

# CONFERENCE PROGRAMME



EUROPEAN SOCIETY FOR OCEANISTS  
8TH CONFERENCE 5TH-8TH JULY 2010

The  
Wenner-Gren  
Foundation

For Anthropological Research, Inc.



University  
of  
St Andrews

CENTRE FOR PACIFIC STUDIES

Department of Social Anthropology  
University of St Andrews  
St Andrews  
Scotland

## Thanks!

Aside from the delegates who - as if bringing the conference with them - make it happen, our thanks here to the many people directly and indirectly involved in bringing about ESfO 2010:

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Arlette Apkarian, Nick Bainton, Joshua A Bell, Niko Besnier, Lissant Bolton, Lorenzo Brutti, Gaia Cottino, Melissa Demian, Sinclair Dinnen, Susan Farran, Colin Filer, Ilana Gershon, Alex Golub, Judith Hannoun, Anna-Karina Hermkens, Ingjerd Hoem, Holger Jebens, Verena Keck, Susanne Kuehling, Martha Macintyre, Fiona Magowan, David Martin, Andrew Moutu, Simonne Pauwels, Mike Poltorak, Adam Reed, Will Rollason, Carolyn Schwarz, Michael W Scott, Serge Tcherkezoff, Jaap Timmer, Christina Toren, Marja van Tilburg, Wonu Veys, Alexis von Poser, Anita von Poser, Sofia Vougioukalou, James Weiner, Heather Young-Leslie.

### Pacific Connections

The Russell Trust Development Award  
Diana Sykes, Fife Contemporary Arts & Craft

### St Andrews Organizing Team

Mhairi Aitkenhead, Mike Arrowsmith, Stephania Bobeldijk, Pauline Brown, Tommy Bruce, Lynne Dalrymple, Colette Finlay, Edwin Jones, Neil Montgomery, Adam Reed, Will Rollason, Christina Toren & Jonathan Tracey

Many thanks.

*Tony Crook, Melissa Demian, Craig Lind & Daniele Moretti*

Welcome to St Andrews!

On behalf of the ESfO Board and local organizing team, I am delighted to welcome ESfO 2010 delegates to St Andrews. And, if I may, on behalf of all those delegates from the United Kingdom who have attended previous ESfO conferences, and those researchers now studying and working here, it is a special pleasure to be welcoming ESfO to our own shores.

The ESfO 2010 conference theme - *Exchanging Knowledge in Oceania* - aims to address a nexus of important contemporary questions, with the objective of rethinking the relations, roles, reciprocities and responsibilities of academics working and wishing to work in Oceania. Our concerns are focused on recognizing that obligations to act are being raised by host communities and by funding bodies, but that the kinds of action, knowledge and relations at stake may be very differently conceived.

Increasingly, academic knowledge has to address itself to terms originating from beyond the academy, and these can perhaps risk the eclipse of a commitment to understanding through models grounded in vernacular terms. Perhaps some leads and new paths can be found in the ways people in the region are themselves negotiating cultural changes that involve re-making relations and re-thinking their own cultural resources? Our hope is that the conference will reveal and discuss new forms of relations and of knowledge that sustain, and keep faith with, local expectations.

The conference theme raises some difficult issues that are rarely discussed head on. We hope that St Andrews will prove a convivial setting for the traditionally friendly atmosphere of ESfO conferences, and that this will also enable these serious questions to be raised and discussed - in the keynotes, dialogues, working sessions and roundtable. In doing so we might outline some new bases for the reciprocities of exchanging knowledge - and even perhaps to exchange the models of knowledge through which these questions are most readily seen.



**Dr Tony Crook**  
Chair, European Society for Oceanists

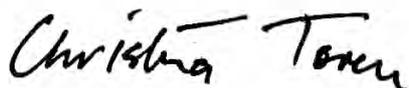
## **Welcome from the Director of the Centre for Pacific Studies**

I am delighted to write a few words of welcome to delegates to the 8<sup>th</sup> Conference of the European Society for Oceanists. This is the first ESfO Conference to be held in the United Kingdom and we're tremendously proud to be hosting it here at the University of St Andrews, especially given that our Centre for Pacific Studies (CPS) was established only a few short years ago, in 2007. Our objective at CPS is to encourage study of the region and our emphasis is on anthropological research, broadly understood. We are interested in all things Pacific – the region's wonderful historical variation, its religions, languages, the politics of its states, cities, towns and villages, literature, art, public and domestic ritual, kinship and household organisation, law – in short every aspect of social relations to be found there.

Already we have some great PhD students working in Papua New Guinea, Tonga, the Solomon Islands and Fiji. We want our students to be able to engage with their peers and broaden their knowledge beyond their own field area. To this end, together with anthropology colleagues in the University of Bergen, we have put in place an annual colloquium whereby Pacific research staff of the two departments get together with all our research students in either St Andrews or Bergen and spend two to three days in passionate discussion of our current and proposed research. This is an agreement for the long term and we trust that our research students will by these means form intellectual and research links with other scholars that will continue throughout their lives.

We have had some great visitors too to CPS, notably Mrs Taufu Vakatale from Fiji – a distinguished, delightful and much admired guest to whom, in 2009, the University of St Andrews awarded an Honorary Doctorate for services to women of Fiji and the Pacific. Our academic visitors include Leverhulme Trust Visiting Professor James F. Weiner who has spent some months with us each academic year from 2008-10; he is an international expert on resource development and native title in Papua New Guinea and Australia.

From a South Seas perspective, a Centre for Pacific Studies in Scotland may seem perhaps too ambitious or even, perhaps, out of place. Clearly we don't think so. Indeed we hope great things from our modest beginnings and trust we are on our way to developing a centre of excellence in the United Kingdom for Pacific research. We count ourselves fortunate to be able to welcome here at St Andrews Pacific scholars and researchers from all over the world. We hope this will be a memorable ESfO Conference, that you'll have a wonderful time with us, make new friends, happily meet up with old ones, and generally enjoy yourself talking all things Pacific.



**Professor Christina Toren**

**Director, Centre for Pacific Studies**

# EUROPEAN SOCIETY FOR OCEANISTS, 8TH CONFERENCE ST ANDREWS, SCOTLAND, 5-8TH JULY 2010

## **Conference Theme: Exchanging Knowledge in Oceania**

At the end of the 7<sup>th</sup> ESfO conference, Verona 2008, a round-table of Pacific Islands academics forcefully urged their colleagues to take seriously the consequences of the theme '*putting people first*': they wanted academics to acknowledge the obligations activated by their relations in Oceania, and to recognize the responsibilities to Oceanic peoples, to the Academy and to Civil Society that come with the exchange of expert knowledge. Simply put, knowledge transfers work both ways, and *they wanted academics to act*.

Academics face similar calls from Governments, Research Councils, Industry and Policy-Makers to demonstrate explicitly the usefulness of their expert knowledge, and increasingly, 'Knowledge Transfer' or 'Knowledge Exchange' activities, such as user relevance and public engagement, are key conditions of research funding. Demand for exchanging knowledge into useful activities from all sides entails new conceptual frames and working relations that derive their force from different rationales. Consequently, the exchange value of academic knowledge is becoming determined by the use value others see in it. These moves risk instrumentalizing knowledge and envision re-making anthropology as a science of prescription, rather than a technique of description that acts through re-writing concepts.

Clearly, the moment creates an opportunity for new kinds of social relations in Oceania for the twenty-first century. But these various calls to act will involve facing up to serious questions in re-imagining the continuities of our own academic traditions, and of our relations in Oceania. Can we imagine new collaborative forms of academic practice? How might we best re-describe anthropological methods, relations and knowledge to respond to the aspirations of the 'knowledge transfer' agenda? Whether from a position inside or outside a University, what forms of academic practices, relations, ethics and roles are emerging in contemporary Oceania?

Perhaps we might look for answers by addressing a contemporary dilemma that Oceanic peoples and Oceanist academics share: How to re-describe and transfer knowledge and so make their cultural resources useful, effective and resilient in the contemporary world? We might begin by looking at the kinds of 'knowledge' at stake.

Questions arise for peoples in the region over the paths to take in creating social forms relevant to current contexts. Development ambitions and legal terminologies are shaping and eliciting new forms of indigenous social life—through which people also continue to act out their own social analyses of these encounters. What kinds of cultural connections are being made by Oceanic peoples growing up in such a 'post-tradition' epoch? What transfers, transformations and appropriations are people making between old and new sources of cultural knowledge?

Questions also arise for academics who have bodies of traditional cultural resources of their own to deal with. What uses are perceived for detailed literatures when research subjects appear increasingly to share fewer continuities with those peoples, practices or places? What kinds of connections between contemporary theories of social life and the rich ethnographic record are anthropologists claiming?

Knowledge exchange in Oceania has always involved two-way traffic. In asking about the emergent properties of reciprocity, responsibility and obligation constituted in academic research relations with Oceanic peoples, what leads and lessons can we draw from the solutions that Oceanic peoples are fashioning for themselves out of this contemporary dilemma? Equally, what roles and capacities are Oceanic peoples fashioning for academics who are interested in the region?

ESfO conferences are renowned for gathering together academics based in different regions of the world: *Exchanging Knowledge in Oceania* aims to put this gathering of interpersonal and conceptual relations to work in examining what kinds of knowledge transfers between bodies of knowledge are currently going on in Oceania, and what kinds of emergent relations are being formed.



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**PROGRAMME****LOCATION****Monday 5th**

14.00 - 17.00	Registration	The Hub, Lower College Hall, St Salvator's Quad
14.00 onwards	Red Gown Tours	Student-led tours of St Andrews, leaving from The Hub
17.00 - 19.00	Opening Plenary	Buchanan Lecture Theatre, Union Street
	Sir Raymond Firth Memorial Lecture: Marilyn Strathern	
19.00	Drinks reception	St Salvator's Quad

**Tuesday 6th**

09.00 - 10.00	Keynote: Marcia Langton	Buchanan Lecture Theatre, Union Street
10.00 - 10.30	Break	Younger Hall, North Street
10.30 - 13.00	Parallel Working Sessions	Locations around St Salvator's Quad
13.00 - 14.00	Lunch	Younger Hall, North Street
14.00 - 16.30	Parallel Working Sessions	Locations around St Salvator's Quad
16.30 - 17.00	Break	Younger Hall, North Street
17.00 - 18.30	Dialogue 1 Practicing Anthropology	Buchanan Lecture Theatre, Union Street
20.30 - 22.30	Social Event: Whisky Tasting	Parliament Hall, South Street

**Wednesday 7th**

09.00 - 10.00	Keynote: Vicente Diaz	Buchanan Lecture Theatre, Union Street
10.00 - 10.30	Break	Younger Hall, North Street
10.30 - 13.00	Parallel Working Sessions	Locations around St Salvator's Quad
13.00 - 14.00	Lunch	Younger Hall, North Street
14.00 - 16.30	Parallel Working Sessions	Locations around St Salvator's Quad
16.30 - 17.00	Break	Younger Hall, North Street
17.00 - 18.30	Dialogue 2 Talking Culture	Buchanan Lecture Theatre, Union Street
19.30 - 23.00	Social Event: Ceilidh	Upper College Hall, St Salvator's Quad

**Thursday 8th**

09.00 - 10.00	Keynote: Ralph Regenvanu	Buchanan Lecture Theatre, Union Street
10.00 - 10.30	Break	Younger Hall, North Street
10.30 - 13.00	Parallel Working Sessions	Locations around St Salvator's Quad
13.00 - 14.00	Lunch	Younger Hall, North Street
14.00 - 16.30	Parallel Working Sessions	Locations around St Salvator's Quad
16.30 - 17.00	Break	Younger Hall, North Street
17.00 - 18.30	Roundtable: Exchanging Knowledge in Oceania	Buchanan Lecture Theatre, Union Street
19.30	Social Event: Conference Dinner	Lower College Hall, St Salvator's Quad

# ESFO 2010

## EXCHANGING KNOWLEDGE IN OCEANIA

### Timetable and Sessions Guide

VENUE	Tuesday 6th July 2010		Wednesday 7th July 2010		Thursday 8th July 2010	
	Morning	Afternoon	Morning	Afternoon	Morning	Afternoon
<b>Old Union Diner</b>	WS6-1 : Exchanging Knowledge ON Oceania		WS7-2 : Land, Laws and People in the Pacific			
<b>Upper College Hall</b>	WS6-2 : The Pacific Islands and Asia	WS7-6 : Future Selves in the Pacific: Projects, Politics and Interests		WS8-2 : Education, Collaboration, Reciprocation		
<b>School I</b>	WS6-3 : Public and Private Engagements		WS7-4 : Capacity Building			WS8-4 : Village and Town in Oceania
<b>School II</b>	WS6-4 : Pacific Anglonesia / Franconesia			WS7-3 : Transforming Concepts of Aging	WS8-3 : Resources, Individualism and Neoliberalism in Melanesia	
<b>School III</b>	WS6-5 : Anthropology of Value in Oceania			WS7-1 : The 'Newness' of New Media in Oceania	WS8-1 : Interrogating Interventionism	
<b>Seminar Room 50</b>	WS6-6 : Configuring the 'Urban' in Melanesian Anthropology		WS7-7 : Perceiving Pacific Peoples		WS8-5 : Models of Health in Oceania	
<b>School VI</b>	WS6-7 : Voices in Contemporary 'Cargoistic' Discourse	WS7-5 : Bridging Boundaries: The Circulation and Localisation of Christianity in Oceania			WS8-6 : Kinship	
<b>School V</b>	WS6-8 : State Constitution and its Alternatives in Oceania		WS7-8 : Ecologies of Climate Change		WS8-7 : Knowledge Exchange Between Oceanic Peoples and European Museums	
<b>Buchanan Lecture Theatre</b>			WS7-9 : Exchanging Knowledge through Museums			

<b>WS6-1</b>	Exchanging Knowledge ON Oceania: Archives, Libraries and Digital Resources
6th July	
Convenors: <b>Arlette Apkarian</b> (CREDO); <b>Judith Hannoun</b> (CREDO, MAP)	
<p><i>Tuesday 6th July 2010; 10:30 - 13:00; Old Union Diner</i>          Putting Pacific Materials Online at the University of Hawai'i–Manoa  <b>Jan Rensel; Stuart Dawrs</b>          Online Resources on Oceanic Languages at the Max Planck Institute for Psycholinguistics  <b>Jacqueline Ringersma</b>          It's Not Only James Cook and Rudolf Poech!  <b>Hermann Mückler</b>          Pacific Collections Dispersed  <b>Nicholas Martland</b>          The Robert Sainsbury Library  <b>Patricia Hewitt</b></p> <p><i>Tuesday 6th July 2010; 14:00 - 16:30; Old Union Diner</i>          Means and Meanings of Developing Pacific Collections at the Bibliothèque Nationale de France  <b>Marc Rochette</b>          Digitizing an Adventurer  <b>Reidar Solsvik</b>          Oceania's Intangible Cultural Heritage  <b>Thorolf Lipp</b>          Information Availability in PNG and FSM  <b>Frauke Meeuw</b>          Ethnic Art Research Saved by Wikimedia  <b>Paulina van der Zee</b></p>	

<b>WS6-3</b>	Public and Private Engagements: Anthropology Beyond the Sacred Grove
6th July	
Convenors: <b>Colin Filer</b> (ANU); <b>David Martin</b> (ANU); <b>James Weiner</b> (ANU)	
<p><i>Tuesday 6th July 2010; 10:30 - 13:00; School I</i>          Introduction  <b>James Weiner</b>          An Outline of a Practice of Theory, or an Argument for an Anthropology of Engagement  <b>David Martin</b>          A Complex Engagement  <b>Howard Morphy</b>          Results Accountability Frameworks and Integrated Human Service Systems  <b>Tiffany McComsey</b>          Scenes of Carnage  <b>Michael French-Smith</b></p> <p><i>Tuesday 6th July 2010; 14:00 - 16:00; School I</i>          Speaking Truth to Madness  <b>Colin Filer</b>          Sustaining Futures  <b>Kim Barber</b>          Local Demographics for Local Purposes  <b>Frances Morphy</b>          Is Airstrip Building Part of Anthropology?  <b>Pierre Lemonnier; Pascale Bonnemère</b></p>	

<b>WS6-2</b>	The Pacific Islands and Asia: New Knowledge Encounters for the 21st Century
6th July	
Convenor: <b>Niko Besnier</b> (University of Amsterdam)	
<p><i>Tuesday 6th July 2010; 10:30 - 13:00; Upper College Hall</i>          Consuming South, Consuming North  <b>Deborah Gewertz; Frederick Errington</b>          100 Kilograms of Sand  <b>Greg Dvorak</b>          Economic Knowledge and the Configuration of Social Relations between Chinese, French and Polynesians  <b>Anne-Christine Trémon</b>          Palauan, English or... Tagalog?  <b>Rachana Agarwal</b>          Pacific Islanders in Japanese Sports  <b>Niko Besnier</b></p>	

<b>WS6-4</b>	Pacific Anglonesia / Franconesia
6th July & 7th July	
Convenors: <b>Arlette Apkarian</b> (CREDO); <b>Judith Hannoun</b> (CREDO, MAP)	
<p><i>Tuesday 6th July 2010; 10:30 - 13:00; School II</i>          Introduction  <b>Serge Tcherkézo</b>          France-New Zealand:  <b>Natalie Mrgudovic</b>          Tokelau Self-Government  <b>Ingerd Hoëm</b>          Westminster Law and Melanesian Land  <b>Cato Berg</b>          The Question of 'Indigeneity' with Roots and Routes  <b>Junko Edo</b></p> <p><i>Tuesday 6th July 2010; 14:00 - 16:30; School II</i>          Nation Building in New Caledonia and Fiji Seen through Visuals and Media  <b>Emmanuelle Crane</b>          The Intercultural Space of American Samoa and the United States  <b>Karen Armstrong</b>          Tongan-English  <b>Svenja Völkel</b>          Tahitian Counter-Enlightenment  <b>Andrew Billing</b>          An Empirical Experience of the Differences between Anglonesia – Franconesia Approaches to the Pacific, Academia and the Social Sciences  <b>Marieke Blondet</b></p> <p><i>Wednesday 7th July 2010; 10:30 - 12:00; School II</i>          Polynesia, Franconesia, Anglonesia and Hispanonesia: Rapanui (Easter Island) amongst the -nesias  <b>Grant McCall</b>          Carriers of the Gospel vs. Bearers of the Whip  <b>Thorgeir S. Kolshus</b>          British Women in French Polynesia  <b>Deborah Pope</b></p>	

<b>WS6-5</b> Anthropology of Value in Oceania
<b>6th July &amp; 7th July</b>
Convenors: <b>Susanne Kuehling</b> (Regina); <b>Andrew Moutu</b> (Adelaide)
<p><i>Tuesday 6th July 2010; 10:30 - 13:00; School III</i>  Value and the Problem of Symmetry  <b>Andrew Moutu</b>  Gold-Lip Service  <b>Roy Wagner</b>  Place Value  <b>Rosita Henry</b>  Travelling Vines  <b>Almut Schneider</b>  Value Comes a Long Way  <b>Susanne Kuehling</b>  <i>Tuesday 6th July 2010; 14:00 - 16:30; School III</i>  Exchange and Emergent Order  <b>Steen Bergendorff</b>  Conflicting Values  <b>John Liep</b>  The Intensive Capacity of the Body and the Calculation of Value in Boazi Exchange  <b>Justin Shaffner</b>  Adjusting Cultural Valuation  <b>Jacob Simet</b>  Reviewing Samoan Exchange  <b>Jessica Hardin</b>  <i>Wednesday 7th July 2010; 10:30 - 13:00; School III</i>  From Foreign to Domestic  <b>Matti Eräsaari</b>  Katoanga: Exchange of Tongan Women's Textiles  <b>Malia Talakai</b>  The Internationalization of Cultural Value  <b>Stephania Bobeldijk</b>  'Yeah, You Can Take Picture'  <b>Anke Tonnaer</b>  'That Dance is Too Dear', or the Value of Sharing on the Internet  <b>Barbara Glowczewski</b></p>

<b>WS6-7</b> Voices in Contemporary 'Cargoistic' Discourse
<b>6th July</b>
Convenor: <b>Michael W Scott</b> (LSE)
<p><i>Tuesday 6th July 2010; 10:30 - 13:00; School VI</i>  Cargoes and Early 19th Century Abductions in Bali-Witu and the Vitiav  <b>James Fairhead; Jennifer Blythe</b>  Jerusalem the Golden  <b>Terry Brown</b>  'That is Cargo Talk!'  <b>Joshua A Bell</b>  The Wonder of Being Makiran  <b>Michael W. Scott</b>  The Land of Gold  <b>Judith Bovensiepen</b></p>

<b>WS6-6</b> Configuring the 'Urban' in Melanesian Anthropology
<b>6th July</b>
Convenor: <b>Adam Reed</b> (University of St Andrews)
<p><i>Tuesday 6th July 2010; 10:30 - 12:30; Seminar Room 50</i>  Introduction  <b>Adam Reed</b>  No Sex in the City  <b>Melissa Demian</b>  Urban Issues and Anthropology in Postcolonial New Caledonia  <b>Benoît Trépiéd</b>  The Spirit of Rabaul and the Spirit of Kokopo  <b>Keir Martin</b>  <i>Tuesday 6th July 2010; 14:00 - 16:00; Seminar Room 50</i>  Toward a Sociology of the PPP for the BOP in PNG  <b>Deborah Gewertz; Frederick Errington</b>  Squatter Settlements and the State in Port Vila, Vanuatu  <b>Knut Rio</b>  Thinking Big  <b>Anthony Pickles</b>  From Fruit Town to Gospel Town  <b>Sarah Hewat</b></p>

<b>WS6-8</b> State Constitution and its Alternatives in Oceania
<b>6th July</b>
Convenors: <b>Jaap Timmer</b> (Macquarie); <b>Anna-Karina Hermkens</b> (Nijmegen)
<p><i>Tuesday 6th July 2010; 10:30 - 13:00; School V</i>  The Threefold Logic of Papua-Melanesia  <b>Jaap Timmer</b>  The Democratization of Historiography  <b>Leontine Visser</b>  Constitutionalism and Conflict in North Maluku, Indonesia  <b>Anna-Karina Hermkens</b>  The Reshaping of the Chiefly System in Contemporary Fiji  <b>Emilie Nolet</b>  Fiji's Coups  <b>Dominik Schieder</b>  <i>Tuesday 6th July 2010; 14:00 - 16:00; School V</i>  Voting for Maori Legislators  <b>Ilana Gershon</b>  The Ngapuhi Approach to Grievance and Land Claim Settlements Through the Waitangi Tribunal Process  <b>Hone Sadler</b>  Human Rights, Democracy and Development in Tonga and Fiji  <b>Katalin Barayani</b>  It Takes Aloha to Hula  <b>Ulf Johansson Dahre</b></p>

<b>WS7-1</b>	The 'Newness' of New Media in Oceania
7th July	
Convenors: <b>Joshua A Bell</b> (Smithsonian Institution); <b>Ilana Gershon</b> (Indiana University)	
<p><i>Wednesday 7th July 2010; 14:00 - 16:30; School III</i>          Mobiles and Mobility  <b>Yasmine Musharbash; Melinda Hinkson</b>          Language Revitalization, Broadcasting Legislation, and Contemporary Maori Media  <b>April Strickland</b>          Transparently International  <b>Courtney Handman</b>          New Media in Contemporary Pacific Arts  <b>Geraldine Le Roux</b>          Tagata Pasifika and New 'New Media' in an Age of Digital Reproduction  <b>Marianne Franklin</b></p>	

<b>WS7-3</b>	Transforming Concepts of Aging in the Contemporary Pacific
7th July	
Convenors: <b>Verena Keck</b> (Heidelberg & Frankfurt); <b>Anita von Poser</b> (MPI for Social Anthropology, Halle)	
<p><i>Wednesday 7th July 2010; 14:00 - 16:30; School II</i>          Aging and Care in the Contemporary Pacific  <b>Verena Keck</b>          Aging in Megiar Village, Madang Province  <b>Anastasia Sai</b>          Geroanthropology in Oceania  <b>Nora Rohstock; Leona Dotterweich</b>          Bosmun Notions of Aging  <b>Anita von Poser</b>          Aspects of Aging in Tonga/Polynesia  <b>Svenja Völkel</b></p>	



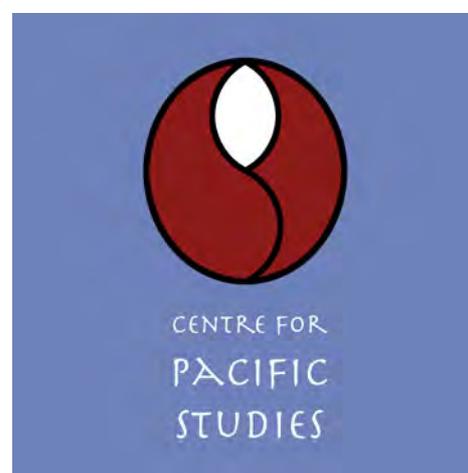
<b>WS7-2</b>	Land, Laws and People in the Pacific
7th July	
Convenor: <b>Susan Farran</b> (Dundee)	
<p><i>Wednesday 7th July 2010; 10:30 - 13:00; Old Union Diner</i>          Law, Society and the Recognition of Customary Tenure in Native Title in Australia  <b>Katie Glaskin; Laurent Dousset</b>          The State, Kastom and Westminster Law in Solomon Islands  <b>Cato Berg</b>          Custom According to Law  <b>Michael Goddard</b>          Graun bilong Somare  <b>James Leach</b>          Land Issues on Rotuma  <b>Alan Howard</b>  <i>Wednesday 7th July 2010; 14:00 - 16:30; Old Union Diner</i>          Puzzling Over Matrilineal Land Tenure  <b>Richard Eves</b>          Land Dispute, Legal Fetish and Landscape Transformation  <b>Pei-yi Guo</b>          Land Rights in Rarotonga (Cook Islands)  <b>Arno Pascht</b>          The New Land Grab in Papua New Guinea  <b>Colin Filer</b>          The Land of Loss, or Land as Marshallese Metaphor for Local and Global Violence  <b>Phillip McArthur</b></p>	

<b>WS7-4</b>	Capacity Building: Critical Analyses of the New Model for Knowledge Transfer in Pacific Development
7th July	
Convenors: <b>Heather Young-Leslie</b> (Hawaii); <b>Martha Macintyre</b> (Melbourne)	
<p><i>Wednesday 7th July 2010; 10:30 - 13:00; School I</i>          Can You Keep a Secret?  <b>Leslie Butt</b>          Educated Women in Papua New Guinea  <b>Ceridwen Spark</b>          Capacity Building in the Village Court System  <b>Juliane Neuhaus</b>          Thematic Capacity Building  <b>Nidia Raya-Martinez</b>          RAMSI and Capacity Building  <b>Terry Brown</b>  <i>Wednesday 7th July 2010; 14:00 - 16:30; School I</i>          Capacity Building to Save Melanesia's Coral Reefs  <b>Simon Foale</b>          A Three-Tiered Approach  <b>Ioan Fazey</b>          Stepping Stones and Breaking Rocks  <b>Nicholas Bainton; Kirsty Gillespie</b>          Take it from the Top  <b>Michael French-Smith</b>          Discussant  <b>Martha Macintyre</b></p>	

<b>WS7-5</b>	Bridging Boundaries: The Circulation and Localisation of Christianity in Oceania
6th July & 7th July	
Convenors: <b>Fiona Magowan</b> (Queen's, Belfast); <b>Carolyn Schwarz</b> (State University Of New York)	
<p><b>Tuesday 6th July 2010; 14:00 - 16:00; School VI</b> Beyond Globalisation and Localisation <b>Holger Jebens</b> Women's Song and Christianity in Papua New Guinea <b>Kirsty Gillespie</b> 'Singing the Jesus Totem' <b>Fiona Magowan</b> Youth With a Mission in the Pacific Islands <b>Yannick Fer</b> <b>Wednesday 7th July 2010; 10:30 - 12:30; School VI</b> New Methodism and Old <b>Lynda Newland</b> True-Faith? Indo-Fijians and the Rise of Pentecostalism <b>Jonathon Prasad</b> Bridging Cultures <b>Michael Goldsmith</b> Former Mission Patterns and 'New' Christian Movements <b>Gabriele Richter</b> <b>Wednesday 7th July 2010; 14:00 - 16:00; School VI</b> Transforming the Past in the Present <b>Carolyn Schwarz</b> The Papetoai Split and the Ongoing Tensions between Cultural Revival and Protestant Tradition within the Ma'ohi Protestant Church (French Polynesia) <b>Gwendoline Malogne-Fer</b> 'Friendly Contact' <b>Alison Dundon</b> Discussant <b>Karen Sykes</b></p>	

<b>WS7-7</b>	Perceiving Pacific Peoples: Race and Gender as Categories of Analysis in European Interpretations of Oceania
7th July	
Convenor: <b>Marja van Tilburg</b> (Groningen)	
<p><b>Wednesday 7th July 2010; 10:30 - 21:30; Seminar Room 50</b> Errol Flynn on Sex, Race and Empire in Australia's New Guineas <b>Patty O'Brien</b> Approaching Pacific Islanders and Experiencing Human Differences in the 1850s <b>Anna Paini</b> Failed Reciprocities and Mis-Recognised Agencies <b>Elisabetta Gnechi Ruscone</b> Materiality, Race and Gender in Johann Reinhold Forster's 'Observations' (1778) <b>Marja van Tilburg</b> <b>Wednesday 7th July 2010; 14:00 - 15:00; Seminar Room 50</b> Race in 18th-Century, Gender in 19th-Century French Interpretations of Pacific People <b>Serge Tcherkézoff</b> Tahitian Women in French Scientific Images (1800-1900) <b>Viviane Fayaud</b></p>	

<b>WS7-6</b>	Future Selves in the Pacific: Projects, Politics and Interests
6th July & 7th July	
Convenor: <b>Will Rollason</b> (University of St Andrews)	
<p><b>Tuesday 6th July 2010; 14:00 - 16:30; Upper College Hall</b> Introduction <b>Will Rollason</b> Imagining the Future <b>Lisette Josephides</b> Tongan Transnationalism <b>Stephania Bobeldijk</b> Lost Tribes <b>Courtney Handman</b> A Cursed Past and a Prosperous Future <b>Annelin Eriksen</b> <b>Wednesday 7th July 2010; 10:30 - 13:00; Upper College Hall</b> The Road to Development <b>Sandra Bamford</b> Why the Future is Selfish and Could Kill <b>Craig Lind</b> The Stuff of Imagination <b>Christina Toren</b> Gambling Futures <b>Anthony Pickles</b> Plenitude and Placenta <b>Dave Robinson</b> <b>Wednesday 7th July 2010; 14:00 - 16:00; Upper College Hall</b> Chiefs for the Future? <b>Arno Pascht</b> A Coup-Less Future for Fiji? <b>Dominik Schieder</b> Recovering and Developing Ngati Kahu Prosperity <b>Margaret Mutu</b> Preparing for the Future <b>Vilsoni Hereniko</b></p>	



<b>WS7-8</b>	Ecologies of Climate Change: Addressing New Challenges for Pacific Island Livelihoods
<b>7th July</b>	
Convenor: <b>Sofia Vougioukalou</b> (School of Anthropology and Conservation, University of Kent)	
<p><i>Wednesday 7th July 2010; 11:00 - 13:00; School V</i> Historical Perspectives on Waste and Resource Management in New Caledonia <b>Margaret Taylor</b> Transmission of Knowledge <b>Samuel Haihuie</b> Reflections on Climate Change in Contemporary Art in Papua New Guinea <b>Marion Struck Garbe</b> Climate Change and Disability in the Pacific <b>Andreas Velarde</b></p> <p><i>Wednesday 7th July 2010; 14:00 - 15:30; School V</i> Logging, Palm Oil Production and Human Rights in West Papua <b>Clare Harding; Benny Wenda</b> Climate Change and Knowledge Exchange in the Marshall Islands <b>Peter Rudiak-Gould</b> Adaptation to Climate Change in the Pacific <b>Sofia Vougioukalou</b></p>	

<b>WS7-9</b>	Exchanging Knowledge through Museums: Melanesian Contexts
<b>7th July</b>	
Convenor: <b>Lissant Bolton</b> (The British Museum)	
<p><i>Wednesday 7th July 2010; 10:30 - 13:00; Buchanan Lecture Theatre</i> Introduction to the Melanesia Project Creating Cultural Heritage in Mondika <b>Elizabeth Bonshek; Peter Kinjap</b> Thinking through Flags: Museums, Objects, and the Role of Designs in Melanesian Contexts <b>Lissant Bolton</b> Magic Stones and Kanak Society <b>François Wadra</b> Images of Artefacts and Ancestors <b>Ben Burt</b></p> <p><i>Wednesday 7th July 2010; 14:00 - 16:00; Buchanan Lecture Theatre</i> Engagements through Art <b>Rebecca Jewell</b> Virtual Repatriation <b>Nicholas Stanley</b> How the Melanesia Project Helped Us to Recover Some of Our Cultural Heritage in Santa Isabel, Solomon Islands <b>Evelyn Tetehu</b> Fasem Taet <b>Julie Adams</b></p>	

<b>WS8-1</b>	Interrogating Interventionism: Antinomies of Conflict and Intervention in the Western Pacific
<b>8th July</b>	
Convenors: <b>Matthew Allen</b> (ANU); <b>Sinclair Dinnen</b> (ANU)	
<p><i>Thursday 8th July 2010; 10:30 - 13:00; School III</i> Intervention for What? <b>Terence Wesley-Smith</b> Crime Fiction <b>Bu Wilson</b> 'The Pacific Solution' <b>Nancy Pollock</b> Police Reform in Papua New Guinea <b>Abby McLeod</b> The North Down Under <b>Matthew Allen; Sinclair Dinnen</b></p> <p><i>Thursday 8th July 2010; 14:00 - 16:00; School III</i> Postcolonial Perspectives on Relations between Australians and Solomon Islanders <b>Daniel McAvoy</b> Revisiting the Case for Intervention in the Solomon Islands <b>Jon Fraenkel</b> RAMSI in Solomon Islands <b>Terry Brown</b> A Strong State As the Result of Constant Interventionism in New Caledonia? <b>Peter Lindenmann</b></p>	

<b>WS8-2</b>	Education, Collaboration, Reciprocation: Exchanging Knowledge in Settler and Non- Settler States
<b>8th July</b>	
Convenor: <b>Melissa Demian</b> (University of Kent)	
<p><i>Thursday 8th July 2010; 10:30 - 12:30; Upper College Hall</i> Te Whare Wananga o Awanuiarangi - I <b>Graham Smith</b> Te Whare Wananga o Awanuiarangi - II <b>Lyn Carter</b> Exchanging Knowledge in New Zealand <b>Ann Sullivan</b> Doing Indigenous Epistemology <b>Toon van Meijl</b></p> <p><i>Thursday 8th July 2010; 14:00 - 16:00; Upper College Hall</i> Building New Pacific Research Communities <b>Peggy Fairbairn-Dunlop</b> Nyungar Aboriginal People and Tourism <b>Carina Hemmers</b> Atonement and Restitution <b>Chris Ballard</b> Knowledge Creation, Sharing and Use in Public Policy <b>Thomas Webster</b></p>	

<b>WS8-3</b> Resources, Individualism and Neoliberalism in Melanesia	
8th July	
Convenors: <b>Alex Golub</b> (Hawaii); <b>Nick Bainton</b> (CSR, University of Queensland)	
<p><i>Thursday 8th July 2010; 10:30 - 13:00; School II</i>  <b>Aliens Within</b>  <b>Augustine Rapa</b>  The Incorporated What Group  <b>James Weiner</b>  Prosperity, Nation and Consumption  <b>John Cox</b>  Social and Economic Security amongst Communities  Hosting the Kutubu Oil Project  <b>Emma Gilberthorpe</b>  How to Support the 'Aims and Aspirations' of CSR  Frameworks without Actually Using Them  <b>John Burton</b>  <i>Thursday 8th July 2010; 14:00 - 16:00; School II</i>  Plant Your Children Well: Simbu Rhetorics of Accumulation  and Accountability in an Era of Land Reform  <b>Barbara Anderson</b>  Access to Compensation in a Bugis Frontier Culture of the  Mahakam Delta, East Kalimantan  <b>Jaap Timmer</b>  The Melanesian Individual  <b>Paul Silito</b>  Preserving Culture in Port Moresby  <b>Alex Golub</b></p>	

<b>WS8-6</b> Kinship: Knowledge, Practice, Theory and Comparison	
8th July	
Convenors: <b>Christina Toren</b> (University of St Andrews); <b>Simonne Pauwels</b> (CREDO); <b>Lorenzo Brutti</b> (CREDO)	
<p><i>Thursday 8th July 2010; 10:30 - 13:00; School VI</i>  Tokelau Kinship  <b>Ingjerd Hoëm</b>  Tongan Kinship Terminology/Descriptions  <b>Svenja Völkel</b>  Monetisation of Marriage, Household, and Feast Group  <b>Chingsiu Lin</b>  The Perseverance of Exchange and the Fulfilment of Kinship  Obligations amongst Fijian  <b>Jara Hulkenberg</b>  Ontogeny and the 'Atom of Kinship' in Fiji  <b>Christina Toren</b>  <i>Thursday 8th July 2010; 14:00 - 16:30; School VI</i>  Kinship in Fiji  <b>Unaisi Nabobo-Baba</b>  Tonga: The Sister's Child/Maternal Uncle (Vasu/Fahu)  <b>Françoise Douaire-Marsaudon</b>  Samoa: The Sister's Child/Maternal Uncle (Vasu/Fahu)  <b>Serge Tcherkézoff</b>  Fiji: The Sister's Child/Maternal Uncle (Vasu/Fahu)  <b>Simonne Pauwels</b>  Kinship Terminology in Eastern Central Viti Levu  <b>Françoise Cayrol</b></p>	

<b>WS8-4</b> Village and Town in Oceania	
8th July	
Convenors: <b>Holger Jebens</b> (Goethe University Frankfurt); <b>Alexis von Poser</b> (Marsilius-Kolleg, University of Heidelberg)	
<p><i>Thursday 8th July 2010; 14:30 - 16:00; School I</i>  From Trading Canoe to 'Village Citizen'  <b>Deborah Van Heekeren</b>  Changing Local Perceptions of Village and Town  <b>Alexis von Poser</b>  Comparing Visions of 'Village' and 'Town'  <b>Edwin Jones</b></p>	

<b>WS8-5</b>	Models of Health in Oceania: Publics, Policy and Advocacy
8th July	
Convenors: <b>Mike Poltorak</b> (School of Anthropology and Conservation, University of Kent); <b>Gaia Cottino</b> (Roma)	
<p><i>Thursday 8th July 2010; 10:30 - 12:30; Seminar Room 50</i>  Resisting Global AIDS Knowledges  <b>Richard Eves</b>  'When the Road is Full of Potholes ...'  <b>Cathy Vaughan</b>  Anthropological Considerations of Health  <b>Nancy Pollock</b>  Obesity in Tonga  <b>Gaia Cottino</b>  <i>Thursday 8th July 2010; 14:00 - 15:30; Seminar Room 50</i>  Family Planning on a Small Island  <b>Judith Macdonald</b>  Burying the Placenta at Bunapas Health Centre  <b>Franziska Herbst</b>  A Tongan Model of 'Mental Illness'  <b>Mike Poltorak</b></p>	



<b>WS8-7</b>	Knowledge Exchange Between Oceanic Peoples and European Museums
<b>8th July</b>	
Convenor: <b>Wonu Veys</b> (National Museum Of Ethnology, Leiden)	
<p><i>Thursday 8th July 2010; 10:30 - 13:00; School V</i>  Preserving for Our Grandchildren  <b>Fanny Wonu Veys</b>  'A Long Journey Home'  <b>Paul Turnbull</b>  'Who Can Speak for That Painting?'</p> <p><b>Jessica De Lary Healy</b>  Black and White  <b>Lorenzo Brutti</b>  Epeli Hau'ofa, Pacific Artists and European Collectors  <b>Paul van der Grijp</b></p> <p><i>Thursday 8th July 2010; 14:00 - 16:00; School V</i>  Digitisation, Knowledge and Participatory Museology  <b>Graeme Were; Cato Berg; Edvard Hviding</b>  Knowledge Exchange between Oceanic People, Curators and Museum Visitors  <b>Kira Eghbal-Azar</b>  'Putting People First'  <b>Thorolf Lipp; Martina Kleinert</b>  Gunnar Landtman in Papua 1910-1912  <b>David Lawrence</b></p>	

<b>Dialogue 2</b>	Talking Culture
<b>7th July</b>	<b>Buchanan Lecture Theatre</b>
17:00: 18:30	
Chair: <b>James Leach</b> Speakers: <b>Lissant Bolton, George Nuku, Katerina Teaiwa &amp; Ralph Regenvanu</b>	
<p>If the concept of 'culture' was ever an anthropological preserve in Oceania, it is certainly no longer. More malleable than place or kinship as a basis for identity, the idea of culture has achieved new levels of importance in recent decades. It has become a fulcrum on which a wide range of political and social agendas are turned, maneuvered, negotiated. If much has been written about culture and related terms used in the region (like kastom), the significance of 'culture' is also constantly transforming as people make new uses of it. It has become property, over which some people claim rights, and to which others can be denied access. Specifically, new questions are constantly being raised over who should be permitted to speak about and represent culture, and who can define the knowledge and practice that any specific 'culture' encompasses or encompassed. All this is happening even while local knowledge and practice continue to transform radically at many levels. Speakers will discuss their perspectives on the issue of who should, who can, and who does speak about culture, and the implications of that for discipline of anthropology.</p>	

<b>Dialogue 1</b>	Academic and "Practising" Anthropology
<b>6th July</b>	<b>Buchanan Lecture Theatre</b>
17:00: 18:30	
Chair: <b>James F. Weiner</b> Speakers: <b>Colin Filer, Martha Macintyre, Andrew Moutu &amp; Karen Sykes</b>	
<p>In those English speaking countries that were first settled by the British (Australia, New Zealand, Canada, the United States, and South Africa), the anthropology that developed there also had a role to play in the ongoing relationship between the settlers, the emerging State and society, and the indigenous population. In the 20th century, when anthropology became recognized as a distinct social science discipline, it had in these settler nations, a bifold orientation, as contributing to the international body of anthropological theory and practice on the one hand, and providing research results, and eventually policy recommendations, to non-academic bodies which managed this settler-aboriginal relationship on the other.</p> <p>In Australia today, more anthropologists earn a living outside the University, either as consultants providing targeted research results for government and business, or as embedded within governmental and private organizations. If a similar proportion of anthropologists are also engaged outside the Universities in the other Settler Nations, then a number of questions may be posed. What has been the developing relationship between these two anthropology professions or sub-professions? How, if at all, has non-academic anthropology fed back into broader disciplinary directions and interests? Do the two sub-professions have different or even opposed theoretical or ethical foundations? Are they subversive of one another, or is the opposite possibly the case?</p> <p>At this year's ESfO conference, four anthropologists who either are now or have been in their careers associated importantly with European departments of Anthropology and who also have research experience in Papua New Guinea, will discuss these questions and other dimensions of today's sub-profession of practicing anthropology and provide a range of perspectives on its relation to "mainstream" disciplinary interests in European anthropology.</p>	

<b>Roundtable</b>	Exchanging Knowledge in Oceania
<b>8th July</b>	<b>Buchanan Lecture Theatre</b>
17:00: 18:30	
Chair: <b>Eric Hirsch</b>	

## Plenary Sessions

*Buchanan Lecture Theatre*

**Monday 5<sup>th</sup> July, 5-7pm**

Opening Ceremony & Sir Raymond Firth Memorial Lecture

*Marilyn Strathern*

University of Cambridge

### **Worlds joint and divided: knowledge old and new**

What might be learnt from old ethnographic accounts? And what has synthetic biology to do with it? As a background to the Conference theme, this Lecture argues that records live as much through their purchase on new thinking as new thinking provides a living vocabulary for the old. By way of exemplification, it turns to modes of debate regarded as foundational to academic knowledge. Drawing on old Melanesian ethnography, it suggests a contribution to such debate could come from the way persons imagine the world through (other) persons. What here looks one-way (a contribution to academic debate) is intended as a two-way flow, and an anthropological encounter with science throws up some thoughts about that. Finally, the act of honouring is of course one-sided, for it bestows what the bestower values; in honouring an Oceanist, I hope this will also do honour to some of anthropology's Oceanic ancestors

**Tuesday 6<sup>th</sup> July, 9-10am**

Keynote 1

*Marcia Langton*

University of Melbourne

### **Native Title, Poverty and Development**

The overwhelmingly young Aboriginal population, along with the poor outcomes in Aboriginal health, education and employment, demonstrates that the indigenous Australian population has altered fundamentally from one typical of the former hunter-gather way of life (familiar to that generation of anthropologists who taught me) to that of a very poor, marginalized, powerless and sedentarised one, much like the billion or so people living in poverty in the developing world. The future for those young indigenous people with the health and socio-economic profile identified in the *A Picture of Australia's Children 2009* report will be one of accelerating poverty and exclusion. The effect of the High Court of Australia's recognition of native title rights and interests and of the statute, the *Native Title Act 1994*, that enables indigenous Australia to make a claim to their original homelands and to negotiate with developers have demonstrated — and there is yet more potential — that this impoverished population can participate in the Australian economy on their own terms. However, as recent policy proposals in Australia indicate, indigenous Australians face similar challenges to those of the world's poor; to identify just two: how to use the joint property of customary groups to create wealth and how to organise customary groups in such a way as to empower them to exercise agency in the dilemmas of development? The Australian Government's spate of policy proposals in this area threatens the tenuous grip of indigenous Australians on the ladder of economic opportunity. The poor understanding of how customary property rights could intersect with conventional market-type property rights and the rush by Australian governments to regulate native title dealings suggest that what is taken for granted among the community of anthropologists and particularly in the human rights field — the principal of subsidiarity — or local agency — has been ignored or rejected by the political class in favour of old-fashioned paternalism and control. How should anthropologists answer these challenges? Or is it too late for our work to have any influence?

**Tuesday 6<sup>th</sup> July, 5-6.30pm**

Dialogue 1

### **Academic and “Practising” Anthropology**

Chair: James F. Weiner

Speakers: Colin Filer, Martha Macintyre, Andrew Moutu & Karen Sykes

In those English speaking countries that were first settled by the British (Australia, New Zealand, Canada, the United States, and South Africa), the anthropology that developed there also had a role to play in the ongoing relationship between the settlers, the emerging State and society, and the indigenous population. In the 20<sup>th</sup> century, when anthropology became recognized as a distinct social science discipline, it had in these settler nations, a bifold orientation, as contributing to the international body of anthropological theory and practice on the one hand, and providing research results, and eventually policy recommendations, to non-academic bodies which managed this settler-aboriginal relationship on the other.

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What has been the developing relationship between these two anthropology professions or sub-professions? How, if at all, has non-academic anthropology fed back into broader disciplinary directions and interests? Do the two sub-professions have different or even opposed theoretical or ethical foundations? Are they subversive of one another, or is the opposite possibly the case?

At this year’s ESfO conference, four anthropologists who either are now or have been in their careers associated importantly with European departments of Anthropology and who also have research experience in Papua New Guinea, will discuss these questions and other dimensions of today’s sub-profession of practicing anthropology and provide a range of perspectives on its relation to “mainstream” disciplinary interests in European anthropology.

