

Material and Immaterial in Motion



13th ESfO Conference
Ajaccio, Corsica, 2-5 June 2022

CREDO (Centre for Research and Documentation on Oceania), Marseille, France
and Department of Cultures and Civilizations, University of Verona, Italy

Cover illustration: Samoan siapo

© Übersee-Museum Bremen, photo: Volker Beinhon

The image selected for the conference cover is of an unusually coloured early 20th century Samoan siapo mamanu (freehand painted tapa) depicting birds and plant life. The eye-catching pinwheel design is often described as a visualisation of the wheeling movement of birds in the heavens. For me, the bird motif is a reminder of the importance of knowledge sharing and learning as highlighted by the alagaupu (proverb):

O fanau o manu e fafaga i fugalaau, ae o fanau o tagata e fafaga i upu

(The offspring of birds are fed with the nectar of flowers,
but the children of people are nurtured with words)

Mitiana Arbon, Samoan-Australian curator at the Übersee-Museum, Bremen

13th ESfO Conference

The European Society for Oceanists

2 – 5th June 2022

Ajaccio, Corsica

Organised by

CREDO (Centre for Research and Documentation on Oceania)
Aix-Marseille Université, CNRS, EHESS, CREDO UMR 7308,
Marseille, France

and

Department of Cultures and Civilizations
University of Verona, Italy

Welcome message by the organising committee	5
Organising committee and acknowledgements	6
Sponsors	8
ESfO Board members	9
Conference Theme	10
Conference locations	11
Timetable overview	13
Plenary events	16
Keynotes	16
Plenary keynote Paige West	16
Plenary keynote Emalani Case	17
Raymond Firth plenary lecture Lissant Bolton	18
Round tables	19
"Collaboration networks on Pacific Islands' research in Europe and beyond" Convened by Elisabeth Worliczek and Matthias Kowasch	19
"Renewing pan-Pacific connections" Convened by Matteo Gallo, Erna Lilje and Anna Paini	23
"How to publish on Oceania in the age of open science: issues, methods and perspectives" Convened by Isabelle Leblic and Raphaëlle Chossenot	24
Art in Motion: Oceania and Europe	26
ESfO General assembly	26
Parallel panels	27
Session 1: Deep Histories of Oceania	27
Session 2: Ocean Power: Fluid Transformations and Revaluations in Oceania	34
Session 3: Relational dynamics in the Indo-Pacific. Spaces, histories, ethnographies and comparisons	43
Session 4: Encounters across difference in contemporary Oceania - Ideas, concepts and practices	50

Session 5: Oceanic temporalities, multi-species entanglements in the Pacific.....	58
Session 6: Oceania at large: things, narratives, knowledge	64
Session 7: Affinities in motion: Pacific kinship alternatives	70
Session 8: The Oceanic Exchange: disease, depopulation and disruption in the post-contact Pacific	76
Session 9: Collections in motion: material things and immaterial understandings	84
Session 10: The materiality and immateriality of religious movements in the Pacific.....	94
Session 11: Oceania in World Anthropologies. Circulation of people, objects, and ideas in the knowledge production of ‘marginal’ anthropological traditions.....	103
Session 12: Dealing with Double Exposure: Global Energy Transitions, Climate Change and Resource Extraction in the Pacific	108
Session 13: Mobility, Institutional Dynamics and Social Remittances: Perspectives from Oceania	114
Session 14: Foodways in Motion.....	120
Session 15: Pacific fisheries in a ‘sea of connections’	126
Session 16: Heavy words in the contemporary Pacific	132
Session 17: Delineating methodologies to study racism.....	139
Film screenings.....	142
Index of participants.....	144
Participants Details.....	149
My Notes	177

Welcome message by the organising committee

Welcome to the 13th ESfO Conference, and welcome to Ajaccio!

The Organising Committee and the ESfO Board are delighted that you have made it here. We collectively thank you wholeheartedly for your effort in coming, and your willingness to overcome the uncertainties and impediments to travel that Covid 19 still presents many of us with. We are aware that holding an in-person, face to face event was both a risk for us, and a challenge for many delegates. We sincerely regret those who have not been able to join us this time. However, the current ESfO Board considered it important for the future of the organisation to proceed with a conference in 2022, and to re-establish ESfO (which exists in and for its conferences) as an opportunity for the kind of mutual and sociable exchange facilitated by being together in one place. You will surely find the place itself worth the journey. It is our objective to work together over the next three days to also achieve our intellectual and collegial goals.

We wish you a stimulating, enjoyable, and rewarding Conference, and an excellent stay on this special Mediterranean Isle.

Organising committee and acknowledgements

(Alphabetical order)

- Véronique André
- Pascale Bonnemère
- Laurent Dousset (vice-chair of ESfO)
- James Leach (chair of ESfO)
- Matteo Gallo
- Anna Paini

We thank all the many persons for helping and assisting before and during the conference, in particular:

- Aurélien Esgonnière du Thibeuf, CREDO, Aix-Marseille Université, Marseille, France
- David Glory, CREDO, Marseille, France
- Claudia Ledderucci, University of Torino, Italy
- Benedetta Nonis, University of Verona, Italy
- Simonne Pauwels, CREDO, France

Financial administration:

- Claudine Rouge-Poullon, EHESS - CREDO

Azur-Colloque Administration of registrations

- Kévin Pouget, CNRS DR12

Legal and financial advice:

- Isabelle Pavard, CNRS DR12

Our deepest acknowledgements go to The **Lycée Fesch** for hosting the conference, and more particularly to *Julie Caron*, principal, and *Christine Tomasi*; as well as *Paul Digiacomi*, former principal, with whom the discussions about the conference began in 2018.

We would also like to offer heartfelt thanks to the **Espace Diamant** and the **town of Ajaccio**, in particular *Patricia Ceccaldi*, Direction de la Culture, and *Jean-Luc Tucci*, Directeur technique.

Coffee breaks, lunches and the conference dinner, all with local products, are provided by

Traiteur Chez Patrick et filles
Rés Des Golfes
Rue Martin Borgomano
20 090 Ajaccio

Our acknowledgement goes in particular to *Marina Giovannangeli Mias*, who has been extremely helpful and efficient in organising our earthly needs.

Sponsors

This conference could not have taken place without the financial assistance of the following institutions.



Wenner-Gren Foundation
supporting anthropology worldwide

UNIVERSITÀ
ITALO
FRANCESE

UNIVERSITÉ
FRANCO
ITALIENNE

Centre de Recherche et
de Documentation
sur l'Océanie



CREDO

Centre de Recherche et de Documentation sur l'Océanie



UNIVERSITÀ
di **VERONA**

Dipartimento
di **CULTURE E CIVILTÀ**

L'ECOLE
DES HAUTES
ETUDES
SCIENCES
SOCIALES

École des Hautes Études
en Sciences Sociales

ESfO Board members

Austria and Eastern Europe

- Tomi Bartole, Slovene Academy of Sciences and Arts, Ljubljana
- Elisabeth Worliczek, University of Natural Resources & Life Sciences, Vienna

France

- Pascale Bonnemère, CNRS – CREDO, Marseille
- James Leach, CNRS - CREDO, Marseille (chair)
- Laurent Dousset, EHESS - CREDO, Marseille (vice-chair)

Germany

- Sina Emde, Institut für Ethnologie, Ruprecht-Karls-University, Heidelberg
- Arno Pascht, Institut für Ethnologie, LMU, Munich

The Netherlands,

- Toon Van Meijl, CPAS, Radboud University, Nijmegen
- Wonu Veys, National Museum of Ethnology, Leiden

Scandinavia

- Steffen Dalsgaard, IT University of Copenhagen
- Thorgeir Storesund Kolshus, Oslo Metropolitan University

Southern Europe

- Anna Paini, University of Verona
- Franca Tamisari, Università di Ca' Foscari, Venice

Switzerland

- Tobias Schwörer, Universität Lucerne
- Beatrice Voirol, Museum der Kulturen Basel

United Kingdom and Ireland

- Nicholas Thomas, University of Cambridge
- Anthony Pickles, University of East Anglia

Conference Theme

Material and Immaterial in Motion

Oceania's vast geography, seascape, and history are full of movement.

The circulation of people and things in extended networks has long captured attention. From the distant past to our shared future, the Pacific was, is, and will be shaped by movements: movements of people and of things, of ideas and images, of power and ideology, of capital, of shifting geopolitical and scientific interests, and of circulating discourses about change, development, and degradation. In the Pacific we know the material and the immaterial, as well as their relationship, through their motion.

The conference opens a forum for the discussion of Pacific dynamics, and for thinking about the relationships between material and immaterial, about how each appear and disappear, how they are invoked, created, mobilized, stabilized, and how their distinction even dissolves. Movements, both material and immaterial, and between these states, are central to the manifestation of spirituality, to politics, to the practices of science and the abstraction of data, to health and wellbeing, and in the construction of objects. They are there in the flows of migration, the engagement of Pacific men and women in arts, performances, and ritual. The specific articulations of their features, and thus their relation, are key to understanding social processes and forms. Taking material and immaterial, and motion, as key terms, one might also interrogate the philosophical, cultural, and conceptual distinctions between them in different places and times. Does it make sense, for example, to talk of material or immaterial as if they were separate aspects of a process, if so to whom, and in what context? What specific transformations of material and immaterial should we focus on, and why? These are questions that, in dialogue with Pacific peoples and realities, past and present, we can learn much from attending to. The conference seeks to advance the agenda of understanding the dynamic motion of Oceania.

