curry, Gina koczberski, Veronica Bue, Emmanuel Germis, Steven Nake, Paul Nelson : Maintaining food security through farming innovations and social networks in rural Papua New Guinea
- 15:00 Anna-Karina Hermkens : Problems with land and problems with water: Logging versus Marine Conservation in Marau Sound, Solomon Islands
- 15:30 Cakacaka Akuila, Ferse Sebastian : Characterizing the adaptive capacity of coastal communities faced with changes in marine resource availability and climate change: Case study of Fiji and Solomon Islands
- 16:00 Richard Michael ('Mike') Bourke : Food security in Papua New Guinea: an overview
- 17:00 James Komengi : The impact of food shortages in high altitude locations in Hela and Enga provinces, Papua New Guinea
- 17:30 Natalie Araujo : Seeds of resilience: Urban agriculture and food security in the Pacific
- 18:00 Virginie Bernard : Strengthening Noongar culture through the commercial development of cultural lands (South West of Western Australia)?
- 18:30 IATI IATI : The alienation of Samoan customary lands through the Torrens system
- 19:00 Tagaloatele Peggy Fairbairn Dunlop : Women's access to land in their commercial journeying Vanuatu 2016

Panel abstract

In the Pacific, livelihoods and well-being remain closely tied to agriculture and fisheries. While the past, as documented through environmental reconstruction using archaeological and historical ecological data, together with modern species conservation plans, can provide some of the knowledge and tools for sustainable livelihoods among contemporary Pacific Island communities, we need to be critical of the effectiveness of traditional coping strategies under new conditions of growing population, altered land- and seascapes, escalating climate-related hazards, and changes in community and individual needs. A key challenge to the long-term sustainability of land and marine-based livelihood systems is how to maintain household food and income security in the face of population, land and market pressures, changes in land use, shifting consumption patterns and climate and environmental stressors. Within this context of transformation, it is important to deepen our understanding of how Pacific people respond and adapt to the pressures on their livelihood systems and to understand the range of strategies they employ to reduce their vulnerability to food and income security. Equally important is the need to gain insights into why some households or communities have a greater capacity than others to ameliorate the risks and uncertainty in their livelihood and food systems.

Productivity vs connectivity: using an agricultural lens to gain new perspectives on coral reefs, fishery production, food security and livelihoods in the Western Pacific

Foale Simon | College of Arts, Society and Education, James Cook University
Friday, 30 June 2017 – A214, 14:00

Two perspectives on fishery production and management dominate contemporary scientific discourse in the Asia-Pacific: 1) The fisheries of greatest value and interest are those associated with coral reefs; and 2) The fundamental logic by which fishery production, and therefore management, is understood is that of connectivity – i.e. the export of larvae by relatively sedentary adult fish populations, typically managed with spatial tools such as marine protected areas. In this paper I draw on a study (Roeger et al. 2016, *Fisheries Research* 174: 250-259) of a recent switch from coral reef-associated fish stocks to small pelagic stocks by a Solomon Islands community to pose, and suggest answers to, questions about the importance (potential and realized) of small pelagic fisheries for

food security and livelihoods across the Asia-Pacific region. I also pose related questions about the relative importance of an understanding of biological oceanography (or to put it simply: nutrient supply) in the productivity of small pelagic fisheries, and the extent to which these scientific questions have been ignored as a result of the dominance of the above-mentioned discourse on reefs and connectivity. Finally I interrogate the extent to which small pelagic fisheries are exploited by actors with different levels of economic and political power, across different parts of the Western Pacific and Southeast Asian region.

Maintaining food security through farming innovations and social networks in rural Papua New Guinea

George Nicolas Curry | Department of Planning & Geography, Curtin University
Gina koczberski | Department of Planning and Geography, Curtin University
Veronica Bue | Department of Agriculture, University of Technology
Emmanuel Germis | Papua New Guinea Oil Palm Research Association, Dami
Steven Nake | Papua New Guinea Oil Palm Research Association, Dami
Paul Nelson
Centre for Tropical and Environmental and Sustainability Science
James Cook University
Friday, 30 June 2017 - A214, 14:30

Farmers in the developing world who are heavily dependent on the natural environment display considerable adaptability and responsiveness to changing economic, ecological and institutional circumstances. We examine how migrant farmers in PNG are responding and adapting to land shortages for food gardens. The study sites are the oil palm areas of West New Britain Province, PNG, where food production is a key strategy for maintaining food and income security. Despite rising land scarcity for food gardens, virtually all smallholder families continue to grow sufficient food for their families, as well as a surplus for local markets. The paper outlines the diverse adaptive strategies households have developed to maintain food security, including a shift to more flexible land access arrangements that 'revive' and adapt traditional systems of land sharing on communally owned land. These strategies are being superimposed on state agricultural leasehold land registered in the names of individual farmers. The resilience of the farming system lies not so much in the incremental adaptive changes smallholders have introduced into their farming systems to intensify

production, but in the more transformative farming innovations modelled on traditional mechanisms of land rights and social and kinship relationships to facilitate land access. We highlight the role of indigenous institutions and cultural values for sustaining household food security.

Problems with land and problems with water: Logging versus Marine Conservation in Marau Sound, Solomon Islands

Anna-Karina Hermkens
College of Asia and the Pacific, Australian National University
Friday, 30 June 2017 - A214, 15:00

This paper elucidates and analyses the tensions between and among Are'are people (descendants from Malaita) and Mbirau people living in Marau Sound in Guadalcanal. These tensions and resulting disputes all revolve around place, around Marau Sound, and who can claim ownership of its marine and land resources. Are'are have engaged with Marau Sound as a frontier with possibilities for new socialities, livelihoods, and, recently, developments such as the exploitation of ecotourism lodges and guesthouses, clam and coral mariculture, and aquarium fishery. With the development of five Marine Protected Areas in the sound and NGOs regularly visiting the islands, the question of ownership, and in particular, ownership of marine resources, has become a major issue. Mbirau feel left out of the various developments and maintain that Are'are should share the revenues from marine exploitation, claiming ancient privileges over the offshore reefs. In order to get access to development, Mbirau have agreed for logging to commence in their inland areas, which Are'are strongly disapprove of. In short, the Marau case shows par excellence that place and identity are important concepts in material and conceptual contests around globalisation and capitalist resource exploitation. Moreover, it shows how local values related to the environment, identity and social relations come under scrutiny due to access and lack of access to resource exploitation.

Characterizing the adaptive capacity of coastal communities faced with changes in marine resource availability and climate change: Case study of Fiji and Solomon Islands

Cakacaka Akuila

Leibniz Center for Tropical Marine Ecology (ZMT), Germany
University of Bremen

Ferse Sebastian

Leibniz Center for Tropical Marine Ecology (ZMT), Germany
University of Bremen

Friday, 30 June 2017 - A214, 15:30

Most coastal communities of the Pacific Islands are traditionally highly dependent on marine resources as their main source of animal protein and livelihood. This makes them highly vulnerable to any change in the status of these resources. We examine the adaptive capacity of coastal communities in Solomon Islands and Fiji faced with changes in marine resource availability and climate change, understood as the individual characteristics of a household or community enabling it to cope, adapt and structurally reorganize itself to reduce threats. Household survey data complemented by key informant and focus group interviews were collected from ten communities in Fiji and nine in the Solomon Islands. The adaptive capacity of communities was measured using 12 indicators representing physical, natural, financial, human and social assets following the sustainable livelihood framework. Adaptive capacity was relatively higher in Solomon Islands than Fiji. Individual analysis of the assets underlined differences between communities and households within countries and helped to identify specific strengths and weaknesses. Management approaches must consider differences in the strengths and weaknesses of households and communities based on their specific asset portfolios in addressing threats to coastal livelihoods.

Food security in Papua New Guinea: an overview

Richard Michael ('Mike') Bourke

College of Asia and the Pacific, The Australian National University

Friday, 30 June 2017 - A214, 16:00

Food security in Papua New Guinea is reviewed. The definition of food security is followed by a brief summary of the demography. For most people, food security has improved greatly over the past 120 years and particularly over the past 50 years. Despite this, many people suffer from long-term food insecurity, particularly children, but also women and men, associated with limited access to foods high in protein, fats and oil. Long-term shortages of carbohydrate foods are limited. Short term food supply issues arise from climatic extremes, particularly drought, frost and extended periods of very high rainfall. Drought and frost associated with El Niño has caused widespread major food shortages on five occasions over the past 100 years. A review of the two most recent events in 1997-98 and 2015-16 is given, focusing on the impact upon and response by rural villagers. Changes in sea level, temperature and rainfall associated with climate change threaten food security in some locations. A short summary is given of the impact to date, how villagers are responding and the ecological zones where the impact is likely to be the greatest. Factors that are likely to enhance food security for rural PNG villagers conclude the presentation.

The impact of food shortages in high altitude locations in Hela and Enga provinces, Papua New Guinea

James Komengi

United Church, Hela Region, Tari, Hela Province, Papua New Guinea

Friday, 30 June 2017 - A214, 17:00

A series of severe frosts hit high altitude areas of Hela and Enga Provinces, Papua New Guinea in July 2015. These frosts destroyed large areas of food crops in a region that had already been feeling the effects of the El Niño drought since February 2015. Approximately 140,000 people were affected by the subsequent food shortages in these areas, which did not ease in many parts of the region until the end of 2016. We present the findings of assessments conducted by the Church Partnership Program and the United Church in March 2016 in Hela and Enga Provinces. It details the social impacts of frost and

drought, which include severe food shortages, malnutrition, closures or partial closures of schools and hospitals, out-migration and family violence. We pay particular attention to the experience of children, many of whom were left to fend for themselves when their parents left in search of work or food.

Seeds of resilience: Urban agriculture and food security in the Pacific

Natalie Araujo

Anthropology (Sustainability and Development), Department of Social Inquiry,
La Trobe University

Friday, 30 June 2017 - A214, 17:30

In recent years and especially following Tropical Cyclone Pam, which wreaked devastation on Vanuatu in 2015, several prominent public servants and international development practitioners have called for the greater promotion of urban agriculture. Recognising long-standing community practices, this is framed as part of *kastom* economies of resilience, as a response to climate change and population growth, as a means of maintaining indigenous knowledge practices, and as a pathway to health and social justice for marginalized urban dwellers. Drawing from an ongoing cross-disciplinary qualitative project, this paper undertakes an examination of urban agricultural practices to investigate the ways in which these practices facilitate or obstruct contemporary development concerns, including gender equity, human mobility, increasing urbanisation, health, and climate change responses. This paper, as with the project from which it emerges, addresses a critical need to connect rapidly proliferating development and policy literature with the lived realities and experiences of those at whom those initiatives are directed.

Strengthening Noongar culture through the commercial development of cultural lands (South West of Western Australia)?

Virginie Bernard

CREDO - Centre de Recherche et de Documentation sur l'Océanie

Aix-Marseille University, CNRS, EHESS

Friday, 30 June 2017 - A214, 18:00

To settle their land claim out of Courts, the Aboriginal Noongars of the South West of Western Australia, represented by the South West Aboriginal Land and Sea council (SWALSC), engaged in official negotiations with the State of Western Australia. More than the symbolic recognition of their land rights the legal process could grant them, negotiating an agreement had the potential to deliver concrete outcomes. Should the agreement be ratified, up to 320,000 hectares of cultural and development land would notably be divested to the Noongars to form a Noongar land estate. The Noongars would decide how to manage these lands through the Noongar governance system that would be set up as part of the agreement. They would have the possibility to convert more cultural land into development land and decide what commercial ventures to establish. I propose to present what "cultural land" and "development land" mean in this context and examine the conflicting discourses that the commercial development of cultural lands generates. SWALSC defends it as an essential move to trigger the Noongars' social, economic and political betterment and assure them a place in the Australian "modern" society, which in turn would enable them to strengthen their culture. On the contrary, some Noongar dissidents denounce it as the selling of their culture and customary lands. The implementation of that commercialization will therefore depend upon SWALSC's capacity to rally the Noongars behind its vision.

The alienation of Samoan customary lands through the Torrens system

IATI IATI | Department of Politics, University of Otago

Friday, 30 June 2017 - A214, 18:30

In 2008, the Government of Samoa passed the Land Titles Registration Act (LTRA), which introduces the Torrens system, in particular, the principle of indefeasibility to the registration of lands in Samoa, including customary land leases. Applying the Torrens system, with its notorious history in countries

like New Zealand, to Samoan customary lands meant that the LTRA 2008 has been controversial before, during, and even after it was passed. The key issue has been and remains, does/will the LTRA result in the alienation of customary land? The Government of Samoa has consistently denied that it will. Indeed, shortly before the LTRA was passed, it inserted additional provisions (Sections 9.4 & 9.5) to prevent any possibility of this happening, and claimed as much. Curiously, in 2015, the government passed the Land Titles Registration Amendment Act (LTRA), with the intention of closing any loopholes that could allow for alienation. If, since 2008, the government was certain there would be no alienation, why enact the LTRA 2015? This paper disagrees with the government's conclusion. It critically analyses the LTRA, existing legal analyses, recent legislation, and subsequent amendments and argues that the LTRA can alienate the allodial title to customary lands from its owners, the aiga (both current and future members of an extended family) and/or nu'u (village/polity). It will highlight a number of political and legal avenues by which this can be achieved.

Women's access to land in their commercial journeying Vanuatu 2016

Tagaloatele Peggy Fairbairn Dunlop | Auckland University of Technology
Friday, 30 June 2017 - A214, 19:00

All Vanuatu land is in customary tenure for the benefit of family members. Women's access to land varies by island group (e.g. patriarchal / matriarchal) although reports are that prominence has been given to males and male access to land in the post contact era. Land for commercial and other purposes is available for Ni-Vanuatu and others (foreigners) through lease agreements with kastom owners. This presentation discusses the commercial journeys of two women entrepreneurs – one a Ni-Vanuatu – the different producer chains they are establishing (input substitution, commodity marketing) and their access land and other resources to grow their ventures.

Responder: Hon Ralph Regenvanu

Panel 4: Adapting Oceania? Scrutinizing the concepts, culture and politics of climate change adaptation in Oceania

Carola Betzold

Institute of Development Policy and Management (IOB), University of Antwerp

Silja Klepp | Institute of Geography, Kiel University

Arno Pascht

Department of Social and Cultural Anthropology

Ludwig-Maximilians-Universität München

Patrick Nunn | Sustainability Research Centre, University of the Sunshine Coast

Saturday, 01 July 2017 - A022

- 10:30 Patrick Nunn, Arno Pascht, Carola Betzold, Silja Klepp : Introduction
- 11:00 A. Rowan Gard : Navigating a changing sea: Mobility as adaptation and resiliency in Oceania
- 11:30 Elfriede Hermann : Climate change, land and imagining migration: Conceptual linkages in the atoll state Kiribati
- 12:00 Tobias Leonhardt : Financing Kiribati: An overview of money flows and climate adaptation projects
- 12:30 Peter Nuttall : Myth busting the donor/development partner response to Pacific diesel dependency
- 14:00 Desirée Hetzel : New strategies for new challenges? Ideas and practices of adaptation in Malakula
- 14:30 David Tibbetts : Changing the climate: Local adaptations and resilience toward global warming realities on a remote Pacific Island
- 15:00 Anke Moesinger : Exploring resource use, socio- economic and political factors shaping perceptions and discourses of adaptation and adaptive capacity to climate change on Takuu Atoll, Papua New Guinea
- 15:30 Patrick Nunn : False promises: seawalls as maladaptations throughout the rural Pacific Islands

- 16:30 Georgina Numbasa : Exploring climate change across different land tenures in Wewak district, Papua New Guinea
- 17:00 Patrick Nunn : Capturing community diversity for adaptation in the Pacific Islands: the role of peripherality

Panel abstract

Adapting to the adverse effects of climate change is regarded as vital for Pacific island states and communities, which are identified as “particularly vulnerable”. Yet, many adaptation measures have unexpected and unintended results and are considered as neither effective nor sustained. A key factor for this is that adaptation concepts and measures often lack historical, social, political and cultural depth and do not take into account local contexts, Pacific life-worlds and cultural specificities, or power relations. Nonetheless, adaptation and adaptation finance is important for national and regional household budgets and political decision-making at all scales. This panel explores adaptation materialities and knowledge in the Pacific: How is adaptation used, interpreted, transformed, and realized on the ground? How is it changing or interfering with power relations, legal pluralism and local (ecological) knowledge? Can adaptation measures integrate indigenous life-worlds, cultural knowledge and cultural practice such that they have their best chance of being effective and sustainable? What are major barriers to including cultural specificities and different life-worlds in the science, policy and funding decisions of climate change adaptation? We invite contributions from different disciplinary backgrounds and in particular welcome papers that challenge conventional thinking about climate change adaptation, resilience and vulnerability and/or that apply postcolonial and indigenous perspectives.

Introduction

Patrick Nunn | Sustainability Research Centre, University of the Sunshine Coast
 Arno Pascht
 Department of Social and Cultural Anthropology
 Ludwig-Maximilians-Universität München
 Carola Betzold
 Institute of Development Policy and Management (IOB), University of Antwerp
 Silja Klepp | Institute of Geography, Kiel University
Saturday, 01 July 2017 – A022, 10:30

This introduction provides an overview of panel 4: Adapting Oceania? Scrutinizing the concepts, culture and politics of climate change adaptation in Oceania.

Navigating a changing sea: Mobility as adaptation and resiliency in Oceania

A. Rowan Gard | Center for Pacific Studies, University of St Andrews
Saturday, 01 July 2017 – A022, 11:00

Many Pacific island nations have been crucial in leading the global dialogue on climate change. As a global response to short and long-term climate change continues to be formulated it is vital that this response be a cultural and faith-integrated process spanning from local to regional in scope. Two significant facets of extreme weather and climate change response in the Oceania are the roles faith-based organisations (FBOs) and mobility can play in community resiliency schemes.

Drawing inspiration from traditional Pacific voyaging and the Hawaiian ‘ōlelo no‘eau, Aia i ka mole ke ola; E ‘ike pono i ke au nui me ke au ‘ike (There in the foundation is life; Know well the big currents and the little currents) this paper considers and elucidates the importance of mobility in response to extreme weather events and long-term climate change scenarios. Further, emerging research points to resiliency being enhanced with cyclical mobility and income diversification within national boundaries, and that mobility does not necessarily result in migration. However, the effects of mobility do impact extreme weather response organization, asset deployment, adaptation and urban poverty, which is a further source of vulnerability. Consequently, mobility and migration management policies in response to extreme weather events and long-term climate change are far more complex than previously acknowledged and are deserving of deeper consideration.

Climate change, land and imagining migration: Conceptual linkages in the atoll state Kiribati

Elfriede Hermann | Institut für Ethnologie, University of Goettingen
Saturday, 01 July 2017 – A022, 11:30

Projections of the impacts of climate change on atoll states have led media, policy makers, churches and NGOs to debate resettlement, with social scientists proposing that migration be considered as an adaptation strategy for atoll populations. The media in particular have represented atoll populations as (future) ‘environmental’ or ‘climate refugees’ without paying attention to the fact that Pacific Islanders reject these labels. Recent research pointing to this

fact also showed that atoll inhabitants have close relations to their land and are reluctant to leave it. Little was written, however, on Pacific Islanders' cultural concepts that would render migration possible for them. This paper presents a case study of the atoll state Kiribati, arguing that it is the indigenous concept of land-and-collectivity that not only holds back a majority of people but also enables a minority to imagine migration. Motivated by this cultural concept, all I-Kiribati want their islands to be strengthened by adaptive measures. But the same concept unfolds its efficacy when associated with the thought of the land purchased in Fiji by the Kiribati government, giving rise to an emerging discourse on migration as a last resort.

Financing Kiribati: An overview of money flows and climate adaptation projects

Tobias Leonhardt | Department of English, University of Bern
Saturday, 01 July 2017 – A022, 12:00

The 33 islands of Kiribati are not well-known. In recent years, however, they have gained somewhat of a fame for being at the forefront of global climate change and for policies such as 'Migration with Dignity' which, among other things, aims at preparing islanders for staged emigration. In this presentation, I cover two aspects. Firstly, I provide an overview of Kiribati's money flows and address the role of the Reserve Fund (an artefact of the phosphate industry), remittances between family members, and foreign aid. Secondly, I discuss a few of the policies, programs and projects that are financed through these sources. Of particular interest are the Kiribati Adaptation Program (KAP) and the aforementioned 'Migration with Dignity' policy. I aim to provide insights into interesting cultural changes in progress at the intersection of economy and climate change, as well as to describe how climate adaptation projects are mediated, communicated and realised with the local communities. This presentation is informed through fieldwork on Kiribati in 2015 including a brief period of voluntary work for the KAP.

Myth busting the donor/development partner response to Pacific diesel dependency

Peter Nuttall | School of Marine Studies, University of the South Pacific
Saturday, 01 July 2017 – A022, 12:30

For millennia the Pacific led the world as the greatest naval architects, seafarers and navigators exploiting advanced learned knowledge of hydro and aerodynamics to expand, maintain and sustain Oceanic connectivity. Today the Pacific is the most imported oil dependent region in the world (95% dependency, 99%) with a growing transport crisis. Development partner interventions since 2011 now sees ~\$2billion committed or queued under the single objective of reducing diesel dependency. Increasingly such intervention, with complicit support of international and regional agency architectures, is delivered as climate change adaptation or mitigation assistance. Based on obviously flawed policy analysis from this collective, almost all such financing is directed at increased efficiency or alternates to conventional electricity generation, ignoring the reality that three quarters of regional fuel burn is for transport and electricity use is only ~20% of regional totals. Research shows these electricity directed initiatives are largely symbolic in terms of savings and benefit. Transport is the greatest contributor to the region's GHG emissions profile and yet this is largely absent from country NDCs. Recent analysis show this failing is also directly attributable to poorly geared international interventions by the same suspects. When challenged donors, such as EU and NZ, and regional agencies have shown the most remarkable use of 'alternative fact' generation to deflect attention.

New strategies for new challenges? Ideas and practices of adaptation in Malekula

Desirée Hetzel
Institut für Ethnologie, Ludwig-Maximilians-Universität München
Saturday, 01 July 2017 – A022, 14:00

The recent dry period in Vanuatu, nationwide called el Niño, has lasted most of 2016 and in some parts of Vanuatu it continues until today. In my current research project in Dixon Reef, Malekula, I concentrate on different food security measures and ideas of adapting agriculture to current climatic changes. Various programs and workshops were conducted over the last years by experts from NGOs and the Agriculture Department who aimed to introduce ideas

of new techniques for agriculture. Additionally, small backyard gardens were planted and people learned how to maintain them by using different ideas of Permaculture. Despite of this, community members of Dixon Reef have their own ideas of how to make a garden with different approaches of preparing the soil, planting and mulching. They are interested in new ideas and solutions for problems but simultaneously realise their own strategies by continuous trial. How do people develop practices to secure their own food supply? How do they experience and work with an environment of changes and new ideas? These questions are central for the ongoing research as well as for this paper.

Changing the climate: Local adaptations and resilience toward global warming realities on a remote Pacific Island

David Tibbetts | School of Social Science, James Cook University
Saturday, 01 July 2017 – A022, 14:30

Located in western Micronesia, Hatohobei (Tobi) island is physically remote and significantly vulnerable to changing climate impacts. While most of the community has relocated to the urban center of Koror in the Republic of Palau, the continued connection with the home island is crucial to Tobian cultural identity and community empowerment. With increasing concern over climate events impacting the island and its marine resources, community leaders have proactively engaged a two-pronged approach toward adaptation efforts; 1) community education and awareness; and 2) relationships with donors that help support a successful community-based marine resource management program. My ethnographic research highlights how these transformative efforts are preparing the community for uncertain futures. How this small minority community actively empowers itself through its interface with contemporary neoliberal policies, models and agendas is a testament to Hatohobei resiliency and agency and a model within itself that can be useful for many other small island communities facing similar challenges.

Exploring resource use, socio-economic and political factors shaping perceptions and discourses of adaptation and adaptive capacity to climate change on Takuu Atoll, Papua New Guinea

Anke Moesinger
Leibniz Center for Tropical Marine Ecology (ZMT), Germany
University of Lucerne, Switzerland
Saturday, 01 July 2017 – A022, 15:00

Located 273 kilometers northeast of Buka, Bougainville is the 1 km² Takuu Atoll, commonly known by locals simply as Mortlock. With only 316 inhabitants, the people of this geographically remote Polynesian outlier are claimed to be among the most vulnerable to the detrimental effects of anthropogenic climate change. These impacts include erosion of shorelines, salination of the water table affecting swamp taro (*Cyrtosperma merkusii*) cultivation, increased flooding from amplified 'king tides' and changing weather patterns. The Autonomous Bougainville Government's promise to relocate the population as 'climate refugees' by 2015 to a both physically and culturally incompatible region has not been implemented. Researchers claimed that Takuu would prove uninhabitable during this decade. However, the islanders' extensive local ecological knowledge and insightful resource use patterns, coping strategies, socio-economic conditions and political factors have received minimal attention in current debates. Incorporating locals' perspectives through participant observation, semi-structured interviews, focus groups, village mapping and censuses, my research argues that socio-economic conditions, rather than environmental ones, are at the foremost concern for atoll inhabitants. To further more effective climate change adaptation practices, I challenge the predominant conventional myopic natural science-driven one-size-fits-all approach that has failed the most vulnerable populations.

False promises: seawalls as maladaptations throughout the rural Pacific Islands

Patrick Nunn | Sustainability Research Centre, University of the Sunshine Coast
Saturday, 01 July 2017 – A022, 15:30

Seawalls have been popular adaptive interventions by donor partners of Pacific Island Countries for decades, commonly constructed in iconic locations such as capital cities or airports. Such interventions have sent many observers in

the Pacific islands the message that seawalls are the best way to counter the effects of shoreline change associated with recent sea-level rise. As a result, seawalls have become a popular response to shoreline erosion and inundation in rural communities throughout the Pacific islands.

In rural locations, most such seawalls generally collapse within 18-24 months of their construction necessitating repair, in places rebuilding, for which the interested parties do not generally have funds available. As a result, damaged seawalls remain unrepaired and ineffectual. Pacific island coasts are littered with the remains of collapsed seawalls, making these a fine example of mal-adaptation. Seawalls appear to be effective and are commonly perceived as a self-evident way of stopping shoreline erosion; they are readily emulated; they promise much yet they fail quickly, often leaving behind a significantly worse situation than that which obtained before seawall construction. Rural Pacific island communities would be better considering soft adaptive solutions like mangrove (re-)planting or relocation of their most vulnerable parts to less exposed locations, a process that can be iterative rather than abrupt to reduce its societal impact.

Exploring climate change across different land tenures in Wewak district, Papua New Guinea

Georgina Numbasa

School of Mathematics and Geospatial Science, RMIT University
Saturday, 01 July 2017 – A022, 16:30

This paper examines the impact of climate change on communities in informal settlements in Wewak District, Papua New Guinea. The purpose of this study is to explore climate change adaptation across different land tenure arrangements and investigates how improved tenure arrangements can help facilitate successful adaptation to climate change. The research is based on field work carried out in three communities using a mixed method of both qualitative and quantitative research methods that involves household questionnaire surveys, focus group discussions, and informal interviews. The paper will outline the various ways in which settlers have gained access to land and examine how access rights are maintained and have changed over time. Then the impact of climate change will be discussed together with the study results that show the impact of climate change is particularly severe for migrant settlers in informal settlements with limited land tenure security. Hence, the paper concludes that

there is a strong relationship between tenure security and migrant household's capacity to adapt to climate change. Finally the implications of the study will be discussed to design suitable land policies to help facilitate successful adaptation to climate change.

Capturing community diversity for adaptation in the Pacific Islands: the role of peripherality

Patrick Nunn | Sustainability Research Centre, University of the Sunshine Coast
Saturday, 01 July 2017 – A022, 17:00

External interventions for adaptation in the Pacific Islands often view communities as homogenous. This one-size-fits-all approach not only fails to capture reality but often results in inappropriate interventions that fail to acknowledge the geographical locations and cultural nuances of particular communities. To overcome this and to help inform the design and application of future interventions for climate-change adaptation, measuring the peripherality of individual communities will assist donor organisations as well as national planning authorities in fine-tuning future interventions to give them a better chance of being effective and sustainable.

Peripherality is a geographical measure, the position of a particular community along the core-periphery gradient that exists in island countries. Preliminary results show that communities close to developmental cores are more globally-engaged, more scientifically-aware yet less able to draw upon cultural knowledge for coping with environmental change. In contrast, communities on the periphery are generally less globally connected and aware yet have a considerable stock of culturally-grounded information that allows them to cope better with adverse environmental changes. This study is expected to develop tools that can be used for effective and sustainable adaptation planning in the future in Pacific Island Countries.

Panel 5: Natural disasters in Oceania

Chris Ballard | Pacific and Asian History, Australian National University

Maëlle Calandra

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

Siobhan McDonnell | Australian National University

Benedicta Rousseau | Anthropology Programme, University of Waikato

Friday, 30 June 2017 - A119

- 14:00 Yoann Moreau : Ambrym, 1913: A case study on the asymmetrical perception of catastrophes
- 14:30 Thorgeir Kolshus : The end is nigh: Solidarity and self-preservation while waiting for cyclone Zoe
- 15:00 John Taylor : Winds of my fury: Entangled aetiologies of disaster and morality
- 15:30 Siobhan McDonnell : Exploring the politics of distribution and the search for 'white gold'
- 16:00 Benedicta Rousseau : Public benefit, precarity and urban beautification in the wake of Cyclone Pam
- 17:00 Chelsea Wentworth : Unhealthy aid: Food security programming and disaster responses to Cyclone Pam in Vanuatu
- 17:30 Maëlle Calandra : Disasta: rethinking the notion of disaster in the wake of Cyclone Pam
- 18:00 Meredith Wilson : Cultural risk and opportunity in the context of natural disasters
- 18:30 Marie Toussaint : Are bush fires "natural disasters"? Naturalization of politics and politicization of nature in New Caledonia
- 19:00 Jerry Keith Jacka : In the time of frost: El Niño and multi-scalar responses in Papua New Guinea

Saturday, 01 July 2017 - A119

- 10:30 Brendan Jinks : Humanitarian responses to the 2015-16 El Niño frost and drought in Papua New Guinea
- 11:00 Michael Wood : Beyond the sciences of volcanology disaster and vulnerability? Some Mengen histories of volcanic events in New Britain, PNG
- 11:30 Steven Kensinger : Moralizing the rupture: Treaty partnership and ethical practice in the recovery of Christchurch, NZ
- 12:00 John Cox : Disaster, resilience, repentance and divine judgement: Contemporary Christian interpretations of climate change in Fiji
- 12:30 Tina Andersson : Cyclone Winston in Fiji: Natural disaster as a challenge to local institutions for marine conservation

Panel abstract

Natural disasters are, notoriously, also human productions; that is, they are both mediated through the effects of human agency (social inequality, population distribution etc), and produced by humans as a category of event, requiring a particular explanation and response. In the unfolding context of climate change at a global level, with profound implications for the frequency and intensity of natural disasters at a local level in Oceania, how do such events – including earthquake, tsunami, volcanic eruption, landslide, cyclone, flood and drought – and the variability of responses to them depart from or contribute to global understandings of disaster? How can we break down presuppositions regarding structure and scale in both experiences of and responses to disaster? With particular reference to recent disasters, we invite contributions that consider the ways in which natural disasters are prepared for, experienced, managed, and documented in Oceania, with reference to individuals, local communities, states, and global and regional agencies. How is disaster assistance anticipated, negotiated and delivered across the widest range of actors; and how do the perspectives and demands of these positions intersect and compete with or elide one another? How are disasters then reconceptualised and morally configured?

Ambrym, 1913: A case study on the asymmetrical perception of catastrophes

Yoann Moreau

Centre de recherche sur les Risques et les Crises (Mines ParisTech)

Centre Edgar Morin (Iiac-Ehess/Cnrs)

Friday, 30 June 2017 - A119, 14:00

On an anthropological level, the notions of environment and milieu, as well as those of risk and vulnerability are understood in a sense that sometimes differs widely from their ordinary usages and their meanings in other disciplines. The reason for this divergence is simple. The definitions of these terms used from an anthropological perspective must be in a position to convey realities that sometimes vary so much as to be asymmetrical. As we will see, what is perceived as risk by some individuals can be considered a stroke of good luck by others, what is seen as a catastrophe by one community of people can transpire to be a desired strategy for another group. By means of a case studies, we will study the cultural variation in perceptions of and methods of handling major hazards.

The case study, which concerns one of the largest volcanic eruptions of the twentieth century (at Ambrym in 1913), will allow us to illustrate one of the linchpins for an anthropological understanding of the relations between human societies and factors that threaten their existences. There is no catastrophe, that is to say disorder, but what is relative to a cosmology, that is to say relative to a historically established order. In other words, human societies evaluate the risks and dangers that could happen to them by the light of their own world view. For reasons of simplicity, our approach will only take account of two major anthropological schemes: on the one hand, so-called “modern” societies that believe that their principle of general organization arises mainly from physis (the laws of matter) and on the other hand, so-called “traditional”, societies that believe that their principle of order arises above all from nomos (social rules).

The End is nigh: Solidarity and self-preservation while waiting for cyclone Zoe

Thorgeir Kolshus | Department of Social Anthropology, University of Oslo

Friday, 30 June 2017 - A119, 14:30

Zoe, the most powerful cyclone ever measured in the South Pacific, with wind gusts exceeding 350 kph, struck the islands of Tikopia and Anuta during the week after Christmas 2002. 200 km southwest of Tikopia, people on Mota island in North Vanuatu were informed through national radio of an imminent disaster. In this paper, I give an account of the various responses and strategies people chose during this state of emergency. As is common in a time of crisis, people were forced to choose between conflicting moral values – such as the social emphasis on being a good neighbour while looking out for one’s ‘own’ on an island where reliable shelter is in short supply. The paper will also address some methodological issues concerning the role of the researcher, and the conditions for research, within the context of a sudden crisis.

Winds of my fury: Entangled aetiologies of disaster and morality

John Taylor | La Trobe University

Friday, 30 June 2017 - A119, 15:00

On March 13, 2015, after making first landfall and wrecking catastrophic damage on its capital and seat of government, Port Vila, category 5 Tropical Cyclone Pam tore through Vanuatu’s central and southern islands. As people made sense of the disaster in the months that followed, including what was widely interpreted as a relatively low number of fatalities relative to infrastructural damage, two very different narrative interpretations of moral agency emerged: First, an internationally ‘loud’ narrative generated by foreign aid and development commentators and communicated via the international press and social media focusing around climate change and essentialised perceptions of indigenous ‘resilience’ based on ‘centuries old’ traditional knowledge and technologies. As one development commentator put it, “Simply put, Vanuatu is paying the penalty for the sins of the developed world” (PacificPolicy.org). Even so, as the same source argued in a previous article, “the Ni-Vanuatu people have had 3000 years to prepare”, and so “traditional knowledge and experience joined with information technology in saving lives”. Second, and by contrast unre-

ported in print or digital media, for many ni-Vanuatu the cyclone and low death toll was interpreted as an expression of God's will, one that spared human life even as it wrecked devastation on a nation and government increasingly marred by sin and corruption. Simultaneously converging and diverging in teleological and moral orientation, this example demonstrates the ambivalent entanglement of indigenous and exogenous interpretations, orientations and strategies around 'development', as well as of the complex relations of power that entwine them, that may be generated in the context of catastrophic events such as natural disasters. This paper explores these entanglements for what they say about notions of agency, faith and development in Vanuatu.