**Wednesday 7<sup>th</sup> July, 9-10am**

Keynote 2

*Vicente Diaz*

University of Michigan

### **“If You Build it...’: Seafaring Knowledge and the Archiving of Micronesian Futures”**

When the fateful question about rising waters in the crime of global warming gets better understood as not whether but when the atolls finally become uninhabitable; when life here in particular, as it has come to be known and cultivated by its indigenous inhabitants since time immemorial, becomes replaced by mass migration, by relocation and resettlement, by the unsettled experience of Diaspora in larger islands or continents; when we venture even further into a future not yet imagined, as when the waters finally recede to where the islands are once again inhabitable; *here (or there)*, we can consider two simple questions: to what, *and with what*, exactly, will that generation of exiled islanders return to the homeland that might have any meaningful bearing to life as it was once lived and valued? And what can traditional knowledge about seafaring, grounded as it has always been in the necessity and value of oceanic mobility from the tiniest of landmasses in particular, offer the future project of cultural and societal rebuilding?

(Trans) Local knowledge about traditional seafaring – canoe building and navigation – offers an architecture for the future return of exiled atoll dwellers. This talk inaugurates the envisaging of an archive whose mission is to document, store, render, and make available all the cultural and historical knowledge about atoll life for that as yet imagined future return.

**Wednesday 7<sup>th</sup> July, 5-6.30pm**

Dialogue 2

### **Talking Culture**

Chair: James Leach

Speakers: Lissant Bolton, George Nuku, Katerina Teaiwa & Ralph Regenvanu

If the concept of 'culture' was ever an anthropological preserve in Oceania, it is certainly so no longer. More malleable than place or kinship as a basis for identity, the idea of culture has achieved new levels of importance in recent decades. It has become a fulcrum on which a wide range of political and social agendas are turned, manoevered, negotiated. If much has been written about culture and related terms used in the region (like *kastom*), the significance of 'culture' is also constantly transforming as people make new uses of it. It has become property, over which some people claim rights, and to which others can be denied access. Specifically, new questions are constantly being raised over who should be permitted to speak about and represent culture, and who can define the knowledge and practice that any specific 'culture' encompasses or encompassed. All this is happening even while local knowledge and practice continue to transform radically at many levels. Speakers will discuss their perspectives on the issue of who should, who can, and who does speak about culture, and the implications of that for discipline of anthropology.

**Thursday 8<sup>th</sup> July, 9-10am**

Keynote 3

***Ralph Regenvanu***

Director, Vanuatu National Cultural Council

### **The Vanuatu Cultural Research Policy: Dealing with a changing research environment**

Upon independence in 1980, the Republic of Vanuatu imposed a blanket ban on almost all anthropological and archaeological research by foreign nationals in the country. This ban was kept in place until 1994, when it was lifted with the coming into force of the new Vanuatu Cultural Research Policy. Under the new Policy, "cultural research" by foreign nationals was subject to a set of conditions and procedures that attempted to facilitate the informed consent of participating local communities to the research project, the exchange of knowledge, and tangible benefits to the host community, as well as providing for the researcher's interests. Human resource and other constraints in dealing with the growing volume of researchers coming into the country motivated the Vanuatu Cultural Centre, the agency responsible for implementing the Policy, to revise the Policy in 2001, with the revised Policy containing new procedures and conditions for undertaking research. This paper will discuss the evolution of the Vanuatu Cultural Research Policy in response to these and other changes in the research environment, and will include some broader perspectives on the role of research in a developing Pacific Island country like Vanuatu.

**Thursday 8<sup>th</sup> July, 5-6.30pm**

Roundtable

### **Exchanging Knowledge in Oceania**

Chair: Eric Hirsch

**Thursday 8<sup>th</sup> July, 6.30pm**

Close

## WS6-1

# Exchanging Knowledge ON Oceania: Archives, Libraries and Digital Resources

Convenors: Arlette Apkarian (CREDO); Judith Hannoun (CREDO, MAP)

Exchanging knowledge *IN* Oceania also implies exchanging knowledge *ON* Oceania. From early reports by western explorers and missionaries to contemporary publications, the amount of available information on and for Pacific Island societies and scholars is considerable. The existence, use and sharing of these archives, documentation, printed publications, audiovisual and digital material are of central importance for research and teaching, but also constitute significant resources for local communities in the Pacific in critically documenting or re-documenting their history. These resources, however, are often scattered among a wide range of institutions, insufficiently known or documented, or of difficult access. It is necessary to close these gaps in providing a space for exchange and discussion among actors in the domain of collecting, archiving, documenting and making available these resources. Exchanging knowledge is an important aspect in the continuous availability of tools for research and teaching on and in Pacific societies. It is also a means to establish a network of exchange and interconnectedness of actors in these domains of competence.

It is necessary to take inventory of existing resource repositories, be they large collections or highly specialized resources, and make this inventory available to the wider community. These repositories can be of different kinds, each involving problems that need to be addressed. The first kind consists of 'traditional' paper resources and includes libraries collecting published and unpublished material. The generally observed decrease in funding opportunities available to such libraries and documentation centers has in some cases increased the degree of domain- or area-specialization in resource acquisition policies, and thus creates the need for establishing networks of exchange and of sharing information. Paper libraries are also limited in their capacity to produce information to Pacific Islanders and distant researchers. Some libraries and documentation centers have thus engaged work into digitization of their material. These processes however produce new questions with which we have to engage. Indeed, the second kind of resource repositories are digital and include textual and audiovisual storage and deployment of material. While this type of resource significantly increases the capacity of accessing knowledge, it also involves new important problems. The number of digital archives and publications is increasing significantly and are likely to become important resources for future generations. However, they also face questions with respect to rights of access and confidentiality, as well as the needs for the elaboration of user-friendly storage and access interfaces and tools, which have become new tasks for librarians and archivists.

## Putting Pacific Materials Online at the University of Hawai'i–Manoa

**Jan Rensel** (University of Hawai'i at Manoa Center for Pacific Islands Studies); **Stuart Dawrs** (University of Hawai'i at Manoa Hamilton Library)

**Tuesday 6th July 2010; 10:30 - 11:00; Old Union Diner**

This paper discusses digital archiving projects of the University of Hawai'i–Manoa's Hamilton Library Pacific Collection and Center for Pacific Islands Studies, some of the challenges and solutions that have emerged, and how various Pacific Islands communities are making use of these online resources.

The Pacific Collection was an early adopter of digital media to make its unique holdings available to a wider audience. The Hawaii-Pacific Journal Index (1991) and the Trust Territory Archives Index (1993) are 'homegrown' databases made freely available via the internet. The Hawai'i-Pacific Journal Index ([hpji.lib.hawaii.edu](http://hpji.lib.hawaii.edu)) includes nearly 140 Hawai'i- and Pacific-related journals — both scholarly and 'popular press' — dating from the 1890s through the present; most are not indexed elsewhere. The Trust Territory Archives Index ([trustterrypacific.lib.hawaii.edu](http://trustterrypacific.lib.hawaii.edu)) covers the records of the former Trust Territory Government (Micronesia). In addition, since 1993 the Pacific Collection has been scanning materials from its print holdings. More than 10,000 images are now available via six online collections.

The Contemporary Pacific, published by the UHM Center for Pacific Islands Studies and University of Hawai'i Press, has been available since 2000 via electronic subscription through Project MUSE, but the cost was prohibitive for many Pacific libraries. In order to make the journal freely available, as of December 2009 the center uploaded the first twenty TCP volumes (1989–2008) to ScholarSpace, the UHM institutional digital repository ([scholarspace.manoa.hawaii.edu](http://scholarspace.manoa.hawaii.edu)). The center's Occasional Papers series is also being digitized and uploaded to ScholarSpace, which uses 'DSpace,' an open-source platform for accessing, managing, and preserving scholarly works ([www.dspace.org](http://www.dspace.org)).

## **Online Resources on Oceanic Languages at the Max Planck Institute for Psycholinguistics**

**Jacqueline Ringersma** (Max Planck Institute for Psycholinguistics)

**Tuesday 6th July 2010; 11:00 - 11:30; Old Union Diner**

The last ten years has seen the linguistic scientific domain gain a new, though now established, sub-domain of Language Documentation. Within this sub-domain, media recordings of specific linguistic events are collected, with the aim of creating a well documented and lasting record of the language. Usually the language in focus is endangered, but other reasons for documentation exist, e.g. cross lingual or cognitive research. Therefore the need to store these media resources in trusted, digital archives is growing. At the MPI for Psycholinguistics, 40 terabytes of language data are archived, including resources collected in Papua New Guinea, Solomon Islands and French Polynesia. The media resources have been enriched with transcriptions and translations, described with metadata, and can be viewed through an online archive browser.

Furthermore, for some of the Oceanic languages in the archive (Yelí Dnye, Savosavo, Marquesan, Tuamotuan), multimedia dictionaries and conceptual ontologies have been developed using two of the MPI enrichment tools: LEXUS and ViCoS. With LEXUS, researchers may create lexica in shared online workspaces, enrich lexical entries with multimedia and apply visual formatting. ViCoS is the extension of LEXUS with which users may convert the dictionary list into a conceptual space which visualizes the relations between the objects in the word list.

This paper will present the MPI archive with examples from Oceania; it will further demonstrate the LEXUS and ViCoS tools with examples from the multimedia dictionaries and conceptual spaces created with and by the researchers of the mentioned languages.

## **It's Not Only James Cook and Rudolf Poech! Oceanic Objects, Books and Archival Material in Austrian Collections**

**Hermann Mückler** (Institut für Kultur- und Sozialanthropologie, Universität Wien)

**Tuesday 6th July 2010; 11:30 - 12:00; Old Union Diner**

Since the early 19th century when significant parts of the so-called Cook collection were obtained by the Austrian monarchy, Oceania is constantly a topic for extending collections at Austrian museums and academic institutions. The papers gives an insight view in holdings of Oceanic objects, archival materials of different sorts as well as books in museums, academic institutions and private collections.

One question, important the last two decades, was the need to restitute some objects which have come to the Vienna Museum of Ethnology under doubtful circumstances. The so-called Maori mummies were successfully given back in the late 1980s. Since that time the discussion of restitution of other objects never came to a halt. In recent years a project for digital restitution will soon open the way to get easy access to objects of state-owned collections in the museums. The question is: why and how is a landlocked country like Austria, with no colonial history, interested in Oceania at all? The paper tries to give some answers.

## **Pacific Collections Dispersed: Printed Collections Held at the British Library, the British Museum and the Natural History Museum**

**Nicholas Martland** (APAC, British Library)

**Tuesday 6th July 2010; 12:00 - 12:30; Old Union Diner**

This paper will look at the history of collecting printed material on the Pacific and Oceania by the British Museum, then the Natural History Museum and the British Library. It will also be an opportunity to explore how the administrative and physical separation of the Natural History Museum (NHM) and then the British Library (BL), from the British Museum (BM), has impacted on the collections and subsequent collecting. The BM's collections are strongest on anthropology; the NHM on botany and zoology; but what of the BL's collections?

The paper will look at how librarians and curators (not necessarily with the expertise and detailed knowledge of the area or subject) develop and manage small, specialist collections covering a narrow geographic area, which form only a small part of wider collections. That published material from the Pacific is limited in output and print-runs; compounded by limited bibliographic information and an under-developed book trade, results in limited acquisitions, particularly where the Pacific collections form only a small part of much broader, larger collections. Are the BL, BM, NHM collections on the Pacific primarily of historic interest? To what extent is contemporary material collected by the BL, BM and NHM?

## **The Robert Sainsbury Library**

**Patricia Hewitt** (Sainsbury Research Unit for the Arts of Africa, Oceania and the Americas, University of East Anglia)

**Tuesday 6th July 2010; 12:30 - 13:00; Old Union Diner**

A library specialising in the arts of Africa, Oceania and the Americas is a hybrid collection, mixing art and cultural anthropology as well as archaeology, art history and museum studies. Serving the Sainsbury Research Unit, its primary aim is to support research and teaching. Whilst collection development through purchases is important, equipping users with the skills to utilise electronic resources is also a significant aspect of our work.

Whilst there are significant Pacific collections available elsewhere to the researcher, the Robert Sainsbury Library has an advantage of focusing on visual arts and material culture. Two in-house databases are currently being tested on the Library intranet, the AV collection and the Americas bibliography. Projects include the provision of an inventory and image database to the teaching collection. It contains a high proportion of Pacific artefacts and will be used to enhance teaching, by allowing ready access for hands on instruction and to encourage discussion on how objects are used and made.

As an outcome of the Polynesian Visual Arts Project, a database was created of museum objects reviewed for inclusion in the exhibition 'Pacific Encounters'. Digital resources have the potential to open up material to the world, most significantly to the communities that created the work. Copyright issues in the West can determine content, but is this fair dealing in terms of those communities? Exchanging knowledge is key, developing electronic resources worldwide must include methods to ensure dialogue with the peoples represented.

## **Means and Meanings of Developing Pacific Collections at the Bibliothèque Nationale de France**

**Marc Rochette** (Bibliothèque Nationale de France)

**Tuesday 6th July 2010; 14:00 - 14:30; Old Union Diner**

The BnF holds the oldest and biggest documentary collections – such as books, manuscripts, pictures, photographs, music, electronic documents, etc. - devoted to the south Pacific amongst the European libraries. As the collection has developed since the 17th century, we shall have a glance at its specificities and have an overview of the different challenges that the BnF is actually facing through its involvement in the digital world and the aftermath for the development and the access to its Pacific collections. The need to build new partnerships with scientific institutions in France and Europe for the digital area will be discussed.

## **Digitizing an Adventurer: Digitizing the Pacific and Experimental Maritime Archaeological Archives of Thor Heyerdahl at the Kon-Tiki Museum**

**Reidar Solsvik** (Kon-Tiki Museum)

**Tuesday 6th July 2010; 14:30 - 15:00; Old Union Diner**

In 1950 The Kon-Tiki Museum opened its doors intending to stay open only weekends during the summer seasons for a few years. The idea was to display the raft which in 1947 had crossed the Pacific and tell the theory behind the adventure. With time the Kon-Tiki

became a proper museum with over 15 million visitors to date. In addition to its own archives and collections the Kon-Tiki Museum holds an invaluable collection of rare books from Polynesia called the *Kroepelien-Collection*. In 1983 Thor Heyerdahl donated the remaining of his archives and collections to the museum. In 2006 the museum began a digitization process of the archives and collections that may end up in making all of them available online. This presentation will discuss the practical problems encountered and challenges in presenting this online. I will also touch upon the potentials for collaboration with indigenous communities in the Pacific that may turn out to be the most frequent users of such online collections as it displays documents, photographs and artifacts relating to their history or coming from their island.

## **Oceania's Intangible Cultural Heritage: Reflections on Desirable Actions**

**Thorolf Lipp** (Arcadia Filmproduktion and Forum Deutsch-Pazifischer Begegnungen e.V.)

**Tuesday 6th July 2010; 15:00 - 15:30; Old Union Diner**

The digitization of knowledge is underway. Worldwide as well as in the Pacific, an ever increasing amount of people will have access to growing data. The vision of an easily accessible 'cultural memory of the world' is very near. But cultural memory does not automatically come into being. It is shaped by the will of people and institutions. The UNESCO Intangible Heritage convention is an example of the attempt to influence cultural memory. The Proclamation of Masterpieces of the Oral and Intangible Heritage was created by UNESCO's general conference in 1997. Subsequently the further proclamations resulted in a list of 120 outstanding cultural traditions. Only two of those, however, are situated in Oceania: sand drawing in Vanuatu and the lakalaka dance in Tonga.

Visual Anthropology is the academic discipline that deals with the many and various processes of picturing culture. On the UNESCO website both Oceanic traditions are presented with a short text, some photographs and a short Grierson-type documentary video of a few minutes' length. In this paper I would like to elaborate further on my existing reflections of picturing intangible heritage. I stress that there is a need to move away from the classical discourse on ethnographic film and its ever present idea of representing culture as a master narrative. Instead we need to take into account today's and tomorrow's internet technology as the most powerful tool for disseminating and archiving cultural expressions. Key ideas for desirable future actions are multivocality and multisitedness, empowerment and experiment, cooperation and co-production.

## **Information Availability in PNG and FSM: A Snapshot of the Current Situation**

**Frauke Meeuw** (University of Heidelberg)

**Tuesday 6th July 2010; 15:30 - 16:00; Old Union Diner**

The findings of this paper are presented are based on internships of 4 and 2 months in two different libraries, each of them considered as having one of the most complete collections for their area: the Archbishop Noser Library, Divine Word University in Madang, Papua New Guinea, and the Resource Library, Micronesian Seminar in Pohnpei, Federated States of Micronesia.

Chances to improve situation:

- Increased digitalization of material
- Foster exchange of information within the region
- Suggest common major categorization to ease resource combination in wider future

- Foster exchange with archives in other places
- Common guidelines on publication and Intellectual Property Rights (IPR)

For knowledge improvement of the local population on current issues in FSM, such as diabetes, education or homosexuality, the MicSem is producing information material in the form of brochures, radio programs and movies. Although the population in FSM is less than 110,000 people, the distribution of this knowledge is a major challenge due to the geographical situation of reaching populations on major islands, small atolls, and abroad (Guam, Hawai'i, mainland USA).

Ways of distribution:

- Radio and TV channels
- On MicSem website
- Government officials to take home for vacation breaks
- Mail CDs to outer atolls to be watched on DVD players
- Other 'creative' ways

Issues:

- Large part of population must be reached
- No control of amount of population reached
- Little or no feedback on the material and its perception by the population

## **Ethnic Art Research Saved by Wikimedia**

**Paulina van der Zee** (Ghent University)

**Tuesday 6th July 2010; 16:00 - 16:30; Old Union Diner**

The Ethnographical Collections of the University of Ghent started presenting their objects as concept files in Wikimedia. Due to a cutback in expenditure the University's department of Ethnic Art is being phased out. Consequently its collections lose their educational function. A group of former students is now trying to give a boost to scientific research in the field of ethnic art by means of a wiki-project, as it offers the opportunity to create a new role for the collections.

The philosophy of the project, in which several ethnographic museums worldwide will take part, is that information should be given in the language(s) of the country, in English and in the language of the ethnographic entity from which the objects originate. By making the information available in the native language, one aims to enable the descendants of the makers of ethnographical objects to comment on the information presented, and to supplement it with information which they themselves find of importance.

What Westerners call an 'ethnographical object' is often 'an ancestor' in indigenous terms. As the way of looking at things of Pacific Islanders, differs from that of western researchers and/or admirers of ethnographic artefacts, a discussion is made possible between these two groups. This exchange of knowledge certainly can be expected to contribute to the strength of this wikimedia project and to inspire new scientific research. This paper is therefore a passionate plea in favour of building virtual museums and bridging the dispersion of ethnographic objects around the world.

# The Pacific Islands and Asia: New Knowledge Encounters for the 21st Century

Convenors: Niko Besnier (University of Amsterdam)

The Pacific Islands and Asia have been intimately linked to one another since prehistory. During the colonial era, these links took the form of substantial population movements from South and East Asia to various Pacific Islands, which have resulted in an important Asian presence in the contemporary Pacific that has raised questions in the region about locality and belonging, sometimes in dramatic fashion. At the dawn of the new millennium, the connections between the two regions are undergoing an extraordinary renewal, shedding a novel light on the past as well as the present. Examples of these new ties are new labour migrations from regions of China to Pacific Island countries, the migration of Pacific Islanders to Asia countries, the consumption of cultural products from Asia in the islands, the substantial increase in trade between the two regions, and new forms of political and economic involvement in the Pacific by Asian powers seeking the develop transnational sphere of neo-colonial influence. These material and symbolic dynamics have created new forms of knowledge encounters embedded in and elaborated through encounters between peoples, nations, products, symbols, business practices, and political engagements.

Some of this knowledge production has been characterized by positive effects (e.g. the popularity in the islands of Filipino soap operas, Hong Kong films, and martial arts of various origins), while others have been tense (e.g. violence against Chinese immigrants). While these emergent forms of knowledge have been the objects of commentary in various quarters, they have only recently been subjected to serious ethnographic examination. Yet knowledge encounters between the Pacific Islands and Asia are particularly interesting because they defy in many ways the Euro-American-centered fashion in which encounters with both the Pacific Islands and East Asia have commonly been defined, particularly since the end of World War II. The session addresses comparatively whether the distinction between Euro-American and Asian encounters with the Pacific Islands is more or less strongly drawn in different Pacific communities, and seeks to evaluate the forms that they take locally. Pacific Islanders, for example, may draw in some contexts a strong distinction between Asian and Euro-American peoples, but in other contexts collapse them, seeing Asian and European interests, products, symbols, and business practices as essentially the same. This working session provides a forum for the exploration of the implications that various manifestations of the encounter between the Pacific Islands and Asia have for the experience of living in 'a sea of islands.'

## Consuming South, Consuming North: Papua New Guinea Becomes What It Eats in the 21st Century

Deborah Gewertz (Amherst College); Frederick Errington (Trinity College)

Tuesday 6th July 2010; 10:30 - 11:00; Upper College Hall

In *The Consequences of Modernity* (1990), Anthony Giddens argues that modern production creates issues of trust because consumers are faced with products arriving from places relatively unknown. And certainly, urban-dwelling Papua New Guineans have learned to trust numerous globally flowing products, including many of 'European' origin and branding. Of late, however, Papua New Guineans have been expressing distrust about products from Asia – products often appearing brand ambiguous, if not

'counterfeit.' In this paper, we explore their anxiety over dubious products as a window into broader disquietudes over shifting sociopolitical relationships in the 21<sup>st</sup> century. In particular, we compare Papua New Guinean responses to lamb flaps from Australia and New Zealand (which are increasingly expensive in PNG now that China provides a lucrative market) and instant noodles from Asia. At one time, Papua New Guineans, as both consumers and citizens, constructed aspects of their identities through consuming inexpensive, although relatively genuine, products of proximate, southern 'big brothers' with whom asymmetry was coupled with an acceptance of entailment. Increasingly, they are constructing aspects of their identities through consuming inexpensive, although (perhaps) spurious products of distant, northern entities with whom asymmetry is coupled with a dismissal of entailment. As we shall see, in the first instance purveyors relied on a colonial promise of development to qualify their products with trust. In the second, they rely on the postcolonial reality of poverty to minimize the need for such qualification.

### **100 Kilograms of Sand: Tracing the Routes and Roots of Japanese Bereavement in the Postwar Marshall Islands**

**Greg Dvorak** (University of Tokyo)

**Tuesday 6th July 2010; 11:00 - 11:30; Upper College Hall**

At the height of Japan's administration of Micronesia, the Marshall Islands were the Eastern frontier of the Japanese Empire. At the start of the Pacific War they were fortified as part of 'Umi no Seimeisen,' the nation's 'Lifeline of the Sea' to protect against enemy advances. Subsequent invasion by American forces led to a perpetual militarization at Kwajalein Atoll that continues into the present-day—leading many Marshall Islanders to insist that the war has never ended. At the current US ballistic missile-testing base on Kwajalein, Japanese, Americans, and Marshallese still remember the war and keep these memories alive in radically different ways. One group, the Marshall Islands War Bereaved Families Association (Māsharu Hōmen Izokukai), has maintained this memory on behalf of Japan throughout the sixty-five years since the Battle of Kwajalein. At the height of the Cold War, this group managed to erect a memorial to the 8,000 Japanese soldiers who died there, and has since been allowed to visit the base to quietly pay their respects to the dead. Linking this former battlefield of Imperial Japan back to their family graves, this dwindling group of elders makes a pilgrimage across the Pacific every year to touch the sands where their fathers, husbands, uncles, and brothers perished and never returned home. In doing so, they encounter nostalgic Islanders with Japanese roots and patriotic Americans who continue to celebrate the 'liberation' of Micronesia—raising many questions about Japan's ambivalent but important articulations with Oceania.

### **Economic Knowledge and the Configuration of Social Relations between Chinese, French and Polynesians**

**Anne-Christine Trémon** (École Normale Supérieure)

**Tuesday 6th July 2010; 11:30 - 12:00; Upper College Hall**

At the turn of the nineteenth and twentieth centuries, Euro-American settlers in the South Pacific islands that had recently become part of the French Colonial Empire were soon outnumbered by immigrants from China who developed an extended network of shops. Michel Panoff has suggested that this large-scale Chinese presence may have contributed to the diffusion of capitalist economic knowledge among the native population. Such a proposition presupposes a formal economic rationality that would have been the initial property of the immigrants and was diffused to the natives. It does not account for why

running a private business is still, one century later, a distinctive marker of the Chinese ethnic group. Moreover, it is rather a form of shared irrationality that characterizes the ways in which Polynesians and Chinese routinely participate together in highly speculative activities, notably money games. This presentation aims at showing how both practical and abstract economic knowledge is differently scaled and mobilized and contributes to diversely articulating three terms within a triangular configuration – French, Polynesian and Chinese. First, there is a differential handling of money, insofar as money is put to use in shaping separate local, indigenous, and extra-local Chinese/European social spheres. In this respect, Ma’ohi, indigenous Polynesians, are set off from all 'outsiders'. Second, there is a more abstract knowledge of the source of money and wealth. In this broader context, Chinese and Polynesians can be said to be gambling together in a casino-economy that is heavily dependent on French metropolitan funding. In this respect the Chinese may side with the Polynesian population against the French Metropole, all the more since China represents a possible alternative reference point. If the Chinese upon their arrival were viewed as detaining the know-how to make money, in today’s China-recentering Pacific, this is increasingly the case.

### **Palauan, English or...Tagalog? Examining Palauan Perceptions of the Filipino Presence in Their Homeland**

**Rachana Agarwal** (Brandeis University)

**Tuesday 6th July 2010; 12:00 - 12:30; Upper College Hall**

Palau attracts a staggering diversity of Asians, including Japanese tourists, Taiwanese entrepreneurs, Bangladeshi laborers, Nepali migrants, and Filipina domestic helpers, only to present an abbreviated list. The conspicuous presence of foreigners in their recently independent island nation poses a compelling dilemma for Palauans. Having become politically independent only fifteen years ago (after signing the Compact of Free Association with the United States), Palauans are intent on reinforcing cultural nationalism in different arenas. Yet, they must continue to rely on the strategic generosity of American, Japanese, and Taiwanese governments on the public front and the assistance of Filipina and Bangladeshi workers in the domestic realm. This dependence complicates the project of nationalism in multiple ways manifested when, for instance, one encounters an entire section dedicated to Taiwan in the Belau National Museum; or when one pays heed to the consistent complaints of Palauan parents about the detrimental effects of Filipina domestic helpers raising their children, their absolute horror when they discover that their beloved is speaking either broken Palauan or English with a Tagalog accent. I draw on my recent ethnographic findings, specifically two social events – a moot court trial and a historical symposium – to highlight some of the current perceptions and representations of Filipinos in Palau. While Filipina domestic helpers are thought of as being indispensable to some Palauan households, their influence is also considered deeply threatening. Their problematic presence is an illustration of the larger national dilemma that Palauans are currently facing as they negotiate their relations with foreign entities while developing a fledgling nation.

### **Pacific Islanders in Japanese Sports: Bodies, Movements, Capital**

**Niko Besnier** (University of Amsterdam)

**Tuesday 6th July 2010; 12:30 - 13:00; Upper College Hall**

As one of the first vehicles of colonialism, then internationalism, and ultimately globalization, sports have emerged in modern times as a particularly fruitful arena through which to explore ways in which agents negotiate the complex and unlikely

encounters that modernity generates. Rugby, in particular, originated as a sport deeply ingrained in a particularly gendered colonial context, but soon escaped the control of its exporters, as it turned into the revenge of the colonized on the one hand and the vector for unanticipated global connections. Brought together by an unlikely convergence of circumstances that feature a Tongan king's fascination with the Japanese five-bead abacus, large and powerful Pacific Island rugby bodies have been migrating to Japan for three decades, bringing a definition of masculinity that articulates uneasily with nationalistic and corporate idealizations, but articulates with some difficulty with hegemonic definitions of masculinity extant in contemporary Japan. Yet the bodies of Pacific Island rugby players continue to provide a medium through which Japan negotiates its definition of masculinity in a local, national, and international arena, and through which Islanders of the Western Pacific implement their ever-expanding diasporic projects. The resulting connections, mediated through the body, defy expected global connections and compels us to take into account gender, body, agency, and the nature and emergence of transnational links.

## WS6-3

### **Public and Private Engagements: Anthropology Beyond the Sacred Grove**

Convenors: Colin Filer (ANU); David Martin (ANU); James Weiner (ANU)

Many anthropologists in Oceania, as elsewhere, are now engaged in providing advice (often confidential) to private companies, government agencies or non-government organisations on the best way to manage what might broadly be described as 'community affairs', or various forms of organisational engagement with a range of constituencies and publics. Some are also engaged, more or less enthusiastically, in debates about matters of public policy, not only from within universities through their academic writings, but also from a range of other positions, and through writing for non-specialist audiences, including through the mass media. Some are engaged in both of these activities, and in the process are confronted with awkward methodological, political and ethical questions about the relationships between consultancy and advocacy, between anthropological knowledge and other forms of knowledge, or about the obligations owed to their 'subjects', their clients, and a range of other interest groups. But other anthropologists regard such forms of engagement with deep suspicion, and they raise other awkward questions. Is it right and proper for anthropologists to advise or speak for anyone except people who are unwilling or unable to pay them for doing so? Do anthropologists have an obligation to oppose the oppression of 'our subjects' and the marginalisation of 'our discipline' by the black beasts of development, globalisation, capitalism and neo-liberalism? Are the forms of knowledge which anthropologists derive from their work as consultants or advisers – whether to wealthy and powerful organisations, to bodies formally representing 'conventional' anthropological subject communities, or to relatively powerless NGOs – to be treated as a valuable contribution to the discipline, as the basis for engagement with a wider public, or as a form of anthropology inevitably tainted by practical, non-intellectual, concerns that should be hidden from public view? Is an 'applied' anthropology a necessarily inferior anthropology or a practice which hardly even deserves to be considered anthropology at all? On the other hand, if it does have credibility and legitimacy as a form of the discipline, should universities be making more of an effort to promote it as a career path alongside the more conventional academic route? In this working session we invite contributions from anthropologists who would like to answer such questions in light of their own public and private engagements or their observation of engagements made by other anthropologists.

## Introduction

**James Weiner** (University of St Andrews / ANU, RMAP)

**Tuesday 6th July 2010; 10:30 - 11:00; School I**

## **An Outline of a Practice of Theory, or an Argument for an Anthropology of Engagement**

**David Martin** (Anthropos Consulting & Australian National University)

**Tuesday 6th July 2010; 11:00 - 11:30; School I**

In outlining the ESfO conference theme of *Exchanging Knowledge in Oceania*, organisers propose that the increasing demand within the Academy for exchanging knowledge into useful activities risks instrumentalising knowledge, and potentially remaking anthropology as a 'science of prescription rather than a technique of description.' This paper examines this risk, against the background of a recent passionate debate on the internet discussion forum of the Australian Anthropological Society. Implicit in some of the postings was a concern with precisely such risks, and indeed an assumption that the only legitimate anthropology is that practiced within the Academy, one centrally concerned with social and political critique. I challenge that view in this paper, arguing that there is a legitimate field of anthropological practice which is outside the Academy, if necessarily dependent upon it.

I first sketch in an account of my own anthropological practice in Australian Aboriginal matters, now as a consultant, at other times within the university sector and a State Aboriginal affairs bureaucracy, focussing on the anthropological, ethical, and political entailments of these different arenas of my practice. Drawing from this reflexive ethnographic account, I argue for the legitimacy of an 'anthropology of engagement', in which anthropologists would necessarily move from a pre-eminent focus on the analysis of social process and change to also playing an active role in them. While Bourdieu argued for a theory of practice, I argue for a practice of theory, with each necessarily entailed in the other.

## **A Complex Engagement: Culture and Tourism on Blue Mud Bay**

**Howard Morphy** (Australian National University)

**Tuesday 6th July 2010; 11:30 - 12:00; School I**

The paper centres on the ways in which long-term anthropological research can over time facilitate Indigenous engagement with the Australian economy in a coastal region of Northern Australia. The specific focus of the paper will be on the development of the two-way learning centre at Yilpara on Blue Mud Bay and the role it is beginning to play in cultural and environmental tourism. The paper argues that anthropologists have been engaged in mediating and dialogic relationships with Yolngu of Blue Mud Bay over the duration of European colonisation and have helped to create a body of knowledge that has multiple uses. Anthropological knowledge gained through 'applied' research into land and native title claims and pure research into the semantics of ritual action can equally be used to create economic opportunities that are integrated within the complex socio-economic trajectory of Arnhem Land society. Applied anthropology requires engagement with multiple audiences each of which has a different perspective and differential knowledge about the contemporary context and possible futures. Engaging with this complexity requires that anthropologists transcend the naïve division between pure and

applied research and acknowledge and that their knowledge is itself gained as part of a collaborative process in which the agency of the people they work with is integral to their research. Applied research can indeed be viewed as an experimental situation in which the hypotheses and utility of anthropological knowledge are tried and tested in order to benefit the people with whom the anthropologist works.

## **Results Accountability Frameworks and Integrated Human Service Systems: Why Anthropologists Need to be Involved in This Consultancy Arena, But How?**

**Tiffany McComsey** (University of Manchester)

**Tuesday 6th July 2010; 12:00 - 12:30; School I**

This paper draws attention to the types of knowledge produced about an Aboriginal community in relation to a 'new' model of governance. The 'new' model of governance I am referring to is the Redfern Waterloo Authority (RWA). This model of governance is linked to Sydney's inner city suburbs of Redfern, Waterloo, Eveleigh and Darlington and presents itself via its website ([www.redfernwaterloo.nsw.gov.au](http://www.redfernwaterloo.nsw.gov.au)).

My fieldwork began shortly after the RWA was established and work to produce aspects of what now feature on this website were undertaken, in particular the development of the 'Redfern-Waterloo Human Services Plans'. The development of these plans, in particular phase one, involved consultants. Their final reports are accessible on the website as a 'tool' for anyone concerned to potentially replicate this model of governance. The problem is what this 'tool kit' does not provide when certain knowledge and experience of the social practices involved in this process are excluded. This becomes important when with increasing regularity we are told that the majority of Aboriginal people live in urban areas in Australia and 'communities' are the sites for the allocation of resources. In this particular instance it becomes more significant when this model of governance and its relationship to the Redfern Aboriginal Community become linked in the reports of other consultants and 'Aboriginal community consultations'.

My paper will examine these issues and I pose two questions. One, how can ethnographic research be carried out on these experiences when frequently access to such processes is not encouraged? Two, what skills and knowledge can an anthropologist develop in order to act as a consultant when the consultancy work is concerned with something such as developing an 'integrated human services system' in a 'community'?

## **Scenes of Carnage: Applied Anthropology as Business**

**Michael French-Smith**

**Tuesday 6th July 2010; 12:30 - 13:00; School I**

On the basis of some 25 years' experience, I would judge that it is possible to do applied work that has as much 'credibility and legitimacy' as strictly academic work. Nevertheless, I have some reservations about promoting applied anthropology as a career path. Some of my greatest reservations flow from my experience with applied anthropology as a business. By 'applied anthropology as a business' I mean doing applied anthropological work as an owner or employee of a profit-making firm, as opposed to conducting applied anthropological work from a base in the academy or other non-profit organization.

Applied anthropologists, no matter the context in which they work, must often cope with clients who want them to do things from which, as anthropologists, they naturally shy away. This is not infrequently because clients are deeply enmeshed in what in recent years we have begun to call 'audit cultures' (Strathern 2000). Doing applied anthropology as a profit-seeking enterprise makes resisting such pressures from clients, and offering instead services that are more distinctively anthropological, especially challenging.

Audit culture is pushing into academia in ever deeper and cruder ways, but applied anthropology as a profit-seeking enterprise provides audit culture with a more natural habitat. To the extent that audit culture thrives in that habitat, it not only undermines the ability to offer distinctly anthropological services, but also creates a workplace fraught with sometimes painful contradictions for anthropologists as both employers and employees.

Much can be done to improve the training of anthropologists for applied careers, but many issues pertaining to anthropology as a business have been largely ignored. A healthy future for applied anthropology as a way of making a living may depend on addressing such issues in both training and practice.

### **Speaking Truth to Madness: Close Encounters with the Carbon Trade in Papua New Guinea**

**Colin Filer** (Australian National University)

**Tuesday 6th July 2010; 14:00 - 14:30; School I**

In October 2009, the PNG Ecoforestry Forum took out a full-page advert in the magazine *Islands Business*, calling on the 'Government of PNG, Development Partners and AusAID to Help Protect PNG from Carbon Scams'. The main point was to demand that the PNG Department of Environment and Conservation should not take my advice on the question of how to distribute landowner benefits from so-called REDD projects under a post-Copenhagen agreement to compensate 'rainforest nations' for reducing greenhouse gas emissions from deforestation and forest degradation. The reason was that I had previously given advice on much the same subject to an Australian company called Carbon Planet, which had developed an interest in an area of forest in which the Ecoforestry Forum also had a vested interest. The advert did not have the desired effect, but its appearance was one small moment of madness in a tortuous political argument which lasted throughout the period between the Bali and Copenhagen climate change conferences. In this paper, I shall use my experience of 'participant observation' in this rather peculiar policy process to raise bigger questions about the ethnographic study of public policy in a context where refusal to participate will almost certainly entail an inability to understand what has actually happened. Armchair anthropologists who think they can understand political processes without practicing the art of participant observation have the luxury of innocence at the expense of ignorance.

### **Sustaining Futures: Anthropological Native Title Research, Litigation and the Creation and Sustaining of Negotiated Outcomes in Australia**

**Kim Barber** (Independent Consultant)

**Tuesday 6th July 2010; 14:30 - 15:00; School I**

The *Native Title Act 1993* (the Act) created the legal basis for Aboriginal groups in Australia to seek rights and interests in land recognised within the Australian legal system. The creation of the Act followed legal cases which overturned the legal dictum of *terra nullius* by establishing that a traditional system of laws and customs pre-existed the enactment of the common law within Australia. These cases framed the questions central to the Act and the enquiry of the Court into the nature and existence of traditional laws and customs by which Aboriginal groups held rights and interests in the land. In practice the inquiry is comparative as it seeks to determine if native title rights and interests survive and which rights and interests survive in relation to those of other parties over the same area of land.

Native title cases therefore provide an opportunity for negotiated outcomes between Aboriginal groups and other parties with interests in the land. Anthropological research and its examination of and representation of Aboriginal knowledge plays an important role in both the legal process of the enquiry into native title and the negotiation of agreements between Aboriginal groups and other parties. This paper examines the role of anthropological knowledge and methodology in native title research, litigation and the creation of and sustaining of negotiated outcomes.

## **Local Demographics for Local Purposes: The Insertion of the Anthropological Viewpoint**

**Frances Morphy** (Australian National University)

**Tuesday 6th July 2010; 15:00 - 15:30; School I**

In the Australian context, the practice of applied anthropology draws two general kinds of criticism. It is said to be a-theoretical in the sense that it conspires in the reification of entities that are, in truth, temporary states subject to context, contingency, and process. Alternatively it is parasitical on theoretical insights developed within the academy. In this paper I will reflect on my work in the interdisciplinary void (or bridge) between anthropology and demography to challenge these criticisms.

Indigenous Australian subjects find themselves a world where the power of the encapsulating society forces reification upon them. In this situation they have two choices; to reject reification, and thus to fall (or retreat) at the first hurdle; or to craft reifications that reflect the structures and values underlying their lifeworlds in a form that the state can recognise and acknowledge. Anthropologists, precisely because of their interrogation of reification, are in a unique position to assist in this complex process.

The exigencies of enforced reification require an attention to theory that is quite the opposite of parasitic. The data acquired through applied anthropology in the context of land rights and native title claims in Australia has revolutionised anthropological understandings of the relationship between people and place in Aboriginal Australia. In producing local demographics that reflect local categories—ethno-reifications as it were—anthropologists applying insights from anthropological theory could force a paradigmatic shift in demographic theory as well as assisting Aboriginal Australians to challenge the hegemony of the ‘mainstream’.

## **Is Airstrip Building Part of Anthropology?**

**Pierre Lemonnier** (Centre de Recherche et de Documentation sur l’Océanie); **Pascale Bonnemère** (Centre de Recherche et de Documentation sur l’Océanie)

**Tuesday 6th July 2010; 15:30 - 16:00; School I**

When we first visited the 400 strong Ankave-Anga of Papua New Guinea in 1985, they already knew that, for lack of roads or navigable waterways in the Suowi valley (Gulf Province), their access to ordinary services such as a permanent health center, a school, a store, would require the building of an airstrip. Indeed, a narrow and short piece of land had been flattened by hand. For years, national and regional MPs from Morobe promised the Ankave an aid-post but nothing has come yet.

In 1999 the airlifting of a bulldozer was funded by the French government, but the machine broke after three weeks, with 30% of the work still to be done. The project then idled, until the Ankave themselves resumed work in 2007-2008, prior to a visit of an airstrip inspector from PNG Civil Aviation that we organized. The airstrip is now finished and waiting for a final inspection to be declared open.

The Ankave asked us to help them build this airstrip. Considering that this was their collective will, and also because the infant mortality rate reaches 35%, we never questioned the necessity to build this airstrip nor our involvement in the changes that will follow the opening of the airstrip. We have been involved in every step of that long process. Is our involvement a different way of doing social anthropology? Are we thus perceived as in a position of advocacy on the part of Ankave people? Is our involvement a sort of form of compensation for all the information they share with us and with which we make our living? Or is it only a way to take care of friends? All are questions that inevitably are raised when working in such remote areas where people have demands regarding modernity. But these demands may have consequences that anthropologists do not always want to occur.

## WS6-4

### Pacific Anglonesia / Franconesia

Convenors: Ingjerd Hoem (Oslo); Serge Tcherkezoff (CREDO)

In this workshop we invite participants to explore indigenous models of sociality in their interaction with Anglophone versus Francophone spheres of influence in the Pacific (that is, in post colonial and still colonized Pacific countries). We wish in particular to explore the combination of effects between indigenous representations, knowledge and practices/forms of sociality on their own, and the differences of that same indigenous input when it met and was confronted with/and confronted Anglo versus French presence.

Obviously, these connections and interactions have different forms, and different impact over time, and in different sectors of society. We wish you to take this complexity into account by inviting papers with empirical focus on the emergence and interaction of different models (Indigenous, Francophone [France, French Territories] , Anglophone [British, American, Australian, New Zealander, etc.] ) and with an eye to how these models inform and are shaped by a variety of societal sectors and institutions.

To illustrate we ask you present papers on the following or related issues:

1) to compare the differences (and similarities) of ways of expressing cultural identity and of planning strategies for nation-building; for achieving independence/autonomy (in the case of Pacific "Territories" still colonized or "in association" with a formerly colonial power); for achieving standards of "good governance" and "sustainable development" (in the case of independent Pacific countries); strategies in Pacific countries churches.

Related topics:

- in colonial times: indirect rule versus assimilation, etc.; strategies of christianisation (Catholic/Protestant)
- in contemporary and present times: strategies for political and economical "influences" in the Pacific; strategies from long time established Churches and more recent (Pentecostal etc.); approach to "other" cultures (again: universalism of an assimilationist type versus (sometimes extreme) relativism; approach to mono/bi/multi languages in the school system, in the official spheres.

2) to compare, in the discourse of social sciences, the differences (and similarities) of the Anglophone and the Francophone approaches, analyses, methodologies, in the past as well as today, in discourses from the West *as well as* in discourses from within the Pacific.

For example:

- in the distant past: contrasted (or not) ways of inventing "Oceania", "Pacific", inventing the regions of that area, constructing and mis-constructing this part of the

world as a "culture area"; managing and representing 'first' and early encounters with indigenous peoples of Oceania;

- indigenous ways of representing and managing relationships with various kinds of 'others', indigenous models of sociality and place, including models of 'totality', (e.g. Samoan and Tokelauan concept of the world as *lalolagi*, "below the sky", and of social place, *tulaga* etc.)

## **Introduction**

**Serge Tcherkézoff** (CREDO, Marseille; Macmillan Brown Centre for Pacific Studies, University of Canterbury, Christchurch)

**Tuesday 6th July 2010; 10:30 - 11:00; School II**

## **France-New Zealand: A Comparative Analysis of Their Respective Relationships with their Dependent Territories/Associated States**

**Natalie Mrgudovic** (Aston University)

**Tuesday 6th July 2010; 11:00 - 11:30; School II**

This paper focuses on the nature of the political and administrative relationships which New Zealand and France have developed with their respective dependent territories or associated states in the South Pacific. In my paper, I will first discuss the contexts of decolonisation, examining in particular the circumstances of the establishment of the various forms of statute that link the Cook islands, Niue and Tokelau to New Zealand on the one hand and New Caledonia, French Polynesia and Wallis and Futuna to France on the other.

Secondly, I will analyse the way the regional and international communities have reacted to these relationships. This will be achieved through two major points: the level of regional integration of these entities: as the annual registration of Tokelau and New Caledonia on the UN List of non-independent territories set by the Special Committee on Decolonisation.

Finally, I will address the views of the concerned populations and the way they, along with France and New Zealand, envisage the future. This will focus on the political evolution of the relationships between France, New Zealand and these entities. It will consider the nature of the actual statutes and their possible evolution as fully integrated components of the South Pacific region.

## **Tokelau Self-Government: Macro-Political Influences and the Law of the Land**

**Ingjerd Hoëm** (University of Oslo)

**Tuesday 6th July 2010; 11:30 - 12:00; School II**

Recent years has seen New Zealand – Tokelau cooperating to establish institutions in the three Tokelau atolls in order to create the infrastructure deemed necessary to allow for self-determination. The two first ever referenda that were held in Tokelau in 2006 and 2007 just fell short of the stipulated 2/3rds margin set for the vote, and hence Tokelau is still what is called a non-self governing territory of New Zealand. The infrastructural changes are however more or less in place, and regardless of the result of the public vote people have to live with the national and administrative institutions that together were labeled the Modern House of Tokelau.

I shall discuss how historical relationships with the French Marist Society and the British representatives of the London Missionary Society gained foothold on the atolls, and in particular show how these allegiances fit in with earlier lines of conflict between the atolls established during what is called 'the days of war.' On the basis of these historical patterns between the atolls, I will show how these allegiances and different traditions are still powerful, informing how to conduct political meetings and handle processes of decision-making.

The consensus-based model of the Tokelau *fono* and the adversarial, argumentative model of representative democracy) came together to produce the intangible institutional and political situation existing at present. The British Westminster system of representative democracy in its adaptation to Tokelau institutions of political leadership may be described as antithetical, or it may be seen as constituting new resources that may be used strategically by those who uphold the law of the land locally.

## **Westminster Law and Melanesian Land: Contemporary Hierarchies in Vella Lavella, Solomon Islands**

**Cato Berg** (University of Bergen)

**Tuesday 6th July 2010; 12:00 - 12:30; School II**

In this paper I argue that to understand contemporary notions of land and court cases, one has to delve deeply into colonial history, and see how national versions of Westminster law have transformed localised hierarchies, and brought them under the mantle of the state. Although this is as of yet not the large scale disenfranchisement found in the far Eastern Pacific and far Western Pacific, it still portrays that one cannot understand land as an eternal and solid formation outside the state economies and transnational capitalism, and bound up in the localised particularities of British colonialist history.