Conference Locations

The conference will take place in Ajaccio, Corsica, France. Pronounced *Aiacciu* [*a'jattfu*] in Corsican, it is the head-city of South-Corsica and the largest settlement on the island.

With over 70 000 inhabitants, Ajaccio is the capital of Corsica. A port city on the west coast of the island, it is the town that saw the birth of Napoleon Bonaparte in 1769, whose ancestral home, the Bonaparte house, is now a museum. The baroque Notre-Dame cathedral, erected in the 16th century, houses paintings by Delacroix and Tintoretto.

The scientific events take place in three locations:

- The welcome cocktail, panels and most coffee and lunch breaks will take place at the **Lycée Fesch** (5 Cours Grandval), which is a high school located in the centre of Ajaccio, close to the sea, the cathedral, and the pedestrian zone.

- Keynote lectures and round tables will take place at the **Espace Diamant** (Boulevard Pascal Rossini), the town theatre of Ajaccio, which is 5 minutes walking distance from the Lycée Fesch.

- The Raymond Firth plenary lecture, the ESfO General Meeting and the Conference Dinner will take place at “L’Inattendue”, Lieu dit Baléone, 20167 Sarrola-Carcopino on the 5th of June in the afternoon and evening. **Buses will leave from the Gare Routière (17 Bd Sampiero) at 16h hours (4 pm) sharp to transport all delegates to the location. Please be on time.**

- In Addition, for those delegates that have prebooked their participation, the Polyphonic Concert will take place at the **Saint-Erasme** church, rue Forcioli Conti, at 19h (7 PM) on Saturday 4th of June. The performance is scheduled to last around one hour.



Timetable Overview

Day 1 — 2nd of June 2022

17h30: Initial registration (Lycée Fesch)

18h00: Welcome cocktail (Lycée Fesch)

Day 2 — 3rd of June 2022

09h00 - 10h00: Keynote Lecture by *Paige West* (Espace Diamant)

10h30 - 12h00: Round table: *Collaboration networks on Pacific Islands' research in Europe and beyond* (Espace Diamant)

12h00 - 13h00: Lunch (Lycée Fesch)

13h00 - 18h00: Parallel sessions (see programme below) (Lycée Fesch)

13h00 - 18h00: Film screenings (Lycée Fesch, Cinema Room, *see page 142*)

Day 3 — 4th of June 2022

09h00 - 10h00: Keynote Lecture by *Emalani Case* (Espace Diamant)

10h30 - 12h00: Round table: *Renewing pan-Pacific connections* (Espace Diamant)

12h00 - 13h00: Lunch (Lycée Fesch)

13h00 - 18h00: Parallel sessions (see programme below) (Lycée Fesch)

13h00 - 18h00: Film screenings (Lycée Fesch, Cinema Room, *see page 142*)

Day 4 — 5th of June 2022

09h00 - 11h00: Round table: *How to publish on Oceania in the age of open science: Issues, methods and perspectives* (Lycée Fesch, Cinema Room)

11h30 - 13h00: *Art in Motion: Oceania and Europe* (Lycée Fesch, Cinema Room)

16h00: Departure by bus from "Gare Routière" (please be on time)

17h00 onwards: Raymond Firth Plenary Lecture by *Lissant Bolton*
ESfO General Meeting
Conference Dinner

Friday, 03 June 2022 (day 2)

	Amphi 1.1	Amphi 1.2	Room 2.1	Room 2.2	Room 2.3	Room 2.4	Room 2.5	Room 3.1	Room 3.2
13:00	Session 9  Roussillon	Session 2  McCormack	Session 10  Alevaque	Session 8  Valenin	Session 4  Ledderucci	Session 1  Dunis	Session 16  Kingi	Session 15  Breckwoldt David Fache	Session 6  Schorch Muñoz
13:30	Lopes	Inglert	Bratrud	Clare	Soukup	Damon	Jourdan	Fache	Sykes
14:00	Ganivet Pala	D'Arcy	Durand	Allen	Kuo	Lemonnier	Kolshus	Le Meur	Capece
14:30	Thode-Arora	Engels-Schwarzpaul	Falck	Kittelmann	Glory	Gardner	Riley	Sabinot	Sammier
15:00	Wald-Mandel Arbon	Eckstein	Hermkens	Bedford	Doktor	Fraenkel Filer	Hoeningman	André	Jablonski
15:30	<i>break</i>	<i>break</i>	<i>break</i>	<i>break</i>	<i>break</i>	<i>break</i>	<i>break</i>	<i>break</i>	<i>break</i>
16:00	Session 9  Veys	Session 2  Mawyer	Session 10  Kempf	Session 8  Rallu	Session 4  Calabrò	Session 1  Suter	Session 16  Nerenberg	Session 15  Kon kam king	Session 6  Muñoz
16:30	Gallarini	Tcherkézoff	Macdonald	Widmer	Servy	Dousset	Salyer	Breckwoldt David Fache	Schorch
17:00	Charles-Rault	Manghi	Otto	Sand	Stern Wittersheim	Rubio Arauna Zinger Quintana-Murci Ballard	McCall		
17:30	O'Brien	Lattanzi Aira	Telban		Heil				

Saturday, 04 June 2022 (day 3)

	Amphi 1.1	Amphi 1.2	Room 2.1	Room 2.2	Room 2.3	Room 2.4	Room 2.5	Room 3.1	Room 3.2
13:00	Session 9 📄 Jacobs	Session 2 📄 Talhani	Session 10 📄 Timmer	Session 8 📄 Parton	Session 11 📄 Kristof	Session 5 📄 Jones	Session 3 📄 Chave-Dartoen	Session 12 📄 Skrzypek	Session 14 📄 Pope
13:30	Igglesten	Gonschor	Lindstrom	Nolet	Brutti	Brunois-Pasina	Mosko	Jacka	Cattino
14:00	Session 7 📄 Schorch Grimme Kahanu	Session 13 📄	Session 13 📄		Hasselberg	Giordana	de Grave	Schwoerer	Pierstè
14:30		Bonnemère	Schieder Lilomaiava- Doktor		Dimpflmeier	Pauwels	Muñoz	Pützsch	Mitchell
15:00		Demian	CASEY		Ouermoughli	Mondragon	Carteron	Micelli	Hattori
15:30	break	break	break	break	break	break	break	break	break
16:00	Session 7 📄 Presterudstuen	Session 7 📄 Poltorak	Session 13 📄 Trabut Leilèvre Sierra-Paycha Calandra	Session 17 📄 Garnier Kondi		Session 5 📄 McDonnell Browne Borgnino	Session 3 📄 Pickles Monnerie	Session 12 📄 Bainton	Session 14 📄 Weichert
16:30									
17:00		Esgonnière du Thibeuf	Galliot						
17:30		Durand	Murta						

Plenary Events

Keynotes

Plenary keynote

Paige West

3rd June 2022, 9h00, Espace Diamant

Knowing Oceania Now

Paige West

(Center for the Study of Social Difference, Columbia University)

In this talk I think through the role of research and writing in fixing both the material and the immaterial. For me my engagement in and with Oceania is material intimacy enveloped in motion. It is leaving home, traveling to, and being with. It is long days on boats in crashing waves. It is cold nights in smoky rooms listening to songs and stories that meander from the before to the now to sometime new. It is the sweaty touch of holding material steady with someone as you build a house. It is talking for hours, days, years, and in that talking pulling dynamic knowledge into the world in collective exchange. Yet when I write, place, touch, engagement, and the material natures of life lose their corporeality and the animated, living nature of knowledge appears to others is immaterial. Thinking about this is not new for anthropologists, historians or philosophers. Yet thinking about it now, at a time when the conditions of intimacy are radically changed – the unseen exchange between bodies in breath is more likely than before to kill us – is important. For many scholars, the past two years have changed the nature of the material intimacy of their scholarship. In this paper, drawing on work from New Ireland, Papua New Guinea and the Eastern Highlands of Papua New Guinea, I'll ask what scholarship in Oceania might look like in the future.

Plenary keynote
Emalani Case

4th June 2022, 9h00, Espace Diamant

Falling through earth: protecting the movements of water

Emalani Case

(Victoria University of Wellington)

It can take decades for a single raindrop to fall through earth, to filter through soil and rock, to get to an aquifer. The water in aquifers, or underground collections of water, is therefore aged. In fact, it's ancient as it cycles through earth and sky over generations. Pacific peoples have long been active in protecting the ancient freshness that feeds them from below the surface. They have been safeguarding the natural movements of rain to ground to underground, knowing that our futures, and the futures of those to come, are determined by what's beneath our feet. Recent events have enabled us to see this protection in movement and activism. The controversies surrounding the US Navy's contamination of groundwater on the island of O'ahu, for instance, have reminded us of the need to protect our groundwater by resisting the threats that lay above it. The water crisis in Banaba, similarly, has reminded us of the need to find solutions, to repair the underground spaces where water can fall and flow. Taking these movements as inspiration, this keynote will focus on wai honua, or groundwater, water that falls and moves through earth. It will consider questions about water, not just as a moving entity but as a something that calls on us to move with it. It will reflect on what we have to learn from aquifers and will pay attention to contested spaces beneath the surface that sometimes escape our daily attention but that come back into our consciousness through controversy, degradation, and the need to protect movement.