Exploring the politics of distribution and the search for 'white gold'

Siobhan McDonnell | Australian National University
Friday, 30 June 2017 - A119, 15:30

Models of disaster management structures in place across the Pacific establish that in the period post-disaster resources such as cash money, food, water, shelter and clothing are distributed via the nation state, international NGOs and others to the 'community'. In these models the community remains a homogeneous unit, its population undifferentiated. This paper uses ethnographic research conducted in Vanuatu after Tropical Cyclone Pam to consider the contestations over resources that occur at the scale of the 'community'. In the Vanuatu disaster management structure local 'communities' are represented by Community Disaster Committees established by International NGOs to aid both in the management of disasters and the distribution of resources post-disaster. This paper will focus on the operation of Community Disaster Committees in managing the distribution of resources in two villages on Efate Island. It will argue that attempts to control post-disaster distribution resources created contested claims to authority and status amongst certain male leaders as people became embroiled in the politics of distribution. Facilitating access to networks of resources represented claims to status amongst local villagers. In this context, relationships with expatriates based both inside and outside Vanuatu were viewed as kind of 'white gold' valuable, in part, for the pathways they provided to much needed cash money and material resources for local village groups.

Public benefit, precarity and urban beautification in the wake of Cyclone Pam

Benedicta Rousseau | Anthropology Programme, University of Waikato
Friday, 30 June 2017 - A119, 16:00

In a presentation to the State of the Pacific conference in September 2015, MP for Port Vila Ralph Regenvanu reflected on the many devastating effects of Tropical Cyclone Pam. He also made the perhaps surprising comment that the cyclone had been "a good thing" for the town. Contextualising his contention, he explained that the town had now changed in positive ways: it's cleaner than it was, all the rubbish has gone, people are growing vegetables in their yards. These changes have coincided with an increased policy emphasis in Vanuatu on the provision of green spaces and upgrading of public spaces in Port Vila. In addition to official initiatives such as the redevelopment of the seafront area and Fatumaru Bay, some Vila communities also have undertaken informal "beautification" initiatives.

This paper considers how urban planning is inflected by the disaster recovery process. Are Vila's urban recovery efforts an iteration of the common post-disaster encouragement to "build back better"? The paper describes some of these initiatives and examines the ways in which ideas of public benefit are being balanced with precarity engendered by the experience of disaster. This discussion is used as an opportunity to consider too how engagement with infrastructural redevelopment in the wake of Cyclone Pam may be representative of increasing suburban identity for residents of Port Vila.

Unhealthy aid: Food security programming and disaster responses to Cyclone Pam in Vanuatu

Chelsea Wentworth
Human Relations, Sociology and Anthropology, High Point University
Friday, 30 June 2017 - A119, 17:00

This research examines the disconnect between government and NGO responses to Cyclone Pam, and previous healthy food initiatives in Port Vila, Vanuatu. Decades of nutrition education programs have urged families to limit their consumption of canned meat and imported food in favor of locally

grown fruits and vegetables. Many ni-Vanuatu needed food aid initially after the cyclone, and NGOs envision disaster relief as a short-term intervention. However, the cyclone exacerbated inequality across Port Vila, magnifying socio-economic disparities and associated food insecurity that existed before the cyclone, forcing many families to reluctantly rely on unhealthy food aid. Drawing on research conducted over several fieldwork trips from 2010-16, I discuss food security and nutrition programs in Vanuatu, how Cyclone Pam impacted nutrition programming, and how individuals evaluated information on the severity of the cyclone to prepare for its arrival. I argue that disaster preparedness has not accounted for the values promoted in nutrition education programs, the health needs of the community, or food preferences. I conclude with recommendations for developing culturally appropriate responses to natural disaster relief efforts to utilize the influx of personnel and financial resources to promote sustainable food security measures.

Disasta: rethinking the notion of disaster in the wake of Cyclone Pam

Maëlle Calandra

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

Friday, 30 June 2017 - A119, 17:30

Tongoa was one of the worst-hit islands in Vanuatu when it was struck on 13 March 2015 by Cyclone Pam, the strongest event recorded in the South Pacific for several decades. Torrential rains, rough seas and sustained winds devastated the landscape and livelihoods; the shore was covered with a thick layer of eroded soil, the vegetation was stripped of its leaves, the gardens were wiped out, and most houses were damaged. However exceptional this cyclone might have been, such disruptive events are frequent and widespread on Tongoa Island: landslides, volcanic eruptions, cyclones, droughts, etc., all contribute to shaping the universe of its inhabitants. "Disaster" is a subjective term, varying with circumstances, the impact of the phenomenon and the cultural and social identity of the group affected. This paper seeks to understand the category of disasta and how it is constituted in the context of Tongoa Island, where there is no vernacular word to express the concept of catastrophe. Is there a threshold with which to measure and define disasters? These reflections from the perspective of an anthropology of nature and an anthropology of disaster reveal how considerations around the notion of catastrophe are closely intertwined with the relationships between people and their environment.

Cultural risk and opportunity in the context of natural disasters

Meredith Wilson | Université de la polynésie française

Friday, 30 June 2017 - A119, 18:00

Culture, by its very nature, is always at risk – whether through transformation, destruction or redefinition. So how might culture be said to be at risk in the context of natural disasters, and how are disasters "naturalised" under the terms of different cultural regimes? Through the recent event of Cyclone Pam in Vanuatu in 2015, and the case study of the World Heritage site of Chief Roi Mata's Domain, we explore the ways in which repetitive natural disasters have shaped culture in the region. An earlier focus on the impacts to built or tangible heritage is increasingly being balanced by a concern for the transformations wrought by disasters in the intangible heritage of communities. We focus in particular on the issue of cultural transmission and the vulnerability to disaster of the critical link between grandparents and grandchildren. Risk also carries with it the prospect of opportunity, and our paper seeks to understand how that opportunity is variably exploited in post-disaster reworkings of culture.

Are bush fires "natural disasters"? Naturalization of politics and politicization of nature in New Caledonia

Marie Toussaint

Centre Norbert Elias, EHESS - Ecole des Hautes Etudes en Sciences Sociales

Friday, 30 June 2017 - A119, 18:30

Based on a long-term doctoral fieldwork on bush fires in New Caledonia, this communication aims to explore the double assumption that bush fires were shaped as a public issue through specific categorization of human and natural elements and that this work resulted in negative outcomes as far as environment is concerned. This presentation will address the question of mediation between human agency (colonial history, population distribution and development choices) and the production of "bush fires" as a category of event and as a "public problem" calling for a policy solution. More specifically it will address the validity of the qualification of bush fires as a "disaster". While this phenomenon is both a "mind creation" rooted in colonial imagination and a denied strategy used by administrators and settlers to control land and dominate indigenous people, its growing importance is related to the emergence of environmental

concerns. However one must not forget other issues “hidden” beyond bush fires, namely a declining cattle farming and its environmental impacts on drought and biodiversity loss. Addressing this issue leads us to question more generally the manner in which policy-makers, naturalists and environmentalists conceptualize and morally address natural phenomenon through time in a colonial/postcolonial setting.

In the time of frost:

El Niño and multi-scalar responses in Papua New Guinea

Jerry Keith Jacka | Anthropology, University of Colorado Boulder
Friday, 30 June 2017 - A119, 19:00

The system of weather known as El Niño brings extreme climatic anomalies to the Papua New Guinea highlands. Prolonged droughts accompanied by night-time frosts devastate subsistence gardens. In response, people migrate to lower altitude areas where kin and friends provide sustenance and social support. However, with increasing economic development and the demise of collective kin endeavors in the region, long-distance migration networks no longer offer people respite from food insecurity. In this paper, I examine the changes in social responses to El Niño-caused food shortages at varying scales – from subsistence farmers to international aid agencies – over the past 50 years. The paper explores the limits of resilience when customary social-ecological systems of adaptation intersect with international development efforts.

Humanitarian responses to the 2015-16 El Niño frost and drought in Papua New Guinea

Brendan Jinks | Australian National University
Saturday, 01 July 2017 - A119, 10:30

Much of Papua New Guinea (PNG) was severely impacted by El Niño frosts and droughts in 2015-16, as it had been as a result of earlier El Niño events in 1997-98, 1982-83, 1972-73, 1941-42, 1914-15 and beyond. Many communities suffered severe food and water shortages during these severe El Niño events due to poor water supply, destruction of food crops and lack of cash income with

which to purchase food. With particular reference to the most recent of these events, this paper explores how governments, UN agencies, international NGOs, church groups and other actors responded to events in PNG. It uncovers how organisations collaborated through coordination mechanisms such as the Disaster Management Team (DMT) meetings co-chaired by the PNG National Disaster Centre (NDC) and the United Nations Development Programme (UNDP) and the Food Security Cluster (FSC) meetings co-chaired by the PNG Department of Agriculture and Livestock (DAL) and the Food and Agriculture Organization (FAO) of the UN. It will also identify how information on local conditions flows to decision-making arenas in Port Moresby and beyond, and how knowledge from regional offices and Port Moresby reaches (or does not reach) local organisations and communities in rural PNG. This paper is based on work undertaken on the drought response in PNG in 2016, and assessments conducted in affected communities both during and after the El Niño.

Beyond the sciences of volcanology disaster and vulnerability? Some Mengen histories of volcanic events in New Britain, PNG

Michael Wood
College of Arts and Society and Education, James Cook University
Saturday, 01 July 2017 - A119, 11:00

This paper reviews local and scientific descriptions of volcanic events in New Britain. I argue that local magical and religious orientations to volcanic events as generative of food do not easily fit into the scientifically regulated notions of disaster and vulnerability that also circulate around volcanic eruptions. Both approaches have persisted partly because the various knowledge claims linked to the magic of gardening remain significantly segregated from other forms of knowledge about volcanoes. The full implications of the different claims rarely become practically entangled with each other. As a result state, NGO and scientific workers currently tend to link eruptions to natural histories and cultures of hazard, danger and vulnerability, while some locals continue to produce natural histories and cultures of fertile collaborations with volcanic activity.

Moralizing the rupture: Treaty partnership and ethical practice in the recovery of Christchurch, NZ

Steven Kensinger | Department of Anthropology, University of Minnesota
Saturday, 01 July 2017 - A119, 11:30

This paper seeks to reorient analyses of natural disaster away from a focus on the material dimensions of disaster to an account of the moral implications of disaster. When a 6.8 earthquake struck the city of Christchurch on 22 February 2011, the New Zealand government responded by passing the Canterbury Earthquake Recovery (CER) Act which set the terms for what came to be known as the “Rebuild”- a series of urban redevelopment projects intended to build back better after the devastation of the earthquake. The terms of the CER Act mandated the inclusion of Ngai Tahu, the local Māori tribe, as a strategic partner in managing the rebuild. This move was interpreted by some within the tribal leadership as a renewal of the partnership between Ngai Tahu and the state first promised by the Treaty of Waitangi in 1840. One consequence of this legislative partnership was that it framed the Rebuild as a moral problem of the status of the Treaty and the relationship of Māori forms of social organization to the New Zealand state. While disaster studies often focus on the role of capital and neoliberal economic policies in shaping disaster response and recovery, much less attention has been paid to the role of history and culture. This paper argues that the 2011 earthquake did more than just rupture the ground; it ruptured the moral stability of the New Zealand nation by highlighting the ambiguity of the value of Māori racial and cultural difference in relation to the state.

Disaster, resilience, repentance and divine judgement: Contemporary Christian interpretations of climate change in Fiji

John Cox | Institute for Human Security and Social Change, La Trobe University
Saturday, 01 July 2017 - A119, 12:00

This paper takes recent Fijian Christian interpretations of Tropical Cyclone Winston as a key site where contested ideologies of Paradise are being reworked. As the idyll of island harmony is disrupted by disaster, Christians have seen Winston as an act of divine judgement and punishment on a sinful people. This paper analyses how narratives of a sinful nation intersect with contemporary formulations of climate change, disaster, politics and human agency.

Cyclone Winston in Fiji: Natural disaster as a challenge to local institutions for marine conservation

Tina Andersson | Department of Geography, University of Cambridge
Saturday, 01 July 2017 - A119, 12:30

The establishment and use of community-based natural resource management (CBNRM) groups is now the established route towards conservation in large parts of the Pacific, especially in Fiji. One of the main strengths of CBNRM often mentioned is its adaptability to different contexts and to changing objectives among stakeholders, an aspect that events such as natural disasters thoroughly test. This paper is based on ten months of fieldwork in Kubulau in Fiji before, during and after Cyclone Winston. It provides an ethnographic account of how this natural disaster affected a community and the local CBNRM group. It looks at how this event was experienced and managed by the group, and how the group’s involvement in disaster assistance shifted its role both within and outside of the community, as well as changing its future agenda during the months following. We can see in the aftermath of disaster a shift within the group away from the original focus on conservation and towards community development. The paper provides an account of how the disaster seemingly strengthened the group and the community in terms of organization, knowledge and motivation, but also how it challenged previous norms and exposed weaknesses – weaknesses arguably inherent within CBNRM itself. The lessons learned can inform our knowledge of the institutional resilience of CBNRM groups in the Pacific and their possible responses to the challenges of future natural disasters.

Panel 6: Collecting human-environment relations in the Pacific

Stefanie Belharte | independent researcher

Christin Kocher Schmid | independent researcher

Saturday, 01 July 2017 - A014

- 10:30 Mark Nesbitt, Andrew Mills : Representing the Pacific environment at Kew Gardens
- 11:00 Roy Frank Ellen : Lines in a landscape: what networks of bamboo water conduits tell us about how Nuaulu conceptualise their environment
- 11:30 Sebastian T. Ellerich : Resource and muse: how stringband musicians in Vanuatu make use of their environment
- 12:00 Gunter Senft : "Masawa - bogeokwa si tuta!": Cultural and cognitive implications of Trobriand Islanders' losing their knowledge of how to make a "masawa"-canoe
- 12:30 Inna Yaneva-Toraman : Masks, money, and the power of being seen among the Baining of Papua New Guinea
- 14:00 Rowena Hill : The art of plants: the ethnobotany of Sulka ritual art
- 14:30 Borut Telban : The embodiment of human-environment relations in a Sepik society
- 15:00 Christian Coiffier : Characteristic animals: bats and flying foxes in Papua New Guinea
- 15:30 Christin Kocher Schmid : Materials matter: timber and cultural continuity
- 16:30 Stefanie Belharte : Collecting human-environment relations: an outline
- 17:00 Stefanie Belharte, Christin Kocher Schmid : Concluding discussion

Panel abstract

The conference organisers ask: "How are Pacific life-worlds created and experienced through interactions between human and other-than-human entities?" We interpret this challenge ecologically, exploring material culture as an embodiment of human-environment relations. We thereby address the "concrete empirical realities" in the subsistence contexts that continue to support local livelihoods in large parts of the Pacific. We are interested in resource use and use strategies; appropriation and transformation of environments; experience of natural history and the role of environmental knowledge; and the patterning of relations on broader temporal and spatial scales. We invite contributions from such disciplines as anthropology, archaeology, ecology, human ecology, ethnobotany, environmental history, and material culture studies. Possible foci are: resources (properties, identification, ecology); artefacts (type, design, craftsmanship, function, significance); collections (focus, documentation, context); experience & expertise (knowledge, perception, affect); time & space (environmental/ subsistence change; migration of people/ cultural traits/ use strategies).

Representing the Pacific environment at Kew Gardens

Mark Nesbitt | Economic Botany, Royal Botanic Gardens, Kew
Andrew Mills

Centre for Textile Conservation & Technical Art History
History of Art Department, School of Culture & Creative Arts
University of Glasgow

Saturday, 01 July 2017 - A014, 10:30

The Museum of Economic Botany was established at the Royal Botanic Gardens, Kew in 1847. Its scope was the 'useful and curious' products of all countries, both to educate the public, and to facilitate trade in raw materials. The museum grew to fill four buildings with botanical and ethnographic specimens by 1910. However, from the 1930s much of Kew's work moved away from useful plants, and in the 1980s the collections were moved from public display to a research store. In 1959-61 some ethnographic items were given to other museums, but nearly 1000 specimens remain from Melanesia, Micronesia and Polynesia. In this paper we use these to explore how selected collectors, such as the Rev. Richard Comins, H.B. Guppy, Captain Home, William Grant Milne and the Rev T. Powell represented Pacific environments and culture through their choice of specimens. Letters held in Kew's Archives give insights into how what came to be a systematic collection grew through highly individual agency.

Lines in a landscape: what networks of bamboo water conduits tell us about how Nuaulu conceptualise their environment

Roy Frank Ellen | Centre for Biocultural Diversity, University of Kent
Saturday, 01 July 2017 - A014, 11:00

A feature of the uplands of parts of island southeast Asia are bamboo water conduits. These provide an affordance permitting rapid and flexible engineering in places where there are few alternatives, while the distribution of suitable species of bamboo is a factor explaining a distinctive pattern of material culture. This paper describes the cultural role of bamboo conduits in the social life of Nuaulu people in south Seram, eastern Indonesia. Ecologically, such conduits are adaptive because at certain times of the year the lower reaches of water-courses dry up, but they are also an arresting visual feature in an otherwise non-linear landscape, dominated by a regime of changeable and patchy swiddens, fallows and lowland forest. People moving through the forest encounter conduits on the outskirts of settlements from which they radiate. A collective responsibility, and one signifying the collaborative effort of a community to control a vital resource, they have a distinct social profile, while being compliant with a major organising trope of Nuaulu life and ritual practice - the flow of water from mountain to sea. I suggest that networks of bamboo conduits domesticate the environment, by creating lines in an otherwise continuous landscape, and by providing a symbolic artefactual bridge between forest and village, that not only contrasts conceptual opposites but is part of an organic process through which bamboo grows, is harvested, physically transformed and finally decays.

Resource and muse: how stringband musicians in Vanuatu make use of their environment

Sebastian T. Ellerich | Musicological Department, University of Cologne
Saturday, 01 July 2017 - A014, 11:30

Most instruments of a stringband are made by the musicians themselves or by people in their environs, using raw materials and objects from their surroundings. For the construction they gather wood, bamboo and husks from the natural environment, employ discarded containers like tea chests and tins, take

necessities like fishing line, nails and flip-flops or use garbage like crown cabs and bottles. Musicians in Vanuatu also relate to their surroundings as a source of inspiration for their lyrics. Many song texts are concerned with the realities of village life and some notably relate to the production of copra, kava and other garden produce. One category of awareness-raising stringband songs is composed of pieces about the environment in which issues of pollution, natural disasters and nuclear tests are addressed. While concern about natural resources speaks from these songs, others have different perspectives on the environment. Songs of praise about the islands are motivated either by local patriotism when the group's home island is celebrated or by means of courtesy resulting from a tour of the band to the place in question. They also aim at an audience of tourists when describing waterfalls, volcanoes and beautiful beaches, thus portraying Vanuatu as a "paradise destination".

"Masawa - bogeokwa si tuta!": Cultural and cognitive implications of Trobriand Islanders' losing their knowledge of how to make a "masawa"-canoe

Gunter Senft | Language and Cognition, MPI for Psycholinguistics
Saturday, 01 July 2017 - A014, 12:00

In this talk I describe how the Trobriand Islanders of Papua New Guinea used to construct their large seagoing masawa-canoes and how they used to make their sails, what different forms of knowledge and expertise they needed in order to do so during various stages of the construction processes, how this knowledge was socially distributed, and what the social implications were of all the joint communal activities necessary before a new canoe could be launched. I then try to answer the question of why the complex distributed knowledge of how to make a masawa has been gradually getting lost in most of the village communities on the Trobriand Islands. Lastly, I outline and discuss the implications of this loss for the culture of the Trobriand Islanders, their social construction of reality, and their indigenous cognitive capacities.

Masks, money, and the power of being seen among the Baining of Papua New Guinea

Inna Yaneva-Toraman | Social Anthropology, University of Edinburgh
Saturday, 01 July 2017 - A014, 12:30

The Baining people of Papua New Guinea have become somewhat infamous over the years for the “lack of meaning” of their masks and fire dances. For many years, numerous anthropologists, art scholars, and missionaries have tried to understand the stories behind these masks and why people make them, but little beyond “it’s our custom (kastom)” and/or “it’s play” (see Fajans 1995) was uncovered. This paper starts from the position that Baining masks and dances can tell us a lot about Baining personhood and sociality. By examining the ways in which masks are made, and the values attached to them (aesthetic, socio-cultural, and economic) I argue that they are fundamentally about becoming visible, as a group (Strathern 1988), and to the state (Scott 1998). Hence, I examine how they (re)configure social relationships within the kin group and/or clan, as well as with ‘outsiders’, which are usually enacted through hiding, avoidance, or covering. Furthermore, I examine how masks are understood from two points of view: by kastom performers and fundamental Pentecostals, and suggest that Baining masks confer the boundaries and relations between humans and other-than-human others, through visibility and invisibility, and can tell us about peoples’ perception of the environment and notions about domination and conservation. In this way it offers insight into what material culture can embody and do for the clan, and in turn how people create and transform relations with the environment.

The art of plants: the ethnobotany of Sulka ritual art

Rowena Hill | Anthropology Dept, Durham University (alumni)
Saturday, 01 July 2017 - A014, 14:00

The Sulka, non-Austronesian speakers, dwell along the Wide Bay coast of East New Britain; behind, densely forested, rugged terrain rises steeply from the shoreline. Sulka people feel strongly connected to plants, half their clan totems being botanical. Embracing every aspect of material culture and ritual plants play an aesthetic role, fulfil social obligations and control spirits. They are multi-sensory, with qualities recognised as colour, shape, sheen, aroma, size, even

sound (a swishing leaf skirt delights the ear). The Sulka’s concept of beauty is strong: gardens, festival arrays and dance ornaments must be beautiful to evoke meaning and succeed. Beautiful plants orchestrate the growth of crops - large white flowers encourage the ripening of bananas. A shield not exquisitely painted would fail to deflect enemy spears. The epiphany of Sulka ritual life is the spirit mask, performing at marriages, funerals and mourning ceremonies. A mask can comprise up to 30 plants, from inner frame to outer paintwork and leaf tassels. Multi-layered creations, they represent different ecozones from primary forest to shore. Their hidden interiors derive from the dark forest, a male domain, unknown to women. Conversely they are synonymous with the vagina: this duality endorsed in their role to invoke spirits. In the mask, plants are metaphoric, embodied in the outward form (taro) and the painted designs (betelnut fronds); the desired outcome to promote health in people and fertile gardens.

The embodiment of human-environment relations in a Sepik society

Borut Telban
Institute of Anthropological and Spatial Studies
Research Centre of Slovenian Academy of Sciences and Arts
Saturday, 01 July 2017 - A014, 14:30

Temporal and spatial plurality of identities exists for the Karawari people of the East Sepik Province in every single being. Identification of one being with another is therefore a move towards one of the many identifying possibilities, which are already present in those particular beings. Such a perspective resembles polysemy and metonymy of Karawari expressions, pointing towards a specific kind of relatedness between people and their environment. When people recognize certain characteristics in different beings and parts of their environment as those belonging to them as well they can in specific contexts claim that they are those beings as well as environment at large. Situational relationship between different beings then determines those common features, which come to the fore, and those, which stay in the background. In my contribution, I will explore a variety of present day identification strategies leading towards desired modification of people’s social and physical environment.

Characteristic animals: bats and flying foxes in Papua New Guinea

Christian Coiffier

Saturday, 01 July 2017 - A014, 15:00

Giant bats continue to haunt the human imagination even today, as can be seen in the character of Batman popularised throughout the world by American cinema. In New Guinea, flying foxes and bats have long held a very special status. We shall here examine the representations of these flying animals in the Sepik river region because they occupy a position in their relations with humans which is completely remarkable and too often ignored. Numerous myths evoke the origins of humanity as coming from flying fox ancestors. Thus in the Sepik region there is an intimate relation between bats and flying foxes with food, but also with human procreation. The groups of chiropters were seen as the “doubles” of the human communities living in the same ecological zone. If bats and flying foxes are indispensable intermediaries in local ecosystems, the one through its capacity to destroy enormous numbers of insect pests of man and his crops, the other through its role as polliniser and disseminator of certain plants that are useful for humans, recent scientific studies have also shown them to be vectors in the transmission of various viruses.

Materials matter: timber and cultural continuity

Christin Kocher Schmid | independent researcher

Saturday, 01 July 2017 - A014, 15:30

In the pre-contact northern lowlands of New Guinea durable artefacts and constructions constituted the only visually manifest and touchable bridge to the deceased and thus the past. Hardwoods with densities between 0.70 and 0.80 g/cm³ are – when freshly cut – just about workable using Neolithic techniques. When they contain secondary compounds artefacts made from them are very durable, i.e. they outlast the human life-span. Thus – in the absence of metallurgy and with an often limited access to shell and stone – these materials were crucial for the continuity and identity of the distinct cultural-linguistic groups. There is a limited range of trees which yield timber with the required characteristics. Consequently these trees are a managed resource and their frequency of occurrence in the forest is due to manipulations of the species distribution by

people. This paper will show that in the northern lowlands of New Guinea forest management techniques and the uses of specific timber for durable artefacts are not only tightly interlinked but are interdependent. In a next step I trace use and management of the most prominent of these trees, merbau (*Intsia bijuga*), beyond the New Guinea mainland into the Pacific where finally in different floral regions, its place is taken by other tree species of similar significance.

Collecting human-environment relations: an outline

Stefanie Belharte | independent researcher

Saturday, 01 July 2017 - A014, 16:30

Material culture provides a stunning view of human-environment relations: artefacts literally embody the materiality of resources, besides materialising environmental knowledge, sentiment, and skill; they operationalise environmental transformation and human subsistence; they symbolise conceptions of the natural order, relations between humans and other-than-human entities, life worlds, and experiences of dwelling; and they mediate communication about any of these. Studying artefacts and artefact collections can therefore supply important methodological leverage in the fields of human ecology and environmental anthropology. Yet the potential of such study has been poorly appreciated and much less theorised. In my presentation, I will sketch out a systematic to frame the topic and to indicate how this potential can be tapped more generally. I will take my clues from my own research in Papua New Guinea and from my co-speakers' contributions, to illustrate the spectrum and the facets of human-environment relationships which artefacts can reveal. These examples are to be less exhaustive than illustrative of the wealth of aspects that can be studied and approaches that can be taken towards an ecological understanding of material culture. The presentation, like the panel at large, is thereby to provide an impulse to stimulate debate and further exploration of the subject.

Concluding discussion

Stefanie Belharte | independent researcher

Christin Kocher Schmid | independent researcher

Saturday, 01 July 2017 - A014, 17:00

Panel 7: Bridewealth and the productive and reproductive autonomy of women in the Pacific

Christine Jourdan

Department of Sociology and Anthropology, Concordia University, Montreal

Karen Sykes | Social Anthropology, University of Manchester

Saturday, 01 July 2017 - A015

- 10:30 Nalisa Fay Mavoho Neuendorf : Bridewealth a pardon: New relationships and restoration of good daughters
- 11:00 Angelina Penner : Roads, flowers and braed praes: Women in Port Vila
- 11:30 Anna Paini : Behind bridewealth: The hidden and open aspects of marriage transactions in Lifou, Loyalty Islands
- 12:00 Rosita Henry, Daniela Vavrova : Brideprice and prejudice: A visual ethnography on marriage and modernity in Mt Hagen
- 12:30 Christine Jourdan, Fabienne Labbé : Bridewealth and the reproductive autonomy of women: The case of young educated women in Honiara, Solomon Islands
- 14:00 Pei-yi Guo : 'Kwatena' (gift) and 'Duuna' (payback with interest): Rethinking marriage related exchanges and the agency of women among the Langalanga, Solomon Islands
- 14:30 Alice Servy : Bridewealth and the use of contraceptive methods in Port-Vila, Vanuatu
- 15:00 Karen Sykes : The future of 'brideprice': Perspectives from the fathers of Australian-educated, Papua New Guinean brides

Panel abstract

Bridewealth is a conspicuous component of many marriages in the Pacific; it has been vital to both reproduction and reconfiguring Pacific environments. However, the society that it reproduces has changed, and especially the place of married and unmarried women in it. The constraints bridewealth has on women's productive and reproductive autonomy in the contemporary Pacific

begins with its definition, and how it is said to obligate women. Anthropologists since the mid-twentieth century analyzed bridewealth as an analogy for economy and cosmology, while mentioning the relationships of bridewealth to women's autonomy as an ancillary issue. The analytic focus in the twenty-first century shifted to themes that were once captured only in the ethnographers' peripheral vision. However, the ways Pacific women embrace bridewealth in 'traditional marriage', and use it to enable new social actions in both family and workplace is not fully understood. Possible topics include women's health; child spacing and limits; divorces and child custody; gender relations; marital relationships, including relations with in-laws; and access to land, including women's economic dependence or independence.

Bridewealth a pardon: New relationships and restoration of good daughters

Nalisa Fay Mavoho Neuendorf

College of Arts, Society and Education, James Cook University

Saturday, 01 July 2017 - A015, 10:30

This paper explores bridewealth as a site of innovation recognising a novel expression of female agency. I focus on the contemporary experience of women in the small remote community of Baimuru station (Gulf province, Papua New Guinea). The stories depict women, able to act within particular social interactions to create new relationships with men. I do not discount that women continue to be vulnerable within interactions. Rather, I assert the contemporary experience realises women engage in relationships that are not 'predetermined'. They are now more unrestrained in choosing a partner, than in previous times. As women exert agency, the community labels them as 'not good' pakoro dipi mikio [very bad], but there is acknowledgement that this is a choice. Exertion of agency: assumes women to be bad; is much talked about (rumour and gossip); has varied response, including violence. Bridewealth or other compensatory exchange can provide a pardon for women and resolution for the outcomes of a courtship. Wardlow (2006: 101) recognised "bridewealth confers value and dignity on female gender". The process of exchange transforms women to being good, restoring functional roles while restricting their level of agency. I argue that bridewealth exchange in Baimuru is significantly redefined by women's agency in their choice of sexual partners and effectively potential husband. Further, it is a process of absolution for women, while also an avenue for recognition of chosen relationships.

Roads, flowers and braed praes: Women in Port Vila

Angelina Penner | Bergen Pacific Studies; ECOPAS, University of Bergen
Saturday, 01 July 2017 - A015, 11:00

My paper is based on a six-months fieldwork in Vanuatu's capital Port Vila. Vanuatu is a popular place for international Development agencies, which particularly often target the situation of women with buzzwords like "women's empowerment", "Gender equality" and "Gender Based Violence". This rhetoric is used in reports and awareness campaigns by international organisation, but it is also adopted by local institutions, organisations and women's groups. The mainstream Development discourse reproduces a man/perpetrator: woman/victim dichotomy, that is troublesome in many ways. Especially the depiction of women as unempowered will be questioned in the paper. One of the most central and most debated practice, in that context, is braed praes (Bislama). A simple translation into the euro-centric concept of bride price is not possible, although it occurs frequently. I will present a case of an urban wedding and juxtapose it to the rhetoric used in mainstream reports about bride price in Vanuatu. I argue that the role of Ni-Vanuatu women as creators of relationships and carriers of knowledge are key concepts in Ni-Vanuatu society which are undervalued in Development discourses. Eventually, I argue that the underlying problem between Development discourse and everyday life experiences of Ni-Vanuatu women is based on fundamental misunderstandings of ontological concepts, which lead to an emerging elite class in contemporary Port Vila.

Behind bridewealth: The hidden and open aspects of marriage transactions in Lifou, Loyalty Islands

Anna Paini | Culture e Civiltà (CuCi), Università degli Studi di Verona
Saturday, 01 July 2017 - A015, 11:30

The practice of bridewealth in Lifou cannot be discussed on its own, rather it should be considered within the plurality of hidden and open ceremonial acts which are needed in order to legitimize a marriage as customary. What do these transactions mean? Where does agency lie? Through an analysis of ethnographic materials from my fieldwork in Lifou, Loyalty Islands, I will consider how Lifouan

women are engaged in and perceive these ceremonial and cultural acts. The paper will also try to understand the different reasons behind the felt necessity to regulate customary marriages to contrast the phenomenon of inflation. Customary authorities have set new regulations limiting the amounts of money and cloth to be contributed by the different sets of participants such as ifaxa (married sister) or mathin (mother's brother) and recommending how the gifts should be later redistributed, for example increasing the amount set aside for the newly-wed couple. It's a series of minor and larger transactions, some of which take place in the back stage, others in public view, and most of them involve women as donors and/or receivers.

Brideprice and prejudice: A visual ethnography on marriage and modernity in Mt Hagen

Rosita Henry
Anthropology, College of Arts, Society & Education, James Cook University
Daniela Vavrova
The Cairns Institute and the College of Arts, Society and Education
James Cook University
Saturday, 01 July 2017 - A015, 12:00

The relationship between bridewealth and women's autonomy is not only an issue or problem for anthropologists, development practitioners and other scholars, but may also be a hot topic of debate among brides themselves, including women who continue embrace such marital exchanges, despite their knowledge of 'modern' development discourse about the constraints of brideprice on women's status and wellbeing and its links to gender-based violence. This paper provides a visual exploration of contemporary brideprice practices and women's autonomy in Mt Hagen. We draw on scenes from our ethnographic film (An Extraordinary Wedding: Marriage and Modernity in Highlands PNG) to explore deliberations and developments that occurred in the case of a particular marriage that took place in 2012. We argue that the institution of brideprice enhances the visibility of some women and the importance of their contribution to their own and husband's kin groups. As such, despite (or perhaps because of) current tensions regarding the practice, brideprice potentially serves as an avenue for the enhancement of women's political participation.

Bridewealth and the reproductive autonomy of women: The case of young educated women in Honiara, Solomon Islands

Christine Jourdan

Department of Sociology and Anthropology, Concordia University, Montreal

Fabienne Labbé

CREDO - Centre de Recherche et de Documentation sur l'Océanie

Aix-Marseille University, CNRS, EHESS

Saturday, 01 July 2017 - A015, 12:30

In the capital city of the Solomon Islands, bridewealth is often given to formalize the marriage of young couples from the island of Malaita. For the young wife, bridewealth is a reminder that she is expected to produce many children for the lineage of her husband, an obligation that is at times strongly impressed upon her by her in-laws. Data gathered in Honiara over the last 15 years, most recently in 2015-2016, show the emergence of a variety of patterns among Malaitan women living in Honiara regarding the number, the spacing and the timing of their children. While some have 6 or 7 children, others seek to limit them to 3. Beyond their diversity, what these data reveal, we argue, is that young educated women living in Honiara increasingly challenge the coercive power of bridewealth to control the number, the spacing and the timing of the children they have. We especially aim to demonstrate that, as members of an emerging new middle-class, these Malaitan women living in Honiara seek (either in agreement with their husbands, or in spite of them) to transform the meaning of bridewealth: while showing respect to their in-laws and to tradition, their goal is to gain greater control over their reproduction within the confine of bridewealth sociality.