I take as my vantage point an analysis of an extended case from Vella Lavella in New Georgia, Solomon Islands. This case is fairly representative for the transformations brought about by colonial and postcolonial representations. I follow a court case on a pending logging operation in time and space and demonstrate how the verdicts contribute to reveal and transform hierarchies in the village and beyond. In conclusion, this reveals how the heritage of British Westminster law shaped and continues to shape Melanesian understandings of land and kinship.

## **The Question of 'Indigeneity' with Roots and Routes: Claims for Indigenous Rights in Comparison between Kanak and Maori**

**Junko Edo** (Kyorin University)

**Tuesday 6th July 2010; 12:30 - 13:00; School II**

'Indigeneity' is internationally, trans-nationally and locally contextualized and situationally and strategically claimed. Oceania is no exception, where 'indigeneity' was originally represented in colonization by administrators and settlers to deal with already existing occupants by categorizing them as the 'savage native', whether in Anglophone and Francophone spheres. Today, however, it is subversively the indigenous people who represent their 'indigeneity' by actively claiming their rights. My intention, however, is not to create such indigenous model of Anglonesia versus that of Franconesia. Clifford sees 'indigeneity' both rooted in and routed through particular places in the theory of his articulation (2001:469). This is natural, if we think of man's mobility and at the same time his need to anchor since his ancient migration and settlement. In this sense, indigeneity consists in routes and roots. The question of 'indigeneity' also seems more political and judicial than anthropological and archeological since it is inseparable from the rights of

indigenous people. Therefore, what I attempt here is to demonstrate how indigenous rights are rooted in and routed through particular places in comparison between Kanak claims in New Caledonia and Maori ones in New Zealand, by reviewing their historical struggles for rights and by focusing on their recent claims for environment.

### **Nation Building in New Caledonia and Fiji Seen through Visuals and Media: A Pacific Anglonesia/Franconesia Comparative Study**

**Emmanuelle Crane** (EHESS Paris)

**Tuesday 6th July 2010; 14:00 - 14:30; School II**

This paper will illustrate the differences (and similarities) of ways of expressing cultural identity in French-speaking New Caledonia and English-speaking Fiji through visuals and new media including radio, television and documentaries. I will discuss the strategies and the intercultural dialogue set by local media to define and create nation building and the usage of politics in conveying messages of a common destiny.

### **The Intercultural Space of American Samoa and the United States**

**Karen Armstrong** (University of Helsinki)

**Tuesday 6th July 2010; 14:30 - 15:00; School II**

High Court cases from Pago Pago in the first half of the twentieth century reveal how intercultural relations were negotiated between Samoans and the representatives of the US government on Tutuila in American Samoa. The relationship was complex, resulting in a situation of 'parallelism' between the two sides. On the one hand, American governance had a strong military flavor and there was a concern for order; this resulted in land and immigrant legislation that in some ways protected the Samoans (as compared to policies in Hawai'i, for example). On the other hand, Samoans were treated like children and were often insulted; as a result, Samoans repeatedly attempted to explain their cultural practices, especially the chiefly (*matai*) system.

The paper will discuss how the intercultural space was, and is, negotiated by the Samoans through the use of metaphor and spatio-temporal references. The situation in American Samoa was, and is, often compared to the situation of native Hawaiians and, indeed, early ethnographers in American Samoa were employed by the Bishop Museum. There is, therefore, a circulating discourse about American Samoa (still a colony) and its rightful place as a 'native group' in the American polity. This discourse about Samoan cultural values continues into 2010 when American Samoans debate their current political status.

### **Tongan-English: Between Two Linguistic Frames and Socio-Cultural Systems**

**Svenja Völkel** (University of Mainz)

**Tuesday 6th July 2010; 15:00 - 15:30; School II**

This paper demonstrates the impact of language on socio-cultural structures in Tonga and vice versa. Tongan, the indigenous language, exhibits various structures which are deeply anchored in the socio-cultural system. Therefore, it serves as a perfect means to express and transport culture-specific features in an unequivocal and unambiguous way and its use even re-constructs indigenous cultural values. By contrast, English, which is the second official language in Tonga, does not provide such an adequate system. As it is based on different cognitive frames and cultural values, its use weakens indigenous structures – either more or less unconsciously or even deliberately. This will be illustrated

by the examples of kinship terminology and honorifics, two linguistic aspects which differ strongly in Tongan and English.

However, not only does language use have an impact on socio-culture, but socio-cultural changes also lead to language change. The use of honorifics with non-traditional authorities in Tongan, for instance, demonstrates how changes in the socio-cultural system resulted in the adaptation of the linguistic system. Another example are some recent occurrences in Tongan kinship descriptions that are most probably the expression of disrespect for indigenous social structures.

To conclude, indigenous languages provide the best means to transport and re-construct traditional cultural values while Western languages are based on other cognitive frames and thus de-stabilise the indigenous system. However, indigenous languages not only maintain cultural values but they may also incorporate cultural changes.

## **Tahitian Counter-Enlightenment: Nationalism and Transnationalism in Contemporary Tahitian Literature in French**

**Andrew Billing** (Macalester College)

**Tuesday 6th July 2010; 15:30 - 16:00; School II**

My paper will examine changing strategies of resistance to the narratives that have legitimated the colonial administration of French Polynesia in a selection of francophone literary works written by Tahitian authors in recent decades. The first part of the paper will review the legacy of French representations of the 'Antipodes' as a utopian political space beginning in the eighteenth century, and consider the ways these discourses have underpinned colonial rule of French Polynesia through to the present era, even as they originally contributed to the critique of political absolutism in France during the *ancien régime*. The second part of the paper will compare two diverse forms of literary response – one nationalist, and another transnationalist – to the persistent influence of these discourses in contemporary French and French Polynesian political culture. The paper will conclude by comparing the strategies of this emerging postcolonial literature in Tahiti with those from other colonized territories in the Pacific.

## **An Empirical Experience of the Differences between Anglonesia – Franconesia Approaches to the Pacific, Academia and the Social Sciences**

**Marieke Blondet** (EHESS Paris and University of Otago)

**Tuesday 6th July 2010; 16:00 - 16:30; School II**

The specific context of my research has led me to conduct a sort of double, even triple ethnography: the American Samoa population I studied for the PhD, the American way to administrate an associated Pacific territory, and the New Zealand academic system. New Zealand is strongly influenced by the British and US system, and Anglo-Saxon social anthropology theories are also followed there. However, due to the country's geographical position in the Pacific and its long period of history in relation to the first New Zealanders, the Maori people, and other Pacific islanders, the New Zealand approach is singular vis-à-vis the British and American representations. It is also very different from the French representations I had been taught over my undergraduate and graduate studies.

In this paper I will discuss my experience of these contrasted approaches to the Pacific region and its people. I will also address the differences I observed, not only in terms of the format of academic work and implemented methodologies, and the organisation and functioning of the academic institutions between French and New Zealand universities, but also in terms of theoretical approaches, which are preferred in the two spheres of influence, Francophone and Anglophone. For instance, there exists a strong contrast

between the Anglo-Saxon theoretical approach to the Pacific, which for a long time have considered the Pacific societies as part of the world system and actors in this system, and France, where although this approach is well accepted and largely empirically implemented, the upholders of Structuralism continue to hold dominant positions in the academia to the detriment of other approaches, which are less developed and taught in the French university curriculum.

### **Polynesia, Franconesia, Anglonesia and Hispanonesia: Rapanui (Easter Island) amongst the -nesias**

**Grant McCall** (University of New South Wales)

**Wednesday 7th July 2010; 10:30 - 11:00; School II**

The paper will examine the tensions in history and today for Rapanui, caught between the -nesias of the Pacific. By origin, Polynesia, early settlement Franconesia, in historic development Anglonesia and today the single (if Galapagos and Juan Fernandez are excluded) of Hispanonesia as a region of Chile. These tensions remain today as the Rapanui struggle for autonomy and to express and 'navigate' their own hybrid-nesia.

### **Carriers of the Gospel vs. Bearers of the Whip: Conceptualisations of Whites at an Anglo-French Interface**

**Thorgeir S. Kolshus** (University of Oslo)

**Wednesday 7th July 2010; 11:00 - 11:30; School II**

In the Banks Islands of the former British-French condominium of the New Hebrides, colonial interaction with Europeans occurred in two distinct phases and with two distinct representatives: latter-half 19<sup>th</sup> century Anglican evangelisation and mid-20<sup>th</sup> century French cash-cropping. The Anglican Melanesian Mission was staffed mainly by Oxbridge gentlemen, while the representatives of French colonial commerce were by and large ill-tempered and under-educated New Caledonians of dubious backgrounds. On the island of Mota, this difference, tabloidly summed up in the binary opposition English:French::gentry:hybrid, still gives direction to the interpretation of English and French policies and personalities. The different responses by the two colonial powers toward the political processes leading to Vanuatu's independence, confirmed the validity of the stereotypes. From the Mota configurations of these two national types emerge a more comprehensive picture of colonial, postcolonial and neo-colonial experiences on an island at the periphery of a peripheral nation state. The nature of these experiences is the main topic of this paper.

### **British Women in French Polynesia: The Influence of LMS Missionary Wives**

**Deborah Pope** (EHESS, CREDO Marseille)

**Wednesday 7th July 2010; 11:30 - 12:00; School II**

My aim in this paper is to explore the specificity of the role of the first LMS missionaries' wives in strategies of Christianization in Oceania and to attempt to identify the particular mark the agency of these British women would leave in the islands of what would later become French Polynesia. As the evangelical movement in Britain increasingly stressed the vital importance of middle-class women's domestic role and thus afforded them the opportunity of extending this to broader social and global concerns, missionary work overseas provided a field in which, I believe, these pioneering women of the late 18<sup>th</sup> and

early 19<sup>th</sup> century could fully invest their energies and aspirations. Though not all came from the burgeoning British middle class, many, I shall argue, were able to draw on this evangelical ethos of the civilising, educating mother in order to face and bear the extreme physical and moral conditions they found in Tahiti and her islands. Here they would do their best to establish and run model Christian homes, while enlarging their sphere of influence through activities directly concerned with the education and moralization of Polynesian women. The result of these early female encounters and this feminine commitment to the missionary cause – which had no equivalent in French missionary practices - would, I maintain, leave a distinctive stamp on British evangelization of French Polynesia which, despite over a century of French colonization, can still be perceived today in the role played by pastors' wives, in particular, and women in general in island societies which remain profoundly evangelical.

## WS6-5

### Anthropology of Value in Oceania

Convenors: Susanne Kuehling (Regina); Andrew Moutu (Adelaide)

The conference theme of exchanging anthropological knowledge calls for an engagement with anthropological theories of exchange and an anthropology of value in Oceania. We invite papers that discuss the entanglement of old and new forms of exchange, the way valuable objects are distributed, consumed or evaluated in different tournaments of value. We are particularly interested in the ambiguities and driving forces behind contemporary exchange including but not limited to resource extraction, museum collections, tourism, HIV, mobile phones, new infrastructure, Western education, and Christianity.

Exchange practices of Oceania have inspired sophisticated theorisation of sociality in general and have helped us rethink Western conceptions of gender, personhood, knowledge, meaning, and value. Oceanic exchanges appear prominently in Malinowski's *Argonauts*, Firth's notional spheres of value, Mauss' theory of the gift, Sahlins' *Stone-age Economics*, and Godelier's models of political types, Gregory's gift and commodity economies and M. Strathern's theory of gender. Some of these works proceed from an assumption that value emanates from a human propensity to execute comparative judgements about particular states of affairs and others reveal a concern with the problem of measurable relations sanctioned by a general law of equivalence. While Godelier and Annette Weiner have focused on alienable and inalienable possessions, Munn builds on objectification for understanding the transformation of value and Foster advocates a theory of value without equivalence. Graeber's recent study links value with creative action rather than meaning and contemplation. We believe that it is timely to meet and discuss the more recent inspirations that have motivated our recent projects and theories.

In Western societies, the notion of value is often evoked by an isomorphism between money and language. Words are commonly identified with coins such that one may expend words as one may spend money. Like coins, words are minted and may lose their value due to over-circulation. But images of isomorphism are logically bound to encounter a problem of commensurability: how does one measure meaning as one might calculate value? This discourse leads into interesting questions about the relation between value and comparison itself, the connection between measurement and existence, enumeration and rationalisation - it might even rejuvenate an interest in the nature of sign and perception.

If we consider the notion that value also hinges on emotions and their expression, it appears to be positioned at the core of personhood, bridging personal experience and commonly accepted practice and morals. Consciousness as well as space and time and their attendant models of knowledge play a critical role in shaping the way ideas of value

are conceptualised. We are looking forward to exchanging ideas and data on the variety of Oceanic exchanges, objects, and motivations.

## **Value and the Problem of Symmetry**

**Andrew Moutu** (University of Adelaide)

**Tuesday 6th July 2010; 10:30 - 11:00; School III**

The Iatmul people in Papua New Guinea exchange fish for sago with their Sawos neighbours and this particular exchange relationship has been depicted in terms of hegemonic and schismogenic relations because of evident inequalities. This exchange relation is characterised by a strain of asymmetry that could also be linked to wider cosmo-ontological understandings. Both the exchange items and the sense of asymmetry feature prominently in the way in which Marilyn Strathern has conceptualised the notion of 'qualified value' where ideas about enumeration, proportionality and rationalisation come under scrutiny. Strathern's notion of qualified value is equally a theory of action that is premised on relational asymmetry and time. This paper expands upon the notion of 'qualified value' with the aim of showing how asymmetry could be linked to a theory of time and value. The argument evaluates the way in which symmetry and asymmetry organise the theorisation of value such as is evident in the work Georg Simmel and Nancy Munn. If we hold that symmetry is to space and epistemology as asymmetry is to time and ontology, what are we to make of the contingency that circumscribes the relation between symmetry and value?

## **Gold-Lip Service: The 'Fool's Gold' of New Guinea Highland Reciprocity**

**Roy Wagner** (University of Virginia)

**Tuesday 6th July 2010; 11:00 - 11:30; School III**

Just as the concept of 'science' (an acronym for 'knowledge') amounts to little more than the *literalization* of some very mystical core metaphors (e.g. the Copernican hypothesis, the Bohr atom), reducing them to 'things' that can be measured and applied to cause-and-effect logic, so the concept of *value* is a measurable precipitate of some primarily aesthetic metaphors long in service among the 'cultures' in question. 'Gold' has been the standard-value metaphor, with untold fairy-tale associations, of the West-European-American cultural hegemony. Pearl shell, *or so we have been told*, served as a cognate standard for the peoples of highland New Guinea, and for no fault of their own. What actually happened was that thousands of gold-lip shells were flown to the highlands by unscrupulous labour-exploiters such as the Leahy brothers. The result was a fool's paradise for both colonialists and ethnographers, creating Rhodesia-like plantation systems, and an inflated anthropology of 'exchange' that only served to disguise the human values of the peoples under scrutiny.

## **Place Value: The Politics of Relatedness in Western Highlands, Papua New Guinea**

**Rosita Henry** (James Cook University)

**Tuesday 6th July 2010; 11:30 - 12:00; School III**

In this paper I examine tensions between private business interests and customary land ownership in the Western Highlands of Papua New Guinea. My exploration of 'place value' is via two brief case studies: I consider the relationship between Ganiga people and

their neighbour Joe Leahy, who established a coffee plantation on Ganiga land (the subject of the well-known documentary films *Joe Leahy's Neighbours* and *Black Harvest*). I analyse the complexities of the relationship between Ganiga people and Joe Leahy and provide an update on the fortunes of the coffee plantation today. In order to gain further insights into issues concerning the coffee business, I explore the comparative case of Joe Leahy's cousin, Maggie Wilson, and her relationship with customary landowners in the area where she built her tourist lodge 'Haus Poroman'.

## **Travelling Vines**

**Almut Schneider** (EHESS, Paris)

**Tuesday 6th July 2010; 12:00 - 12:30; School III**

Why does a woman feel compelled to transfer sweet potato vines taken from adult plants into another plot of land for replanting? The case I discuss takes its cue from everyday acts of transmission: Tending gardens and growing produce occupies much of the time of the Gawigl in the Highlands of Papua New Guinea; this is true particularly for women, in sole charge of the constant supply of sweet potatoes, the staple food of humans and pigs. Women grow a great variety of these tubers in constantly changing garden sites and each one of them claims to apply a specific knowledge deriving from somewhere else, her place of origin. Movement is valued: of women who change residence and affiliation with marriage, of sweet potato vines, never replanted in the same garden, sometimes travelling long distances and changing hands before being planted again, or of pigs moving from place to place in the course of ceremonial exchanges.

If these pigs are the perceptible form of women's ability to care and feed, gardens are another example of visualising their capacities of making things grow and extracting food from the ground. Planting being not only a prerequisite for exchanging pigs, but also a local idiom for a sequence of life-cycle exchanges, this paper has a closer look at the value women set on moving planting material over different places and between different women, on their particular knowledge and on the transmission of both: vines and expertise.

## **Value Comes a Long Way: Kula Shells Revisited**

**Susanne Kuehling** (University of Regina)

**Tuesday 6th July 2010; 12:30 - 13:00; School III**

My paper proposes a fresh look at the *kula* exchange of southeastern PNG, based on the indigenous notion of 'path' (*eda*, *keda*, etc). *Kula* shells, I argue, accumulate two different kinds of value as they move along local and overseas paths. Locally, they are emotionally charged, personal gifts between affinal groups and are grouped together with pigs and large yams as Big Gifts. In the overseas *kula*, the valuables are ranked and move within a realm of rank, opposition, and domination. The path of a shell crosses these two realms of exchange, as local and overseas affairs both require the movement between lineages. In moving between Massim matrilineages, *kula* shells gain value as tokens of affinal gratitude and regret as well as as prizes of competitive friendship and dominance. The dynamic of movement itself combines these contrasting sets of rules, so that *kula* shells gain their total value by constantly shifting between the local and overseas spheres.

## **Exchange and Emergent Order: From Valuables to Money among the Mekeo of PNG**

**Steen Bergendorff** (Roskilde University)

**Tuesday 6th July 2010; 14:00 - 14:30; School III**

The use of valuables and money in Melanesian exchange has been a much debated subject. In Mekeo society we have recently witnessed a total organizational breakup in which the villagers have completely abandoned valuables in favour of money. As a consequence the whole chiefly order has completely lost power and legitimacy. One way of explaining the use of valuables and money have been to show how these express social relations and relates to the symbolic order. In contrast it is here suggested that we rethink the relation between actor and social relation in terms of complexity theory. Then we have relatively free acting individuals who have limited knowledge about the cultural order they are part of, they only need to follow simple rules and be enskilled. Their interaction together with 'energy' from the environment produces emergent properties in the form of institutions and social relations. Then every political group is part of a larger landscape based on the exchange of energy that due to the human capability for symbolism takes the form of abstract wealth. Local interaction over this forms the basis of social control, and gives people incentives to act pragmatically to circumvent this power. Valuables and money are thus intimately connected to the character of social control and a shift from valuables to money gives new opportunities and with it, new forms of social control are made possible.

## **Conflicting Values: Reciprocity and Self-Enhancement in Melanesia**

**John Liep** (University of Copenhagen)

**Tuesday 6th July 2010; 14:30 - 15:00; School III**

In a critique of my new book *A Papuan Plutocracy* (2009), Joel Robbins has pointed out an apparent contradiction in the work. On Rossel Island in the Massim reciprocity is manifested in affinal relations, mortuary exchanges and pig feasts. This reveals a structural symmetry that would sustain equality of social relations in the society. I report, however, a monopoly of high-ranking shells by big men and their control of exchange rituals. Big men are also rebuked for being cunning tricksters cheating people out of their shells. I argue that inequality permeates the society in the form of a class-like stratification and conclude that the stratum of big men constitutes a plutocracy. I have tried to solve this dilemma by distinguishing between norm and practice. But this is clearly unsatisfactory. In the exchange forms above reciprocity is not only voiced but is actually practiced. But there is no doubt either, that respect and status is accorded big men and that men want to make good in exchange. Can this problem be solved by suggesting that there are two conflicting values, one of equality and another of self-aggrandizing and two entangled patterns of practice, one of delayed reciprocity and one of deceitful appropriation of shells and power? I shall reflect further on this problem and report my result at the session.

## **The Intensive Capacity of the Body and the Calculation of Value in Boazi Exchange**

**Justin Shaffner** (University of Cambridge)

**Tuesday 6th July 2010; 15:00 - 15:30; School III**

This paper examines the calculation of value in relation to exchange from the vantage point of the intensive capacity of the body, specifically how bodies affect other bodies, combine to make larger ones, or destroy others. I do so with reference to original research in the southern lowlands of New Guinea with Boazi *kamok-anim*, or fight-leaders, as they attempt on behalf their respective constituents to create and maintain productive relations across multiple contexts: regional ritual networks; the state; Ok Tedi and Porgera mining companies; logging and eco-forestry projects; and the Free West Papua movement. Drawing on examples as diverse as myth, headhunting, sister-exchange, sorcery and the contemporary political economy, I argue that exchange concerns the (de)composition of person, and is evaluated in terms of the direction of ontological predation and kind of body one has, 'human' or 'animal.'

## **Adjusting Cultural Valuation**

**Jacob Simet** (PNG National Cultural Commission)

**Tuesday 6th July 2010; 15:30 - 16:00; School III**

Pre-contact valuation of culture was based on considerations of spiritual and utilitarian value of objects, but in the last 100 years, there has been some reconsideration of this valuation system to accommodate the new realities. My presentation will focus on the Middle Sepik Region of Papua New Guinea, in particular, on the shifts of (e)valuation of sacred objects that are stored in the *haus tambaran* (spirit house).

Due to changes in the visitor's profile, the demand for spiritual objects has grown. In recent times, with a general decline in tourist numbers, economic pressure to obtain cash has driven many communities to adjust the valuation their highly valued, spiritual objects in order to allow some marketing. These objects used to be stored solely in the *haus tambaran*, out of sight for women and uninitiated men. Nowadays, some villages show these objects to tourists (including women) and people produce replica ("photocopies") for the market. Commercializing spiritual objects is not promoted by all communities: my presentation will analyse the discourse on the blurred boundaries of spiritual and utilitarian value in the realm of the *haus tambaran*.

## **Reviewing Samoan Exchange: Personhood and Representation**

**Jessica Hardin** (Brandeis University)

**Tuesday 6th July 2010; 16:00 - 16:30; School III**

Value-production through exchange practices in the Samoan islands are intimately tied to notions of personhood. This however, as a general statement, is not readily apparent when reviewing the anthropological literature lineage of the Samoan islands. The literature on Samoan exchange constructs exchange practices as 'economic' transactions, in a limited alienated form with abundant attention on fine mats that solidify social status and Samoan identity, but these analyses do not engage with the ways that these practices are constitutive of concepts and experiences of 'Samoan personhood.' This paper seeks to both explore how anthropology has constructed value in exchange events in the Samoan islands, and argue that too little attention has been paid to the circulation of objects, labor,

and experiences outside of the (re)distribution of fine mats. This paper will review anthropological texts by Augustin Kramer, John Stair, and Margaret Mead, as well as more contemporary works by Bradd Shore, Annette Weiner, and Jocelyn Linnekin in order to highlight key conceptual shifts in the anthropology of Oceania from objective observer to cultural conservation to semiotic modalities. In my reading of exchange practices I will refer to the *multiple* objects (comestibles and noncomestibles), social/economic/political relationships, and personhood as constructed in the *longue durée* of seemingly singular events; of particular importance within this reading – including my own preliminary ethnographic data – are the affective dimensions tied to singular objects, sensory experiences, and interacting multi-semiotic modes. Informed by Nancy Munn, Annette Weiner, Marilyn Strathern, Robert Foster, and Nicholas Thomas, this paper seeks to contextualize my own contemporary analytic attention to exchange events within in a larger Samoan historical trajectory of conscious-culture-making, as well as within the trajectories of the anthropology of value and the anthropology of Oceania.

### **From Foreign to Domestic: The Cosmological Value of Fijian Tabua**

**Matti Eräsaari** (University of Helsinki)

**Wednesday 7th July 2010; 10:30 - 11:00; School III**

Previous work on stranger-kings, reciprocities and traditional valuables in Fiji illustrates that the symbolic value expressed in 19<sup>th</sup>-century Fijian politics – foreignness – coincides with the exchange value of the *tabua*, i.e. whale teeth used in traditional exchanges. This is also illustrated by the fact that, according to beachcombers' and sailors' testimonies, the exchange value of these items increased with the degree of physical signs of use (cf. Godelier's interpretation of Malinowski's 'sentimental value'); the supposedly older ones being associated with Tonga (just like 19<sup>th</sup>-century Fijian chieftainship). However, foreign origin does not appear to be so highly esteemed in Fiji any more. Perhaps due to the fact that late 19<sup>th</sup>-century legislation turned all ethnic Fijians into indigenous 'land-owners' (*taukei*), the current mythology has also changed to accommodate a view of all ethnic Fijians as fundamentally similar. And not surprisingly, this new mythology also depicts the *tabua* as objects of indigenous origin. In other words, a change in political value is also apparent in the exchange items. This change, furthermore, affects the exchange practices too: no longer conceived of as exchanges between two dissimilar groups, the formal exchanges increasingly appear as like-for-like exchanges rather than exchanges of differentiated products between two 'kinds' of people.

### **Katoanga: Exchange of Tongan Women's Textiles**

**Malia Talakai** (University of Nijmegen)

**Wednesday 7th July 2010; 11:00 - 11:30; School III**

Tongan women's textiles are increasingly becoming significant in the Tongan communities in the diaspora and the demands for them have also increased. The growth in significance and demand for these textiles in the diaspora, have created new forms of *katoanga*. *Katoanga* is a form of exchange, originally used by Tongan women in Tonga, to exchange women's textiles. In this context, women from Ha'apai will have a *katoanga* with women from Tongatapu or women from Vava'u exchange with women from Ha'apai or Niua, for instance. But more recently, this concept has also been used to refer to exchanges that occur between Tongan women in Tonga and with Tongan women in the diasporic communities. In this new form of *katoanga*, the Tongan women in Tonga provide Tongan textiles while Tongan women in the diaspora provide money or other forms of foreign goods. This paper will therefore use *katoanga* between Tongan women in Tonga and

Tongan women in the diaspora as a site of analysis. In using *katoanga*, I will discuss how an old form of exchange has shape and influence the new form of *katoanga* and finally, how the new form of *katoanga* have also influence women's perception of value, in particular values of Tongan women's textiles.

## **The Internationalization of Cultural Value: Intangible Cultural Heritage in Tonga**

**Stephania Bobeldijk** (University of St. Andrews)

**Wednesday 7th July 2010; 11:30 - 12:00; School III**

This paper explores the valuation of Intangible Cultural Heritage practices and expressions, by taking the Tongan dance *lakalaka*, which, in 2003, UNESCO proclaimed to be a 'Masterpiece of the Oral and Intangible Heritage of Humanity' as an exemplification. With the adoption of the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage, the valuation of cultural expressions or practices has been put in a public and international domain. It is this internationalization of cultural value that raises interesting questions about the necessity of valuing cultural expressions and practices outside the immediate cultural community. The Convention presupposes the notion that intangible heritage is of universal value and thus viewed upon the same in one society as in another. However, value is generated through social relations and the process through which the practices and expressions are produced, and not through outside forces. Cultural traditions and the knowledge associated with them are often conveniently represented as heritage (Van Meijl 2009), but it has been argued by many anthropologists that heritage does not exist but that it is made (Bendix 2009). How can you then define the value of intangible cultural heritage?

## **'Yeah, You Can Take Picture': Photography as Intercultural Currency in Touristic Encounters in Indigenous Australia**

**Anke Tonnaer** (Radboud University Nijmegen)

**Wednesday 7th July 2010; 12:00 - 12:30; School III**

Photography has since long been an important medium through which early interactions between Indigenous and non-Indigenous people in Australia have taken place (e.g. Venbrux and Jones 2002). The role of photography in contemporary tourism is generally perceived as a direct heir to that tradition; i.e. as imposing, consumptive, and entrapping the world of others within a Western gaze (cf. Sontag 1977). This paper takes a different approach by arguing that photography in tourist interactions acts as an intercultural currency, which is directive of both tourist and indigenous performances. I suggest that the use of photography should not only be seen within a visual paradigm, but should also be examined for its performative value cross-culturally. On the basis of ethnography from tourism sites in North Australia I show how the use of photography by both parties reveals a reversal of common notions. The taking of pictures acts as a lubricant in the encounter where tourists, initially fearful of breaking taboos on unduly 'shooting' Aborigines find themselves in fact directed by their Aboriginal 'hosts' to fulfil their touristic 'duty' by switching on their cameras. Conversely, Aboriginal guides and performers highly value the clicking of cameras as a symbolic expression of tourists' appreciation of their cultural performance. Moreover, rather than feeling caught in a frame, photography is used precisely to delineate the performance, and by doing so averting otherwise ambiguous and potentially embarrassing situations in their performative exchange.

## **'That Dance is Too Dear', or the Value of Sharing on the Internet: A French-Australian Story with the Warlpiri from Lajamanu**

**Barbara Glowczewski** (CNRS, Paris)

**Wednesday 7th July 2010; 12:30 - 13:00; School III**

In 1979, I was allowed to film Warlpiri women dancing at the condition to screen it only to women in my country, France. This was secret women's business connected with the Kajirri initiation of 22 young men. According to Meggitt, women were excluded from these celebrations 30 years earlier. My fieldwork experience in Lajamanu, renewed in 1984, was to see a daily negotiation between the 'business' women and men in charge of ritual in order to stage every day for weeks the right process of exchange between the kin involved in this transformation of young initiates into Malyarra men. The production of the individual value was conditioned by the secret value of the dancing, singing and painting of sacred objects in separate spaces by men and women. Between 1995 and 2000, during a process of restitution of my films and other data for a CD-ROM (*Dream Trackers*, 2000, Unesco), the 50 custodians of Warlpiri Law - who were involved in this project through their recorded rituals and recent acrylic paintings on canvas - agreed to include for general viewing some women-only footage from 1979 on the condition they received payment for the intellectual property and it was not put on the internet. In 2006, the same people or their descendants in Lajamanu asked me why their Yapa (Aboriginal) CD-Rom is not on the internet. I propose to discuss here the reasons for this shift, the indigenous use of YouTube and the politics of culture through the internet, in reference to the philosopher Gilbert Simondon's ontology of relations and his approach of perception and individuation.

### **WS6-6**

## **Configuring the 'Urban' in Melanesian Anthropology**

Convenors: Adam Reed (University of St Andrews)

This working session will explore the role of 'the urban' in Melanesian anthropology. Specifically, it will examine the historical and current place of urban ethnography in the debates and conventions of anthropological analysis in the region. Working session members will be invited to reflect upon the failure to adequately account for urban life in much ethnographic writing and the failure to include accounts of that urban experience in many anthropological representations of Melanesian peoples and societies. As well as providing ethnographic content on particular urban locales in the region, working session contributors will be asked to examine how that material challenges the analytical conventions of Melanesian anthropology. Can the lessons of the urban be read back in order to provide a critical reinterpretation of ethnographic work from the region? What do we mean by the 'urban' in Melanesia?

As well as ethnographic papers on the subject, the working session would welcome other disciplinary approaches; in particular, historical and geographic engagements with the urban in Papua New Guinea, Solomon Islands, Vanuatu or New Caledonia. As well as obvious linked topics of interest, such as migration, residence and employment, working session contributors will be asked to think about the study of townscapes or cityscapes, the role of money, the figure of the stranger, issues of speed and temporality (city in day and city at night), the place of maps, names and transport in urban imagination, the

importance of urban institutions, nationhood and modes of governmentality. As part of this focus, contributors will be asked to reflect upon the agencies and qualities assigned by ethnographic subjects themselves to urban centres in the region.

Rather than just treating the town or city as a backdrop or environment in which new social forms of interaction occur, the working session is also concerned to explore what it might mean to think through these places. Can one speak, for instance, of Mosbi logic or Vila action or Honiara thinking? More broadly, we will examine whether Melanesians, like many other urban subjects, necessarily know the urban by first reifying towns as persons, ascribing them certain characteristics or peculiar atmospheres. Finally, contributors will be asked to reflect upon how their work, and Melanesian anthropology more broadly, might challenge the paradigms of urban studies and urban theory. This includes the question of what distinguishes an anthropological interpretation from other disciplinary analytics and what the role of ethnography might be in our theoretical elaborations.

## **Introduction**

**Adam Reed** (Dept Social Anthropology, University of St Andrews)

**Tuesday 6th July 2010; 10:30 - 11:00; Seminar Room 50**

This introduction will open up the key theme of the working session: the role of 'the urban' in Melanesian anthropology. Specifically, it will examine the historical and current place of urban ethnography in the debates and conventions of anthropological analysis in the region. It will invite working session members to reflect upon the failure to adequately account for urban life in much ethnographic writing and the failure to include accounts of that urban experience in many anthropological representations of Melanesian peoples and societies. As well as providing ethnographic content on particular urban locales in the region, it will ask working session members to examine how that material challenges the analytical conventions of Melanesian anthropology. Can the lessons of the urban be read back in order to provide a critical reinterpretation of ethnographic work from the region? What do we mean by the 'urban' in Melanesia?

## **No Sex in the City: The Making of Feminine Sociality in a Port Moresby Boarding House**

**Melissa Demian** (University of Kent)

**Tuesday 6th July 2010; 11:00 - 11:30; Seminar Room 50**

This paper proposes a preliminary examination of class and gender formation in urban Papua New Guinea through the ethnographic case of an urban single women's residence. Haus Ruth is a women's boarding house in Port Moresby, run by the Moresby branch of City Mission and serving two purposes. Half the rooms in Haus Ruth are rented by single professional women, while the other half are inhabited rent-free by women who have fled abusive husbands. The commercial side of the property serves to fund the charitable side, and the 'tenants' also provide a great deal of informal assistance to the 'clients'.

The novelty of this arrangement is not lost on any of the residents, who accommodate the awkwardness of their circumstances with a combination of humour, publicly expressed adoption of the City Mission's message of Christian selflessness, and privately expressed irritation at the school-like strictures imposed on the residents of the house. Never during my own tenancy in Haus Ruth did I observe or hear of a tenant refusing to mix with the clients for fear of contamination by their misfortune, as one might expect of middle class women elsewhere. Instead what concerned all the women of the house was their parlous marital status, either as difficult-to-marry professionals or women fleeing their husbands.

The single-sex environment itself was seen as potentially hazardous to the women's prospects. Tales of the token gay man who seemed invariably to have lived in other Moresby women's residences inhabited by my friends served to highlight the uncertain gendering of those who lived there. The residents of Haus Ruth negotiate daily the conundrum of how to inhabit the virtues of an emergent urban Papua New Guinean femininity, when women in the city are normatively understood to be in perpetual danger of losing or giving up all that makes them 'good women'.

## **Urban Issues and Anthropology in Postcolonial New Caledonia**

**Benoît Trépiéd** (Institut Agronomique néo-Calédonien)

**Tuesday 6th July 2010; 11:30 - 12:00; Seminar Room 50**

In the French Territory of New Caledonia, after the violent struggles of the 1980s opposing pro-independence Kanak activists of the FLNKS and White 'loyalists' of the RPCR, peace was reinforced thanks to the Matignon Agreement (1988) and the Nouméa Agreement (1998). Among other measures, these texts allowed Kanak leaders to take control of several institutions, notably the rural Northern Province, while the Southern Province – which includes Nouméa, the only city of the Territory – was ruled by loyalist parties. For the last ten years, the political and geographical cleavage between the FLNKS and the RPCR has been declined in terms of urbanisation and public policies: while the Southern Province loyalist authorities are dealing with massive Kanak migration to Nouméa, the FLNKS leaders are now leading a major urban project in Koné, the capital of the Northern Province, which they officially named 'oceanian city' (la ville océanienne).

This paper aims to examine what anthropology can say about these phenomena. First, I shall retrace the historical, professional and political reasons why anthropologists working on New Caledonia (mostly French scholars) had not been interested in urban aspects of the Caledonian society until the 1990s. Then I shall analyse the major outcomes of recent researches focusing on urban objects in the Nouméa area and dealing with Kanak urban experiences. Finally, I shall take a closer ethnographic look at the pro-independence 'oceanian city' project in Koné: how did Kanak leaders conceptualise it? What should be, in their views, the specificities of such an 'oceanian city'? How does it relate to Nouméa? What does it say about 'the urban' in Melanesia and in the Pacific?

## **The Spirit of Rabaul and the Spirit of Kokopo: Colonial Nostalgia and Postcolonial Discontent in East New Britain**

**Keir Martin** (University of Aarhus/University of Manchester)

**Tuesday 6th July 2010; 12:00 - 12:30; Seminar Room 50**

Following the destruction of Rabaul Town by a volcano in 1994, the decision was made to relocate the capital of East New Britain Province to the new town of Kokopo. The memory of Rabaul Town is romanticized by most inhabitants of the region, be they white expatriates, Chinese, local Tolai villagers or incomers from other areas of Papua New Guinea. Kokopo however is denigrated, even by those who were advocates of the relocation. The memory of Rabaul represents a glorious, well-planned past in which function and style operated in perfect harmony. Kokopo is not only described as ugly, but also dysfunctional, lacking the compactness and tree-shaded avenues that made Rabaul a pleasant place to shop.

Although this narrative of the move from the 'Jewel of the Pacific' is widely shared, it is one that carries different wider meanings for different groups of people. The fall from grace from Rabaul to Kokopo takes place within a wider social change, namely the political development of Papua New Guinea in the 35 years since independence.

Although there is widespread disillusionment with the current state of Papua New Guinea, the extent of that discontent and explanations for the cause of a widely perceived disintegration of government in recent years varies between different groups. Differences in the ways that the contrast between the spirit of Rabaul and the spirit of Kokopo are drawn by these different groups shed significant light on the different orientations that these groups have towards the wider political situation in Papua New Guinea.

### **Toward a Sociology of the PPP for the BOP in PNG**

**Deborah Gewertz** (Amherst College); **Frederick Errington** (Trinity College)

**Tuesday 6th July 2010; 14:00 - 14:30; Seminar Room 50**

In his provocative and often-cited essay about the design and promotion of the electric car in France during the 1970s, Michel Callon (1987) argues that designers and marketers possess not only visions of their products, but also visions of the social contexts into which their products might fit. This is to say, Callon sees producers and marketers as 'sociologists' whose understandings of society can be measured by the commercial successes of that which they make and sell. In this paper, we elaborate upon Callon's argument as it plays out in Papua New Guinea (PNG). In particular, we compare the long-term strategies of the more successful Nestlé Corporation, with its instant noodle factory in Lae, to those of the less successful James Barnes Corporation, with its canned meat factory in Madang. As Nestlé has long known (and James Barnes has learned), the principal food-centered variables that define the urban in PNG have become electricity for commercial refrigeration (to support the active materiality of the likes of cheap fresh or frozen meat) and limited buying power for most consumers: being urban in PNG is now to be a target for Popularly Positioned Products (PPP), those directed to the Bottom of the Pyramid (the BOP). In this paper, we appraise the successes of the PPP for the BOP in PNG so as to elaborate and more broadly contextualize Nestlé's (and Barnes') food-centered sociology of the urban there.

### **Squatter Settlements and the State in Port Vila, Vanuatu**

**Knut Rio** (University of Bergen)

**Tuesday 6th July 2010; 14:30 - 15:00; Seminar Room 50**

In line with much anthropological thinking, the states of Melanesia find it hard to conceptualize an urban population as such. This paper addresses the need to understand urban sociality in its own terms. What is it that constitutes urban sociality? Where are the institutions that configure that form of sociality? The inhabitants of Port Vila in Vanuatu often understand themselves inside a transitional space, in between 'town' and 'island', but, they also acknowledge that town life is structured inside institutions of a thoroughly urban character. On the one hand they engage with institutions such as schools, hospitals, prisons, supermarkets, hotels, company employers, justice and policing, which demand for certain types of behaviour and personality. On the other hand they approach competing or alternative institutions that are especially flourishing in town - such as local courts held by chiefs, witch-hunts, indigenous churches, healers and magicians and secret kastom lodges. This paper comes out of fieldwork in Port Vila in 2010.

## Thinking Big: Pokies, Leaders and Gambling 'Their' Money in the Night of Goroka Town, Highland Papua New Guinea

Anthony Pickles (University of St Andrews)

Tuesday 6th July 2010; 15:00 - 15:30; Seminar Room 50

The urban environment confronts Papua New Guineans with unprecedented levels of uncertainty and choice: in relationships, economic decisions, political promises and physical danger to name but a few. This paper examines the role of pokie (slot) machines in temporarily resolving and diverting flows of uncertainty for those residents of Goroka who are willing to risk money on their *stail* in the pursuit of *painim laki*. At night large numbers of working persons, business owners, government employees and the unemployed alike brave the street to meet at one of Goroka's six *pokie ples-es*. Here the 'roles' of supporter and leader shift and intermingle in a boisterous, male-dominated show of calculated nonchalance to enormous wins and losses. Money, at once circulating, disappearing and erupting, fleetingly centres Town life on singular people to be partly swallowed in cash or alcoholic form by their rivals, friends and bodyguards. This paper looks at the choices and *stail* of those who win, lose, and come along for the ride, choice and *stail* being the rhetoric conferring prestige upon certain people's huge losses, outrageous gifting and the residue of money remaining in their pockets as the *laki* inebriated return home.

## From Fruit Town to Gospel Town: The Struggle for Moral Integrity amongst Coastal Papuans through Manokwari, West Papua

Sarah Hewat (University of Melbourne)

Tuesday 6th July 2010; 15:30 - 16:00; Seminar Room 50

Unlike many Melanesian peoples, coastal Papuans in Manokwari, a regional city on the northwest coast of West Papua, link their identities more to the town where they live than they do to their village of origin. This is not to say that where their parents or grandparents were born is not important to their formation of identity, but rather, that the sense of being an Orang Manokwari (a person from Manokwari) is more salient in the shaping of self.

This paper diverges from research that imagines urban space as facilitating cosmopolitan identities by analyzing Manokwari as a discursive site where moral identities are constructed. To explore the way coastal Papuans talk of self through talking of their Manokwari, I begin with a narrative account of the town. Manokwari is said to be an orderly, good, and morally superior town. At other times Manokwari is said to be a bad town, a town in moral decay. To make sense of these contradictory discourses, and to argue that they are in fact dialectically related, I will analyse the changing epithet of the town. In the 1970s Manokwari had a reputation as a 'Fruit Town' but by the 2000s, the popularity of this epithet had given way to the notion that Manokwari was as a 'Gospel Town'.

What are the political-economic and socio-cultural factors that have led these epithets to take hold in the popular imaginary? And how have these epithets drawn on topographic and historical features of the town to weave moral stories about Orang Manokwari? And in what way does the symbolic significance of a 'Fruit' and 'the Gospel' help us to understanding how recent demographic and social changes are being culturally mediated? Through exploring such questions, this paper will provide new ways to think about the intersection of morality, modernity, identity and urban life in Melanesia.

## Voices in Contemporary 'Cargoistic' Discourse

Convenors: Michael W Scott (LSE)

Anthropologists continue to document various forms of discourse in diverse Pacific Islands contexts that clearly resonate with a rich but problematic ethnographic archive on so-called 'cargo cults'. Often, however, there is no longer—or never has been—a 'cult' or a 'movement', only talk: personal accounts of strange experiences; localized interpretations of biblical prophecies; allegorical understandings of traditional narratives; popular rumours; veiled speech; decodings of political rhetoric; conspiracy theory-like explanations of delayed development and of anomalous events.

How should anthropologists who encounter such discourses describe and share knowledge about them? How should we mark the similarities—and, in some cases, the historical links—between current discourses and past movements without over-identifying the two? How can we draw productively on a knowledge base seen by many as stigmatized and stigmatizing? Above all, how can we best take such discourses seriously as expressions of the sustained problem-solving reflections and profound religious and emotional investments of our Oceanic interlocutors in ways that they will value?

Stephen Leavitt has proposed 'making cargo personal' through 'detailed discussion of individual cases, with close attention paid to what the person actually says.' Taking up this proposal, this session invites papers that present sustained analysis of one or more cargoistic discourses and explore a variety of approaches to re-describing this kind of ethnographic data. Proposed papers might address, for example: accounts of paranormal experiences or abduction-like encounters with agents said to control extraordinary powers and wealth; speculative syntheses between narratives or ideas received from older movements and newer discourses (e.g., UFOlogy, conspiracy theories, New Age and esoteric philosophies); attempts to test or investigate cargo-associated rumours; running jokes about such rumours or past movements; carefully worked out theological understandings of current political situations and future expectations; trajectories from doubt to conviction or vice versa regarding cargo hopes; expressions of uncertainty and perplexity about claims connected to such hopes.

Although studies relating to cargo-oriented ritual practices or organized movements will be welcomed, the session aims to elicit studies from urban as well as rural contexts where discourses that intersect with the cargo archive tend to be socially amorphous, heterogeneous, intimately and quietly held, or even unique to one person. By bringing such personal accounts together the session will ask what new themes, genres, and tropes may be emerging in the ongoing transformation of such discourses and with what broader processes and issues they may be engaging today.

### Cargoes and Early 19th Century Abductions in Bali-Witu and the Vitiaz

**James Fairhead** (University of Sussex); **Jennifer Blythe** (McMaster University)

**Tuesday 6th July 2010; 10:30 - 11:00; School VI**

The Bali-Witu islands and nearby regions of New Britain have attracted important commentary concerning 'cargo' related 'cults'. When grappling with historical links between current discourses and past movements, however, it is important to be aware of that history. This paper presents well documented exemplars from this region of abduction, 'shipping out' and trading with Euro-American vessels in the early 19th

century, and invites reflection on how these experiences sedimented into popular culture. In 1830 a leading Bali-Witu islander was abducted by American merchants who returned him in 1835 and built an extraordinary relationship with the region. Neglected manuscripts, obscure published material and oral history from Unea (thanks to Jennifer Blythe) detail how Dako was captured, taken to New York, and toured major American museums before returning home five years later with a huge cargo and a good knowledge of English, mechanics, shipbuilding, Christian and probably Swedenborgian religions. A second prominent Kove man, 'Garry', joined the Americans for a shorter round trip to Sydney, again returning with considerable cargo. The Americans established close relations with Unea and Kove (two traders learnt these languages), and worked the Vitiaz trading network for a year by commissioning cargoes of tortoiseshell, pearlshell and pearls from many locations, returning months later to collect them in exchange for trade cargoes. They commissioned further cargoes for a future voyage that never took place. Unea and Kove were hardly visited by Euro-Americans for about 50 years.

