



ESfO

European Society for Oceanists

10th ESfO CONFERENCE

Europe and the Pacific

24-27 June 2015, Brussels

Call for Papers

Paper proposals are invited for the Working Sessions described below, each of which has space for approximately ten papers (with a minimum of 5 papers for each Working Session to take place).

ESfO conference paper submissions are now managed electronically. Delegates should submit the abstract of their paper to the relevant Working Session through the conference website, www.pacific-studies.net/conferences/esfo2015. To do so, they will first need to be registered at pacific-studies.net. Delegates are asked to state in their profile their institutional affiliation, since this will be included in the conference programme.

Working Session organizers will automatically receive an email message when delegates submit an abstract. The abstract should include your name, affiliation, a title and a paper proposal that should not exceed 250 words.

Delegates are also able to register, book accommodation, meals and events etc and make payments through the conference website. Delegates are reminded that registration and the acceptance of a paper will be separate matters.

Extended deadline for submissions: 1st April 2015

Enquiries

If you experience problems in the process of submission of your paper proposal, please contact the webmaster at this address: [<conferences@pacific-studies.net>](mailto:conferences@pacific-studies.net).

If you have enquiries about the procedure, organization or management of the Working Sessions or the 10th ESfO conference, please send an email message to this address: [<ESfO2015@ru.nl>](mailto:ESfO2015@ru.nl).

Radboud University Nijmegen



Conference Theme: *Europe and the Pacific*

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

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

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

List of Working Sessions

Full and further details below

WS #1

Perceptions of Oceania in European textbooks and educational media

Organizers: Matthias Kowasch (University of Bremen) <kowasch@uni-bremen.de>
Hermann Mückler (University of Vienna) <hermann.mueckler@univie.ac.at>

WS #2

Staging the Pacific in performative events

Organizers: Franca Tamisari (Cà Foscari University of Venice) <tamisari@unive.it>
Anke Tonnaer (Radboud University Nijmegen) <A.Tonnaer@maw.ru.nl>

WS #3

Land, resources and state formation

Organizers: Colin Filer (ANU) <colin.filer@anu.edu.au>
Siobhan McDonnell (ANU) <Siobhan.Mcdonnell@anu.edu.au>

WS #4

Muddled models – revisiting Oceania’s classic texts

Organizer: Susanne Kuehling (University of Regina) <Susanne.kuehling@uregina.ca>

WS #5

Making peace with the past

Organizers: Chris Ballard (ANU) <chris.ballard@anu.edu.au>

Dario Di Rosa (ANU) <Dario.Di.Rosa@anu.edu.au >

WS #6

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

Organizers: Barbara Andersen (New York University) <baa247@nyu.edu>

Jessica Hardin (Pacific University) <hardin@pacificu.edu>

WS #7

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

Organizers: Pascale Bonnemère (CREDO) <pascale.bonnemere@univ-amu.fr>

James Leach (CREDO) <james.leach@pacific-credo.fr>

Borut Telban (Slovenian Academy of Sciences and Arts) <borut@zrc-sazu.si>

WS #8

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

Organizer: Sina Emde (University of Heidelberg) <emde@eth.uni-heidelberg.de>

WS #9

Pacific spaces – performing identities in diasporic networks

Organizers: Tina Engels-Schwarzpaul (Auckland University of Technology)

<tina.engels@aut.ac.nz>

Albert Refiti (Auckland University of Technology) <arefiti@aut.ac.nz>

WS #10

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

Organizers: Denise Fisher (ANU) <denisemfisher@gmail.com>

Rudy Bessard (Université de Bordeaux IV) <rbessard7@gmail.com>

Nathalie Mrgudovic (Aston University) <n.mrgudovic@aston.ac.uk>

WS #11

Late modernity in the flesh

Organizers: Geir Henning Presterudstuen (University of Western Sydney)

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Yasmine Musharbash (University of Sydney)