'Kwatena' (gift) and 'Duuna' (payback with interest): Rethinking marriage related exchanges and the agency of women among the Langalanga, Solomon Islands

Pei-yi Guo | Institute of Ethnology, Academia Sinica (Taiwan)

Saturday, 01 July 2017 - A015, 14:00

This paper examines how Langalanga people in the Solomon Islands practice bridewealth exchanges, and how various women work with or around the *kastom* in building their own lives in contemporary society. Similar to many in the Pacific, the mainstream discourse in Langalanga argues that instead of 'selling

daughter', bridewealth is *kwatena* (gift), and is thus significant in building social relations. Two things make the Langalanga case special. First, they are the main producer for several kinds of shell money that are widely used in the region as objects of bridewealth exchange. Second, in addition to the commonly seen presentation of large-sum shell money from the groom's to the bride's family, there is a special kind of marriage related exchange in Langalanga—*duuna* (payback with interest), which involves various relatives from both sides through numerous and minor rounds of pay and repay. I will discuss how Langalanga women, through participating in shell money economy, build their economic and social lives along the continuation of bridewealth practices and the relational networks constructed by *duuna*. Recently, the emphasis of bridewealth as gift exchange has fostered a more elaborated 'dowry' in the form of bridal dress made of shell money. The paper will illustrate how the new dowry format enables young women to take control of the possession and enjoys higher autonomy.

Bridewealth and the use of contraceptive methods in Port-Vila, Vanuatu

Alice Servy

CREDO - Centre de Recherche et de Documentation sur l'Océanie

Aix-Marseille University, CNRS, EHESS (France)

Saturday, 01 July 2017 - A015, 14:30

In Vanuatu, the practice of bridewealth differs from one island to another. Yet, it is generally viewed as a means to transfer women's productive and reproductive capacities from their family to their husband's one. Despite the local importance attached to this practice, bridewealth is frequently criticised by national and international organizations based in Port-Vila, the capital city of Vanuatu, because it is considered to impede women's reproductive autonomy. In this paper, I analyze to what extent bridewealth influences the use of contraceptive methods in the informal settlement of Seaside Tongoa in Port-Vila. It appears that the only case where a direct link can be found concerned women's sterilization. Regarding the use of contraceptive pills or injections, several intertwined factors seem to be in play that observations made during a doctoral fieldwork of eighteen months in Vanuatu will help to reveal. In particular, women's reproductive autonomy is constrained by the control men want to have on the fecundity of their sexual partners, and this independently of whether or not the Christian marriage has already taken place and the bridewealth given. In the end, the paper argues that bridewealth is only one among several factors that influence women's reproductive autonomy in Port-Vila.

The future of 'brideprice': Perspectives from the fathers of Australian-educated, Papua New Guinean brides

Karen Sykes | Social Anthropology, University of Manchester
Saturday, 01 July 2017 - A015, 15:00

This paper is based in research into the meaning of bride wealth exchanges within Papua New Guinean extended households that have settled into a primary residence in Australia. Elsewhere I have described how the introduction of financial products (mortgages) into the arrangement of bridewealth have come to reshape contemporary relations with consanguine relatives, and altered temporal perspectives on cycles of exchange with affines. Here I develop that argument by examining in greater detail the fathers' perspective on bridewealth for their daughters. My research showed that many PNG men were deeply ambivalent about accepting bridewealth for their Australian-educated daughters, many fathers wished their daughters to have the choice to marry according to their own likes and wishes. I conclude that in circumstances in which the youngest generation of PNG women are expected to seek out other livelihoods at great distance from PNG, fathers can play a key role in the creation of PNG women's autonomy.

Panel 8: Quantitative data or analysis to answer anthropological questions: advantages and disadvantages

Sophie Caillon

UMR 5175 CEFE Centre d'Ecologie Fonctionnelle et Evolutive
CNRS - Centre National pour la Recherche Scientifique

Catherine Sabinot

UMR228 Espace pour le développement
IRD - Institut de Recherche pour le Développement

Sunday, 02 July 2017 - A020

- 11:00 Catherine Sabinot, Sophie Caillon : How do integrate quantitative data and/or quantitative analysis of qualitative data in the field of anthropology?
- 11:30 Sophie Caillon : Social network analysis to study seed circulation in Vanuatu: What is the benefit?
- 12:00 Michelle Dyer : Quantifying and contextualising gender relations in Solomon Islands
- 12:30 Alexander Mawyer : Oceanic language data and cultures of resource management
- 14:00 Julie Mallet, Catherine Sabinot : The application of social network measures to the understanding of fishing activity in New Caledonia (Loyalty Islands)
- 14:30 Eleanor Sterling, Erin Betley, Nadav Gazit, Sophie Caillon, Amanda Sigouin : Biocultural approaches to sustainability indicator development: Opportunities and challenges

Panel abstract

In the Pacific region where few social scientists are focusing their research on environmental issues, we have witnessed an increasing numbers of papers dealing with human management of resources written by non-social scientists. They are prolific, as they are based on short-term field observations, and seducing as they attempt to prove through quantitative means hypotheses raised by researchers undertaking long-term research whose complexity could only be described through a qualitative approach. Instead of criticizing what is done within the sphere of conservationists and ecologists, couldn't we integrate within our qualitative research some quantitative approaches? How can we identify an adequate balance between single- and multiple-cases studies, local- and meta-analysis, qualitative and quantitative data and analysis? The context of Pacific islands, often characterized by a low human-density, is particularly challenging to undertake such statistical research. The audience will hear a diversity of tools that could be mobilized in their own research. The experience of anthropologists but also geographers, ethnoecologists and added to the views of ecologists, mathematicians, and entrepreneurial researchers will be addressed.

How do integrate quantitative data and/or quantitative analysis of qualitative data in the field of anthropology?

Catherine Sabinot

UMR228 Espace pour le développement
IRD - Institut de Recherche pour le Développement

Sophie Caillon

UMR 5175 CEFE Centre d'Ecologie Fonctionnelle et Evolutive
CNRS - Centre National pour la Recherche Scientifique
Sunday, 02 July 2017 - A020, 11:00

This introductory paper aims to describe a set of quantitative methods already available and used by anthropologists and human scientists, and to confront them with quantitative methods used by other disciplines related to management of natural resources. We propose to discuss the interest in and difficulties of integrating original approaches based on quantitative sociology (questionnaires, social network analysis), ethnobiology (free-listing, pile sorting), ecology (plant/animal identification and inventory), etc. Case-study methodology has proved its appropriateness to explore the "how" and "why" of contemporary local events. Methodologies such as comparison across multiple cases studies

that integrate quantitative data and enhance external validity to a theory have been also acknowledged in various researches. What are methods for identifying an adequate balance between local- and meta-analysis?

This will conduct to highlight advantages, disadvantages (e.g. simplification of data and research questions), and difficulties (e.g. how to work with other disciplines) that scientists encounter in this inter and transdisciplinary research experiences. Our goal is to show that quantitative data and methods are relevant only if questions and interpretations are based on long-term field observations, a specificity of Anthropology.

Social network analysis to study seed circulation in Vanuatu: What is the benefit?

Sophie Caillon

UMR 5175 CEFE Centre d'Ecologie Fonctionnelle et Evolutive
CNRS - Centre National pour la Recherche Scientifique
Sunday, 02 July 2017 - A020, 11:30

By combining participant observation, ethnobiological inventories, and social network analysis, we investigated how farmer social status and plant biocultural value affect plant circulation. Plant biocultural value was estimated by referring to their local classification according to uses, cultivation practices, growing environments, and biological properties. We analyzed the daily circulation of biological objects, i.e., cultivated plants (31 species, 284 landraces), within a community of first-generation migrants (16 households, 30 persons) living on the island of Vanua Lava in Vanuatu. Results suggest that some of the social dynamics of the Melanesian-type Big Man political system may persist, even though the system itself no longer exists in traditional form. Moreover, based on our comparative analysis of the three subnetworks of plants, farmer social status appears to influence greatly the circulation of plants with high biocultural value while having little influence on plants with low biocultural value. In this presentation we will question the advantages and limitations of adopting such a combined qualitative/quantitative methodology compared to a classical approach in social anthropology. What is the added value in regard of the time invested and the side effects of asking recurrent and numerous questions to farmers (i.e. use of questionnaires)?

Quantifying and contextualising gender relations in Solomon Islands

Michelle Dyer | Stockholm Resilience Centre, Stockholm University
Sunday, 02 July 2017 - A020, 12:00

This presentation is based on my attempts to grapple with how to use quantitative data opportunistically collected during ethnographic fieldwork. During the course of field work in a village in the Western Province of Solomon Islands in 2013 into gender relations and natural resource management for my PhD I collected a great deal of quantitative data about gendered attendance and contributions to community meetings. In this presentation I show how the quantitative datasets and their presentation in graph and table format produces what seems like objective data about gender relations using a methodology that can be reproduced in a variety of contexts and seemingly as a tool to measure participation. However, a reading of the data in conjunction with background ethnographic knowledge about gendered styles in meetings and other culturally relevant factors leads to different interpretations and shows how such data can be misleading in the absence of context. In particular, this focus on quantifiability, which nonetheless produces useful and striking graphs, does little to further the aim of gender equity without considering how styles of participation are valued within the community in question, and more broadly in Solomon Islands and Melanesia. This presentation struggles with how to develop tools for understanding gender dynamics in multiple contexts that nonetheless remain contextually relevant.

Oceanic language data and cultures of resource management

Alexander Mawyer
Center for Pacific Islands Studies, University of Hawai'i-Manoa
Sunday, 02 July 2017 - A020, 12:30

Regional languages and linguistic data present an interesting context for considering the commensurability and compatibility of quantitative methods and anthropological concerns with environment, ecology, and conservation practices. As a big(ish) data domain amenable to a variety of quantitative methods, Oceanic language data are nevertheless entangled with issues of meaning, translation, and interpretation when drawn upon and activated by social and other sciences. The result is a sensitive context for examining divergent methodological and analytical strategies for research on environmental insular histories and questions of resource management with anthropological implica-

tions. Though engaged with several larger data sets, this paper focuses on the language-encoded semantics of natural kinds, and of nature-centered management practices in Eastern Polynesia to reflect on the question of what light Oceanic languages may shed on how Pacific worlds are constituted and experienced in biocultural interactions. Diverse linguistic data are brought to bear on recently anthropologically energized discussions of rahui as the chiefly setting aside of resource extraction for a fixed length of time for purposes of resource management, ecological sustainability and resilience.

The application of social network measures to the understanding of fishing activity in New Caledonia (Loyalty Islands)

Julie Mallet | Kingston University
Catherine Sabinot
UMR228 Espace pour le développement
IRD - Institut de Recherche pour le Développement
Sunday, 02 July 2017 - A020, 14:00

As part of a research on the role of trust in collective strategies of fishermen in Loyalty Islands this article seeks to discuss the extent to which the tools used in deriving social network measures (for example the name generator, the position generator or density measures) are applicable in a Loyalty Islands context. The research highlights cultural specificities (for example hierarchy, values and religion) and suggests an adaptation of the tools with the integration of multiple levels of networks (as the household, the tribe, the clan, and the district) characterized in the various activities conducted by the social actor.

Biocultural approaches to sustainability indicator development: Opportunities and challenges

Eleanor Sterling

Center for Biodiversity and Conservation, American Museum of Natural History

Erin Betley

Center for Biodiversity and Conservation, American Museum of Natural History

Nadav Gazit

Center for Biodiversity and Conservation, American Museum of Natural History

Sophie Caillon

UMR 5175 CEFE Centre d'Ecologie Fonctionnelle et Evolutive

CNRS - Centre National pour la Recherche Scientifique

Amanda Sigouin

Center for Biodiversity and Conservation, American Museum of Natural History

Sunday, 02 July 2017 - A020, 14:30

Biocultural approaches – which explicitly build on local values and perspectives and address the inextricable link between people and their environment – bring systems-level thinking to sustainable resource management. These approaches facilitate development of sustainability indicators that are culturally grounded, help capture the full complexity of systems, and are better suited for local decision-making than externally created ones, which can be ineffective or detrimental to existing local structures and systems. Biocultural approaches yield different indicators than those focused on biodiversity or on human well-being. Despite these potential advantages, key challenges remain in the identification, implementation, and measurement of indicators developed by these approaches. Indicators that integrate both biological and cultural aspects can be challenging to identify and communicate, given the multidimensional nature of the relationships and feedbacks they are measuring. This complexity creates additional challenges when trying to measure, standardize, and categorize indicators, important for facilitating meaningful translation across scales, as their interrelated nature resists discrete groupings. Based on research with government officials, academics, place-based practitioners, and NGOs, we identify characteristics of social-ecological resilience that are not currently measured in international goals and present biocultural approaches, emphasizing their advantages and gaps.

Panel 9: Place(s) for innovation? Enduring and changing materials in the Pacific

Stéphanie Leclerc-Caffarel

Anthropology Department, National Museum of Natural History

Smithsonian Institution

Marie Durand

Département de la Recherche et de l'Enseignement, Musée du quai Branly

Aurélie Méric

Centre d'Etudes de l'Inde et de l'Asie du Sud (CEIAS)

EHESS - Ecole des Hautes Etudes en Sciences Sociales

Friday, 30 June 2017 - A140

- 14:00 Marie Durand, Aurélie Méric, Stéphanie Leclerc-Caffarel : Panel introduction
- 14:30 Stéphanie Leclerc-Caffarel, Lisa Renard : Shells of stone and ivory: Changing materials and enduring potency in Aotearoa and Fiji
- 15:00 Guillaume Aleveque : Identification of a remnant of the "Wallis maro 'ura": First remarks on its technical, aesthetic and material aspects
- 15:30 Maggie Wander : Canoes and koas: An ecological perspective on material connections to land, sea, and community
- 16:00 Sebastien Galliot : Matters and experiments: Contemporary modalities for the acquisition of technical competences: The case of Austronesian tattoo techniques
- 17:00 Marie Durand : Valuing concrete: building materials, innovation and rootedness on Mere Lava, Vanuatu
- 17:30 Graeme Were : Made to measure: materials innovation and crafting revival in a Melanesian society
- 18:00 Tomi Bartole : How to kill with a letter: Transformation and continuity of cordyline fruticose in a Sepik society
- 18:30 Anthony J. Pickles : A material made for innovation: Playing cards in the Western Pacific
- 19:00 Aurélie Méric : Old-style people, old-style practices? Making offerings in a Balinese village

Panel abstract

Eschewing nature-culture dualism, researchers interested in material culture now focus primarily on modalities of perception that inform people's understanding of materiality in tandem with dynamic interactions between human beings and their environment (Ingold 2000, Miller 2005, Lemonnier 2012). In this context, scholars have begun to reexamine materials as crucial elements to evaluate how human beings co-construct themselves and their immediate surroundings (Were 2013). Some even stress a change of paradigm from the study of objects and things to the investigation of the very matters they are made of in order to unveil the ways in which people and their environment are related through technical processes (Coupaye 2013; Brown 2004).

This panel examines how Pacific people negotiate forces of change, by attributing special proprieties and meanings to new materials, or, reversely, by reiterating traditional approaches of matter, all together (re)creating persons and places. We invite contributions based on historical research, ethnographic cases or empirical experiences and practices, engaged with the question of changing materials as well as associated techniques, gestures and meaning through time.

Panel introduction

Marie Durand

Departement de la Recherche et de l'Enseignement, Musée du Quai Branly

Aurélie Méric

Centre d'Etudes de l'Inde et de l'Asie du Sud (CEIAS)

EHESS - Ecole des Hautes Etudes en Sciences Sociales

Stéphanie Leclerc-Caffarel

Anthropology Department, National Museum of Natural History

Smithsonian Institution

Friday, 30 June 2017 - A140, 14:00

Eschewing nature-culture dualism, researchers interested in material culture now focus primarily on modalities of perception that inform people's understanding of materiality in tandem with dynamic interactions between human beings and their environment (Ingold 2000, Miller 2005, Lemonnier 2012). In this context, scholars have begun to reexamine materials as crucial elements to evaluate how human beings co-construct themselves and their immediate surroundings (Were 2013). Some even stress a change of paradigm from the study of objects and things to the investigation of the very matters they are made of in order to unveil the ways in which people and their environment are related through technical processes (Coupaye 2013; Brown 2004).

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Shells of stone and ivory: Changing materials and enduring potency in Aotearoa and Fiji

Stéphanie Leclerc-Caffarel

Anthropology Department, National Museum of Natural History

Smithsonian Institution

Lisa Renard | UMR 7367 Dynamiques européennes, Université de Strasbourg

Friday, 30 June 2017 - A140, 14:30

Throughout Polynesia people of rank have worn mussel and oyster shell breastplates as attributes of their status. The physical properties (colors, light reflection) and symbolic origin (material from the sea) of polished shells have been described as a reminder of the divine nature of chiefs, alluding to Polynesian mythologies. In the Fiji-Tonga area, however, as well as in Aotearoa/New Zealand, these breastplates went through a singular evolution. More durable materials such as whale ivory or greenstone began to be used in addition to or instead of marine shells. Yet, most of the time, chest ornaments retained formal features of the oyster, and in the case of Fiji also its name. This paper questions changes in the materiality of Fijian and Māori breastplates, with respect to the physical qualities of various materials as well as to the technical and symbolic consequences of such transformations. Furthermore, attention will be paid to possible historical connections between these two regions of the South Pacific, as illustrated by material artifacts.

Identification of a remnant of the “Wallis maro ‘ura”: First remarks on its technical, aesthetic and material aspects

Guillaume Aleveque

Institut interdisciplinaire d’anthropologie du contemporain

EHESS - Ecole des Hautes Etudes en Sciences Sociales

Friday, 30 June 2017 - A140, 15:00

Maro ‘ura (red feathered girdles) were the more precious and rarest objects in the Society islands during the 18th century and are usually regarded as the highest symbol of sovereignty. Yet, as all maro ‘ura have disappeared during the first decades of the 19th century, studies have been restricted to historical sources. Based on the identification of a remnant of maro ‘ura in the Quai Branly collection, this paper aims to investigate the technical, aesthetic and material choices involved from its creation to its current state. This maro ‘ura has a specific feature: the red flag raised by Capt Wallis in 1767 to take possession of Tahiti has been sewed on it. Therefore it was often seen as a symbolic materialization of the relation between Tahitian chiefs and England. Studying this maro ‘ura as a concrete things and no longer only through writings will help us reassess its status during the first encounters.

Canoes and koas: An ecological perspective on material connections to land, sea, and community

Maggie Wander

History of Art and Visual Culture, University of California Santa Cruz

Friday, 30 June 2017 - A140, 15:30

In this study of Hawaiian canoes, I trace the genealogy of the koa tree, a species endemic to Hawai‘i, as a framework for thinking about human-nonhuman relationships in this time of ecological change. By examining the process of canoe construction as recorded by historians such as David Malo and James Hornell, I trace the process by which canoes were traditionally constructed. From the initial felling of the koa to the final decoration of the hull, I demonstrate how ecological systems are embodied by the Hawaiian canoe. This ecological perspective allows us to understand how Hawaiian canoe builders negotiated the impact of settler colonial structures of power that served to destroy most koa

forests and displace indigenous communities. Furthermore, I argue the revival of traditional canoe construction can inform how human societies continue to be intimately enmeshed in their surrounding environments.

Matters and experiments - Contemporary modalities for the acquisition of technical competences: The case of Austronesian tattoo techniques

Sebastien Galliot

CREDO - Centre de Recherche et de Documentation sur l’Océanie

Aix-Marseille University, CNRS, EHESS

Friday, 30 June 2017 - A140, 16:00

Once spread throughout the Austronesian linguistic area, the hand-tapping technique of tattooing was progressively abandoned during the nineteenth and twentieth centuries before being gradually re-discovered during the 1980’s in the wake of the cultural renewal movements. Initiated later than the revival of seafaring and dances, hand tapping tattoo techniques were first sought among renowned members of the Samoan community (tufuga ta pe’a or tattoo specialists) before being transmitted more widely. Pacific tattoo revivals were also promoted from outside the Pacific rim by a body of professional tattooists and occurred precisely when Western tattooing was gaining cultural legitimacy. This gave rise to a professional environment structured by the specificity of matters, gestures and the agent-patient relationship as well as by new configurations and policies at work. This situation represents a singular case of emergence of a material culture, i.e. the constitution of a social group through engagement with matters and materials. Based on a multi-sited ethnography, this communication will address the socio-technical transactions within a transnational network of practitioners engaged in the transmission and preservation of hand tapping tattoo techniques. It will stress the paradox of losing-while-safeguarding by examining the consequences of experiments in matters that have been undertaken by tattoo practitioners at different level of the learning process.

Valuing concrete: Building materials, innovation and rootedness on Mere Lava, Vanuatu

Marie Durand

Departement de la Recherche et de l'Enseignement, Musée du Quai Branly
Friday, 30 June 2017 - A140, 17:00

During funerals on the island of Mere Lava in the northern province of Vanuatu, Melanesia, people publicly discuss the history and achievements of the deceased person: his notable actions, the houses he has built and the objects he has made for it are staged as crucial memorable accomplishments that will anchor him into the history of the place. The technical skills and abilities he demonstrated in making things are importantly valorized. Among these, his achievements in making new things, using innovative materials and creating new forms are highly regarded.

Through the analysis of processing of, and attitude to, new materials such as concrete in building, I will explore how the dynamic relationships of people to local and/or purchased and imported materials reflects their valuing of both innovation (expressed by 'being at the basis', 'kisian nu-kuteugi) and rootedness ('being of the place', 'kisian ta le-veré) and therefore ultimately relate to the negotiations of their trajectories in a more and more heterogeneous world.

Made to measure: Materials innovation and crafting revival in a Melanesian society

Graeme Were | School of Social Science, University of Queensland
Friday, 30 June 2017 - A140, 17:30

This paper will elaborate on the 'vibrant' nature of materials used in the built environment and the ways in which materials make themselves known (DeLanda 2006). Focusing on plant materials used in men's house (haus boi) construction in New Ireland (Papua New Guinea), I investigate how material vibrancy is located in architectural design projects employing the selective use of 'old' plant materials – in contrast to ready-made, imported materials – the effects of which mediate and amplify new spheres of male power in the region. I will describe how the incorporation of select materials 'of the past' into the built environment – public spaces used for the performance of ancestral cere-

monies – are brought into relation with other materials and so used as a vehicle to make tangible connections to the ancestral domain as well as centres of government that reside on a translocal scale. Material innovation, I argue, can therefore be understood as transformative, not just in terms of creating form and function, but also as 'enabling', enacting new forms of sociality and linking to new sources of power.

How to kill with a letter: Transformation and continuity of cordyline fruticose in a Sepik society

Tomi Bartole

Institute for Anthropological and Spatial Studies
Research Center of the Slovenian Academy of Sciences and Arts
Friday, 30 June 2017 - A140, 18:00

'Tether' imagery has been widely documented across Papua New Guinea, but less attention has been given to its transformations. The Awim people of the East Sepik Province, amongst whom I conducted my fieldwork, used to make use of the cordyline fruticose as a communicational device referred to as 'the ancestral letter'. In the past the letter was 'written' by way of making knots, which contained the words and was then 'read' by another person to the addressee by touching each knot and thus revealing the talk kept inside. Today, however, the only ones using the letter are sanguma and poison man. The letter is no longer used as a letter in Awim, but has become an analytical device through which Awim people elicit: the difference between killing technique and killing modality; mortality itself as there is no natural death; the relation between the in/visible and the haptic; and the materiality upon which both sanguma's and poison man's efficacies rest and with it the possibility to counter-act them. The letter's transformation from communicational to analytical device rises questions relative to processes of continuity contained within the letter, such as, what kind of letter might become a killing tool?

A material made for innovation: Playing cards in the Western Pacific

Anthony J. Pickles | Division of Anthropology, Cambridge University
Friday, 30 June 2017 - A140, 18:30

Crystallising into their present form in Enlightenment France, a deck of playing cards is made up of interwoven symbolic relationships made material. Bought as a single object, cards are divided and reconfigured by one or more agents so as to achieve prescribed outcomes. The games people play stress particular ways of configuring the available symbols above a plenitude of other possibilities. It is cards' vast referential potential coupled with their symbolic under-determination that facilitates this wealth of creativity, ensuring the endurance of playing cards as a commodity, and the rapid consumption of individual decks. At the same time they encompass symbolic innovation within a creative web that is deliberately limited in scope.

Circa 1900 cards started to surface on the shores of the Western Pacific, often at the same time as gambling; what these notably inventive, famously divergent peoples made of this symbolic confetti is the subject of this paper. What were the initial usages? The local variations? The gender dynamics? The appropriate forms of gameplay and magic? What made only certain packs desirable? How have cards informed their close correlate, money? Combining historical research and ethnographic experience in highland Papua New Guinea, I describe the investment of meaning in this new material and the way cards have themselves helped to define the contours of invention in the contemporary Pacific.

Old-style people, old-style practices? Making offerings in a Balinese village

Aurélie Méric
Centre d'Etudes de l'Inde et de l'Asie du Sud (CEIAS)
EHESS - Ecole des Hautes Etudes en Sciences Sociales
Friday, 30 June 2017 - A140, 19:00

Balinese offerings are often considered as ephemeral artistic expressions being used for religious purposes. It is commonly agreed that variations in the making of offerings could be signs of innovations or indications of a personal creativity, in a time of great changes and increased modernity. In the village of Tenganan situated in the east of Bali, in contrast to this assertion, what prevails is the

stability of those offering practices. It manifests through the use of materials coming exclusively from the territory owned by the village community as I experienced it while studying a collection of offerings containers collected in this village in the 1960's and now kept in a museum's collections and later during my fieldwork.

This paper will explore how emphasis is put on materials as medium of a value of ancestrality and a shared substance between the people of the village community and their territory. It is understood through the making of offerings, seen as a continuous process linking people - from the youngest to the oldest - to their soil, from the transformation of materials to the act of scattering offerings throughout the territory. In this case, forces of change are experienced through practices linked to continuity which is not considered as a turning down but rather as a solid integration of a community on its territory, as a token of a dynamic balance for the people of the village and even their neighbours.

Panel 10: The Pacific Ocean as a new frontier?

Elodie Fache

UMR GRED (Gouvernance, Risque, Environnement, Développement)
IRD - Institut de Recherche pour le Développement

Pierre-Yves Le Meur

UMR GRED (Gouvernance, Risque, Environnement, Développement)
IRD - Institut de Recherche pour le Développement

Estienne Rodary

UMR GRED (Gouvernance, Risque, Environnement, Développement)
IRD - Institut de Recherche pour le Développement

Sunday, 02 July 2017 - A016

- 11:00 Pierre-Yves Le Meur : Political frontier and liquid oceanscapes: Elements for discussion
- 11:30 Jeremy Ellero : Benefits and challenges of the Pacific Island Countries Trade Agreement (PICTA) and Pacific Agreement on Closer Economic Relations (PACER) for the French Territories
- 12:00 Denise Fisher : Re-defining France's presence in the South Pacific
- 12:30 Marlène Dégremont : Large-scale marine protected area or large-scale marine managed area? A sovereignty issue in New Caledonia and French Polynesia
- 14:00 Elodie Fache : The Fiji locally-managed marine area network: Exploring both sides of the conservation frontier
- 14:30 Pierre-Yves Le Meur : A (still) virtual frontier: deep sea mining in the Pacific
- 15:00 Colin Filer : The Pacific Ocean as a new frontier? Triangulation of perspectives

Panel abstract

Throughout the 20th century, the concept of "frontier" was used to highlight various aspects of colonial processes and encounters in different parts of the world. It has also been mobilised to describe social and political dynamics in Africa in both precolonial and contemporary contexts (Kopytoff 1987,

Chauveau et al. 2004). Our panel aims to examine whether this concept can be heuristically used to analyze the new rush for resources that is taking place in the Pacific Ocean and its effects on the governance of this political space. The expansion of industrial fishing activities, oil and mineral offshore explorations, and large-scale marine protected areas in this ocean occur in a shifting environmental and political context. Here the legacy of late colonialism, the interplay of multi-level powers, indigenous claims, juridification processes, and the conflictual dialectic between extraction and conservation collude to shape the "last conservation frontier on Earth" (Gjerde et al. 2016) simultaneously experienced as an "Ocean in us" (Hau'ofa 1998). Through its focus on "frontier", the panel invites participants to propose original, long-term and cross-disciplinary approaches of these current reconfigurations of/in the Pacific Ocean.

Political frontier and liquid oceanscapes: Elements for discussion

Pierre-Yves Le Meur

Gouvernance, Risque, Environnement, Développement GRED (UMR 220)
IRD - Institut de Recherche pour le Développement
Sunday, 02 July 2017 - A016, 11:00

Caught between liquid modernity and fluid oceanscapes, the idea of 'frontier' could seem irrelevant and the idea of 'maritime frontier' could sound like an oxymoron. Nevertheless, throughout the 20th century, the concept of 'frontier' was used to highlight various aspects of colonial processes and encounters in different parts of the world. It has also been mobilised to describe social and political dynamics in Africa in both precolonial and contemporary contexts (Kopytoff 1987, Chauveau et al. 2004). The latter use of the term emphasizes the institutional construction happening on political frontiers, be they terrestrial or maritime, made of exclusion and dispossession as well as mobilizing various normative and cognitive repertoires. This introductory paper will deal with these issues and discuss the connections between political frontier, appropriation and the commons in the Pacific context of rush for marine resources and territories.

Benefits and challenges of the Pacific Island Countries Trade Agreement (PICTA) and Pacific Agreement on Closer Economic Relations (PACER) for the French Territories

Jeremy Ellero | Department of Economics and Law, University of New Caledonia
Sunday, 02 July 2017 - A016, 11:30

The objective of this presentation is to make a significant contribution on the prospects of regional integration of the French Pacific territories in the current international context. More generally, the integration of islands with populations of fewer than one million into international trade flows is the key to the issues of insular development. The multilateral trading system is undergoing profound change and seems to be seeing a regional fragmentation of its spheres of influence. Since the early 2000's, the initiative of the Pacific Island Countries Trade Agreement (PICTA) and Pacific Agreement on Closer Economic Relations (PACER) would appear to be the first step towards the construction of a regional single market in the Pacific. But Oceania represents a market of seven million consumers scattered over one-third of the surface area of the globe. Geographical isolation, lack of commercial openings and the heterogeneous nature of the Pacific Island economies have a direct influence on commercial policies. Adopt the PICTA and PACER agreements for New Caledonia, French Polynesia, Wallis and Futuna, implies that the risk of trade diversion outweigh trade creation effect. Therefore, free trade shall be perceived locally as a first step towards regional integration in all areas: institutional, normative, academical, military, and scientific research.

Re-defining France's presence in the South Pacific

Denise Fisher | Centre for European Studies, Australian National University
Sunday, 02 July 2017 - A016, 12:00

France is currently brokering an independence referendum process in New Caledonia by 2018, as required by the Noumea Accord, the last of a series of Accords which have presided over thirty years of peace, after bloody civil war over independence in the 1980s. The delicate referendum process will re-define France's presence in the South Pacific at a time of regional change, with geo-strategic implications and amidst greater competition for influence. This paper addresses France's regional presence, issues and fragilities within New Caledonia itself, factors behind France's continued interest in maintaining sovereignty, the broad and changing regional context, and UN engagement.

Large-scale marine protected area or large-scale marine managed area? A sovereignty issue in New Caledonia and French Polynesia

Marlène Dégremont
Gouvernance, Risque, Environnement, Développement GRED (UMR 220)
IRD - Institut de Recherche pour le Développement
Sunday, 02 July 2017 - A016, 12:30

In April 2014, New Caledonia created the Natural Park of the Coral Sea on its maritime territory. About 1.3 million km², it encompasses pelagic areas from 12 nautical miles from the nearshore to the boundaries of the EEZ. As a large-scale marine protected area (LSMPA), it significantly increases the proportion of French Ocean under protection, as well as the number of Pacific LSMPAs. French Polynesia also intends to implement an overarching maritime framework to its 5.5 million km² EEZ, named "Tainui Atea" and considered as a large-scale marine managed area (LSMMA). The semantic choice in both territories is closely related to the MPAs projects history, the political and institutional contexts, and the specificities of marine environmental governance. While the global ocean becomes a central policy issue and the perspective shifts from Small Islands Developing States to Large Ocean Island States, the actors of governmental spheres are taking up and adjust these singular environmental tools to redefine their positions and influence in transitional local and regional contexts. Focused on layered politico-territorial dynamics that shape the ocean scape, this proposal aims to explore how sovereignty issues emerge and evolve at different times and scales in the LSMPA/LSMMA implementation processes in a Pacific Region.

The Fiji locally-managed marine area network: Exploring both sides of the conservation frontier

Elodie Fache

UMR GRED (Gouvernance, Risque, Environnement, Développement)

IRD - Institut de Recherche pour le Développement

Sunday, 02 July 2017 - A016, 14:00

At the turn of the 21st century, a process of “renaissance” of community-based marine resource management was documented in the South Pacific region. In particular, marine protected areas (MPAs) of varying sizes have progressively been established. They have gained such a momentum that some fisheries specialists today identify an over-reliance on this specific management tool. Despite the remarkable development of “large-scale MPAs” in this region, most of the Pacific MPAs are categorized as “locally-managed marine areas” (LMMAs). To what extent do these LMMAs reflect an expansion of western/global conservationist ideologies in so-called Pacific small island developing states? To what degree do these LMMAs reveal a form of resistance from Pacific large ocean states to this expansion phenomenon?

This paper proposes to look at ethnographic data collected in Fiji in 2016, whose analysis is still in progress, through this double prism: the Fiji LMA network both as a frontier and as “the other side of the frontier” (an expression used by Henry Reynolds in the 1980s to highlight the importance of exploring the Aboriginal response to the European invasion and settlement of Australia). This approach aims to contribute to the study of conservation and governance issues related to Pacific inshore areas.

A (still) virtual frontier: Deep sea mining in the Pacific

Pierre-Yves Le Meur

Gouvernance, Risque, Environnement, Développement GRED (UMR 220)

IRD - Institut de Recherche pour le Développement

Sunday, 02 July 2017 - A016, 14:30

International interest for deep sea mineral resources came back to the fore in the 2000s in a context of rush for raw materials partly driven by the rapid growth of emergent economies. However this potential has been slow to produce concrete outcomes and the most advanced seabed mining project,

Solwara in PNG, remains stuck at the exploration phase and meets difficulties to recapitalize. Similarly the Cook Islands government has developed a sophisticated legal and policy framework to attract investors without significant results so far. This notwithstanding, the interest for DSM resources generates discursive and practical effects in terms of policy-making, claims of sovereignty, community-building and knowledge production, as well as regarding capital and technological flows. DSM constitutes a new frontier for mining corporations and global capital whereas Pacific island states and territories strive to anticipate the encounter by strengthening the boundaries of their sovereignty through the construction of a legal and policy framework, regional cooperation and the extension of the continental shelf. As for indigenous people and customary authorities, what is at stake is the cognitive and normative representation of oceanic spaces as integral part of their universe and worldview nurturing specific claims of non-Westphalian sovereignty. The paper will explore the DSM issue as a frontier for capital, knowledge and sovereignty in the fluid and contested Pacific oceanscapes.

The Pacific Ocean as a new frontier? Triangulation of perspectives

Colin Filer | Crawford School of Public Policy, Australian National University

Sunday, 02 July 2017 - A016, 15:00

As the panel’s discussant, Colin Filer will triangulate the different perspectives brought up by the participants and attendees so as to shed new light on the multi-dimensional and multi-level reconfigurations of/in the Pacific Ocean. Can the concept of “frontier” be heuristically used to analyze the new rush for resources, the conflictual dialectic between extraction and conservation, and the environmental, economic, political and governance changes that are taking place in this oceanscape?