## **Jerusalem the Golden: Current Malaitan Expectations of Wealth**

**Terry Brown** (Anglican Church of Melanesia)

**Tuesday 6th July 2010; 11:00 - 11:30; School VI**

Over the last twenty years, Malaita (Solomon Islands) has had much 'cargoistic' activity, both in secular and religious realms. This paper will briefly survey this variety, including the New Israel movements within the South Sea Evangelical Church, the Remnant Church's discovery of the lost Ark of the Covenant in the Kwara'ae bush, the iconoclastic Seventh Day Anglicans, Anglican clergies' and Brothers' communication with angels, the *aenimoni* offering in the Anglican Eucharist, new Protestant churches espousing the 'gospel of prosperity', search for treasure, Islam as a militant cargo cult, Malaita-originated 'get rich quick schemes', the Malaita Eagle Force, 'Personal Viability', the provincial government's mega-development schemes, the Maasina Forum, and various church socio-economic development schemes.

In my analysis I shall concentrate on four areas: (1) the relation (including self-identification) of the above groups with earlier Malaita history, including traditional religion, the indentured labour experience in Queensland and Fiji, and Maasina Rule; (2) the contrast between the communication employed by those advocating these movements (secret knowledge, dreams, teaching about traditional religion, insights of charismatic leaders, syncretistic revision of religious history and idiosyncratic interpretation of local and international politics) and those of authority opposing them (established church leaders relying upon authoritative text or tradition, Governor of the Central Bank and other bank officials, the media, professional economic advisors, ordinary church members and citizens); (3) the extent to which the religious concept of faith is helpful to understanding these movements and (4) the future.

## **'That is Cargo Talk!': Rumours and the Viscosity of the Past in the Wake of the Kabu Movement**

**Joshua A Bell** (NMNH, Smithsonian)

**Tuesday 6th July 2010; 11:30 - 12:00; School VI**

Despite my interests in the Kabu Movement (1946-1969), I was unprepared for the way its traces periodically surfaced and clung to me in the Purari Delta (PNG). Within a month of my arrival, rumours circulated that Tom Kabu (c. 1922-1969), the leader of the iconoclastic modernisation movement, was living in the hinterland displeased over the I'ai's displacement from the payment of resource royalties. Rumours also soon circulated that I

was either Kabu's son returned and/or related to a mythical younger brother who had left the region. While these rumours were by no means universally held, I worked hard to dispel these personally disquieting narratives, which I feared raised undue expectations. Despite my denials, these stories persisted after I left in 2002, were renewed with my return in 2006, and most likely continue. Taking up Leavitt's call to make cargo personal, I explore the dynamics at play during the various exchanges that constituted my research, where Kabu and I became speculatively intertwined. As one man asked me at the end of an interview in 2002, 'Why do so many Americans come asking about Tom?' Examining this dialogic process, which is part of the wider politics of recognition and incorporation found throughout Melanesia, I reflect on the viscosity of the past in the Delta, and the ways in which these speculations attempted to make sense of the anthropological project and its genealogy in the Delta, as well as the I'ai's current disenfranchisement as a means of envisaging more productive relations.

## **The Wonder of Being Makiran: A Legacy of Maasina Rule in Solomon Islands**

**Michael W. Scott** (London School of Economics)

**Tuesday 6th July 2010; 12:00 - 12:30; School VI**

Jonah Aidangi (a pseudonym) is a Solomon Islander in his mid-fifties from the Arosi region of Makira. Since civil conflict disrupted his country between 1998 and 2003, Jonah has become fascinated by strange new stories about his island. Allegedly, for example, a passing foreign vessel detected a powerful signal that nearly burned out its electronic equipment, and when Jimmy Rasta Lusibaea, the feared leader of the Malaita Eagle Force, tried to approach Makira, two ships mysteriously appeared, disabled his boat with flashing lights, and disappeared again.

Such reports have prompted Jonah to research older Arosi stories from the post-World War II socio-political movement known as Maasina Rule. Consulting with senior people, he has discovered a rich legacy of ideas about the nature and destiny of Makira. He has studied the 'Seven Wonders of Makira', a set of place-names, landmarks, and *kastom* stories that, interpreted in tandem with biblical prophecy, foretell imminent Makiran development and prosperity, heralding the end times. And he has sifted the remnants of rumours that Makira is the site of a secret subterranean military-industrial complex that is storing up and will one day release prodigious natural and technological bounty.

In this paper I explore how Jonah's project of reconstructing Maasina Rule teachings as the key to understanding the present and anticipating the future is also an end in itself. It is, I suggest, the production and experience of an ontology, a condition in which he and other similarly questing Arosi inhere as the wonder of being Makiran.

## **The Land of Gold**

**Judith Bovensiepen** (University of Kent)

**Tuesday 6th July 2010; 12:30 - 13:00; School VI**

Several of the residents living in the central highlands of East Timor maintain that beneath the soil of their spiritually potent mountain peaks are large deposits of gold. Ritual specialists tell narratives about golden rainbows circling around fertile land, golden plates that were lost and might be recovered, and golden stars that legitimise political rule. Similarly, certain members of the traditional ruling houses claim a direct connection with the British monarchy or that the money from the World Bank originates in gold that was stolen from East Timor. These kinds of ideas are widespread in the country. Some of them are utopian ideas about subterranean riches, whereas others concern dystopian scenarios of future violence and unimaginable mayhem. Recently, scholars working on East Timor,

such as Elizabeth Traube and Douglas Kammen, have compared these narratives to 'cargo cults' and millenarian movements. My paper examines whether this is a useful comparison and whether the anthropological literature on 'cargo cults' in Melanesia adds to our understanding of these narratives in East Timor. A clear point of connection is the way these accounts represent a way of addressing the uncertainties, perplexities and hopes associated with colonialism, post-colonialism and development. Yet, these narratives cannot be reduced to 'responses' to colonialism and must also be understood in the culturally specific context of power and potency, specifically with regard to the spiritual potency of the landscape.

## WS6-8

### State Constitution and its Alternatives in Oceania

Convenors: Jaap Timmer (Macquarie); Anna-Karina Hermkens (Nijmegen)

This working session investigates past and contemporary forms of constitutionalism that consider and propose alternatives to State constitution in Oceania. We welcome papers that explore popular and official claims and forms of authority that are presented as constitutions for alternative forms of governing a political community. How have alternative constitutions been created and maintained? How are alternative states legitimized and identified with realms of justice, violence, the sacred, or the natural? Inquiries into alternative state constitutions based on realities and perceptions of religious and social authority and sovereignty, broadly defined, from colonial times to the present are encouraged.

In our western understanding constitution refers to the document outlining the principles, laws and regulation according to which the state is to be governed. During the tumultuous times of state formation in Europe and North America, people with visions about new forms of disciplined life and a constitution were inspired by a variety of stable and unstable sources including Christian beliefs, old European thinking about democracy and state, and experiences with kingdoms and anarchy. In the course of colonization the importance attached to State constitution was spread widely, often casting new light on older forms of principles for ruling a community. Inevitably, alternative constitutional imaginings also evolved.

Not surprisingly then, alternative state constitutions are generally about the establishment of fundamental principles for governing the affairs of a community, often in disagreement with the current State. These fundamental principles are most often grounded in interpretations of customary regulations and religion. Alternative state constitutions are best understood with a view of history as dominated by periods of normative and normalized statelessness punctuated by short- or long-lived dynastic, colonial and postcolonial states, each leaving their wake deposits of constitutional imaginings.

This kind of constitutionalism has received little attention in anthropology in general and is overlooked in recent volumes on the anthropology of the state (Stepputat 2001, Das and Poole 2004, and Sharma and Gupta 2006). Constituting alternatives to State constitution concerns an activity that opens up a powerful window on the pluralism and injustices of the postcolonial state and the sources of its instabilities. It also may cast light on how disgruntled groups employ constitutionalism as a strategy to extract power and resources by accommodating its principles.

## **The Threefold Logic of Papua-Melanesia: State Constitution in Unstable Easternmost Indonesia**

**Jaap Timmer** (Macquarie University)

**Tuesday 6th July 2010; 10:30 - 11:00; School V**

Constitution writing in the margins of the state has received little attention in anthropology in general and is overlooked in recent volumes on the anthropology of the state (Stepputat 2001, Das and Poole 2004, and Sharma and Gupta 2006). As a subaltern activity, however, constitution writing opens up a powerful window on the pluralism and injustices of the postcolonial state and the sources of its instabilities. It also may cast light on often shady understandings of routes to accommodation of the state by minorities or indigenous peoples. This paper looks at *Basic Guidelines, State of West Papua*, a state constitution written in the easternmost periphery of Indonesia in 1999. The 61-page manuscript was produced by Don A. L. Flassy, a Papuan bureaucrat, intellectual, and futurist. *Basic Guidelines* is a constitution for Papua, a term that today refers to most of what used to be called Irian Jaya, the 18<sup>th</sup> and easternmost province of the Indonesian state. I will analyse *Basic Guidelines* in terms of a potent blend of biblical and modern discourses on the state and holistic concepts of sovereignty and morality as based in a unifying customary rules-like Papua-Melanesian threefold logic, captured in the slogan 'one people, one soul, one solidarity.'

## **The Democratization of Historiography: Indigenous Papuan Views on the 1950-1960s in Netherlands New Guinea**

**Leontine Visser** (Wageningen University)

**Tuesday 6th July 2010; 11:00 - 11:30; School V**

During the 1950s until 1962, after Indonesia's independence from Dutch colonization, the western half of the island of New Guinea remained under Dutch governance. These twelve years of development administration represent a unique political history of co-operation between foreign and indigenous government officials. In their everyday practices the Dutch heavily depended on their Papuan staff, but reflexivity on their respective contributions is not a characteristic of their accounts (Schoorl, 1996/2001; Van Baal, 1989). In recent accounts of the political history of Papua (Drooglever, 2005; Vlasblom, 2006) the indigenous government officials merely provide the local context for an international narrative. Little attention has been given to the everyday practices of the Papuans themselves in governing New-Guinea, or their perceptions of Dutch, UN, and Indonesian 'development projects' (Chauvel, 2008). This paper intends to put the Papuan government officials front-stage and make them subject rather than objects in the governing of New-Guinea along an inversed hierarchy of 'us' and 'them' (Marcus and Fisher, 1986). The data in this paper were published in Indonesian (Visser and Marey, 2008) as a series of biographic narratives of 17 Papuan former government officials of the years between 1950 and 1990. Their experiences within Dutch as well as Indonesian government institutions enable them to reflect upon the remarkable period of the 1950s-1960s. External, more essentialist accounts of the political events of 1962, 1965 and 1969 present them as disjunct facts: Indonesian invasion, indigenous rebellion, and the Act of Free Choice. Our recorded accounts present them as a conjunct indigenous historiography of closely connected political, governmental, social, and emotional processes, in which the events of 1962-1969 have made their own storyline outside formal historical time. Finally, in this paper I hope to give examples of the new reflexivity of the now retired government officials on the way forward for the constitution of a new Papua.

## **Constitutionalism and Conflict in North Maluku, Indonesia**

**Anna-Karina Hermkens** (Radboud University Nijmegen)

**Tuesday 6th July 2010; 11:30 - 12:00; School V**

Allegedly the oldest in Indonesia, and to some even beyond, the constitution treasured in the Kedaton (traditional palace) of the Sultan of Ternate (North Maluku, Indonesia) constitutes a dividing line between North and South Ternate in terms of government, ethnicity, and, spirituality. Moreover, it constitutes a Kingdom of God within the Republic of Indonesia. The Sultan is as a spiritual leader, being both Jesus (with regard to the town of Ternate) and Mohammed (with regard to the Kedaton), as well as a political ruler. Adherents of the Sultan conceptualize Ternate as 'Taman Eden' (Garden of Eden), as the center of the world, citing Wallace (and Darwin) as evidence. While adherers to the Sultan (living mainly in central and North Ternate) follow the customary law (*adat hukum*) of the Kedaton, those living in the south are loyal to the Indonesian state and its government, a division that was created during Dutch VOC times. This division was played out on the eve of a Jihad conducted by Muslims from Halmahera and South Ternate and backed up by the Jihad movement from Java, to avenge atrocities committed by Christians in Halmahera. December 1999, when Ramadan and Christmas coincided, the army of the Sultan, 'Pasukan Kuning', violently clashed with the 'Pasukan Putih' from south Ternate, who were backed up by the Sultan from Tidore who was eager to overthrow the powerful position of the Sultan of Ternate. In this paper, I seek to unravel how subaltern constitutionalism in Ternate works against the central state, and vice versa, and how this led to violence between (mainly) Ternate Muslims.

## **The Reshaping of the Chieftly System in Contemporary Fiji: A View from the Rewa Province, Eastern Viti Levu**

**Emilie Nolet** (CREDO)

**Tuesday 6th July 2010; 12:00 - 12:30; School V**

Since colonial times, traditional leaders in Fiji have been strongly engaged into the national political order. Additionally to the power they exert locally on their 'traditional subjects', chiefs have regularly held the highest positions in the State apparatus, constituted or supported political parties, and more generally exerted strong political influences through the Great Council of Chiefs, an institution created under the British rule. In recent years, and particularly after the May 2000 coup, the role of chiefs in national affairs has been under vehement criticism, including with aspects with respect to their local power. Voices have risen asking for a stronger separation of traditional from national politics, the promotion of a merit-based ethos in politics, and a tighter control by State at the community level. The power of chiefs has also been of concern for interim governments after the military takeover of December 2006. From 2007 onwards, the suspension of the Great Council of Chiefs, the adoption of a defiant tone addressing chiefs, and the undermining of the Provincial Council's responsibilities have been part of a wider 'society project': a 'new order' (as the Fiji Times framed it) is envisaged, which must help Fiji to become a more egalitarian and true nation, and break away from political instability. After considering the evolution of chiefs' role at the national level, this paper will examine how the challenging and new social situation is met in the province of Rewa, which is among the most hierarchical in Fiji, since pre-European times. Relying on fieldwork experience, I will illustrate the way chiefs are generally facing the new social dawn, adapting to new needs, and defending certain aspects of 'tradition', while overlooking or transforming others, promoting their own social project which includes a substantial call to religiosity. It will, as well, analyse local people's discourses on change

and on the needs for change, the values they are upholding, and discuss the possible expression of a 'nascent grassroots rebellion' directed against the world of chiefs.

## **Fiji's Coups: An Alternative to State Constitution?**

**Dominik Schieder** (University of Bayreuth)

**Tuesday 6th July 2010; 12:30 - 13:00; School V**

This paper explores coups d'état as a political alternative to state constitution in Fiji. With the military takeover in 2006, Fiji experienced its fourth coup since it gained its independence. In April 2009, Fiji's third constitution was abrogated. This resulted in a drift towards a military democracy as an alternative form of governing the republic. As the leading protagonists claimed, the 2006 military coup of Fiji was staged in the name of *good governance* and was intended to be a *clean up campaign* against favouritism, nepotism and racism. Scholars and laymen alike now speak of the existence of a *coup culture* in Fiji which can be broadly defined as a complex, multi-faceted and historically-grown cultural phenomenon which incorporates ethnic conflicts, traditional rivalries, class struggles and individual aims and strategies of coup protagonists as constituting factors. I argue that Fiji's coup of December 2006 was not a 'coup to end all coups', but another act in Fiji's *coup culture*. By looking at Fiji's precolonial past it can be argued that claiming social authority through the 'overthrow' of a government (*vuaawiri*) is much older than the ideas of state constitutionalism and civic nationalism which were introduced through European colonialism. Keeping in mind the notion of *coup culture* and the present regime's *roadmap to democracy* and *people's charter*, I investigate whether Fiji is a (future) failed state and if state constitution in a local Fijian context is a political alternative.

## **Voting for Maori Legislators: Settler Language Ideologies of Political Oratory in New Zealand, circa 1867**

**Ilana Gershon** (Indiana University)

**Tuesday 6th July 2010; 14:00 - 14:30; School V**

Why did the settler New Zealand parliament decide in 1867 to pass a bill that set aside four seats in the House of Representatives for Māori representatives? This unique British colonial legislative act supporting indigenous rights has allowed subsequent Māori members of parliament to help transform New Zealand's politics of recognition and advocate for indigenous rights. This paper will examine the political debates surrounding this 1867 legislation, and, in particular, how New Zealand settler politicians' language ideologies of political oratory underpinned the debates over whether to grant indigenous people self-representation. The decision to allow Maori to represent themselves in Parliament revolved largely around how settlers perceived Maori political performances, and the degree to which they saw Parliament as a legal arena that could accommodate (or reform) these Maori oratorical styles. For approximately 30 years prior, politicians and Aboriginal (indigenous) rights activists in New Zealand and England had advocated for Māori democratic representation. New Zealand politicians who were opposed would insist that Māori politicians could not be effective politicians, in part because they believed Māori oratory was an inappropriate performance style for a Westminster form of parliament. This political stance lost ultimately because another interpretation of how Māori practiced leadership came to dominate in both the New Zealand parliament and the imperial British parliament in the late 1860s. The paper will explore how settlers perceive indigenous oratory and address how these language ideologies influenced the ways legislative structures were established in the early stages of New Zealand's settler nation building to include indigenous actors.

## **The Ngapuhi Approach to Grievance and Land Claim Settlements Through the Waitangi Tribunal Process**

**Hone Sadler** (University of Auckland)

**Tuesday 6th July 2010; 14:30 - 15:00; School V**

Ngapuhi as the largest *Iwi* within Aotearoa/New Zealand has been left as one of the last *Iwi* to have its grievances against the Crown heard through the process of the Waitangi Tribunal. The approach that it will be taking to address its historical grievances and issues against the crown has not been taken by any other *Iwi* grouping who have already settled or will be settling into the future. It has chosen to address at its 'Early Hearings', the constitutional debate in regard to its fundamental historical right to maintaining and preserving its claim to its own sovereignty. The thrust for this contention is based on the 'constitutional' historical covenants and documents of *He Whakaputanga O Te Rangatiratanga O Nū Tīreni* and *Te Tiriti O Waitangi*. This will be the first time that these documents will come under intense scrutiny and will no doubt be one of the most important constitutional debates for this country. This paper will explore and expose the inequities that Māori people have had to endure in seeking redress for past indiscretions of the coloniser in a process that is heavily loaded against them. The process will not deliver equity nor will it provide justice for the oppressed, but it will provide a forum for placing their stories within the public domain for posterity.

## **Human Rights, Democracy and Development in Tonga and Fiji: What Role for Supranationalism?**

**Katalin Barayani** (University of Luxembourg)

**Tuesday 6th July 2010; 15:00 - 15:30; School V**

The necessity of acknowledging democracy and human rights is becoming remarkably important to how the people of Tonga and Fiji imagine the future. Both Tonga and Fiji are in the process of political reforms which will not only transform and shape the lives of their citizens in the future but also explore what their expectations are.

This paper attempts to respond to the following questions:

1. How are human rights and democracy perceived in Tonga and Fiji by its people?
2. How do international organizations regard these two islands?
3. What impact does supranationalism have on Tonga and Fiji?
4. Why have Tonga and Fiji, which have already incorporated democratic reforms and human rights in their Constitutions, been slow to implement them?

The originality of this paper lies in the comparison between Tonga and Fiji and the examination of their relationships with supranational regimes in terms of human rights and democratization. These regimes, such as the European Union, the United Nations, etc, have pressured these countries to enact democratic reforms and human rights. However, the real impact on the lives of citizens has not yet been analyzed. What do citizens know of these organizations and the internal human rights system which they promote? What contacts do grass roots political movements in Fiji and Tonga have with supranational bodies or international non-governmental organizations? This comparison offers the opportunity to explore the impact of supranational human rights politics on small states. In theory, these countries, due to their small size and need for foreign economic aid, should be susceptible to external influences regarding democratic reform. In practice, human rights implementation has been slow to develop. The paper analyzes this puzzle.

## It Takes Aloha to Hula: The Dispute on the US Constitution and the Political Status of the Native Hawaiians

Ulf Johansson Dahre (University of Lund)

Tuesday 6th July 2010; 15:30 - 16:00; School V

This paper is analyzing changes in policies concerning the claims of the native Hawaiian sovereignty movement during the last 40 years and its political and legal consequences today. Since the end of the 1960s the Hawaiian sovereignty movements has been a salient political factor in the State of Hawai'i. The native Hawaiian movement have become increasingly politicised in hope of changing their political and constitutional relationship with the state. The policy changes on the native Hawaiians were in the 1990s called 'the silent revolution'. However, the general recognition of native Hawaiians claims have during the last decade ignited a strong current of critique and opposition that have led to considerable changes in political and legal attitudes, and of public opinions regarding constitutional and legal concessions for the native Hawaiians. And those political claims have also been dividing the native Hawaiians sovereignty movement itself in lines of different strategic political alliances. One line is claiming 'separation' from the U.S., while another claims to get a 'Native American status' in the U.S. However, in the same way as the dramatic pro-native political changes in the 1980s and 90s swept over the State of Hawai'i, and elsewhere in the Pacific, as in French Polynesia, New Caledonia, New Zealand and Australia, considerable critique and opposition to the native Hawaiian movement is now sweeping across Hawai'i and mainland U.S. This current opposition towards native Hawaiian claims shows that constitutional rights and changes, and not even the concept of equality itself, are not beyond dispute. This conflict has been turned to a dispute over the definition of equality and political sovereignty.

### WS7-1

## The 'Newness' of New Media in Oceania

Convenors: Joshua A Bell (Smithsonian Institution); Ilana Gershon (Indiana University)

Pacific communities have traditionally innovated and engaged different forms of media, whether dog's teeth valuables or rituals. These myriad forms remain integral to the networks of communications and relations throughout the Pacific. Today the new media technologies of the Internet, mobile phones and social networking sites provide another venue for innovation and continuity. Within the Euro-American context, historians of media have demonstrated how new media sparks exaggerated fears that intimate connections will be harmed when a technology is introduced. Thus part of the 'newness' of new media is an often-repeated expectation that new forms of representation will disrupt established social organization. Within this working session we hope to explore how the 'newness' of new media is experienced in the Pacific, ranging from how communities have and are responding to the introduction of writing to the introduction of mobile phones and social networking sites. Two themes guide these ethnographic explorations: the 'newness' of new media for dialogue and the 'newness' of new media for representation.

The first theme explores the ways new media is understood to change how dialogue and dissemination are intertwined. In *Speaking Into the Air*, John Durham Peters argues that in the Euro-American context, people historically feared new media because every new medium alters a precarious balance between *dialogue* (dyadic conversational turn-taking) and *dissemination* (broadcasting). As new media becomes incorporated into daily life, each technology becomes valued accordingly. People see each new technology as changing

how dialogue or dissemination occur, introducing new possibilities and new risks to communication. In this working session, we ask: how are the ways previous Pacific peoples' understandings of how dialogue and dissemination were interwoven affect how people responded to new media? How are people's epistemological assumptions and social organization shaping how they incorporate particular communicative technologies? The second theme examines how new media becomes grounds by which Pacific communities can challenge misrepresentations, and assert their identities. If new media enables new forms of collaboration and participation, how then has it enabled communities to manage more effectively how their representations travel? What new forms of creative play have emerged in the process, and how have older forms been extended? If the materiality of media matters as argued by Webb Keane and others, how have these new media forms altered or continued existing representational economies? Whose networks are being extended or cut in the process? To what extent is new media understood as re-structuring previously established forms of exchange and knowledge circulation? How have these evolving relationships shifted the ways in which ethnography is being, and or should be done?

### **Mobiles and Mobility: Tracking Phones and People across Warlpiri Social Space**

**Yasmine Musharbash** (University of Sydney); **Melinda Hinkson** (Australian National University)

**Wednesday 7th July 2010; 14:00 - 14:30; School III**

Australia is noted for enthusiastically embracing mobile phones, with one of the highest per capita take up rates in the world. 'Remote' Central Australia is no different, with the economically impoverished Warlpiri people revealing a similar eagerness for 'mobiles'. The embrace of this 'new' communication media at the predominantly Aboriginal town of Yuendumu follows three decades of intensive engagement with a range of technologies, from radio and television to video-conferencing and the internet. In this paper we establish the historical and intercultural context for understanding the contemporary widespread use of mobile phones, in a town where the earlier generation of land line telephones were, for a number of reasons, unsustainable. The core ethnographic focus of the paper is with two recent case studies: The first considers the very high change-over rate of mobile phones and phone numbers, as phones move dynamically between people, and are frequently 'lost' due to wear and tear and other factors. When a phone is lost or changes hands how do members of a social network that uses phones intensively respond? The second related case study explores practices that ensure contacts in Warlpiri mobile phone address books are continually updated.

This will serve as a springboard for a wider consideration of the distinctive ways in which Warlpiri people seek to 'coherently integrate' (Thompson 1995) their privileging of emplaced, face-to-face interaction (what they refer to as 'sitting down') with enthusiasm for forms of mediation that help sustain their highly mobile lives across an expanding social field.

### **Language Revitalization, Broadcasting Legislation, and Contemporary Maori Media**

**April Strickland** (New York University)

**Wednesday 7th July 2010; 14:30 - 15:00; School III**

Contemporary efforts to revitalize te reo Māori, the Māori language, incorporate television programming as part of wider efforts to promote, protect, and normalize te reo Māori in Aotearoa New Zealand's media worlds. The language politics of television programming,

however, are highly contested within multiple communities, particularly with regard to Māori content programs that are in the English language. Language choice and linguistic practices become sites where larger debates about Māori cultural productions, the Crown's responsibility to honor the Treaty of Waitangi, and Indigenous visual sovereignty claims are articulated and challenged. My presentation draws upon ethnographic research with Māori independent television producers to address competing language politics involved in and emergent from the production of te reo Māori television programming.

### **Transparently International: Etymologies, Orthographies, and Phonologies in the Formation of Creole Papua New Guinea**

**Courtney Handman** (Reed College)

**Wednesday 7th July 2010; 15:00 - 15:30; School III**

This paper examines the historical trajectories of Papua New Guinea's creole language Tok Pisin. A medium key to colonization and nationalization (as the language of modern Papua New Guineans who speak a 'Melanesian' way, or a 'Melanesian Way'), Tok Pisin's fortunes as a 'real' language can in part be tracked through orthographic choices that obscure the etymological connections to the colonial, English-language past. But while scholarly approaches to creoles have concentrated on the orthographic reflection of the regularities of structure that index 'full' languaged-ness and modern national autonomy, contemporary Tok Pisin speakers are developing repertoires of speaking/writing that invoke Tok Pisin's connection to Australian English even as they do not conform to it.

After establishing the political history of phonological representation in Tok Pisin, I analyze the contemporary personal- and place-nick-naming convention that adds a non-referential -s(i) to abbreviated names ending in voiceless obstruents: for example, the place-name Gapanong becomes 'Gap-s'; the personal name Dzapana becomes Dzap-si. Given that Tok Pisin's languaged-ness was initially predicated on phonological rules such as epenthetic vowels breaking up consonant clusters of just this sort (sipun > ENG spoon), these nick-naming forms and related linguistic performances up-end the history of the de-etymologization of a nationalist Tok Pisin even as they occur in national, cross-linguistic contexts. As a convention used by youth in SMS contexts, this practice subverts a prior generation's language ideology by pairing the lateral, international connections of new media with a repudiation of creole orderedness.

### **New Media in Contemporary Pacific Arts: The Example of Cybertribe**

**Geraldine Le Roux** (EHESS and University of Queensland)

**Wednesday 7th July 2010; 15:30 - 16:00; School III**

Created in 2000 by Australian Indigenous artist Jenny Fraser, Cybertribe is a website on which more than thirty exhibitions have been showed. Representing indigenous artists from Australia, Pacific and Canada, Cybertribe mainly promotes new media works. The success of the virtual exhibitions motivated the curator to organize some of them in reputed art spaces, such as 'The Other APT' at the Tjibaou Center in New Caledonia in 2008. This exhibition is presented by the curator as an alter-NATIVE of the Asia Pacific Triennial organized by Queensland Art Gallery, the modification of the word emphasizing the idea of self-representation by indigenous artists.

I consider this initiative as a reflexive space which gives artists the possibility to challenge misrepresentations and deconstruct stereotyped representations of indigenous people. But I also regard the initiative in relation to the contemporary art world and how this virtual space is actually a unique opportunity for artists to create artworks responding to and for their local community. I will discuss how new media offer such a dialogic dimension.

From this perspective, I analyse the criticisms expressed and the explanations given by indigenous artists in commenting upon their positioning within the national and international art industry. I examine how they pose themselves in relation to Western intermediaries (curators, art dealers and critics) and how they interpret notions of tradition, authenticity and innovation that justify or limit the circulation of their work in the international art world.

## **Tagata Pasifika and New 'New Media' in an Age of Digital Reproduction: Some Reflections**

**Marianne Franklin** (Goldsmiths College, University of London)

**Wednesday 7th July 2010; 16:00 - 16:30; School III**

This paper reflects on earlier research into the 'pacific traversals online' of Pacific Island internet communities (Franklin 2004, 2007). These techno-economic shifts and changes in 'cultures of use' have implications for research into anything called 'new media' and how it relates to notions of 'media diasporas', 'ethnic media' or 'indigenous media.' The paper looks at their theoretical and methodological implications in two ways: (1) a reflection on how Pacific Islanders' online traversals were pioneers in previous iterations of the practice of everyday life online, integral to the establishment of 'virtual' ethnographic research debates about the form and substance of the translocal and transnational in a digital age, and constituencies of what I would call contemporary 'cyberscapes,' to borrow from Appadurai (2002); (2) an examination of conceptual frameworks that try to account for the particularities of the Pacific Islands Online alongside their broader theoretical implications for addressing the predominately ethnocentric, hi-tech, and bifurcated literature in the relationship between the internet, culture, and society.

## **WS7-2**

### **Land, Laws and People in the Pacific**

Convenors: Susan Farran (Dundee)

Influences of globalisation and modernity are placing greater emphasis on individual economic wealth accumulation and related pressures to derive economic benefits from customary land and related resources. Forms of customary land tenure are seen as being inimical to this form of development and economic advancement for Pacific island countries especially where such tenure is only one among several possible forms of land regulation in plural legal systems. Expression of this view point can be found in publications and articulations of policy of external funding agencies. For example, the Australian government policy for its 2006 AID programme identified fundamental reform of land tenure a priority, and also published *Pacific 2020*. In 2008 AusAID, published *Making Land Work*, which although recognizing that land represents an important 'safety net' for many Pacific islanders, many of whom no longer enjoy security of tenure, the document is essentially Eurocentric in advocating that land policies and institutions must be reformed to promote social and economic development.

Although there is considerable rhetoric about 'building bridges' between introduced law and customary law; maintaining and respecting a 'dual' system of land tenure; or 'harmonising' the apparently disparate approaches to land in order to provide the appropriate environment for economic development, all too often the approach of policy makers and aid donors seems to be that customary land tenure should make way for, or

adapt to, introduced forms of land tenure, e.g. leases, contractual licences and freehold estates.

The drive for commoditization of land and land reform is not however just due to external forces. Within Pacific island countries changes in land tenure patterns and customs are taking place. Some of these changes are embraced voluntarily – if not by all then by some, others are imposed. Often, however, the impact of these changes, on social organisation, economic health, and the equitable distributions of access to and use of land is unconsidered. In particular the potential for internal conflicts between indigenous people embracing different forms of land use and tenure are ignored, with the focus being invariably on the polarities of tradition and change, customary forms and laws and introduced forms and laws, thereby failing to recognise the compromises, hybridisation and adaptations that may be taking place.

This working session invites papers from a variety of disciplines with the aim of building a better understanding of customary forms of land tenure and land dispute resolution, directed at considering how development might be informed by indigenous laws and customs, rather than driven by western-capitalist concepts and rules.

## **Law, Society and the Recognition of Customary Tenure in Native Title in Australia**

**Katie Glaskin** (University of Western Australia); **Laurent Dousset** (EHESS-CREDO)

**Wednesday 7th July 2010; 10:30 - 11:00; Old Union Diner**

In Australia, the *Native Title Act* 1993 (Cth) provided the legislative means to resolve native title claims. Successive judgments in the High Court have refined apparently ambiguous areas within the legislation. The High Court's decision in the *Yorta Yorta* native title case (2002) was particularly consequential for native title claims throughout Australia. The *Yorta Yorta* precedent established a link between the laws and customs that give rise to native title rights and interests, and the society that acknowledges these laws and customs. It thus drew a direct link between the notion of a 'society' and its 'laws' (and the continuity of both) that has been applied to subsequent native title cases. In this paper, we examine the question of the relationship between a 'society' and its 'laws' as a requirement of native title *recognition*. In doing so, we wish to problematise the equivalence that is seemingly drawn between a 'society' and its laws, and to question what *recognition* really means in this context. We argue that *recognition* here is the consequence of 're-cognising' indigenous forms of customary tenure as framed by what are already 'acceptable' social forms. Recognition is in this context grounded on two problematic aspects. Firstly, it is reframing the real world into pre-existing models. Secondly but simultaneously, the concept of recognition is itself based on a 'necessarily' unequal power relationship between those who recognise and those who are recognised.

## **The State, Kastom and Westminster Law in Solomon Islands**

**Cato Berg** (University of Bergen)

**Wednesday 7th July 2010; 11:00 - 11:30; Old Union Diner**

In this paper I reflect upon recent events in Solomon Islands where national legislators seek to integrate localised fluid interpretations of traditional 'law', known as kastom in Solomon Pijin, within the framework of a Westminster based legal system. The tension between these two systems date back for more than a century of colonial and postcolonial application of principles, which adapt poorly to local cognitions of rights of ownership in people, objects and land. The context of this investigation is the very recent resettlement of land on the northern rim of Guadalcanal, the site of the ethnic tension in the late 1990s and

early 2000. Presently, this recent re-adaptation of introduced legalistic principles is partly supervised and also protected by the Regional Assistance Mission to Solomon Islands (RAMSI), largely dominated by Australian personnel and also firmly integrated in Australian strategic foreign policy. Thus, in this paper I follow closely approaches founded in classic and contemporary theory from Melanesia on ownership of people, objects and estates, but contextualise my argument within a discussion of the legal framework of a neo-colonial state, and seek to bring out the recurrent tensions between traditions and Westminster law in this part of the Pacific.

### **Custom According to Law: Contemporary Land Disputes among the Motu-Koita of Papua New Guinea**

**Michael Goddard** (Macquarie University)

**Wednesday 7th July 2010; 11:30 - 12:00; Old Union Diner**

Courts of law in Papua New Guinea acknowledge 'custom', 'customary law' and 'customary title' and even accept oral history, legends and mythology as legitimate evidence in the investigation of land claims. Meanwhile it is generally acknowledged by legal scholars that 'custom' is fluid, flexible and adaptive to changing circumstances. When contemporary law courts investigate local 'custom', conceived to be manifest in traditional practices, paradoxes are inevitable when the legal preference for consistency engages with the vicissitudes of orally transmitted understandings of land rights. Fluid 'custom' and 'customary law' can become immutable regulations through courts' preferences for recorded precedents and other verifying documentation.

Europeans established themselves on the territory of the Motu-Koita, on the south east coast, in the 1870s and local systems of 'land tenure' were described by various authors in subsequent decades. A document on 'Native Land Custom' compiled by a European land commissioner in 1964 has become the standard resource for legal purposes in Land Courts and Higher Courts in the post-colonial period. Two sets of 'custom' are now observable in the settlement of land disputes among Motu-Koita villagers. One is visible in informal procedures which do not involve the land court. The other is the 'official' version of traditional land custom used in the land court. This paper discusses the effects on post-colonial intra-group land disputes when Motu-Koita have recourse through the courts to a colonial-era representation of their customary attitudes to land rights.

### **Graun bilong Somare: Land and Kinship on the Rai Coast of Papua New Guinea**

**James Leach** (University of Aberdeen)

**Wednesday 7th July 2010; 12:00 - 12:30; Old Union Diner**

The arrival of the Ramu Nickel Project (Processing Plant) on the Rai Coast (PNG) has so far involved a relatively limited area of land alienation for the construction of the Plant and a town for workers. However, disputes such as those often seen elsewhere in PNG have already occurred over access to both this land, and the benefits of 'development'. Some 15 miles from the project area, Reite villagers are fearful that the alienation is already far beyond the visible area. Apocryphal stories of the whole coast being named 'Somare's land' by developers intent on making claims to its limestone substrate, raise issues about the vitality of kinship and the substance of connection to land. Building on others expert analyses of similar situations elsewhere, and previous work on land tenure and kinship in Reite, this paper will explore these concerns with reference to non-genealogical models of kinship, models that rely on the circulation of substances and knowledge in the land.

## **Land Issues on Rotuma**

**Alan Howard** (University of Hawai'i)

**Wednesday 7th July 2010; 12:30 - 13:00; Old Union Diner**

In 1959 the British colonial government passed the *Rotuma Land Act*, which was designed to set up a land commission that would deal with the surveying and transmission of land rights on Rotuma. Because government officials considered the traditional Rotuman bilineal system to be conducive to disputes, the Act included a provision that land be transmitted only through the male line, following the Fijian model. Not surprisingly, the Rotuman people rebelled and the survey was abandoned. Although the Act has remained on the books, Rotumans have continued to deal with land issues according to traditional principles until now. In 2009 a Rotuma Legislation Review team was appointed to receive submissions regarding amendments to the Act. However, land issues are now much more complex as a result of the potential commercial value of land. Proposals to build tourist accommodations, including a hotel, and the promise of a lucrative trade agreement with Tuvalu, in which Rotumans would export produce from the land have raised the stakes. In addition, the rights in land of Rotumans, and particularly part-Rotumans, who reside abroad has made the issue of defining who is a Rotuman of central importance. Data from field work, archival sources, and submissions to the Rotuma Web site will be presented to illustrate the issues involved.

## **Puzzling Over Matrilineal Land Tenure: Development in New Ireland**

**Richard Eves** (Australian National University)

**Wednesday 7th July 2010; 14:00 - 14:30; Old Union Diner**

The Lelet of Central New Ireland are in the process of reforming their land tenure system, though not in the way that advocates for land policy reform have in mind. Generally, the impetus for the mobilisation of land in Melanesia has come from governments, donor agencies and business interests promoting development. The Lelet, however, are implementing changes on their own initiative. While they have long been using their land to plant vegetables as cash crops, the more recent drive to make money from coffee growing has precipitated an upsurge in conflicts over land. This pressure on land and resulting desire for security of tenure is driving their land reform agenda. They are considering abolishing aspects of their complex land tenure system in favour of a system that unequivocally privileges matriliney.

## **Land Dispute, Legal Fetish and Landscape Transformation**

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

**Wednesday 7th July 2010; 14:30 - 15:00; Old Union Diner**

This paper examines the raising legal fetish in the context of recurrent and unresolved land disputes in the Langalanga Lagoon, Solomon Islands. Similar to most Oceanic societies, the Langalanga and their ancestral histories are very emplaced. However, the penetration of colonial economy and the Western legal system brings in another mode of imagining human-land relations. Although various implementations have been set up to incorporate indigenous practices and their customary land tenure in the national legal regime, land dispute continue to be a problem in the post-independence state. Furthermore, people's relationships to landscape have been transformed in the process of

legalization. This is mainly reflected in two aspects: everyday discourse and practices on land, and land dispute cases in courts.

By analyzing land discourse and case files in local land courts, I argue that the codification of land tenure changes the nature of customary land tenure from flexibility to fixation, from one that combines biological and behavioral principles to a more rigid patrilineal rule of inheritance. The process of legalization—including the human/thing dichotomy embedded in the identification of ‘evidence’ in court system, and the presupposed definition of property in law—contributes to the shift of people’s relation to landscape. People, ancestors and landscape are no longer associated by spiritual power; they are a matter of inherited possession. Legalization is not the antidote to the problem of land, however, legal fetish has become a new episteme in their human-land relationships.

## **Land Rights in Rarotonga (Cook Islands): Traditions and Transformations**

**Arno Pascht** (University of Cologne)

**Wednesday 7th July 2010; 15:00 - 15:30; Old Union Diner**

At the beginning of the 20th century a Native Land and Titles Court was established in Rarotonga by the New Zealand colonial administration. Via this Court European notions of land rights influenced land matters in the Cook Islands during the colonial period to an extent unknown in the mission period of the 19th century. But also in the postcolonial era European ideas about land rights and ownership of land were and are influential for legal notions and practices in the Cook Islands. In my paper I will discuss ways Rarotongans dealt and deal with the now existing plural situation of land tenure. As a case study I will present a conflict of two families about a huge piece of land that continues now for nearly 100 years. By looking at the arguments and proceedings of the two parties the plurality of ideas and rules that originate from different contexts and are appropriated and recontextualized in the Cook Islands can be identified.

## **The New Land Grab in Papua New Guinea**

**Colin Filer** (Australian National University)

**Wednesday 7th July 2010; 15:30 - 16:00; Old Union Diner**

In 1979, Papua New Guinea’s *Land Act* was amended to allow the government to negotiate the acquisition of ‘special agricultural and business leases’ over blocks of customary land, for periods of up to 99 years, on condition that these would then be ‘leased back’ to persons or organisations approved by the customary owners. Since 2005, a total area of around 2.5 million hectares (more than 5% of PNG’s total landmass) has been ‘leased back’ to private companies under this scheme, through processes which appear to be dubious, if not downright corrupt, without the genuine consent of the customary owners, to serve the economic interests of some national politicians. During the course of 2009, there was a growing chorus of dissent from civil society organisations whose representatives sought to persuade relevant state agencies to reveal the nature of their involvement in these processes. This paper will document what is known about each of the areas of customary land that have been alienated under this scheme, the purposes for which the land is likely to be used, the nature of political and bureaucratic involvement in the transactions, and the manner in which civil society organisations have sought to expose corrupt practices and fight the social and environmental consequences of this land grab.

## **The Land of Loss, or Land as Marshallese Metaphor for Local and Global Violence**

**Phillip McArthur** (Brigham Young University, Hawai'i)

**Wednesday 7th July 2010; 16:00 - 16:30; Old Union Diner**

The ignominious history of the United States in the Marshall Islands includes invasion and occupation, forced relocation, nuclear and missile testing, and now the pending threat of a precipitous rise in sea levels. These forms of violence have left an indelible mark on people and the land, where myth, history, kinship, and identity are inscribed upon the landscape. Nonetheless, the Marshall Islanders do not view themselves as ignorant and passive victims as many have imagined, rather they creatively position themselves at the cross-section of the global and the local through how they think about land. The modern incursions and exploitation present less a radical conceptual shift and more a replay of historically salient meanings about land, not as a commodity for exchange and reciprocity, but a resource which may be assigned for usufruct rights, taken in battle (some refer to modern court cases as a kind of warfare), recovered, and even violently destroyed. Most discussions on land tenure, development, and the law in the Marshall Islands center on the historically notorious threats to the land and current disputes and claims to land rights. In this paper, however, I wish to add to these considerations an exploration of indigenous sensibilities and how the Marshallese use land as a metaphorical point of departure for thinking about a range of social relations of power, from the most intimate within kin relations, through new hierarchies in the modern nation-state, to the most far-reaching transnational affiliations and conflicts.

### **WS7-3**

## **Transforming Concepts of Aging in the Contemporary Pacific**

Convenors: Verena Keck (Heidelberg & Frankfurt); Anita von Poser (MPI for Social Anthropology, Halle)

Twenty-five years after the landmark study by Counts and Counts (1985), *Aging and its Transformations: Moving towards Death in Pacific Societies*, aging in contemporary Pacific societies is still an urgent and appropriate subject to be analysed – especially in the context of globalisation.

In every society, cultural notions of age and aging are decisively shaped by the indigenous concepts of person- and selfhood. Social role, status and gender, social and material security and welfare, intergenerational relations, changed family compositions and ethnicity are some of the factors that influence the different situations of older people in the contemporary Pacific. Simultaneously, phenomena such as transregional as well as transnational migration, increasing urbanisation and global forces of various kinds shape their experiences.

The transfer of cultural knowledge within societies, from older to younger people, has changed tremendously. Especially younger people feel themselves lured by modern, more highly esteemed forms of economic and technological knowledge and also generally by the Western ideas propagated in schools. In terms of acceptability, these newer forms of knowledge seem to be displacing local, so-called 'ancestral' or 'traditional' forms of knowledge. As a result, older people – keepers of traditional knowledge and experts once held responsible for shaping the social, moral and political life-world – increasingly experience a degradation of their status.

Due to ongoing demographic changes and health transitions, Pacific groups and individuals are confronted with new challenges concerning social issues and health in the context of aging. Especially for older people in Pacific towns, perhaps with restricted income and lacking old-age pensions and the care and support of family members, being old can be a humiliating and bitter experience.

This working session will address these transforming concepts of aging in contemporary Pacific societies from a broad range of theoretical and ethnographic perspectives. Papers exploring the perception of aging in the specific contexts of shifting life-worlds are invited. We suggest a question that may work well to embrace the papers in this working session in a broader sense: What do local actors, young and old alike, expect with regard to aging when they either turn towards or reject new forms of economic, technological, political or biomedical knowledge?

## **Aging and Care in the Contemporary Pacific**

**Verena Keck** (Universities of Frankfurt and Heidelberg)

**Wednesday 7th July 2010; 14:00 - 14:30; School II**

Concepts of and attitudes toward age and aging are cultural constructs and accordingly highly diverse experiences in different societies as two case studies from Papua New Guinea and Guam, Micronesia illustrate. Among Yupno people living in a remote mountain region in Papua New Guinea, growing old is closely connected with the gradual transmission of a vital energy, *tewantok*, to one's own children, who finally 'replace' the parents; furthermore, balanced, unburdened social relations during lifetime are regarded as prerequisite and way for 'good aging'.

For more than 150 years many elderly Chamorro people in Guam have suffered a neurodegenerative disease, locally called *bodig* or bomedically termed Parkinsonism-dementia complex, that results in impairments and deaths. Chamorro traditions and their core value of caring and sharing, the high respect towards elderly people, the cultural practice of reciprocity (*chenchule'*), and the living in extended and intergenerational families supported family-based care of the sick and elderly. However, today's pressures of globalization threaten these cultural traditions and demand for new health care strategies.

## **Aging in Megiar Village, Madang Province: A Case of Aging in Papua New Guinea**

**Anastasia Sai** (Divine Word University, Madang, Papua New Guinea)

**Wednesday 7th July 2010; 14:30 - 15:00; School II**

Aging is an integral part of life and deeply interwoven in this mystery of birth, life and death. Children are alerted to the process of growing up and aging from the moment they are born because an older woman is there assisting in childbirth of this baby and she is there when the mother and the baby undergo rituals of purity and healing performed on both mother and child. The older woman is the custodian of the knowledge she passes to the mother. Thus birth and life, aging and death are all realities that must be lived out all at the same time, one in relation to the other. However, this harmony of life is threatened by changes in the modern life.

## **Geroanthropology in Oceania: Theoretical Aspects and Research Questions**

**Nora Rohstock** (University of Heidelberg); **Leona Dotterweich** (University of Heidelberg)

**Wednesday 7th July 2010; 15:00 - 15:30; School II**

We wish to present historical and current approaches to Geroanthropology. We shall draw upon classical works such as Simmons' *The Role of the Aged in Primitive Society* (1945) and Cowgill and Holmes' *Modernisation Theory* (1972), and more recent works such as Kertzer (1989) and van Eeuwijk (2003). A central aspect when talking about elderly people is the notion of the 'traditional family life' as an informal care system. Moreover, the issue of aging connects to topics of personhood, gender, death, and age-related illnesses, and how these aspects become transformed during times of migration and general social change. Especially Oceanic concepts of 'personhood' are closely linked to processes of aging and its perceptions. A brief summary of crucial ethnographic works shall provide the backdrop for discussing our own planned research projects.