<yasmine.musharbash@sydney.edu.au>

WS #12

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

Organizers: Roy Smith (Nottingham Trent University) <Roy.smith@ntu.ac.uk>

Amy McLennan (University of Oxford) <Ami.mclennan@anthro.ox.ac.uk>

WS #13

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

Organizers: Elodie Fache (CREDO) <fache.elodie@gmail.com>
Simonne Pauwels (CREDO) <simonne@pacific-credo.fr>
Joeli Veitayaki (University of the South Pacific) <joeli.veitayaki@usp.ac.fj>

WS #14

Encounters, identities and objects: missionisation in the Pacific

Organizers: Karen Jacobs (University of East Anglia) <k.jacobs@uea.ac.uk>
Wonu Veys (National Museum of World Cultures) <wonu.veys@nmvw.nl>
Marja van Tilburg (University of Groningen) <m.w.a.van.tilburg@rug.nl>

WS #15

The German anthropological tradition in the Pacific

Organizers: John Morton (La Trobe University) <j.morton@latrobe.edu.au>
Nicolas Peterson (ANU) <Nicolas.Peterson@anu.edu.au>
Anna Kenny (ANU) <akaconsulting@ozemail.com.au>

WS #16

Relating subsistence agriculture with socio-environmental mutations in Oceania

Organizers: Maëlle Calandra (CREDO) <malle.calandra@gmail.com>
Sophie Caillon (University of Montpellier) <sophie.caillon@cefe.cnrs.fr>

WS #17

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

Organizers: Stephanie Lawson (Macquarie University) <stephanie.lawson@mq.edu.au>

WS #18

Remaking institutions: multiplicity, pluralism and hybridity in the Pacific

Organizers: Melissa Demian (ANU) <melissa.demian@anu.edu.au>
Alice Street (University of Edinburgh) <Alice.Street@ed.ac.uk>

WS #19

Urban Melanesia

Organizers: Christine Jourdan (Concordia University) <jourdan@algol.concordia.ca>
Lamont Lindstrom (University of Tulsa) <lamont-lindstrom@utulsa.edu>

WS #20

The *Hau* of the ethnographic encounter: Pacific islander expectations and European responses

Organizers: Dave Robinson (LSE) <d.robinson@lse.ac.uk>
Dominik Schieder (LSE) <d.schieder@lse.ac.uk>

WS #21

“Cultural”, “Creative,” “Traditional” and other economies: opportunities and challenges for the Pacific

Organizers: Katerina Teaiwa (ANU) <Katerina.teaiwa@anu.edu.au>
Siobhan McDonnell (ANU) <Siobhan.Mcdonnell@anu.edu.au>
Miranda Forsyth (ANU) <Miranda.Forsyth@anu.edu.au>

WS # 22 Cancelled

WS #23

Island studies: re-presentation in and of the Pacific

Organizers: Marc Tabani (CREDO) <marc.tabani@free.fr>
Thorgeir Kolshus (University of Oslo) <t.s.kolshus@sai.uio.no>

WS #24 Cancelled

WS #25

Beyond the human in the Pacific

Organizers: Almut Schneider (University of Muenster)
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Katharina Schneider (University of Heidelberg)
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WS #26

Reclaiming indigenous spaces

Organizers: Sophie Nock (The University of Waikato) <sophnock@waikato.ac.nz>
Diane Johnson (The University of Waikato) <dianej@waikato.ac.nz>

WS #27

“Weapons of the weak”: gender, power and women’s agency in the Pacific

Organizer: Priya Chattier (ANU) <Priya.chattier@anu.edu.au>

WS #28 Cancelled

WS # 29 Cancelled

WS #30

Mare Nullius? Climate change, society and maritime sovereignty in the Pacific Ocean

Organizers: Edvard Hviding (University of Bergen) <Edvard.Hviding@sosantr.uib.no>
Anne Salmond University of Auckland) <a.salmond@auckland.ac.nz>
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WS #31

Cross-cultural exchange? Experts, collaboration, and knowledge forms in Pacific ecology

Organizers: Carlos Mondragón (Universidad Autónoma Nacional de México)
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James Leach (CREDO) <james.leach@pacific-credo.fr>