Panel 11:

Giving up naturalism or towards a social complexity shared with animals

Florence Brunois-Pasina | CNRS, LAS/College-de-france

Anne Di Piazza

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

Saturday, 01 July 2017 - A016

- 10:30 Anne Di Piazza, Florence Brunois-Pasina : Introduction to the panel
- 11:00 Almut Schneider : Thinking (with) Western Highlands pigs – differently
- 11:30 Jessica De Lary Healy : Yolngu totemics: Heterogeneity and relatedness in a land full of totems
- 12:00 Arnaud Morvan : Totem and virus
- 12:30 Sandra Revolon : When animals socialized humans: About bonito cult in eastern Solomon Islands
- 14:00 Denis Monnerie : From encounters within interspecific communities to business: The variegated relations of Kanak people with animals and their shared worlds (Arama, New Caledonia)
- 14:30 Jocelyn Aznar, Alice Fromonteil : Humans and animals on display: A comparative study of the relationship between human and animal characters in Wallisian and Nisvai oral narratives
- 15:00 Michael J. Koch : Tōu'u inoa ,o Fai, te inoa 'o te hoa 'o Matu'u (My name is Stingray and my friend is called Pacific reef heron) Humans, animals and plants as actors and actants in Marquesan Mythology

Panel abstract

The objective of this panel is to focus on animals in Oceania, developing the idea that human-animal associations are inscribed within shared interspecific communities. Participants are invited to look beyond the naturalism within which anthropology and ethno-science have treated animals, and engage on the statutes of both humans and animals as actors and actants, as well as on

the relations that are the outcomes of a shared intellectual curiosity. A curiosity born of a long history “written” by humans and inspired by co-habitation, affects, communication? And how can these relations be observed linguistically, materially, archaeologically? What kinds of emotional ties mark these multi-specific relationships and what are their effects on local ontologies? While in recent years, ethnologists, ethologists and archaeologists have begun to address these themes in Europe and the Americas, their relative absence in Oceania raises questions. This panel invites participants to initiate an anthropology of nature in Oceania. This is especially important now that natural ecosystems are in decline worldwide.

Introduction to the panel

Anne Di Piazza

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

Florence Brunois-Pasina | CNRS, LAS/College-de-france

Saturday, 01 July 2017 - A016, 10:30

Thinking (with) Western Highlands pigs – differently

Almut Schneider | Institute of Ethnology, Goethe University Frankfurt

Saturday, 01 July 2017 - A016, 11:00

Pigs in the Highlands of Papua New Guinea are notorious. Since anthropologists work in the region, they have to take pigs into account when dealing with ceremonial exchange, gender issues, money or big men who control the movement of the animals. This paper focuses on a different angle: What happens to ethnographic description when we think pigs as actors and actants (or ‘companions’, persons, relatives?) and if we pay more attention to the diverse modes of relationships people and pigs engage in? Examples from other regions show that close attention to interspecies relationships yield fresh insights into social issues and types of interaction that might otherwise escape our attention. With its rather ethnographic focus, this paper tackles the question if and how Highland pigs can contribute to issues of ‘social nature’ and local ontologies in Oceania.

Yolngu totemics: Heterogeneity and relatedness in a land full of totems

Jessica De Largy Healy

Department of Research and Higher Education

Centre de Recherche et de Documentation sur l'Océanie, Musée du quai Branly

Saturday, 01 July 2017 - A016, 11:30

In this paper, I introduce the concept of “totemism” to think through the complex ways in which Yolngu groups from north-east Arnhem Land identify with and relate to various beings of their environment. Initially conceived as a tongue-in-cheek way to approach the incredibly daunting body of anthropological literature on Australian Aboriginal totemism, this notion takes up William Stanner’s suggestion to “deal with totems rather than with Totemism” (Religion, totemism and symbolism, 1965: 158). My presentation will focus on the analysis of two quotations recorded some thirty years apart of two ceremonial leaders, a father and a son, of the Gupapuyngu clan. Both quotes unfold as poetic self-portraits that anchor the deep identity of the speakers in constellations of places and species. I consider how these men perceive themselves as persons in relation to other beings and things, which include, in these particular cases: animals, plants, ancestral beings, ritual objects and designs, songs, sacred names and ghost spirits. In other words, I attend to some ways in which this social complexity can be discursively constructed, by senior men, but also by women, in north-east Arnhem Land.

Totem and virus

Arnaud Morvan | Laboratoire d'anthropologie sociale, Collège de France

Saturday, 01 July 2017 - A016, 12:00

Ma présentation porte sur les représentations des maladies dans le totémisme australien à travers le cas d'un virus (Hendra HeV) transmis aux hommes par les chauves-souris de type roussettes (pteropus) dans la péninsule du Cape York. Mes recherches effectuées dans en 2015 et 2016 dans le cadre d'un programme post-doctoral mettent en évidence le caractère labile des barrières entre espèces dans une relation de type totémique et examine ses conséquences sur la circulation des pathogènes et les mesures de biosécurité. Malgré leur réputation d'espèces nuisibles porteuses de maladies, les chauves-souris sont utilisées par les Aborigènes comme viande de brousse et occupent

une place importante dans les pratiques médicinales locales. Mon enquête en cours révèle l'existence de totems chauves-souris mais aussi de totems de maladies associés à des sites aborigènes spécifiques, dessinant les contours d'une conception autochtone des maladies virales qui envisagent les virus non pas comme des entités indépendantes mais plutôt comme un réseau de lieux-totem connecté à des espèces animales. Le totémisme montre une forme de réversibilité ontologique entre humains et animaux, et faciliterait aussi le passage de substances (pathogènes ou curatives) entre espèces comme le montrent les pratiques médicinales liées aux chauves-souris.

When animals socialized humans: About bonito cult in eastern Solomon Islands

Sandra Revolon

CREDO - Centre de Recherche et de Documentation sur l'Océanie

Aix-Marseille University, CNRS, EHESS

Saturday, 01 July 2017 - A016, 12:30

In the eastern Solomons, within the Owa conceptions, light interferences, especially iridescence, are tangible manifestations of phenomena that can mana-ize or that are in a state of mana-ity. Still today in this society, in order to be able to use the powerful mana of invisible beings, young men must go through an initiation during which they are visibly marked on the chest with a trace left by being anointed with iridophorous bonito cells. Among living beings, only the bonito, the nautilus, and coral spontaneously and visibly produce phenomena of light interference (iridescences and luminescence) both while alive—on their surfaces—and on their flesh, pearly interior, or lime when dead. This particularity places them in a liminal as both living and dead, which undoubtedly helps explain the central place given to them in the ontologies of the eastern Solomon Islands.

In that frame, this paper will expose fresh ethnographic elements to try to go deeper in the comprehension of owa conceptual mechanisms associated with the role given to these non human beings - bonito, nautilus and coral- in socialization of human beings.

From encounters within interspecific communities to business: The variegated relations of Kanak people with animals and their shared worlds (Arama, New Caledonia)

Denis Monnerie

Institut d'ethnologie + Laboratoire CREDO CNRS Marseille

Université de Strasbourg

Saturday, 01 July 2017 - A016, 14:00

The Kanak people of Arama (New Caledonia) come close to the anthropological view of shared interspecific communities in the privileged relations of the Teâ Yhuen phwâmeevu ("clan") with their totem (jâlû): sea and land reptiles (bwêêlâ). The paper will describe the foundation myth of this phwâmeevu, which centrally involves a reptile, personal experiences of encounters with reptiles as well as a reptilian landscape form. However, not all totems are animals and not all animals are totems.

Animals are considered and given meaning by Arama people primarily in their behaviour, in the space-time and refinements of their environment and in their relations to food. Through ethnographic examples, the paper will show how these (and other) factors delineate multiple and complex links of interdependence. In these animals interact with humans and other non humans. These interactions fall within variegated shared worlds involving different modes of sociality, speech use and exchange. In them humans relate to animals according to values prevailing in each shared world whose scope differ : from business oriented to sociocosmic.

Humans and animals on display : A comparative study of the relationship between human and animal characters in Wallisian and Nisvai oral narratives

Jocelyn Aznar

CREDO - Centre de Recherche et de Documentation sur l'Océanie

EHESS - Ecole des Hautes Etudes en Sciences Sociales

Alice Fromonteil

CREDO - Centre de Recherche et de Documentation sur l'Océanie

Aix-Marseille University

Saturday, 01 July 2017 - A016, 14:30

Animal representations within narrative activities in Oceania reveal the acknowledgement of an interspecific relationship. Based on a comparative study of two oral corpora of narratives collected during fieldwork studies in 'Uvea (Wallis, Polynesia) and the Nisvai community (Malekula, Vanuatu), the presentation focuses on the human-animal relationship. The orators, staging animals as actors and actants in their narratives, carefully distinguish them from the human characters. However, the narrative elaborations also question the distinction between these characters : animals talk, sing, and are part of kinship relationships, while humans are turning into animals.

In comparing several Wallisian and Nisvai narratives, the paper highlights a mix of proximity and distance portraying the expression of human-animal relationships. After having identified the roles given to the characters, our analysis shows how and by which narrative devices ontological categories of these characters are negotiated. We show how human-animal literary representations lead to a reflection about local categories and their interpretations.

Tōu'u inoa ,o Fai, te inoa 'o te hoa 'o Matu'u (My name is Stingray and my friend is called Pacific reef heron) Humans, animals and plants as actors and actants in Marquesan Mythology

Michael J. Koch | Taku'ua Service
Saturday, 01 July 2017 - A016, 15:00

Apart from the work of Karl von den Steinen (1855 - 1929) and Henri Lavondés (1926-1998) in the sixties of last century, a work strongly influenced by structuralism of these days, very little had been done in examining the existing material of Marquesan mythology, collected mainly in the 19th and 20th century, under the aspects of an indigenous ontology.

In a (still) colonial society like French Polynesia, where western concepts of knowledge dominate, indigenous ontologies, expressed in a myriad of myths, are mostly shelved as a kind of an unreal past, difficult to understand, reduced to fairy tales and of no real potential value for the contemporary society or even its future.

In the paper I will discuss some examples of interaction and transformation of human, animals and plants in mythology, sometimes even expressed in material objects to show that naturalism as the concept of separating nature from culture did not exist in the pre-contact Marquesan society and we might have to revise traditionalised aspects of Marquesan society, especially all what concerns the so called supernatural.

Panel 12: Haunted Pacific

Roger Ivar Lohmann | Department of Anthropology, Trent University

Sunday, 02 July 2017 - A213

- 11:00 Roger Ivar Lohmann : Geography of the dead: How Asabano places become haunted
- 11:30 Christiane Falck : The life of the dead in a Sepik community
- 12:00 Wolfgang Kempf : Between Land and Horizon: Assemblages of beings, places and things in Kiribati
- 12:30 Laurence Marshall Carucci : Beyond the corporeal and concrete: Framing everyday interactions in Marshallese worlds
- 14:00 Mia Browne : A living past and uncertain futures: Creating the landscape through historical narratives on Mugaba (Rennell)
- 14:30 Diane Losche : Haunted environments and doomed characters: A comparison of three novels set in Melanesia
- 15:00 Arve Sorum : The spirit within: The landscape of Bedamini spirit seances

Panel abstract

Oceania is made up of environments that anyone can travel to and see, plus imaginary locales and place-linked qualities, beings, and powers that one must be enculturated to experience as real. Panel participants are invited to present original data on such apparently haunted or mythical places, emphasizing how people have experienced them as real. Questions addressed may include the following: What fictive peoples and places have past and present peoples of Oceania known as real? What are the consequences when emic, cognized environments and their populations differ from etic, operational ones? How do people in particular societies learn to experience and believe in supernatural environments? What relationships exist between people and these culturally created and inscribed lands, seas, and skies? How do communities manage their differences as to which places exist and how they are animated or peopled?

What causes indigenous and introduced ways of imaginatively enhancing environments to be maintained, change, or fade? Why and how do people create and come to regard them as real? How can scientific and humanistic methods be directed to understanding places and emplaced characteristics and elements that are subjectively projected onto physical environments?

Geography of the dead: How Asabano places become haunted

Roger Ivar Lohmann | Department of Anthropology, Trent University
Sunday, 02 July 2017 - A213, 11:00

According to contemporary Asabano people of New Guinea, traditional wisdom and personal experience indicate that ghosts haunt gravesites and certain regions of forest. I analyze their geography of souls to explain how these and other places come to appear haunted. Folk theories that explain death as the departure of an animating soul conceptualize the difference between living and nonliving human bodies in spatial terms. Such cultural models displace attention from the evidence that consciousness and behaviour are no longer possible after bodies stop functioning and decay. Instead, equating death with soul departure sets people up to imagine that when people die, their souls must have gone elsewhere, and to interpret memories, feelings, and perceptions in certain places as ghostly presence. The exact location of departed souls is assigned in part based on where vivid memories and concerns about the dead appear. Lore and dreams about places where deceased souls are supposed to reside enhance recollections and other poignant or striking images of the dead when people visit such locales. This generates emplaced, vicarious experiences of the dead as though elements of them were still living in those places.

The life of the dead in a Sepik community

Christiane Falck | Ethnologisches Institut, Georg-August-Universität Göttingen
Sunday, 02 July 2017 - A213, 11:30

Among the Nyaura (West Iatmul) the dead inhabit an invisible sphere of people's lifeworld and their presence is often experienced. The desire to communicate with the invisible can be described as an existential intentionality people have. Traditionally dreams, séances, or magical spells were means to communicate with the dead, nowadays new technologies are used to set the living into contact with the dead. Charismatic prayer sessions, in which spirits of the dead possess the bodies of the living, or the mobile phone, are means to call on the dead. The dead may also return in the bodies of white people, such as tourists or missionaries. But what happens when the anthropologist is also interpreted and appropriated as being a returning dead relative? When the dead materialize in human bodies and interact with community members on a regular basis, and the anthropologist becomes part of this interaction, personal, moral, and ethical questions arise that influence fieldwork methodology. Following an approach inspired by existential phenomenological anthropology, I elaborate on an existential dilemma between my interlocutors and myself that failed to be resolved but offered a space from which to analyze the life of the dead in a context strongly influenced by religious change.

Between land and horizon: Assemblages of beings, places and things in Kiribati

Wolfgang Kempf
Institute of Social and Cultural Anthropology, University of Goettingen
Sunday, 02 July 2017 - A213, 12:00

In this paper I will explore aspects of real-and-imagined worlds caught between national identification and Christianity in the atoll state of Kiribati. My point of departure is a description of 22 in/visible sites, strung out on the ocean side of an atoll between land and eastern horizon. This terrain is structured around the fundamental opposition of ocean and land. Every space is occupied, and occupants must be recognized and respected. Closer inspection reveals this terrain as comprising a broad spectrum of interlinked actants – such as assembly houses, animals, plants, ritually significant materials, but also spirit beings. The power of ritual specialists depends on their interacting with the various actants

from this world between land and horizon. Noteworthy too is how this zone of beings, places and things aligns with observable geographic-ecological realities in atoll environments. The boundary between imagination and reality, the living and the dead, the ancient and the Christian worlds is permeable. Against this background, I argue that the agency of ritual experts and spirits needs to be conceptualized in terms of reticulation with assemblages of beings, places and things.

Beyond the corporeal and concrete: Framing everyday interactions in Marshallese worlds

Laurence Marshall Carucci

Department of Sociology and Anthropology, Montana State University
Sunday, 02 July 2017 - A213, 12:30

Interactions between corporeal and non-corporeal beings in the Marshall Islands are every day occurrences with substantial influences on social outcomes among the living. Equally, features of the land, sea, and sky are dynamic and far beyond that which seems apparent to the naked eye, with effects that are not always entirely predictable in advance. It would be inaccurate to create a radical dichotomy between the ontological status of these Marshallese interactions and the “real” world inhabited by European or American social actors – a dichotomy rendered meaningless by those enamored with fictive, culturally-generated, “alt-facts” in the United States. Nevertheless, there is little doubt that the amazing potency of densely imagined, yet culturally real/visible peoples, places, and events in the lives of Marshall Islanders, differs substantially from the way in which real, observable, encounters are judged by Europeans and Americans. The power of such densely imaginary places and encounters has changed little among Marshall Islanders residing in communities distant from the homeland. This paper shall use several examples of these densely imaginary locales and interactions to explore the characteristics and potencies of such encounters in relation to the shifting contours of life for Marshall Islanders in various locales in bygone years and in the current day.

A living past and uncertain futures: Creating the landscape through historical narratives on Mugaba (Rennell)

Mia Browne | Center for Pacific Studies, University of St. Andrews
Sunday, 02 July 2017 - A213, 14:00

Passing Gordan Tahua’s house, the old man could be heard chatting away, seemingly on his own. The ninety-year-old, respectfully and affectionately referred to as the last chief in Niupani, is talking with ‘people from before’. Sometimes they try to persuade him to go with them, at others they advise that mining is a bottomless hole into which money will endlessly flow, with no gain for Rennellese people. His extended family that is the village do not think that this is particularly out of the ordinary. On Mugaba, the mutability of physical and incorporeal/human and non-human is necessarily transformative; the first coconut tree sprouted from the head of an ancestor, kanapu (Brown Booby) migrated to Bird Island at the posthumous behest of a hakahua (leader), spirits of the deceased assume the living bodies of those who disrespect them and dreaming of a death portends one. In this social landscape, the land-life matrix might be understood through tagutupu’a (historical stories) depicting the lives of grandparents, going 25-26 generations from the first arrival, Kaitu’u, and are often animated through narratives of loss and decline- people becoming smaller, failing taro gardens, dying coconut trees, deterioration of language, leadership, cooperation and mutual respect. This paper explores how stories of ancestors’ actions and relations with human and non-human others create spaces in which the past can co-exist with the present, while reflecting anxieties for the future.

Haunted environments and doomed characters: A comparison of three novels set in Melanesia

Diane Losche | Art&Design, University of New South Wales
Sunday, 02 July 2017 - A213, 14:30

A number of novels set in Melanesia are based on the trope of the foreigner whose immersion in an alien and haunted environment induces a deep personal crisis. In these novels this environment, both visible and invisible, induces in the protagonist a crisis based on the inability to distinguish between the real and the imagined. The path by which the protagonist comes to this crisis of destabilization has been seldom examined but these novels raise an interesting question. Do protagonists suffer a crisis because they come to know the environment, or because they fail to understand it? This paper examines three novels, each of which has been praised for its literary merit, to examine the path by which protagonists come to doubt their own ability to discern the difference between the real and the imaginary, with dire consequences. These novels are: *The Ghost Road* by Pat Barker, which revisits the ethnological field trip of Bernard Deacon to Vanuatu, *The Visitants* by Randolph Stowe set in the Trobriand Islands, and *Euphoria* by Lily King whose setting is the triangle of Margaret Mead, Gregory Bateson and Reo Fortune on the Sepik River.

The spirit within: The landscape of Bedamini spirit seances

Arve Sorum | Department of Social Anthropology, University of Oslo
Sunday, 02 July 2017 - A213, 15:00

This paper focuses on how the Bedamini in Papua New Guinea experience the culturally inscribed environment in which they live. Important ritual moments like spirit seances are described as a dynamic agency that invents, maintains and changes their world as they perceive it, in the process making it real for participants and audience. Their world includes the natural environment in which humans, animals, plants and a variety of spirits co-exist in a closed and unitary network of dynamic relationships with each other. These entities are all connected with named places in the landscape that take on the qualities of the beings associated with them and the events known to have taken place there. This fundamental process of emplacement is decisive for a production of meaning that thrives on the concretization of ideas in images, objects and acts. Spirits

are present beings within the environment, not relegated to a separate realm. People create the spirit world by interacting with it. The experience of spiritual existence is part of the experiences of daily life. The world as lived reality and the world as believed in tend to become one through an ongoing process of reinventing events as meaningful.

Panel 13: Genealogical methods: Kinship as practical ontology

Anne Salmond | The University of Auckland

Amiria Salmond | Department of Anthropology, The University of Auckland

Billie Jane Lythberg

Mira Szaszy Research Centre for Maori and Pacific Economic Development
The University of Auckland

Dan Hikuroa | Nga Pae o te Maramatanga, The University of Auckland

Conal McCarthy

Museum and Heritage Studies, Victoria University of Wellington

Albert Refiti | School of Art and Design, Auckland University of Technology

Saturday, 01 July 2017 - A017

- 10:30 Conal McCarthy, Amiria Salmond : 'The genealogical method applied to the early history of New Zealand': Ontological experiments in Māori history and 'practical anthropology' 1890-1930
- 11:00 Fiona Cameron : Fractiverses and practical ontologies of kinship
- 11:30 Billie Jane Lythberg, Natalie Robertson : Landscape traditions of photography in Te Ika-a-Maui
- 12:00 Ty Tengan : Shifting genealogies in Oceania: Anthropology and Pacific Islanders regenerated
- 12:30 Paora Tapsell : Moehau: A mountain too far
- 14:00 Lelemia Irvine : He alo a he alo: Face-to-face Hawaiian family gatherings as a genealogical method
- 14:30 Albert Refiti : Spatial exposition and structural implication of mavae and tofiga in Samoan ethnography
- 15:00 Richard Feinberg : David Schneider, kinship, and ontology in Oceania
- 15:30 Dan Hikuroa : Te Awaroa: Voice of the river
- 16:30 Anne Salmond : Alternative facts and uncommon truths

Panel abstract

Ontological debates in anthropology derive considerable momentum from the (now not so-) New Melanesian Ethnography, especially the work of Marilyn Strathern and Roy Wagner. The notion of theories of relatedness built from materials that are themselves relationally constituted traces a recursive arc throughout these discussions, from which anthropology emerges as a field of activity constituted by its own distinctive relational practices and concepts. In the Pacific as elsewhere, these inflect how kinship is spoken of, thought about, and practised well beyond the academy, but do not replace other modes of reckoning and generating relations. Ways of relating distinct to Oceania continue to be mobilized to think through difference and sameness as well as to produce new connections and detachments, not least (but not only) by Pacific peoples themselves. Kinship is used to analyse unpredictable situations, experimentally test different theories of action and strategically investigate, negotiate, and intervene in complex legal, philosophical and political predicaments. Approaching kinship as philosophy, empirical analysis and political action – as practical ontology – allows us to explore ways of relating in which e.g. rivers, mountains, the ocean and other more-than-human actors play increasingly prominent roles in intellectual and political projects and environmental negotiations in Pacific settings.

'The genealogical method applied to the early history of New Zealand': Ontological experiments in Māori history and 'practical anthropology' 1890-1930

Conal McCarthy

Museum and Heritage Studies, Victoria University of Wellington

Amiria Salmond | Department of Anthropology, The University of Auckland

Saturday, 01 July 2017 - A017, 10:30

Pacific ways of relating have long been instrumental in transforming the anthropological study of "kinship." At the same time, ethnographic comparisons have given rise to relational experiments that in turn open novel ontological possibilities. Here we explore the active mobilisations of ethnography pioneered in the 1920s by Māori scholar and politician Āpirana Ngata, together with colleagues including the anthropologist Te Rangihiroa (Peter Buck) and with fellow tribal leaders. Ngata's "genealogical method," grounded in his own expertise

and embeddedness in the workings of whakapapa, involved the deliberate use of ethnographic methods as tools in a wide-ranging program to improve conditions for Māori in areas as diverse as healthcare, legal reform, agricultural development, artistic and cultural revitalisation. Tracing the genealogy of this 'practical anthropology' back into tribal initiatives in the 1890s, we focus in on the remarkable activities of Tūnuiārangi (Major Brown) and others at Pāpāwai marae in the Wairarapa, in connection with the Polynesian Society and the Dominion Museum, who articulated the modern notion of Māoritanga (roughly, Māoriness). The paper considers the ways in which the theory and methods of anthropology, heritage and history were nudged away from official objectives and towards tribal ends, and in doing so how new possibilities for being Māori emerged from innovative configurations of these together with elements of whakapapa, tikanga and taonga.

Fractiverses and practical ontologies of kinship

Fiona Cameron | Institute for Culture and Society, Western Sydney University
Saturday, 01 July 2017 - A017, 11:00

This presentation focuses on the activities of the Polynesian Society and the work of ethnographer Elsdon Best and surveyor, ethnologist Stephenson Percy Smith on their collecting excursions up Whanganui River in 1895 prior to the Dominion Museum expeditions from 1919-1922. The Society established in 1892 sought to preserve the history, traditions, manners, customs of the Oceanic races. With a Pacific wide mandate, its concerns were scientific – the preservation of such material according to disciplinary specialisms in anthropology, ethnology, philology and history.

I analyse how kinship is invoked, thought about and recorded through their ethnographical observations and encounters with tangata whenua. My concern here is with their approach to alterity. In doing so I develop a novel ontological method drawing on the work of Henare et al, Holbraad, Law's notion of fractiverse and others to interrogate how Best and Percy Smith directed their attention to certain "things" in the field, framed the relatedness between language, genealogy, histories, legends, theories of Maori origin, human bodies and the natural world for their purposes and how these conceptions related to, folded into and/or clashed with Maori notions of kinship and relatedness as relations between different entities, ancestors, whakapapa, rivers and more-than-human actors.

Landscape traditions of photography in Te Ika-a-Maui

Billie Jane Lythberg

Mira Szaszy Research Centre for Maori and Pacific Economic Development
University of Auckland

Natalie Robertson | AUT University

Saturday, 01 July 2017 - A017, 11:30

Natalie Robertson (Ngāti Porou, Clan Donnachaidh) and Billie Lythberg. In Te Ao Māori, the complex networks of whakapapa (roughly, genealogy) that shape the patterns of relations between different life forms may be embodied in relation to landscapes, including mountains, harbours and rivers. These relations may be enacted in stories, song, aphorisms and art works, including photographs and films. In this paper we parallel two rivers in the Te Ika-a-Maui-North Island of Aotearoa-New Zealand, the Waiapū on the east coast and Whanganui on the west, and photographic responses to these in the early 20th century. Our primary focus is on photographs created during the Dominion Museum Expeditions to these rivers in 1921 and 1923 and the role some have come to play in contemporary intellectual and political projects and environmental negotiations. We will also consider how traditions of landscape and portrait photography from the late 19th century onwards have been employed and explored in these locales by local Māori and their invited guests.

Shifting genealogies in Oceania: Anthropology and Pacific Islanders regenerated

Ty Tengan

Departments of Anthropology and Ethnic Studies

University of Hawai'i at Mānoa

Saturday, 01 July 2017 - A017, 12:00

In 1975, the Oceanian anthropologist, writer, and philosopher Epeli Hau'ofa published "Anthropology and Pacific Islanders," a critical reflection on the gulf between disciplinary practices and Indigenous projects in the postcolonial Pacific. "Anthropology and Pacific Islanders" was later included as the first chapter of *We are the Ocean* (2008), a collection of Hau'ofa's academic and creative works. By then Hau'ofa had become known for his visionary writings on Oceania as a place of expansive possibility, which he articulated precisely as he was shedding his identity as an anthropologist (and an "outsider"). This essay seeks to

pay homage to Hau'ofa by reassessing the shifting relations between Oceanians and anthropology with particular focus on the ways that a new generation of Indigenous anthropologists are wrestling with multiple intellectual, cultural, and political genealogies in an effort to unsettle any stable notions of a "we" in Oceanian anthropology. How are the pasts and the lived genealogical relationships to such pasts generative for us? How are they not? Under whose terms and what conditions do "we" come to claim affinity or assert alterity? How do we also navigate other histories that divide as much as unite our Oceanian peoples? This paper explores the ways that genealogical practice may engage the intersections and divergences among anthropological and Native Pacific pasts to enact decolonial and Indigenous futurities.

Moehau: A mountain too far

Paora Tapsell | Chair of Maori Studies, University of Otago
Saturday, 01 July 2017 - A017, 12:30

This paper explores the tensions between two philosophical world views: legally defined boundaries of ownership (Descartes) versus kinship negotiated boundaries of belonging (whakapapa) and the crown's duplicity (passive interference) in exploiting Maori kin tensions (divide and rule) by promoting legal instruments (kawanatanga: NLC judgements and more recently Treaty framed legislation) to promote/benefit "legally qualified" individuals/groups beyond formal marae-framed kin accountability (rangatiratanga). Case study Te Moehau o Tamatekapua and three cross claim exclusions 1876-2017.

He alo a he alo: Face-to-face Hawaiian family gatherings as a genealogical method

Lelemia Irvine
Civil and Environmental Engineering, University of Hawai'i at Mānoa
Saturday, 01 July 2017 - A017, 14:00

Leunion (Family reunions), Halawai (meetings), and Huakai (journies) are a practical ontological, decolonial method by Ohana Kanaka Oihi (Indigenous Hawaiian families) to explore our relationships with kinships and aina (land) and wahi pana (sacred land). Leuniona and Halawai are formal or informal face-to-face

gatherings, respectively, that can be big or small, and last a few hours, days or more intended to keep the family together in a particular place. Huakai are journeys where families visit sacred places to us and bond with the aina. The purpose of these family gatherings and field trips are a form of reflection to strengthen the connectivity of past, present and future generations the transference of knowledge and stories about, of and with ancestors and ancestral lands. In this presentation, I reflect upon my various experiences as a haumana (student) of becoming mea paa kuauhau (a person versed in genealogy) by my own ohana (family). I argue that this practice is well-documented and practiced beyond the academy. From the lens of practitioners, leuniona creates a means to mobilize ohana to recognize our inter-connectivity and attachment to our ancestral homelands in the Hawaiian Islands as Kanaka Oihi. This process of family reunion making and creation of genealogy books is a de-colonial empirical and qualitative analytic approach only accessible to ohana.

Spatial exposition and structural implication of mavae and tofiga in Samoan ethnography

Albert Refiti | School of Art and Design, Auckland University of Technology
Saturday, 01 July 2017 - A017, 14:30

The formal and spatial manifestation of the Samoan cosmogony within the structure of the landscape and Samoan polity is examined by linking creation to the concepts of mavae and tofiga. These are embedded in the Samoan notion of the person and shows the potential of mavae as unfolding lines and pathways linking individuals to other aiga clans. In this way, people become equivalences to gifts and objects like fine mats that pass between families becoming roadways or ala. In certain scales, ala becomes a conglomeration of people and places that ultimately gives rise to stability and centrality or tofi – the appointment of positions and stations, which shapes the meaning and characteristics of fua'iala (villages).

The paper will first explore the notion of personhood as an interconnected matrix that structures the geography of the Samoan landscape and relations forming passages, pathways, traits, lines, loops, brocades, knots and branches within the Samoan kinship system. In the manner of a spatial exposition, the paper will provide a clear diagram of this relationship using fa'alupega or genealogy from the village of Fasito'outa in Upolu as an example. Secondly, I will look at the transformation of this fa'alupega in Aotearoa New Zealand.

David Schneider, kinship, and ontology in Oceania

Richard Feinberg | Anthropology, Kent State University
Saturday, 01 July 2017 - A017, 15:00

David Schneider revolutionized our understanding of kinship by shunning standard anthropological assumptions and allowing his analyses to flow from his interlocutors' assertions. Kinship, he observed, may be based less on genealogy than on a code for conduct involving "diffuse, enduring solidarity." Consequently, people sometimes apply kin terms quite literally to others who are not biological relatives, and occasionally even to non-human beings. Drawing on that perspective, Schneider's student, Gary Witherspoon, explained Navajo application of *shimá* 'my mother' to sheep herds and agricultural land on the principle that *shimá* is based on "nurturance" as much as giving birth. Anthropologists working in Oceania have adopted similar perspectives. Bradd Shore, for example, reported that Samoans ground kinship in 'service' (*tino e tasi*) as well as 'blood connections' (*toto e tasi*), and I have argued that Anutan kinship is as much a function of *aropa* 'empathy' as genealogy. Here I will explore Schneider's influence on the study of Pacific kinship systems – largely through the work of his students, including Shore, Roy Wagner, and Vern Carroll – and the way in which he opened the concept of "kinship" to include a variety of extra-genealogical connections.

Te Awaroa: Voice of the river

Dan Hikuroa | Nga Pae o te Maramatanga, The University of Auckland
Saturday, 01 July 2017 - A017, 15:30

In a Māori worldview we exist in a kinship-based-relationship with Te Taiao – the Earth, Universe and everything within it. What is described as 'the universe' in scientific theory is conceptualised in *mātauranga Māori* (Māori knowledge) as 'process', constructed around a *whakapapa* or kinship framework. Thus kinship as practical ontology lies at the very core of Māori thinking, knowledge and practice. What role could such thinking, knowing and being play in contemporary issues facing Oceania? Across New Zealand, many rivers are no longer safe for fishing and swimming, and Kiwis are seriously concerned about declining river health. The 'bottom line' regulatory approach of the government's freshwater reforms is anthropocentrically framed, and we argue, flawed. Inspired

by and drawing from *mātauranga Māori*, Te Awaroa is a national movement of Kiwis taking action to care for their waterways. A critical strand of this effort is to reframe the issue from the perspective of the river – what would the river say? What is it saying? We seek to articulate and then empower the voice of the river, and anticipate our findings could make contributions to issues across Oceania where similar kinship-based relationships with the land and sea exist.

Alternative facts and uncommon truths

Anne Salmond | The University of Auckland
Saturday, 01 July 2017 - A017, 16:30

This paper focuses on current debates about rivers, *whakapapa* and the law in New Zealand, beginning with the passage of Te Awa Tupua Act that for the first time in the world, recognises a river (the Whanganui or Te Awa Tupua) as a legal person. It argues that this legislation represents an ontological compromise, still limited by possessive individualism, while seeking to recognise the Treaty rights of Māori kin groups to uphold existential links between rivers, people and other life forms. It explores the possibilities for a wider reconciliation between ideas of *kai-tiakitanga* (roughly, guardianship) and public trusteeship; and *mauri ora* (life force) and ecological health in legal and other frameworks for waterways in New Zealand.

Panel 15: New challenges, new boundaries: The adaption of anthropology

Emma Gilberthorpe | International Development, University of East Anglia

Saturday, 01 July 2017 - A120

- 14:00 Michael Main : “The landowners want you and they want you to bring your camera”: The role of anthropology when the media is required
- 14:30 Carsten Wergin : The ethics of entanglement: Towards an engaged anthropology beyond the human
- 15:00 Victoria Stead : Anthropological moonlighting, and/or anthropology as resource extraction
- 15:30 Emma Gilberthorpe : Development challenges in PNG
- 16:30 John Burton : Development anthropology, audit culture, and new challenges in catching bad guys
- 17:00 Emma Gilberthorpe : Roundtable discussion

Panel abstract

The debate concerning the boundaries of anthropology and anthropologists has been raging for some time. Whilst it remains vibrant, there is little agreement about where anthropology sits in a climate dominated by impact discourse within academia and Global Challenges discourse beyond it. The appendage of various qualifiers – ‘engaged/applied/practicing/development anthropology’ – sit alongside a more rigid rendering of ‘Anthropology’ that defends its boundaries and inceptive theoretical and methodological design. The affluence of covetable resources in Oceania combined with the external demand for those resources, poses new livelihood challenges for its inhabitants and new research challenges for the anthropologists who work there. This panel will examine these challenges and consider the need for a more definitive framing of ‘Anthropology’ that reflects the new environments, experiences and development challenges faced by indigenous populations. We welcome contributions from those working across the spectrum of ‘engagement’ to generate a dialogue on ethics, morality, aid and ‘suffering’, advocacy and activism, method-

ology, interdisciplinarity and consultancy. We especially welcome contributions that address the challenges faced in those Pacific environments reconstituted through processes that commodify resources, services, ideas and knowledge.