Raymond Firth plenary lecture
Lissant Bolton

5th June 2022, 18h00, Conference dinner location

Wrapping in colour: movements and meanings in the western Pacific

Lissant Bolton

(Department of Africa, Oceania and the Americas, British Museum)

When Alfred Gell drew attention to tattooing as wrapping in images, he also drew attention to the importance of wrapping in Polynesian cosmologies. That recognition took the material of wrapping – fibre and textiles – somewhat for granted. In this lecture I start from a recognition of the importance of textiles across the Pacific region, acknowledging the importance of ritual movements of wrapping and unwrapping in many places. Taking a Vanuatu-centric perspective I argue for a further dimension to these movements – that is wrapping in colour through dyeing. This is not any colour, but specifically, in many places, the colour red, a colour valued across the whole Pacific. While in the present some of this significance is being muted or modified by the ongoing movements of social life, nevertheless focussing on dyeing, and all the movements to which it is linked, opens a different perspective on meaningful actions both in specific local contexts and across the Pacific. Dyeing confounds the distinction between the material and immaterial, as does colour itself.

Round Tables

"Collaboration networks on Pacific Islands'
research in Europe and beyond"

Convened by Elisabeth Worliczek and Matthias Kowasch

3rd June 2022, 10h30, Espace Diamant

Despite a shift of global political attention from the Middle East to the Asia-Pacific Region, research in social sciences with a regional focus on the Pacific Island countries is still marginal at the global scale. There are several hubs in Europe (and beyond) that work on Pacific Islands' issues. Some of them are connected, but these connections rely mainly on individual interests and personal contacts. In this plenary roundtable, we therefore invite researchers from different disciplines and from different research groups and countries to present and discuss their academic networks and the focus of their research.

First, we aim to connect researchers with similar research interests and projects. Second, we want to analyze how researchers establish collaboration networks. The third aim is to discuss the historical background for research in certain countries (e.g. due to the colonial history of countries), but also individual and/or institutional preferences and reasons (e.g. language barriers).

By addressing collaboration networks, we would like to discuss research priorities and unequal regional focuses of scholars. We particularly invite Pacific islanders and Indigenous researchers to share their points of view and their collaboration networks.

Based on this exchange, we intend to publish papers in a special issue of an international peer-reviewed journal. Moreover, this plenary roundtable can be the basis for a thorough network analysis to be used for prospective (research) projects, and the weaving of new ties in and between European and Pacific Island countries and beyond.

The Demise of Pacific Studies in the Netherlands

Toon van Meijl (Centre for Pacific and Asian Studies - Dept. of Anthropology and Development Studies, Radboud University Nijmegen)

Pacific Studies was a thriving field of research and teaching in the Netherlands until recently. The first European Colloquium on Pacific Studies was organised at Radboud University Nijmegen in 1992, when the European Society for Oceanists was set up. Dutch scholars also organised two other ESfO conferences, in Leiden (1999) and Brussels (2015). At the moment, however, the number of scholars affiliated to a university in the Netherlands and who are working on the Pacific is very low, with an equally low number of students opting for research in the Pacific. The last meeting of the Netherlands Association for Oceanic Studies took place more than five years ago, while the Centre for Pacific and Asian Studies at Radboud University lost institutional support after 35 years.

In this paper, a preliminary analysis will be presented of the demise of Pacific Studies in the Netherlands. Reasons will be sought in changing funding policies with an enhanced focus on societal relevance. This shift paralleled the neoliberalization of higher education, with the abolition of scholarships and the introduction of student loans. As a consequence, university degrees are regarded as an investment that must return results in the form of a well-paid job. Finally, anthropology programmes are paying more attention to diversity issues in postcolonial Europe, which shift took place partly in response to the neoliberalization of higher education as well.

The ANU's Pacific networks - a critical review

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

The Australian National University or ANU has had a long involvement in Pacific training and research since the Research School of Pacific Studies was first established in 1946. The initial research focus through the humanities disciplines of anthropology, archaeology, geography, history and linguistics has expanded to encompass Pacific-related training and research across every college of the ANU. To some extent, the large number of staff and students engaged in Pacific research and training has generated a dual challenge of building, extending and maintaining collaborative networks both within and beyond the ANU.

A trusted French-German-Pacific synergy

Elodie Fache (UMR SENS (Savoirs, Environnement et Sociétés / Knowledge, Environment and Societies), IRD - Institut de Recherche pour le Développement)

Initially based on interpersonal relations among a small group of scholars from IRD, ZMT and USP, the research project SOCPacific – A Sea of Connections: Contextualizing Fisheries in the South Pacific Region (<https://socpacific.net/>) – has involved a strong synergy between its French, German, and Pacific direct participants (including a dozen or so students), while benefitting from the guidance of a large and international consortium of external partners. This research network has been further strengthened and expanded through the development and recent submission of a follow-up project on reef passages as social-ecological keystone places and communication zones, with a main geographical focus on Fiji and New Caledonia. Both these initiatives build on a close dialogue between social sciences and marine/conservation sciences, within and outside of academia, as the basis for a transdisciplinary study of these under-researched features of the land-ocean continuum. The French-German-Pacific synergy on which they rely, together with their significant capacity-building components, aim to contribute to "turning the tide of parachute science" and carrying out fair and equitable research.

The potentials and limitations of the ‘RG Ozeanien’

Dominik Schieder (Department of Social Sciences, University of Siegen)

Anita von Poser (Institut für Sozial- und Kulturanthropologie, Freie Universität Berlin)

This paper introduces the ‘RG Ozeanien’, i.e., the German Anthropological Association’s (GAA) Oceania Regional Working Group. This GAA sub-group has been conceptualized as an open forum for anthropologists and scholars from neighbouring disciplines in the German-speaking world who specialize in the societies and cultures of Oceania. However, it not only aims to foster research dialogue within this narrow field as it is also intended to serve German-speaking Oceanists as a platform for international networking and collaboration. The RG Ozeanien also promotes museum exhibitions and public engagement pertaining to contemporary issues relating to Oceania. The RG Ozeanien currently consists of nearly eighty members and is one of the largest sub-groups under the GAA umbrella. At the same time, its ability to function as an active hub for

(international) networking and engagement is hampered by a general institutional insignificance of the Anthropology of Oceania within the German-speaking academic world.

Project Pouono-Networking in the Negotiated Space

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

The transmedia project, Project Pouono, encapsulates and expands the formal and informal networks actuated and affirmed during the production and distribution of the ethnographic documentary, *The Healer and the Psychiatrist*. In Tonga this includes the WHO, government institutions like the Tongan Ministry of Health, Universities such as 'Atenisi University and Lo'au University, but more significantly networks of responsibility and commitment emergent from research and involvement in Tonga since 1998. These have expanded into New Zealand and Australia, and institutions that nurture Tongan contributions to scholarship.

In Tongan terms, tending the va (the space that connects), is vital to the creation and maintenance of projects that intend to contribute to improvements in health outcomes. Project Pouono is a 'negotiated space' (Mila and Hudson 2009) emergent of Tongan values and ways of communication, the creation of peopled spaces of mediation and action informed by multiple interpretations. It is a place of informed, principled and sensitive action, a metaphorical meeting of Pacific water and land with potential impact wherever Pacific water meets a shore.

"Renewing pan-Pacific connections"
Convened by Matteo Gallo, Erna Lilje and Anna Paini

4th June 2022, 10h30, Espace Diamant

« la recherche de l'identité, le modèle, pour moi, il est devant soi, jamais en arrière. C'est une reformulation permanente. (...) Notre identité, elle est devant nous » JM Tjibaou

This round table aims to provide a space in which Young Pacific scholar panelists will be able to reflect on pathways to creating connections between Pasifika peoples, building confidence and resilience.

For a long time cultural resources gathered in the Pacific Islands have sat in European institutions. What pathways have been built to reconnect people with their heritage?

In what ways can the transmission of cultural knowledge be supported in relation to such things as rights to land, family histories, and responsibilities?

How do young Pasifika people access, gather, and share cultural knowledge in the 21st Century? What examples of repair and healing have been brought about through such reconnections?

What strategies and actions do Pasifika people undertake to assert identity and create a feeling of home while away?

What events and organisations have Pasifika people created to build pan-Pacific communities where they are?

Sarah Pelage (Prépa intégrée ENA, Institut d'Etudes Politiques, Strasbourg, France)

Jordy Sio (Laboratoire CITERES, Équipe CoST, Université de Tours, France)

Mitiana Arbon (Übersee-Museum, Bremen)

Billy Wetewea (Professeur de Biblique et Théologie Pratique, Centre de Formation Pastoral et Théologique de Béthanie, Nouvelle-Calédonie)

Katrina Talei Igglesden (University of East Anglia)

"How to publish on Oceania in the age of open science:
issues, methods and perspectives"
Convened by Isabelle Leblic and Raphaëlle Chossenot

5th June 2022, 9h00, Lycée Fesch, Cinema Room

Our experience as editors of the JSO, and the institutional changes to which we are confronted, lead us to organise this round table to discuss the various experiences of publishing on Oceania in a contemporary context.

Indeed, publishers are faced with new challenges, methods and perspectives in Europe and the Pacific, public or private, in this first half of the 21st century and in a time of the rise of open science, of changes in economic models, and in the context of a growing demand for the restitution of knowledge to communities. In Oceania, the stakes of scientific publishing may be different to those encountered in Europe also due to the multitude of contexts, with independent states but also territories attached to former colonial powers, not to mention the presence of indigenous populations, multiple languages, and so on.