Detailed description of Working Sessions

WS #1

Perceptions of Oceania in European textbooks and educational media

*Organizers: Matthias Kowasch (University of Bremen) <kowasch@uni-bremen.de>
Hermann Mückler (University of Vienna) <hermann.mueckler@univie.ac.at>*

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

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

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

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

WS #2

Staging the Pacific in performative events

*Organizers: Franca Tamisari (Cà Foscari University of Venice) <tamisari@unive.it>
Anke Tonnaer (Radboud University Nijmegen) <A.Tonnaer@maw.ru.nl>*

What Clifford (2004) termed global ‘Indigenous presence’ has, in the last decade, become even more visible in settler-colonial and international contexts thanks to a variety of performative events. Such events include the organisation and institutionalisation of formal community and international festivals, impromptu displays in front of the media, different forms of play in everyday interactions, and Indigenous peoples’ widespread use of content-sharing platforms on the web.

This panel invites authors to consider the technology of performative events and their cultural, economic, and administrative/management logic (Handelman 1998) as spaces of

encounter and arenas of confrontation between historic and contemporary Pacific peoples' concerns and European receptions and responses. The panel suggests the following broad themes to be considered:

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

WS #3

Land, resources and state formation

*Organizers: Colin Filer (ANU) <colin.filer@anu.edu.au>
Siobhan McDonnell (ANU) <Siobhan.Mcdonnell@anu.edu.au>*

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

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

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

WS #4

Muddled models – revisiting Oceania’s classic texts

Organizer: Susanne Kuehling (University of Regina) <Susanne.kuehling@uregina.ca>

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

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

WS #5

Making peace with the past

*Organizers: Chris Ballard (ANU) <chris.ballard@anu.edu.au>
Dario Di Rosa (ANU) <Dario.Di.Rosa@anu.edu.au >*

This panel addresses the many ways in which the past is recalled, invoked and employed in the contemporary Pacific. The Title deliberately evokes the twin processes of uncovering or coming to terms with the past, and of using the past in pursuit of present concerns, which range from atonement to reconciliation, struggles over land and political power, and the search for justice. Blackbirding, punitive expeditions, land transactions, the arrival of missionaries and, occasionally, their murder, are amongst the historical acts now being resurrected, reworked and reinterpreted. As part of this process, digital recourse to archival resources is rendering the past ever more present in Pacific lives, provoking questions about the encounter of different modes of historical consciousness or historicity, and the politics of differential access. How are Europe and the Pacific mutually implicated in these negotiations over history, and what role do researchers play in what is frequently a contested engagement with the past?

WS #6

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

*Organizers: Barbara Andersen (New York University) <baa247@nyu.edu>
Jessica Hardin (Pacific University) <hardin@pacificu.edu>*

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

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

Possible topics could include:

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

WS #7

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

*Organizers: Pascale Bonnemère (CREDO) <pascale.bonnemere@univ-amu.fr>
James Leach (CREDO) <james.leach@pacific-credo.fr>
Borut Telban (Slovenian Academy of Sciences and Arts) <borut@zrc-sazu.si>*

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

the modalities and devices, material or otherwise, used to enact, operate, stage, etc. the relations, and give them their form.

Within the overall frame of considering Pacific rituals that accompany the course of life as moments when relational transformations occur, we invite contributions that engage with two further suggestions. Firstly, as Bonnemère has argued (2014), a relationship cannot be transformed if the terms that compose it are not present, either directly, as in initiations, or mediated through objects that materialise it, as in mortuary rituals (e.g. Revolon 2007). Secondly, that the respective and shifting positions of subject, object, and/or agent are crucial to the outcomes of the rites. Careful consideration should be given to the positions of things and persons as transformative of relations, and in the process, as transformed and mutable in themselves. Contributors are further invited to consider the idea (emerging from the study of Melanesian life cycle rites) that the course of life is conceptualised as an ordered series of relational transformations. Such an idea implies viewing rituals that mark out life as a coherent set, and not as moments that can be analysed independently of each other. We hope these ideas will serve as stimulations or provocation for contributors.