“The landowners want you and they want you to bring your camera”: The role of anthropology when the media is required

Michael Main

School of Culture, History & Language, Australian National University
Saturday, 01 July 2017 - A120, 14:00

In August 2016, leading Huli landowners organised to forcibly blockade Exxon-Mobil’s Hides Gas Conditioning Plant for the giant Papua New Guinea Liquefied Natural Gas Project in PNG’s mountainous Hela Province. Known to be conducting research in the area, I found myself summoned by this group to their logistics base to film, record and interview for broadcast to the international media details of the situation and the reason for their actions. The group consisted of Port Moresby-based male elites who were keen to explain their grievances and the failure of the state to honour its agreements with regards to promised resource benefits. As a researcher investigating the impact of resource extraction by a multinational corporation, this offer provided an important opportunity to witness the negotiations at close quarters. The experience also revealed significant issues that were not on the agenda for this group, including questions of how elites maintain their leadership status so far from their kin and the gendered aspects of resource distribution. As the landowners had cast me into the role of investigative journalist I was challenged to resist and maintain my own role in opposition to the function to which I had been assigned. Yet in order to maintain my role I had to confront my own unanswered questions as to how my anthropological practice should be framed.

The ethics of entanglement: Towards an engaged anthropology beyond the human

Carsten Wergin | Transcultural Studies, Ruprecht-Karls-University Heidelberg
Saturday, 01 July 2017 - A120, 14:30

This talk presents original ethnographic material drawing on long-term fieldwork in Northwest Australia. It highlights a particular aspect in a conflict situation over the construction of a \$ 45 Billion AUD liquefied natural gas facility (LNG) on top of an Indigenous heritage site, Walmadany / James Price Point. Based on this, the talk critically engages with Anthropological theory and method in the face of cultural, political and environmental crises. It examines linkages between Anthropological research, the environmental humanities and other disciplines that advocate a search for “modest forms of biocultural hope” (Kirksey, van Dooren) and the acknowledgement of Indigenous worldviews and other-than-human actors as equal onto-epistemic partners. The announcement of a new epoch called the Anthropocene highlights a growing awareness of sociopolitical and economic inequalities that are the result of manmade global environmental degradation (Blühdorn). One response to this have been new collaborations and calls for a more “cosmopolitical” engagement with the environment (Latour, Stengers). If the Anthropocene teaches us “how to die” (New York Times, Nov 2013), what might Anthropology contribute towards alternative modellings of a common multispecies future?

Anthropological moonlighting, and/or anthropology as resource extraction

Victoria Stead
Alfred Deakin Institute for Citizenship and Globalisation, Deakin University
Saturday, 01 July 2017 - A120, 15:00

This paper reflects on methodological challenges and possibilities arising from participation in an oral history project in Papua New Guinea. Funded by the Australian foreign affairs agency as part of its development program in its former colony, the PNG Oral History Project has the aim of collecting oral histories as a way of remedying a pervasive absence of Papua New Guinean voices in dominant historiographies of the Second World War. This overarching rationale, and the project’s location within a development agenda, structures the project design and the resultant methodology. Pursuit of my own anthropological inter-

ests – in the functioning of an emerging war tourism industry in PNG’s Northern Province, for example, or the imbrications of memory and postcolonial reckonings – has necessarily been an add-on, a kind of anthropological moonlighting to the project’s primary task of recording oral history interviews. The practice that results is at a remove from any ‘classical’ understanding of ethnographic methodology. At the same time, the uneasy combination of methods, methodological orientations, and theoretical and applied impulses, produces new insights into a complex landscape in which ‘history’ increasingly functions as a resource that might be mobilized in pursuit of development, and in which history and anthropology alike risk complicity in its extraction.

Development challenges in PNG

Emma Gilberthorpe | International Development, University of East Anglia
Saturday, 01 July 2017 - A120, 15:30

Across Oceania a combination of factors (European colonial history and subsequent partnerships; demand for/affluence of resources) has made the region a very different (and difficult) location for ‘doing anthropology’. The ethnographic unit of analysis is percolated by new and varied players on the one hand (corporates, NGOs, practitioners etc.) and a new and varied language on the other (stakeholders, beneficiaries, CSR, governance, community development etc.). In this paper I draw on my own fieldwork and research in PNG (Kutubu and Ok Tedi) to examine how these variations are understood and articulated at a number of levels.

Development anthropology, audit culture, and new challenges in catching bad guys

John Burton | Centre for Social Research, Divine Word University
Saturday, 01 July 2017 - A120, 16:30

Development anthropology has, to my eyes, one objective: in the context of development to offer commentary that does not emerge from development economics. This does mean that anthropologists are listened to. Indeed, a cynical view is that anthropologists are kept in the development space like pets – kept on leashes by program managers and used to growl at rival sponsors, but

rarely believed by their masters as capable of meaningful thought. However, hope springs eternal and new opportunities arise all the time. Colleagues have observed the emergence of an 'audit culture' and the need to curb its most excessive demands. But another side of the coin is that the anthropologist can be placed in the strange position of tracking down national and transnational ne'er-do-wells and, indeed, criminals. This because audits demand the existence of bad guys. The ingredients of crime fiction are present: apparent ineffectiveness provides a cover of neutrality; by still being present at all, the anthropologist is a fly-on-the-wall working in plain sight yet unnoticed; immersion in community affairs gives the privilege of access to the group – ironically in the context of 'development' – least likely to change over the life of a project; and finally the 'audit' framing mirrors the Holmesian accumulation of evidence. The big reveal, of course, is supposed to happen at the end. This does not always go well. Publication remains a problem in this fleeting vision of a specialism.

Roundtable discussion

Emma Gilberthorpe | International Development, University of East Anglia
Saturday, 01 July 2017 - A120, 17:00

In this final part of the panel we will examine some of the challenges discussed by the presenters and consider the need for a more definitive framing of 'Anthropology'. We will discuss how this might both reflect the new environments, experiences and development challenges faced by indigenous populations, and incorporate the ways anthropologists have adapted to this changing environment and to the dynamic narratives of development. We hope to include issues on ethics, morality, aid and 'suffering', advocacy and activism, methodology, interdisciplinarity and consultancy.

Panel 16: Alternative socialities in and beyond Oceania

Dominik Schieder | Department of Social Sciences, University of Siegen

Daniela Kraemer | Department of Anthropology, Wilfrid Laurier University

Sunday, 02 July 2017 - A015

- 11:00 Jorun B. Ramstad : Maori rural-urban dynamics in processes of togetherness
- 11:30 Daniela Heil : Alternative Ngyiampaa socialities in places other than home
- 12:00 Daniela Kraemer : The Port Vila Squads: Young people's mode of urban social organization
- 12:30 Fabienne Labbé : Biosociality in Fiji: the case of support groups for people living with HIV
- 14:00 Dr Vaoiva Natapu-Ponton : Gogo: Freedom and direction from the ancient ritual of Tatau (Tattooing)
- 14:30 Dominik Schieder : The value(s) of 'community' for Fijians in Greater London
- 15:00 Hannah Fair : Their Sea of Islands? Performances of Oceanic interconnection among the Pacific Climate Warriors
- 15:30 Silja Klepp : Climate change migration from a Pacific Island perspective: The anthropology of emerging legal orders

Panel abstract

Epeli Hau'ofa writes that Pacific Islanders are 'enlarging their world as they go' (1994:155). Indeed, the people of contemporary Oceania are moving in unprecedented distances and frequencies throughout the Pacific and beyond. Central to this movement has been the reorganization of Pacific Islander sociality. For many rural-urban migrants, transnational migrants, people who have moved between islands and people with urban life-styles, the centrality of a place-based sociality is quickly changing. Paying particular attention to the 'dynamic' and 'interactive' (Long and Moore 2012) social categories Pacific Islanders employ when navigating self and belonging, this panel aims to explore the soci-

alities Pacific Islanders create as they move and dwell beyond their place of origin. We invite ethnographically driven papers focused on “alternative socialities” within Oceania and beyond. Topics could include new models of relatedness, friendship, community, neighbourhoods, and fictive kinship, among others. The aim of this panel is to contribute not only to an increased understanding of contemporary Pacific Islander sociality but also to help build a more comprehensive theory of sociality.

Maori rural-urban dynamics in processes of togetherness

Jorun Br Ramstad

Dept. of Anthropology, University of Tromsø, the Arctic University of Norway
Sunday, 02 July 2017 - A015, 11:00

Maori modernities in Aotearoa New Zealand are closely linked to socio-cultural gaps and bridges between urban and rural members of the ‘tribal organization’. Based on a selection of frequently used cultural topics among Maori, such as “where a person comes from”, “gut feelings” and assessing whether practices emanate “from the head or the heart”, this paper explores modes of familiarization that contribute to Maori processes of ‘togetherness’ in everyday life. It is argued that dynamics of belonging in social life relate to pragmatics as well as ideological concerns, thus suggesting that the concept of sociality (-ies) is best regarded as a heuristic device in analysis of peoples’ social engagement with each other and the specific contexts and situations they encounter.

Alternative Ngyiampaa socialities in places other than home

Daniela Heil | Sociology and Anthropology, University of Newcastle

Sunday, 02 July 2017 - A015, 11:30

Ngyiampaa Indigenous Australians enlarge their personal everyday lives, related practices, and what it means for them to be alive and matter to others, through engagements in local, communal socialities. This pivotal emphasis on ‘socialities’ is also extended to alternative socialities they participate in while being away from home. In reference to the latter, this paper draws attention to case studies of both female and male Ngyiampaa people who no longer live permanently in their home community of Murrin Bridge in central-Western New South Wales, Australia. Living and residing away from home, as some of them maintain ‘work-

ing away in the big smoke’ (e.g in cities such as Canberra, Sydney or Brisbane), these former communal residents visit their home community regularly and phone kin daily ‘to stay in the loop what’s going on’ and ‘maintain relationships with relatives’. Critically exploring the alternative socialities of overseas holiday trips with colleagues and friendships being maintained close to the workplace, my paper demonstrates the ways in which these alternative socialities are skillfully and continuously mediated in all of these realms, ascertaining that one’s personal commitment to each of these ‘socialities’ is reinforcing a person’s social responsibilities regularly: that is, the dynamics and necessity of maintaining their ‘personhood’.

The Port Vila Squads: Young people’s mode of urban social organization

Daniela Kraemer | Department of Anthropology, Wilfrid Laurier University

Sunday, 02 July 2017 - A015, 12:00

Between 1992 - 1994 people wanting to enter Port Vila’s newly established community Freswota, either because they lived there or were visiting someone who did, would find themselves head to head with a group of rough young men. The young men would demand alcohol, cigarettes, and money in exchange for open passage into the community. They called themselves Vietnam II – identifying themselves as the Viet Kong fighting a war against the Americans. 23 years later, under-employed urban young men still come together in groups they refer to as ‘squads’. The activities of these squads are now generally less violent, ranging from hanging out on the side of the road, to cooking meals together, to participating in local governance, to developing small enterprises, to providing support and guidance for members during community disciplinary hearings. In Port Vila, where many youth experience their kin networks as increasingly unreliable, it is the ‘squad’, not the family, that has come to dominate youth sociality. Using ethnographic examples from fieldwork with Port Vila youth, this paper builds on Simone’s (2005) observation that in new urban contexts, young people creatively develop their own modes of urban social organization. In this paper I suggest however, that even though the squad provides Port Vila youth with a wider set of relationships from which they can access community support, and much needed resources, this support is often experienced as unreliable and unstable.

Biosociality in Fiji: The case of support groups for people living with HIV

Fabienne Labbé

CREDO - Centre de Recherche et de Documentation sur l'Océanie

Aix-Marseille University, CNRS, EHESS

Sunday, 02 July 2017 - A015, 12:30

Drawing on research on the lived experience of Indigenous Fijians living with HIV, this paper aims to explore support groups for HIV-positive people in Fiji as sites where a new form of "biosociality" is created and unfolds. Support groups for people living with HIV in Fiji are often depicted by those who belong to them as "safe havens from stigmatization" where they can feel uninhibited and where they can build relationships (frequently described as similar to family relationships) based on their shared health condition. No matter how alternative this kind of biosociality might appear, it does not preclude the importance of more traditional ways of establishing relationships, often based on gender and status. Biosociality, experienced, for instance, in support groups for HIV-positive people that often provide them with travel, work and financial opportunities, fosters ways to restore reputation, regain prestige and repair ties with family and lineage that have been severed or weakened because of HIV. Using data collected in Fiji over the last 10 years, this paper examines biosociality as a new form of sociality that articulates with more traditional forms of Fijian sociality.

Gogo: Freedom and direction from the ancient ritual of Tatau (Tattooing)

Dr Vaoiva Natapu-Ponton

Interprofessional Health Studies, AUT University

Sunday, 02 July 2017 - A015, 14:00

The tatau (male and female Samoan tattoo) has always signified not only one's perseverance and ability to withstand the pain of undergoing the ritual, but also signified one's identity, readiness and capacity to be of service to one's extended family (Marquardt 1984; Ellis 2006, Wendt 1999). What will be explored is the way in which this ritual has been embodied as a demonstration of 'decolonisation, reclamation and valuing' of traditional practices thereby minimising absolute extinction (Tuhivai-Smith, 1999). The use of tatau symbols as

metaphors defining educational success, is also a resurgence of understanding this practice in a new realm (Ponton, 2015). Using an educational context, the symbolic meaning of the tatau patterns, formed metaphoric analogies of student experiences from Melbourne. Furthermore, it is explored in newly created workshops (Aganu'u 101) which were established to empower New Zealand and Australian born Samoans not only with the knowledge of ancient speeches and protocols, but making the tatau ritual (included in this program), more accessible to those who desired it. Responses from participants highlighted the importance of ongoing workshops to understand the essence of rituals (such as tatau). Ways in which the tatau ritual has evolved and changed over time, will be explored using the cultural lens of the Fonofale model (Pulotu-Endermann, 2001).

The value(s) of 'community' for Fijians in Greater London

Dominik Schieder | Department of Social Sciences, University of Siegen

Sunday, 02 July 2017 - A015, 14:30

The notion of 'community' features prominently among Fiji Islanders in the United Kingdom and other diasporic nodes. For example, a few years ago, the 'Fiji Community – London' (FCL) gained visibility among a group of Fijians and Rotumans through word of mouth, a Facebook page and a written constitution. Its Fijian representatives had been keen to point out that even though they explicitly drew on the 'Fijian way', the FCL was inclusive and welcomed Fiji Islanders of various ethnic backgrounds. I suggest that, although only temporary, this social project gained momentum for several interrelated reasons: members could use the FCL to interact formally with officials from Fiji in a culturally appropriate fashion, members could use FCL as a platform to communicate to government representatives their economic hardships, and the FCL provided members with an element of social security that they perceived as a less time-consuming and economically burdensome alternative to the 'Fijian Way'. Drawing on one particular case study, this paper explores diasporic Fiji Islanders strategies to appropriate 'community' as an alternative social model for political and economic projects.

Their Sea of Islands? Performances of Oceanic interconnection among the Pacific Climate Warriors

Hannah Fair | Geography, University College London
Sunday, 02 July 2017 - A015, 15:00

“We are fighting for our lives, fighting for our people and if we stand together as one nation from different countries anything is possible.”
In October 2014, thirty Pacific Islanders from twelve nations travelled to Newcastle, New South Wales, in order to take direct action against the Australian coal industry. Based upon interviews and ethnographic fieldwork conducted with these self-proclaimed Pacific Climate Warriors, I consider their demonstrations as sites for the generation of alternative socialities. In particular, through drawing upon Hau’ofa’s Sea of Islands vision, I explore to what extent their actions can be understood as manifestations of Oceanic regionalism. I begin by exploring expressions of national pride and patriotic duty, with the Warriors formally situated as representatives of their respective countries. I place these national attachments in the context of overarching expressions of alliance and unity, that draw upon the language and affects of familial connection. I argue that the Warriors move between these national identities and playful expressions of composite, fluid and Pan-Pacific identity that were generated through the exchange of music, clothing, dance and prayer. Following Hau’ofa, I acknowledge the place of art and culture in producing forms of Oceanic interconnection that transcend nation state boundaries.

Climate change migration from a Pacific Island perspective: The anthropology of emerging legal orders

Silja Klepp | Institute of Geography, Kiel University
Sunday, 02 July 2017 - A015, 15:30

This paper introduces a new research perspective on climate change migration and adaptation, which is based on legal anthropology. The aim is to develop an engaged, locally grounded and analytically fruitful perspective on the effects of climate change and to ask which alternative socialities and open-ended social processes can be fostered through climate change discourses. The former government of Kiribati has adopted a proactive role to deal with adapta-

tion and climate change migration. The paper analyses how the government brings together climate change discourses with its struggle for new rights and resources for the country. As climate change is endangering the very existence of Kiribati, we could learn from the new concepts of belonging, migration and solidarity that are developing in the Pacific region. My paper develops a new concept of how to frame the cultural and social impacts of climate change that connects to notions of sociality in different ways: in the plurality of actors involved, in a plurality of ontologies that can be integrated in our analyses and in the way these negotiation processes are open-ended and can create new social formations on different levels. The research perspective presented, the Anthropology of Emerging Legal Orders, overcomes shortcomings of notions of vulnerability and resilience as frames for adaptation to climate change and helps us to analyze recent developments on the island state of Kiribati in the central Pacific.

Panel 17:

Barkcloth in Pacific environments

Fanny Wonu Veys

Museum van Nationaal Wereldculturen - National Museum of World Cultures

Andrew Mills

Centre for Textile Conservation & Technical Art History
History of Art Department, School of Culture & Creative Arts
University of Glasgow

Sunday, 02 July 2017 - A119

- 14:00 Anna-Karina Hermkens : Blood, bones, and land: Barkcloth as procreation in Melanesian ontologies
- 14:30 Pierre Jean-Claude Lemonnier : Bark-capes and the transformation of the person in Anga male rituals (Papua New Guinea)
- 15:00 Lamont Lindstrom : Tapa belts and masculine display on Tanna, Vanuatu
- 15:30 Andrew Mills : Going around the mulberry to the bush: The significance of alternative tapa species
- 16:00 Fanny Wonu Veys : White for purity, brown for beautiful like us and black because it is awesome

Panel abstract

This panel explores barkcloth's unique role in mediating human-environment interactions in Oceania. Little has been written about barkcloth's impact on the environment. Since the 18th century, foreigners have imported woven textiles, tapa has been gradually replaced and introduced plant fibres widely cultivated. But what was the environmental impact of historical barkcloth production, and how has its marginalisation transformed the environment? Various plants and minerals have long been gathered for pigment production, but few details are known about their classification, procurement, circulation or processing. Barkcloth offers a rich visual record of the environment, but can changing iconography also inform us about changing attitudes to the environment? Cloth protects the body from the environment and the gaze of others. In Poly-

nesia, barkcloth especially wrapped and insulated powerful beings, and ceremonially it provided them a conduit through the environment. What can this tell us about barkcloth's materiality? Paper Mulberry was historical Polynesia's most important inedible crop. Elsewhere in Oceania, and locally in Polynesia, bast from breadfruit, Ficus species and other wild trees supplemented or replaced it. What can such wild-harvested materials tell us about tapa's role in mediating human relationships with the wild and cultivated, earthly and divine?

Blood, bones, and land: Barkcloth as procreation in Melanesian ontologies

Anna-Karina Hermkens

College of Asia and the Pacific, Australian National University
Sunday, 02 July 2017 - A119, 14:00

This paper explores how across Papua New Guinea, barkcloth has functioned as a mediator between humans and their environment, and between humans and the divine. Revisiting origin myths and various uses and meanings of barkcloth in West Papua, Oro province and New Britain, it is shown how barkcloth is intimately connected with human ontology, and in particular with female blood and reproduction, as well as with death and decay. At the same time, this paper will elucidate the dynamic interplay between barkcloth production (from both domesticated and 'wild' tree species) and people's environment. Focusing on changes brought about by colonialism, logging and climate change, I will show the intimate relationship between barkcloth and people's future existence, especially in terms of cultural identity, and economy.

Bark-ropes and the transformation of the person in Anga male rituals (Papua New Guinea)

Pierre Jean-Claude Lemonnier

CREDO - Centre de Recherche et de Documentation sur l'Océanie

Aix-Marseille University, CNRS, EHESS

Sunday, 02 July 2017 - A119, 14:30

The Anga of PNG continue to produce or obtain beaten bark for their own use, rarely in view of neo-traditional events, never for tourists. Besides the consumption of those maro as mats and cloths, several artefacts made from the semi-domesticated *Ficus* and *Broussonetia papyrifera* are central to the male initiations I observed in 1979 (Baruya) and 1994-2006 (Ankave). The paper does not deal with the production or exchange of maro, which I have previously described; it looks at the very materiality of their usage – and not only their “meaning”. Ribbons of bark are essential because they mechanically link the initiates with the powerful entities that help perform the series of transformations imposed on them. Bark ropes are both a temporary skin, a container and a screen behind which initiates hide from female eyes. In terms of psychology of attachment, they play a fundamental role in the physical annihilation of the relations with the mothers (sight, caresses, reliability). Although the initiations continue to desintegrate, there is “no doubt” that the regular exploitation of *Ficus* will soon collapse – although it thrived during the 1980s and 1990s when bark mats were cheaper than Chinese-made blankets.

Tapa belts and masculine display on Tanna, Vanuatu

Lamont Lindstrom | Anthropology, University of Tulsa

Sunday, 02 July 2017 - A119, 15:00

Men's tapa belts on Tanna are a significant item of dress and exchange during the island's occasional Nakwiari dance festivals. When a festival approaches, participating dance teams manufacture *toti* – some to wear and some to exchange with other dance teams. Most belts are plain (brown, white, or yellow in color) but some are painted with black and/or red dentate designs. These designs signify the wearer's claims to one of Tanna's two chiefly statuses. Although Christian converts on Tanna turned away from dancing and regional exchange festivals between 1900 and 1939, the association of *toti* with Nakwiari festivals preserved knowledge and practice of belt manufacture, while

imported cloth and leather belts eliminated tapa production elsewhere in the archipelago. *Toti*'s function as masculine display probably also helped maintain the tradition. Alfred Gell suggested that tapa wrapping insulates and guards personal power and sacredness. Tapa belts on Tanna may do the same but they more obviously display and celebrate masculinity. Belts once tied men's wrapped penises in upright, rampant position. Men also sometimes use them to tie back the traditional hair style, another marker of masculinity. Tourist visits to Tanna have increased notably and the Nakwiari is a popular spectacle, possibly increasing belt production. While growing tourism itself portends worrisome ecological consequence, belt production itself should have little effect as banyan trees remain common.

Going around the mulberry to the bush: The significance of alternative tapa species

Andrew Mills

Centre for Textile Conservation & Technical Art History

History of Art Department, School of Culture & Creative Arts

University of Glasgow

Sunday, 02 July 2017 - A119, 15:30

Most historical discussion about Polynesian barkcloth has understandably focused on the cultivation and processing of *Broussonetia papyrifera*, the Chinese Paper Mulberry. But we also know that several other species were locally used to make tapa of different kinds. Some of these species, such as *Artocarpus altilis* (the Breadfruit), provided bast as a bi-product of the cultivated plant's principal economic function. Others, such as *Ficus prolixa* (Banyan) and *Pipturus albidus* (Māmaki) were wild and gathered from the bush. Although such cloths are all generally described in historical sources as structurally coarser and less durable than Paper Mulberry, and several were made only by commoners when they could not source *Broussonetia* bast, such materials frequently also possessed a cultural capital and ceremonial role highly suggestive of the fact that their otherness and wildness themselves played a key part in defining their symbolic value. Here I will review the historical evidence and discuss some of the cultural themes surrounding alternative tapa species.

White for purity, brown for beautiful like us and black because it is awesome

Fanny Wonu Veys

Nationaal Museum van Wereldculture - National Museum of World Cultures

Sunday, 02 July 2017 - A119, 16:00

This quote, spoken by Lady Tuna Fielakepa in November 2014 at the occasion of the Tapa Festival conference in Tahiti, describes and values the colours used in contemporary Tongan barkcloth. While most historical and contemporary ngatu make use of white, brown, or black, a few historical pieces and written accounts suggest a much wider range of colours were used including red, yellow and purple. This paper explores from which plants or minerals barkcloth dyes were extracted, comparing historical early explorers' descriptions, with contemporary techniques. I will discuss in what way many of these plant and mineral resources play a role in Tongan medicine showing how barkcloth, the healthy body and the environment are intimately connected to each other. To conclude, the symbolic meaning and value of colour and its links to rank and ceremonial occasions will be studied. In so doing, it will be argued that barkcloth colours shape perceptions about landscape and environment.

Panel 18: Pacific worlding and the 'ephemerally concrete'

Patricia Fifita

Department of Natural Resources and Environmental Management
University of Hawai'i-Manoa

Lelemia Irvine

Civil and Environmental Engineering, University of Hawai'i at Manoa

Lea Lani Kinikini Kauvaka | Pacific Community, EU PacTVET project

Sunday, 02 July 2017 - A017

- 11:00 Lea Lani Kinikini Kauvaka : Destroying "original wisdom" in Oceania: The impermanence of concrete – a vignette on maka
- 11:30 Patricia Fifita, Robin Fifita : (Re)emerging Pacific worlds and the ephemerality of Oceania's "concrete jungles"
- 12:00 Greg Dvorak : Worlding the reef, reefing the world: Marshallese visualizations of the transoceanian now
- 12:30 Lelemia Irvine : A Community Participatory Approach to protecting geo-heritage structures, Pō kāneloa Case Study
- 14:00 Ty Tengan : Ke aka o kāne: Reflections on 'awa regeneration in Hawai'i
- 14:30 Dionne Fonoti : Teine o le vineula: Auteurs of Samoan performance
- 15:00 Semisi Potauaine, 'Okusitino (Hufanga) Mahina : Art as investigative, transformative and communicative: A reflective yet creative tāvāist perspective

Panel abstract

Pacific worlds and environments are constituted through the creative dynamic forces between parent energies pō (world of dark—that which remains unseen, immeasurable) and 'ao (world of light—that which is empirically verified). Pō and 'ao are worlding forces moderated by humans through dense worlding or 'knowledge practices' that are fleeting, ephemeral and consequently derided as impermanent, hence empirically unverifiable. Yet these ephemeral practices mark out the thresholds of what this panel calls the 'ephemerally concrete'.

'Ephemerally concrete' Oceanic knowledge practices are persistent and consistently emerge throughout many technological and cultural disruptions recreating a consistent pale to Pacific worlds, casting a common ontological net across Oceania's environments. These dense Oceanic practices include indigenous creative expressions, rituals and productive life processes such as birthing, death, agriculture, healing, material culture, tatau and other indigenous practices and technologies connecting people to environments. This panel seeks a (re)evaluation of 'ao-pō/ science-irrationality referencing multiple indigenous practices that explore intersections of pō, 'ao and other epistemologies and philosophies which highlight how human and non-human entities or forces moderate environments ('worlding') via various creative forms.

Destroying "original wisdom" in Oceania: The impermanence of concrete – a vignette on maka

Lea Lani Kinikini Kauvaka | Pacific Community, EU PacTVET project
Sunday, 02 July 2017 - A017, 11:00

The word "concrete" comes from the latin *concrecere* meaning "grow together". Concrete is a building material that dates to the 20th century and was introduced to the Pacific Islands as an alternative building material. In Tonga, concrete has totally transformed the built environment, and architectures of modernity most notably rectangular houses built from timber and concrete, have replaced indigenous forms, indigenous forms of water storage are now obsolete and forgotten in favour of firstly cement and later plastic water tanks. This paper will explore the built environment of fale, vai sima, as well as meditating on historical coral rock monuments like Va'epopua Sia, recently under threat of housing development, the 15th century Makahokovalu, under threat from coastal tides, and other sia and 'esi and petroglyphs uncovered as a result of increasing cyclones, to express a particular theoretical line around permanence, impermanence and oceanic ways of knowing and to tease out the Tongan love of masonry both before concrete cement and after. My aim is to make a visual and sound vignette linking the disruptions of cultural heritage, both tangible and intangible, which feed each other. I argue that tangible heritage and built environments influence our very ability to imagine. As a result our built environment must be considered when doing work in safeguarding intangible forms of cultural heritage.

(Re)emerging Pacific worlds and the ephemerality of Oceania's "concrete jungles"

Patricia Fifita
Department of Natural Resources and Environmental Management
University of Hawai'i-Manoa
Robin Fifita | School of Public Policy, Oregon State University
Sunday, 02 July 2017 - A017, 11:30

Public murals have become an important medium for delivering sociopolitical messages across the urban Oceanic landscape. This presentation will examine a transoceanic community mural created in the Kaka'ako district of downtown Honolulu. Informed and inspired by the history of the place and the importance of cultural memory within the context of the built urban environment, the project engaged a collective of indigenous Pacific Islander artists in creating a mural on a temporary construction wall stretching over 300 feet along Auahi Street. Prior to U.S. colonial occupation, this area was once the shoreline marking the edges of land and sea, and home to island communities, fishing villages and fish ponds, salt flats, native marshlands, sea life, birds and diverse plant and animal species. This presentation will reflect on the reawakening of creative Oceanic forces through the integration of indigenous symbols, grids, and designs informed by ancestral knowledge, used to facilitate the (re)emergence of the "ephemerally concrete" essences of Kaka'ako's past, present and future. We argue that community based murals have the power to mobilize communities to articulate cultural identity, reaffirm a sense of place and resistance to oppression, while conjuring the Oceanic worlding forces of 'ao and pō through artistic cultural expression.

Worlding the reef, reefing the world: Marshallese visualizations of the transoceanian now

Greg Dvorak | Graduate School of Law, Hitotsubashi University
Sunday, 02 July 2017 - A017, 12:00

In this visual talking-story session, I explore, through the Oceanian metaphor of coral – symbol of voyaging, migration, memory, and ephemerality – how histories, genealogies, and enduring identities have been forged dynamically and resourcefully by the people of the Marshall Islands, despite incredibly unfavorable odds. Comparing Islanders' evolving reef-like pasts and presents

to the pretend permanence of the “concrete” literally and figuratively laid by German, Japanese, and American colonialism, I draw upon the work of Marshalllese artists who have worked in “ephemeral” dimensions, such as photographer Joachim DeBrum, poet Kathy Jetñil-Kijiner, weavers of baskets and mats, and master navigator Alson Kelen, in conversation with works by Tongan master lalava lasher/sculptor Filipe Tohi, the new media work of Japanese artist collective teamLab, and others. In reframing the tremendous adaptability and creativity of Oceanian worlding and transmission of knowledge, this paper advocates a holistic trans-nesian re-articulation around themes of environmental sustainability, collaboration, imagination, solidarity, integrity, and mutual recognition.

A Community Participatory Approach to protecting geo-heritage structures, Pō kāneloa Case Study

Lelemia Irvine

Civil and Environmental Engineering, University of Hawai'i at Manoa

Sunday, 02 July 2017 - A017, 12:30

Pō kāneloa monolithic is located in the 'ili Kamōhio on the island of Kaho'olawe, in the ahupua'a of Honua 'ula of the island of Maui. It is a geo-heritage structure of “significant historic property” of intangible Hawaiian and Pacific Islander value. It is believed to be to be an ancient Hawaiian astro-archaeological tool and has been identified by the Edith Kanakaole Foundation as the most important feature to protect in continued efforts in “Kūkulu ke ea a Kanaloa” (to build the sovereign foundation of Kanaloa, Kahoolawe). Pō kāneloa is precariously balanced on a pedestal on the edge of a fast-eroding gulch of 0.118-mm/year (3-mm/year) and about 20-feet (6.10 m) away to fall into a gully stream bed. This study shares creative dynamic insights from a community participatory approach and experiences as indigenous engineers by integrating pō and 'ao forces to protect the 'ephemerally concrete' spiritual and physical essences of Pō kāneloa. Perhaps our approach can serve as a model for other threatened sacred geo-heritage structures across the Pacific and beyond.

Ke aka o kāne:

Reflections on 'awa regeneration in Hawai'i

Ty Tengan

Departments of Anthropology and Ethnic Studies

University of Hawai'i at Mānoa

Sunday, 02 July 2017 - A017, 14:00

Ceremonial and social use of the 'awa (kava or *Piper methysticum*) plant and drink has accompanied numerous phases of Kanaka 'Ōiwi Maoli (Indigenous Hawaiian) regeneration, particularly among men. Whether offered in the blessing of voyaging canoes or sold in a Waikīkī health bar, 'awa has become a reflection of the various strategies Kānaka employ to achieve spiritual, mental, emotional, and physical well-being. In this essay I reflect upon my various experiences as a cultural practitioner and recreational user of 'awa over the last twenty years to trace the relationships between 'awa, identity, and health. I argue that whether formally or informally, each time that Kanaka gather around the 'awa bowl, they create a sacred community that reconnects them to the source of life that is the land and their ancestors. While this applies to women and LGBTQI people, 'awa has had a particularly strong appeal to men. In part this stems from the relationship of 'awa to the Hawaiian deity Kāne, whose name translates to “male.” When Hawaiian men today chant 'awa prayers that reference “ke aka o Kāne” (the reflection/shadow of Kāne), they in turn become the likeness of that deity as the pō (world of the ancestors) intersects with the ao (world of the living). Noting this, I explore the generative tensions that have emerged in this practice while also offering tentative suggestions on how 'awa might be more fully integrated into 'Ōiwi healing and re-worldings.

Teine o le vineula: Auteurs of Samoan Performance

Dionne Fonoti | Centre for Samoan Studies, National University of Samoa
Sunday, 02 July 2017 - A017, 14:30

This article examines the history and significance of the Vineula, the women's organization from the village of Apia, and progenitors of a specific brand of Samoan music and performance. Vineula songs are some of the most iconic Samoan songs known today, and the women of the Vineula are renowned entertainers and composers, besides being the backbone of Apia village. This paper will focus on how the Vineula epitomizes the resilience and creative innovation of Apia, which is both capital and village, and continues to thrive amidst the constantly developing national landscape.

Art as investigative, transformative and communicative: A reflective yet creative tāvāist perspective

Semisi Potauaine | Architecture, Art & Design Consultant Tonga
Hufanga Dr 'Okusitino Mahina, PhD
Professor of Art, Culture and Critical Anthropology Tonga
International Academy & Vava'u Academy for Critical Inquiry and Applied Research
Sunday, 02 July 2017 - A017, 15:00

This joint paper offers a reflective yet creative tāvāist perspective of art as investigative, transformative and communicative in both theory and practice. Our common subject matter of investigation is placed in the broader context of Tongan arts, which are generally divided into three genres, namely, faiva (performance), tufunga (material) and nimamea'a (fine) arts. In old Tonga, art and education were made synonymous, in the sense that education was conducted alongside the performance, material and fine arts. As types of disciplinary practices and forms of social activity, the three arts were, in turn, socioeconomically organised along ha'a (professional classes), as in the performance, material and fine arts ha'a faiva fānifo (surfing), ha'a tufunga tātatau (tattooing) and ha'a nimamea'a koka'anga (barkcloth-making).