A reflection on the practices of public and private publishing will allow us to address several aspects tied to publishing in a contemporary context. The participants to this round table will reflect on the point of view of the authors as well as that of the publishers, including also the perspectives of scientific evaluation and funding. Particular attention will be drawn to the specific contexts of publication (national regulations, institutional recommendations, ethics, etc.).

Introduction

Isabelle Leblic (LACITO, CNRS - Centre National pour la Recherche Scientifique),
Raphaëlle Chossenot (LACITO, CNRS)

The Contemporary Pacific, UH Press book series Asia-Pacific Flows, The Pacific Islands Monographs Series, University of Hawai'i Press

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

ANU Press

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

Pacific Perspectives book series, Berghahn

Toon van Meijl (Centre for Pacific and Asian Studies - Dept. of Anthropology and Development Studies, Radboud University Nijmegen)

Pacific Geographies and Open Access publishing

Matthias Kowasch (Institute of Secondary Teacher Education, University College of Teacher Education Styria)

JSO, les Publications de la Société des Océanistes, Lacito-Publications

Raphaëlle Chossenot (LACITO, CNRS)

JSO, les Publications de la Société des Océanistes, Lacito-Publications

Isabelle Leblic (LACITO, CNRS - Centre National pour la Recherche Scientifique)

5th June 2022, 11h30, Lycée Fesch, Cinema Room

Nicholas Thomas

(Museum of Archaeology and Anthropology, University of Cambridge)

Taloi Havini

Taloi Havini (Nakas Tribe, Hakö people) was born in Arawa, Autonomous Region of Bougainville and is currently based in Brisbane, Australia. She employs a research practice informed by her matrilineal ties to her land and communities in Bougainville. This manifests in works created using a range of media including photography, audio – video, sculpture, immersive installation and print.

Yuki Kihara

Yuki Kihara is an interdisciplinary artist of Japanese and Samoan descent. In 2008, her work was the subject of a solo exhibition at the Metropolitan Museum of Art in New York. Much of Kihara's work challenges cultural stereotypes and dominant norms of sexuality and gender found across the globe

ESfO General Assembly

The ESfO General assembly will take place on the 5th of June at the location where also the Raymond Firth Lecture and the Conference Dinner take place.

Please make sure to be at the meeting point (Gare routière) at 16h (4pm) to be picked up.

Parallel Panels

Session 1: Deep Histories of Oceania

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

Friday, 03 June 2022 - Room 2.4

- 13:00 Serge Dunis: Oceania: world-crucible of myths
- 13:30 Frederick H. Damon: The Kula Ring in the Context of the Austronesian/East Asian Dynamic
- 14:00 Pierre Jean-Claude Lemonnier: Myth, ritual, and materiality: Logics of collapsibility in Anga rituals (PNG)"
- 14:30 Don Gardner: Constancies and contingencies in the deep (and shallow) history of the Mian: Causal mechanisms and causal outcomes.
- 15:00 Jon Fraenkel, Colin Filer: Prisoners of a Distant Past? Linguistic Diversity and the Time-Depth of Human Settlement in Papua New Guinea
- 16:00 Edgar Suter: Language families in the area of the mid-Holocene inundation of the Digul Platform
- 16:30 Laurent Dousset: The origins of graded societies in North-Central Vanuatu: From Bismarck to Tonga
- 17:00 Lara Rubio Arauna, Wanda Zinger, Lluís Quintana-Murci, Etienne Patin, Frederique Valentin: An interdisciplinary approach to Polynesian ancestry in Vanuatu
- 17:30 Chris Ballard: Polynesian signatures in central Vanuatu: outliers or just normal distribution?

There has been considerable enthusiasm recently for questions relating to the deep history of Oceania. Deep histories may invoke both deep and recent pasts but, as Andrew Shryock and Daniel Smail have argued (*Deep History*, 2011), they also refer to the deep integration of the perspectives and skills of all of the "historical" disciplines, including archaeology, genetics, linguistics, history and anthropology. Some degree of cross-disciplinary integration has long been a feature of research in the Pacific, with extensive collaboration involved in the process of documenting the history of settlement of the region by so-called Papuan and Austronesian groups. Triggered in part by the recent explosion of results and narratives being generated by genetics, a renewed intensity in exchange across disciplines has begun to generate different kinds of explanations,

narratives and models for social processes in time and space: less uniform and discontinuous modes of discovery and settlement; more complex accounts of genetic, sociocultural and linguistic diversification; and understandings of these processes that span multiple scales, from ontogenesis through to human evolution.

In keeping with the general theme of the conference, this panel invites papers from all disciplines engaged in addressing deep-history questions in Oceania, which tackle issues of the circulation of humans along with material and immaterial things. The papers may present recent findings or hypotheses that are of interest to other disciplines, or that discuss the theoretical, conceptual and methodological bases on which interdisciplinary discussion and exchange might occur.

Oceania: world-crucible of myths

Serge Dunis (retired University Professor, University of the French Pacific)

Friday, 03 June 2022 - Room 2.4, 13:00

Pacific Mythology in 2009 and *L'île aux Femmes* in 2016, its translation and continuation, highlighted the stunning mythological homogeneity the Pacific and the Americas had retained with Asia. Revolving around the theme of obstetrical peril, this homogeneity revealed a chronological blood-line we could then trace back 8,000 years to Inner Mongolia. By focusing on the Bering maritime passage, *L'ours, la vague et la lionne*, the last of our triptych, reaches back to the 15,000 year mark with variations on the same theme, variations which then further take us back to the 36,000 year old cave murals once our journey reaches the Mediterranean and Mesopotamia. Coming to terms with that major drawback imposed by bipedalism, namely death-in-childbirth, is blatantly the first concern expressed on the walls painted by our ancestors embodying themselves in the guise of opposing monsters. The study of mythology can thus vie with History and Genetics.

The Kula Ring in the Context of the Austronesian/East Asian Dynamic

Frederick H. Damon (Department of Anthropology, University of Virginia)

Friday, 03 June 2022 - Room 2.4, 13:30

In the context of rapid developments in the archaeology of Australo-Melanesian people along the coastlines of East Asia 3-5000 BCE and Papua New Guinea, this paper explores the possibility of East-Asian cultural forms in one of the heartlands of Melanesia, the Kula Ring in Milne Bay Province, PNG. The focus will be upon similarities in astronomical systems across this region. And it will present a hypothesis about the ways by which such knowledge was used to organise regional totalities. The argument is that the region gradually came to look more like 'China' as its inhabitants came to understand its ecological properties. The underside of the paper suggests that 'China' may very well have taken its distinctive shape not only from the North, which is the received view, but in relationship to its southern, more watery part of the world.

Myth, ritual, and materiality: Logics of collapsibility in Anga rituals (PNG)"

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

Friday, 03 June 2022 - Room 2.4, 14:00

Based on minute ethnographies of myths, rituals, and material actions the paper explores the radical consequences on the Baruya's and Simbari's religious system and social organisation of particular aspects of their respective origin myths and ritual cycle.

Although both local groups of Eastern Highlands Province of New Guinea were roughly contacted at the same time, the fate of their male initiations differed strikingly: by the end of the 1990s the entire Simbari ritual cycle had collapsed, whereas the Baruya still organised a 1st stage ceremony in 2013, although in a modified form. In both cases, the persistence of boys' insemination was a huge issue and the presence and mutual reinforcement of the agents of modernity (church, State, market, school, health services) led to an urgent modification of the ritual life. But, the Baruya had a possibility to dismiss ritualized homosexuality and nonetheless carried on the rituals, while the Simbari abandon them

abruptly.

The paper proposes a hypothetical explanation of that huge contrast in the place held by a key-institution in circumstances of deep and rapid change. As it happens, besides the presence of more combative missionaries in Simbari country and the continuation of warfare among the Baruya, what proved to be effective in allowing the continuation/pursuit of the rituals was the convergence of aspects of myths, procreation theories, organisation of rituals, as well as nuances and details of ritual artefacts and gestures.

Constancies and contingencies in the deep (and shallow) history of the Mian: Causal mechanisms and causal outcomes.

Don Gardner (School of Archaeology and Anthropology, Australian National University)

Friday, 03 June 2022 - Room 2.4, 14:30

The history of the Mian speakers (of Papua New Guinea), by their own account, presents a contingency-inflected trajectory, even over on the scale of decades, that is apt surprise a scholar in the Durkheimian tradition. Now that anthropologists are less inclined to conceive of social life as endogenously driven (by either a social substratum or a *volksgeist*) the history of a group like the Mian—a small-scale population, committed to a mode of production focused on hunting and extensive horticulture—nevertheless presents explanatory challenges, as history that must be narrated in relation to both long-and meso-term processes and the responses of folks comprehensible only as grounded in intentionality. In this presentation I offer a provisional sketch of such a narrative, one that invokes explanatory factors as diverse as the characteristics of *Plasmodia* species and mosquito-biting densities, through the productivity of *Colocasia taro*, ENSO events and human immune responses, to interpersonal friction and the charisma of leaders.