### **Bosmun Notions of Aging: Now and Then (Ramu River, Papua New Guinea)**

**Anita von Poser** (Max Planck Institute for Social Anthropology, Halle)

**Wednesday 7th July 2010; 15:30 - 16:00; School II**

In my paper, I wish to analyze how transregional and global forces are currently transforming Bosmun notions of aging and how these forces influence local demographic reality. Within the past fifty years, there has been a sharp rise in population numbers which had the effect that older Bosmun are increasingly outnumbered by the younger generation. At the same time, knowledge transfer has shifted: whereas in former times, older members were responsible for educating the younger and thus shaping the social, moral and political cosmos, now educational transfer is directly aimed at the younger generation from the outside (e.g. via new political structures promoted by the nation-state, a western-based schooling system or access to modern medical facilities). Therefore, the role of the elders has begun to deteriorate and their competence for controlling the fates of the group is gradually being taken away from them. The way how contemporary Bosmun think about past and present life and the social qualities they associate correspondingly reveals fundamental challenges and changes regarding the construction of age and aging in this particular life-world.

### **Aspects of Aging in Tonga/Polynesia**

**Svenja Völkel** (University of Mainz)

**Wednesday 7th July 2010; 16:00 - 16:30; School II**

This informal paper will provide an insight in the cultural context of aged people and aging in Tonga. A variety of aspects, such as the environment (main vs. outer islands), social networks (household and extended family structure, adoption, kinship obligations and inheritance) and the role of elders (respect and transfer of knowledge), determine the life of aged people in Tongan society. Due to contemporary changes in Pacific societies, these cultural traditions are subject to change. Emigration, cash economy, modern illnesses etc. play a crucial role in transforming the concepts of age and aging.

## **Capacity Building: Critical Analyses of the New Model for Knowledge Transfer in Pacific Development**

Convenors: Heather Young-Leslie (Hawaii); Martha Macintyre (Melbourne)

Pressures for outside agencies to effect change and demonstrate efficacy to donors have escalated in the last decade. Recipients' objections to tied aid, liberal ideals of partnership and recipients 'owning the project', neo-liberal concerns over external donors' provision of funds for infrastructure, wages and revenue – all have generated new development objectives that emphasise recipients' capacity to manage and sustain programs. These objectives are especially prominent in projects, whether bilateral or NGO-sponsored, where previous failures have been attributed to a lack of knowledge, skills and expertise among the local beneficiaries. Corruption, incompetence and other failures of governance, construction and infrastructure building delays, lack of local support, project failure – all may be attributed to inadequate knowledge, skills and/or management expertise.

'Capacity Building' and 'Training' are the new standards for most development endeavours. They have gained prominence in aid projects on law and justice, peace-building, governance, transportation, environmental conservation, HIV, and health systems strengthening. The aim is to enable and inspire selected people to appreciate the particular project's objectives, to mobilise others to engage in activities required by project implementation plans, to adopt project timelines and accountability structures, and to make the advisors redundant. Likewise, foreign corporations embrace the rhetoric of capacity building in their efforts to localise their workforce. In addition to apprenticeships and training to gain industrial skills and qualifications, companies conduct short courses that encourage workers to adapt to Western employment practices and ideologies. The enthusiasm for capacity building has encouraged AusAID to develop a training program to teach development practitioners how to be Capacity Building Advisors.

This new knowledge transfer-as-development model has yet to receive critical examination. Undoubtedly a medium through which Western ideals of efficiency and efficacy as well as liberal democratic notions of empowerment are meant to be established, in practice, is capacity building significantly different from prior modes of knowledge transfer? How? Does it equalise the power imbalances between counterparts as claimed? How are capacity building advisors experienced by their counterparts? Where is capacity building going, what might it become?

Our session will critically and constructively examine capacity building's ideals and effects in specific settings. We invite papers from people who have worked on projects where capacity building has been paramount and welcome co-authored papers with capacity builders, their counterparts or donor-partners; papers based on specific project observations and evaluations; papers offering theoretical analyses of the principles and practices of this new model for knowledge transfer.

### **Can You Keep a Secret?: Training Health Care Staff in AIDS Counselling and Treatment in Papua, Indonesia**

**Leslie Butt** (University of Victoria)

**Wednesday 7th July 2010; 10:30 - 11:00; School I**

'Knowledge transfer-as-development' has become ubiquitous, and is also present in humanitarian interventions that respond to health crises such as HIV/AIDS. Increasingly, lack of access to HIV treatment is being seen as a humanitarian problem. Well-trained

health care workers are seen as key to making HIV testing, counselling and treatment available to everyone. This paper discusses the training strategies used to teach health workers in highlands Papua, Indonesia about counselling and treatment for HIV-positive persons. Since 2007, several new initiatives have engaged local NGOs, INGOs, the state, and external development agencies in working together to train local staff to adhere to globally sanctioned models of counselling. This paper focuses on how health care staff learn how to become counsellors, and in particular on the notion of confidentiality. Data were gathered in 2009 from training documents, training sessions, and from in-depth semi-structured interviews with indigenous health care staff from the highlands region. Results suggest the concept of capacity building plays a central role in the general movement towards integrated institutional cooperation in implementing global moral claims about humanitarianism, or what Pandolfi calls 'a thickening hegemony of compassion.' However, results also suggest another central feature of capacity building initiatives is failure. Counselling practices in highlands Papua do not work: the systematic failure of learned principles in this particular case suggest that capacity building ideologies mask processes whereby the identification, labelling and regulating of HIV-positive persons is more important than the humanitarian and moral imperative of protecting client rights through adequate training.

## **Educated Women in Papua New Guinea**

**Ceridwen Spark** (Victoria University, Melbourne)

**Wednesday 7th July 2010; 11:00 - 11:30; School I**

Each year, aid agencies fund scholarships to enable Papua New Guinean women to complete degrees overseas. The assumption underlying this spending is that women's participation in education has flow-on effects, including 'capacity building' and 'development'. The assumption that the education of one person will contribute to overall human resource (and ultimately economic) 'development' means that the commitment of aid agencies to education scholarships fits 'within the paradigm of Human Capital Theory which relies on social 'development' occurring once individuals are equipped with skills' (Sales 1999, 415). Seen as an 'important agent of modernisation' and 'an instrument of democratisation and social equity', higher education is thus attributed with the capacity to meet 'national needs' (Jayaweera 1997a, 245).

And yet, as several critics have noted, Human Capital Theory 'discounts important societal forces [because] it presupposes a neutral and ahistorical context' (De Vries 1989, 457; see also Jayaweera 1997a, 1997b). In so doing, the theory significantly overestimates the capacity of education to empower women.

Drawing on case studies, this paper examines some of the main impediments to the 'education as capacity building' model in the case of tertiary-educated Papua New Guinean women. Discussing PNG women's experiences of returning to live and work in PNG, I argue that the very notion that these individuals can engage in 'capacity-building' and 'development' only serves to displace responsibility for societal change on to a group who are regularly cast as suspect because they challenge gender norms in their places of origin.

## **Capacity Building in the Village Court System, Papua New Guinea**

**Juliane Neuhaus** (University of Zurich)

**Wednesday 7th July 2010; 11:30 - 12:00; School I**

Village courts have been installed in Papua New Guinea since independence in 1975 to stabilise rural as well as urban areas. Ever since they have been monitored and they have

been subject of varying criticisms and expectations. Especially during the last decade AUSAID has re-discovered these courts as a community-based institution well-placed to tackle PNG's 'law and order problem'. To overcome precedent criticisms, reforms of the village court system seemed necessary at all levels (national, provincial and local levels). At the national level, a restructuration of the justice sector is under way. At the provincial and the local level, these reforms *inter alia* aim at capacity building among village court supervisors and local officials, who have been attributed a lack of knowledge, skills and expertise. The village court I am studying in detail has undergone important changes between the two periods of fieldwork (in 2002 and 2009). These changes are mainly related to the implementation of the aforementioned reforms. In my presentation I will analyse local responses and unintended consequences of capacity building courses conducted with the support of AusAID. One outcome of capacity building has been a formalisation of the village court that might ultimately lead to its disintegration within its jurisdiction.

## **Thematic Capacity Building Coupled With Open Systems Thinking: A Technical Advisor's Experiences**

**Nidia Raya-Martinez** (AusAID)

**Wednesday 7th July 2010; 12:00 - 12:30; School I**

Over the last twenty years of the response to HIV in Papua New Guinea the development of HIV messaging has been viewed as an integral part of 'combination prevention'. But as in other countries, many years of dull and outdated messaging have left the public fatigued.

To contemporise HIV communication, the Government of PNG through the National AIDS Council Secretariat has received technical assistance since the early 2000s. Most recently, this support through the AusAID PNG-Australia HIV and AIDS Program has strategically shifted from direct technical assistance, where new communication strategies and materials were developed, implemented and evaluated to indirect support and facilitation.

The new approach has emphasised the combination of thematic knowledge transfer with open systems thinking that develops capabilities to: adapt and renew, act and commit, achieve coherence, relate to external stakeholders, and deliver on development objectives within groups of people or organisations (De Lange, 2009).

While inherent tensions in meeting development partner expectations to 'DO something in an HIV emergency' have emerged, this type of technical assistance is showing early indications of effectiveness. However, an important question remains: how does this approach compare with other forms of technical assistance, both direct and indirect? More comparative studies need to be undertaken on the "what" and "how" of capacity building, especially given the extensive range of approaches used by technical advisors, and the scrutiny of this type of assistance by the Governments of Australia and Papua New Guinea.

## **RAMSI and Capacity Building: Sisyphus in Action?**

**Terry Brown** (Anglican Church of Melanesia)

**Wednesday 7th July 2010; 12:30 - 13:00; School I**

'Capacity building' is a major component of the police, justice, corrections and machinery of government programmes of the Regional Assistance Program to Solomon Islands (RAMSI), an Australian-led multinational intervention following the 'ethnic tension crisis'

of 1999-2002. After six years, both RAMSI presence and capacity building programmes have steadily increased, but there is widespread lack of confidence that the capacity of the police and other government officers has increased so that RAMSI may now exit.

This paper proposes to concentrate on four major failures of the RAMSI capacity building programme: (1) the grossly unequal pay and working conditions of those imparting capacity (RAMSI) and those receiving it (Solomon Islands government employees) and the poor morale and learning situation engendered; (2) the paternalism and continued control exemplified by offering only short courses rather than long-term specialized training; (3) the lack of coordination of capacity building with the operating budget and infrastructure needed to utilize the new capacity; and (4) cultural insensitivity to how information is passed on in Solomon Islands (for example, inadequacy of the RAMSI osmosis and individual transmission models in favour of practical mutually shared experience), and the introduction of technology inappropriate to the local situation.

The paper will argue for a more holistic and culturally sensitive understanding of capacity building that moves beyond very limited and isolated RAMSI programmes to a broader vision of how Solomon Islands might as quickly as possible regain its viability as a sovereign nation.

## **Capacity Building to Save Melanesia's Coral Reefs**

**Simon Foale** (James Cook University)

**Wednesday 7th July 2010; 14:00 - 14:30; School I**

The Coral Triangle Initiative (CTI) is a lavishly funded cluster of proposed conservation projects designed to save the 'mega-diverse' coral reefs of Philippines, Indonesia, Malaysia, Timor L'Este, Papua New Guinea and Solomon Islands (the 'CT6'). Capacity building is a big part of the CTI, and several international environmentalist organisations and Australian universities are currently positioning themselves to deliver some of it. While it is the immense marine species richness of the region that has undoubtedly attracted most of the funding, the importance of reefs as providers of 'ecosystem goods and services' (especially fisheries) is a major selling point. This shift in emphasis in environmentalist rhetoric from overt preservationism to poverty alleviation is relatively recent, and raises some interesting issues in relation to economic development, scientific knowledge and capacity building. Since all of the CT6 countries except Malaysia are relatively poor, the level of scientific education is generally such that few local people share the worldview that all species have inherent value, i.e. that extinction is a problem, whether an organism has economic value or not. It is more politically expedient (and cheaper) therefore to 'build capacity' around economic objectives such as fishery management and food security, and hope that by using networks of marine protected areas (MPAs) to ostensibly manage fisheries, that 'representative' ecosystems will be preserved into the bargain. In this paper I draw on recent experience with a number of projects to explore the likely success of applying this logic in Papua New Guinea and Solomon Islands.

## **A Three-Tiered Approach to Participatory Vulnerability Assessment in the Solomon Islands**

**Ioan Fazey** (University of St. Andrews)

**Wednesday 7th July 2010; 14:30 - 15:00; School I**

Greater recognition of the seriousness of global environmental change has led to an increase in research that assesses the vulnerability of households, communities and regions to changing environmental or economic conditions. So far, however, there has

been relatively little attention given to how assessments can be conducted in ways that help build capacity for local communities to understand and find their own solutions to their problems. This paper reports on an approach that was designed and used to work with a local grass roots organization in the Solomon Islands to promote inclusivity and participation in decision making and to build the capacity of the organization to reduce the vulnerability of communities to drivers of change. The process involved working collaboratively with the organization and training its members to conduct vulnerability assessments with communities using participatory and deliberative methods. To make best use of the learning opportunities provided by the research process, specific periods for formal reflection were incorporated for the three key stakeholders involved: the primary researchers; research assistants; and community members. Overall, the approach:

1. promoted learning about the current situation in Kahua and encouraged deeper analysis of problems;
2. built capacity for communities to manage the challenges they were facing; and
3. fostered local ownership and responsibility for problems and set precedents for future participation in decision-making.

While the local organisation and the communities it serves still face significant challenges, the research approach set the scene for greater local participation and effort to maintain and enhance livelihoods and wellbeing. The outcomes highlight the need for greater emphasis on embedding participatory approaches in vulnerability assessments for to assist capacity building in communities.

## **Stepping Stones and Breaking Rocks: Developing Corporate and Community Capacity for Cultural Heritage Management in the Context of Large-Scale Mining Operations in Papua New Guinea**

**Nicholas Bainton** (University of Queensland); **Kirsty Gillespie** (Griffith University)

**Wednesday 7th July 2010; 15:00 - 15:30; School I**

Throughout PNG large-scale mining typically precipitates tremendous socio-cultural change and irreversible transformations to the landscape. These process greatly impact upon local cultural heritage, in both its tangible and intangible forms. Historically there has been greater emphasis on compensation for damages to sacred sites, as opposed to developing cultural heritage management programs. This situation has is compounded by the limited ability of the Government and the National Museum of PNG to enforce the National Cultural Property (Preservation) Act, meaning that mining companies, and local community leaders and governments have not been held accountable for the loss, destruction or transformation of local cultural heritage. However, recent shifts in the extraction industry towards greater standards of corporate social responsibility, now place cultural heritage management requirements upon the corporate agenda.

We shall present a case study on the development of cultural heritage management strategies in the Lihir Islands in PNG, which have been host to a gold mine since 1995. We shall discuss our work over the past two years to build capacity within Lihir Gold Limited and a community based group, the Lihir Cultural Heritage Committee, in order to develop a local cultural heritage management program. We will outline some of the initial strategies and local collaborations as well as the challenges, pitfalls and opportunities specific to this context. In particular, we argue that the success of this program is not only contingent upon on-going corporate support and the strengthening of local capabilities, but also the development and maintenance of strong external networks.

## **Take it from the Top: Potential and Limitations of Evaluation Capacity Building**

**Michael French-Smith**

**Wednesday 7th July 2010; 15:30 - 16:00; School I**

The call for papers speaks of evaluation of capacity building, but not capacity building in evaluation, except for mention of enabling people to conform to project 'accountability structures.' A wider view of the need for capacity building in evaluation in aid and development is needed. I argue as follows:

1. The kind of systematic planning and measurement that evaluation requires may be a characteristically 'Western' ideal, but it not standard practice among either recipients of aid or development funding (grantees) or the Western-style organizations that fund them.
2. It is among funding organizations that evaluation capacity building is needed most. In fact, many grantees need capacity building to compensate for their funders' limited evaluation capacity.
3. Non-Western contexts pose special challenges for systematically evaluating aid and development programs, challenges that mirror those of implementing such programs, including lack of basic management skills, confounding political motives, and uncertain relationships between funded entities and beneficiary populations. Similar challenges, however, are common in developed, Western contexts.
4. In all contexts, capacity building to meet such challenges requires making evaluation design an integral part of program design, with particular attention to:
  - How problems and their solutions are defined by proposed beneficiary populations;
  - Grantee capacity for evaluating as well as implementing programs;
  - Assessing and monitoring the relationship of grantee organizations to proposed beneficiary populations;
  - Monitoring unintended program effects;
  - Learning and adapting through evaluation, in contrast to focusing narrowly on final assessments and financial cost-benefit calculations.

### **Discussant**

**Martha Macintyre** (University of Melbourne)

**Wednesday 7th July 2010; 16:00 - 16:30; School I**

### **WS7-5**

## **Bridging Boundaries: The Circulation and Localisation of Christianity in Oceania**

Convenors: Fiona Magowan (Queen's, Belfast); Carolyn Schwarz (State University Of New York)

Today, Christianity provides an overarching framework for the social and moral actions of Oceanic communities and their diasporic counterparts. However, as global cultural flows permeate social borders and variously fragment and reconfigure the moral basis of religious identities and social interaction, many Oceanic peoples and organisations which hold to some sense of absolute moral engagement, have had to confront the increasing

complexity of multiple external interests. These societies have been presented with an ongoing dilemma: 'how to maintain a coherent world-view and steadied social engagement while acknowledging the pluralism of the modern world' (Hefner 1998:98). In such pluralistic entanglements, Christianity is often not restricted merely to matters of the spirit, but it may create or mediate competing political agendas and bring about new ways of being in and knowing the world. Government mediators, politicians, welfare organisations and anthropologists heighten the complexity of these developments, as they try to make sense of and engage with their moral beliefs and choices. Their interactions inevitably create diverse models of moral action through which choices and views are shaped by fluctuating power differentials.

In relation to these broad themes we invite contributors to this working session to consider the questions in one of the two areas below:

1. The general and local dimensions of Christianity through issues of conversion:
  - How do Christian converts maintain their integrity in local settings and how must they adapt to fit with local traditions?
  - In converting to Christianity are Oceanic peoples breaking from indigenous pasts, continuing those pasts or both?
  - To what extent do converts conceptualise Christianity as a new source of cultural knowledge?
2. The relationship between the transmission and transformation of Christian knowledge and practice across Oceania through processes of exchange and the negotiation of identity:
  - How is Christianity being exchanged among Oceanic peoples and to what extent does this contribute to the formation of new identities and social relations?
  - What are the key contributions that the study of Christianity in Oceania can make to anthropological theorising about personhood and identity; cultural exchange; and the relationship between global and local orders?
  - In what ways is the transmission and transformation of Christian knowledge and practice shaped by anthropological engagements, agendas and relationships with Oceanic peoples?

### **Beyond Globalisation and Localisation: Denominational Pluralism in a Papua New Guinean Village**

**Holger Jebens** (Frobenius Institut, Johan Wolfgang Goethe Universität Frankfurt)

**Tuesday 6th July 2010; 14:00 - 14:30; School VI**

Based on long-term fieldwork in Pairundu, a remote village in the Southern Highlands Province of Papua New Guinea, the paper examines local Christianity as a form of local modernity which, in turn, results from processes of mutual influence between the global and the local. In the literature opposed, but complementary aspects of such processes have been stressed: globalisation vs. localisation, the disappearance of cultural differences vs. their increase, people attempting to break with tradition vs. people acting in continuity with it. What the proponents of these two approaches have in common, however, is to regard the resulting local modernity or local Christianity as overly homogenous. Yet, the example of Pairundu shows that local Christianity can be as heterogeneous as the sources it comes from: 'Western Christianity' as imported by missionaries on the one hand, and 'traditional religion' on the other. In Pairundu men and women, older and younger generations as well as big men and 'ordinary' men have been competing with each other by adopting Catholic and Seventh-Day Adventist forms of Christianity, first with the Adventists repeating and to a certain extent intensifying or surpassing Catholic missionisation and then with the Catholics reacting to the alleged threat of Adventism by attempting to become 'more Adventist' themselves, i.e. by 'identifying with the aggressor'.

While 'intra-cultural' differences, oppositions and contradictions may be particularly obvious in such a situation of denominational pluralism, there is no reason to believe that they should be absent where one mainline or fundamentalist denomination enjoys a religious monopoly.

## **Women's Song and Christianity in Papua New Guinea**

**Kirsty Gillespie** (Griffith University)

**Tuesday 6th July 2010; 14:30 - 15:00; School VI**

Music plays an important part in people's engagement with Christianity, and Papua New Guinea is no exception. This paper considers the transmission of a song form from the coast to the Highlands of Papua New Guinea in the 1970s, and which forms the basis for much indigenous language composition, both within the church and outside of it. Taking the Duna people of the Southern Highlands Province as a case study, this paper looks at women's use of this song form and its significance as a vehicle for the expression of their life experiences. Women's composition upon this song form both represents a new mode of expression, and one that is simultaneously contiguous with endogenous musical life. To conclude, the paper reflects on the possibility that this new musical voice may contribute to a more empowered position for Highlands women today.

## **'Singing the Jesus Totem': Exchanging and Valuing Theology, Memory and Music in Northern Australia**

**Fiona Magowan** (Queen's University, Belfast)

**Tuesday 6th July 2010; 15:00 - 15:30; School VI**

Amongst Yolngu of north east Arnhem Land in the Northern Territory of Australia, Methodist hymnody and evangelical choruses introduced by missionaries in the 1920s have been extensively elaborated through wide ranging external and internal socio-religious influences and charismatic musics. Music offers a dynamic arena for the exchange and negotiation of theological, moral and emotional values in which translocal and transnational expressions of Christian sentiment may also be voiced. This paper considers how music is invoked in conversion accounts and examines its influences upon kin-relatedness and moral reasoning for both missionaries and Yolngu. It explores how Methodist training and musical instruction were delivered by missionaries and received by particular Yolngu in the communities of Yirrkala, Milingimbi and Galiwin'ku and asks why the values associated with hymnody have had a lasting presence in the region amidst denominational changes and an ever-growing field of contemporary Christian and popular musics. It raises questions about how mission memories, styles and narratives have impacted Yolngu Christianity from one generation to the next; how musical reasoning may be related to charismatic conversion practices and experiences; and how competing moral frameworks variously contest or are integrated within differential musical practices, theological developments and associated moral sentiments. This paper has broader comparative ramifications for understanding the ways in which the performative dynamics of hymnody and other musical genres in Indigenous Australia and elsewhere, may affirm personal values and collectivizing moral practices whilst affording complex counterpoints to the effects of socio-economic and political interventions.

## **Youth With a Mission in the Pacific Islands: From Evangelical Globalization to the Reshaping of Local Cultural Identities**

**Yannick Fer** (CNRS-EPHE, Paris)

**Tuesday 6th July 2010; 15:30 - 16:00; School VI**

The Evangelical and Charismatic network called Youth With a Mission (YWAM) was established in 1960 in California, in order to get "waves of youth" involved in short term missionary outreaches, spreading a conservative Christian credo through radically new forms of expressions adapted to youth contemporary culture and to a new generation of "seekers" who had a problematic relationship with religious institutions. YWAM is now established in more than 170 countries and has been present in the Pacific region since the seventies, first in New Zealand and progressively in most of the Pacific Island nations. This paper will focus on the influence of this missionary body on local Protestantism and on the relationships between religion and culture among the younger Polynesian generations, both in New Zealand (Pacific Peoples) and in the islands. First, YWAM has produced new forms of religious engagement, rooted in contemporary globalization and freed from local church structures of leadership. In the same time, through a movement called Island Breeze, YWAM has also fostered a re-appropriation/reshaping of Polynesian dances as a way to worship the Christian god and to challenge the control on cultural bodily expressions imposed by the historical Protestant churches. Finally, this combination of globalization dynamics and Polynesian Charismatic "revival" has led to the emergence of new regional missionary associations like the Pacific Prayer Assembly, connected to the global network of "Christian indigenous" movements.

## **New Methodism and Old: The Post-Coup Religious Landscape in Fiji**

**Lynda Newland** (University of the South Pacific)

**Wednesday 7th July 2010; 10:30 - 11:00; School VI**

Methodism was the first and most successful form of Christianity to enter Fiji. Called *lotu* (religion), Fijian Methodism became entwined with two other core Fijian values: *matanitu* (government) and the *vanua* (land and people). While these values are still important to most Fijians, much has changed. Although Methodism has remained the dominant form of Christianity in Fiji, Methodist beliefs are contested by a proliferation of Pentecostal/evangelical churches, and, since the 2006 coup, the Church's hierarchy has been suppressed by the military government. In the meantime, a new form of Methodism has begun to flourish, in which the Fiji police force are strongly encouraged to participate and finally to convert. This paper is part of ongoing research that traces the alliances and challenges between Christianity and the state in Fiji.

## **True-Faith? Indo-Fijians and the Rise of Pentecostalism**

**Jonathon Prasad** (Lancaster University)

**Wednesday 7th July 2010; 11:00 - 11:30; School VI**

October 2010 marks the fortieth anniversary of Fiji's independence and presents an opportune time to reflect on its recent troubled history and examine some of the assumptions that have become established as facts.

In the aftermath of the coups the media has chosen to concentrate on a simplistic and reductive analysis, which sees conflict presented in terms of the Fijians as Christians versus the Indians as Hindus or Muslims. Whilst this invariably provides good copy it

overplays the role of ethnicity as the cause of conflict and fails to take account of the 6% of Indians who identify themselves as Christians, a figure that is growing due to the increasing popularity of Pentecostal churches.

In this presentation I draw upon Geertz's classification of 'Religion as a Cultural System' (1966) to explore the consequences of religious conversion on Indian culture, community and its identity. The Pentecostal churches have been successful in drawing support from three distinct groups: disillusioned Indian Methodists who struggle to reconcile their faith with its perceived attack on them – particularly in the period after 1987; Indians living along the Suva-Nausori corridor who have been displaced by the non-renewal of their land leases; and Hindus who struggle with the complexity of their faith. These three groups will be deconstructed using Samaroo's notion of the 'Presbyndu' (2008), a religio-cultural identity to explore processes of acculturation, hybridization and creolization to explain the effectiveness or otherwise of the conversion process and the extent to which the original identity is displaced or replaced.

### **Bridging Cultures: Missionary Success and Elective Affinity in Tuvalu**

**Michael Goldsmith** (University of Waikato)

**Wednesday 7th July 2010; 11:30 - 12:00; School VI**

Through an examination of the historical case study of Tuvalu, this paper investigates two interesting problems: first, whether church history benefits from posing an analytical distinction between the parallel processes of missionisation (mostly externally controlled) and conversion (mostly locally controlled); and second, whether or not there is a fit between the way those processes occur and the prior/existing forms of society where they take place. Tuvalu, the former Ellice Islands component of the British-administered Gilbert and Ellice Islands Colony, was transformed into a Christian Protestant jurisdiction under the aegis of the London Missionary Society in the course of the 1860s and 1870s (that is, before overt British rule). The field agents of this change were mostly Samoan teachers, raising the issue of whether homologies between these two cultures were instrumental in achieving LMS goals. The speed and totality of the transformation had a lasting impact on Tuvalu and the resulting church institutions continue to dominate the religious landscape.

### **Former Mission Patterns and 'New' Christian Movements: The Striking Similarity of Lutheran Mission Theology in 1930s New Guinea and Current Pentecostal and Charismatic Movements**

**Gabriele Richter** (University of Rostock)

**Wednesday 7th July 2010; 12:00 - 12:30; School VI**

Central features of modern Pentecostalism and Charismatic Movements are similar to central features of former mission work in the Highlands of Papua New Guinea. In focusing on a historical perspective related to the Lutheran mission in Chimbu New Guinea in the 1930s, the 'new' spiritual rethinking by current Christian movements appears actually as an 'old' form of mission shaped Christianity. A break with the past, a spiritual war, and a focus on deliverance from evil — all this is not 'new'. A closer look at one missionary's theology in 1930s New Guinea (Wilhelm Bergmann, 1899-1987) raises the important question, whether the 'new' religious movements are not a reproduction of old supposedly powerful theological approaches.

At the heart of this issue lies the question of whether Christianity was felt and employed to empower New Guineans in old times and what role local indigenous forms of Christianity play here. Historically speaking, the Lutheran mission in Chimbu was a part of larger colonial and mission forces that disempowered the local people, but at the same

time empowered them under certain conditions which included even older pre-Christian traditions. If my assumption is correct that the 'new' is actually the Christianity as it was learned from the missionaries and their New Guinean 'helpers' in earlier times, then the turn to these movements today is a way to ensure old patterns of empowerment.

### **Transforming the Past in the Present: Everyday Christian Identities in Contemporary Aboriginal Australia**

**Carolyn Schwarz** (State University of New York at Potsdam)

**Wednesday 7th July 2010; 14:00 - 14:30; School VI**

Nearly seventy years after Methodist missionaries established the Galiwin'ku settlement in the Northern Territory of Australia, Christian beliefs and behaviours have become embedded in the ebb and flow of day-to-day life. This paper examines the ways in which Galiwin'ku's Yolngu inhabitants today live out their charismatic Christian identities to cope with the predicaments of modernity: new kinship demands, high rates of debilitating illness, and economic marginalisation. Of particular concern is the role of charismatic Christianity in everyday events, such as when converts request food and cash from kin, attempt to care for kin who are chronically ill, try to find employment, or interact with local government officials. An examination of these day-to-day rhythms of the settlement shows that contemporary convert identities at Galiwin'ku entail a dual, and ever-unfolding, process of continuity with and rupture from what came before. Accounting for this particular form of Christian duality, which both reproduces and transforms the identity of the past, sheds light on how global Christianity intersects temporally and spatially with local experiences of modernity and indigeneity. Given the recent growth of religious movements in the world at large, anthropological case studies, such as the Galiwin'ku example, are important to understanding why so many of the world's formerly colonised subjects are finding Pentecostal-charismatic Christianity—in its abundant manifestations—particularly attractive.

### **The Papetoai Split and the Ongoing Tensions between Cultural Revival and Protestant Tradition within the Ma'ohi Protestant Church (French Polynesia)**

**Gwendoline Malogne-Fer** (CNRS-EPHE, Paris)

**Wednesday 7th July 2010; 14:30 - 15:00; School VI**

In 1999, the Protestant parish of Papetoai, on the island of Moorea (French Polynesia), split in two parts after the introduction of a 'Ma'ohi Holy Communion', using 'uru (breadfruit) and coconut instead of bread and wine. This liturgical innovation illustrates the growing influence, within the Ma'ohi Protestant Church, of a trend led by the Church Theological Commission which advocates a return to the land and to an 'authentic' Polynesian culture. This trend generates strong tensions between the defenders of a Protestant tradition – who put the faithful perpetuation of the missionary heritage at the core of the Polynesian Protestant identity – and those who see the re-appropriation of Ma'ohi identity (language, land and fruits of the land) as the only pathway to salvation. Through the debates risen by this theological trend and the effects of its spread in local parishes, this communication aims to analyze the sometimes problematic articulation between Ma'ohi culture and Protestantism.

## **'Friendly Contact': Making Papuans for Christ in Southwestern Papua New Guinea**

**Alison Dundon** (University of Adelaide)

**Wednesday 7th July 2010; 15:00 - 15:30; School VI**

In this paper, I explore the role of Gogodala missionary pastors and their wives in the constitution of Christian personhood in neighbouring groups in the Western Province and communities in Southern Highlands Province. These Gogodala missionaries, recent Christians themselves under the guidance and influence of the Unevangelised Fields Mission (UFM) a non-denominational but evangelical mission based in the United Kingdom and Australia, became part of a concerted effort to bring 'Christ to the Papuans' between the 1950s and 1980s. Many of these couples spent up to eighteen years living in areas foreign in language, climate, food and cultural practices. In the paper, I compare the concepts of Christian personhood and modernity implicit (and often explicit) in the UFM mission documents and accounts of the time with that of several Gogodala missionaries in their interactions with other Papuans. Directed by their expatriate colleagues to provide 'friendly contact, simple medical work and evangelism', the Gogodala missionaries saw themselves as instrumental in the development of a certain kind of Papuan Christian person, one modelled very closely on their own gendered practices, embodied experiences and lifestyle. I argue that the kind of evangelical Christianity they espoused was imbued with Gogodala perceptions of their selection as the 'chosen people' by the UFM in the 1930s (as both mission base and spiritual centre) as well as certain understandings of the intersection between Christianity, development and modernity, perceptions that punctuated their interactions with those they sought to transform into Christian persons.

### **Discussant**

**Karen Sykes** (University of Manchester)

**Wednesday 7th July 2010; 15:30 - 16:00; School VI**

## **WS7-6**

### **Future Selves in the Pacific: Projects, Politics and Interests**

Convenors: Will Rollason (University of St Andrews)

For Pacific people in the early 21st Century, the future is uncertain and contested. Longstanding concerns with what the future will be like – salvation, the millennium and economic transformation for example – are joined by new prospects – state failure, climate change, ecological crisis and pandemic disease. If we want to explain what is happening in the contemporary Pacific, we need to make an account of what Pacific people are doing to secure their futures.

The questions for scholars of the Pacific are twofold: how do Pacific people imagine the future; and how are they acting today to shape their lives tomorrow? This requires critical engagement with notions of self and notions of time and the future. What is 'the future' and how is it imagined – as a temporal process, an apocalyptic end-point or an ethical challenge, for example? Who are the people who engage this future and how are they imagined in its terms – as subjects of development, as sinners needing redemption, as alienated and excluded for example?

At present, the ways in which scholars phrase our explanations of Pacific life consistently neglect Pacific people's own attention to the future. On one hand, accounts authored from the perspective of development and governance impose their own versions of the future on others' projects and aspirations. While models of culture provide diverse starting points, all of these are transformed into a more or less uniform future of modernity. On the other hand, anthropological accounts of Pacific people's political and ethical projects usually account for present happenings in terms of the past. Despite an extensive literature dealing with economic aspirations, millennial predictions, political fears, and other concerns with the future, we usually explain the present in terms of the traditions – historical or cultural – that seem to produce it.

We therefore face a conflict of interest in the way we approach social life in the Pacific. On one hand, Pacific people must live with their futures in mind, guiding and shaping their projects and aspirations. On the other, scholarly accounts of the Pacific anchor those people in the past. The challenge for this working session is to explore ways in which scholarly approaches to Pacific people's lives might make use of indigenous approaches to the future as analytical and explanatory frameworks for understanding what is happening in the Pacific now. Papers will explore the specific dimensions of particular imaginations of the future, as well as the means by which Pacific people transform themselves and their lives to meet and control that future.

## **Introduction: The Hanging of Bulega and the History of the Future in the Louisiade Archipelago, PNG**

**Will Rollason** (Brunel University)

**Tuesday 6th July 2010; 14:00 - 14:30; Upper College Hall**

Bulega was the leader of a millenarian movement in the Louisiade Archipelago in south east Papua. The movement responded to the withdrawal of Australian administrators from this region of Papua in 1942 in the face of advancing Japanese forces. When Australian governance resumed in late 1942, Bulega's followers murdered the patrol officer Lieutenant R.G. Mader at Motorina. The Australian response was an armed punitive expedition leading to a large number of arrests and thirty hangings. Bulega, however, was not hanged: rather he hanged himself in his cell the night before his execution.

Australian administrators understood the 'cult' as a reflection of the 'native' qualities of Louisiade people which they had to modify and modernise. Anthropologists trying to understand how 'cargo cults' make sense usually come to similar conclusions by different routes: millenarian activity is a reflection of 'Melanesian culture'.

In this paper, I take a different view. I suggest that an examination of the available colonial sources on the Bulega uprising shows a systematic attempt by Louisiade people to reproduce 'government' as a form of action and organisation. Bulega's 'suicide' cannot be read, therefore as the act of a desperate man facing death, but as the final appropriation of Australian sovereignty by indigenous people. On this basis, I argue that we need to understand Louisiade people's activities as creative and adaptive projects responding to current political realities and aiming to shape the future in specific ways.

## **Imagining the Future: An Existential and Practical Activity**

**Lisette Josephides** (Queen's University Belfast)

**Tuesday 6th July 2010; 14:30 - 15:00; Upper College Hall**

In an attempt to elucidate people's own imaginings and hopes for the future, I consider the relationship between the following concepts and activities: imagining; the future; hope; the existential human condition; and practical activity. I ask: 'How do people experience and act on a desire for a different future?'

Ethnographic and theoretical enquiries allow me to assert that people want to move forward, and can only start from their selves, as individuals who know the world from their own perspective. What the ethnographer sees on the ground is desire – inquisitiveness about other things, wonderment. Even welcoming the anthropologist is an act that imagined the future. Requests to explain share certificates or to help with starting up a sawmill do not signal a rejection of the past or a desire for development, but a striving. As Ernst Bloch put it, we live in the future because we strive. To see imagination as forward-propelling is to follow a different route from one that forces a choice (from the ethnographer or the villager) between the past as tradition and modernity as development.

A crucial trait of imagination as outlined by Casey is indeterminacy and pure possibility. As a musing on what is purely possible imagination can never be in the past, but demands independence and freedom of the mind. Bloch talks of hope as being similarly indeterminate and open in a future-oriented direction, not addressing itself to what already exists. His 'not-yet' is not something forgotten but something new – or something still outstanding, as Heidegger has said of both desire and hope. Hope persists in the face of disappointment because it is more than a strategy. Expanding on Miyazaki's method of hope, I treat it as part of imagining, and imagining as an activity is first of all existential. Hope, imagination, the future, are all part of existential striving.

## **Tongan Transnationalism: Persisting Ties among New Zealand-Born Tongans**

**Stephania Bobeldijk** (University of St. Andrews)

**Tuesday 6th July 2010; 15:00 - 15:30; Upper College Hall**

Tonga has a large population residing overseas. It has been estimated that more than half of all Tongans are living outside of Tonga, with New Zealand, Australia and the United States being their main recipients. New Zealand hosts the largest overseas Tongan community with more than 50,000 people, making them the third largest Pacific Island community in New Zealand. As with many other overseas Pacific Island communities, the number of Tongans that have been born in New Zealand not only outnumbers those that have been born in the Islands, but this number continues to grow.

For these New Zealand-born Tongans they face the challenges of trying to retain true to their sense of good personhood – their Tonganness – and at the same time trying to find their own place in a diasporic Tongan society. Although almost every New Zealand-born Tongan views him- or herself as Tongan, very few view Tonga as their "home". This detachment may have far-reaching effects in their future participation and contribution in persisting family networks. Although many Tongans overseas maintain transnational ties, it has been argued that these ties are under treat of declining - especially among younger generations of Tongans living overseas.

This paper explores the ways in which transnational ties are maintained among New Zealand-born Tongans, and what the effects of persisting these ties will have on the future of Tonga.

## **Lost Tribes: Finding Common Ground in Papua New Guinea's Christian Publics**

**Courtney Handman** (Reed College)

**Tuesday 6th July 2010; 15:30 - 16:00; Upper College Hall**

The story of the Lost Tribes of Israel circulates widely in Papua New Guinea, and many groups currently see themselves as "Lost." Seemingly of a piece with other forms of negative nationalism (Robbins 1998) or declarations of being in "last New Guinea" (Jorgensen 2006), "Lost Tribes" discourses actually have a positive valence dependent upon the multiplicity of claims made about many different "lost" groups. I examine Lost Tribes discourses as forms of cultural critique produced through interactions with Christianity, where being "lost" means that one (or one's cultural group) is in a process of transformation in which Christianity can take people into a status of being "found" and reconnected with God. "Lost tribes" discourses are then ways in which Papua New Guineans recognize one another as being in a similarly Christian-inflected critical stance with respect to local cultures or local cultural forms. In that sense, religious discourses, while often productive of conflict at local levels, are able to produce a public space in which contemporary Papua New Guineans engage in political projects of future building. In this paper I examine a number of manifestations of Lost Tribes discourses that have appeared in the national media in recent years.

## **A Cursed Past and a Prosperous Future: Healing as a Road to a Prosperous Future in Vanuatu**

**Annelin Eriksen** (University of Bergen)

**Tuesday 6th July 2010; 16:00 - 16:30; Upper College Hall**

People in Vanuatu have recently started to ask forgiveness for the tragic death many of the first missionaries to the country faced, like Presbyterian missionary Rev. John Williams in Erromango in 1839. Williams, along with his companion James Harris, were clubbed to death and reportedly eaten. In 2009 forgiveness ceremonies were organised where people in Erromango apologised to and reconciled with the descendants of the missionary. Although the Erromango case is the most well known and most publicised case, also in other islands, like Ambrym, ceremonies of the same kind are being prepared. Furthermore, the idea of a 'curse', which is causing not only sickness but also lack of success in development, has taken root and is shaping people's perspective of the future. In healing ceremonies in several of the new healing churches in the capital Port Vila for instance, the idea of an original curse as the cause of misery has become widespread. This paper presents new ethnographic material from 2010 fieldwork among healers in one of these churches in Port Vila, the Bible Church.

## **The Road to Development: Culture, Identity Formation and Millennial Fantasies in the Highlands of Papua New Guinea**

**Sandra Bamford** (University of Toronto)

**Wednesday 7th July 2010; 10:30 - 11:00; Upper College Hall**

This paper examines the aspirations for social and economic "development" held by the Kamea – a highland group inhabiting Gulf Province Papua New Guinea. Most academic discussions of the so-called "development industry" have assumed that development represents an external agenda that is imposed on local people by outside actors (i.e. the state or international NGOs). In this paper, I describe a different situation. The Kamea

have been waiting for their development ship to come in for over half a century. In the wake of ongoing and continual disappointment, they have taken matters into their own hands and are in the process of building a vehicular road that is intended to bisect nearly half of the country. In this paper, I describe the social and political ramifications of this project. In particular, I focus on how the road-work is precipitating a new form of cultural identity and the way in which this identity is tied to shifting understandings of the nation state.

### **Why the Future is Selfish and Could Kill**

**Craig Lind** (University of St. Andrews)

**Wednesday 7th July 2010; 11:00 - 11:30; Upper College Hall**

Female contraception is something of a controversial topic in Vanuatu, not least so within and in response to the country's largest out-migrating island community, Paamese people. Female contraception, as a means of limiting birth rate, is expressed as a way of ensuring a good future for children. But such plans to ensure prosperity for the few, by limiting birth rates, elicits the complaint that such a future vision is selfish. Limiting birth in a context where each person is obligated to the continuance of their kin raises cross-cutting ethical concerns. A commitment to large numbers of children seeks continuity with past marriages and births, amounting to a future locked in the past. A commitment to limitation seeks to break away from such conditions established in the past, though seen to maintain poverty in the present. Yet the excess that Paamese communities represent throughout the archipelago raise concerns for others who view them as a spreading, uncontrolled mass. Demands from outside Paamese communities throw concerns raised by contraception into sharp relief – the insistence that Paamese chiefs control their people's numbers by imposing female contraception presents itself as a demand for self-annihilation.

### **The Stuff of Imagination: What We Can Learn from Fijian Children's Ideas about Their Lives As Adults**

**Christina Toren** (University of St. Andrews)

**Wednesday 7th July 2010; 11:30 - 12:00; Upper College Hall**

By means of an analysis of Fijian children's essays about the future, this paper explores ideas of sociality, personhood and the self that are the very stuff of intersubjectivity and thus of the imagination. The material presented here bears on a single aspect of data derived from 75 essays by Fijian village children aged between 7 and 15 years old collected in April 2005: their constitution over time of a spatiotemporal orientation towards a view of generations to come. This partial analysis is the first part of the larger project, which will look at all aspects of the data derived from the essays as they vary together. The paper uses this example of spatiotemporal orientation to show how, seen through the perspective derived from long-term participant observer fieldwork, data such as these enable an ethnographic analysis of meaning-making as a transformational, historical process.

## **Gambling Futures: Taking Control of Uncertainty and its Relation to You by Playing Cards in Goroka, Eastern Highlands Province, Papua New Guinea**

**Anthony Pickles** (University of St. Andrews)

**Wednesday 7th July 2010; 12:00 - 12:30; Upper College Hall**

Gambling in Papua New Guinea, especially the Highlands, has crept up on anthropologists, mostly ignored because of its newness, its apparent unproductivity, and its status as 'game'. Meanwhile on a daily basis many people in Goroka, Eastern Highlands Province, have chosen to possess their uncertainty and turn it into generalised opportunity through forms of betting. Today in the Highlands gambling is rampant, with pokie machines in almost every town (six in Goroka) taking K50 (£12.50) a game, dart boards and card games dominating the human landscape of settlements and some public and private places in villages and towns. As both a present and a future oriented activity, gambling requires temporal presence of mind as well as motivations directed towards a future goal. Money is laundered in gambling, made public, giving both indication of personal potential and acting as stimulus to value centred acts of friendship in the sharing of winnings and the reciprocal giving of betel nut, tobacco and beer. This engagement helps procure relationships which participants hope will bloom into reciprocal help in life-cycle transactions like brideprice. At every point fused with uncertainty, this presentation explores the daily repositioning of persons futures through the playing of cards in Town.

## **Plenitude and Placenta: The Restorative Powers of Maori Rastafarians on New Zealand's East Coast**

**Dave Robinson** (London School of Economics)

**Wednesday 7th July 2010; 12:30 - 13:00; Upper College Hall**

The analysis of Māori creation myth reveals a system of cosmological understandings that shapes the reciprocal nature of relationships binding humans to a pantheon of genealogical forebears, comprised of ancestors, atua (gods), Ranginui (the Sky Father) and Papatūānuku (the Earth Mother). It is only in return for Man's correct observation of the role of kaitiaki (guardians) over the tangible realm, that these transcendent beings will issue the reward of nourishment, plenitude and protection to their human offspring.

This paper aims to take local interpretations of a lost equilibrium as a starting point from which to launch an exegesis of discourses surrounding the 'sickness' perceived, by many, to be afflicting 'te tangata me te whenua' (the people and the land/placenta). These narratives situate modern capitalist practices - namely, the exploitative techniques associated with modern fishing, farming and forestry, alongside the consequences of human (i.e. outward migration) and mineral extraction - at the heart of ecological desecration.

The overall aim of this paper is to illuminate how and why a group of Māori Rastafarians, self-identifying as 'The Dread', have mobilised to create a set of community orientated and spiritual ideals, designed to provide sustainable solutions and to restore a lost symbiosis between humans and transcendent beings. The paper examines how, through the collapsing of time, The Dread have striven towards an efficacious engagement to the mythical past in order to overcome problems identified in the present.

## **Chiefs for the Future? Roles of Traditional Titleholders in Rarotonga, Cook Islands**

**Arno Pascht** (University of Cologne)

**Wednesday 7th July 2010; 14:00 - 14:30; Upper College Hall**

Titleholders in Rarotonga are well aware that their role went through major changes in the last two centuries. As consequence a number of Cook Islanders believe that titleholders are a part of the past, important in one phase in history and anticipate no important role for them in future. Whereas in the past titleholders, then missionaries and then the state are seen as main agents the modern economic system is seen to take over this role in the future. But a number of titleholders experiment with new possibilities and roles – not by trying to conserve the past but by activities and plans that direct into the future. The activities are intended to secure the future of Cook Islanders on different levels. Titleholders hold that by maintaining titles and knowledge about history of families and lands a basis of identification must be maintained for future generations of Cook Islanders. On another level the idea is to ensure continuity in the political realm – as opposed to quick changes of topics and personnel connected with party politics titleholders present themselves as a factor of stability. Additionally to these more 'traditional' roles titleholders have engaged in the last decade in yet a different kind of topics that are also seen as vital for the future: They realized a number of environmental and good governance projects and they work together with the University in order to maintain local skills. With these roles and activities they see themselves as active and legitimate parts in shaping the future of Cook Islanders.