Panel 19: Māori landscapes and culturescapes

Marama Muru-Lanning
James Henare Māori Research Centre, The University of Auckland

Saturday, 01 July 2017 - A213

- 14:00 Tom Ryan : Ngā Haki: Flags as symbols of mana Māori
- 14:30 Avril Bell : Crown as flawed subject: Iwi, the state and the politics of recognition
- 15:00 Tia Dawes : The changing patterns of Māori aged care
- 15:30 Edgar Te Piere Warahi Wallace : The invisible reality for informal caregivers of aged Whanau members: A Māori perspective
- 16:30 Toon van Meijl : The meaning of recognition in the post-settlement phase of Māori claims in New Zealand
- 17:00 Marama Muru-Lanning : Ancestors for sale: Privatising New Zealand Electricity generation

Panel abstract

The social, economic and political landscape within Aotearoa-New Zealand is undergoing profound transformation as Māori become increasingly vocal and involved in decision-making processes. The Treaty settlement process of the past 30 years has provided an impetus for increasing participation through recognition and redress for historical wrongs. And while the notion of a 'settlement' is highly problematic in terms of fairness and durability there has nonetheless been a significant transformation in the political and social landscape as Māori play a greater role in determining their own futures and well-being. As a result, it may be that Māori never go through such fundamental transformation again.

The panel will address contemporary Māori issues and the ways in which Māori are addressing their needs and their future directions. Issues to be discussed include natural resource 'ownership', rapid demographic change, urbanisation and identities and representation. Our panel welcomes abstracts that focus on changes taking place within Aotearoa-New Zealand, Māori responses to change and the ways in which some Māori are capitalizing on those changes.

Ngā Haki: Flags as symbols of mana Māori

Tom Ryan | Anthropology, University of Waikato
Saturday, 01 July 2017 - A213, 14:00

At the time of early contacts with Europeans, the Maori of Aotearoa had nothing like the symbolic object the wider world called, and still calls, 'a flag'. But in the decade around the 1840 signing of the Treaty of Waitangi that situation changed dramatically, and ever since then Maori have created and flown flags to reflect the political concerns of every level of social organisation, from localised tribes to nationwide movements. This paper tracks this major transformation in the Maori culturescape. It begins by reflecting on the northern warrior chief Hone Heke's attacks through 1845-1846 on the principle British flagpole in New Zealand, and Marshall Sahlins' claim that these were not about the flag but about its pole, which Heke and his supporters interpreted as equivalent to the sacred poles used by Maori to assert mana over tribal landscapes. The focus then turns to the three major flags introduced by Maori in opposition to Pakeha power: first, the 'United Tribes' flag adopted in the mid-1830s, especially for flying on Maori trading ships in Australia to assert their independence; second, the 'triple star' flags elaborated by Kingitanga and related Maori anti-colonial groupings during the wars of the 1860s-70s, and now obliquely referred to in the New Zealand anthem; and third, the Rangatiratanga or 'Sovereignty' flag, launched in 1990 to mark the 150th anniversary of the Treaty, but which today is only allocated a secondary place in this nominally 'bi-cultural' nation.

Crown as flawed subject: Iwi, the state and the politics of recognition

Avril Bell | School of Social Science, The University of Auckland
Saturday, 01 July 2017 - A213, 14:30

In the present era of Treaty settlements in Aotearoa New Zealand, central and local government have different roles vis-à-vis Maori iwi. While settlements create partnership relationships between iwi and central government – whatever the shortcomings of these partnerships – local councils do they have the status of 'Treaty partner'. This difference creates a frustrating situation for iwi, in which local councils can continue with colonial business as usual that limits the economic and political possibilities for iwi in their rohe (territory). In this paper

I draw on a case study of the relationship between Muriwhenua iwi and the Far North District Council (FNDC) in a building project in Kaitaia, one of the main towns in the FNDC territory. At the heart of the issue is the inability of the local council to recognize the sovereignty of iwi. I use this case study and recognition theory to explore the proposition that the contemporary New Zealand state is incapable of engaging in partnership relations with iwi. Rather, the state must be seen as a split and stunted subject, without memory or heart, not a fit subject to engage in the practice of recognition.

The changing patterns of Māori aged care

Tia Dawes | James Henare Maori Research Centre, The University of Auckland
Saturday, 01 July 2017 - A213, 15:00

The economic, social and cultural needs of an ageing Māori population are addressed in this paper. There is profound change happening across the world in regards to an ageing population, yet within NZ there is almost no public discussion or recognition of the issue of the growing Māori population. This is surprising; kaumātua (older Māori) are growing at a faster rate than any other demographic within New Zealand. This will have significant implications for not only the provision of resources and services for this group, but for the whānau (families) and hapū (extended families) who care for them. Can Māori rely on traditional models of care for their kaumātua or will new ways of caring and engagement be necessary to meet Māori needs? This paper will examine some of the issues at play within NZ, including the implications of the government's recent decision to raise the age at which older people qualify for the retirement pension.

The invisible reality for informal caregivers of aged Whanau members:

A Maori perspective

Edgar Te Piere Warahi Wallace

Population Health & James Henare Maori Research Centre

The University of Auckland

Saturday, 01 July 2017 - A213, 15:30

In October 2011, the Whanganui District Health Board reported that very few Maori and Pacific residents lived in rest homes. This was further echoed in a 2012 report by the NZ Human Rights Commission who were struck by the absence of Maori as residents. Where are these aged Maori (Kaumatua) and why are they not in state funded facilities? My research addresses the plight of informal Maori caregivers who, because of cultural practices, have no other option but to care for their aged family members (whanau) who are 65 years or older at home. What does home mean for the aged whanau member and also the person providing care? What is the reality of their "around the clock" 7 days a week caring responsibilities? My research is concerned with the factors that suppress equal opportunities for informal Maori caregivers and what legal processes exist to redress their current status of being "invisible" and "unpaid." There is an economic benefit to the NZ Government of maintaining this status quo and it is evident in figures produced by Infometrics in 2013 who calculated using census information an approximate value to be \$10.8 billion. My study seeks to advance the Ageing Well literature and press Government to change the status of informal Maori caregivers from "invisible" to visible worker and "unpaid" to paid.

The meaning of recognition in the post-settlement phase of Maori claims in New Zealand

Toon van Meijl

Centre for Pacific and Asian Studies

Dept. of Anthropology and Development Studies, Radboud University Nijmegen

Saturday, 01 July 2017 - A213, 16:30

Maori and the NZ government are finalizing a long-term process of reaching full and final settlement of the dispossession of the Maori that took place in the nineteenth century. Although the settlements have addressed long-standing

colonial grievances of Maori, they have not immediately resolved all socio-economic problems in Maori society. In this paper, I will explore to what extent the sovereignty that is being reclaimed by Maori tribes is compromised by the disenfranchisement of those Maori who benefit from the settlements only marginally, partly because tribal corporations who have signed a settlement invest barely in socio-economic welfare, but partly also because some Maori decline to be represented by tribal corporations that have been repossessed by the government.

Ancestors for sale: Privatising New Zealand Electricity generation

Marama Muru-Lanning

James Henare Maori Research Centre, The University of Auckland

Saturday, 01 July 2017 - A213, 17:00

Against the wishes of many Māori and non-Māori New Zealanders, the National government partially privatised New Zealand's electricity generating industry between 2013 and 2014. Using kaitiakitanga (guardianship) as a lens I will examine how contemporary privatisation processes redefine Māori relationships with their lands and natural resources (rivers, lakes, geothermal resources and wind) in their territories. My research introduces some of the moral dilemmas and ethical contradictions that emerge for iwi-Māori in relation to neoliberal privatisation. My study asks: how do flax-root Māori understand the sale of electricity companies that draw on natural resources which Māori recognise as: tūpuna (ancestors), tupua (spirit beings) taonga (treasures), atua (super-natural beings) and whānau (family); have Māori become shareholders in electricity assets; and how might being shareholders mediate their duties as environmental stewards? My discussion will reveal the complex range of Māori experiences and responses to privatisation and contribute to scholarship on the impacts of privatisation on indigenous peoples.

Panel 20: Political landscapes in Melanesia today

Priscila Santos da Costa

Department of Anthropology, Centre for Pacific Studies
University of St Andrews

Ivo Soeren Syndicus | Department of Anthropology, Maynooth University

Saturday, 01 July 2017 - A125

17:00 Stephanie Lawson : Ideology and legitimation in Melanesian politics:
The case of Fiji in national and regional politics

Sunday, 02 July 2017 - A120

- 11:00 Priscila Santos da Costa : Imagining the nation and the parliament of Papua New Guinea
- 11:30 Dario Di Rosa : Politics of the future in Kikori (Papua New Guinea)
- 12:00 Tuomas Aku Wiljami Tammisto : Community conservationists as peasant intellectuals in Wide Bay, East New Britain, Papua New Guinea
- 12:30 MéliSSa Nayral : Recolonizing indigenous (notion of) land? Conservationist standards, Kanak ontologies and political practices in New Caledonia
- 14:00 Marta Gentilucci : Minescape and policy-making in the northern Province of New Caledonia
- 14:30 Reed Adam : The gift of leadership
- 15:00 Ivo Soeren Syndicus : Student strikes and emerging ideologies of leadership in Papua New Guinea

Panel abstract

Melanesia is witnessing major changes through ongoing processes of nation-building, urbanization, and globalization. The political landscapes that correspond to these fields of action, however, have attracted little ethnographic

attention. Theorizations of the practice of politics have long remained specifically place-based, or have revolved around regional models of leadership and how these transform in articulation with changing contexts. Here, we instead wish to ethnographically explore the broader political landscapes of contemporary Melanesia in their own right, and inquire into the forms that politics take in these. This comprises both the everyday and seemingly mundane practice of politics in varied spaces and polities, and the broader imagery, historicity, and outlook on the future that informs political action. What are the particular characteristics in the conduct of national politics, democratic processes, urban social movements, religious activism, or other initiatives and projects that address a public realm beyond confined notions of place? How do political actors in Melanesia envision roles of the state and civil society? What are the ideologies that legitimize leadership in projects or spaces that can be considered political? What about gender relations, and racial or other identities in political processes? And how are politics mediated through language?

Ideology and legitimation in Melanesian politics: The case of Fiji in national and regional politics

Stephanie Lawson

Department of Modern History, Politics and International Relations
Macquarie University
Saturday, 01 July 2017 - A125, 17:00

Indigenous political leadership in Fiji has been in a state of constant adaptation for well over a century. Precolonial leadership evinced a certain diversity but the colonial period saw a more uniform pattern introduced, reflecting not just the ideology of the colonial regime but that of a certain privileged sector of the chiefly elite. The colonial period also saw the introduction of a large non-indigenous population which ensured the racialization of legitimating ideologies. Additional dynamics come into play with the advent of independence, culminating in a series of coups against elected governments. Events following the last coup in 2006 have seen the most radical changes yet, with the elimination of many of the privileges of traditional indigenous leadership by a regime dominated by the military and non-traditional leaders. This paper reviews these developments, paying particular attention to the way in which ideologies of legitimation have shifted over time and the extent to which these are reflected in both national and regional political developments.

Imagining the nation and the parliament of Papua New Guinea

Priscila Santos da Costa

Department of Anthropology, Centre for Pacific Studies

University of St Andrews

Sunday, 02 July 2017 - A120, 11:00

The Parliament of Papua New Guinea constitutes a space of dispute for claims regarding nation-building. From discussions about how its architecture should incorporate the essence of the country to attempts of changing its structure to better translate the nations' specificity, the Parliament serves as a point of convergence for different images of "Papua New Guinea". Categories such as "culture/kastom", "modernity" and "Christianity" are in a constant interplay when it comes to discussing the current and future state of the country. One controversy in which these imageries were put to action was between 2013 and 2015 with an initiative called "Reformation, Restoration and Modernization Program". I draw on my fieldwork in the Parliament during this period to analyse how the Unity Team, the group responsible for materialising the Program, (re)articulate the history of the country and its internal and international relationships. I argue that, for the RRMP, the Parliament becomes an agent of social and historical change, and its spatial modification is tantamount to a will of re-shaping the way of governing PNG.

Politics of the future in Kikori (Papua New Guinea)

Dario Di Rosa | Pacific and Asian History, Australian National University

Sunday, 02 July 2017 - A120, 11:30

The important role played by Christianity in shaping post-colonial Melanesian nation states is a particular attribute of regional scholarship. But scholarly attention has been devoted overwhelmingly to national figures, with little research on the micro-regional level. In an area such as Kikori in Gulf Province, where the absence of the Papua New Guinea state and its services is starkly evident in contrast to the material presence of development companies, Christian rituals provide local communities with an avenue towards what is imagined as "modernity". The Kikori Peace and Reconciliation ceremony, intended to put an end to a curse perceived as holding back regional development, provides a case for analysis of local imaginaries of the future. The ceremony proved to be an arena in which different social actors emerged as competing political leaders by organising socio-economic efforts to realise the ceremony, while shaping imag-

ined post-curse futures. Through the lenses of Bourdieu's concepts of economic and symbolic capital I explore the process of emergence of political leadership among church leaders, exposing how church-based networks prove vital in the articulation of local relations with larger geographical entities (local, regional, provincial, national, and international).

Community conservationists as peasant intellectuals in Wide Bay, East New Britain, Papua New Guinea

Tuomas Aku Wiljami Tammisto

Social and Cultural Anthropology (Department of Social Research)

University of Helsinki

Sunday, 02 July 2017 - A120, 12:00

Both large-scale and community based conservations schemes have often been criticized as apolitical and neoliberal approaches to environmental problems created by unequal power relations and patterns of resource use. The local conservation activists in Wide Bay seem to conform to the image of technocratic conservationists with their adept use of managerial language and skills in dealing with foreign donors and state officials. However, they have successfully protected their customary land areas from large-scale logging and have helped their communities more widely to prevent dispossession of land areas through controversial leases. The conservationists have also educated their community members in dealing with state and company representatives, sought to further the rural people's position in the wider political economy as small-scale cultivators, taken part in electoral politics and sought to challenge the hegemonic view of "development" as increased economic activity based on resource extraction.

In this paper I examine the Wide Bay conservationists as organic intellectuals as defined by Antonio Gramsci, namely people engaged in educative and organizational tasks. Organic intellectuals, in Gramscian terms, have structural links to a particular class they emerged from and whose interests they seek to further. The Wide Bay conservationists were, I argue, peasant intellectuals, and in this paper I compare them to other rural political movements in New Britain and beyond.

Recolonizing indigenous (notion of) land? Conservationist standards, Kanak ontologies and political practices in New Caledonia

Mélissa Nayral

CREDO - Centre de Recherche et de Documentation sur l'Océanie

EHESS - Ecole des Hautes Etudes en Sciences Sociales

Sunday, 02 July 2017 - A120, 12:30

Unlike several countries in Oceania such as Fiji or Vanuatu, New Caledonia is yet to be independent. Signed in 1998, the Noumea Accord has however been organizing a progressive decolonization of this territory within the French Republic which implied the transfer of various competencies from French to New Caledonia institutions to be done between 1998 and 2018. Environmental Policy-making is one field of action already transferred to local Provinces but, just like elsewhere, as several have already demonstrated, expert advice and international controls are in order for such field of action. In spite of what can be described as a strong State, contemporary New Caledonian political landscape indeed seems to be of no exception to the global phenomenon of Conservation.

This presentation will mainly be based on the description and analysis of one particular structure of governance designed with a general aim of local-based marine resources management for the only New Caledonian inhabited Island on the UNESCO World Heritage List. It wished to demonstrate how international NGO's (such as CI, WWF, PEW), programs and conservationist standards in a more general way can interfere with and contribute to remodel Kanaks' views and claims on their land. In so doing, it investigates how, while impacting political practices and local land tenure rights, this process echoes in its own way with earlier colonial transformations.

Minescape and policy-making in the northern Province of New Caledonia

Marta Gentilucci | Social and Cultural Anthropology, Università di Milano Bicocca

Sunday, 02 July 2017 - A120, 14:00

The Kanak people of New Caledonia have found creative and culturally coherent responses to the imperative of development, summarised in the expression "the art of living kanak in the age of globalisation". In the northern Province of New Caledonia mining activity is bound up with the project to construct a "ville océanienne" within 2025, a new city built on melanesian values. Even if these environments aren't specifically "Pacific", the same cannot be said about the ways of experiencing them. Nickel isn't a passive "object" and a simple commodity to extract and to process but it has own agency. Indeed it is fully integrated in the history of the country: it has written the past, and now it is writing the future. The interaction between human and nickel produces inevitably a political landscape, especially now that New Caledonia is preparing to referendum. Thus, how do minescape contribute to the making of politics? How "Koniambo" industry produces locality? The aim of this paper is to reflect upon the process of resource-making, linked to the awareness of environment. I will reflect referring to my field research conducted in 2015 in New Caledonia.

The gift of leadership

Reed Adam | Centre for Pacific Studies, University of St Andrews

Sunday, 02 July 2017 - A120, 14:30

This paper will focus on the perspectives on leadership offered by Papua New Guinean migrants living in Western Australia. For the men of this community, relations between them are partly defined by the problem of there being too many leaders. All of them, because of their status as skilled and salaried mine workers but especially because of their status as migrants living in Australia, present themselves as leaders in the eyes of village communities in PNG. This sense of everyone being a leader back home becomes a source of tension when migrants have to decide who is a leader of their own migrant community. That question is explored through debates about the sources of authority for leadership, where for instance migrants might debate the difference and similarity between a theory of leadership drawn from the capacity to attract support on

the basis of charisma or inherited power and a theory grounded in a Pentecostal notion of leadership as a gift from God. Finally, Western Australia becomes a context for women migrants to imagine not following their husbands; if not exactly to become leaders, to find new strengths in divine gifts or in the face of law.

Student strikes and emerging ideologies of leadership in Papua New Guinea

Ivo Soeren Syndicus | Department of Anthropology, Maynooth University
Sunday, 02 July 2017 - A120, 15:00

In this paper, I focus on ideologies of leadership in recent student strikes at public universities in Papua New Guinea (PNG). Whereas these ideologies reveal both continuities and contradistinctions to place-based politics and models of leadership, I suggest that they correspond to an emergent and distinctly national political sphere. Based on ethnographic fieldwork and reports about student strikes since 2010, I illustrate some characteristics of what arguably constitute emerging national ideologies and practices of political leadership. These include: (1) An uneasy relationship between political idea(l)s and intimidation in mobilizing collective action; (2) legitimacy and prowess as leader demonstrated through successful mobilization as an end in itself; and (3) an emerging reification of leadership, once achieved, as unchallenged authority rather than performed role of uncertain efficacy. I draw links between the ideologies of leadership visible in student strikes with characteristics of electoral politics, and thus demonstrate how a national realm of ideologies and practices of leadership appears to become consolidated in PNG. This, I suggest, constitutes a realm worthy of observation in and through itself, and for which a search for conceptual continuity with place-based politics and diverse local notions of leadership may remain important but ultimately of limited explanatory purchase.

Panel 21: Responses to environment in distress: Community-based social protection and climate change in the Pacific

Joeli Veitayaki | School of Marine Studies, University of the South Pacific

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

Sunday, 02 July 2017 - A022

- 11:00 Dalila Gharbaoui : The reason land matters: planned relocations in Fiji and Papua New Guinea
- 11:30 Gaia Cottino : "Us Tongans, we cultivate big things": Horticulture projects in the food security and climate change policies in the Kingdom of Tonga
- 12:00 Joeli Veitayaki : Advocating Pacific Islands solutions to Pacific Islands problems: Community-based climate change adaptation and mitigation in Gau Island, Fiji
- 12:30 Salesi Kouvaka, Hikaione Loumoli, Lea Lani Kinikini Kouvaka : 'Toetupu' (Still growing): Innovating coastal management training for youth and communities in 7 new Special Management Areas (SMAs) in Vava'u, Tonga
- 14:00 Peter Nuttall : Leveraging maritime heritage brilliance to provide low carbon maritime solutions
- 14:30 Michael Fink : Cyclone Winston: A curse and blessing for the villagers on Koro Island, Fiji
- 15:00 Mike Poltorak : The value of video: Visual anthropology and climate change interventions in the Pacific
- 15:30 Bryony Onciul : Enduring connections: Heritage in unprecedented times of change and loss
- 16:30 Keith Dixon : Circumstances of a Pacific people in diaspora: A retrospective analysis of I-Nikunau

Panel abstract

International declarations such as the Paris Agreement recognize the significance of indigenous knowledge and culture in responding to environmental destruction but the challenge is how to bridge the gap between international discourse and the reality on the ground. Part of the reality is that many formal means to address environmental damage such as the Green Climate Fund (GCF), now threatened by Trump's election, are inaccessible to many small island states in the Pacific because of the complex and cumbersome preconditions. Much of the climate change associated programs by donors are either for short term responses or driven by donor political and economic interests. This panel provides an opportunity to rethink about environmentally sustainable alternatives such as the use of indigenous knowledge which can be used to respond to increasing climate change impacts. This involves the use of traditional forms of social protection, environmental conservation, innovation, farming, labour organization, technology and skills which are culturally embedded, locally owned, cheaper and sustainable. The panel also explores conversational spaces between indigenous knowledge and science-policy approaches in creating a diverse, inclusive and empowering intellectual and political environment and framework for addressing climate change. Of significance here is how indigenous knowledge can be integrated into formal environmental and climate change policies at the national, regional and international levels.

The reason land matters: Planned relocations in Fiji and Papua New Guinea

Dalila Gharbaoui

Macmillan Brown Center for Pacific Studies, University of Canterbury
Center for Ethnic and Migration Studies (CEDEM), University of Liege
Sunday, 02 July 2017 - A022, 11:00

Retreating from coastal areas in response to natural hazard events has long been a part of Pacific Island communities' adaptive strategies, culture and practices. However, a number of displacement events have surpassed usual patterns of mobility. In the near future, the adverse effects of climate change are likely to incite relocations of whole communities either in anticipation of or in response to natural hazard induced disasters. This represents a complex process in region of legal pluralism and where a majority of land is under customary tenure. Yet international standards the preservation of human rights must be embedded in these projects and all climate change adaptation strategies, lest these relocations be forced and unlawful displacements. Using contempo-

rary and Colonial-era case studies of community relocations in Fiji and Papua New Guinea, most following recurrent natural hazard induced displacement events, this paper questions the extent to which planned relocations in the Pacific Island countries and territories can be considered successful or durable. Two primary, and contrasting, interpretations of human rights are applied to planned relocations strategies. Proponents of collective rights argue for the primacy of social development, community well-being and the preservation of collective land rights while proponents of individual human rights put forward a neoliberal view on economic growth, individual well-being and logistical aspects of the relocation process. We argue for an intermediate position to ensure relocations are sustainable and maintains the link between Islanders and their land, which has been an extension of their identity for millennia.

“Us Tongans, we cultivate big things”: Horticulture projects in the food security and climate change policies in the Kingdom of Tonga

Gaia Cottino

Dipartimento di Storia, Culture, Religioni, Università La Sapienza di Roma
Sunday, 02 July 2017 - A022, 11:30

The Tongan population does not separate itself from the surrounding natural environment, to the point that there is no term to define it and objectify it. Practices and social relationships revolve around such natural environment guaranteeing the community equilibrium: the agricultural destination of a field goes therefore way beyond the fulfilling of nutritive needs and it is rather connected to the social function of the cultivation. Furthermore, the land division in gendered areas of pertinence with connected specific functions makes them neither homogenous nor interchangeable. After briefly analyzing in a historical and anthropological perspective the de-territorialization and re-territorialization processes which began in the XIX century under the western missionaries' influence I will highlight the extent to which they are still visible today in the aid economy agricultural development policies. By providing ethnographic data I will analyze and trace a comparison between two projects aimed at both guaranteeing local food security and facing climate change effects: a recent “urban horticulture” aid project drawn upon standard and international guidelines and a pilot project launched by the Local Ministry of agriculture (MAAF) which is drawn upon local knowledge. While the latter is still in progress, the first is not taking root because the population does not master the western cultivation techniques and the dispensed staples have no social value.

Advocating Pacific Islands solutions to Pacific Islands problems: Community-based climate change adaptation and mitigation in Gau Island, Fiji

Joeli Veitayaki | School of Marine Studies, University of the South Pacific
Sunday, 02 July 2017 - A022, 12:00

Climate change is affecting many facets of life in Small Island Developing States in the Pacific Islands and demands an iterative and integrated management arrangements. Agriculture systems, marine resources use and livelihood sources are all reeling from the devastating impacts of climate change and associated sea level changes. To cope, Pacific Islanders, such as the ones I work with in Fiji, are evoking community-based adaptation and mitigation measures that incorporate customary and science based approaches that are currently a part of their social and cultural disaster risk management strategies and coping mechanisms. This unique Pacific Islands approach is empowering people to address complex and financially demanding climate change adaptation and mitigation challenges.

In this paper, I will examine the community-based adaptation and mitigation measures that are now used in Gau Island, Fiji. This will highlight the coping mechanism that the people are using and those they need to adopt to live with the changes that are expected in the future. The presentation will also propose some policies changes that will enhance community based initiatives and the application of the social and cultural disaster risk management and coping strategies that are the basis of empowerment and implantation of initiatives at the community level.

'Toetupu' (Still growing): Innovating coastal management training for youth and communities in 7 new Special Management Areas (SMAs) in Vava'u, Tonga

Salesi Kauvaka | Govt of Tonga ADB, Climate Resilience Sector Project
Hikaione Loumoli
Lea Lani Kinikini Kauvaka | Pacific Community, EU PacTVET project
Sunday, 02 July 2017 - A022, 12:30

This paper considers the context of 7 new Special Management Areas (SMAs) being established by the government of Tonga with ADB climate grant funding across 7 remote Vava'u coastal communities in Tonga: Utulei, Utungake, Talihau, Hunga, Ofu, Lape, Falevai. This is a major step for Tonga to complete so many villages at once. The paper explores the Tongan concepts for learning such as Konai Thaman's 'kakala' framework as well as unpacking Tongan concept for "youth": 'toetupu' which literally means "still growing", as theoretical foundations for education at community level as well as across formal and informal contexts. The paper reports on scoping research designed to support the collaborative development of a cross-sectoral bridging programme with a local NGO, Tonga Voyaging Society, USP Vava'u Centre, and a local pilot high school and tries to understand what are the challenges for SMAs in the education context of Vava'u as a remote island group of about 15,000 people. This research asks three questions to frame the paper: 1) what's going on? 2) where do SMAs fit in in current education contexts (formal and non-formal)? and 3) what actions are needed to positively prepare these 7 communities to best manage their SMAs from within? It ends by exploring and envisioning some proposals around indigenous curriculum including "kai" (food security), "toutai" (sustainable fishing), "vai" (water sustainability), "fonua organika" (organic farm/permaculture) and "kaivai" (navigation).

Leveraging maritime heritage brilliance to provide low carbon maritime solutions

Peter Nuttall | School of Marine Studies, University of the South Pacific
Sunday, 02 July 2017 - A022, 14:00

Pacific peoples invented the world's first blue naval capacity and colonized most of the Pacific Ocean before continental people had voyaged out of sight of land. Hau'ofa and many others have described that Pacific peoples saw the Ocean as home and highway, not alien and barrier. For millennia Pacific technologists led the world in development of naval and maritime architecture, with the Fijian drua (also called kalia in Tonga and 'alia in Samoa) widely recognized as the pinnacle of Pacific naval design. For millennia there was no transport crisis in the Pacific. Today there is a growing body of research that shows transport to be the greatest fuel user and GHG emission generator for the region. Despite maritime transport's centrality to all aspects of sustainable development and climate change response, it remains largely invisible in regional discourse and response. Yet it is a cross-cutting issue and there is a growing connectivity crisis on the Ocean that never existed in the pre-European contact era, especially for the most remote and vulnerable. In this paper we track this decline in knowledge and prowess and suggest modern adaptation of traditional knowledge to now implement low carbon and community based maritime transport solutions in the context of the growing project for Gau and southern Lomaiviti climate change resilience building in maritime Fiji as a catalyst for change.

Cyclone Winston: A curse and blessing for the villagers on Koro Island, Fiji

Michael Fink | Department of Human Geography, University of Goettingen
Sunday, 02 July 2017 - A022, 14:30

In February 2016, Severe Tropical Cyclone Winston became the first Category 5 Cyclone to ever make landfall on Fiji Islands so far with Koro Island being hit worst. This paper gives insights in the recovery process of the village community of Nabuna, Koro Island. In 2011 and 2012 the author spent two months there applying participatory research methods on social security. One year after Cyclone Winston the author spent another 16 days in the same community to follow the ongoing recovery process. This paper does not only give insights into the dimensions of destruction

regarding STC Winston – impacts on a scale that Fiji did not experience before. This paper concentrates on the strategies the villagers take up to cope. In some way, they see Winston as a blessing as the recovery work is mainly done as communal work which empowers the community. Not only social tensions are becoming less. As the villagers connect communal work with traditional lifestyles, it also strengthens cultural identity. A tropical cyclone is conceptualised as a climate related natural disaster with global warming and sea level rise intensifying the strength and impact of a cyclone. Therefore, insights are given in qualities and possibilities of climate change adaptation and disaster risk management in village communities of small island developing countries.

The value of video: Visual anthropology and climate change interventions in the Pacific

Mike Poltorak | School of Anthropology and Conservation, University of Kent
Sunday, 02 July 2017 - A022, 15:00

In 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. The juxtaposition of the vernacular use of video in Tonga (and how anthropologists and anthropological research are valued in Tonga) with the style and content of international documentaries on climate change that feature Pacific islands provide potential inspiration for future more effective interventions. This paper explores how video's value as a vital research tool and vehicle of collaboration can lead to a more publically engaged and transformational modes of representation and intervention in climate change.

Enduring connections: Heritage in unprecedented times of change and loss

Bryony Onciul | Department of History, University of Exeter
Sunday, 02 July 2017 - A022, 15:30

This paper introduces a new research project called Enduring Connections. Building on the findings of an exploratory project called 'Troubled Waters: Heritage in Times of Accelerated Climate Change', Enduring Connections questions the meanings of heritage in times of loss and unprecedented environmental change, and the role of voice, gender, and agency in countering stereotypes and creating positive action. The project focuses upon Kiribati as a specific place that has global symbolic resonance for current ways of thinking about heritage and climate change. I-Kiribati are expected to face whole-scale displacement of their entire population by the end of this century due to accelerated sea-level rise, exacerbated by socio-economic stressors. The project's multi-disciplinary and holistic approach brings together: museums, archives, environmental humanities, advocacy, activism, filmmaking, community and local project partners KiriCAN. It considers both the immediate environmental challenges and longer term strategies for a future where people and cultural heritage are dislocated from their land and source environment. As the project is in its early stages, the paper will discuss the project approach, preliminary finding, and show clips from the film made during the exploratory project.

Circumstances of a Pacific people in diaspora: A retrospective analysis of I-Nikunau

Keith Dixon
Accounting and Information Systems, Te Rāngai Umanga me te Ture
Te Whare Wānanga o Waitaha (University of Canterbury)
Sunday, 02 July 2017 - A022, 16:00

This study is about a people with indigenous, ancestral, cultural and continuing social and residential connections with the reef island of Nikunau (coordinates 1° 21' 0" S, 176° 27' 0" E). The study is a retrospective analysis of this Pacific people's present diasporic circumstances and how they arose. As a contribution to knowledge, the broad scholarly value of the study lies in illuminating and stimulating interest in the demographic, economic, social, political and cultural dynamics of peoples associated with atolls and similar islands in the Pacific,

and elsewhere perhaps. Much of the study's importance stems from perceived inadequacies in the circumstances of these peoples and a consequent desire to improve them from a critical, better-informed standpoint. In turn, the illumination, and concern, comes from me, as the researcher and part of an utu (=kinship group) by affinity, identifying, grappling with, interpreting and articulating situations and events I experienced, observed, was told about and read about, including in documents associated with said situations and events and in numerous studies by other researchers in which these situations and events have at least warranted a mention.

Panel 22: Housing futures in Oceania

Barbara Anne Andersen
School of People, Environment and Planning, Massey University, Albany

Saturday, 01 July 2017 - A119

- 14:00 Barbara Anne Andersen : Introduction: Housing futures
- 14:30 Ferenc Zamolyi : Change, survival and loss of vernacular building forms on Fiji and Samoa: An architectural approach
- 15:00 Tuomas Aku Wiljami Tammisto : "A proper company would have built good houses right from the start": The poetics and politics of housing on an oil palm plantation in Papua New Guinea
- 15:30 Marie Durand : Domestic possessions, home making and development on Mere Lava, Vanuatu
- 16:30 Barbara Anne Andersen : Home in the "siggy state": Housing and security in PNG
- 17:00 Phillip Kajons : Building new social relations in low cost housing areas of Noumea, New Caledonia

Panel abstract

This panel will explore the complexities of residence, housing, and real estate in Oceania. Pacific indigenous attachments to place are strong, and struggles over land and its commodification – for mining, forestry, agriculture, and tourism – have been well documented. What happens to place-based identities when land becomes real estate, and when accommodation becomes a commodity? How do aspirations and desires shape decisions about housing and residence? How do individuals and families "make do" in the context of housing shortages, evictions, high rents and economic inequality? How are ideals of home ownership, domestic privacy, and the nuclear family embraced or resisted through residential practices? In keeping with the theme of this conference, this panel seeks to explore housing as both an increasingly commodified part of Pacific environments and a key site for the production of relationships and identities. Possible topics include:

Introduction: Housing futures

Barbara Anne Andersen
School of People, Environment and Planning, Massey University, Albany
Saturday, 01 July 2017 - A119, 14:00

An introduction to the panel and its aims, including a historical review of research on housing in Oceania and potential new directions.

Change, survival and loss of vernacular building forms on Fiji and Samoa: An architectural approach

Ferenc Zamolyi
Department of Building History and Building Research
Vienna University of Technology
Saturday, 01 July 2017 - A119, 14:30

Fiji and Samoa both have sophisticated and very distinct vernacular building traditions, which historically provided an essential stage for ritual, ceremony and social interaction within the society. The buildings themselves carried strong symbolic and spiritual connotations. Although the physical structure of such buildings was erected from local natural materials (like logs, lianas and palm-leaf) with simple and few tools, they could not be regarded as unsophisticated. Layout, design, load-bearing elements and decoration often resulted in a complex architectural system, which was well adapted to local climate and environment. Although building technology could be regarded a "low tech" the outcome most certainly had to be addressed as "clever-tech" as mostly materials were utilised in a sustainable way and the houses (if well built) also had fairly good resistance properties in case of natural disasters like cyclones or earthquakes. What we consider as "traditional building technology" was replaced to a large extent by modern building technology, either transforming traditional vernacular building designs into "hybrids" or displacing them altogether in favour of imported architectural concepts. This paper will try to investigate how changes in building technology affect the form, layout and appearance of vernacular architectural concepts and buildings, and which modern forms have replaced older designs.

“A proper company would have built good houses right from the start”:

The poetics and politics of housing on an oil palm plantation in Papua New Guinea

Tuomas Aku Wiljami Tammisto

Social and Cultural Anthropology (Department of Social Research)

University of Helsinki

Saturday, 01 July 2017 - A119, 15:00

Plantations are often referred to as “dispossessed spaces”, because of the hard working and living conditions. The Masrau plantation in Pomio District was no exception. Due to diminishing returns from cashcropping, many inhabitants of Pomio, including the Mengen, had taken up wage labor on the newly established oil palm plantation. In 2012, a few years after the establishment of the plantation, local workers lived in self-built shacks, supervisors in barrack-style houses, loggers in tents in the forest and Indonesian contractors in shipping crates with windows cut into them. The abysmal living conditions of the Indonesian contractors reflected their difficult position as migrant workers totally dependent on the company. The poorly housed workers from Pomio at least could vote with their feet, something which they often did. Mengen workers often criticized the poor state of housing to comment on life on the plantation. Housing was also a motive to go to the plantation: many Mengen workers hoped to acquire roofing iron so that they could build semi-permanent houses in their home villages.