Prisoners of a Distant Past? Linguistic Diversity and the Time-Depth of Human Settlement in Papua New Guinea

Jon Fraenkel (Victoria University of Wellington)

Colin Filer (Crawford School of Public Policy, Australian National University)

Friday, 03 June 2022 - Room 2.4, 15:00

Papua New Guinea (PNG) is the most linguistically diverse nation on the planet, but also one of the world's least developed countries. What accounts for that heterogeneity? Can this explain weak development outcomes, or do other factors – such as geographical constraints or historical legacies – play the more significant role? For this paper, we assembled a unique database showing the extent of linguistic diversity in PNG's 85 rural districts in order to investigate its impact on human development (measured using child mortality and school attendance). We find some evidence of a relationship between linguistic diversity and development, but a careful reading of PNG's history suggests that it would be mistaken to interpret this as evidence of heterogeneity impeding development. Whereas some economists see linguistic diversity as having a linear relationship with the time-distance since human settlement, we argue that shifting crop cultivation technologies, warfare, disease and environmental convulsions – in tandem with time-depth – offer the better explanation. We also test and reject the fashionable hypothesis that 'pre-colonial hierarchy' has a strong and enduring influence over contemporary development outcomes.

Language families in the area of the mid-Holocene inundation of the Digul Platform

Edgar Suter (Comparative Language Science, University of Zurich)

Friday, 03 June 2022 - Room 2.4, 16:00

It is well known that New Guinea and Australia formed a single land mass called Sahul at the Last Glacial Maximum (21,000 years ago). Less well known is that the rising sea level did not stop at today's coastline in southern New Guinea but that a large part of the platform of the Digul River was inundated during the mid-Holocene (6,000 years ago). Most of the present Digul lowland has come into being since then, largely through isostatic emergence (Chappell 2005). Recently there has been intensive research into the classification of the Papuan languages of southern New Guinea (see References). Several new language families have been established and reconstruction has gotten underway on them as well as on some previously recognized families. In my presentation I look at the languages that are today spoken in the Digul lowland and report on their genealogical relationships. The geographical distribution of the different language families and ancient borrowing events give a clue as to how they

might have spread. Drawing on this linguistic evidence, I discuss possible past migrations of language groups from the highlands into the Digul lowland.

The origins of graded societies in North-Central Vanuatu: From Bismarck to Tonga

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

Friday, 03 June 2022 - Room 2.4, 16:30

It has been suggested that graded societies in North-Central Vanuatu have a historical relationship with the secret societies of the Bismarck Archipelago. Some material evidence, such as the existence of tusks in both regions, as well as genetic data, seem to confirm this hypothesis. In this paper I would like to suggest a more complex history of graded societies in developing a twofold distinction: that between secret societies, men's or initiatory societies and graded societies, on the one hand, and that between centralized (encapsulating) and decentralized (non-encapsulating) graded societies on the other. I suggest that graded societies of North-Central Vanuatu seem to illustrate different degrees of influences from returning Polynesian navigators and that graded societies are a combination of some secular aspects of secret societies with the more sacred and hierarchical nature of Polynesian titles and ranks.

An interdisciplinary approach to Polynesian ancestry in Vanuatu

Lara Rubio Arauna (Human Evolutionary Genetics Group, Department of Genomes and Genetics, Institut Pasteur, Paris)

Wanda Zinger (Archaeo- and Palaeogenetics group, Institute for Archaeological Sciences, University of Tübingen)

Lluís Quintana-Murci (Human Evolutionary Genetics Group, Department of Genomes and Genetics, Institut Pasteur, Paris)

Etienne Patin (Human Evolutionary Genetics Group, Department of Genomes and Genetics, Institut Pasteur, Paris)

Frederique Valentin (UMR 7041, CNRS - Centre National pour la Recherche Scientifique)

Friday, 03 June 2022 - Room 2.4, 17:00

In the south of the Vanuatu archipelago some communities display Polynesian cultural features and speak Polynesian languages. Studies from different disciplines suggest that those populations are the descendants of migrations from Polynesia occurring during the last millennium. Here, we propose an interdisciplinary approach, joining the latest bio-anthropological findings in the region, to address the migratory and admixture processes of the Polynesian descendants in Vanuatu. Genetic data attests the presence of Polynesian ancestry among ni-Vanuatu, implying admixture between Polynesians and pre-existing Melanesians, and maps its distribution to both Polynesian and non-Polynesian-speaking communities. Interestingly, we provide evidence in modern ni-Vanuatu for a tendency of spouses to carry similar proportions of genetic ancestries. By comparison, phenotypic analysis of ancient individuals from the Roi Mata burial complex (400 BP) show that females with Polynesian phenotypes are buried in close relationship with individuals related to the Melanesian pre-existing society, suggesting their integration into the local society. Joining the past and the present, our findings, interpreted along with oral records, show that despite an extensive admixture of the Polynesian newcomers with the pre-existing populations, the social structure reflects the genetic ancestry. We also highlight the role of Polynesian women in the cultural and linguistical transmissions across generations.

Polynesian signatures in central Vanuatu: outliers or just normal distribution?

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

Friday, 03 June 2022 - Room 2.4, 17:30

Recent genomic research on the human settlement of Vanuatu proposes multiple phases of population movement, including a third migration originating from Polynesia between 600 and 1,000 years ago (Arauna et al. 2022). There are several distinct lines of evidence – from archaeology, genetics, linguistics and oral history – to support the claim for movement and exchange between western Polynesia and southern and central Vanuatu, but the different disciplinary signatures for this evidence vary considerably in their strength and emphasis. This paper sets out to ask when and why certain signatures of Polynesian contact or presence are retained or rendered visible to these different disciplinary approaches, and to propose a framework for their reconciliation in a general model of central Vanuatu history.

Session 2: Ocean Power: Fluid Transformations and Revaluations in Oceania

Matteo Aria (Facoltà di Lettere et Filosofia, Sapienza Università di Roma)

Tamatoa Bambridge (CRIOBE, CNRS)

Francesco Lattanzi (Dipartimento di Storia Antropologia Religione Arte e Spettacolo, Sapienza Università di Roma)

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

Friday, 03 June 2022 - Amphi 1.2

- 13:00 Fiona Elisabeth McCormack: Boundary making and unmaking in Māori claims to the sea
- 13:30 Hoem Ingerd: Tokelau ways of being with the ocean
- 14:00 Paul D'Arcy: Recentring Oceanic Margins: Pacific Cultural Geographies
- 14:30 A. - [Chris]tina Engels-Schwarzpaul: Moana Nui and Mare Nostrum: Ontologies of place/land and water in Western and Pacific traditions
- 15:00 Lars Eckstein: Glimpses of Polynesian Ancestral Navigation: A View from the Archive
- 16:00 Alexander Mawyer: Seas of Words: The Language-Culture Nexus of Marine Spaces
- 16:30 Serge Tcherkézoff: From the "Pacific" to Pasifika: reappropriation of identities
- 17:00 Nicola Manghi: A sea of jurisdictions. Paradoxes of sovereignty in Tuvalu
- 17:30 Francesco Lattanzi, Matteo Aria: The 'collision' between James Cook, Tupaia and Adam Smith

Saturday, 04 June 2022 - Amphi 1.2

- 13:00 Marc Tabani: Ethnographic fieldwork in micro-Pacific islands: Futuna and Aniwa, Polynesian outliers of south Vanuatu
- 13:30 Lorenz Rudolf Gonschor: Ka'imiloa, HÅkūle'a and other "Vessels of Potential:" Watercraft as symbols and tools in promoting pan-Ocean(ian)ism

Any sea or ocean is shared between the shores that border it, when, far from being an obstacle, it is viewed and experienced as a linkage. ESfO's presence in Corsica reminds us that the ancient Mediterranean world imagined the "Mare nostrum" as sea that connects peoples which was also a "Mare medi-terra-neum" or sea in the middle of lands. Epeli Hau'ofa famous 1992 call to Oceania's peoples to re-engage "Our sea of islands" resonates with such views. ESfO 2022 in Ajaccio is a fitting time and place to celebrate the 30th anniversary of Hau'ofa's call and to examine its contemporary legacy in a fluid context characterized by globalization, urgent environmental challenges, and the transformations of international maritime law, among others. This panel, an initiative shared between the convenors together with Matteo Gallo (University of Verona and associate CREDO) and Serge Tcherkezoff (CREDO) welcomes any proposal linked to the broad theme of how the ocean, imagined, engendered and experienced by Oceania's peoples, transforms and fluidly co-articulates contemporary meaning in different Pacific ontologies and perspectives. We anticipate discussions engaging a variety of entangled issues (the following list is by no means limitative): the knowledge, material culture, and cosmologies of the 'peoples of the sea' connected to the seascape; the arenas of maritime and coastal communities' heritage and their attempt at creating "protected maritime areas"; the contemporary dynamics of navigation practices in Oceania; Indigenous discourses and practices born around cartography and bordering projects which assumed a central role in national (and colonial) imaginaries; changes in migration in Oceania in the Anthropocene; deep connections between seascape, landscape, and skyscape; life stories including the representations, practices of incorporation, and the experiential dimensions linked to them.

Boundary making and unmaking in Māori claims to the sea

Fiona Elisabeth McCormack (Anthropology, School of Social Sciences, University of Waikato)

Friday, 03 June 2022 - Amphi 1.2, 13:00

Marine environments appear antithetical to boundaries; the fluidity of water, rising oceans alongside the tenacity of human and non-human species whose migrations defy enclosure, suggest the complexity of bordering this four-dimensional nature. Nevertheless, conceived as culture, the sea is subjected to multiple and overlapping boundaries, an intensity that is spectacularly fractious

in the colonial settler societies of Oceania. This paper traces the troubled development of aquaculture space in Aotearoa over the last three decades, suggesting that current Māori claims to their seascape under the Marine and Coastal Area Act (2011), are reflective of resistance to exclusion and the long durée of Indigenous boundaries; being constructed around reciprocal kin relationships and genealogical connectedness. The privatisation of ocean space, an economic bordering apparent in ITQ fisheries and aquaculture enclosures in Aotearoa, commercial and aquarium fisheries in Hawaii, articulates with indigenous economies and ways of connecting to the ocean in old and new ways.