## **A Coup-Less Future for Fiji? Between Rhetoric and Political Reality**

**Dominik Schieder** (University of Bayreuth)

**Wednesday 7th July 2010; 14:30 - 15:00; Upper College Hall**

This paper explores the ways in which Fiji's political and military leaders imagine the future of the country and, in particular, whether the current government has long-term political strategies to end the coup cycle and ensure a coup-less future. As the leading protagonists claimed, the 2006 military coup of Fiji was staged in the name of *good governance* and it was intended to be a *clean up campaign* against favoritism, nepotism and racism. Since the coup, the Bainimarama regime has offered various future-oriented policies such as the *People's Charter* and the *Roadmap to Democracy* and has repeatedly promised to introduce a new constitution in 2013 and to hold elections in 2014. Many Fiji citizens placed hope in the 'coup to end all coups' and a new Fiji free of racism and corruption. This vision of the future has not been sustained, however, by the actions of the present leaders. Numerous instances of human rights violations, limitations of the freedom of the press, as well as questionable appointments of government officials and a drift into a military dictatorship seem to make a farce of the original agenda. This rift between rhetoric and action has left most Fijians and Indo-Fijians in a state of disillusion and uncertainty regarding the future. Through an analysis of the main factors which constitute Fiji's *coup culture*, this paper will show that a rhetoric of the future which is not reinforced by action has eventually given birth to a vision of the future in which potentialities are controlled and repressed.

## **Recovering and Developing Ngāti Kahu Prosperity: A Case Study in New Zealand Maori Future Planning**

**Margaret Mutu** (University of Auckland)

**Wednesday 7th July 2010; 15:00 - 15:30; Upper College Hall**

In 2000, my tribe, Ngāti Kahu of the Far North of New Zealand, finalised a strategic plan which set out the goals we needed to attain over the following 25 years in order to regain our prosperity. The plan focussed on the natural and economic resources that needed to be returned to us as part of the settlement of our successful Treaty of Waitangi claims against the New Zealand government. It is based on the need to restore Ngāti Kahu to the state we would have been in if the Treaty of Waitangi had been upheld by the British Crown. It would see us move from a state which the Waitangi Tribunal described as physical deprivation and poverty to a state where “justice, along with social, economic and spiritual well-being, is restored” and we can once again enjoy and prosper from our own lands and resources.

This paper describes the plan and then reviews the progress Ngāti Kahu has made over the past 10 years towards achieving the goals we set. Although the “substantial transfer of benefits” recommended by the Waitangi Tribunal has yet to take place, two agreements in principle to settle Ngāti Kahu’s historical claims have been signed with the New Zealand government and these will be described briefly. The paper also discusses some small but important advances that Ngāti Kahu has been able to make towards strengthening and revitalising ourselves both socially and spiritually.

## **Preparing for the Future: Responses to Climate Change in Rotuma and Tuvalu**

**Vilsoni Hereniko** (University of Hawai'i at Manoa Center for Pacific Islands Studies)

**Wednesday 7th July 2010; 15:30 - 16:00; Upper College Hall**

This paper is a preliminary survey of how Rotumans and Tuvaluans are responding to climate change: in the case of Rotuma, the focus is on the threat of possible tsunamis and how Rotumans are reacting to possible future scenarios; in the case of Tuvalu, the focus is on sea level rise and how residents are responding to the possibility of a whole island nation disappearing under the sea. Using interviews, newspaper reports, documentary films, and other secondary sources of information, I will compare the views, reactions, and responses of these two cultural groups to climate change and provide some explanations for the similarities and differences in their outlook.

## **WS7-7**

## **Perceiving Pacific Peoples: Race and Gender as Categories of Analysis in European Interpretations of Oceania**

Convenors: Marja van Tilburg (Groningen)

Recent research suggests that in the first half of the nineteenth century 'race' came to replace 'gender' as the dominant category of analysis in European interpretations of Pacific Islanders. Various scholars have pointed out the importance of gender for eighteenth-century voyagers: Margaret Jolly showed that the treatment of women was crucial in European evaluations of western-Pacific societies. Later, Nicholas Thomas argued that

gender was used to create the constructs of 'Polynesia' and 'Melanesia'. Recently, Harriet Guest stressed the centrality of gender to notions of civilization and savagery in European discourse on the Pacific. During this era race remained – to cite Bronwen Douglas – 'ill-defined', and elicited 'ambiguous practices'. Only in the nineteenth century did race come to be deployed systematically, and physical differences come to embody cultural differences among Pacific Islanders.

This working session will address the question of whether the above interpretive shift conveys actual historical developments. Did 'race' actually have a place in eighteenth-century assessments of the Pacific? Were Pacific Islanders really perceived differently from other non-Western peoples – after all, Enlightenment philosophers raised issues of race with regard to Africans, both slaves and non-slaves? Furthermore, did 'gender' really lose its relevance in the nineteenth century? Or has the eighteenth-century change in sexual identities obscured our view? Have the 'modern' perceptions become so pervasive, so familiar that we overlook them?

And if the interpretive shift does describe actual historical developments accurately, why did this change occur? Was this the 'logical' outcome of the eighteenth-century natural sciences? Was it brought about by nineteenth-century social theory and its tendency to marginalise gender? Or did western metropolitan thought play only a minor part and did the shift reflect actual changes in the Pacific, perhaps mirroring different types of voyagers or reflecting different types of experiences with indigenous peoples, resulting in different types of reports?

This working session will discuss whether and how 'race' and 'gender' are used to interpret and assess Pacific peoples – from every disciplinary angle possible.

### **Errol Flynn on Sex, Race and Empire in Australia's New Guineas**

**Patty O'Brien** (Center for Australian and New Zealand Studies, Georgetown University)

**Wednesday 7th July 2010; 10:30 - 11:00; Seminar Room 50**

Errol Flynn spent a number of years in the Australian colonial territories of Papua and the Mandated Territory of New Guinea from 1927 to 1933. During this time Flynn had numerous occupations from a sanitation officer, a cadet patrol officer, labour recruiter, a copra plantation overseer, tobacco planter and goldseeker. Surprisingly, Flynn as a man in Australia's empire, has not been the subject of any detailed analysis. Flynn's experiences raise numerous complex questions about empire, Australia's empire in particular and one man's role in it as well as questions about changing perceptions of gender, sex and race in empire.

This paper seeks to chronicle Flynn's account of race relations as he experienced them, or claimed he did, that are so deeply revealing about the polemics of race, power and perceptions indigenous women's and white male sexuality in this colonial setting. It also assesses the politics embedded in Flynn's New Guinea story of recounting such experiences as Flynn wrote during his time in the colonies and over some twenty five years after he left.

## **Approaching Pacific Islanders and Experiencing Human Differences in the 1850s: Xavier Montrouzier's Early Writings**

**Anna Painsi** (University of Verona)

**Wednesday 7th July 2010; 11:00 - 11:30; Seminar Room 50**

Influenced by his background in Natural History throughout his long and diversified Melanesian experiences, Xavier Montrouzier adopted different approaches to human diversity. This paper dwells on the first period of his missionary work when his ethnographic curiosity fed his accounts and his experience informed his considerations and percolated into his writings.

Disappointed by the lack of concrete evangelical results in the Solomons, Montrouzier embarked on opening a new Mission in Woodlark, persuaded that the presence of people who "according to all travellers seem to belong to the Polynesian race, had softer customs than those of Melanesians" would favour his enterprise. And yet his accounts from these early years deployed references to ambiguous intersections between human similarity and difference in his engagement with local events and people, not so much on the basis of a preconceived racial hierarchy as on indigenous people's response to missionary endeavours. If people did not show hostility, he was prepared to recognize their human agency. And when local people responded willingly to his expectations, he portrayed them in a more positive light.

Although they infantilized the indigenous people whom he had occasions to approach, his texts from this period cannot be "collapsed under the homogenizing rubric of racism" (B. Douglas), as they offer fertile ground for detecting traces of a more complex entanglement than the straightforward imposition of a European discourse on racial differences. While his reasoning was certainly entrenched in a dichotomized and ethnocentric world of inferior versus superior, darkness versus enlightenment, nevertheless it recognized the potential of indigenous people to become part of the same christianized and civilized humanity.

## **Failed Reciprocities and Mis-Recognised Agencies: The Representation of Melanesian Islanders in the Writings of Italian Catholic Missionaries in the 1850s**

**Elisabetta Gnechi Ruscone** (Università di Milano-Bicocca)

**Wednesday 7th July 2010; 11:30 - 12:00; Seminar Room 50**

Apparently neither race nor gender provided the lens through which the first Italian missionaries to Melanesia (Woodlark and Rook islands, 1852-1855) described the differences they observed in the islanders among whom they had chosen to work. Starting from the doctrinal presupposition that all men shared the same humanity and even the most 'forsaken peoples' could be redeemed once God's light was brought to them by missionaries willing to sacrifice themselves for the love of God and of their more unfortunate fellow men, the ill-fated missionaries would come to the painful conclusion that some peoples' state of moral debasement rendered them incapable of true feelings, incapable of recognising the missionaries' offering of love and reciprocating with the expected respect, trust and obedience. Correspondingly, the words and actions through which islanders expressed their wills as autonomous actors in the encounter with the foreign missionaries were interpreted by the latter as manifestations of the 'rule of Satan', as sinful refusal to accept the gifts from God's missionaries.

At the same time, the islanders' interest in establishing and maintaining reciprocal relations of exchange, meaningful in the Melanesian reciprocity-based world view, was

initially used instrumentally by missionaries as a means of entering in communication with islanders, but later condemned as overly materialistic, an indication of islanders' greed and falsehood in their relations with the missionaries.

Although not overtly based on racial categories, I contend that the missionaries' unfaltering, unquestioned conviction of their own superiority, even in the face of the objectively unfavourable conditions of life on the islands, prevented them from understanding indigenous actions and desires, thus missing the opportunity to establish meaningful exchange relations, a situation which ultimately led to their departure from the islands.

### **Materiality, Race and Gender in Johann Reinhold Forster's 'Observations' (1778)**

**Marja van Tilburg** (University of Groningen)

**Wednesday 7th July 2010; 12:00 - 12:30; Seminar Room 50**

The Perceiving Pacific Peoples panel addresses the question of whether it is correct to assume that 'race' came to replace 'gender' as the dominant category of analysis in European interpretations of Pacific Islanders. This presentation traces the use of 'race' and 'gender' as categories of analysis in Johann Reinhold Forster's representations of Pacific Islanders, taking his observations of the material world as the point of departure. Leading questions concern the ways in which Forster interprets bodies and bodily practices and how he creates connections between differences in physique and behaviour to savagery and civilization. Moreover, this contribution will explore whether the relatively recent 'materiality' approach is helpful in tracing references to both 'race' and 'gender' and in evaluating their importance in texts.

### **Race in 18th-Century, Gender in 19th-Century French Interpretations of Pacific People: Buffon and De Brosses, Lafond De Lurcy and d'Urville**

**Serge Tcherkézoff** (CREDO, Marseille; Macmillan Brown Centre for Pacific Studies, University of Canterbury, Christchurch)

**Wednesday 7th July 2010; 14:00 - 14:30; Seminar Room 50**

This paper would like to bring some nuances to the general view that in the first half of the nineteenth century 'race' came to replace 'gender' as the dominant category of analysis in European interpretations of Pacific Islanders. Although the discourse on 'race' became dominant only from the early 19<sup>th</sup> century, it would be wrong to assume that it was an entire novelty in its application to Pacific People. The racial discourse of Dumont d'Urville and others on the Pacific, within the larger theories of races displayed by Georges Cuvier, Bory de Saint-Vincent and others, has its roots into the long history of the interrogations and devalorisation about the 'black people' of the Pacific during the 16<sup>th</sup>-18<sup>th</sup> century. We will look briefly at some narratives and treaties from Spanish voyages, Dampier circumnavigation, and mainly the treaties of Buffon and De Brosses. Symmetrically, it would be wrong to assume that the attention given to gender roles during the 18<sup>th</sup> century voyages disappeared in the 19<sup>th</sup> century. The French visitors to Samoa in the 1830s were quite attentive to gender roles and commented on that, comparing it explicitly with the narrative of their predecessors of the 18<sup>th</sup> century in other parts of Polynesia.

## **Tahitian Women in French Scientific Images (1800-1900)**

**Viviane Fayaud** (CNRS, Paris)

**Wednesday 7th July 2010; 14:30 - 15:00; Seminar Room 50**

The iconography of Tahitian women between 1800 and 1900 shows interactions between art conventions and academic concepts, especially race and gender. In the 19<sup>th</sup> century, navigators and scholars who engaged in the study of the inhabitants of the South Pacific displayed a similar interest in the human body as European artists. However, their reasons were different. Scholars attempted to find objective criteria to classify the differences between humans while for artists, the human body played a specific role. It was the essence of sculpture and painting and thus demonstrated their mastery of artistic techniques and their skills. Moreover, philosophical concepts of the body and its beauty gave rise to aesthetic reasoning. In terms of images in naturalists' sketch books and published works, anthropologists and historians such as Nicholas Thomas, Harriet Guest or Bronwen Douglas studied iconographic productions and the issues they raise. However, French works of art were usually overlooked in their studies. Although Douglas has filled this gap, she concentrates on the indigenous knowledge they reveal. Our hypothesis is that "academic" concepts, particularly race, did not take precedence over artistic conventions or philosophical aspirations in the creation of images, even those produced by and for scientific works. A collection of French works of art by the French of the 19<sup>th</sup> century realized in and about Polynesia will be studied in this paper and will be subjected to iconographical analysis and decoding of the artistic rules of the French School of the time. We will show that the evolution from a white to a darker-skinned Polynesian woman in images was not engendered by scholars but by artists.

## **WS7-8**

### **Ecologies of Climate Change: Addressing New Challenges for Pacific Island Livelihoods**

Convenors: Sofia Vougioukalou (School of Anthropology and Conservation, University of Kent)

The environment of the Pacific Islands is changing with significant impacts on local livelihoods. Climate change and weather extremes such as sea level rises, coral bleaching, droughts and cyclones increase the vulnerability of small island populations. It is poor people, particularly women and children, who bear the burden disproportionately as it is those groups that form the majority of rural populations. International organizations, government bodies and NGOs have highlighted the need to i) monitor the impact of climate change on terrestrial and marine ecosystems ii) identify its social and economic impact and iii) develop effective adaptation schemes that incorporate the integrated management of natural resources.

Nevertheless, socio-environmental change is not a new phenomenon. Historical trends in migration of people to and from islands, remote island depopulation and urban growth have contributed to the development of new and dynamic 'indigenous knowledge systems' that adjust to change and incorporate innovation. Dynamic knowledge systems associated with changing biodiversity patterns are particularly complex and make very valuable, however frequently overlooked, contributions to the climate change agenda.

Contributions to this working session will address the impact of environmental and climatic change on biodiversity and knowledge systems and seek to identify the role that Pacific Islanders play in maintaining the resilience of island ecosystems and viable

communities. We will seek to address the three thematic areas identified above and at the same time highlight the role of local knowledge systems and coping strategies: how are local accounts – of the causalities involved that have led to change – being articulated? This working session will be looking not only at how traditional environmental knowledge and practice relating to food, medicine and agriculture is embodied but also how it is maintained, developed and transmitted within island cultures and across transnational networks. We seek to problematise concepts of 'paradise' and 'isolation' as well as ideas of 'traditional' and 'local' knowledge, highlighting the dynamic nature of traditional practices in the context of environmental change. Contributors are encouraged to include a range of perspectives and geographic/ cultural case studies of changing human-environmental interactions that address the following issues: environmental change and livelihoods, natural resource use, and within this context traditional knowledge and its transmission. Finally, this working session aims to explore the policy implications of such research, considering its significance to food and health security; and the fostering of viable communities in dynamic landscapes.

## **Historical Perspectives on Waste and Resource Management in New Caledonia**

**Margaret Taylor** (Pacific Islands Society)

**Wednesday 7th July 2010; 11:00 - 11:30; School V**

This paper looks at the way in which theories of morality, value and consumption can be applied to the management of natural and artificial (man-made) resources and waste in New Caledonia and elsewhere in the Pacific. It describes the ways in which the “Eastern Garbage Patch” and waste-related Pacific phenomena contribute to climate change. Veblen’s theory of conspicuous consumption, Thompson’s “Rubbish Theory” and Mary Douglas’s ideas of purity and danger are among those used to examine the concepts of pollution, taboo and matter “in” and “out” of place.

Changes to the New Caledonian environment over the past three hundred years range from Captain Cook’s introduction of pigs in Balade in 1774 to the sea-dumping of American defence materiel in 1944, to the 1990s, when littering with plastic bags and tin cans was commonplace in both La Grande Terre and the Loyalty Islands. This paper discusses what was and was not valued by divergent ethnic and cultural groups, the nature of “rubbish” with its disjunction between physical and economic or cultural decay, and the historical context of its dispersal and disposal. It highlights the dangers of doing nothing and argues that the only solutions currently available – removal, dispersal, physical decay and recycling – depend on governmental and individual attitudes towards climate change and man-made wastes, which vary according to the collective and personal resources of those involved. Establishing the likely success of any actions depends on identifying these attitudes by analysing what has and has not worked in the past and what may therefore succeed in the future.

## **Transmission of Knowledge: Living-It-To-Know-It**

**Samuel Haihuie** (Institute of Education, University of London)

**Wednesday 7th July 2010; 11:30 - 12:00; School V**

This discussion will be informed by an analysis of observation and interview data from a project investigating the pedagogic practices within a distance learning program in PNG. The presence of a discourse of ‘scientific knowledge’ in ‘developing’ countries through processes of colonisation leads to the creation of social divisions and a politicised distinction between ‘forms of knowledge’, ‘ways of knowing’ and how this knowledge is transmitted and passed on from one generation to the next. Knowledge, and the social

practices and 'ways of life' to which they relate, become mechanisms to social distinctions and, consequently, resources to social labelling and social movement/progression. The differences between knowledge systems then, and the ways that people use and traverse them are important for understanding settings where such ways of knowing intersect.

I will also explore this distinction between 'scientific' and 'indigenous' knowledge and practices of learning through the example of the distinctive characterisations that the two perspectives give to crocodiles and other living organisms in the ecology. Drawing particularly on the Sepik River society's view of Crocodiles as just one example, I show that the classificatory schemas that are used to give sense to crocodiles is entirely different.

To explicate this distinction I draw from the work of Freire about politics and oppression in knowledge systems and ask how adult distance students in PNG manage their learning? With who do they talk to and why? In what ways and forms do these students' practices of learning differ from the institutionally prescribed pedagogic principles? Reference is made to data from fifteen adult distance students studying by distance mode at university level who are located in three UPNG Open College study centres in PNG.

## **Reflections on Climate Change in Contemporary Art in Papua New Guinea**

**Marion Struck Garbe** (University of Berlin)

**Wednesday 7th July 2010; 12:00 - 12:30; School V**

The consequences of climate change are already felt in Papua New Guinea, especially on three atolls, the Carteret Islands, Mortlock Islands and Nuguria Islands. Between 3,500 and 6,000 dwellers will need to resettle due to increasing land loss, salt water inundation and growing food insecurity. They are facing to lose their self-sufficiency and their cultural identity once they are resettled as "climate refugees" at the nearby main Bougainville Island.

Contemporary art of Papua New Guinea is - to some extent systematically and in an academic way - recorded and described since the early seventies of the last century, even though the publications and documents are somehow scattered over the globe. Some of the artists have made their way and gained international acknowledgement as the late Mathias Kauage who was knighted for his work. Themes and motifs are dealing with changes in society, depicting scenes of traditional and cultural events or body art and decorated dancers. Artists mostly explain that they want to capture the beauty of their traditions and people, the history of their country on their paintings.

Very recently some artists started to focus on environmental issues. Losing one's home and culture due to seawater level rising and climate change, losing the forest due to lumber of multinational companies or staying hungry because of fish shortage due to over-fishing have become their concern by now. I want to show how this fear of loss is reflected in paintings and drawings by presenting works of several artists. I especially focus on Alexander Mebri, Julie Mota and Laben Sakale John who explicitly made environmental degradation and the consequences for Pacific Islanders their motif.

## **Climate Change and Disability in the Pacific: Facing Up to New Challenges**

**Andreas Velarde** (University of Kent)

**Wednesday 7th July 2010; 12:30 - 13:00; School V**

Climate change is altering the world's ecosystems. There is paucity of research on the particular effects on one of the most vulnerable sectors in societies such as the disabled people. Using an ecological model of disabilities (Albretch 1992), the paper analyses

possible impacts societies in the islands of the Pacific Rim. The United Nations and other agencies assess that there is between 832,900 to 915,000 disabled people in 21 Pacific Islands. This is approximately 10% of the islander population which are amongst the poorest and vulnerable in the world. Currently the situation of disabled people in this region is precarious. Disabled people not only lack of education and employment. Participation for example is restricted by local cultures that considered them 'invisible'.

The paper argues the prevalence of the disability model used to analyse the impact would determine the assessments and policies to ameliorate it. The ecological model has an advantage for these purposes over other models (i.e. social and medical models) as it allows a more comprehensive evaluation. In this model the physical environment (energy materials, food available, natural resources) have reciprocal effects on the biological and cultural systems that, influence the generation of impairments and the social construction of disabilities. The changes bring about pathogens and, disease patterns and modify the way islanders organise the economy, production, technology, ideology, that permits dealing with and supporting individuals, their families and communities. Under this analysis climate change is expected to increase patterns of discrimination, isolation, social exclusion and welfare abandonment.

### **Logging, Palm Oil Production and Human Rights in West Papua: Assessing the Impact of Climate Change on Ecosystem Services and Local Livelihoods**

**Clare Harding** (University of Sussex); **Benny Wenda** (Free West Papua Campaign United Kingdom)

**Wednesday 7th July 2010; 14:00 - 14:30; School V**

There is a climate of fear that prevents West Papuans from organising and mobilising independently around issues of climate change and its impact on the environment and their livelihoods. For successful implementation of policies the tens of thousands of Indonesian soldiers operating in West Papua need to be significantly reduced so some sense of freedom of expression and confidence can be restored.

We will discuss the contradictory nature of Indonesian policy in relation to logging, and palm oil plantations in an area of incredible biodiversity in which 'new species' of flora and fauna have recently been recorded, indicating that the region may contain the richest reefs on earth as well as coastal mangrove and unique mountain forest ecosystems. However, to prevent further destruction of the habitat international attention must focus on the large mining operations and logging practices in the region, not just the impact of rising sea levels on local fishing practices and temperature increases threatening biodiversity. The scale of destruction from the government controlled and authorised activity of mining and logging is far higher.

We feel that programmes involving whole communities at a grassroots level are the only way to address the impact of climate change on livelihoods. Without bringing Papuans into the policy and decision making process, the success will be limited. Indigenous knowledge should be central to research on coping with and reducing the impact of climate change in West Papua. The importance of preserving Papua's rich biodiversity should be considered in terms of human societies' dependence on the ecosystem services it provides and its cultural interconnectedness. The impact on the environment should not be considered as a 'separate' sphere of activity.

## **Climate Change and Knowledge Exchange in the Marshall Islands**

**Peter Rudiak-Gould** (Centre for Anthropology and Mind, University of Oxford)

**Wednesday 7th July 2010; 14:30 - 15:00; School V**

Marino and Schweitzer (2009) distinguish between two meanings of 'climate change': 1) presently occurring climatic change as described by locals, and 2) the scientific concept of global warming as articulated by climatologists, NGOs, and policymakers. Marino and Schweitzer encourage ethnographers to focus on the first in order to access emic notions of the threat.

This paper critiques Marino and Schweitzer's recommendation through a case study from Micronesia. As revealed by interviews and a survey, Marshall Islanders who are familiar with the scientific concept of climate change (as communicated in the media and at educational sessions) are considerably more likely to report local environmental change than those who have not heard the scientific predictions. Thus, the two sources of information about climate change intertwine, forming a single body of knowledge that cannot be characterized in terms of indigenous vs. Western, local vs. foreign, or traditional vs. scientific.

This finding has a number of implications for the study of indigenous reactions to climate change. Ethnographers should look beyond local environmental observation towards other influences on indigenous perceptions of the threat, such as notions of scientists' trustworthiness. Policymakers should realize that the value of climate change education in indigenous communities is not only to communicate what climate change will bring in the future, but also to help people notice what climate change is bringing *now* – changes which are all too easy to overlook in societies that have far more to worry about than just global warming.

## **Adaptation to Climate Change in the Pacific: The Contribution of Anthropology and Ethnobiology**

**Sofia Vougioukalou** (University of Kent)

**Wednesday 7th July 2010; 15:00 - 15:30; School V**

The environment of the Pacific Islands is changing with significant impact on local livelihoods. The climate change mitigation agenda is informed by social and natural sciences at very different levels. Communication between scientific disciplines and levels of engagement has not always been well integrated. Anthropological research has raised social concerns such as food and health insecurity and potential large-scale climate change migration movements. On the other hand, ecological research has raised concerns over the loss of endemic species and the collapse of functional ecosystems. Ethnobiological research, sitting firmly between the social and the natural sciences, has highlighted the dynamic nature of social-environmental systems and adaptation mechanisms that local people have developed over the years in order to cope with the continuous waves of social and environmental change that the Pacific Islands have experienced so acutely since European colonisation. This paper will compare and contrast the contributions of anthropological and ethnobiological literature to the climate change mitigation agenda and advocate the need for an integrated approach that can deliver sustainable social and ecological benefits to Pacific Islanders and their island ecosystems. It will problematise concepts of 'paradise' and 'isolation' as well as ideas of 'traditional' and 'local' knowledge as used in the international development agenda. Finally, it will discuss the design of an effective integrated adaptation model that takes into account extended family structures,

fluid residency patterns and non-traditional household composition (e.g. absence of male heads and high percentage of grandchildren, unrelated minors and people with disabilities) in the context of changing subsistence patterns and transnational economic networks.

## **WS7-9**

### **Exchanging Knowledge through Museums: Melanesian Contexts**

Convenors: Lissant Bolton (The British Museum)

Museums are a key location for indigenous communities in their engagement with Anthropology. Engagement around the concrete cultural product of objects enables 'source communities' to assert their own knowledge and contest perspectives on their knowledge and practice proposed by anthropologists, curators and others. At the same time, museum administrations, often acting for national governments, are increasingly under pressure to ensure source community participation in the management, research and exhibition of object collections. How effective or useful are these programmes and to whom?

Many museum related projects assume continuities between indigenous peoples and the objects housed / stored in the collections, and assume a moral prescription that indigenous people should participate in the representation of their cultural heritage. What are the politics of such assumptions and how do they affect the exchange of knowledge around objects? What are the goals of source communities and the goals of research and are they reconcilable? What are the implications for museums, those applying to research councils and funding bodies, and to indigenous people themselves when such continuities do not exist? What kind of real partnerships, exchanging knowledge, can be established between museums and source communities?

Drawing on the experience of the British Museum's Melanesian Art Project, this session looks at aspects of the engagement between museums and source communities. Speakers will include a number of cultural specialists from Melanesia who have participated in the project.

#### **Introduction to the Melanesia Project**

**Wednesday 7th July 2010; 10:30 - 11:00; Buchanan Lecture Theatre**

By Lissant Bolton

#### **Creating Cultural Heritage in Mondika: Making a Collection through Exchange**

**Elizabeth Bonshek** (University of Cambridge and The British Museum); **Peter Kinjap**

**Wednesday 7th July 2010; 11:00 - 11:30; Buchanan Lecture Theatre**

Museums are a specific kind of site for the production of cultural knowledge, charged with the preservation of knowledge in its material form (documents, objects / artefacts, photographs). In recent decades intangible or non-material forms of knowledge have also entered their purview. Museums now talk easily of source communities, their cultural heritage, and attribute significance and importance to interaction with such communities.

In this presentation we present a commentary on the process of interaction surrounding museum objects, and more specifically the flow-on effects of the absence of objects from Mondika in the BM collections. What sorts of exchanges occur around absence, or

omission? In this case, a particular set of exchanges resulted both in the transfer of objects in the creation of a new collection for the British Museum (a string bag collection in exchange for church shutters), but also in the creation of a record of changing bilum styles in Mondika. An examination of these interactions and the kinds of exchanges they generated in a case study also reflects upon how museums build upon existing collections today.

### **Thinking through Flags: Museums, Objects, and the Role of Designs in Melanesian Contexts**

**Lissant Bolton** (British Museum)

**Wednesday 7th July 2010; 11:30 - 12:00; Buchanan Lecture Theatre**

Much contemporary thinking about the role of museums in relation to indigenous communities focuses on ideas of cultural conservatism, on continuities in knowledge relating to and stimulated by the objects in museum collections. But not all continuities involve the replication or identification of specific material forms. Sometimes continuities in thinking are worked out in new material forms. In several parts of Melanesia today, flag designs – taken from national flags and independence flags – are used on a range of textile forms. Taking a broad perspective, this paper discusses this use of flag designs across the region, considering continuities of thought in the use of designs, and the implications for ideas about the work of objects.

### **Magic Stones and Kanak Society**

**François Wadra**

**Wednesday 7th July 2010; 12:00 - 12:30; Buchanan Lecture Theatre**

François Wadra, a Kanak archaeologist from the Loyalty Islands, New Caledonia, has been working with the Melanesia Project for 2 years. This paper examines his experiences of visiting museums around the UK and seeing their collections from New Caledonia. In particular, it focuses on one type of object – ‘Magic Stones’. It discusses their significance in traditional Kanak society, their presence in museum collections and their meanings in contemporary Kanak life. In August 2009, the Melanesia Project, in conjunction with Wadra, mounted a photographic exhibition in the Loyalty Islands which included images of these magic stones. The impact of this exhibition will also be considered here and how this reflects upon the exchange of knowledge originating within a museum context.

### **Images of Artefacts and Ancestors: Researching Solomon Islands photographs**

**Ben Burt** (British Museum)

**Wednesday 7th July 2010; 12:30 - 13:00; Buchanan Lecture Theatre**

Research and documentation of material and visual culture too often focuses on artefacts at the expense of the images representing the appearance of former times, places and people. Photographs from Solomon Islands continue to emerge from colonial archives and heirloom collections, not only complementing and contextualising the artefacts but also enabling both Islanders and their colonisers to envisage shared histories in new ways.

## **Engagements through Art: The Reinterpretation of Collections through an Artist's Residency**

**Rebecca Jewell**

**Wednesday 7th July 2010; 14:00 - 14:30; Buchanan Lecture Theatre**

This paper discusses the work done over the last five years by artist and print-maker Rebecca Jewell who has been Artist in Residence on the Melanesia project. Jewell examines the artist's role on the project and the contributions that can be made from seeing the collection through a 'new lens.' She discusses working with Melanesian artists, and a short fieldwork period on Santa Cruz, Solomon Islands where she used photographs of the British Museum Santa Cruz collection as a starting point for art workshops with both adults and children.

## **Virtual Repatriation: The Moyne Expeditions to Asmat and South Coast Papua 1929-1936 and Their Relevance to Carvers Today**

**Nicholas Stanley** (Cambridge University Museum of Archaeology and Anthropology)

**Wednesday 7th July 2010; 14:30 - 15:00; Buchanan Lecture Theatre**

Most Melanesian collections were formed by the late nineteenth century by explorers, missionaries and government agents but none of these made any real impact on South Coast West Papua until 1950. Therefore the three expeditions made by Lord Moyne provide a very interesting record of encounters between Papuans and visitors before the period of colonial administration. Moyne created an illustrated account of the expeditions in his book *Walkabout* (1936), held an exhibition on his return to London, donated the collection made in Asmat to the British Museum, Cambridge Museum of Archaeology and Ethnography and the Pitt Rivers Museum. His travelling companion, Lady Vera Broughton, also made an extensive photographic record of the process of encounter and shot a film of the events. I will show copies of unpublished photographs and clips of the film both recently recovered. I will be sharing these with the Museum of Culture and Progress in Agats next month where they will be available for contemporary carvers and their families, alongside the records of the British ethnographic collections made by Moyne.

## **How the Melanesia Project Helped Us to Recover Some of Our Cultural Heritage in Santa Isabel, Solomon Islands**

**Evelyn Tetehu** (Isabel, Solomon Islands)

**Wednesday 7th July 2010; 15:00 - 15:30; Buchanan Lecture Theatre**

What my mother taught me about *kastom* gave me a foundation for learning so that when I came to the British Museum in 2006 and for the first time saw artefacts that she'd talked about it gave "life" to what I'd heard. Then, with questions and ideas from my museum experience I was able to discover old artefacts kept in various village households. I photographed these, recorded their stories and so was able to add to the British Museum's collection of photos of, and information about, Santa Isabel artefacts. This also generated local interest in artefacts and their stories. The Isabel Council of Chiefs wanted cultural artefact investigations in every District. With some funding through the Pacific Alternatives Project of the University of Bergen we were able to make a start on a Santa Isabel Cultural Heritage Programme.

We train villagers in what to search for and how to use digital cameras, and we return to them copies of photographs of their “household treasures”. In some cases the information they give is related to their status; sometimes to their clan’s association with land. Such information is kept confidential. My experience with the Melanesia Project has helped me understand the importance and meaning of old Santa Isabel artefacts and to pass this on to others. Awareness of our cultural heritage can give us confidence to face up to a modern world that people in villages find difficult to deal with. Though our youth are attracted to modern life they quickly develop an interest in *kastom* things – once they are given some idea of what our culture has to offer.

From Santa Isabel we have been able to provide information to add to the value of museum collections. Examples of the artefacts uncovered (and their stories) are discussed in this paper. This flow of information depends on continuing support and help with all the follow-up work needed to process the information we get and to keep villagers interested by feeding back information to them.

## **Fasem Taet: Connecting the British Museum’s Collections and Vanuatu**

**Julie Adams** (National Museums Scotland)

**Wednesday 7th July 2010; 15:30 - 16:00; Buchanan Lecture Theatre**

In 2007, researchers from the Melanesia Project travelled to Tanna and Erromango, in Vanuatu, to discuss photographs of the British Museum’s collections from those islands. Working with a Ni-Vanuatu filmmaker, Jacob Kapere, the team recorded their research. The film traces the connections between the Museum and the islands – illustrating how knowledge exchanged in the past, in terms of objects, and knowledge exchanged in the present is woven together or ‘fastened tight’ – as the title of the film suggests. Julie Adams, Research Fellow on the Melanesia Project, will introduce the film and discuss the production process.

## **WS8-1**

### **Interrogating Interventionism: Antinomies of Conflict and Intervention in the Western Pacific**

Convenors: Matthew Allen (ANU); Sinclair Dinnen (ANU)

The postcolonial nations of the western Pacific – Melanesia – have increasingly become the loci of foreign ‘intervention’ projects. These interventions have varied in scale, objective and ambition. Some, such as the *Strongim Gavman* program in Papua New Guinea appear to be largely pre-emptive in objective, while others, such as the Regional Assistance Mission to Solomon Islands, are overwhelmingly reactionary. The new, muscular, and essentially Australian-led approach to the ‘problems’ of the region represents a distinct departure from the previous ‘hands-offs’ policy, prompting its labelling as the ‘new interventionism’.

The notion of ‘the state’ has been central to these intervention projects. The new interventionism variously seeks to build the state, to rebuild it, to strengthen it. Underpinning this state-centrism are ‘global’ liberal and securitised discourses of conflict and development. Developing-country conflict and instability are seen as primitive and barbaric. An aberrant abomination; a departure from the civilised path to modernity, stability and democracy. Conflict must, therefore, be eradicated wherever it raises its illiberal and dysfunctional head; wherever it breaks out like a virulent contagion. The

liberal institutions of the state and their bedfellow, the free market, are the primary therapeutic prescriptions, buttressed by the rule of law, enforced, as required, by foreign police and soldiers. This is the 'liberal peace', the new global template for dealing with developing-country disorder.

What do ethnographic perspectives have to say about the new interventionism in the Western Pacific? What, in turn, do anthropologists, ethnographers and other scholars engaged with issues of conflict, state-building and nation-building in Melanesia have to offer wider international debates about development, conflict and intervention? Can war and peace be meaningfully separated in the Melanesian context? What are the 'causes' of what Bruce Knauft coined the 'new wars' in Melanesia? What is the appropriate way to respond to them? How are the new interventions perceived and responded to locally? When violent conflict does occur, how can the demonstrable potential for it to result in positive social transformation best be harnessed?

We invite papers that address these and related questions with reference to case studies from Melanesia broadly defined (thus including Timor Leste in the northwest and Fiji in the southeast) and, as far as possible, debates within the international comparative literature.

### **Intervention for What? State, Economy and New Beginnings in Autonomous Bougainville**

**Terence Wesley-Smith** (University of Hawai'i)

**Thursday 8th July 2010; 10:30 - 11:00; School III**

This paper examines different forms of external intervention in Oceania in recent decades in terms of objectives, methods, and consequences. It focuses in particular on the 2001 Bougainville Peace Agreement which brought to an end one of the most devastating political conflicts in post-World War II Oceania. Widely regarded as a remarkable achievement, the agreement emerged in the context of a particular type of external intervention, one that deliberately avoided imposing institutional solutions. It stands in sharp contrast to more recent interventions in other parts of the region which, like the RAMSI initiative in Solomon Islands, are characterized by hands-on engagement and systematic state-building efforts. I will discuss the factors influencing this radical change in approach, but argue that the institutional outcomes may not be all that different—or more conducive to long-term political stability.

### **Crime Fiction: Regulatory Ritualism and the Failure to Develop the East Timorese Police**

**Bu Wilson** (Australian National University)

**Thursday 8th July 2010; 11:00 - 11:30; School III**

After attempting to build a police force (the Polícia Nacional Timor-Leste – PNTL) in East Timor between 2000 and 2004, the UN embarked on a second attempt following a violent political and security crisis in 2006. From 2009 the United Nations Police (UNPOL) started 'handing back' everyday policing to PNTL, although the PNTL was largely unreconstructed and unreformed. In this paper I argue that in many respects the 'handover' is a fiction.

I argue the failure to reconstruct the PNTL is best understood in terms of Braithwaite, Makkai and Braithwaite's notion of regulatory ritualism. This ritualism serves to obscure a vast gulf between the parties. The UN has a commitment to importing an idealised Weberian model of state security. The East Timorese leadership is committed to the

personalised exercise of power, is suspicious of models of impartial security forces, and is keen to demonstrate sovereign control of their uniformed forces.

Although the UN and the East Timorese government have different agendas, their interests are congruent and manifest in both sides 'playing along' with the handover. The UN needs to retrieve their first unsuccessful attempt at police-building. The East Timorese government wants to avoid being considered a 'failed' or 'failing' state. Consequently, both sides pretend to carry out police and broader security sector reform by enacting rituals of comfort and promoting the fictions outlined in the earlier part of the paper. Using Merton's (1968) typology of individual adaptation to a normative order – conformity, innovation, ritualism, retreatism and rebellion – I conclude that the alternating use of ritualism and rebellion by the East Timorese government, and ritualism and retreatism by the UN, obscures the ambivalence of all parties for a security reform agenda in East Timor.

### **'The Pacific Solution': Australia's Bargain With Nauru**

**Nancy Pollock** (Victoria University of Wellington)

**Thursday 8th July 2010; 11:30 - 12:00; School III**

The Pacific Solution, as Australia's new intervention with Nauru has been labelled (RNZI May 2009), aimed to solve an immediate crisis of asylum seekers/boat people hoping to land on Australian soil. In 2001 a Norwegian ship the Tampa with 450 asylum seekers aboard, mainly from Afghanistan and Sri Lanka, was adrift in the Indian Ocean while authorities sought to negotiate their entry to Australia. Australian officials' discussions with the President of Nauru led to Nauru accepting the establishment of a camp on the remaining habitable area of their small island in return for 20 million dollars – on a temporary basis (6 months). Although the last of the refugees was removed from Nauru in 2007, and the camp 'closed', there is now talk of reopening it as Australia has more asylum seekers it does not wish to accept onto Australian soil.

This negotiated 'solution' raises humanitarian versus economic issues. Since the Australian money is being drawn from AusAID funding, it is a moot point whether the funding is allocated to assist Nauru's development capacity, or providing financial relief to Nauru's international debts, or a reassertion of Australian history of control over Nauru's phosphate interests between 1920 and 1968? Where are the rights of asylum seekers considered, and how is the potential for conflict managed? The question of how to solve the Problem (or repeat the Solution) is currently being considered by NZAID as we are told there are asylum seekers likely to hit New Zealand waters in 2010. Does the Pacific Solution solve anything for the three parties involved: Australia, Nauru and the asylum seekers? We will consider the Nauruan situation specifically.

### **Police Reform in Papua New Guinea: An Anthropological Perspective**

**Abby McLeod** (Australian Federal Police)

**Thursday 8th July 2010; 12:00 - 12:30; School III**

Problems of "disorder" in Papua New Guinea, Australia's nearest neighbour and former colony, have long been deemed a threat to Australia's national interest, the prevalence of violence being of paramount concern. In attempts to promote a social order in which violence is deemed antithetical to order, Australia has provided over two decades of support to Papua New Guinea's fledgling law and justice sector institutions. Most notably, significant support has been extended to the Royal Papua New Guinea Constabulary (RPNGC). Despite this assistance, however, the RPNGC continues to play a role in perpetuating – not limiting – a social order in which violence is deemed legitimate.

This paper seeks to examine Australian assistance to the RPNGC through an anthropological lens. It explores similarities and disjunctions between Australian and Papua New Guinean notions of social order, including the role of both state and non-state institutions in defining, deterring and responding to crime. Against this backdrop, it analyses the ways in which socio-cultural factors influence state policing in Papua New Guinea and constrain Australian attempts to promote policing practices that are consistent with international demand for good governance, including human rights. Having examined Papua New Guinean constraints upon police reform, the paper considers Australian constraints upon its assistance to the RPNGC, with an emphasis upon: the disconnect between analysis and policy; the tension between supply and demand; and, the challenge of engendering local ownership.

### **The North Down Under: Antinomies of Conflict and Intervention in Solomon Islands**

**Matthew Allen** (Australian National University); **Sinclair Dinnen** (Australian National University)

**Thursday 8th July 2010; 12:30 - 13:00; School III**

Drawing upon recent critiques of the ways in which organised political violence in the global 'South' is interpreted and responded to, this paper examines the recent conflict and intervention in Solomon Islands. We argue that standardised liberal templates have served to frame both the aetiology of the Solomons conflict and the manner of its proposed resolution. Australia's intervention in Solomon Islands can be said to represent the 'local North' as it seeks to impose a liberal peace over a 'deviant' and 'unruly' neighbour.

We draw upon published material to highlight the social, cultural and historical contexts of the conflict. We then demonstrate how the 'off-the-shelf' intervention, with its emphasis on asserting a liberal peace, fails to account for these complex social dimensions of the conflict. The antinomies of conflict and intervention in Solomon Islands demonstrate how both the liberal interpretation of developing-country conflict and its bedfellow, the liberal peace, attempt to divorce conflicts from their social contexts. In doing so, the demonstrable potential for violent intrastate conflict to result in positive social transformation is reduced.

### **Postcolonial Perspectives on Relations between Australians and Solomon Islanders: Implications for Capacity Building**

**Daniel McAvoy** (University of East Anglia)

**Thursday 8th July 2010; 14:00 - 14:30; School III**

Within the wider context of a global discourse concerning the use of military intervention to (re)build the capacity of 'failed' or 'failing' states, this paper set out to examine power relations between the intervener and the intervened. The current Australian-led intervention in Solomon Islands was used as a case study to examine potential continuities between the past and the present, in the way in which relations between Australians and Solomon Islanders are perceived and constructed. Archival research and interviews were used to examine perceptions of Australian-Solomon Islander relations. The findings suggest that the practices and attitudes of intervention forces in the present have greater significance for relations between 'interveners' and the 'intervened' than collective perceptions of historical relations. Practical implications for efforts to build individual and institutional capacity are considered.

## Revisiting the Case for Intervention in the Solomon Islands

**Jon Fraenkel** (Australian National University)

**Thursday 8th July 2010; 14:30 - 15:00; School III**

This paper reviews the literature, and public comment, on the Solomon Islands Intervention under the auspices of the Regional Assistance Mission to the Solomon Islands, since July 2003. Few have subsequently accepted the Howard government's claims in early 2003 that the Solomon Islands was a 'failed state', or a 'petri-dish' constituting a major threat to security in the Pacific region, particularly since mission goals subsequently morphed into greater concern with 'state-building', and economic reform. Claims that the mission comprised a necessary 'circuit breaker' to remove the power of the militants seem less sensible now, seven years later with little sign of an impending departure and with a seeming broad consensus (even amongst mission critics) that departure would entail a resurgence of violent conflict. What would have happened had RAMSI not intervened in mid-2003? Is the risk of renewed violence as great as popularly imagined? If so, are the current programs of RAMSI likely to diminish this risk?

### **RAMSI in Solomon Islands: From Success to Emerging Failure**

**Terry Brown** (Anglican Church of Melanesia)

**Thursday 8th July 2010; 15:00 - 15:30; School III**

The 2003 Regional Assistance Mission to Solomon Islands (RAMSI) intervention was an emergency response to a situation of intractable disorder and conflict in Solomon Islands, initially envisioned as short term. It was initially successful but now has become long-term if not permanent. Despite its successes, there are numerous problems with RAMSI, including its military component becoming a virtual military base, its expatriate bubble ethos and economy, its over-staffing and over-budgeting, its exclusive emphasis on security- and finance-related priorities rather than basic human development, its contribution to the erosion of Solomon Islands sovereignty, its culturally inappropriate behaviour, its outsourcing of programmes to Australian contractors who have no interest in an exit strategy and, indeed, its lack of an exit strategy.

Because of these and other weaknesses, RAMSI is now exacerbating the fault lines of Solomon Islands society, especially that between the new urban elite and the great number of unemployed and poor urban Honiara youth. Two Honiara riots in late 2009 saw the latter throwing stones directed at RAMSI.

Unless RAMSI honours its original promise to be short-term and begins to withdraw in areas where it has completed its work, shifting its resources to other more important aid programmes, it increasingly becomes a contributor to the problems of Solomon Islands rather than a solution, no matter how much self-promotion it engages in. Indeed, RAMSI's apparent inability to exit the Solomons suggests that its interest is shifting from liberation of Solomon Islands to a neoliberal control of the country.

## **A Strong State As the Result of Constant Interventionism in New Caledonia?**

**Peter Lindenmann** (Universität Basel)

**Thursday 8th July 2010; 15:30 - 16:00; School III**

The French overseas territory of New Caledonia is part of Melanesia, it is situated in what has recently been termed as an arc of instability. For the last twenty years or so the island group has been lighthouse of peace and institutional stability in an otherwise troubled region. But viewed from a different perspective, New Caledonia is subject to an intervention by a foreign power that has started in 1853 and continues ever since. The “hands-off” policy never applied to the territory and even the recent “nation- and state-building” strategies which are part of the Nouméa treaty of 1998 have stayed away from security issues perceived in the French system as being part of the prerogatives of the Republic. France maintains not only a presence of the *Gendarmerie*, an intermediate force in every village outside the capital and a detachment of the *Police Nationale* in Nouméa, but also several military installations and a naval base.