WS #8

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

Organizer: Sina Emde (University of Heidelberg) <emde@eth.uni-heidelberg.de>

Peter Larmour (2005) investigates the transfer and institutionalisation of so-called ‘foreign flowers’ to Pacific Island Countries. These foreign flowers, argues Larmour, are policies and institutions that were introduced during colonialism and after independence, e.g. customary land registration, constitutions and representative democracy, public sector reform and anti-corruption, by a variety of agents, e.g. colonial officials, missionaries, aid donors and non-governmental organisations. Not all institutional transfers, argues Larmour, were equally successful. The factors that contribute to success or failure are complex. They depend on timing, socio-economic circumstances and the compatibility with and adaptation to local values.

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

WS #9

Pacific spaces – performing identities in diasporic networks

Organizers: Tina Engels-Schwarzpaul (Auckland University of Technology) <tina.engels@aut.ac.nz>
Albert Refiti (Auckland University of Technology) <arefiti@aut.ac.nz>

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

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

Papers are invited that address questions such as,

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

WS #10

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

Organizers: Denise Fisher (ANU) <denisemfisher@gmail.com>
Rudy Bessard (Université de Bordeaux IV) <rbessard7@gmail.com>
Nathalie Mrgudovic (Aston University) <n.mrgudovic@aston.ac.uk>

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

ways of observing and thinking about contemporary transformations of a Pacific which is on the move.

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

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

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

WS #11

Late modernity in the flesh

Organizers: Geir Henning Presterudstuen (University of Western Sydney)

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Yasmine Musharbash (University of Sydney)

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

We welcome contributions from across Oceania exploring relationships between the human body and social change in the current age of late modernity. While we aim for a cross-culturally comparative panel displaying diversity and plurality across Oceania, we also wish to identify pan-Oceanic themes. These might best be found by a focus on the ways in which this contemporary historical moment is signified across the region: through rapid

demographic change, urbanisation, increased marketization and related processes, and so forth.

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

WS #12

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

*Organizers: Roy Smith (Nottingham Trent University) <Roy.smith@ntu.ac.uk>
Amy McLennan (University of Oxford) <Ami.mclennan@anthro.ox.ac.uk>*

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

For this panel it is envisaged that 4-6 papers will be presented covering: the growth of NCDs in the region; the dimensions of how and why this growth has occurred over time; and innovative initiatives that are in place or which may be needed to combat NCDs in the region. An emphasis will be placed on the Pacific region's changing relations over time (from community-level interactions to international trade) and how these interconnections may have contributed to the NCD burden, as well as present opportunities for intervention.

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

WS #13

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

*Organizers: Elodie Fache (CREDO) <fache.elodie@gmail.com>
Simonne Pauwels (CREDO) <simonne@pacific-credo.fr>
Joeli Veitayaki (University of the South Pacific) <joeli.veitayaki@usp.ac.fj>*

Colonial processes did impact the “natural” environment of the Pacific islands in multiple ways. European settlers also attempted to impose their own worldviews, beliefs and

languages, as well as new forms of political and social organization, economies and ways of life, to Pacific peoples. Such processes, in which Pacific peoples were not passive, have implied changes in local relationships with the land and the sea.

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

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

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

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

WS #14

Encounters, identities and objects: missionisation in the Pacific

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

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

We welcome papers that address following issues:

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

WS #15

The German anthropological tradition in the Pacific

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

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

been similarly marginalised for one reason or another. On the other hand, better known contributions by the likes of T. G. H. Strehlow, who wrote in English, have certainly borne the stamp of their Germanic roots.

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

WS #16

Relating subsistence agriculture with socio-environmental mutations in Oceania

*Organizers: Maëlle Calandra (CREDO) <maelle.calandra@gmail.com>
Sophie Caillon (University of Montpellier) <sophie.caillon@cefe.cnrs.fr>*

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

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

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

merge, and one in which environmental features, health aspects and social organisation manifest themselves. Papers which will allow for a discussion between social sciences and life sciences are more than welcome.