Tokelau ways of being with the ocean

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

Friday, 03 June 2022 - Amphi 1.2, 13:30

Tokelau's maritime environment is currently legally protected by a fisheries zone. Differences in the ways in which Pacific powers and Pacific island states relate to the ocean are discussed in this paper, through a tracing events of significance in Tokelau's recent past. The events are related to qualitatively different ways of defining and relating to the sea. From early attempts to establish a trans-Pacific cable line, to ban on ocean travel between the atolls during the 2nd world war, the rights of use of Tokelau's seascape has been contested. How current political institutions in Tokelau deal with multiple pressures, ranging from intensified trade with fishing quotas to issues related to climate change, will be presented through a focus on shifting conceptualisations of the ocean itself.

Recentering Oceanic Margins: Pacific Cultural Geographies

Paul D'Arcy (Department of Pacific Affairs, College of Asia and the Pacific, Australian National University)

Friday, 03 June 2022 - Amphi 1.2, 14:00

This paper argues that the Austronesian Pacific continues to exist in practice as well as academic discourse alongside the Independent, British, French, American and Chinese Pacifics. It is a Pacific with a deep, environmental focus, now

revived and enhanced by climate change concerns and greater political freedoms in the post-colonial Pacific. So much so, that we propose that Taiwan can be appropriately described as Outermost Oceania, the western boundary of the oceanic Austronesian world bordering that of the Chinese world. While Roger Green's classic archaeological divide between Near Oceania and Remote (read oceanic) Oceania works for explaining initial colonisation, it still proposed ocean distance between islands as a barrier. A close examination of the enduring history of exchanges in recorded and archival traditions shows an expansive world that challenges standard western political discourse correlating substantial resource bases and centralised, coercive power with nautical projection. Broadly consensus-based Austronesian societies of only a few hundred members had voyaging ranges the width of continental Europe and the Mediterranean. These voyaging spheres operated in cultural worlds deeply embedded in, and dependent on, their oceanic environments.

Moana Nui and Mare Nostrum: Ontologies of place/land and water in Western and Pacific traditions

A. - [Chris]tina Engels-Schwarzpaul (School of Art and Design, Auckland University of Technology - Te Wānanga Aronui o Tāmaki Makau Rau)

Friday, 03 June 2022 - Amphi 1.2, 14:30

Whether the sea connects or separates depends on many factors. The first 11 lines of the Solo o le Va (Samoan cosmogeny) describe the quality of oceanic waves, frothing, crashing, swelling, scuttling and speaking. This indicates an ontology pervaded by water, "the liquidity of those metaphors" perhaps permeating people's very being (Fogu 2010: 1). By comparison, European ontologies hinge on qualities of firmness, and matter was traditionally thought to consist of locally bounded particles. Only more recent waves of quantum mechanics bring movement to matter. European languages are still shaped by a Newtonian paradigm and separating and solidifying different agents, actions and objects fail to render interconnections. Written in English, Epeli Hau'ofa's work nevertheless changed the perceptions and expectations of Moana peoples. Crucially, he invoked the ocean's vastness not as emptiness but as a connected and connecting field. To take up this characteristically Moana view in the Mediterranean may assist a shift in perception and action: Europe may cease valuing the "vast blue plaque" (Rinelli, 2016: 45) as isolation from unwanted contacts and, instead, recognize it as an energy field that has shaped and nourished its

own culture.

This paper traces connections between histories of internal Mediterranean relations and those of colonization beyond in metaphors and imaginaries; navigational knowledges, practices and tools; strategies and technologies of connection and separation

Glimpses of Polynesian Ancestral Navigation: A View from the Archive

Lars Eckstein (English literature and culture, University of Potsdam)

Friday, 03 June 2022 - Amphi 1.2, 15:00

What can we know about how Tupaia and his ancestors imagined, experienced and engaged the ocean? There is some indication that precolonial Polynesian voyaging drew on an epistemology that is related to, but also quite distinct from the Micronesia-derived system of the voyaging revival. The aim of this paper is to bring together accounts of the ongoing traditions of navigation in Taumako in the Western Polynesian outliers (as conveyed by Mimi George) with new archival insights related to Tupaia, the Ra'iātean tahu'a who sailed with Cook. Whilst hardly congruent, there are surprising correspondences between the two: This concerns, for instance, the prominence of wind positioning and wind work; the importance of seasons and calendrics; and the respective calibration of astronomical knowledge.

Seas of Words: The Language-Culture Nexus of Marine Spaces

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

Friday, 03 June 2022 - Amphi 1.2, 16:00

This paper focuses on the language-encoding of marine space and places as a potential contribution of contemporary linguistic research in Oceania to the diverse issues engaged by this session, such as Indigenous epistemologies, fluid ontologies, biocultural and other sorts of linkages between human and more than human domains, the transmissions and translations of the past into the present, as well as dynamics and enactments of agency by Oceanian communities over marine resources and Ocean considered broadly. We complement and

extend recent work on spatial language in Oceania (Pappas and Mawyer 2022), particularly because of the region's place within the disciplinary histories of spatial linguistics and linguistic anthropology. Among other centering observations, we draw attention to the role of language in the cultural dimensions of Ocean places and ontologies, in the ethical dimensions of Ocean engagements, and in the political dimensions of Ocean potencies.

From the "Pacific" to Pasifika: reappropriation of identities

Serge Tcherkézoff (CREDO - Centre de Recherche et de Documentation sur l'Océanie and ANU, Aix Marseille Uni+CNRS+EHESS-Australian Nat Uni)

Friday, 03 June 2022 - Amphi 1.2, 16:30

In the Western view, the "Pacific" has been a "sea", an "ocean", an "oceanic" region, from the "discoverers" of the 16th century to the geographers of the 19th century. When the inhabitants of this region entered into dialogue with the West, they reversed the perspective: Hau'ofa claimed in 1993 that Oceania is a « sea of islands ». He preferred "Oceania" to "Pacific", having chosen to see in the first term, more than in the second, the human habitat. Others, later, will humanize entirely the term by appropriating it linguistically to designate the people, the populations: the communities "Pasifika". Sometimes, this latter term is debated and preference can go to a linguistic base originating entirely from the languages of the region: moana. There is further step. In this evolution, the Pacific (or Oceania) did not speak for itself. Today, another major transformation is taking place: the Pacific will be a person and will delegate a power of representation to others to speak on his/her behalf. This is the struggle for the Pacific to become a "legal person" in its own right. This paper will trace a history that stretches from 1520 (and even 1513) to nowadays and present the associated debates.

A sea of jurisdictions. Paradoxes of sovereignty in Tuvalu

Nicola Manghi (Anthropology Programme, University of Waikato)

Friday, 03 June 2022 - Amphi 1.2, 17:00

Tuvalu is a microstate located in Western Polynesia. Among the smallest

countries on Earth, the archipelago is often discussed in relation with the existential threat that global warming poses to its low-lying territory. Was it to be engulfed by rising sea levels as scientists predict, in fact, Tuvalu would be the first State to disappear due to a physical loss of territory.

Framing of Tuvalu as a model of endangered statehood is problematic, though, as it reduces statehood to the materiality of a territory and sovereignty to the legal sanction of a geological state of affairs, thus naturalizing the institutional status of Tuvalu and obliterating its contingent history. Moreover, such accounts stereotype the ocean into playing the role of a negative force set to extinguish Tuvalu from the world map, misunderstanding its relevance within Tuvaluan practices of world-making.

Such talassophobic narratives can be countered by emphasizing the role that the sea plays in the political reality of Tuvalu. Jurisdictions are continuously drawn from/upon the sea of islands of the Pacific, long misunderstood as smooth by Western thought, and Tuvalu is a quintessential example of such institutional ingenuity. By conceptualizing the sovereignty of Tuvalu in terms of an event to be reproduced and prolonged, rather than those of a state to be enclosed and protected, my paper aims to make room for Tuvaluan history and agency in speculations concerning the fate of the country.

The 'collision' between James Cook, Tupaia and Adam Smith

Francesco Lattanzi (Dipartimento di Storia Antropologia Religione Arte e Spettacolo, Sapienza Università di Roma)

Matteo Aria (Facoltà di Lettere e Filosofia, Sapienza Università di Roma)

Friday, 03 June 2022 - Amphi 1.2, 17:30

Within the framework of the "global history", this paper combines the theoretical reflections regarding James Cook, Tupaia, and Adam Smith, with the ethnographical observation on 'Tuia-Encounters 250' commemoration, organised in 2019 in Aotearoa-New Zealand and which marked 250 years since the first on-shore encounters between Māori and Pākeā.

The "collision" between the three comes true with the simultaneous birth of cartography and economy, disciplines which became autonomous at the end of the 18th century and that claim to make the world objective. These new scientific fields produced depersonalized abstractions such as nautical maps, market, and money. In reverse, as shown by recent studies (Eckstein L., Schwarz A., 'JPH' 2019), the map produced by Cook and Tupaia also manifests the sharing of

knowledge.