In this paper I look at how the different forms of housing reflect political relations on the plantation and how different forms of housing were for the Mengen indexes of these relations and the media through which these relations were acted out.

Domestic possessions, home making and development on Mere Lava, Vanuatu

Marie Durand

Departement de la Recherche et de l'Enseignement, Musée du quai Branly

Saturday, 01 July 2017 - A119, 15:30

Studies dedicated to home possessions have largely shown the importance of home possessions in the construction of people's links to places and social senses of belonging. The house, far from being the place for the reproduction of social norms, is a crucial space where subjectivities are created and transformed in relation to broader social and institutional forces. Material objects, both made and purchased, mediate these negotiations in a way that make them crucial markers of lives' trajectories and social values foregrounded at certain moments of these lives.

Through the comparative analysis of inventories of home possessions collected on the island of Mere Lava, in Vanuatu, in 2016, I will examine the practices and discourses linked to making home in this relatively isolated place situated in the northern province of the archipelago. This paper therefore aims at contributing from a specific case study to the understanding of people's contemporary articulation of individual achievements, social and spatial senses of belongings and ideas linked to development in Island Pacific.

Home in the “siggy state”: Housing and security in PNG

Barbara Anne Andersen

School of People, Environment and Planning, Massey University, Albany

Saturday, 01 July 2017 - A119, 16:30

The late Nancy Sullivan, playing on the concept of the nanny state, once described contemporary PNG as a “siggy [security guard] state.” In a neoliberal siggy state, private – often foreign, usually extractive – businesses monopolize state resources, leaving the majority to their own devices. In the siggy state, private security becomes a basic need, without which people and communities cannot thrive. This paper examines the nexus of security, housing, and class identity in contemporary PNG. With a booming urban population and an escalating housing crisis, Papua New Guineans who cannot buy or otherwise create

home security are subject to multiple forms of exclusion and risk. Comparing the home security practices of urban homeowners and residents of school dormitories, I discuss how securitization increasingly saturates the lives of the working- and middle- classes, with implications for the population as a whole.

Building new social relations in low cost housing areas of Noumea, New Caledonia

Phillip Kajons | College of Arts, Society and Education, James Cook University
Saturday, 01 July 2017 - A119, 17:00

Historically, the design and construction of a rural village house in Pacific Island countries has always had implications at a social and spiritual level for their inhabitants. Rapidly developing urban areas now challenge these values, as relationships with groups who plan cities, provide infrastructure, and enable housing become more important. Issues such as colonialism and sovereignty, social mobility, tensions between rural and urban Kanak are the context for this presentation, but the focus is on 'dwelling making'; is it a barometer for the complex and deeply conflicted socio-politics of New Caledonia? Tim Ingold describes how in rural settings knowledge transferred from one generation to the next helps "in creating the environment in which people now live, and from which they draw their sense of being" (Ingold, 2000, p. 140); I wish to draw upon this concept to understand how the 'making' of low cost housing areas of contemporary Noumea may illustrate the manifestation of a movement away from such indigenous values.

Panel 23: The Pacific lost and found: Old and new archival environments and the structuring of Pacific worlds

Rainer F. Buschmann | History, California State University Channel Islands

Marc Tabani

CREDO - Centre de Recherche et de Documentation sur l'Océanie
CNRS - Centre National pour la Recherche Scientifique

Friday, 30 June 2017 - A120

- 14:30 Rainer F. Buschmann, Marc Tabani : Introduction to the panel
- 15:00 Hermann Mueckler : The representation of New Guinea tree houses in the popular medium of trade cards
- 15:30 Kylie Moloney : Pacific Island voices in Pacific Island archives
- 16:00 David Manzano : Drawing the Spanish Micronesia through the cartographic archives
- 17:00 S R Jan Hasselberg : Reports, narratives and early colonial relations in British New Guinea
- 17:30 Serge Tcherkézoff : Methodological requisites for anthropohistory ("ethnohistory"): Samoan and Tahitian examples
- 18:00 Marc Rochette : Modeling or muddling the institution? Interactions with ethnographic archives at the Bibliothèque nationale de France
- 18:30 Marc Tabani : Archiving a prophecy: Ethnohistory of the John Frum Files (1941-1980)
- 19:00 Bernard Rigo : Epistemological precautions in the use of authoritative references

Saturday, 01 July 2017 - A125

- 10:30 Rainer F. Buschmann : Iberian archives in the making and unmaking of Pacific worlds
- 11:00 Patrice Godin : The native as an anthropologist
- 11:30 Andrey Tutorski : Archives, oral history and archival oral history: Miklouho-Ma'clay and the revolt of Bilibili

- 12:00 Anna Kenny : Publishing Carl Strehlow's Aranda, German, Loritja and Dieri dictionary manuscript (1900)
- 12:30 Antoine Hochet : Knowledge access and sharing and archives policy restriction at the Vanuatu Kaljoral Senta

Panel abstract

Increasingly researchers have relied on audiovisual, iconographic and written archival sources and records as a safeguard to the practice of fieldwork. Rather than regarding the archive as a mere depository for historical sources, researchers now pay close attention to the archive as an environment that informs and structures perceptions about the Pacific. Also, the more recent establishment of archives by independent countries in Oceania reveals cultural and national histories and identities. The panel invites anthropologists, archeologists, linguists, and historians who have performed archival research in numerous European and Pacific institutions or who have themselves contribute to the creation of personal archives and specialized databases. We seek presenters who will illustrate how archival holdings reflect disparate views both outside and within the oceanic realm. Special attention will be paid to archives in different social, cultural and historical contexts: competing views and diverging archival contents; social and technical inequalities inherent in archival institutions or systems; policy restrictions and political importance of archival sources and records; colonial and postcolonial archives, and the writing of national or ethno-cultural histories.

Introduction to the panel

Rainer F. Buschmann | History, California State University Channel Islands
Marc Tabani
CREDO - Centre de Recherche et de Documentation sur l'Océanie
CNRS - Centre National pour la Recherche Scientifique
Friday, 30 June 2017 - A120, 14:30

The organizers of the panel will give a brief overview on the anthropological and historical dimensions of archives and trace theoretical as well as methodological approaches to this relatively new area of research.

The representation of New Guinea tree houses in the popular medium of trade cards

Hermann Mueckler

Department for Social and Cultural Anthropology, University of Vienna

Friday, 30 June 2017 - A120, 15:00

The presentation attempts to outline the reception of the contemporary popular medium of trade cards (collectors cards) in the second half of the 19th century and first half of the 20th century based on the subject of tree houses in New Guinea. Trade card collections of those times are held today by museums as well as private collectors and are a source of information about a specific viewing angle of Europe-Pacific relations. The presentation discusses the medium of trade cards in its history, function and effects as well as presenting variations in the representation of New Guinea tree houses as a example of the different topoi regarding the representation of Oceania in Europe during colonial times. For the first time an attempt is made to associate a topos of a popular medium of its epoch with aspects of construction and building history. This raises the question of whether statements about the nature and function of native forms of architecture can be derived from these popular cultural representations. Or were trade cards pure propaganda and offer only limited stereotyped information about the then colonized Pacific Islands?

Pacific Island voices in Pacific Island archives

Kylie Moloney | Pacific Manuscripts Bureau, Australian National University

Friday, 30 June 2017 - A120, 15:30

Pacific Island archives make use of new technologies to increase access and preserve significant historical documents. What do digital archives mean to Pacific Islanders and how is access to these collections shaping Pacific identity, environments and knowledge? This paper will argue that some of the challenges of working with archival collections in the Pacific region have been augmented by the introduction of new technologies. This paper will propose how archivists might strengthen "Pacific Island voices in Pacific Island archives" by acquiring, capturing, preserving and integrating new Pacific Island digital content, such as social media pages and oral histories, into existing historical archive collections.

Drawing the Spanish Micronesia through the cartographic archives

David Manzano

Escuela de Estudios Hispano-Americanos, Seville

Spanish National High Research Council (CSIC)

Friday, 30 June 2017 - A120, 16:00

During the whole overseas Empire, Spaniards did not know exactly where the borders of their colonies in the Micronesia were. We can appreciate this phenomenon when we cross the message of the literature and cartographic sources. These sources do not localize the Spanish borders in the Micronesia in the same point. The influence of colonialism popularized names as Marianas, Caroline islands or Pelew in the speech of the erudite people at end of the 19th century. However, the majority of them did not know where the Spanish colonies were in the maps as shown by the cartographic sources.

This paper focuses its attention on the cartographic sources, creating with this research a bridge between the past and the present. The past is represented by the factors which created the cartographic materials and the present is constituted by the analysis of the Archives which hold it (where these archives are, what the state of preservation of the sources is and what the main problem is when we try to find them and look them up).

Reports, narratives and early colonial relations in British New Guinea

S R Jan Hasselberg | Independent Researcher

Friday, 30 June 2017 - A120, 17:00

With the re-appearance of CAW Monckton's official report from his extraordinary expedition from the Waria to the Lakekamu River in 1906, I take the opportunity to give a fresh look at the writings of this most controversial government officer. This expedition – which can now claim its place among the epic New Guinea exploratory adventures – will be described in the paper, and form the basis of a discussion on colonial relations, politics and challenges.

While Monckton's popular books give us an unusual insight into early colonial life in BNG (combined with his pretentious presentation of his own persona and views), they also, seen together with his and others' official reports, contribute greatly to our understanding of the developments in the most troubled districts of the colony. The two texts on 1906 expedition – which was Monckton's

last – give insight into the relations between the Government agents and the natives – both the constables, the carriers, and the villagers experiencing 'first contact'; it sheds light on the impact of gold prospectors on the colonial development; and it is also a chapter in the drama of notorious intrigues within the administration and of a complicated political situation in British New Guinea. I will comment on this early era of expeditions, on Monckton's reputation of brutality, and the texts will be compared and weighed for the validity of their information.

Methodological requisites for anthropohistory ("ethnohistory"): Samoan and Tahitian examples

Serge Tcherkézoff

CREDO - Centre de Recherche et de Documentation sur l'Océanie

EHESS - Ecole des Hautes Etudes en Sciences Sociales

Friday, 30 June 2017 - A120, 17:30

In the specialised field of the anthropohistory (I prefer this term to "ethnohistory" and the presentation will first present the reasons) of first and early encounters between Pacific peoples and Europeans, archival material is evidently the main and often the only source available. As this material is most often if not always authored by Europeans of the time, it obviously conveys a European bias. Can it still be useful for an anthropohistory of early encounters? The question arises when one aims at building a dialogue between two historical visions: the European self-centred vision of "their discoveries", and the indigenous self-centred vision of the circumstances when people of the place had, reluctantly or not, to discover the existence of these Europeans met at sea and then on land. Some colleagues have answered with a definite "No!" and have dismissed the entire content of all European archives, such as G. Obeyesekere in his arguments with M. Sahlins, a while ago. Other have answered "Yes!", with a number of methodological precautions and procedures (B. Douglas, M. Jolly, Dame A. Salmond, N. Thomas, etc.). My own answer has also been "Yes!" when working on some material related to Samoa and to Tahiti. But there was a precise set of conditions: 1) building ways to "hear" indigenous voices within the European authored narratives, and 2) cross-checking the results with data from later times when indigenous voices and visions could indeed be heard and recorded, up to nowadays, – which then raises the epistemological issue of conditions for comparing historical times set wide apart. The presentation will consider some precise examples from the Samoan and Tahitian data as well as reconsidering the definition of the field of "ethno-history".

Modeling or muddling the institution? Interactions with ethnographic archives at the Bibliothèque nationale de France

Marc Rochette | Direction des Collections, Bibliothèque nationale de France
Friday, 30 June 2017 - A120, 18:00

The goal of the present discussion will be to present a very recent trend in the multi-secular history of a cultural institution like the Bibliothèque nationale de France. The integration of archives, records, and materials from anthropologists and ethnographers along with genuine materials collected among non-western populations is an event which took place only a few decades ago. We will focus on the diversity of the materials and the cultural areas covered, corresponding to the scope of the French ethnographic school, ancient and modern, and question how it faces the institution with its own historical tradition, social habitus, cultural policy and its strategic plan for the future. But most important we shall consider in which ways a national cultural institution fits the prerequisite of an anthropologically and culturally sensitive material to conserve, transmit and put it under the light of mass cultural display. The discussion will be illustrated with items from the “ethnographic” collections of the Bibliothèque nationale de France and the different projects and partnerships with scientific institutions to integrate these very specific materials. At the end we will scrutinize the pertinence of a French national cultural institution to keep culturally sensitive materials.

Archiving a prophecy: Ethnohistory of the John Frum Files (1941-1980)

Marc Tabani
CREDO - Centre de Recherche et de Documentation sur l’Océanie
CNRS - Centre National pour la Recherche Scientifique
Friday, 30 June 2017 - A120, 18:30

People from Tanna have a bad reputation in Vanuatu. “Strong heads” is the ethnophaulism used by other inhabitants of Vanuatu when expressing their distrust. However, denigrating Tannese is nothing new. Observations made by Europeans since the 19th c. already insisted on their bellicosity. Even after decades of aggressive mission work, Presbyterians never ceased denouncing

the stubborn persistence of pagan beliefs and infamous social practices on that island. When direct administrative control on Tanna took over, records of the colonial office continuously insisted on “native” inclination to reject foreign political interference. After a long lasting coercive missionary and then administrative rule, repeated signs of a large-scale rebellion arose in 1941. All the former allegations against Tannese were resumed under a single grief. Civil disobedience was emblemized in the reference to a prophetic figure named John Frum. Since then, in order to repress any local opposition, the British administration started compiling thousands of pages of grey literature until the independence. The so known “John Frum Files”, long considered as having been lost by former specialists, reveal how colonial administration was turned into an amazing paper tiger, as inquisitive as inefficient to bring Tannese back to their sense. My analysis of the John Frum archive will try to highlight how colonial bureaucracy has contributed to rank this prophetic movement as one of the most famous cargo cult.

Epistemological precautions in the use of authoritative references

Bernard Rigo
Centre des Nouvelles Etudes sur le Pacifique (EA 4242)
Université de Nouvelle-Calédonie
Friday, 30 June 2017 - A120, 19:00

It is impossible to study the cultures of Eastern Polynesia without referring to the work of Teuira Henry, Ancient Tahiti; impossible to look at the Kanak cultures without knowing the work of Mr. Leenhardt. However, these two authors are also at the origin of a number of major misunderstandings. This raises the question, in the first case, of the biased translation of the sources in languages, from Tahitian to English and then from English to French, in the other case, of the interpretation of the language and of the facts of culture in service of an a priori theoretical framework. Our paper will deal with the necessary epistemological precautions in the use of authoritative references.

Iberian archives in the making and unmaking of Pacific worlds

Rainer F. Buschmann | History, California State University Channel Islands
Saturday, 01 July 2017 - A125, 10:30

If we were to follow the late Oscar Spate's suggestion that the Pacific Ocean is creation of European expansion, this ocean emerges as a troubled European artifact. The alternating Spanish phrases used for this ocean *mar del sur* (as opposed to *mar del norte*) and *Oceano Pacifico* are terms that have entered the common vocabulary about the waterlogged region. This paper will not only trace the known and lesser known contradiction inherent in these terms, but also how these terms were enshrined in the confines of Portuguese and Spanish archives. Influenced by the critical literature on the nature of the archive – most notably Nicholas Dirks and Anne Stoler – this paper tests whether or not the Pacific as a region has a noticeable salience in archives around the Iberian Peninsula.

The native as an anthropologist

Patrice Godin
CNEP Centre des Nouvelles Études sur le Pacifique
Université de Nouvelle-Calédonie
Saturday, 01 July 2017 - A125, 11:00

In 2002 -2003, two researchers from the local languages section of the Free Protestant School of New Caledonia edited the personal notebooks of Boesou Eurijisi, a Kanak minister and one of Maurice Leenhardt's well known collaborators. Readers who were unaware of the existence of these texts discovered, that the main works published by the French ethnologist and missionary between 1930 and 1935 often merely repeated or even simply translated all the information provided by Boesou Eurijisi. Therefore, the question to ask – the question Leenhardt couldn't ask at his time - is, about the actual status of these notebooks . Simple answers to the questions posed by the ethnologist ? Or the first ethnographic work about an Oceanian society written by one of its members? A true Kanak anthropology ?

Archives, oral history and archival oral history: Miklouho-Maclay and the revolt of Bilibili

Andrey Tutorski | Department of Ethnology, Moscow State University
Saturday, 01 July 2017 - A125, 11:30

The focus of the paper will be on the perception of Maclay (a semi-divine figure named after an early Russian anthropologist Nicolas Miklouho-Maclay) in oral histories and legends of the Papuans of the Rai-coast, Madang province of Papua-New Guinea. I argue that most of oral history texts came to life after the WWII and were shaped by Australian dominance in the region. The materials from the Archive of United Lutheran Mission let us find another history of the Rai-coast and "western" – "local" relations.

In legends and oral stories collected in 1940s and thereafter the image of Maclay is good (he is a culture hero), the image of Germans is bad (they are invaders and oppressors) and the image of Australians is "likely realistic". In documents of the Lutheran Archive the figure 'Maclay' is a figure of an average European, who were mostly Germans at that time, but the evaluation of what Maclay (=Germans) was (were) doing was positive. The good example of this is a short story of Maclay written down from Bilibili people in 1906 and the story of Siar revolt written down in 1970s by Mary Mennis. Archival materials give us a quite different view on this event with totally different evaluations of what had happened. The introduction of those materials to local people may let them make peace with the past through understanding of the roots of the mythologisation of Germans in their legends.

Publishing Carl Strehlow's Aranda, German, Loritja and Dieri dictionary manuscript (1900)

Anna Kenny
School of Archaeology and Anthropology, Australian National University
Saturday, 01 July 2017 - A125, 12:00

Carl Strehlow's unpublished handwritten dictionary manuscript (circa 1900) like many other early ethnographic materials in Australian archives have been dormant for the last 100 years or so. Since the event of Native Title in Australia in the early 1990s these ethnographic materials have become of great interest and have assumed new meanings and uses. While in the context of these claims they are of political and legal importance, on a broader level the cultural

representation of such archival sources and records has a multiple audience that perceive them in diverse ways today. Tracing the journey of Carl Strehlow's handwritten manuscripts over the past century and in particular his large dictionary manuscript with 7600 entries, I will explore the diverging perceptions of this type of fascinating archival documentation. The competing views and understandings of their contents and significance has at times made it difficult to bring even non-restricted information into the public domain. In Central Australia, for example, the cast of onlookers of the Strehlow materials included individuals of the Lutheran community, different Arandic groups and several governmental institutions.

Knowledge access and sharing and archives policy restriction at the Vanuatu Kaljoral Senta

Antoine Hochet

Centre Population et Développement

IRD - Institut de Recherche pour le Développement

Saturday, 01 July 2017 - A125, 12:30

Access to archives at the Vanuatu Kaljoral Senta is strictly controlled for foreigners and Ni-Vanuatu people. A tabu room, located in the National Audiovisual, Sound, and Photography Fund, classifying thousands hours of tapes and photographs, aggregates a variety of informations about traditional aspects of livelihood activities of insular life. But, the tabu room also archives records of official meetings, scientific conferences and, above all, the annual fieldworkers workshops organized since the end of the 1970's.

All these informations are precious and lusted by numerous researchers interested about the different aspects of Vanuatu cultures. But, since a decade, foreign organizations, especially donors, are increasingly interested by the "traditional knowledges" encapsulated in those audiovisual and sound records in order to implement their projects. Due to diverse technical, organizational and policy restrictions access, none of these organization had been authorized to gather any data from the tabu room until 2016, even if they fund a digitalization project of the audiovisual archives or a remarkable and expensive National archives designed building. Based on two years fieldwork as chargé de mission at the VKS, this presentation will discuss the different reasons of the policy restriction to archives and its impacts.

Panel 24: Museums and Pacific environments

Hilke Thode-Arora | Oceania, Museum Fünf Kontinente

Michaela Appel

South Asia, Southeast Asia and Australia, Museum Fünf Kontinente

Friday, 30 June 2017 - Museum Fünf Kontinente

- 14:00 Anne Louise Faithfull : The humanness of remains: Indigenous Australian hair in museum collections
- 14:30 Costa Roberto : Asmat carvings, reality and hyperreality: Meaningful challenges in contemporariness
- 15:00 Erna Lilje : From maker to museum and back: Tracing processes to elucidate social relations
- 15:30 Georg Schifko : "South Sea-Caryatids" as decoration objects: The sculptural representation of Maori and Fijians in the Natural History Museum in Vienna
- 16:00 Michel Tuffery : Creating conversations
- 17:00 Nga Kitai Taria Pureariki, Michaela Appel : Listening to the voices of the ancestors: Research on Aitutaki ta'unga in European museums
- 17:30 Marion Melk-Koch : Realizing a dream: Who was it who dreamed it first?
- 18:00 Hilke Thode-Arora : Interwoven in relations: Niuean weaving in German collections

Panel abstract

Museums are places where material aspects of Pacific environments have been assembled for the purpose of documentation and preservation, mostly in the form of artefact and photo collections. Always spaces of an entangled past and present Western museums often reflect interethnic and colonial relations of the past, whereas Pacific museums sometimes have to find an appropriate place among the multiple voices of the local social fabric.

It is against these backgrounds that collections play an important role for Pacific communities to reconnect with their material heritage, parts of which can only

be found in museums nowadays due to historical or climatic reasons. Especially in times of rising environmental hazards and ensuing migration, the role of museums as places of documentation and preservation is gaining new momentum.

The humanness of remains: Indigenous Australian hair in museum collections

Anne Louise Faithfull

Alfred Deakin Institute for Citizenship and Globalisation, Deakin University
Friday, 30 June 2017 - Museum Fünf Kontinente, 14:00

In the 19th and 20th centuries, samples of hair from Indigenous Australians were collected alongside skeletal remains and placed in museums as embodiments of difference, but the social lives of these remains parted upon accession. Skeletal remains exemplify common constructions of 'Human Remains,' but understandings are less clear with hair. While some museums consider hair to be a human remain, others explicitly do not, and others still make no mention of it in their policies, suggesting that hair is perceived to be somehow less-human than bones. Yet this conflicts with many Indigenous Australian understandings and cosmologies where hair is not instinctively seen to be less-meaningful than other body parts. This paper will focus on how hair collected from Indigenous Australians is understood in museums and how these understandings intersect and diverge with those of skeletal material. Using the widespread view that bones are human remains as my point of departure, I will examine museum and government policies to explore how 'human remains' are described and delineated, and explore the cultural and corporeal ways in which perceptions of hair differ from those of skeletal remains. Though they may be locally constituted and contested, multifaceted and unsettled, I suggest that a teasing out of the meanings given to hair and bones can provide insight into understandings of the space/s occupied by 'human remains' and how museum materials are distinguished, defined and redefined.

Asmat carvings, reality and hyperreality: Meaningful challenges in contemporariness

Costa Roberto | Anthropology Department, Macquarie University
Friday, 30 June 2017 - Museum Fünf Kontinente, 14:30

During my very first accidental encounter with Asmat art at the Papuan Pavilion of Taman Mini Indonesia Indah (Eng.: Beautiful Indonesia in Miniature Park) in Jakarta, I was impressed by the aura surrounding the shack where an Asmat carver was chiselling away artefacts. I sensed an energetic dissonance with the general atmosphere of the TMII, an edutainment Suharto's regime-sponsored project where fiction and reality are fused to create a peculiar form of "hyperreality", between Disneyland and an ethnographic museum. Some of the more traditional Asmat objects displayed originally liaised between life and death, between immanent and transcendent worlds. However, since the recent Western discovery of this art, such objects have become exoticised, hunted by traders in primitive art and merely appraised in their aesthetic appearance. In the hyperreality of TMII the carvings intend to assume yet an additional meaning, as representing the Asmat as one of the many distinct ethnic groups of the archipelago. But how do Asmat see them? How do carvers through their production reconcile the nature of the object, their cosmology and history with consumerism and external political ideological logics?

From maker to museum and back: Tracing processes to elucidate social relations

Erna Lilje | Museum of Archaeology and Anthropology, University of Cambridge
Friday, 30 June 2017 - Museum Fünf Kontinente, 15:00

Existing scholarship around ethnographic museums has a great deal more to say about the people of the collecting society than it does about the people who made and used the artefacts they hold. This is unsurprising since research that relies primarily upon documentary sources are mostly, if not always, reliant upon material authored by the collecting society. Fortunately, items of material culture have a direct connection to the people that made and used them. If we take seriously the notion that all past actors had agency we must make the most of these indigenously 'authored' sources. This paper takes as its example fibre skirts from Central Province Papua New Guinea to demonstrate

how an artefact-centred methodology, that engages today's cultural experts, can enhance museum scholarship by providing an insight into the ways in which indigenous people negotiated a period of rapid social change brought about the colonial project.

“South Sea-Caryatids” as decoration objects: The sculptural representation of Maori and Fijians in the Natural History Museum in Vienna

Georg Schifko

Institut für Kultur- und Sozialanthropologie, University of Vienna
Friday, 30 June 2017 - Museum Fünf Kontinente, 15:30

The mezzanine level of the Natural History Museum Vienna displays a decoration program consisting of paintings and caryatids that at the time of its creation complemented the objects exhibited in those rooms. Halls XIV und XVI, which originally housed the museum's ethnographic collection currently magazined at the Weltmuseum Wien, are decorated with caryatids showing representatives of various indigenous people. Unfortunately, no records exist as to the specific ethnicity of the depicted persons. In many cases there are, however, indications that make it possible to assign a specific ethnicity to the sculptures. The purpose of this talk is to show that it is possible to determine the ethnicity of at least some of the caryatids from the objects they carry. Specifically, it was possible to identify the Maori in hall XVI on the basis of a tewhatewha club and the Fijians on the basis of a totokia club. It is to be hoped that this article encourages further discussion of these sculptures from an ethnographic-iconographic point of view and will lead to the certain identification of all depicted ethnic groups.

Creating conversations

Michel Tuffery | Artist, Aotearoa – New Zealand

Friday, 30 June 2017 - Museum Fünf Kontinente, 16:00

Museums are places where material aspects of Pacific environments have been assembled for the purpose of documentation and preservation, mostly in the form of artefact and photographic collections. As a Pacific person, as an artist and cultural practitioner who exists from outside an institution, my role as an

artist is to collaborate with the institutions and curators. From a Pacific mindset, Museums are a Western concept, with many from the Island of origin not understanding the role these institutions play. It is against these backgrounds that collections do play an important role for Pacific communities, enabling them to reconnect with their material heritage.

It is the community that matters. It's an important distinction for an artist who really is acting as a conduit through conceptualising collaborative and meaningful nurtured projects in creating the vehicle for ongoing conversations to continue.

It is equally my role as an artist of Tala'aga o Taonga (translates to talking object) to bring these artefacts out, “to extend the surrounding stories of these objects which were once contemporary in themselves, by reawakening sound, giving new life to historical images and text again through motion, not just have them static and fading into obscurity sitting in Museums but actually being woken up and talked to again”.

Listening to the voices of the ancestors: Research on Aitutaki ta'unga in European museums

Nga Kitai Taria Pureariki | Director, Aitutaki Punarei Culture Center
Michaela Appel

South Asia, Southeast Asia and Australia, Museum Fünf Kontinente
Friday, 30 June 2017 - Museum Fünf Kontinente, 17:00

Our research into the female ancestor figure from Aitutaki in the Five Continents Museum in Munich revealed that the carved patterns and tattoos on her body are an expression of the traditional foundation values of the culture of Aitutaki. These values revolve around the fact that the people of Aitutaki saw themselves as the caretakers of the environment. They learnt to understand the signs and calls of nature which allowed them to survive for more than a 1000 years. In this context the fertility of the environment and of humans was absolutely crucial as it was essential to create heirs to the throne and to ensure that the traditional knowledge of the ancestors was transmitted in an uninterrupted line. There were various means to convey knowledge from one generation to the next in a society without written tradition: carved patterns, tattoo patterns or painted patterns on bark cloth together with oral tradition, music and chants. Two hundred years after missionary enterprises and in the face of far-reaching environmental changes, it is time to listen to the voices of the ancestors again. In our presentation we will interpret the patterns on Aitutaki ta'unga in European museums and their relation to the environment.

Realizing a dream: Who was it who dreamed it first?

Marion Melk-Koch

Oceania/Australia, Staatliche Ethnographische Sammlungen Sachsen

Friday, 30 June 2017 - Museum Fünf Kontinente, 17:30

This paper will deal with a project in the field of material culture carried out by Pacific Islanders in cooperation with myself and my museum. The project has its direct roots in research conducted by the Berlin curator Gerd Koch on their islands in the early 1960s. His deep interest and the following comprehensive documentation of the culture was crucial for the realization of this “dream” in times of limited resources. Willing to share their skills and keep them for future generations, Tuvaluans already more than half a century ago laid the foundation for this. Being aware of the concept of a Museum overseas, they “excavated” old knowledge, be it songs or fishing methods. In this way the construction of the traditional house/fale “taumata fenua” in the GRASSI Museum für Völkerkunde in Leipzig in 2009 came into fruition. It was the mission of the master house builder/tufunga fai fale of Niutao/Tuvalu to preserve at least this elaborate storm proven type developed by his predecessors for future generations. Erecting the fale was a gift by him and the Niutaoans. As a more global symbol “taumata fenua”/“viewing distant lands” was built to be an ambassador of all people worldwide facing climate change.

Interwoven in relations: Niuean weaving in German collections

Hilke Thode-Arora | Oceania, Museum Fünf Kontinente

Friday, 30 June 2017 - Museum Fünf Kontinente, 18:00

The Polynesian island of Niue has a more than one hundred years old reputation for very fine weaving. Niue’s Huanaki Cultural Centre, village show days with their weaving competitions as well as artists, gallery owners and community leaders, all in their own ways, encourage weavers to keep their art alive. However, the cultural memory is threatened in several ways. The world’s finest and largest collection of historical and present-day Niuean weaving, held by the Huanaki Cultural Centre, was destroyed by a cyclone. Large-scale migration to New Zealand has triggered new and innovative forms of weaving, but also cut some of the traditional ones as they could not be passed on to the next generation.

A German research and collection project has assembled a large collection of Niuean weaving in the Berlin museum and a smaller one in the Munich museum. These collections were done in close collaboration with and under the guidance of Niuean weaving experts who had an interest in having Niuean weaving documented and kept safe from climatic hazards. Relations with the weavers and their families are ongoing, including their visits in the collections when travelling to Europe, or adding newly-made weavings to those museum pieces collected from the same family.

Panel 25: Museums as “engineered” environments: A dialogic approach to researching museum collections

Elizabeth Bonshek | Humanities, Anthropology, Museum Victoria

Lindy Allen | Humanities, Anthropology, Museums Victoria

Friday, 30 June 2017 - Museum Fünf Kontinente

- 18:30 Beatrice Voirol : Altering the alterity
19:00 Elizabeth Bonshek : Collecting the Pacific in Melbourne: A developing history.

Saturday, 01 July 2017 - Museum Fünf Kontinente

- 10:30 Jude Philp : Natural history and cultural worlds
11:00 Aoife O’Brien : Grab n’ Go: Museums, department stores, and the Morton D. May collection of Oceanic art
11:30 Anna Edmundson : From economic laboratory to haus tumbuna: Re-inventing the PNG Museum
12:00 Lindy Allen : “We paint our country and ancestors”: Negotiating meaning and significance in legacy collections from Arnhem Land
12:30 Antje Denner : Divisible materiality, historic relationships and contemporary collaborations: Research on a collection of early Polynesian barkcloth in the National Museum of Scotland
14:00 Nicolas Garnier : Ethnographic drawings back and forth the museum: The example of Somuk, a Melanesian informant of the 1930’s
14:30 Louise Hamby : Transformation of historic photographs from Milngimbi via Dr JN Gumbula
15:00 Sylvia Cockburn : Rethinking relationships: Anthropology museums and contemporary Pacific artists
15:30 Roberta Colombo Dougoud : The boomerang effect exhibition or how to incorporate different perspectives in the presentation of Indigenous Australian collections

- 16:30 Diana Young : Managing energy and uncertainty in an anthropology museum.
17:00 A. Rowan Gard : When lines on maps and in minds matter – Reimagining the gallery space in a Pacific geopolitical context

Panel abstract

Anthropological practice in museums continues to be criticised as anachronistic, “weary” and “tired”, and museums as trophy houses embedded in the colonial past. This panel challenges this notion with papers that actively contest this notion and instead reveal the museum as an active field site - albeit an engineered environment - where Pacific communities, artists, anthropologists, and curators are undertaking research collaborations on museum collections. The things in museums provide a unique and tangible link to events, to places, to people and to customary practices and knowledge from the past, and the panel seeks to give focus to how these research engagements have impacted on or been part of the recovery and reshaping of knowledge and identity. This work is underpinned by a dialogic approach where multiple and differing perspectives about these “things” are elicited, where ideas and understandings are exchanged and interchanged, and where new knowledge, meanings and narratives about the past emerge. We seek to reveal the nuanced and complex nature of interactions in museums as engineered environments and how these engagements sit apart from the now longstanding narrative of decolonisation and Indigenous-colonial settler relationships that currently pervade much anthropological, historical writings about museums and museum collections.

Altering the alterity

Beatrice Voirol | Museum der Kulturen Basel
Friday, 30 June 2017 - Museum Fünf Kontinente, 18:30

Objects in museum collections reveal much about our own traditions of collecting and classifying “otherness”, but they also have the potential to connect us with people for whom museum objects are meaningful in different ways. Furthermore, having grown up in a scientific system that strived to know “the other”, meeting “the other” in an environment like the museum was a revealing experience. In dealing with both objects, and interacting with people, the “otherness” or my own tradition becomes a kaleidoscope of possibilities. The former “Deutungshoheit” is replaced by a plurality of interpretations. This assemblage of interpretations, though sometimes contradictory, gives us the opportunity

to see an object in its varying contexts in space and time. And in reflecting on this “otherness” we gain insight in our own cultural strategies in this complex world. This paper reflects on positions and actions in museum practice and how it is challenged and transformed by personal encounter. Thus, the museum is a vibrant place of encounter and research.

Collecting the Pacific in Melbourne: A developing history

Elizabeth Bonshek | Humanities, Anthropology, Museum Victoria
Friday, 30 June 2017 - Museum Fünf Kontinente, 19:00

When a selection of objects described as “duplicates” from British New Guinea was transferred from the Queensland Museum to the then National Museum (now Museums Victoria) in Melbourne in 1897, it was promptly transferred to the Public Library. How can this transaction be understood? Museums have long been critiqued as agents of colonial government. But this interpretation does not shed light on the changing historical contexts of collecting from the birth of a specific museum and into its contemporary life. The identification of what Thomas has called differing forms of colonialism’s cultures allows specific histories to be unmasked and enlighten our understanding of how objects were interpreted in the past. This in turn can complement how collections or objects are interpreted in the present and might be understood in the future. This paper examines how the museum environment of nineteenth century Melbourne engineered the development of the Pacific collections now housed at Museums Victoria, revealing an ambiguous and sometimes ambivalent stance in regard to the importance of indigenous collections. These collections were moved between competing collecting strategies domiciled under the headings of history, fine art, antiquities and natural history. The transitory aspect of these collection histories form a part of the objects’ social lives upon which contemporary engagements with and investigations of the collections have now come to rest.