WS #17

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

Organizers: Stephanie Lawson (Macquarie University) <stephanie.lawson@mq.edu.au>

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

WS #18

Remaking Institutions: multiplicity, pluralism and hybridity in the Pacific

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

The panel takes Pacific peoples’ engagements with European institutions on their own terms as a starting point for rethinking social models of and for multiplicity. Formal attempts to govern and structure such engagements have been dominated by models of pluralism (e.g. medical or legal pluralism). Meanwhile social scientists interested in the forms of social and cultural change made apparent in such institutional complexes have often imported models of hybridity or dialectical transformation that were developed for contexts elsewhere. This panel, by contrast, is interested in the models of difference that form the basis for Pacific people’s creative engagement with and reformulation of European institutions. It seeks to build on and critically scrutinise recent work in the anthropology of

Melanesia, such as Strathern's concept of 'moral analogy' (Strathern 2011) or Robbins' appropriation of Dumont's concept of 'adoption' (Robbins 2003), which has sought to describe people's conceptualisation of and movement between multiple social orders. At the same time we remain attendant to the power relationships that are integral to the running of formal institutions and the inequalities that often follow any apportioning of difference. It is anticipated that the papers in this panel will contribute to a better understanding of how formal institutions work in the Pacific and will foster critical reflection on the analytic models of difference that are (often implicitly) employed by social scientists.

WS #19

Urban Melanesia

Organizers: Christine Jourdan (Concordia University) <jourdan@algol.concordia.ca>
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Melanesians increasingly live in cities and towns. Census data are slippery, but estimates put Port Moresby's population at over 400,000; Honiara at 80,000; and Port Vila at 45,000. Ethnically complex Nouméa (175,000) and Suva (90,000) feature diverse mixes of indigenous and immigrant communities. Anthropologists, too, in recent years have moved into Melanesian towns, either following migrants who leave their village homes behind, or conducting ethnography in dilating urban and peri-urban settlements. Urban anthropology in Melanesia dates back to Cyril Belshaw's 1957 study of Hanuabada, and to early surveys of peri-urban communities like Hohola (Oeser 1969) and Maat-Efate (Tonkinson 1964), and ethnographic interest in Melanesian urbanity is growing along with the region's cities and towns.

Town organization and culture are European imports, with deep colonial roots. Melanesian urbanity, however, is increasingly shaped by local sociocultural systems, particularly as citizens have repopulated towns following national independence. This is true of old colonial cities, and also of post-colonial new towns (e.g., Tanna's Blakman Taon), some of which are developing rapidly around the sites of former colonial outposts.

This session seeks comparative analyses of urbanity throughout Melanesia. We build on previous ESfO (2010) and other recent analyses of Melanesian town development. We are interested in two aspects of this development: 1) continuing associations between city and hinterland, where the village flows into the town, and vice versa, carried along by the ebb and flow of urban migration; 2) new forms of urbanity that towns allow or demand, including new arrangements of time and space. These include transformations of family and kindred, expanding social networks, wage employment and other economic challenges, inventive petty economics, rentiers and incipient class development, new forms of political organization (e.g., *taon jifs*), and closer connection with police and other state authorities, religious innovation, sorcery panic and reaction to inequality and community discord, transformation of marriage custom, language losses and gains, better access to global culture via education, the media, mobile phones, and the Internet, innovative urban entertainment and diversion, new youth cultures with fresh musical, linguistic, and sartorial styles, intergenerational conflict, and urban rephrasing of tradition for a variety of audiences, including state authorities, children, and tourists.

Each Melanesian city or town is distinctive with its own particular history and conditions. But each also faces broadly similar demographic and economic challenges. The session will provide a comparative snapshot of accelerating island urbanity—how the city is Melanesianized.

WS #20

The *Hau* of the ethnographic encounter: Pacific islander expectations and European responses

Organizers: Dave Robinson (LSE) <d.robinson@lse.ac.uk>
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When Malinowski announced he had ‘found’ the means by which anthropologists could ‘grasp the native’s point of view’ (1932: 6, 25), he set the dominant agenda for the ethnographic method in Oceania and beyond. In recent decades however, the ethnographer’s ‘grasp’ on the interlocutor’s viewpoint has become contested. In the contemporary Pacific, European ethnographers may instead be accused of ‘seizing’ knowledge through taking into their possession an interpretation of ‘the native’s point of view’, whilst offering little in return.