The biography of this particular map proves the importance – already hoped for by Fernand Braudel – of enhancing the differences in the use of the sea, and its innumerable ways of appropriation. Accordingly, we will deepen the contemporary imagery of the voyaging navigation heritage in French Polynesia, starting from the ‘Tuia-Encounters 250’ commemorations. These ceremonies do not exclusively tell a part of Tupaia’s biography; they are also the opportunity to deal with the identity value attributed in French Polynesia to voyaging navigation heritage, and its current protagonists as the pirogue ‘Fa’afaite’.

Ethnographic fieldwork in micro-Pacific islands: Futuna and Aniwa, Polynesian outliers of south Vanuatu

Marc Tabani (CREDO - Centre de Recherche et de Documentation sur l'Océanie, CNRS - Centre National pour la Recherche Scientifique)

Saturday, 04 June 2022 - Amphi 1.2, 13:00

I will examine some specificities of ethnographic enquiring among social groups living in two tiny islands in south Vanuatu. Aniwa and Futuna have in common to be "Polynesian outliers". With less 400 inhabitants each, a huge majority of their native population is living on other islands, especially on Efate near the capital Port-Vila. Both societies are in exchange relations with social groups from Tanna, the populated and hegemonic neighbouring island, whose population claims to be strictly Melanesian. Despite the creation of a colonial divide between Melanesians and Polynesians, the bases of the respective pre-colonial traditions of all these societies are very similar.

Due to their small number, people of these outliers share some astonishing psychological traits: a permanent concern to avoid conflicts or to keep them quiet, a sometimes constrained solidarity, a strong discretion in social relations. These traits that are pronounced with regard to foreign observers. But even more specific are the relations they maintain with their exchange partners in Tanna, characterized by strong cultural influences of the former on the latter, which have historically profoundly transformed the heart of their society. Oral traditions collected over these last twenty-five years, tend to reveal how far Polynesian outliers' people succeeded in taking control over Tannese natural resources, and what cultural technology they could have employed to strengthen their influences.

Ka'imiloa, Hōkūle'a and other "Vessels of Potential:" Watercraft as symbols and tools in promoting pan-Ocean(ian)ism

Lorenz Rudolf Gonschor (Pacific Studies, 'Atenisi University)

Saturday, 04 June 2022 - Amphi 1.2, 13:30

Oceania is a watery space, famously referred to by 'Epeli Hau'ofa as "Our Sea of Islands" and by Anote Tong as consisting of "Large Ocean States." For centuries, Oceanians sailed across this space, thanks to a maritime technology unsurpassed for most of global history. While the impact of contact brought a decline of traditional navigation, Oceanians quickly started using Western watercraft to continue building and maintaining connections. It is thus not surprising that during the 19th century, Western-style ships owned or built by Islanders became prestigious symbols of their communities. In this paper I am focusing on one of them, the Hawaiian navy ship Ka'imiloa, which was commissioned by King Kalākaua in 1886 specifically to promote a project to politically unify Oceania to ward off Western imperialism. As Oceania's most developed native state in the 19th century, the Hawaiian Kingdom has been termed a "vessel of potential" by Kamanamaikalani Beamer, a concept I am expanding and specifying to characterize literal such vessels like the Ka'imiloa. With the advent of decolonisation and the cultural renaissances that happened in its wake, the focus of identity symbolism has shifted back towards traditional Oceanian watercraft, functional replicas of which began to be built throughout Oceania, the most iconic one being the Hōkūle'a launched in 1975. Meanwhile, Western-style ships maintain prestige in other ways, continuing important roles in connecting island communities.

Session 3: Relational dynamics in the Indo-Pacific. Spaces, histories, ethnographies and comparisons

Sophie Chave-Dartoen (Anthropology Department / Passages UMR CNRS 5319, Université de Bordeaux)

Denis Monnerie (Laboratoire LinCS UMR 7069 CNRS Université de Strasbourg, Université de Strasbourg)

Jean-Marc Grave de (Aix-Marseille University)

Saturday, 04 June 2022 - Room 2.5

- 13:00 Sophie Chave-Dartoen: Sociocosmic worlds: relational universes, plurality of forms of circulation and the importance of performance
- 13:30 Mark Mosko: Partibility Meets Divinity (and vice-versa): At Last, a Synthesis of Strathern and Sahlins
- 14:00 Jean-Marc de Grave: Diachrony of an object and comparative approach: the case of Javanese initiation in the Ausronesian scope
- 14:30 Diego Muñoz: Recalibrating official narratives. Memories and materialities of Rapanui history through Oceania and Chilean connections
- 15:00 Benoît Carteron: Ordinary sociability and a sense of belonging in a peri-urban neighborhood in New Caledonia: a social cohesion built from below?
- 16:00 Anthony Pickles: Racism, Gambling and Capitalism in Papua New Guinea
- 16:30 Denis Monnerie: The dynamic potential of the sociocosmic approach

The history of the societies of the Indo-Pacific contradicts the limits drawn by Western geographers. Indonesian, Filipino and Oceanian societies are often linked by intersecting (pre)histories: voyages, migrations, networks of relationships, colonization, contemporary nations. These societies present common aspects including the importance of: antecedents/'origins', links to the land, sociological conceptions of the 'house' or the 'canoe', etc. which may, or not, be characterized as 'Austronesian'. They have developed and disseminated relational and connectionist practices and ideas. Thus the extension of relationships beyond Euro-American distinctions between the social and the

environment, humans and non-humans, the living and the dead/ancestors/deities, social entities and beyond.

In this context, we will focus on the dynamics of relationalities and connectivities in, for instance:

- People as relational composites;
- Dynamics of exchange and circulation at local and wider levels;
- Mobilizations and inflections of world dynamics;
- Social entities which encompass their relationships within their world, conceptualized as cosmos;
- Adaptations to colonial and religious invasions and to globalization.

We invite participants to go beyond these suggestions and propose local or broader ethnographies of relational dynamics in Indo-Pacific societies and their relevant theorizations.

An important question is, to what extent are the contemporary (re)configurations of social logics and categories carried out - or not - in terms of relational dynamics, under what conditions, with regard to what principles? Have these societies retained their eminently dynamic relational and connectivist dimensions? Which ones are being emphasized, inflected - or disappearing? What happens to the extensions of relationships not predicated on Euro-american distinctions? All of this has implications for responses to changes in so-called 'natural' resources and climate, market and political pressures.

Sociocosmic worlds: relational universes, plurality of forms of circulation and the importance of performance

Sophie Chave-Dartoën (Anthropology Department / Passages UMR CNRS 5319, Université de Bordeaux)

Saturday, 04 June 2022 - Room 2.5, 13:00

D. de Coppet defined the concept of "socio-cosmic configurations" to characterise forms of holism that he identified in Pacific societies bearing traces of Austronesian origins. He lists important aspects, including the relational and contextual dimensions of categories such as plants, pigs, humans, shell money; the unity of the ritual system that permanently transforms the entities of the cosmos by reorganising their components; the importance of Life and of its renewal. In this perspective, the relational dimension of local ontologies takes precedence over the substantivist ones, as they have been privileged both by

philosophy throughout its development and by Western common sense. This is, in any case, what tends to show the ethnography of the ceremonial circulations and of the ritual system in Wallis, a society from Western Polynesia where social dynamics are in perpetual recomposition and nonetheless obey fundamental values and structuring logics. Thus, a corollary of the eminently relational dimension of this society is the central value of seniority and its essential role in the performance of building and evaluating relationships. All of this presupposes specific theories on the effectiveness of actions and, more generally, semiotic processes that deserve to be identified and analysed.

Partibility Meets Divinity (and vice-versa): At Last, a Synthesis of Strathern and Sahlins

Mark Mosko (Department of Anthropology, Australian National University)

Saturday, 04 June 2022 - Room 2.5, 13:30

For the past several decades, theoretical innovations and discourses regarding Pacific people's indigenous socialities and cultural transformations have been notably dominated by two of anthropology's modern giants, Marilyn Strathern and Marshall Sahlins. Despite common rootedness in classical anthropological theory, their post-structuralist writings have stood in stubborn tension, if not strong contrast, regarding a number of critical conceptual foci: personhood, kinship and gender, hierarchy, ritual agency, historical process, etc. In this paper, drawing on recent research among Trobriand Islanders, I illustrate a number of key parameters by which, through the notion of Oceanic sacrifice as iconic of both the partibility of persons and the divinity of kingly/chiefly meta-persons, Strathern's and Sahlins's thinking effectively converge.

Diachrony of an object and comparative approach: the case of Javanese initiation in the Ausronesian scope

Jean-Marc de Grave (Departement of social anthropology and Institut de Recherches Asiatiques (IRASIA), Université d'Aix-Marseille)

Saturday, 04 June 2022 - Room 2.5, 14:00

Javanese kanuragan ritual initiation, as it has been maintained until now, is part of a marked Austronesian framework with characteristics such as upstream/downstream, inside/outside, centre/periphery oppositions and the strong valorisation of seniority, or even of the placenta. Such conceptions have been maintained by the persistence of rites and cults that have nothing to do with the Indianisation and Islamisation of the island. Conversely, the kanuragan has remained a reference point for groups influenced by these external ideologies, including the secularised nationalists who have marked post-colonial and contemporary Indonesia with a complex ideology, with an open integrative vocation, but whose limits are marked by the anti-communist massacres (1965), the resurgence of radical Islam after the economic and political crisis of 1997-98, and the very serious environmental crisis that has persisted since the end of the totalitarian Suharto regime during the nineties. Through the politics and social events of the 1950s to the present, the kanuragan has become fragmented and specialised in sports, culturo-patrimonial and school or schooling forms. Through these elements, I would like to probe the heuristic character of the concept of sociocosmics, and in so doing address the question of perspective-taking – that is, the question of implicit or explicit points of view induced by the analysis – in order to elaborate the reasoned comparison.