Natural history and cultural worlds

Jude Philp | Macleay Museum, Sydney University Museums
Saturday, 01 June 2017 - Museum Fünf Kontinente, 10:30

Museums have transformed over the past 40+ years from places of knowledge, to places where knowledge, relations and ideas about material culture are discussed, negotiated, contested and exhibited. This paper looks at one museum arena that is still largely considered and curated as ‘expert knowledge’ – natural history collections. The story of natural history collecting and classifying hand-in-hand with material culture is well documented. And while this kind of investigation has assisted in creating the ‘contact zones’ celebrated by James Clifford and others and in transforming museums’ cultural spaces, it has largely done so by maintaining an inherent division between ‘science’ and ‘ethnography’, ‘natural history’ and ‘material culture’. Yet the shared historic collecting zone, the relevance of animals to individuals as well as cultural worlds, and the shared narrative of ‘disappearance’ and ‘loss’ raise questions about museums continued epistemological control. I explore the consequences of a dialogic approach that takes cues from Indigenous people about the relevance and care of natural history collections to encourage dialogue around the meanings and knowledges that link the cultural and natural worlds.

Grab n’ Go: Museums, department stores, and the Morton D. May collection of Oceanic art

Aoife O’Brien
Postdoctoral Fellow in Oceanic Art
Washington University/St. Louis Art Museum
Saturday, 01 June 2017 - Museum Fünf Kontinente, 11:00

During the mid to late-twentieth century, St. Louis businessman and art connoisseur Morton D. May played an active and influential role in promoting non-Western art within the United States. An avid collector of Oceanic art, May gifted significant numbers of objects to various US museums, particularly to the Saint Louis Art Museum (SLAM). However, it was not all patronage. He also used his chain of department stores as exhibition venues and sales rooms for Oceanic art, and organized occasional giveaways of art in conjunction with museums. For instance, in 1964 he organized a “museum grab bag” which offered museum

directors attending a conference the opportunity to select six works from the collection of New Guinea art displayed at the City Art Museum (later SLAM). In this instance, the museum was temporarily transformed into type of sale-room, a commodified and engineered space in which objects were acquired by national and international museums. Using May's archival papers and collection, my paper attempts to reconstruct how May used museums and his department stores to display and disperse Oceanic art. It further examines the intersections between art, anthropology, collections and collecting histories, the museum and the art market during the mid to late-twentieth century.

From economic laboratory to haus tumbuna: Re-inventing the PNG museum

Anna Edmundson

Centre for Digital Humanities, School of Archaeology and Anthropology
Australian National University

Saturday, 01 June 2017 - Museum Fünf Kontinente, 11:30

Pacific museums and cultural centres have been at the forefront of efforts to preserve tangible and intangible heritage as part of the process of post-colonial nation-building. The most successful of these have been those institutions that have incorporated traditional beliefs and political agendas that are important to local communities (Eoe 1991; Stanley 2007; Hviding and Knut 2011). As part of this process heritage professionals in Pacific Island nations have needed to convince local audiences that museums are more than just 'trophy houses embedded in the colonial past'. The dilemma has been in untangling the museum from its colonial origins and re-imagining its future as a forward looking locally imbricated institution.

In this paper I discuss how staff in one museum, the Papua New Guinea National Museum and Art Gallery, drew upon pre-existing museum models in the form of kastom houses (known collectively as Haus Tumbuna), in order to achieve their goals of 'localising' the museum. In particular, I want to examine how colonial and post-colonial agents have invoked different concepts of patrimony – local, national and universal – in the transformation of the museum from scientific laboratory to national kastom house.

“We paint our country and ancestors”: Negotiating meaning and significance in legacy collections from Arnhem Land

Lindy Allen | Humanities, Anthropology, Museums Victoria
Saturday, 01 June 2017 - Museum Fünf Kontinente, 12:00

A dialogic pedagogy in contemporary curatorial practice allows for a range of skills & multiple perspectives to be drawn upon as a foundation for research on collections. It is one of critical analysis achieved through an interplay of multiple voices & points of view based on actual practice, not idealised scenarios; one that is multi-dimensional in nature; further one founded on dialogue that allows differing and competing views and perspectives & multiple interpretations & narratives to emerge from or be read into these things. The paper considers the way in which contemporary curatorial practice of engaging source communities with their cultural patrimony in museums has seen the spaces where collections are stored transform into “field sites”. Within this environment, significant shifts in understanding of the cultural, historical and scientific significance of these things have emerged, the potency & capacity of objects to exert influence in the present is revealed. As such, the museum operates as an “engineered” cultural landscape where differing epistemologies engage, negotiate & contribute to reshaping & recovering meanings embedded within the things held by museums.

This paper focuses on legacy collections from Milingimbi in Arnhem Land on Australia's far northern coastline. I discuss three bark paintings at Museums Victoria (Melbourne) & explore the way Gupapuyngu Daygurrurr clan reconnected with these works & how in turn this impacted on their lives.

Divisible materiality, historic relationships and contemporary collaborations:

Research on a collection of early Polynesian barkcloth in the National Museum of Scotland

Antje Denner | Department of World Cultures, National Museums Scotland
Saturday, 01 June 2017 - Museum Fünf Kontinente, 12:30

Barkcloth is a readily divisible material – it can easily be cut, shared and distributed. While cutting up tapa was not a standard Polynesian cultural practice, dividing barkcloths collected by Western explorers was common in Britain in the late 18th and 19th centuries. The soft and often exquisitely patterned material was as exotic as it was fascinating. Samples were assembled in compilations such as the well-known Shaw books and shared and disseminated amongst collectors, dealers and museums to the effect that whole, ‘unscathed’ early pieces now are rare.

This paper describes research presently being undertaken to analyse and interpret a collection of around 150 Polynesian barkcloths that reached Edinburgh before 1850. They range from small cut-out pieces to large sheets featuring a fascinating array of different textures and designs. The collection will allow valuable insights into the development of designs, styles and processes of production and on the manifold relationships that exist between materials, makers, collectors and institutions. However, since much of the original documentation has not survived, shedding light on their provenance and collection histories, and their historic and contemporary significance require a transdisciplinary, collaborative approach that brings together anthropologists, art historians, scientific analysts and contemporary makers in the Pacific.

Ethnographic drawings back and forth the museum: The example of Somuk a Melanesian informant of the 1930's

Nicolas Garnier
Saturday, 01 June 2017 - Museum Fünf Kontinente, 14:00

In June 2016, the auction house Artcurial auctioned a photographic album including twenty drawings by Somuk, an inhabitant of Bougainville in Papua New Guinea. In an advertising document, the auction house heralded the role

of Jean Dubuffet in the public recognition of Somuk as an artist. The album was eventually purchased by the musée du quai Branly, as it contains several hundred pictures taken by Patrick O'Reilly, a priest and an anthropologist who spent a year in Bougainville to collect artefacts for the future “musée de l'Homme” between 1934 and 1935. On this occasion he gathered several drawings by Somuk, perhaps done for him while he collected examples of oral literature in Bougainville.

While investigating in Somuk's village several years ago, I realized that Somuk was not remembered as an artist but as a political and mythical figure. The paper explores the way museum artefacts sediment multiple narratives ranging from a discourse on avant-garde art (Dubuffet and the Art Brut) to the memories of villagers in Bougainville. Working back and forth between museum collections and Bougainvillians offers the possibility to understand what they remember from early colonial past, and the way one of them became a prominent figure and a representative of their culture in the global arena. It also offers the possibility to strengthen links between museum collections and people who are culturally related to these artefacts.

Transformation of historic photographs from Milingimbi via Dr JN Gumbula

Louise Hamby
School of Archaeology and Anthropology, Australian National University
Saturday, 01 June 2017 - Museum Fünf Kontinente, 14:30

Australian Indigenous cultural heritage items are found in museums and institutions around the world. The ‘things’ held can provide a unique and tangible link to events, to places, to people and to customary practices and knowledge but not on their own. This paper will reveal the necessity for institutional representatives to work with contemporary Aboriginal people to transform the documentation of their holdings and thus provide the potential for the photographs, objects and other media to tell stories from multiple perspectives; and in this way, through a dialogic engagement the engineered environment that is the museum is further deconstructed by transference to the field. In many institutions holding material from the first half of the 20th century there is little cultural content or any other detailed information available. Collected photographs from Milingimbi, an island in eastern Arnhem Land, are the things selected to investigate this topic. Many of these early photographs have been transformed through the knowledge of the late Dr JN Gumbula. The collection of photographs in the State Library of New South Wales from the Methodist

Overseas Mission are the major ones used in this study with additional ones from other collections to complement the argument, such as Axel Poignant's images in the National Library of Australia.

Rethinking relationships: Anthropology museums and contemporary Pacific artists

Sylvia Cockburn | Sainsbury Research Unit, University of East Anglia
Saturday, 01 June 2017 - Museum Fünf Kontinente, 15:00

In 2017, the Queensland Museum in Brisbane launched unsettle, a new artist-in-residency program in which young Aboriginal and Torres Strait Islander artists are being invited into the museum to consider and challenge their relationship to cultural collections. The project can be seen as part of a recent, larger trend for collaborations and engagement between anthropology museums and contemporary indigenous artists. This paper discusses the relationship between museums and Pacific artists as it is manifest in contemporary collaborative projects in Australia and the United Kingdom. I argue that many collaborations go beyond their stated aims of community engagement, and the decolonisation of museums, and are actively reshaping knowledge about collections, the role of the museum and the boundaries of contemporary Pacific art.

The boomerang effect exhibition or how to incorporate different perspectives in the presentation of Indigenous Australian collections

Roberta Colombo Dougoud
Ethnographic Museum, MEG (Ethnographic Museum of Geneva)
Saturday, 01 June 2017 - Museum Fünf Kontinente, 15:30

On May 18th 2017 the Ethnographic Museum of Geneva (MEG) opens the exhibition "The Boomerang Effect" unveiling one of its finest collections. This exhibition is an opportunity to look into the MEG's history so as to understand why, how and in what circumstances the successive Australian pieces were acquired, by following the evolution of how these objects and their creators have been seen since colonisation. It also shows how the Indigenous Australians have become an integral part of the contemporary art market. But this exhibition

attests also to the museum's willingness to take into account the demands of Indigenous Australians concerning the question of how to present their culture outside their land.

In this paper I shall present how the exhibition has been conceived and the collaboration with the contemporary artist Brook Andrew invited to do a residency. With several interventions he questions ethnocentric attitudes towards Indigenous peoples and shows that the dominant narratives are often misinterpretations. Incorporating into his sculptures historical documents from his own archives as well as objects found in Geneva, he confronts us with the rules and codes prevalent both in Western and Indigenous cultures. The video interviews with Aboriginal representatives and experts offer a range of different points of view on cultural and religious issues as well as on the protocols for museums to follow when dealing with the Indigenous Australian cultural heritage.

Managing energy and uncertainty in an anthropology museum

Diana Young | University of Queensland Anthropology Museum
Saturday, 01 June 2017 - Museum Fünf Kontinente, 16:30

In this paper I discuss a series of exhibition research projects generated through knowledge exchange and the construction of new meanings within the engineered space of the collection store at a university anthropology museum in Queensland, eastern Australia. This collection of cultural practices and global art was mainly constituted through the colonial exploits of Queenslanders. These relationships are reflected in what entered the collection and how. The way that these histories are seen today is complex and various. As in many similar museums, acquisitions of contemporary material and art from these same cultures anchor the collection to the present.

I critique my own efforts, and those of my collaborators, towards generating research from the collection that create new ways of looking, new meanings and narratives. The aim is to move theory forwards rather than react to its parameters. These projects ideally find inclusivity with those whose cultural property is cared for in the collection, on a limited budget and time line. I explore how the management of both energy and uncertainty help realise these exhibitions in what is in effect a performative and open ended process.

When lines on maps and in minds matter: Reimagining the gallery space in a Pacific geopolitical context

A. Rowan Gard | Center for Pacific Studies, University of St Andrews
Saturday, 01 June 2017 - Museum Fünf Kontinente, 17:00

Drawing inspiration from the Hawaiian 'ōlelo no'eau and dialogic approach – 'A'ohe pau ka 'ike i ka hālau ho'okahi – that 'All knowledge is not learned in just one school' this paper considers the unique educational (and at times political) discourses created in museum gallery spaces. The recent and ongoing reimagining of the Pacific Gallery at the Boston Museum of Fine Art serves as a powerful case-study in highlighting the deeper ancestral connections of Oceania which are often obscured by more recent colonial histories. Furthermore, this paper will consider the enduring political and human-rights violations in West Papua and the campaign for independence, which is regarded by many to be the most important human-rights issue in the Pacific at this time. To conclude, when engineering spaces of learning and exploration within museums we shall show it is vital to engage in wider, critical conversations with a broader community of local stakeholders, descent and diasporic communities, academic perspectives and to ultimately consider our actions within a larger global political dialogue.

Panel 26: Transforming the social? The 'home side' of gender and mobility in Oceania

Evelyn Marsters | Development Studies, The University of Auckland

Sina Emde | Social Anthropology, University of Heidelberg

Saturday, 01 July 2017 - A120

- 10:30 Evelyn Marsters : Gender research in the Pacific: Beginnings 1994 - 2014
- 11:00 Kalissa Alexeyeff : Contesting equality: Gender, empowerment and 'development' in the Pacific Islands
- 11:30 Imelda Ambelye : The benefits and challenges of migration faced by a woman in a PNG village.
- 12:00 Sarah Smith : Transforming the meaning of home: Migration, gender, and women's relationships between Chuuk and Guam
- 12:30 Rebecca Hofmann : The presence of absent islanders in Chuuk, Micronesia

Panel abstract

We invite papers that question the 'home side' of mobility, sociality, and gender in Oceania. This panel moves beyond the literature that focusses on the patterns of migration, migrant livelihoods, remittances, and connections within and between the Islands States and the industrialized states of the Pacific Rim, towards the exploration of new gendered realities 'at home'. Our vantage point is the question if and how gendered patterns of migration, e.g. nurses, military or security personnel, create new gendered socialities and experiences 'at home'. The panel would like to address the creation and construction of these new realities and environments and how the everyday lives of people in Oceania have changed as a result of these gendered patterns of migration. For example, what social and communal prices are paid for the material gains migration may bring? How is the constant out flow of people managed 'at home'? And what happens to local systems when professionals in areas of health, security, and education migrate in high numbers?

Gender research in the Pacific: Beginnings 1994 - 2014

Evelyn Marsters | Development Studies, The University of Auckland
Saturday, 01 July 2017 - A120, 10:30

Mobility plays an important role in the society of many Pacific Island communities, and this panel focuses on understanding how the impact of these shifts and changes to livelihoods are differentially experienced through the lens of gender. This presentation suggests that the research analysis contained within the report 'Gender Research in the Pacific: Beginnings 1994 - 2014' provides a good framework for opening up the discussion on home side gender and mobility specifically, and gender research in the Pacific more generally.

The Gender research in the Pacific: Beginnings 1994 - 2014 was initiated by a group of gender specialists based in Suva who were concerned about the need to strengthen gender responsive policy development in the Pacific and to continue to build research capacity in the region. The project was subsequently undertaken by Assoc. Professor Underhill Sem, Dr. Asenati Liki Chang Tung, Dr Evelyn Marsters and Dr Sarah Pene in 2015 and 2016. All researchers share Pacific heritage and the group was designed in a way to provide young researchers in the field of gender research access to consultancy experience under the guidance of more senior researchers. A brief overview of the key findings will be presented from the eight thematic areas identified in the Pacific Platform for Action 1994: environmental change/climate change, economic empowerment, gender mainstreaming, leadership and decision-making, education, health, and violence against women.

Contesting equality: Gender, empowerment and 'development' in the Pacific Islands

Kalissa Alexeyeff | University of Melbourne
Saturday, 01 July 2017 - A120, 11:00

This paper examines changing configurations of gender, agency and equality in 'the development era' that has led to emerging conflict between locally- and globally-oriented values and aspirations. It explores how instances of 'governance feminism' are simultaneously adopted and negotiated by Pacific women 'at home' by focusing on specific donor-funded initiatives from the USA and Australia designed to optimise gender equity and women's rights and the paradoxical, potentially disempowering effects of these transformative agendas.

The benefits and challenges of migration faced by a woman in a PNG village

Imelda Ambelye | Anthropology Dept, James Cook University
Saturday, 01 July 2017 - A120, 11:30

Migration and social mobility has affected gender roles in PNG. Two case studies of migration due to education and paid jobs are presented. One is internal migration and the other is external migration.

Any young woman or man who is sent to school is sent with greater and increased expectation from family and relatives to get a decent job with an improved lifestyle. They normally migrate out to other provinces or the urban. 'school separates the girl from the everyday transactions of the village (Sykes, 1996, p. 107). Since the education system cannot allow everyone to get through to completion, most of them return to the villages. The hardship and challenges in the changing roles they face is discussed using Kaka (not real name) as a case study. The second case is Beta (not her real name), a woman who is the sibling of Numan (not his real name) a man who has externally migrated to Australia with his family because of education and job (economic reasons). Beta's role changes as she remains in the village to ensure the land, house and property in the village is maintained and kept on behalf of the family using the remittances sent. The impact of the constructed identity and the changing roles she experiences are explored. This paper highlights the impact of such migration on the local systems that are in place.

Transforming the meaning of home: Migration, gender, and women's relationships between Chuuk and Guam

Sarah Smith | Department of Public Health, SUNY Old Westbury
Saturday, 01 July 2017 - A120, 12:00

Chuuk, like much of Oceania, represents a space transformed by transnational migration. The reality of transnational migration back "home" is marked by empty houses sitting in family compounds, left now to the family elders caring for small children. Grandmothers often care for small children until it is time for grade school – which is not a new practice – but now those children are sent off to live with family in Guam for school instead of a neighboring island, their lives

now left to the imagination of the grandmothers who raised them. As grandmothers imagine these children's new lives, Chuukese women in Guam often speak of "back home" as a mystical place of their memories. Now, often stuck in Guam, women long for their vision of Chuuk where they relax, and "talk story" with their mothers, aunties, and cousins. Mobility and social life has thus shifted significantly in these transnational settings, as those "home" and "abroad" live in a liminal space imagining and dreaming of the others' lives in Guam and Chuuk. This paper will explore the transnational lives of Chuukese women at home and abroad, and how gendered and age-based relationships in this context are both shifting and reinforced.

The presence of absent islanders in Chuuk, Micronesia

Rebecca Hofmann

Department of Social and Cultural Anthropology, LMU Munich

Saturday, 01 July 2017 - A120, 12:30

Mobility is central to Oceania and cultural practice in trade, subsistence-gathering and clan-bonding. Nowadays, remittances allow people to eventually remain on their islands. Education, jobs and health-care meanwhile lure people into a translocal life with long absences from their home islands. While their life off-island is subject to many studies, the dynamics these translocals generate at home has been neglected. Based on a year of field research in Chuuk, FSM, this paper looks at the "home side" of mobility in Micronesia. It scrutinizes the experiences of those staying and those returning home, bedded against the background of Micronesian kin-relations and personal notions that especially play out in their experience of feeling socio-biologically related to their land. From there, the paper gives examples of how especially women who stay behind or come back deal with economic and social pressures that specifically arise through the phenomenon of migration.

Panel 29: Tourism development and cultural landscapes in Oceania: Critical interdisciplinary responses

Joseph Martin Cheer

National Center for Australian Studies

Australia & International Tourism Research Unit, Monash University

Sunday, 02 July 2017 - A119

- 11:00 Joseph Martin Cheer : Tourism and islands: Cultural realignment, social-ecological resilience and change
- 11:30 Gabriel Jennifer, Michael Wood : What models of cultural tourism development offer best prospects for optimisation of host-guest exchanges?
- 12:00 Api Movono, Heidi Dahles : Fijian culture and the environment: A focus on the ecological and social nature of tourism development
- 12:30 Ruth Krolzig : "Adventures in Culture": Cultural tourism experiences in a Yolngu homeland in North East Arnhem Land, Australia

Panel abstract

If, as according to Robin (2015), 'islands are idealised ecological worlds, the Edens of a fallen planet', the rationale underpinning tourism expansion in Oceania should acknowledge MacLeod's (2013) notion of 'cultural realignment' that calls for optimal and resilient encounters. Cultural realignment suggests that the 'marketing of images and branding of a group of people, dwelling place or cultural site; the promotion or reorganisation of tangible and intangible heritage' and 'cultural representation, cultural interpretation and cultural commodification' must consider the extent islands and islanders are privileged (Ibid). Buckley's (2008) characterization of cultural landscapes as "a place where the setting would not look the same without the culture, and the latter would not look the same without the landscape" directly addresses the conference theme, 'Experiencing Pacific Environments'. In interrogating the links between tourism

and cultural landscapes in Oceania, critical interdisciplinary responses to Baldacchino's assertion that "Islands – especially small ones – are now, unwittingly, the objects of what may be the most lavish, global and consistent branding exercise in human history" (2012) are sought.

Tourism and islandscapes: Cultural realignment, social-ecological resilience and change

Joseph Martin Cheer

National Center for Australian Studies

Australia & International Tourism Research Unit, Monash University

Sunday, 02 July 2017 - A119, 11:00

In articulating landscapes in island contexts, the term islandscapes is employed to demarcate between particularities that are particular to islands (Pungetti, 2017). For Pungetti (2017, np), island landscapes embrace "narratives on biocultural diversity and traditional ecological knowledge" and such sentiments pay heed to the social and ecological underpinnings that shape the fundamental notion of islandscapes. Islandscapes encompass both the landscape (physical and cultural landscapes) and seascape (coastline and other bodies of water that encompass islands) and this intersection makes up the essential character of islands. Pungetti (ibid) defines islandscapes as comprising the "interaction of abiotic, biotic and human processes developing on an island over time, and relating to the distinct island landscape and seascape characters and values". The notion of islandscapes is extended here to include 'cultural islandscapes' to take in MacLeod's cultural alignment thesis that is central to this special issue. This paper acts as a bridge between the cases Denmark, Spain, Tahiti, Papua New Guinea, Scotland and Pitcairn that moves toward the development of a typology that describes how island peoples build adaptive capacities in localized cultural islandscapes. In particular, the links between cultural alignment and social-ecological resilience is emphasized. Accordingly, a thematic analysis that makes commentary on the ways in which island communities in vastly contrasting contexts have gone about developing adaptive capacities to the changes induced as a result of heightened and prolonged touristic activity is submitted. The principal and overarching question posed in this paper asks: To what extent are islandscapes resilient to rapidly changing utilities, significances and ways of life wrought by tourism expansion?

What models of cultural tourism development offer best prospects for optimisation of host-guest exchanges?

Gabriel Jennifer | Anthropology and Archaeology, James Cook University

Michael Wood

College of Arts and Society and Education, James Cook University

Sunday, 02 July 2017 - A119, 11:30

Drawing upon MacLeod's (2013) notion of 'cultural realignment', which relates directly to the power of the tourism industry to effect the transformation of the lived environment, this paper posits that the ideal visitation involves the transformation of the 'visitor experience' to conform to the cultural landscape, which is fully under control of the hosts. Extending Robbin's (2014) biological notion of resilient island environments as sites of cosmopolitan engagement, to the "sacred geographies of island Melanesia" (Bainton, Ballard & Gillespie 2012), we argue that multicultural dimensions of island livelihoods in Papua New Guinea, such as men's houses, walking tracks, and spirit tracks, can link distant clan members and trading partners. Such links constitute a form of hospitable cosmopolitanism. The ideal tourist engagement with such cosmopolitans, needs to minimise the huge cultural manipulation that tourism often encourages. This cosmopolitan tourism involves a somewhat extreme intellectual, social and physical engagement with the "social production of lived space" (Lefebvre 1997). Staying in rural homes for instance, may provide more of an optimal and resilient encounter with cultural landscapes than other models of host-guest exchanges.

Fijian culture and the environment: A focus on the ecological and social nature of tourism development

Api Movono

Department of International Business and Asian Studies, Griffith University

Heidi Dahles | Griffith Institute of Tourism(GIFT), Griffith University

Sunday, 02 July 2017 - A119, 12:00

Understanding the complex and adaptive nature of Pacific Island communities is a growing yet relatively unexplored area in the context of tourism. Based on ethnographic focused qualitative research, this study will examine the how over 40 years of tourism development has influenced complex changes within Vatuolalai village along the Coral Coast of Fiji. The construction of the Naviti Resort

within communally owned land has created shifts in totemic associations, livelihood approaches, traditional knowledge and values of villagers, prompting adjustments in how they interact with and relate to their natural environment. The study will establish that tourism development has aroused ecological shifts that have over time spurred further changes within the embedded socio-cultural constructs of the community. This paper will demonstrate that tourism development introduced at one part of the system has far reaching consequences stimulating complex, non-linear responses from the interconnected elements encapsulated within an indigenous Fijian social and ecological system. Ultimately, the paper will show that tourism development has led to the emergence of new behaviours, practices, and values that re-define the cultural landscape and social and ecological relationships within the system.

“Adventures in Culture”: Cultural tourism experiences in a Yolŋu homeland in North East Arnhem Land, Australia

Ruth Krolzig | Institute of Ethnology, Westfälische-Wilhelms-Universität Münster
Sunday, 02 July 2017 - A119, 12:30

With the slogan “Adventures in culture” Yolŋu people welcome non-Aboriginal tourists from urban centres to their Homeland in North East Arnhem Land, within the framework of their own tourism business. They promote the sharing of their culture with tourists, promising “a new view on the world”, while being surrounded by a magnificent landscape. Furthermore, they aim to create a new economy through tourism (Lirwi Tourism 2014). In practice, Yolŋu refer to their kinship system in order to explain to tourists how they perceive the world differently. They conceptualize the universe in the complementary opposition of Yirritja and Dhuwa, the main moieties, which are also the two main clans at the basis of their kinship system. Even components like trees, shells, or fire are either Yirritja or Dhuwa. On tour, the visitors are adopted into the kinship system, depending on items they have picked from the environment. Furthermore, they experience the landscape through activities like fishing, bush medicine or weaving. Based on empirical data from recent fieldwork, this paper explores which modes Yolŋu use to introduce foreign visitors into their cultural landscapes, and how they promote these experiences.

Panel 30: Field research as a gendered practice: Nominal men, sexless persons, and the myth of neutral gender relations in Melanesia

Susanne Kuehling | Department of Anthropology, University of Regina

Isabelle Leblic | LACITO, CNRS - Centre National pour la Recherche Scientifique

Sunday, 02 July 2017 - A021

- 11:00 Susanne Kuehling, Isabelle Leblic : Introduction
- 11:30 Pascale Bonnemère : What difference does it make to be two anthropologists in the field? Analysing male initiations among the Angans
- 12:00 Ceridwen Spark : Respectful relationships? Reflections on gender and research in PNG
- 12:30 Susanne Kuehling : Learning to be a woman in Dobu: Reflecting on advantages of age-related roles within the gender category of ‘female’
- 14:00 Elisabetta Gneccchi-Ruscone : Returning to the field among the Korafe
- 14:30 Isabelle Leblic : Réflexions sur trente années de recherche de terrain en milieu kanak (Nouvelle-Calédonie)
- 15:00 Pauline McKenzie Aucoin : Gender hierarchy in Western Fiji: Reflections on research and the anthropology of knowledges
- 15:30 Edmond Fehoko : Researching in a gendered, social and cultural space: The faikava for Pacific and Tongan males

Panel abstract

This panel invites a discussion on gender-related research experiences in Oceania. The Pacific has a long tradition of male and female researchers who have had distinct gendered experiences and outcomes of fieldwork (e.g. Mead/Freeman, Malinowski/Weiner etc). As ‘nominal males’, some female anthropologists had access to male domains (e.g. Hauser-Schäublin in the Sepik), while in other places women were forbidden to enter the men’s house (e.g. Kuehling in Micronesia). We believe that it is important to re-open the topic with a focus on the relation of age, gender and experience in various field sites. How do age

and gender of a researcher influence her/his situation in the field? Are some research projects and contexts more vulnerable to gender violence, barriers between the sexes, discrimination, and misunderstandings than others; and if so, why?

Introduction

Susanne Kuehling | Department of Anthropology, University of Regina
Isabelle Leblic | LACITO, CNRS - Centre National pour la Recherche Scientifique
Sunday, 02 July 2017 - A021, 11:00

Introduction of the Panel.

What difference does it make to be two anthropologists in the field? Analysing male initiations among the Angans

Pascale Bonnemère
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Sunday, 02 July 2017 - A021, 11:30

Let's start by discussing the proposed subtitle of the panel. Is it really true that there ever was a myth of neutral gender relations in Melanesia? Women anthropologists of the 1960s and 1970s blamed their colleagues of the opposite sex who worked in New Guinea (particularly in the Highlands) for paying greater attention to men's activities and listening to men only. When these women decided to do fieldwork there, they wanted to balance out the ethnography and so favoured working with women. There was thus a strong awareness about how the gender of the anthropologist helps or hinders access to specific categories of people. What was not prevalent was the idea that the presence of a man and a woman working at the same time in groups performing male initiations could make a difference, not only in the ethnography but in the way such large-scale, significant events could be analysed. The paper will discuss this situation in particular, but will address others as well (bringing children into the field in a long-term study context or coping with obstacles thrown up by government representatives when they find themselves dealing with a woman on "development projects").

Respectful Relationships? Reflections on gender and research in PNG

Ceridwen Spark
State Society and Governance in Melanesia Program
Australian National University
Sunday, 02 July 2017 - A021, 12:00

In this paper, I explore personal experiences of research in PNG including in urban and rural areas and with men and women. Taking place over more than a decade, these experiences in 'the field' have led me to view the interactions between researchers and participants through an intersectional feminist lens. Through description and analysis of my interactions with a broad range of participants, including educated urban women, rural village women and a cast of players including male taxi drivers in Port Moresby, I argue that there is no single way in which being a white woman affects research. Rather, in some instances, my ethnicity, gender and relative privilege open up discussion, in others, empathy and in others, guardedness. The practical challenges of being a white woman trying to navigate Port Moresby, which are also pertinent to this discussion, are explored here. I conclude with some reflections on gender in relation to a recent project about Respectful Relationships program in Port Moresby schools.

Learning to be a woman in Dobu: Reflecting on advantages of age-related roles within the gender category of 'female'

Susanne Kuehling | Department of Anthropology, University of Regina
Sunday, 02 July 2017 - A021, 12:30

BETTER UNDERSTANDING Pacific Life-worlds, a task mentioned in the last paragraph of the conference blurb, is indeed as important as ever. How much, and how well we understand our ethnographic data hinges in many ways on the relationships that we built during fieldwork. These involve gender constructions, changing over time as we all age, I will explore the vantage points open to me during my life on the island where I did most of my research: Dobu (PNG). We teach our students that genders are fluid, on a continuum rather than in two polarized categories. Yet within our field sites in Western Oceania, we

may become 'socialized' into rather clear-cut gender roles that only marginally match our own construction. The time that passes before we understand what has happened may be too long to actively work on changing the expectations. This paper will focus on the advantages of being classified as a woman (waine) in her changing stages through life in the village world of the Dobu-speaking area of southeastern Papua New Guinea. Using myself as an example, I show that age and merit matter more than gender in local power relations; as elsewhere, the differences within each gender group are larger than those between them. In matrilineal, matrilocal Dobu society, in particular, women were arguably not the disadvantaged gender, and being privileged to a taste of their socialization over 24 years from young to old made me a stronger person as well as a 'deeper' researcher.

Returning to the field among the Korafe

Elisabetta Gneccchi-Ruscione

Dipartimento di Scienze Umane per la Formazione, Università di Milano Bicocca
Sunday, 02 July 2017 - A021, 14:00

In this paper I wish to reflect on two experiences of fieldwork among the Korafe of Tufi, Oro Province, PNG: a long period in the late 1980's as a young unmarried and childless student, and a shorter visit in 2014 as a mature mother of three grown-up children. I will discuss how my work was influenced by the kind of interactions I was most and least comfortable initiating and developing in the field in terms of gender, of course, but also other aspects of identification and positionality. I also wish to reflect on how these factors depend on cultural expectations both on the researcher's and the hosts' side, but should not be considered as absolute: since fieldwork is based on the relationships that one builds in the society in question, it should be recognised that these are negotiated and modified through time and interaction, as well as by events in the life of the researcher and the hosts.

In addressing these themes I also wish to raise questions about seemingly shared or universal emotions "reflecting anthropology's abiding tension between cohumanity and lived diversity" (Dureau 2012).

Réflexions sur trente années de recherche de terrain en milieu kanak (Nouvelle-Calédonie)

Isabelle Leblic | LACITO, CNRS - Centre National pour la Recherche Scientifique
Sunday, 02 July 2017 - A021, 14:30

J'ai commencé mon terrain en Nouvelle-Calédonie en 1983, jeune femme non marié et sans enfants, en travaillant sur les clans pêcheurs, milieu réservé aux hommes s'il en est. Puis au fil du temps, j'ai continué mes recherches sur d'autres thèmes, notamment la parenté dans les années 1990. Dans le même temps, je suis passée du statut de jeune femme célibataire à celle de mère d'un enfant métis kanak.

Au fil des années, mon statut de femme anthropologue et mes relations avec mes hôtes sur le terrain a donc évolué en raison de différents facteurs : mes intérêts de recherche variables, mon statut devenu plus proche avec « ma famille d'accueil » à Ponérihouen, ma plus grande connaissance du terrain et des sociétés kanak. Je vais donc revenir ici sur ces diverses interactions et ce que cela induit quant à ma pratique de recherche en tant que femme et anthropologue.

Gender hierarchy in Western Fiji: Reflections on research and the anthropology of knowledges

Pauline McKenzie Aucoin

Simone de Beauvoir Institute, Concordia University, Montreal
Sunday, 02 July 2017 - A021, 15:00

The initial goal of my research into gender and the politics of meaning in Western Fiji has been to appreciate gender hierarchy as a social construct. This work has engaged with the anthropology of knowledge, space as a practice of power, domestic violence, and gendered religious ideology. Power and the exercise of power is real. However, this research has also broadened my understanding of the need to study complex societies with an eye to appreciating intersecting cultural domains, a perspective which compounds the understanding of the varying realities that a society encompasses. In Fijian society, a study of gender hierarchy facilitates an appreciation of the practices of power, but an understanding of the lives of women requires investigation into unknowledge, reactions, displacements, and subversions. This paper argues for the study of the multiple realities of Fijian culture(s).

Researching in a gendered, social and cultural space: The faikava for Pacific and Tongan males

Edmond Fehoko

Faculty of Health and Environmental Sciences,

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Sunday, 02 July 2017 - A021, 15:30

My research explored the experiences and perceptions of Pacific and Tongan males who participate in the faikava (kava-drinking). The faikava is a well-known ceremonial cultural practice that in recent times has been adapted as an informal and recreational activity embedded in the activities of some churches and other agencies in Tongan migrant communities in New Zealand, Australia and in the United States of America. This cultural practice includes aspects of socialising, sharing and talking, social bonding and fostering camaraderie. For my study, the faikava was the vehicle for my data collection. Presentation will argue the value of the faikava as an epistemological site, which provides Pacific and Tongan with the opportunity to reinforce their knowledge of the anga fakatonga (Tongan culture) protocols and language and to engage in discussion about issues of concern to Pacific and Tongan people today. Drawing on this, I will share my experience in researching in a gendered, social and cultural space in a predominant male practice. Furthermore, share how female may be interested in participating and researching in this social and cultural practice.

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