Advancing a ‘general theory of obligation’ in his analysis of the *hau*, the ‘spirit of the gift’, Mauss asserted, ‘the bond created by the transfer of a possession (...) is in fact a bond between persons, since the thing itself is a person or pertains to a person’ (1954: 10). Embedded in both tangible and intangible items of exchange, the *hau* of the donor exerts a ‘magical or religious hold’ over the receiver and compels the recipient to make a return. While Mauss stressed the dangers of keeping that which is given, Henare emphasises the capacity of the *hau* to activate ongoing relationships between exchanging parties through successive generations. Viewed from this perspective, the transfer of knowledge from Pacific Islanders to European anthropologists has the capacity to forge or cement alliances, repair or maintain relationships, or establish ties between strangers (2007: 57-58).

This panel investigates how European anthropologists and Pacific Islanders conceptualise the interplay between knowledge, exchange and the ethnographic encounter. We seek to illuminate how the transfer of knowledge is discursively framed and assess what Pacific Islanders expect in return for the knowledge they share. Papers might address, for example, conceptions of knowledge as intellectual property, as a sacred possession, a volatile resource, a political tool, an economic commodity, or an ethical challenge. We invite papers that explore these themes with reference to the *hau* and encourage contributors to share reflections of their ethnographic encounters in a world where the ‘other’ is no longer a colonial subject, and may even ‘read what we write’ (Brettell 1993).

WS #21

“Cultural”, “Creative,” “Traditional” and other economies: opportunities and challenges for the Pacific

Organizers: Katerina Teaiwa (ANU) <Katerina.teaiwa@anu.edu.au>
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Miranda Forsyth (ANU) <Miranda.Forsyth@anu.edu.au>

For too long the discipline of economics, despite widespread criticism, has measured economic growth in terms of material progress as measured by increases in real Gross Domestic Product per capita with the occasional addition in a development context of simplistic and often unreliable measures of ‘wellbeing’. By contrast, the starting point for this panel is that all economies are socially and culturally embedded (see Polanyi 1957). Ideas of the predominance of the formal ‘cash economy’ have been regularly critiqued in a Pacific context. For example, in 2007 the Vanuatu Cultural Centre under the direction of

Ralph Regenvanu hosted the year of the Traditional Economy or *Kastom Ekonomi* in an effort to recognise the primary importance of the traditional economy as the “main economy” in Vanuatu. More people participate in traditional economic activities including the expressive arts and small-scale agricultural production, than in the cash economy (Regenvanu 2007). Access to land and sea are central to the operation of cultural economies.

Development pathways must recognise the foundational role of culture and land to the livelihoods and identities of Pacific Island peoples. The discipline of cultural economics, particularly as outlined by Prof. David Throsby, and linked to cultural policy, cultural industries and the creative economy in Oceania through the work of the Secretariat of the Pacific Community, provides a new lens for considering development pathways that sustain, rather than erode, Pacific relations to place and heritage practices. This panel will consider intersections of culture, economics, policy and regulation in discussing approaches that may better facilitate meaningful, sustainable development for Pacific peoples.

WS # 22 Cancelled

WS #23

Island studies: re-presentation in and of the Pacific

*Organizers: Marc Tabani (CREDO) <marc.tabani@free.fr>
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Imagination is at the core of any research endeavour. It is also an eminently social practice, which gave rise to a wide range of cultural constructions in regard to studies about Pacific island communities. Accordingly, Pacific Islanders and Europeans engage with ideas of each other without ever leaving their respective localities. Visual media trigger many of these imaginary practices, which in their turn form the frameworks for popular understandings and medial pitching of the results of our research. With this as interpretive context, misunderstandings are rife – and withdrawing to our academic chambers might seem the better option. But our scholarly obligation to bring “knowledge to the people” by way of informed analyses should rather encourage us to use elements of popular imagination as points of entry for the dissemination of Pacific research. This session invites contributions that engage questions related to imagination and re-presentation in many different senses, for instance:

- The changing historical context for the imagining of the Pacific.
- Reflexive engagements with the pre-fieldwork fantasies and fieldwork realities.
- The impact of new visual technologies for the perception of other people’s lives.
- Implications of developing Pacific based media and cultural industries.
- Experiences with use/misuse of Pacific research to a wider audience (general public, NGOs, aid agencies, scholars).
- Sea level rise and the “disappearing Pacific islands” discourse.
- The politics of re-presentation in a post-colonial and neo-colonial era.
- Cultural policies, ethics and collaborative researches with regard to island studies and re-presenting contemporary Pacific identities.

WS #24 Cancelled

WS #25

Beyond the human in the Pacific

*Organizers: Almut Schneider (University of Muenster) <almut.schneider@uni-muenster.de>
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The panel is an occasion for bringing ideas and figures of thought from the Euro-American nexus of ideas on multi-species ethnography (Kirksey and Helmreich 2010) together with ethnographic observations from the Pacific, with the aim of exploring them comparatively in a regional context and making them productive for each other. There is plenty of ethnographic material on non-humans to be found in publications on the Pacific, but often it forms a part of the background to the ethnographic descriptions and analysis (notable exceptions include Majnep and Bulmer 1977; Dwyer 1990; Sillitoe 2003). Some of this background has more recently been recovered for theoretical purposes, for instance the Orokaiva pig husband (Descola 2013; see also K. Schneider 2013). Much of this Pacific material, however, remains under-analysed for the contribution it could make to current theoretical debates. We invite papers that examine ethnographic material on relations between humans and pigs, birds, taro, yam, bananas or others, be it original or published. Papers may challenge theoretically oriented arguments through the use of ethnography, and/or formulate questions for further ethnographic research beyond the human in the Pacific.

WS #26

Reclaiming indigenous spaces

*Organizers: Sophie Nock (The University of Waikato) <sophnock@waikato.ac.nz>
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Across Oceania there is strong evidence to suggest that, in the spirit of Smith's (1999) decolonising methodologies, indigenous peoples are working rigorously to reclaim indigenous spaces. These spaces are located within research and development in a variety of fields including, but not limited to education, music, culture, geography, science, and language. In addition to this, they are claiming a share of space within less traditional fields such as media, film and television and a variety of social networking environments, using, for example, learning platforms to support and promote indigenous perspectives, issues and aspirations. Some recent examples from Aotearoa/New Zealand include the development of indigenous models for (a) education and training; (b) the revitalization of indigenous languages; (c) the establishment and maintenance of physical health and spiritual wellbeing; (d) the management and development of indigenous resources; (e) the reform of legal processes and the rehabilitation of offenders; (f) the conservation and display of indigenous cultural artefacts; (g) the maintenance and development of indigenous verbal arts; (h) the transformation of urban linguistic landscapes; (i) the translation of sacred and sensitive texts; and (j) the classification of species.

For this panel, we invite papers from presenters on topics related to the theme of reclamation of indigenous spaces within Oceania.

WS #27

“Weapons of the weak”: gender, power and women’s agency in the Pacific

Organizer: Priya Chattier (ANU) <Priya.chattier@anu.edu.au>

Women from the Pacific Islands are often perceived by Europeans as passive beauties dancing the hula with a flower in their hair, as docile companions of European or local men or as naïve personalities surrounded by an endangered environment. The mass media report often show the idealised picture created by Europeans as lovely “inventory” in stereotypical illustrations and the Pacific women are rarely shown as being self-confident agents. Women’s world in which they live, their daily struggles, problems and their defeats and successes remain hidden through the ostensible clichés portrayed in mass media.

Many social and cultural anthropology of the Pacific have also reported on a model where gender was always explained by dividing the society in binary categories as those between nature/cultural and domestic/public. Women were said to belong to the domestic/natural sphere where production was directed towards consumption and reproduction while men performed their work in the public/cultural sphere. European missionaries in the Pacific often had the preconceived idea that local women were not free agents but chattels of the men’s sexual urges, interests and strategies and they tried to bring about a form of women’s liberation through conversion to Christianity. But far from that male Western conception of women’s status, which can be found in documentaries, motion pictures as well as travel and adventure literature, women are active and resolute agents who self-confidently shape their societies through their courageous and determined acting in public as well as in their communities.