New Caledonia is not mainland France but a “*Pays en voie d’émancipation*”, a state on its way to become truly postcolonial. This means that more and more of the regulations enforced by the muscle of the central state security organs are local in origin. Equally as local are most of the conflicts dealt by them, and thus understandable only with difficulty by the “foreign” staff. My paper examines these issues from a “national” as well as from a “local” level using the example of the municipality of Bourail, a rural town on the west coast of New Caledonia where I did my fieldwork. I am interested in who are the real security providers, why the Police rates some Kanak settlements as “somewhat hostile” on its website and if this constant interventionism will lead to the establishment of a strong state in this region.

### **WS8-2**

## **Education, Collaboration, Reciprocation: Exchanging Knowledge in Settler and Non-Settler States**

Convenors: Melissa Demian (University of Kent)

'Exchange theories,' Nicholas Thomas has argued, 'in their emphasis on reciprocity, have always marginalized, in a paradigmatically liberal fashion, questions of power.' Similarly, the proposition that knowledge is 'exchanged' in Oceania carries with it a different set of expectations depending on whether the context of exchange is construed as an aggregate upon an indigenous past, or an attempt at recovery of this past. Both positions are contentious, carrying as they do the freight of historical exchanges that may be read simultaneously as exploitative, expansive, creative, destructive, inequitable, profitable, or indeed unintelligible.

The consonances and dissonances between these perspectives are emphasized further by the differences in experience between the settler states of the Pacific and those whose government and population are constituted by an indigenous majority. This working session aims for an investigation of how contemporary knowledge exchanges in Oceania – in contexts of education, collaboration between scholars, consultancy and research practices – continue to reflect, and reflect upon, what it means to transmit knowledge in an environment where the colonial encounter is construed either as consigned to history, or an ongoing dilemma of everyday life.

The working session therefore invites papers that engage not only with the 'power' that attends Pacific knowledge exchanges in both expected and unanticipated ways, but with the way that contemporary political forms shape the flow or stoppage of these exchanges. Settler states such as New Zealand/ Aotearoa and Hawai'i, overseas territories such as American Samoa and New Caledonia, and independent states such as Papua New Guinea and Vanuatu each present a distinctive politics of the way knowledge is thought to emanate from the past or project into the future. Fiji offers an atypical case in which the non-indigenous half of the population are not descendants of settlers but of indentured labourers; Tonga offers another in that it was never colonized and is the only constitutional monarchy in the Pacific.

The inflections of local hierarchy and political history will affect differently, in each of these environments, who is entitled to certain categories of knowledge and under what conditions they may come to be so entitled. It is never enough to speak simply of reciprocity in knowledge transactions: the intention of this working session is to ask how such transactions are an intellectual or economic practice in some contexts, and a political practice in others.

### **Te Whare Wananga o Awanuiarangi: Challenging Notions of Knowledge, Broadening the Horizons Part I**

**Graham Smith** (Te Whare Wananga o Awanuiarangi)

**Thursday 8th July 2010; 10:30 - 11:00; Upper College Hall**

Te Whare Wānanga o Awanuiārangi (the Wānanga) has been a major participant in the 25-year education revolution in Aotearoa/New Zealand, which challenged notions of knowledge acquisition, dissemination and research. Awanuiārangi is one of the three institutes designated as wānanaga under the Education Act 1989. The formation of Awanuiārangi was an important step, which recognised the role of education in providing positive pathways for Māori development. Since that time the institution has offered a range of qualifications, from community education programmes to Certificates and Diplomas, and on to Bachelors, Masters and Doctoral degrees.

As an indigenous university, the Wānanga is at the interface between research and western academic institutions in the challenge to determine what counts as valid knowledge, ownership and control of knowledge acquisition and transfer, and the consequences for academic institutions and researchers. The panel presenters will discuss how The Wānanga applies its underlying philosophy:

Rukuhia te matauranga ki tona hohonutanga me tona whanuitanga

*To pursue knowledge to its greatest depths and broadest horizons*

Professor Smith's paper provides an overview of the Wānanga and its role in the education revolution. It addresses the role of the Wānanga in challenging western notions of knowledge validity and knowledge exchange. Professor Smith's overview will be followed by two examples of research sites which have examined the contestation of knowledge acquisition, dissemination and validity.

### **Te Whare Wananga o Awanuiarangi: Challenging Notions of Knowledge, Broadening the Horizons Part II**

**Lyn Carter** (Te Whare Wananga o Awanuiarangi)

**Thursday 8th July 2010; 11:00 - 11:30; Upper College Hall**

The Treaty of Waitangi was signed in 1840 between Maori tribal groups and the British Crown. A treaty settlement process was established by the New Zealand Government in

1975 to deal with the large numbers of Maori grievances as a result of 150 years of Treaty breaches. Many groups have now settled their claims and are developing economically and socially into the twenty-first century.

Lyn Carter's paper will discuss anthropology as one site of struggle between indigenous peoples and western academic research. Her case study will outline the work of the Centre for Post-Treaty Settlement Futures (The Centre) and its role in changing the research environment. The main focus is on Maori as the groups initiating and leading the research, and fashioning their own solutions within Maori-centred development frameworks.

### **Exchanging Knowledge in New Zealand: A Case Study of the Waitangi Tribunal and Information Exchanges between Maori and the Crown**

**Ann Sullivan** (University of Auckland)

**Thursday 8th July 2010; 11:30 - 12:00; Upper College Hall**

This paper will discuss how Māori, the indigenous peoples of New Zealand, have used the Waitangi Tribunal (a government-funded Commission of Inquiry) to record, make visible, and 'legitimise' tribal histories. The knowledge exchanges between the Crown and some tribal groups have been long and difficult, with a range of outcomes. The intellectual rigour of the exchanges are often challenged by both Māori and the Crown while the accumulating political knowledge is providing tribes with increasing self-determining powers to not only challenge the state but to build tribal capacity. This paper will reflect upon what it means to transmit knowledge in New Zealand where the colonial encounter was once consigned to history but is now an important component in intellectual, economic and political knowledge exchanges.

### **Doing Indigenous Epistemology: Internal Debates about Inside Knowledge in Maori Society**

**Toon van Meijl** (University of Nijmegen)

**Thursday 8th July 2010; 12:00 - 12:30; Upper College Hall**

In resistance to the intensifying hegemony of mainstream knowledge from post-colonial powers, indigenous peoples around the world are exploring indigenous epistemology with the aim to reassert the validity of their own ways of knowing and being. This assertion is not only taking place among indigenous scholars in the academy, but it is also happening among people with little or no schooling. The broad interest in indigenous epistemology probably demonstrates that the renewed attention for traditional knowledge is not only about the revitalization of culture but also about the reconstruction of ethnic identity, at least to the extent that indigenous people generally think of themselves as having 'inside knowledge' or being 'inside knowledge'. The state of being inside can be interpreted as a comfort zone or a privileged position, or, on the other hand, as a trap excluding other ways of knowing. This raises the question whether being inside knowledge is a kind of all-encompassing frame forming subjectivity or whether indigenous actors are active agents in this process? Do we discover, reconstruct or invent knowledge? While the myth of knowledge as objective and neutral appears to have been debunked in anthropology, a crucial question remains unresolved: if not objectivity, then what? In search for an answer to this question I shall analyse an internal debate in a Maori community about the spiritual quality of water, which some Maori leaders were reconstructing in their struggle against an extension of water rights to a coal mining

corporation. The political goal of this campaign clarifies not only the revitalization of spirituality as a form a culture critique, but also the strategic role of inside knowledge in indigenous societies facing a foreign majority on their lands.

## **Building New Pacific Research Communities: The Talanoa Access Grid Network**

**Peggy Fairbairn-Dunlop** (Auckland University of Technology)

**Thursday 8th July 2010; 14:00 - 14:30; Upper College Hall**

The Pacific researcher/ postgraduate community in New Zealand is a very small one, and is influenced by factors such as small numbers, distance from each other (spread over eight New Zealand universities and research centres and Pacific universities), and a lack of arenas to discuss Pacific scholarship and research concerns, especially emerging research in Pacific epistemologies. Since its beginnings in 2007, the national Pacific postgraduate Talanoa network of 'face to face but virtual' discussions has assisted in breaking down feelings of personal and academic isolation through providing a different knowledge-building space for Pacific scholars. In the access grid forums, Pacific scholars discuss questions such as what makes good research and the value of research, and in this process are critically examining our different epistemological positions, pedagogies and methodologies. What is more, online discussions are now continuing on to dialogue in other spaces. This paper will review some of the learnings of the first three years of the Talanoa, which by 2009 engaged over 400 participants. The presentation focus is 'What has been happening in that Talanoa space?'

## **Nyungar Aboriginal People and Tourism**

**Carina Hemmers** (University of St. Andrews)

**Thursday 8th July 2010; 14:30 - 15:00; Upper College Hall**

The southwest of Western Australia is an area that is often overlooked by scholars in the northern hemisphere. Even more so, many people are not even aware that there is an Aboriginal Australia in the south. North Queensland, Ayers Rock, or the Kimberley region of Western Australia – to name but a few – tend to be the areas where Aborigines who are seen as living a more 'tradition-oriented' lifestyle live. However, Aboriginal people living in Perth, a more 'settled' area of Australia where issues of 'tradition' and 'cultural authenticity' are more contested, are facing challenging relations between tourism and indigenous identity on a daily basis.

While it can be argued that through tourism, Nyungar – the Aboriginal people of the southwest – are commercialising and commoditising their culture, it can also be argued that tourism helps to keep their culture alive and vibrant. Many Aboriginal people involved in tourism in the southwest, and especially in Perth, do not only work with tourists. They long ago realised that tourism and education can go hand in hand when they are based on cultural issues, so that several Nyungar tour operators are now also working with schools, universities, businesses and government organisations by offering cross-cultural awareness workshops. They are therefore providing an important component in the education of others and the sharing of knowledge. Through this invigoration and renewal of Nyungar culture they become actively involved in reconciliation, a topic of the utmost interest in the highly politicised and contested landscape of 'settled' Australia.

## **Atonement and Restitution: Making Peace with History in Contemporary Vanuatu**

**Chris Ballard** (Australian National University)

**Thursday 8th July 2010; 15:00 - 15:30; Upper College Hall**

'Sorry ceremonies', in which the historical events of killing (and sometimes consuming) missionaries and their assistants are re-enacted as the prelude to a memorial service, have emerged as a highly choreographed and stylised form of engagement with the past in contemporary Vanuatu and elsewhere in the Pacific. Through their acknowledgement of responsibility, these acts of atonement appear to constitute claims to agency, points of indigenous entry to a documentary history that is largely produced and controlled by non-Vanuatu authors. This paper considers the cultural politics of history in Vanuatu, seeking to contrast the strategy of atonement with a possible response on the part of professional historians, which I characterise here under the rubric of 'restitution'. The challenge of this second strategy is not simply to promote the return or repatriation of the material traces of the past in documentary or photographic form, but to advocate for an active de-fetishization of the document, and the staging of a creative encounter between radically different historicities. This argument is illustrated with reference to my collaboration with the Lelepa community of northwest Efate, and to the inextricable linking of the past in Vanuatu with contemporary questions of land ownership.

## **Knowledge Creation, Sharing and Use in Public Policy: Some Thoughts on Practice and Issues in Papua New Guinea**

**Thomas Webster** (National Research Institute of Papua New Guinea)

**Thursday 8th July 2010; 15:30 - 16:00; Upper College Hall**

The National Research Institute of Papua New Guinea, a public policy think tank, attempts to provide to the government a synthesis of research generated knowledge for sound policy making. This work is done by Institute staff and associates through briefs to decision making bodies, and also through participation on working committees of government where policies are recommended for decision making.

This paper discusses some of the current practices and issues stemming from these activities. Issues include the paucity of sound research in Papua New Guinea and why this is happening, the use of other means such as workshops to collect data – and the issues surrounding the gathering of data through such means. An increase in the use of highly paid consultants from within as well as outside of the country by development partners is generating different tensions among local researchers and academics, as well as in the internal policy making processes of government. This includes an emerging reluctance to share knowledge by local researchers. Some of these issues will be elaborated and discussed in the context of the PNG Land Reforms in which the National Research Institute took the lead in a whole-of-government approach to addressing land problems and issues in Papua New Guinea.

# Resources, Individualism and Neoliberalism in Melanesia

Convenors: Alex Golub (Hawaii); Nick Bainton (CSR, University of Queensland)

Resource development and extraction plays a major role in the economic development of many countries and local communities across Melanesia and the wider Oceania region. Throughout Melanesia large-scale mining and oil and gas projects have typically generated profound economic, political, cultural and social transformations among local indigenous communities. Such areas have provided classic sites for the analysis and understanding of cross-cultural approaches to land and resources and to rapid social and cultural change.

In recent years new corporate compliance regimes have assumed greater prominence throughout the extractive industries. For instance, the International Finance Corporation (IFC) Performance Standards and voluntary best practice codes like the International Council of Mining and Metals (ICMM) sustainable development principles require companies to pay closer attention to social and cultural impacts, and to the longer term, post project future of their host communities and countries. While analysts and critics continue to debate whether companies genuinely engage with the agendas of sustainable development, corporate social responsibility and accountability, much less attention has been given to the ways in which host governments and local communities have engaged with these international discourses. Local communities and governments will inevitably seek to maximise the opportunities for economic development that arise through large-scale resource extraction projects, but it is also worth considering how (and whether) these international languages are (re)framing resource relations within and between various stakeholders.

New elites, local civil society groups, landowner organisations and the different tiers of government are increasingly appropriating these discourses in novel ways. Combined with the growing ubiquity of discourses of human rights, evangelical Christianity, and regimes of aid and governance which demand 'accountability', this is often recasting the individual in a central role on the road to prosperity and well-being. The shift from collective benefits to individual benefits and responsibility is pronounced. Many Melanesians now imagine operating within the economy, particularly around resource development projects, as individual agents – as businessmen and women, managers, and the owners of natural and economic capital. Moreover, the landscape and natural resources which underpin operations are often simultaneously a point of convergence and epistemological divergence between extraction companies and indigenous communities. We might therefore consider the interplay between these international linguistic technologies and the transformation of local cosmologies and the reappraisal of the value of cultural resources.

We invite papers that explore the intersections between resources, individualism and neoliberalism in Melanesia. We ask people to think about the ways in which different cultural, economic and natural resources are reconsidered and put to new uses to constitute individuals and new forms of sociality that are relevant to changing contemporary contexts.

## **Aliens Within: Corrupt Politics and Natural Resources in Papua New Guinea**

**Augustine Rapa** (Durham University)

**Thursday 8th July 2010; 10:30 - 11:00; School II**

Like some other developing Third World Countries, Papua New Guinea is endowed with large amounts of natural resources such as gold, copper, oil, gas, timber and so on. However, over the years, the extraction of these resources has brought little or no tangible benefit to the local communities who host major resource projects, apart from the royalties and equities they receive yearly. Some academics and researchers refer to this phenomenon as the 'resource curse', while economists link it to unfavourable minerals and commodity prices. Administrators and others link it to the high costs to companies in PNG of capital or infrastructure investment, due to the rugged terrain and law and order problems. Yet others link the lack of social and economic development in resource rich regions and the nation as a whole to politics and corruption. In this paper we shall focus on this latter aspect, spotlighting politics and corruption in the natural resource sector of PNG. We shall consider the lack of proper local participation in decision-making processes and the absence of transparency on the part of government and bureaucrats, and subsequent local responses, focusing on what anthropological perspectives can contribute to the analysis of these problems.

## **The Incorporated What Group: The Mobilization of Land and Labour in Rural PNG**

**James Weiner** (University of St. Andrews / Australian National University, RMAP)

**Thursday 8th July 2010; 11:00 - 11:30; School II**

A common dimension of neo-liberal postcolonial development in recent times has been the attempt to turn customary social groupings, particularly landholding groups, into "corporations". The Incorporated Land group, created by the Land Group Incorporation Act (1974) in Papua New Guinea, was one of a number of results of the 1971 Committee of Inquiry into land Matters that convened in Papua New Guinea just before PNG Independence in 1975. It allowed for the legal incorporation of customary land-holding groups and was designed to promote business and cash-earning opportunities in rural Papua New Guinea in the post-Independence period of nation- and citizen-building. In more recent times, the ILG however has been put under considerably more strain by being forced to acquire functions that were not envisioned by its architects in 1971—namely the receipt, distribution and investment of incomes from resource extraction projects. The ILGs set up by various resource projects (most significantly in the petroleum project areas of PNG) have all run into various and severe difficulties in meeting these requirements of resource income management and business development on a scale not ever anticipated in 1971.

But I feel there are more enduring structural and cultural deficiencies in the concept of the "incorporated land group" that actually work to subvert the nature of customary land use, management and ownership rather than enhance and strengthen it. Using examples from PNG's petroleum project area in the Southern Highlands and Gulf provinces, and making comparisons elsewhere in the world where indigenous landowners have been forced into incorporating their landholdings, I cast doubts on the capacities of contemporary indigenous landowning units to make incorporation work for them in the face of current organization and financial challenges.

## **Prosperity, Nation and Consumption: Fast Money Schemes in Papua New Guinea**

**John Cox** (University of Melbourne)

**Thursday 8th July 2010; 11:30 - 12:00; School II**

Over the past decade, Papua New Guinean fast money schemes (Ponzi investments) have enrolled hundreds of thousands of people who have lost millions of Kina in the hope of attaining high returns on their investments. Interviews with investors reveal a remarkable range of motivations and engagements that complicate mass media characterisations of greed and gullibility. Some educated professionals explain their involvement with fast money schemes in moral terms which reflect neo-liberal ideas of entrepreneurship. Others betray concerns with growing inequality in Papua New Guinea and see fast money schemes as a means of addressing the demands of rural kin where the state has contracted and no longer supplies the services that might ensure prosperity can be shared equally.

Investment in fast money schemes emerges as a practice of consumption that reshapes relations between individuals, nation and market. In the case of U-Vistract, the largest and most persistent fast money scheme, this is explicitly reflected in the propaganda from the scheme which critiques government authorities and promises a new global financial system. U-Vistract has also recast itself as a Christian state, the Royal Kingdom of Papala, with its own currency, the Bougainville Kina. Here consumption of nationhood and finance take centre stage in conceptions of wealth and prosperity, displacing ideas of production based on labour or resource extraction.

## **Social and Economic Security amongst Communities Hosting the Kutubu Oil Project**

**Emma Gilberthorpe** (University of East Anglia)

**Thursday 8th July 2010; 12:00 - 12:30; School II**

This paper shows how the relationship between resources, individualism and neoliberalism in rural Papua New Guinea typifies development processes where the capitalist economic system facilitates individual economic self interest, impeding social cohesion rather than creating 'improved' social environments. The paper is concerned with how individual pursuit amongst the Fasu of Papua New Guinea's Kutubu region is altered when new principles (formal leadership, structured types of representation, capital generation, private property ownership, all-purpose cash) are imposed and integrated. I show how emerging market relations based on oil royalties cause a polarization of wealth and opportunity that alters individual agency and boundaries of practice and trust causing a decline in kinship ties and thus social and economic security. The individual in pursuit of wealth becomes isolated from the community and finds himself threatened by a hostile majority, and dependent not only on a vulnerable resource-based economy, but also on corporate (weak) ties that carry no obligation of economic and social security. I argue that the attenuated form of personal gain encouraged by capitalist competitive market individualism promotes instability and fragmentation, whilst the sociality of New Guinea's competitive exchange individualism is more conducive to fostering social cohesion.

## **How to Support the 'Aims and Aspirations' of CSR Frameworks without Actually Using Them: Why Resource Companies Listen to Local Players Rather than Their Industry Associations**

**John Burton** (Australian National University, RMAP)

**Thursday 8th July 2010; 12:30 - 13:00; School II**

Following the MMSD process, several Earth Summit and UN millennium conference rounds, prominent extractive industry companies signed up to a selection of the ever increasing number of Corporate Social Responsibility frameworks. Some have subsequently taken their commitments seriously and report clearly on the measures they are taking in the areas of safety, environmental sustainability, respect for human rights, and promotion of local social and economic development.

But at operations in Australia's Melanesian neighbours, a pattern has emerged of selectively reporting only on 'easy' indicators. Some operators declare support for the 'aims and aspirations' of such things as the Millennium Development Goals, but show little interest in measuring how their activities might lead to improvement in MDG outcomes.

The paper looks at what makes up the 'hard' indicators, from a reporting point of view, and why resource companies typically bend to the requests of local players, who include local politicians, increasingly media-adept landowners, as well as 'troublesome' pressure groups, rather than fulfil a commitment to industry and international standards.

## **Plant Your Children Well: Simbu Rhetorics of Accumulation and Accountability in an Era of Land Reform**

**Barbara Anderson** (New York University)

**Thursday 8th July 2010; 14:00 - 14:30; School II**

In 1972, the late Paula Brown, reviewing Simbu contact history, wrote that as a people they were always deeply "interested in every scheme for development", "eager" and "avid" participants in nearly every new form of work and accumulation appearing in the Papua New Guinea Highlands. Similar characterizations of the Simbu as "natural capitalists" and "strong individualists" can be found in many early ethnographies of the region—and indeed in the self-descriptions of many elite Simbu today. This paper examines contemporary Simbu understandings of accountability as they are emerging through debates about land registration and community development. Drawing on recent field observations of political oratory and development-oriented ceremonial, as well as Simbu-run charitable initiatives such as the Simbu Children Foundation, I argue that these rhetorics of accountability, while resonant with 'indigenous' conceptions of responsibility and justice, may also conceal deepening inequalities across regional, class, and gender lines. I suggest moreover that the neoliberal mode of accountability exists alongside—and is often encompassed by—Evangelical, "Big Man," and other quotidian forms of assessment, punishment, incentive, and compensation. I ask whether this indigenization of accountability might have the potential to complicate neoliberal governance projects in the region.

## **Access to Compensation in a Bugis Frontier Culture of the Mahakam Delta, East Kalimantan**

**Jaap Timmer** (Macquarie University)

**Thursday 8th July 2010; 14:30 - 15:00; School II**

A growing number of Bugis shrimp farmers in the delta of the Mahakam River, East Kalimantan experience injustices with respect to limited redress from the oil and gas industry (Total E&P Indonesia) and the government. The redress they seek relates to declining or even loss of shrimp produce that people link to environmental changes allegedly caused by the activities of Total E&P Indonesia. People assert that leaking pipelines, seismic exploration, gas flaring, land decline due to gas drilling, and noise from machinery at platforms kill the shrimps. They also blame the government for not regulating the delta more competently. At the same time declining harvests is also due to improper and intensive use of the ponds but people hardly see this.

The social, economic and cultural background of these injustices and the discourse of the grievances that they have evoked are identified in this paper. Throughout, emphasis will be put on a particular patron-client system that was brought to the Mahakam delta by Bugis migrants. This system has made some rich and put most in a vulnerable situation of dependency. Poverty is threatening them, now that shrimp harvest decline while people face huge debts with their patrons. In this context 'justice' of environmental justice is best understood not as a unambiguous concept but as representing a set of multi-layered yet interconnected modern discourses encompassing distributive issues, recognition, participation and community functioning. Throughout, the goal of this paper is the development of such a broad, multi-faceted, and contingent yet integrated notion of justice.

### **The Melanesian Individual: Further Reflections**

**Paul Silito** (Durham University and Qatar University)

**Thursday 8th July 2010; 15:00 - 15:30; School II**

While Western individualism may be new to the New Guinea highlands, the social individual is not. The contention that the individual plays a prominent part in Melanesian social life has a considerable ethnographic history. Several of us have argued that the individual should have a place in our understanding of the region's socio-political arrangements. Although when I did so some years ago, for the Was valley of the Southern Highlands (in *Give and Take*), I met with disdain from the then fashionable personhood approach to social life. This session suggests a welcome renewal of interest in the 'Melanesian individual'—the label that I have subsequently used to contrast with the 'Western individual'—and this paper will review and refine previous ideas. The reciprocally focused Melanesian individual is quite different to the neoliberal Euro-American individual. I shall use four co-ordinates—1. selfish individualism, 2. individual generosity, 3. self-regarding cooperation, and 4. other-regarding cooperation—to explore the Melanesian individual complex. This not only affords a further opportunity to debate aspects of the unique highland socio-polity but also to critique the idea, derived from continental social philosophy, that small-scale orders invariably promote communal interests above individual ones with social solidarity a priority, previously identified in the highlands in descent idioms. It chimes in with current interest in social agency in contrast to social structure, seeing social life as a process where actors not only subscribe to social norms but also modify these in influencing one another—as investigated with increasing sophistication in agent based models.

## **Preserving Culture in Port Moresby: Perspectives from Middle-Class Papua New Guineans**

**Alex Golub** (University of Hawai'i)

**Thursday 8th July 2010; 15:30 - 16:00; School II**

Civil servants, mining and hydrocarbon executives, and politicians living in Port Moresby make decisions which affect local populations living in and around resource developments in the rural part of the country. How does their imagination of grassroots Papua New Guineans affect these decisions? This paper explores this question by presenting data from a recent round of interviewing middle class residents of Port Moresby involved in resource development and in business more generally. What sort of connections do middle-class Moresbyites have with their ethnic heritage groups? How do they imagine grassroots in other parts of the country to be similar to or different than their own groups? How has the cultural nationalism of Papua New Guinea's independence period changed, and how does it influence their perception of grassroots? In light of the deregulation and privatization policies of the Morauta and Somare regimes, what do middle-class Moresbyites imagine the proper relation between the state, government, local communities, and urban dwellers to be?

### **WS8-4**

## **Village and Town in Oceania**

Convenors: Holger Jebens (Goethe University Frankfurt); Alexis von Poser (Marsilius-Kolleg, University of Heidelberg)

In many parts of Melanesia, Polynesia and Micronesia 'the village' is a rather recent invention, created under or after colonial rule, but has since invoked a sense of belonging, nostalgia and security. 'The village' has been and continues to be constructed vis-à-vis 'the town', which is considered to be a foreign place inhabited by strangers that alienates former consociates once they have moved there. Often, the town still bears connotations of an imposed order and limited freedom, which have endured from colonial times to independent governments. Yet, the village also may be seen as a place of permanent social control. In any case, an opposition of mutually dependent categories or domains emerges that can be seen as an aspect of the cultural perception of Self and Other. The other sphere is often constructed in a way that highlights deficiencies in contrast to the own, known sphere. New categories, such as local versus regional, provincial, national or even global constitute new screens for the projection of ideas and thus also continually re-shape the notion of Self.

This working session will compare and analyse visions of 'the town' that circulate in villages (and are expressed in different forms) as well as visions of 'the village' that circulate in towns (and are expressed in different forms). Attributes of each domain can prove to be highly ambivalent and, in face of an uncertain future, new meanings may emerge. Global warming, for example, poses a threat to coastal and island villages thus jeopardizing the image of security similarly as the lack of possibilities to generate pecuniary surplus in times when money is becoming increasingly important even in remote parts of the Pacific. Moreover, the perspectives of peoples traversing and thus mediating between the two spheres will be addressed as they contribute to specific processes of exchanging knowledge. Those returning to the village after a long time of living in town, often through their financial standing, become opinion leaders and are challenging existing power relations in the village.

Contributors are encouraged to address diverse notions of town and village in a changing social environment with a focus on recent ideas, narratives, artefacts and practices from all parts of Oceania. Similar phenomena as well as differences from the diverse locales shall be discussed.

## **From Trading Canoe to 'Village Citizen': A Story of Vula'a Exchange and Identity**

**Deborah Van Heekeren** (Macquarie University)

**Thursday 8th July 2010; 14:30 - 15:00; School I**

When they first settled along the coast in the Hood Point area of south eastern Papua New Guinea, the Vula'a lived in stilt houses off shore. They identified themselves according to the *kepo* (trading canoe) in which they fished and travelled. And each line of houses represented a '*kepo*' group that was connected by an imagined pathway to an exchange partner in one of the landholding groups of inland people. By the mid twentieth century the Vula'a were described as living in six 'villages'. Hula, the largest of these, is about 110 km east of Port Moresby, the National Capital. One quarter of the Vula'a population was living in the National Capital District by 1964 and there has since been a constant movement between the 'town' and the villages. Today this movement extends at least as far as Australia, yet Vula'a identity remains intimately connected to an idealised 'village'. For those who stay at home, to be described as a 'village man' is high praise and to have a productive garden is better than money in the bank. On occasion, though, village residents welcome the opportunity to escape their duties as 'citizens of the village' and visit Port Moresby. Focussing on exchange relationships, this paper explores the transformations in Vula'a self-identity which have occurred over more than two centuries: from canoe groups to villagers and, latterly, out-migrants' imagining their home village.

## **Changing Local Perceptions of Village and Town in Papua New Guinea**

**Alexis von Poser** (Marsilius-Kolleg, University of Heidelberg)

**Thursday 8th July 2010; 15:00 - 15:30; School I**

Kayan village at the North Coast of Papua New Guinea was a post-colonial creation of Australian authority in 1947 and has since become a model of identification connected to ideas of home and safety for its inhabitants. An identity of being Kayan has emerged, mainly in opposition to the other neighbouring groups. At the same time, increasing mobility between village and provincial capital and other urban centres in Papua New Guinea, has created a contrastive perspective on village life in relation to urban life. This contrast was biased by a highly nostalgic view of village life, of relations to the original place and of the village's supportive qualities through garden land. Thus, most Kayan migrants in urban areas were driven by a longing to go back after having spent time in town for earning money. Recent changes in the natural and social habitat, however, have an impact on these perceptions. The rise of sea levels due to global warming poses a danger on the village from seaside. Rising population numbers similarly affect the village from inside and, through similar problems in the surrounding areas, put pressure on the village from its borders as well. In town, the dangers of global warming seem less oppressive. Furthermore, with better school education, possibilities of villagers to make a living in town have improved and therefore, their live in town has a new and better standard. Therefore, the image of the village as a safe haven of life-supporting powers in contrast to the town changes markedly – a change that may have effects on migration processes among future generations.

## Comparing Visions of 'Village' and 'Town': *Yaqona* and Alcohol Use in Peri-Urban Fiji

Edwin Jones (University of St. Andrews)

Thursday 8th July 2010; 15:30 - 16:00; School I

Fijians of various backgrounds routinely distinguish between the mutually dependent geographical and ideological domains of 'village' and 'town', drawing on supposedly disparate ideal-types of political economy and social organisation in order to highlight fundamental differences between the lifestyles of rural and urban dwellers. The 'village' has become virtually synonymous with tradition and indigenous Fijian culture, whilst the 'town' is associated with modernity and increased involvement in the cash economy. Assumed differences between the two ideal-types continue to be reflected in the use of, and attitudes towards, *yaqona* (kava) and alcohol. Whereas *yaqona* is intrinsically linked with a timeless and collective 'way of the land' (*vakavanua*) idealised in rural villages, alcohol denotes urban modernity, foreignness and individual participation in the cash economy. In Qauia – a large 'squatter' settlement on the outskirts of Suva – differences between the modes of production, distribution and consumption of these substances reveal a generalised opposition between 'village' and 'town'. This opposition is constantly negotiated in the everyday lives of Qauia's residents, many of whom are engaged in waged employment in the city but maintain close ties with ancestral villages in various parts of the country. People and things thus often move between rural and urban spheres, and in doing so are involved in various processes of exchanging knowledge. This paper explores Fijian visions of 'village' and 'town' by comparing *yaqona* and alcohol use within the peri-urban context of Qauia settlement.

### WS8-5

## Models of Health in Oceania: Publics, Policy and Advocacy

Convenors: Mike Poltorak (School of Anthropology and Conservation, University of Kent); Gaia Cottino (Roma)

The growing need for generalized Oceanic models of health to guide policy and interaction with Oceanic clientele in diasporic contexts, provides both a challenge and opportunity for anthropology. Engaging with such models places us at a critical and collaborative nexus linking a diverse group of organisations and actors, areas of anthropological and development interest and new modes of communicating knowledge. It also provides an opportunity to satisfy anthropologists' ethical desire to improve as well as theorise the health of Oceanic peoples, and to do so in areas of wider public interest.

How do we engage with Oceanic (Pacific) models of health? Should we contribute to their formulation despite the challenge to the ethnographic tendency to particularize and localize health? While they may be a distillation of diverse publics' strategies to address health, or idiosyncratic to particular community representatives, they do offer a basis for policy engagement and wider advocacy and activism. Do we follow the encouragement to understand the wider development, health policy and health systems challenges linking Oceanic countries and influencing the need for models, and that draw us into interdisciplinary and grey literatures? Or do we embrace anthropological advocacy, greater involvement with NGOs and desire for increased accessibility to diverse Oceanic 'publics'? To what extent does this Oceanic version of a wider anthropological push for public and applied anthropology suggest the need for more visual, filmic and internet based strategies and involvement with Oceanic medias?

This working session welcomes papers on current health issues such as HIV/ Aids, communicable disorders, diabetes, obesity, cardiovascular disorders and mental illness in relation to the multiple strategies to address them and in terms of the wider transnational influences on the formulation and use of models of health. We also welcome case examples of more personal interventions in improving health. Through comparison of such cases and case studies of anthropological interventions in Oceanic health we hope to suggest new modes of intervention.

## **Resisting Global AIDS Knowledges: Born Again Accounts of the Epidemic from Papua New Guinea**

**Richard Eves** (Australian National University)

**Thursday 8th July 2010; 10:30 - 11:00; Seminar Room 50**

The global nature of the AIDS pandemic has brought an entirely necessary global response. However, the imposition of the same policy parameters, prescriptions and HIV prevention messages across the different countries of the world that followed was less well thought out. Although the global response does often recognise the need to adapt materials to local contexts, in practice it almost invariably fails to take local culture seriously. Instead, it is assumed that any opposing or erroneous local beliefs will of course be displaced by the superior scientific knowledge of AIDS. Numerous anthropological accounts show that this is not what happens. Rather, the global AIDS knowledges are successfully challenged and gain very little hold locally, as my study of born again Christian thinking in Papua New Guinea makes clear. These evangelical, Charismatic and Pentecostal Christians pose alternative ways of understanding the AIDS pandemic that confound the prevailing global scientific and biomedical accounts. The result is that the biomedical 'truths' embedded in HIV prevention interventions are making very little headway. Louder repetition of the messages will not work; for success a mutual basis for dialogue must be found.

## **'When the Road is Full of Potholes, I Wonder Why They Are Bringing Condoms?' Contrasting Young Papua New Guineans' Perspectives on Health with National HIV Prevention Priorities**

**Cathy Vaughan** (Institute of Social Psychology, London School of Economics)

**Thursday 8th July 2010; 11:00 - 11:30; Seminar Room 50**

As in many parts of the world, young people in Papua New Guinea are considered particularly vulnerable to HIV infection. A range of donor-funded initiatives aim to increase young people's access to health and HIV services; build their skills and confidence to negotiate sexual relationships; and to utilise youth peer networks to disseminate health information. Programs aim to increase young people's ability to take control of their health, and in particular, to prevent transmission of HIV. However literature documenting how young Papua New Guineans themselves understand health, including their vulnerability to HIV, is limited. Participatory research was conducted with youth in three different settings in the Highlands of Papua New Guinea to analyse their perceptions of factors influencing young people's health. The research utilised Photovoice to develop a 'youth owned' social space in which the participants could debate, negotiate and challenge wider community representations of youth and their health-related behaviours. Findings demonstrate a disconnect between the needs of youth-focused HIV-prevention projects (to be seen to address the proximal determinants of HIV infection in order to access donor funding) and how young people themselves would most often describe their health needs (emphasising the social and economic influences on health).

Participants emphasised the importance of the family and community domains to their health outcomes, in contrast to the programmatic focus on individuals. Young people's broad understanding of health contrasts with the narrow focus of the disease-specific health programs of which they are a 'target'. Implications for health promotion initiatives are discussed.

## **Anthropological Considerations of Health: Behind the Obesity Label**

**Nancy Pollock** (Victoria University of Wellington)

**Thursday 8th July 2010; 11:30 - 12:00; Seminar Room 50**

Anthropologists have long found that a medical model of health omits the social factors that local colleagues in Pacific societies use when discussing health concerns. 'Well-being' has become a more acceptable term in inter-disciplinary dialogues, but we still rely heavily on disease labels, such as cancer, or diabetes in order to maintain some form of communication. Over the last 20 years historical, ethnographic, particularly social criteria have become accepted as explanatory for some medical conditions, such as diabetes. But the links between diabetes as a disorder linked to insulin supply and obesity as a generalised statement of body size remain unclear. Despite clarification of the moral associations that stigmatize obesity in the English-speaking world (e.g. Sobal 1991), writers/journalists still continue to use the term obesity in reference to several Pacific communities, regardless of the consequences.

Nauruan society continues to suffer from this stigmatization. An Australian epidemiologist, Paul Zimmet, began his crusade against diabetes in the Pacific in the 1970s, citing Nauru as his worst case scenario, picking his historical 'facts' to highlight the 'epidemic' of diabetes in the Pacific. My concern is to provide counter evidence to show that this constantly repeated source of medical criteria misrepresents the social factors that Brinkley and others cite in support of their castigation of Nauruan people. Those Nauruans have no voice to counteract such widespread claims, so the anthropologists must marshal ethnographic data to provide that alternative view of obesity. Obese Americans have formed a counter-lobby which has gained wide TV coverage of the stigma attached to large body size in US society. Nauruans do not have such a voice. Can we as anthropologists working in the Pacific help them off the hook by providing an alternative model of communication to all the negativity associated with the stigma they have endured for 30 years?

## **Obesity in Tonga: Local Perceptions and Glocal Solutions?**

**Gaia Cottino** (Università la Sapienza di Roma)

**Thursday 8th July 2010; 12:00 - 12:30; Seminar Room 50**

According to the 2007 WHO Report on Obesity the Kingdom of Tonga occupies the fifth place in the world, following four other Pacific Island Countries, and the high rates of obesity seem to be interrelated with increasing rates of diabetes type 2 and cardiovascular diseases. Through the introduction of the dynamic and hybrid eating habits and patterns, food centrality, health concepts, BMI, body and beauty issues, observed during a recent ethnographic study, the paper will critically analyze the role of an anthropologist engaged with the local health structures of contemporary Tonga. The focus will be, on a wider scale, on the negotiation between the local health models and the international ones (United Nations), and on a local scale, on the gap between the perceptions and behaviours and the health intervention policies.

## **Family Planning on a Small Island: The Tikopia Case**

**Judith Macdonald** (University of Waikato)

**Thursday 8th July 2010; 14:00 - 14:30; Seminar Room 50**

Islands, by their bounded nature, must consider population size. Tikopia is a Polynesian outlier in the Solomon Islands. It is small (15 sq km) and isolated: 900 km from the administrative centre, Honiara. Traditionally, the population was controlled by restricted marriage, abortion and infanticide. Christianity changed traditional patterns and this led to over-population which was solved by out-migration and government provision of Depo-Provera. However, civil unrest in Honiara since 2001 has led to migrant Tikopians returning home and the government failing to send medical supplies. In 2006 I was asked to advise on family planning for the island which is now beyond its carrying capacity.

Tikopians believe a baby is made entirely from the sperm of one man which a woman 'cooks' into a child – a baby cannot be made from the sperm of several men. Therefore, indigenous ideas about contraception mean it is logical for the unmarried boys to have sex with a different girl each night. Unmarried girls want to get pregnant because the only status for women is through marriage but the priest does not countenance contraception for the very sexually active unmarried. Married couples believe they can have as many children as they like and the government is no longer sending Depo Provera. This paper deals with my discussions with the priest, the clinic nurse and other Tikopians about cultural and practical issues to be considered for population control.

## **Burying the Placenta at Bunapas Health Centre: Maternal Health in Giri, Papua New Guinea**

**Franziska Herbst** (Ruprecht-Karls-Universität Heidelberg)

**Thursday 8th July 2010; 14:30 - 15:00; Seminar Room 50**

With the arrival of the Churches of Christ missionaries in 1958 in the village of Tung, located at the Lower Ramu River in the Madang Province of Papua New Guinea, biomedical care was established in the Giri area. Five decades later, Giri women draw to a varying degree on maternal health services offered by the local health centre, the Bunapas Health Centre (BHC). I illustrate with two case studies what motivates Giri women to employ the services offered by BHC and what makes them stay away, and then I discuss how Giri women reinterpret the effects of biomedical methods of treatment and intake of medication. Furthermore, this paper investigates health workers' perspectives on maternal health. I have a look at indigenous and non-indigenous health personnel's thoughts about customary practices connected to pregnancy and birth. In how far are those practices incorporated into BHC procedures? Data from 31 interviews with Giri mothers about their expectations on BHC and their suggestions for improvement of maternal health services as well as observational data about the interplay of health workers, patients and their carers provide clues for culturally adequate health planning.

## **A Tongan Model of 'Mental Illness': Challenges and Compromises**

**Mike Poltorak** (University of Kent)

**Thursday 8th July 2010; 15:00 - 15:30; Seminar Room 50**

This paper formulates an epistemologically sensitive and practice oriented Tongan model of mental illness out of ethnographic data and in relation to the existence of 'spirits' as intersubjective phenomena. The role of spirits is currently denied in other Pacific oriented

models of mental illness. The paper also contextualises the wider need for a Tongan model of mental illness, in order to demonstrate how the ability to intervene using such a model is limited by elastic ties to three poles, or spheres of influence.

On one pole there are the enduring ethnographic and epistemological concerns of a heterogeneous socio/medical anthropology- perhaps most critical when using local concepts of health and relatedness as analytic tools or when offering ethnographic contextualization of socially insensitive biomedical models. Understanding the wider development, health policy and health systems challenges linking Pacific countries, in relation to which a Tongan model of mental illness needs to be framed, constitutes a second pole, one that is necessarily interdisciplinary and is manifest in both academic and grey literatures. On the third pole is a growing interest in anthropological advocacy, greater involvement with NGOs and need for increased accessibility to diverse Pacific 'publics'. This suggests the need for more visual, filmic and internet based strategies and involvement with Pacific medias, well illustrated by the success of the New Zealand television programme, *Tagata Pasifika*.

## WS8-6

### **Kinship: Knowledge, Practice, Theory and Comparison**

Convenors: Christina Toren (University of St Andrews); Simonne Pauwels (CREDO); Lorenzo Brutti (CREDO)

In the Pacific, kinship is generally understood to come under the heading of 'knowledge that counts'. The objective of the proposed workshop is to arrive at an understanding of contemporary kinship in an area of the Pacific where deep historical links provide for a close and useful comparison. The major focus is on Fiji, Tonga and Samoa but we would also welcome papers concerning nearby island groups such as Tokelau, the Cook Islands, Tuvalu, Niue. It seems likely that the variations these offer could even help us to avoid stressing the often heard opposition between Fiji and the Polynesian world.

We ask potential contributors to take kinship as their focus. For example, one might take as a starting point kinship vocabulary in a particular area and the scrutiny of particular kinship relationships such as brother/sister, mother's brother, father's sister, eldest or elder sister, etc. In this case, a number of contributions each concerning a different area may enable us to examine whether it makes sense to say, contrary to the opposition mentioned above, that 'kinship is the same in Fiji, Tonga and Samoa' and whether it is indeed necessary to qualify any such statement with the rider 'at least in eastern Fiji'. It would be instructive were we able to compare kinship vocabularies and relations for eastern and western Fiji. The analysis of ritual practice (both domestic and public) as well as day-to-day relations between kin in Fiji, Samoa and Tonga (and elsewhere) will of course also be welcome in order to understand better what is of importance here.

Other questions too will be helpful for establishing comparisons. What kind of transformations is kinship undergoing as people move from rural to urban locations, from island to mainland? What difference does religion make? Are different forms of Christian practice, for example, transforming kinship in different ways? Which are the relationships that remain untouched? Are unaffected kinship relations key relations or are they, on the contrary, of no great concern? Thus, while kinship is our focus, we would expect that any given paper may present an analysis embedded in a discussion of, for example, sociality and personhood, or place, or Christianity, or movement (including migration within country to foreign shores). We anticipate that the various contributions will enable us, in

the course of the workshop, to arrive at a regional comparison of kinship and its implications with the objective of demonstrating at once the transformations kinship undergoes, its contemporary ramifications, and how it figures in indigenous theories of social life.

## **Tokelau Kinship: Power, Knowledge and Communicative Practice**

**Ingjerd Hoëm** (University of Oslo)

**Thursday 8th July 2010; 10:30 - 11:00; School VI**

“E ha i te *va* o te tuagane ma te tuafafine” (in the *va*, or relationship, lit. space between, the brother and sister, it is forbidden to....). This statement was unanimously chosen by a group of schoolchildren in Nukunonu, Tokelau, as a heading for drawings that they made in response to my suggestion that they should describe or illustrate the relationship between brother and sister as they saw it.

For my analysis in this paper I shall take as a starting point the proposition made by the convener of this workshop that kinship in the Pacific be seen as “knowledge that counts”. In Tokelau terms this also means that knowledge of kinship terminology, not to mention actual genealogical relationships, is highly valued, and the command and ownership/possession/right to this knowledge is in ideology a prerogative of a few respected elders. In practice, knowledge of kinds of relationships, in the form of moral precepts and patterns of interaction, is actively used, although in a more pragmatic manner by all.

I wish to present some examples of how these levels of socially distributed knowledge coexist with the actual use of the same knowledge of kinship relations in everyday interaction, in urban environments and in the Tokelau atoll villages.

## **Tongan Kinship Terminology/Descriptions and Its Underlying Socio-Cultural Context**

**Svenja Völkel** (Johannes Gutenberg University of Mainz)

**Thursday 8th July 2010; 11:00 - 11:30; School VI**

Tonga has a highly stratified society with a relative *tu'a/’eiki* status distinction among kin. This hierarchical structure which is of central cultural importance forms the underlying structure of kinship classification as expressed by kinship terminology. According to Lowie (1928) and Murdock (1949), the Tongan kinship terminology can be classified as ‘bifurcate merging Hawaiian type’, i.e. the same term applies for father and father’s brother (*tamai*) while there is another term for mother’s brother (*tu’asina*) and furthermore the same is used for siblings and cousins. A more detailed analysis reveals that the distinctive features of Tongan kinship terminology coincide widely with those on which the relative *tu'a/’eiki* status is based. Consequently, the kinship terminology is a perfect means to express this specific social stratification in an unequivocal and unambiguous way and hence it implicitly conveys socio-cultural meaning.

Furthermore, Tongan makes use of two different possessive categories (A or O) in descriptions of kinship relations. Although the idea of ‘control’ seems to be the underlying concept determining the choice of A or O, the relative *tu'a/’eiki* status does not provide an explanation for all cases. In some cases the use of A- and O-possession reflects other social concepts and in very few cases Tongan seems to be an irregularity in contrast to most other Polynesian languages.

The Tongan example shows that the kinship system is intricately bound up with the system of social relations, namely the hierarchical structure within the *kāinga* (extended family) and other socio-cultural peculiarities.