This panel on gender is aimed to provide insights into the lives of women from the Pacific Islands and show how they deal with shifting gender relations in changing Pacific societies. It is hoped that contemporary gender relations and changing gender roles in the Pacific will be studied as a backdrop to changes brought to societies in the Pacific through the processes of European colonisation, globalisation as well as economic and social influences of present day. At the same time, this panel aims to explain and understand gender inequities in the Pacific through reference to the concept of societies in transition. The papers in the session will discuss emerging masculinities and femininities in the Pacific in order to chart the development of these in their contexts. To do this, it is necessary to consider how contemporary Pacific identities are shaped not only by local contexts or tradition but are being remade in interaction with flows of global ideas, images and practices, including new forms of Christianity and structural economic transformations.

WS #28 Cancelled

WS # 29 Cancelled

WS #30

Mare Nullius? Climate change, society and maritime sovereignty in the Pacific Ocean

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With rising sea levels and the predicted permanent part or total flooding of low-lying atolls of the central Pacific, the nations constituted by such atolls (Marshall Islands, Kiribati, Tuvalu, Tokelau) may be destined for an unprecedented political situation. It is not clear whether diminishing or disappearing national territories will imply a similar fate for the huge Exclusive Economic Zones of Pacific atoll nations (consider the EEZ of Kiribati at 3,6 million sq. kms). Yet if a contraction of land masses should lead to a similar fate for EEZs, displaced atoll populations may also lose their primary economic resource in global terms. Such patterns will also influence all Pacific states, including Aotearoa New Zealand and Australia, whose EEZs are defined by outlying low land, and a set of challenges emerge relating to state and maritime sovereignties on indigenous, national and regional levels. New initiatives in the law of sovereignty and the UN Convention on the Law of the Sea may be expected and will have to draw on Pacific voices and perspectives. This session draws on perspectives from anthropology, history, political science and law to discuss broadly these issues of crucial importance for Pacific futures.

WS #31

Cross-cultural exchange? Experts, collaboration, and knowledge forms in Pacific ecology

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This panel investigates the possibilities for sharing and exchanging ecological knowledge between Europe and the Pacific, and the effects and effectiveness of this endeavour in education, sustainability, community dynamics, academic, and policy contexts. We begin from the premise that 'knowledge' does not necessarily travel in a simple manner, and that the effects of holding, professing, preserving, or circulating knowledge differ, as do motivations and intentions around knowledge. We are critically aware of the complex ownership and political aspects of knowledge recognition and transmission, and of the necessity to reflexively examine assumptions about the purposes and registers of knowledge. Understanding seemingly practical issues about recording, preserving or utilizing ecological knowledge in fact requires an awareness of the different modes and status of 'knowledge' on the part of each participant, as well as of political ambitions, expectations arising from recognition, etc.

We seek contributions for the panel that reflect upon the implications for collaboration, documentation, and mutual comprehension of different forms of 'situated' knowledge systems. How is situated knowledge reconfigured by local experts (a very broad term, not meant to be exclusive of all but ritual specialists) and put forth to broader audiences?

One frame for discussion will be UNESCO initiatives bringing together Pacific Islanders and Aboriginal Australians to represent their various environmental knowledges and experiences of climate change for policy design. Here, we are concerned with the prospects of reconfiguring practice and kinship as 'knowledge' in a highly bureaucratic context, and within exclusivist management practices and naturalist frames.

Another focus will be collaborative documentation initiatives, asking what we need to consider when engaging in collaborative documentation and what forms the outputs should take to meet converging, and diverging, expectations from the parties involved.

We hope other contributors will develop our understanding of the role and opportunities for ecological knowledge to figure in education, in climate apprehension, in cultural and social change, and in developing Pacific perspectives and presence in Europe.

Radboud University Nijmegen



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