## **Monetisation of Marriage, Household, and Feast Group: The Implications of Capitalism for Kinship in Truku Society, Taiwan**

**Chinghsiu Lin** (University of Edinburgh)

**Thursday 8th July 2010; 11:30 - 12:00; School VI**

This paper examines the implications of capitalism for the definition of *sapah* (house) and *gxal* (feast group) in contemporary Truku society. Truku people are one of the thirteen Austronesian Taiwanese indigenous groups and live in the eastern part of Taiwan.

During the pre-colonial period, Truku society was a hunter-gatherer society and lived in the mountain areas of the island. In general, their kinship system was bilateral. The household (*kingal ruwan sapah*), based on a couple and their unmarried children, was the basic kinship, ritual, and economic entity. *Gxal* was comprised of different households, and was one of the most important kin groups in the everyday lives of Truku people. The principle of marriage was exogamy and virilocal residence. In terms of marriage exchange, the groom's household should pay bridewealth (pigs) and brideservice to the bride's household. Furthermore, each household in the bride's household's *gxal* had duty to help the bride's household to fulfil brideservice before the wedding ritual, and slaughter pigs (bridewealth), make wedding gifts, and prepare the wedding feast for the wedding.

Simultaneously, the bride's household should distribute one portion of the wedding gift (pork) to each household of their *gxal*. Hence, the definition of the household and *gxal* group was associated with marriage. However, with the imposition of land reform and cash crops on Truku society in the 1960s, Truku society was capitalised, and the bridewealth, brideservice, and the preparation of the wedding feast were monetised. By examining ethnographic research of the wedding ritual, this paper focuses on how the monetisation of marriage influenced Truku people in relation to the constitution of the house and defined or redefined their *gxal* in contemporary Truku society.

## **The Perseverance of Exchange and the Fulfilment of Kinship Obligations amongst Fijians in Rural, Urban and Overseas Settings**

**Jara Hulkenberg** (Centre for Pacific Studies, University of St. Andrews)

**Thursday 8th July 2010; 12:00 - 12:30; School VI**

Research on *masi* (Fijian barkcloth) in rural, urban and overseas settings highlighted the perseverance of various forms of exchange and the fulfilment of kinship obligations in daily and ceremonial life by contributing, presenting and exchanging goods and services, money and, in specific, 'traditional' valuables such as *masi*. This paper argues current forms of exchange and the pressure to fulfil kinship obligations ultimately stem from Fiji's pre-Christian sacrificial culture during which all ritual presentations and exchanges were directed towards the ancestor gods from whom divine blessings were sought. Even though many forms of ancestor god worship have disappeared following the introduction of Christianity, the preference for exchange over money transactions and the pressure to fulfil kinship obligations remain an important aspect of a Fijian's life. This paper suggests these actions enable Fijians to attend upon their gods and facilitate the hierarchical kinship relations Fijian society is structured by no matter where they are located. It allows Fijians to reaffirm their connectedness to their *vanua* (comprising the land, sea, people and chiefs) and what is generally termed their Fijian 'identity'. However, for reasons explained, the term 'kinship collectivity' is introduced instead. Without living this lifestyle, also known

as living a life 'in the manner of the land', Fijians not only risk godly repercussions, but also risk losing their connection to their *vanua* and thereby the distinctive elements that make them Fijian. The incentive to uphold and communicate ones distinctive kinship collectivity has become especially important within current multicultural Fiji and the diaspora.

### **Ontogeny and the 'Atom of Kinship' in Fiji**

**Christina Toren** (Centre for Pacific Studies, University of St. Andrews)

**Thursday 8th July 2010; 12:30 - 13:00; School VI**

Levi-Strauss's (1945) analysis of 'the atom of kinship' that is constituted in the relations between brother, sister, father and son shows how it allows for a relation of consanguinity, affinity, and filiation and how, further, relations between men and women in the senior generation stand in correlative opposition to relations between men across generations (1977:46). In Fiji this should mean, for example, that reserve between B and Z is opposed to familiarity between H and W as reserve between F and S is opposed to familiarity between MB and ZS, but this set of oppositions does not, to the author's knowledge, exist as such in Gau or in other areas of Fiji. Nevertheless, when we take the point of view of a male ego as a child who becomes a young person who becomes an adult, at any given point in this process Levi-Strauss's thesis holds e.g., the father's sternness to the young child contrasts with the playful familiarity of the mother's brother; while a progressive relaxation in the relation between F and S over time contrasts with increasing avoidance between MB and ZS. The relations between a male ego and his father's sisters undergoes a somewhat less pronounced and elaborated change in contradistinction to the relation between him and his mother (Toren 1999b). This paper examines the ontogeny of these relationships and their significance.

### **Kinship in Fiji: Situating Compassion and Relationship in Everyday Vanua Life and Reconfiguring Presences in Town and in Religion**

**Unaisi Nabobo-Baba** (School of Education, University of the South Pacific)

**Thursday 8th July 2010; 14:00 - 14:30; School VI**

In this paper kinship as *veiwekani* or relationships both intra and inter-tribal and as most important element to the Fijian constituent of *Vanua* is described and theorized as it is presently constituted in the Fijian *Vanua* / tribe. Kinship is pivotal to *Vanua* stability and strength. Kinship or *veiwekani* is important knowledge and is intrinsically connected to people's worldview and philosophies of *sautu* or what constitutes a good life. Indigenous Fijian epistemology is also governed by *Vanua* and kinship relationships.

The *Vanua* survives because *loloma/veilomani* (compassion and love) and *veikauwaitaki* (care) are deeply embedded in kinship ideas and lived life. A child grows into a society and from conception via mother's womb is theorized as "learning love and care or compassion for people". The Fijian word *kauwai* (to show deep concern and love) is essential to sustaining society especially ensuring everyone survives - everyone meaning all things that exist within one's *Vanua* and by extension world.

The paper details social intricacies and etiquette while at the same time comments on how "new waves of religion" and urban life have "disfigured" and also reconstituted *veiwekani* in forms that are either emulations of *Vanua* forms and extensions or disruptions of the same. The paper does this by looking closely at a *Vanua* – the *Vanua* of Vugalei and boldly suggests that though a case, elements of *veiwekani* are similar elsewhere in Fiji though may have variations in terminology and semantics.

## **Tonga: The Sister's Child/Maternal Uncle (Vasu/Fahu) Relation**

**Françoise Douaire-Marsaudon** (Centre de Recherche et de Documentation sur l'Océanie (CREDO))

**Thursday 8th July 2010; 14:30 - 15:00; School VI**

*CREDO Tri-Partite Presentation by Françoise Douaire-Marsaudon, Serge Tcherkézoff & Simonne Pauwels*

The sister's child/maternal uncle (vasu/fahu) relation in Tonga, Samoa and Fiji: a comparative perspective:

In Oceania, the maternal uncle/sister's son relation attracted anthropologists' attention very early on (at the beginning of the 20<sup>th</sup> century), particularly in Fiji and Tonga where it is duly called *vasu/fahu*. What anthropologists have endeavoured to understand above all is the "predatory" aspect of the sister's son towards his maternal uncle: the right of the sister's son, manifested ritually, to seize his maternal uncle's possessions or even to steal the food of the gods (cf. Radcliffe-Brown, "The mother's brother in South Africa" in the *South African Journal of Science* 21: 542-555, 1924; Hocart, "The Chieftainship and the Sister's, son in the Pacific" *American Anthropologist* 17 (4): 631-646, 1915; Hocart, *Lau Islands*, Bernice P. Bishop Museum, Bulletin 62: 36, 1929).

The three papers presented together during this session propose to take a fresh look at this very singular relation in the three neighbour/cousin societies of Fiji, Tonga and Samoa using recent field work. It will be a matter of exploring, as thoroughly as possible, all the sociological and symbolic implications of the sister/maternal uncle relation (the term "sister's child" being preferred to that of "sister's son") in each of these societies by beginning with an examination of what the terminological kinship system of these societies tells us (or lets it be understood). The terminological systems of Tonga and Samoa are of the Hawaiian type (according to Murdock's classification 1949) and do not distinguish, in ego's generation, same sex siblings from parallel or cross cousins as does Fiji's Dravidian system, on the other hand, for cross cousins. However, instead of starting from the classic representation of the kinship atom – a brother/sister pair, the husband and son of the latter – we have chosen to base our demonstration on the representation of two brother/sister pairs tied by an alliance which has given birth to a new generation. It will be seen that this perspective makes it possible to reveal, as a reflection of the maternal uncle/sister's child relation, the paternal aunt/brother's child relation and its implications. Our aim is to record, through the comparison of these three kinship terminologies, the differences and convergences concerning this relational complex in each of these three societies and to attempt to understand their workings. The analysis of certain rituals will also be made use of.

## **Samoa: The Sister's Child/Maternal Uncle (Vasu/Fahu) Relation**

**Serge Tcherkézoff** (Centre de Recherche et de Documentation sur l'Océanie (CREDO))

**Thursday 8th July 2010; 15:00 - 15:30; School VI**

Serge Tcherkézoff adds to the comparative perspectives on 'the sister's child/maternal uncle (vasu/fahu) relation' from Samoa.

## **Fiji: The Sister's Child/Maternal Uncle (Vasu/Fahu) Relation**

**Simonne Pauwels** (Centre de Recherche et de Documentation sur l'Océanie (CREDO))

**Thursday 8th July 2010; 15:30 - 16:00; School VI**

Simonne Pauwels adds to the comparative perspectives on 'the sister's child/maternal uncle (vasu/fahu) relation' from Fiji.

## **Kinship Terminology in Eastern Central Viti Levu**

**Françoise Cayrol** (Nouméa)

**Thursday 8th July 2010; 16:00 - 16:30; School VI**

This paper proposes for comparison the kinship vocabulary of the Nasau people, who live in eastern central Viti Levu and are part of the former so called Hill Tribes. The structure of this vocabulary, in which sex crossing plays a determining role, leads to the distinguishing of two main categories of kin, shaped by the distinction of birth order or not. The analysis will focus on the principal relations expressed in this vocabulary, those of status, brother/sister relations and maternal uncle/uterine nephew relations: the famous *vasu* relation again associated with the "heaviest" and most difficult work in this society. We shall thus evoke the differentiated ties a person has with the original spirits of their mother's and father's group, for Christianization has had little impact on the importance of these beings for the Nasau. In parallel, the structure of this vocabulary will be linked to the omnipresent generational '*ako/lavo*' distinctions and their particular expressions of temporality. This structure will also be compared with the three complementary relations which constitute a person in Nasau: the relation to place, the relation to blood, *dra*, and the relation to life, *bula*, expressed by name giving.

## **WS8-7**

## **Knowledge Exchange Between Oceanic Peoples and European Museums**

Convenors: Wonu Veys (National Museum Of Ethnology, Leiden)

Over the past decades museums have become of increasing importance in shaping cultural politics, both at the national and international level. As opportunities for encounters, dialogues, and sharing of information have grown more frequent, museums have reacted by adopting different strategies within their own institutional traditions. Granting indigenous and source communities access to collections and archives, for example, contributes to their documentation; commissioning indigenous artists promotes and continues local artistic cultures and complements the institution's collections; and expressing native voices and rights to cultural difference is facilitated through the participation in exhibition and scholarly events.

The inclusion of native voices in Oceanic and North American institutions is well documented with tribal museums in which members of a specific group present their own culture (the U'mista Cultural Centre in Canada, Gab Titui Cultural Centre in the Torres Strait Islands, the Vanuatu Cultural Centre). Some national museums represent and embrace the cultural politics of peoples within the country's borders (Te Papa in New Zealand, the National Museum of Australia). Finally, other museums aim to encompass

peoples with a shared cultural heritage (the National Museum of the American Indian in Washington).

This session aims at discussing the far less publicised European situation. Attention will be oriented towards general issues regarding cultural politics in different European countries both on a governmental as on a museum and community level. The role museums can or should play in matters of virtual and real repatriation are specifically considered.

Papers in this panel deal with the following issues:

- What are the forms of knowledge shared?
- How do ethnographic museums and peoples represented by their collections collaborate?
- What issues exist surrounding virtual/ digital repatriation versus (long-term) loans?
- Who is repatriating (governments, museums...) and to whom (governments, museums, communities, individuals...)?
- How do museums deal with repatriation of human remains versus culturally important objects?
- How do ethnographic exhibition projects incorporate the perspectives of members of the represented cultures and their descendants both in the exhibition process as in the displays themselves?
- What are the collaboration types developed between European museums and local institutions/ museums?
- How do colonial encounters fit into stories told by indigenous peoples about objects and exhibitions?
- How does one engage with historic material while acknowledging contemporary indigenous situations?

The working session welcomes papers from museum professionals and anthropologists as well as those working with collections and collaborating with Pacific peoples and institutions.

## **Preserving for Our Grandchildren: Bandjulong Elders at the National Museum of Ethnology in Leiden**

**Fanny Wonu Veys** (National Museum of Ethnology, Leiden)

**Thursday 8th July 2010; 10:30 - 11:00; School V**

On 29 September 2009, two Bandjulong elders made headlines in the Dutch and Australian newspapers. They had come for the official repatriation of human remains, collected in 1882 by A.P. Goodwin from the Richmond River area. It seemed important to the Australian Embassy and government, the Dutch government and the Bundjalung elders that this event was publicised as widely as possible. While the human remains had been transferred from the National Museum for Ethnography in Leiden to the Anatomical collection at the Medical Centre at Leiden University, the Museum played a mediating and facilitating role. After the public ceremonial occasion, the Bundjalung elders came to look at the objects that had come into the museum together with the human remains. They had been collected at the same period, in the same area, and by the same man Goodwin. It is the more hidden aspect of the visit that will be at the centre of this article. Why did the ethical committee that advised on the return of the human remains did not consider the objects of the same collection? Why were objects at no point part of the public story? What was the impact and significance of the encounter with the objects? These questions will be addressed through a discussion of the Goodwin collection, the types of objects and circumstances of collecting. Considering this factual account, the paper will demonstrate that the encounter with objects conjured up personal memories, but also brought up more abstract issues such as the importance of preserving and transmitting historical knowledge and the focus on the future.

## **'A Long Journey Home': Returning Indigenous Australian Remains to Country since the Late 1980s**

**Paul Turnbull** (University of Queensland)

**Thursday 8th July 2010; 11:00 - 11:30; School V**

Over the past two decades, the repatriation of indigenous Australian bodily remains has proven a catalyst for museums forging new and mutually rewarding partnerships with claimant communities. However, resolving the fate of remains returned from scientific collections, where often they have lain largely unexamined for over a century, has rarely been easy for either ancestral communities Indigenous people or museum professionals.

In this paper, I discuss a number of cases where remains have been repatriated from European museums and medical institutions since the early 1990s. These cases illustrate the range of problems that claimants have commonly encountered. The problems have included (fairly obviously) those caused by poor documentation about where and by what means particular remains were procured; those that have arisen especially since the early 2000s due to the active involvement of the Australian Federal Government in repatriations, and difficulties in ensuring that the dead are reincorporated within ancestral country in accordance with ancestral law.

In line with the theme of this working session, my paper suggests some of the ways in which European museums yet to explore the repatriation of indigenous Australian remains might benefit from reviewing the successes and difficulties that claimant communities and museum professionals have experienced since the late 1980s.

## **'Who Can Speak for That Painting?': Some Methodological Considerations Surrounding the Return of Images to an Arnhem Land Community and the Karel Kupka Legacy in Milingimbi**

**Jessica De Largy Healy** (Laboratoire d'Anthropologie Sociale)

**Thursday 8th July 2010; 11:30 - 12:00; School V**

The collection of bark paintings assembled in Australia's tropical north during the 1950-1960s by painter, legal scholar and anthropologist Karel Kupka is remarkable for its size and stylistic variety as well as for its place in the history of Aboriginal art collections, from both the perspective of museums and art collectors and that of the artists and their descendants. Working closely with the men he considered to be the most authoritative master-painters of their time, Kupka sought to put together "representative" collections that would reflect the diversity of ritual subject matters and individual styles in each community. Based on ethnographic research conducted half a century later in the Yolngu settlement of Milingimbi, in Central Arnhem Land, this paper will address some of the methodological issues that arose from the process of image repatriation to the community where Kupka spent most of his time, such as the intergenerational transfer of rights in paintings and the changing status of specific designs from public to restricted domains of knowledge over time. In addition to providing new and often unforeseen insights into this material, the accounts of the painters' descendants, the people who can lawfully "speak for" particular paintings, demonstrate the ways in which the circulation and reproduction of ancestral images partake in ongoing knowledge politics in the "source community".

## **Black and White: Crossed Museographic Choreographies**

**Lorenzo Brutti** (Centre de Recherche et de Documentation sur l'Océanie (CREDO))

**Thursday 8th July 2010; 12:00 - 12:30; School V**

The Parisian Musée du Quai Branly and the Fiji Museum of Suva are two national museums which respectively show exotic cultures and indigenous cultures. The paradigms on which their collections have been organized and exhibited are similar, but also complementary. The Quai Branly has based its museography on the correspondence between "premier" (first) and darkness: the objects in the cases are exhibited in a dim atmosphere where the gaze of the observer tires to discern the details of the pieces which consciously merge in the duskieness of the large central hall. The recently transformed organization of the rooms at the Fiji Museum bases its new exhibition style on the illumination of the place and its walls, thus showing the objects in a new light. Immersion in obscurity for the first, coming out to the light for the second, these museums, however, seem to share a museological paradigm based on the aesthetic selection of the works. The museum of anthropology both in Europe as in Oceania, gives way to the art museum.

## **Epeli Hau'ofa, Pacific Artists and European Collectors (Private and Public)**

**Paul van der Grijp** (Université Lumière Lyon, France)

**Thursday 8th July 2010; 12:30 - 13:00; School V**

This paper pays homage to Tongan anthropologist and writer 'Epeli Hau'ofa by highlighting his last work: his Oceania Center for Arts and Culture at the Suva USP campus. It discusses the art conceptions of South Pacific producers of art and material culture within the context of a globalizing market for this kind of cultural products. (Mostly western) museums are competing as purchasers on this market with private collectors and tourists. Marketing arguments are notions of authenticity and exoticism.

## **Digitisation, Knowledge and Participatory Museology: The Case of the War Canoe from Vella Lavella, Solomon Islands**

**Graeme Were** (University College London); **Cato Berg** (University of Bergen);  
**Edvard Hviding** (University of Bergen)

**Thursday 8th July 2010; 14:00 - 14:30; School V**

This presentation will examine knowledge in the context of the production of a scaled 3d digital reproduction of a 33-foot war canoe from Vella Lavella, Solomon Islands, housed in the British Museum. It explores the context of the canoe scanning project; the relation between the 3d scanning process and technical / material knowledge; and the reception amongst Solomon Islanders to the 3d digital reproduction of the canoe. In considering the types of knowledge generated, this presentation addresses digital repatriation as a form of participatory museology and the implications of this for ethnographic museums in the digital economy of the 21<sup>st</sup> century.

## Knowledge Exchange between Oceanic People, Curators and Museum Visitors

**Kira Eghbal-Azar** (Knowledge Media Research Center Tübingen)

**Thursday 8th July 2010; 14:30 - 15:00; School V**

Curators interact with museum visitors by means of their exhibitions. Part of this interaction is indigenous knowledge that is embedded in the exhibits. Which knowledge is shared in an exhibition about Oceanic people? Which knowledge components do visitors appropriate and by what means? How does knowledge exchange work between Oceanic people, the curator and museums-visitors through exhibits? How do visitors perceive exhibits? How do visitors react to certain exhibits? What kind of experiences do visitors make with Oceanic cultures in a German museum?

In answer to these questions I will present data from a visitor study at the Linden-Museum Stuttgart dealing with the exhibition "Südsee-Oasen: Leben und Überleben im Westpazifik" that was curated by Dr. Ingrid Heermann. One objective of the exhibition is to show that many islands and atolls in Micronesia will soon be facing the risk of being destroyed by the rise of the sea-level. Hence the exhibition addresses current issues like global warming and its consequences and concurrently it deals with historical objects.

My research is carried out interdisciplinarily utilizing psychological as well as anthropological theories and methods. In my experiments I apply a mobile eye-tracker to figure out the eye-movements of visitors which is a relatively recent method regarding museum studies. The procedure of eye-tracking is combined with the method of cued retrospective verbalization to find out what visitors thought and felt during their visit. Furthermore, I also use well-known methods like systematic observation, interviews, documentation of the exhibition and field notes.

### **'Putting People First': Idea, Concept and Implementation of a Collaborative Anthropology Project**

**Thorolf Lipp** (Arcadia Filmproduktion and Forum deutsch-pazifischer Begegnungen e.V.); **Martina Kleinert** (Forum deutsch-pazifischer Begegnungen e.V.)

**Thursday 8th July 2010; 15:00 - 15:30; School V**

*Ai salsal* - somebody who comes and goes - and might as well never return. That is the term the Sa of Bunlap in Pentecost, Vanuatu, use for white Europeans. We, anthropologists Thorolf Lipp and Martina Kleinert, wanted to set out for another way. Since 1997 we have been returning to Bunlap. In the summer of 2009, after five years of fundraising and preparations, we were able to invite some of our partners and friends from Bunlap as well as Jacob Kapere from the Vanuatu Cultural Center. They all came to Germany to realize the collaborative anthropology project *UrSprung in der Südsee* ([www.ursprung-in-der-suedsee.de](http://www.ursprung-in-der-suedsee.de)). During two months we worked together at three "places of encounter": the state museum of ethnography in Munich, the South Seas collection Obergünzburg and the Iwalewa Haus in Bayreuth. We cooperated in the design of three different exhibitions, realized a "Reverse Anthropology" photography project and collaborated in the production of a "Multivocal Anthropology" documentary film.

This paper critically examines our attempt of a reciprocal, counter-hegemonic endeavor. Is it at all possible to balance the academic debates about ethics, collaboration, empowerment, multivocality etc. with the down to earth questions of financing and organizing such a project within existing institutional frameworks and power structures in the Pacific and in Germany? Was this really a reciprocal affair? And how should one deal with the circumstance that an undertaking like this aims not only at stimulating further anthropological peer group discussion but also at having some impact on the cultural

memory of a much wider, non-specialist audience. Hence, where is the line to be drawn between the necessity to attract public attention by building upon existing, often stereotypical knowledge on the one hand and issues of misrepresentation and misappropriation on the other?

## **Gunnar Landtman in Papua 1910-1912**

**David Lawrence** (Australian National University, RMAP)

**Thursday 8th July 2010; 15:30 - 16:00; School V**

Gunnar Landtman was a sociologist from the urban middle-class, Swedish-speaking community of Finland. In 1910 he approached AC Haddon in Cambridge seeking a new study area in Melanesia. Haddon was anxious that someone would study the culture of the coastal Kiwai people who occupy the narrow sandbeaches of the northern Torres Strait, an area Haddon had not been able to visit in 1898.

Landtman spent two years in Papua (1910-1912) and managed to cross the Torres Strait, visit many of the islands in the Fly estuary, travel overland and by canoe through the vast wetlands of the Aramia River floodplains and venture briefly as far as Goaribari Island in the Gulf District. In addition to his notes and manuscript that he published in 1927, he recorded nearly 500 legends and stories, and brought home over 1300 artefacts and 572 photographs for the National Museum of Finland as well as a duplicate collection of nearly 700 objects for the then Cambridge Museum of Archaeology and Ethnology.

Landtman also made 38 phonograph recordings of Kiwai and Bine songs and dances. His collection of Kiwai material culture is the largest and best documented in the world.

This paper is based on research undertaken for a new book which is to re-examine the diverse Landtman collections and to republish many of the original photographs.

Theoretically the book examines the Landtman collection in light of broader research undertaken in the Torres Strait and south Fly in recent years.

## THE MOSQUE AND THE CATHEDRAL: A FIGURE GROUND REVERSAL

I first came to St. Andrews, the place where the relics of St. Andrew, Scotland's patron, came ashore, with the dissertation of Hamza Zeglache, a prodigy Algerian architect, still fresh on my mind. Hamza had done his field research, for the University of Virginia, at the ancient medina of Tunis--a positive marvel of urban self-containment. Hamza's thesis, still something of an undiscovered country for Islamicists, was that the traditional Arabic Medina, even in its incidental decorative motifs, constituted the most apposite example of conceptual holography in the human experience, something that could, in and of itself, prove all the tenets of Magian theology simply by walking through it. Basing his findings on the original decoding of figure-ground reversal by the sage Alfarabi, Hamza argued that the very conception of the medina was motivated by a kind of flow of spiritual substances called mayhay in Arabic, something like the "trickle-down" effect of merit in a Buddhist country. On the surface level, all goodness radiates outward from the Mosque toward the periphery of the medina, where it goes underground: surrounding the mosque are the shops for the sellers of books, the most sacred of commodities--these followed by the sellers of jewels, games, and other means by which the Faithful may cover their shame; nearest the outer wall are the shops of the butchers and tanners of hides, those who make their living by the necessary murder of Allah's creatures; and next to the wall are the stalls of the dyers of cloth, the defilers of appearances. Beyond this, outside of the city wall, is the cemetery, called The City of

1

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The Dead. Well, so what? Practically everybody calls their cemetery a city of the dead. But here, you see, is where the figure-ground reversal gets interesting, for the people of the medina call their city The Tomb of The Living. "What goes around, comes around," as they say in New York. Here, the dark side of the force is the counterflow of life substances masked as decompositional juices emanating from the corpses of the deceased, that flow inward to the center of the urban containment, connecting with THE WELL AT THE VERY CENTER OF THE MOSQUE, which is in turn connected directly to Zamzam, the sacred well in the Holy City of Mecca.

But I am getting ahead of myself, and my question: could I, a humble anthropologist and rank infidel, prove all the tenets of Faustian theosophy simply by walking through the ruins of the great St. Andrews cathedral, once the largest gothic cathedral in Europe? I had earned a certain amount of merit for the task, having received my undergraduate degree (with honors) in Medieval History (specialization: intellectual history) at Harvard, and practically memorized Erwin Panofsky's book on gothic cathedrals. Besides, it was a magnificent late October day in Scotland, with an icy wind, whitecaps on the bay, and a sky as acid blue as ever graced the horizons of New England, or perhaps a lassie's eye. I set out, and when I got to the very center of the edifice, the place where the nave and transept cross, I discovered a ...WELL. Muttering Spenglerian imprecations to myself, I proceeded ~~posthaste~~ posthaste to the booth of the kind lady who looked after the ruins. "WHAT IS THAT WELL DOING AT THE VERY CENTER OF THE CATHEDRAL?" "Oh that," she

scoffed, "that was discovered by accident when they were digging the foundations of the cathedral." (Accident my foot! And I suppose the pibroch was an accident too, though I have it on good authority that bagpipes were used by my ancestors in the Carpathians.) So discomfited was I that I decided to take an alternative route in exiting the erstwhile structure, skirting the periphery. And there I discovered a long row of what looked like stone bathtubs, set into the ground, with a sort of drainhole inserted in each, to convey their fluids into the ground. Now with a wry grin on my face I betook myself back to the kind lady in her booth, to give her what for about the bathtubs and the drainholes. "Oh those," she replied, with an almost insufferable detachment, "THOSE ARE THE GRAVES OF THE SUCCESSIVE PARISH PRIESTS OF THE CATHEDRAL, THE DRAINHOLES SERVING TO CONVEY THEIR DECOMPOSITION FLUIDS INTO THE GROUND." INSHALLAH! AS YE BLEED WI WALLACE WILL YE BLEED WI ME?

As to what to make of this, I am caught somewhere between "Beam me up, Scotty, there is no intelligent life down here" and "They piss on the Blarney Stone, don't they, in Ireland?" As a card-carrying anthropologist, however, I'd as soon let it go with ALL'S WELL THAT ENDS WELL.

(ROB) ROY WAGNER

# CAFÉ SOCIETY

## A ROUGH GUIDE TO ST ANDREWS

by Stephania Bobeldijk

### Cafés, and Coffee Shops

#### *Beanscene*

4b Bell Street

☎ 01334 461 177    🕒 45

A very popular place to enjoy a coffee inside or take-away. Offers a small selection of sandwiches and baked-goods. Music may be a bit loud for older ears.

#### *Byre Theatre Café-Bar and Restaurant*

Abbey Street

☎ 01334 475 000    🕒 60

E-mail: [bistro@byretheatre.com](mailto:bistro@byretheatre.com)

Website: [www.byretheatre.com](http://www.byretheatre.com)

As modern as St Andrews gets! Theatre, gallery space, live music and a vibrant, popular place for a drink and meal. The bar is spread-out over two levels. The bistro is located downstairs and offers light snacks and full-meals made from local ingredients. Comfy black sofas upstairs are a nice place to sit and talk.

#### *Café 13*

13 Bell Street

☎ 01334 470 736    🕒 40

A newly opened lunch establishment that specializes in pizza's.

#### *Café Jannettas*

33 South Street

☎ 01334 474 285    🕒 51 inside 24 outside

Coffee comes with a piece of fudge. A friendly and brightly decorated café with a relaxed atmosphere. Tables outside (sometimes in the sun). Serves breakfast and lunch and home-made baked goodies. Connected to the renowned ice-cream shop next door.

#### *Con Panna Coffee Shop*

203 South Street

☎ 01334 479 289    🕒 36

### *Costa Coffee*

83 Market Street

☎ 01334 475 986 🕒 66

A St Andrews establishment - equivalent to Starbucks that serves a large variety of hot and cold drinks and pastries etc. A few outdoor seats at the back for smokers.

### *In the Square Café*

4 Church Square

☎ 01334 477 744 🕒 32 inside 10 outside

Hidden-away lunchroom offers a quiet spot to enjoy a sandwich or coffee, and admire some local artwork. Just to the left of the Doll's House restaurant.

### *Juicylicious*

91 Market Street 🕒 12

Juice bar by name... This is the only proper juice bar in St. Andrews. They offer a large variety of fresh fruit and vegetable juices and smoothies, and a small selection of sandwiches.

### *Ladyhead Coffee & Bookshop*

35 North Street 🕒 25

Service like it used to be. Run by volunteers from a local church, so no swearing please... This is a small but friendly place to go for your daily cup of fair-trade coffee. They serve some excellent home-made baked goodies, soups and sandwiches for cheap prices.

### *Le Rendez Vous*

82 Market Street

☎ 01334 470084 🕒 60

This small but conveniently located café serves panini, pizza and some of the cheapest coffee. Which is good - and so are the people running it.

### *North Point Cafe*

24 North Street

☎ 01334 473997 🕒 40

Towards the cathedral ruins. A popular place enjoyed by locals and students alike. This café serves some of the best scones in town. Can get a bit noisy, and avoid seats by the door if it's really cold outside.

### *Starbucks*

127 Market Street

☎ 01334 470938 🕒 35

Starbucks!

### *Taste*

148 North Street

☎ 01334 477959 📍 13

A small place for big thoughts. A buzzing and cozy café, where you can enjoy a cup of organic coffee, tea or chai, while lounging on a comfortable couch or chair. They have home-baked cookies and cakes, a small selection of sandwiches and a daily soup. You can play chess too. Only trouble is its tiny size.

### *The Old Union Café*

North Street 📍 35

Closest place to the conference venue - through the tower arch and a few steps right. Nice photo of John Cleese, one time Rector of the University.

### *Zest*

95 South Street

☎ 01334 471451 📍 30 inside 16 outside

On the sun-trap strip that is South Street. Although rather small this is a popular and busy place among students and locals. It has a great street terrace where you can enjoy a sandwich or drink.

## **Take Away/Sandwiches**

### *Butler & Co*

10 Church Street

Classy, and it knows it. This delicatessen serves some of the best wraps in town. You can pick from the extensive menu or create your own. Prices vary from £ 3.00 - £ 5.00

### *Cherries Sandwich Shop*

91 South Street

Sunny South Street popular and busy shop serves ready to make sandwiches to take-away.

### *The Empire*

Market Street (behind the Victoria Public House)

Still peckish after the pub? A popular take-away tucked away behind The Victoria Café and Bar. Serves deep-pan pizza and a variety of kebabs.

### *Fisher and Donaldson*

13 Church Street

F&D Fudge Doughnuts are revered. Rated by many - including themselves - as the best bakery in Scotland. Yards and yards of cakes! Fresh baked bread, baked goodies and freshly made sandwiches.

### *Fritto's Fish and Chip Shop*

1 Union Street

Opposite the plenary sessions building. Conveniently located fish and chip shop. Great place to try deep-fried chocolate. No kidding.

### *Greggs*

116A Market Street

Cheapest hot food in town. Serving both hot and cold variety of food to sit-in or takeaway. It is best known for its fantastic hot sausage roll.

### *The KFB*

79 Bridge Street

Kinness Fry rather than Kentucky Fried... This is the place to try a deep-fried mars bar or anything else fried – it is all possible here.

### *Marmaris*

52-54 Market Street

Just by the plenary session building. Turkish takeaway in the middle of town. Menu includes pizza, burgers and kebabs. And lots of fizzy drinks.

### *Munch*

209 South Street

☎ 01334 477 009

A newly established lunch spot. You can choose from a range of sandwiches or made to order. Take-away only.

### *Pizza Connection*

129 South Street

☎ 01334 470 400

Good fish and chips. This pizza take-away is open from 12pm- 12 am.

### *Subway*

90 Market Street

You know, Subway. Sandwiches are prepared right in front of you. Located in the middle of town.

## **Restaurants**

### *Ardgowan Hotel & Playfairs Restaurant/Bar*

North Street, 2 Playfair Terrace

☎ 01334 472 970    📍 50

[www.ardgowanhotel.co.uk](http://www.ardgowanhotel.co.uk)

[info@playfairsrestaurant.co.uk](mailto:info@playfairsrestaurant.co.uk)

Located on the ground floor of the hotel, this Scottish decorated restaurant is well known for its Scottish cuisine and large selection of Scottish malts. It has a very nice outside terrace. It offers a 2-course dinner menu for £ 16,95 and 3-course menu for £ 19,95. Also open for lunch.

### ***The Balaka***

3A Alexandra Place

☎ 01334 474 825 📍 85

[www.balaka.com](http://www.balaka.com)

info@bakaka.com

One of the best curry houses. This large, award winning Bangladeshi and Indian restaurant grows its own herbs in the Garden out to the rear of the restaurant. It serves a wide range of curry and biryani dishes in a friendly atmosphere. It is open until late. Average price: £ 10,00 – £ 15,00

### ***Bella Italia***

39 Bell Street

☎ 01334 476 268 📍 95

[www.bellaitalia.co.uk](http://www.bellaitalia.co.uk)

This Italian restaurant with a rustic décor has an extensive lunch and dinner menu. Located in the middle of town. Average price: £ 7,00 – £ 15,00

### ***Chillies and Peppers Restaurant***

South Street

☎ 01334 471111 📍 40

Newly opening - just in time for the conference, come and sit in a relaxing interior and try out the comfortable sofas, and prepare yourself for a spicy meal – NB for your less adventurous eating partners, milder dishes are also available.

### ***The Doll's House***

3 Church Square

☎ 01334 477 422 📍 85 inside 20 outside

[www.dolls-house.co.uk](http://www.dolls-house.co.uk)

dollshouse@houserestaurant.co.uk

A good bet. Located on the pedestrian square with outside tables, this informal brasserie has a continental feeling. It serves contemporary and traditional French and Scottish cuisine and offers very good fixed-priced lunch and early dinner menus. Average price: £ 10,00 – £ 16,00

### ***The Glass House Restaurant***

80 North Street

☎ 01334 473 673 📍 46

[www.houserestaurants.com](http://www.houserestaurants.com)

glasshouse@houserestaurant.com

All of 40 metres from the conference venue. Located in a former Salvation Army Hall, this is a small yet spacious restaurant with a mezzanine level that is best known for its stone-baked pizza and freshly prepared pasta dishes. It has a wonderful outside patio on the second level. It offers great value lunches and dinners in a modern atmosphere. Average price: £ 6,00 - £ 15,00

### ***The Grill House Restaurant***

Inchcape House, St. Mary's Place

☎ 01334 470 500    🍷 100 inside 30 outside

[www.grillhouserestaurant.co.uk](http://www.grillhouserestaurant.co.uk)

grillhouse@houserestaurants.com

These guys hand out free frozen Maragitas - not that they need to as the food's good. A colorful, Mexican inspired restaurant with a relaxed atmosphere. It offers an extensive menu with grill, specials, burgers, Mexican favorites, and a wide range of Mediterranean foods for a good price. It is open for lunch and dinner. Price range: Lunch: £ 5,00 - £ 10,00; Dinner: £ 10,00 - £ 15,00

### ***Jahangir Balti & Tandoori Restaurant***

116 South Street

☎ 01334 470 3003    🍷 70

[www.jahangirstandrews.co.uk](http://www.jahangirstandrews.co.uk)

info@jahangirstandrews.co.uk

Good place for a curry with a fish pond. This traditionally decorated restaurant serves excellent award winning Indian Cuisine. It offers a 3-course early dinner menu from £ 10,95. A la carte menu is served from 7pm – 12 midnight. Average price: £ 10,00 - £ 20,00

### ***Littlejohns Restaurant***

73 Market Street

☎ 01334 475 444    🍷 150

[www.littlejohns.co.uk](http://www.littlejohns.co.uk)

Nothing to do with Robin Hood. An American Style diner in the middle of town that offers a range of foods from pizzas to steaks, and fish to vegetarian meals. Average price: £ 10.00 - £ 15,00

### ***Maisha Indian Restaurant***

5 College Street

☎ 01334 476 666    🍷 80

[www.maisharestaurant.co.uk](http://www.maisharestaurant.co.uk)

info@maisharestaurant.co.uk

You'll see the signs and smell the food. This intimate restaurant specializes in authentic Bengali fish and seafood cuisine, but also offers dishes from India, Thailand and Scotland. It is conveniently located and offers an early 4-course dinner menu for £ 12,95.

### ***Nam-Jim & L'Orient***

60-62 Market Street

☎ 01334 470 000/474 000    🍷 110

[www.nahm-jim.co.uk](http://www.nahm-jim.co.uk)

enquiries@nahm-jim.co.uk

Must have the heaviest chairs in town. This popular (especially with us) family-run Japanese and Thai Restaurant was voted best Thai Restaurant in the UK in 2008. It serves a wide range of traditional and contemporary Thai cuisine, various hot Japanese foods and it has an extensive sushi and sashimi menu. The downstairs bar offers a lively dining experience, whereas upstairs offers a more quiet and relaxed atmosphere. Price range: £ 15,00- £ 25,00

### ***Number Forty***

40 The Scores

☎ 01334 472 611    🍷 110

Great views of the sea. Located in the St. Andrews Golf Hotel this modern and elegant looking restaurant with its pure white décor has a relaxed and intimate atmosphere. Menu includes wide selection of fish and meat dishes. Nicest beer garden in town out the back. Average price: £ 25,00 - £35,00

### ***The Oak Room Restaurant @ Ogstons***

127 North Street

☎ 01334 473 387    🍷 30

[www.ogstononnorthst.com](http://www.ogstononnorthst.com)

[bookings@ogstononnorthst.com](mailto:bookings@ogstononnorthst.com)

Place with the round corner window. A small but attractive and very busy bar-restaurant located in the Ogstons Hotel. You can enjoy a variety of foods in a modern and stylish décor. Average price: £ 8,00 - £ 20,00

### ***The One Under – Gastro Pub***

The Links

☎ 01334 473393    🍷 110

Downstairs at the Rusacks Hotel, serving a better class of pub food. If you don't get the golfing double entendre – in the basement & a golf score – then this may not be the place for you. Will be full of golfers who do get the joke... Average price: £15.00

### ***Oriental House***

91 Market Street

☎ 01334 474 445    🍷 20

[www.theorientalhouse.co.uk](http://www.theorientalhouse.co.uk)

[info@theorientalrestaurant.co.uk](mailto:info@theorientalrestaurant.co.uk)

Over 200 dishes to choose from! This simple and rather bare looking restaurant offers a wide range of Chinese, Asian and European cuisine for cheap prices. It is conveniently located in the middle of town. Average price: £ 5,00 - £ 10,00

### ***The Pitcher House Restaurant***

119 North Street

☎ 01334 478 479    🍷 80

[www.thepitcherhouserestaurant.co.uk](http://www.thepitcherhouserestaurant.co.uk)

[info@thepitcherhouserestaurant.co.uk](mailto:info@thepitcherhouserestaurant.co.uk)

Next to the cinema, selling beer in jugs to pitch-putt golfers... But very nice for all that. This large, bright and funky looking restaurant has a friendly and relaxed atmosphere. You can also enjoy your food or drink on their street terrace. The menu includes sandwiches, burgers, steaks, ribs and salad. Average price: £ 6,00 - £ 15,00

### ***PizzaExpress***

3-4 Logies Lane

☎ 01334 477 109    📍 100

[www.pizzaexpress.co.uk](http://www.pizzaexpress.co.uk)

Actually, quite a relaxed place for a pizza. Popular chain of restaurants best known for its pizzas but also offers a variety of pasta dishes. Large with modern stylish interior, and some seating outside. Winner of the St. Andrews Preservation Trust Award - oh yes. Open for lunch and dinner. Average price: £ 10,00 - £ 15,00

### ***The Russell Hotel***

26 The Scores

☎ 01334 473 447    📍 40 restaurant 40 bar

[www.russellhotelstandrews.co.uk](http://www.russellhotelstandrews.co.uk)

[bookings@russellhotelstandrews.co.uk](mailto:bookings@russellhotelstandrews.co.uk)

A St Andrews institution, popular with buffers and golfers. Good bar food, but also has an award winning restaurant that serves Scottish influenced cuisine. The restaurant is candlelit and has a cosy and intimate atmosphere. Average price: £ 20,00 - £ 30,00

### ***The Seafood Restaurant***

Bruce Embankment

☎ 01334 479 475    📍 65

[www.theseafoodrestaurant.com](http://www.theseafoodrestaurant.com)

[info@theseafoodrestaurant.com](mailto:info@theseafoodrestaurant.com)

Over-hanging, and hence over-looking, the sea this classy restaurant is housed in a glass-walled building and offers a modern, contemporary dining experience. It serves excellent Scottish seafood locally sourced in the North Sea and Western Isle. You can watch your food being prepared in the open kitchen. As good as it gets in St Andrews. 3-course dinner menu for £ 40,00.

### ***The Tailend Restaurant***

Market Street    📍 54

Oddly named and newly opened restaurant and takeaway offers some of the best fish and chips in St. Andrews. Their menu includes large selection of fish dishes as well as meat. Average price: £ 6,00 - £ 10,00

### ***Vineleaf Restaurant***

131 South Street    📍 50

☎ 01334 477 497

[www.vineleafstandrews.co.uk](http://www.vineleafstandrews.co.uk)

[info@vineleafstandrews.co.uk](mailto:info@vineleafstandrews.co.uk)

A hidden gem. Enjoy award-winning wines with a classy meal. This restaurant offers an extensive menu that includes game, Scottish beef, fresh local seafood and gourmet vegetarian dishes made from local produce. The walls of the restaurant are adorned by photos and paintings by local artist David Joy. 2-course menu for £ 23,50 and 3-course menu for £ 25,95

### ***Ziggy's***

6 Murray Place

☎ 01334 473 686    📍 46

[www.ziggysrestaurant.co.uk](http://www.ziggysrestaurant.co.uk)

[info@ziggysrestaurant.co.uk](mailto:info@ziggysrestaurant.co.uk)

Tucked out of the way and off the tourists' beaten track, this rock themed restaurant is a great place for burgers and char-grilled steaks are their specialty. The walls are decorated with rock memorabilia. Average price: £ 10,00 - £ 15,00

### ***Zizzi***

87-89 South Street

☎ 01334 474 676    📍 150

[www.zizzi.co.uk](http://www.zizzi.co.uk)

Swish, and good with it. Large Italian restaurant with a nice outside patio. It serves a large variety of dishes such as pizza, pasta, salads, risotto, meat and fish dishes, and antipasti in a friendly atmosphere. You can watch the chef's at work in the large open kitchen - or just concentrate on eating what they cook... Average price: £ 10,00 - £ 20,00

## **Pubs and Watering holes**

### ***The Central***

77-79 Market Street

☎ 01334 478296

It's very central. A busy and popular pub that draws a mixed crowd. The walls are decorated with old photographs tracing the history of the pub. Tables outside and a sun trap when it's not raining.

### ***Criterion***

99 South Street

☎ 01334 474543

Small friendly pub frequented by local people and students. Nice and cheap bar food. Some booths inside and a few tables outside. Probably showing the World Cup.

### ***Drouthy Neebors***

209 South Street

☎ 01334 479952

For thirsty neighbours... This Scottish themed pub is a local favorite. It offers national and international beers and some tasty food. Nice place to watch the football.

### ***Greyfriars***

127 North Street

☎ 01334 474906    📍 48

Most popular for its large and spacious bar. You can enjoy lunch or dinner in their special dining area.

### ***Ma Bells***

40 The Scores

☎ 01334 472622    🕒 10-60

Prince William's old haunt. Up-market but friendly bar with great food located in the basement of the St. Andrews Golf Hotel. It has a huge selection of lagers and imported bottled beers and an extensive range of spirits and cocktails. Sport screens and leather sofas.

### ***No 1 Golf Place***

1 Golf Place

☎ 01334 472 259

[www.1golfplace.co.uk](http://www.1golfplace.co.uk)

The 19th hole for many golfers. This modern and sophisticated bar prides itself for drawing St Andrews' more discerning socialites. No, really. You can enjoy the ocean view while sipping on a cocktail in a relaxed atmosphere. Also offers a variety of foods.

### ***Ogston's Sportsbar on Pilmour***

1 Pilmour Place

☎ 01334 473 252

This newly refurbished bar is popular with locals, golfers and tourists alike. It has three large-screen televisions where you can view your favorite sports events. It has a nice street terrace with picnic-table seating.

### ***Ogston's***

127 North Street

☎ 01334 473 387

This bar has a laid back atmosphere with jazz and chilled out music. Downstairs is another bar called the Lizard Lounge which - you've guessed it - is popular in the evenings among students.

### ***The Raisin***

5 Alexandra Place

☎ 01334 474068

The St Andrews underground. A popular student chain pub with a colorful décor that has a few outside tables.

### ***The Rule***

116 South Street

☎ 01334 473 473

Not unruly, although this is by far the biggest bar in town and popular among students and locals for its three large-screen televisions. The menu includes burgers and sandwiches.

### ***The Victoria Café and Bar***

1 St. Mary's Place

☎ 01334 476 964    🕒 10-60

The Vic provides local colour. A large café and bar that has become known for its live-music.

### *The Victorian Lounge Bar at the Russell Hotel*

26 The Scores

☎ 01334 473 447

Getting a second mention because we like this place, this hotel bar offers a cozy ambiance - and a varnished pebble wall - in which you can eat Scottish haggis and enjoy a local beer. Specials on the board.

### *The Whey Pat Tavern*

1 Bridge Street

☎ 01334 477 740

Real ales - a drinking pub for regulars and non-regulars. A friendly pub frequented by locals and students on the edge of the centre of town. It is known as the home of pub darts. Sports screen out the back.

### *The West Port Bar & Kitchen*

170 South Street

☎ 01334 473 18

A 'kitchen' - says it all. Bigger than it looks, and by the old city wall, this large pub has a wonderful sunny beer garden where you can enjoy a drink or meal. The menu includes burgers, steaks, wraps, fish and pasta dishes.

Average price: £ 7,00 - £ 17,00

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