Recalibrating official narratives. Memories and materialities of Rapanui history through Oceania and Chilean connections

Diego Muñoz (Ludwig-Maximilians University Munich, Social and Cultural Anthropology)

Saturday, 04 June 2022 - Room 2.5, 14:30

In the last thirty years, Rapanui political leaders and artists have been revisiting social memories and creating new materialities to build their own version of the history with Chile. They have built monuments, created a flag, and composed an anthem to fertilize a national rhetoric and symbolism connected to Oceania. These materialities contribute to placing the Rapanui version of history at the center of the public space.

In this paper, I will focus on three examples of this process of reclaiming history. First, I will zoom on the monuments. This refers to the construction and installation of commemorative sculptures of Rapanui heroes positioned close to those of Chilean heroes. Second, I will discuss 'the power of the flag'. This concerns the omnipresence of the Rapanui flag in public offices and Chilean

republican ceremonies. Finally, I will examine the new understanding of sovereignty. Here, I will refer to the current controversy about the Chilean version of the cession of sovereignty that the Rapanui chiefs are said to have made in 1888. The Rapanui version, supported by the rediscovery of the bilingual treaty in 2002 and by a national and pan Polynesian rhetoric, differs on fundamental points concerning authority, government, and land ownership. The invocation of foundational memories which connect Rapanui to Oceania and their current material manifestations are central components of their own historical narrative vis-à-vis the Chilean version.

Ordinary sociability and a sense of belonging in a peri-urban neighbourhood in New Caledonia: a social cohesion built from below?

Benoît Carteron (Espaces et Sociétés - UMR 6590, Université d'Angers)

Saturday, 04 June 2022 - Room 2.5, 15:00

In New Caledonia, the political conflict between two opposing tendencies has become a real structure of representation and action, permanently counteracting social cohesion and the possibility for the country to move towards a possible "national" unity. This conflict intersects with separations between distant cultural universes considered incompatible, competing material interests and economic and social inequalities.

Based on an ethnographic study about ordinary sociability in a peri-urban neighborhood of the Grand Nouméa, I will examine the way to invest habitat and social relations in the daily life of the inhabitants, which are from multiple origins and mainly of modest conditions. A local society has been unified by common characteristics and ideals that counteract the divisive tendencies that constitute family retreat, cultural gaps and political tensions inherent to the country. As an intermediary between the "bush" and the city, this neighborhood is experienced as emblematic of a specifically Caledonian way of life, which is based on rural and Oceanic references.

"Coculturation" contribute to the conception of the country in its unity and cohesion, but they are clashed with the complexity of New Caledonia: interbreeding, convergence of lifestyles and cultural recognition on one hand, political status quo on the other hand. The expression of the feeling of belonging thus highlight the persistence of two opposing national perspectives and a Kanak/no Kanak boundary.

Racism, Gambling and Capitalism in Papua New Guinea

Anthony Pickles (School of International Development, University of East Anglia)

Saturday, 04 June 2022 - Room 2.5, 16:00

In colonial Papua & New Guinea, access to gambling was racialised through discriminatory that manifested spatially. Whites gambled freely at public horse race tracks, bridge parties and raffles at conspicuous hotels while Papua New Guinean and Chinese gambling happened in clandestine ‘dens’ that were subject to raids, arrest, fine and imprisonment. Today, gambling remains divided between expensive and exclusive hotels and clubs where slot machines are a high-price locale of apparent racial equality on the one hand, and small scale gambling, usually between Papua New Guineans, at the back of markets, on street corners and under houses on the other. The latter is tolerated so long as it is hidden, with police attacks still common. Gambling that generates profits (often for non-Papua New Guineans) and state revenue and provides contexts where businessmen and politicians may meet are encouraged, while small-scale gambling that subverts the equation between work and money and generates no profits is discouraged. This paper investigates how a focus on economic phenomena that cuts across racial divisions can lay bare processes of racialisation, and the relationship between racism and the interests of capital.

The dynamic potential of the sociocosmic approach

Denis Monnerie (Laboratoire LinCS UMR 7069 CNRS Université de Strasbourg, Université de Strasbourg)

Saturday, 04 June 2022 - Room 2.5, 16:30

Rooted in the work of the great Dutch theoretician of anthropology Van Wouden the sociocosmic approach influenced the Leiden school of anthropology in its research on structural regularities, which for colonial reasons were discovered mostly in Indonesia. In the 1980's, the Leiden-Paris collaboration resulted in an expansion of this approach towards another part of the Austronesian speaking world: Oceania. I suggest that beyond the discovery of structural features, the flexibility and adaptability of the sociocosmic approach can sustain new research concerning the dynamics concerning social entities and

collectives in their intricate relations and connections to their environment and universe.

My case study will concern the north of Kanaky New-Caledonia where one observes dynamic synchronisations and scansions of the practices and conceptions relating to plant and animal behaviour, horticulture and the performance of the first yam ceremony. The dynamic interactions of phenology and horticultural or ceremonial processes constitute one of the dynamics of the weaving of the social with the universe. They constitute flows which define, mix, blur and redefine sociocosmic relations, while challenging the anthropologist's own human/non human distinctions and priorities. Such data provide anthropology with precise indications on the kind of relations and connections that are practically and conceptually privileged in this particular sector of the Kanak socio-cosmic world.

Session 4: Encounters across difference in contemporary Oceania - Ideas, concepts and practices

Sina Emde (Social Anthropology, University of Heidelberg)

Arno Pascht (Department of Cultural and Social Anthropology, Ludwig-Maximilians-Universität München)

Friday, 03 June 2022 - Room 2.3

- 13:00 Claudia Ledderucci: Learning with the French army. Echoes of colonialism in French Polynesia
- 13:30 Martin Soukup: People in Motion: Nungons's interactions with the Administration and the Churches
- 14:00 I-Chang Kuo: Graun i laip ('land is life'): an indigenous non-governmental organisation's campaign against a Chinese mine in Papua New Guinea
- 14:30 David Glory: When the relationship to scientists conditions the relationship to climate change - The case of Manihiki (Cook Islands)
- 15:00 Robert Doktor: Leadership Encounters across differences in contemporary Oceania
- 16:00 Domenica Gisella Calabrò: Encountering Gender: (dis)engagements in the South-Pacific academic context
- 16:30 Alice Servy: 'It's not a MSM, it's a bufta': Making non-heteronormative identities and practices (in)visible in Vanuatu
- 17:00 Monika Stern, Eric Wittersheim: Live music, moral values and the spirit of independence in contemporary Vanuatu
- 17:30 Daniela Heil: Ngyiampaa difference in contemporary Australia: Responses to NSW state cultural awareness training sessions from Ngyiampaa perspectives

In Oceania in a wide area of fields as diverse as environmentalism, development and humanitarianism, rights-based activism, resource extraction, neoliberal capitalism and even new religions, local actors and communities encounter seemingly global concepts, ideas and practices. Often these interventions are mediated by persons such as development and climate change experts, rights activists, national government and/or NGO employees. Actors may embrace these new concepts and models as a welcome agent of change, negotiate and

assemble bits and pieces according to their needs or reject and disengage because these concepts and practices are perceived as part of a seemingly outside world of individuals, remote expert knowledge, and the global neoliberal economy in an unequal world. In every case, people actively encounter new concepts, models, and practices and shape their lifeworlds in these processes. Scholars have analyzed these different dynamics as frictions (Tsing 2005), translations (Lewis and Mosse 2006), vernacularizations (Levitt and Merry 2009), or as encounters of ontologies (Blaser 2009). While earlier works often assumed a clear dichotomy between the local and the global, more recent works have shown how people's (dis)engagement with these processes is historically, politically and economically contingent. Furthermore, people's and communities' prior experiences with interventions in different fields may have a major impact on how they deal with new encounters today (Emde and Scheer forthcoming). In this panel we specifically invite papers that take into account people's previous histories and experiences with implemented programmes, policies, projects or schemes and investigate how these impact on their willingness or resistance to engage with current concepts and practices often characterised as 'global'. We are also interested in ethnographic insights into people's negotiations of multiple encounters that happen simultaneously and/or even may be contradictory.

Learning with the French army. Echoes of colonialism in French Polynesia

Claudia Ledderucci (Culture, Politica e Società, Università degli Studi di Torino)

Friday, 03 June 2022 - Room 2.3, 13:00

France's fading military presence in the Pacific contrasts with the development of new forms of soft power exerted through cultural and economic influences, as demonstrated by the Régiment du Service Militaire Adapté, or RSMA. The RSMA is an educational military program tailor-made for the struggling young indigenous population and was originally designed in 1961 to domesticate the population of the French Antilles en masse. Today, the RSMA exists in all French overseas territories and dependencies, with the only exception of Wallis and Futuna, and each branch is tailored to its specific location and population. In French Polynesia, a French overseas collectivity in the Pacific region, the first RSMA branch opened in 1989 in the Marquesas Islands and today it is present in all 4 archipelagoes. As advertised by the RSMA itself, the program is designed to teach the struggling indigenous youth a specific trade. As agents of change,

French soldiers are today materially (co-)shaping Polynesians' futures and aspirations. Notwithstanding their "paternalistic" role in which so easily they could fit as "modern colonizers", I argue that the intimacies that take place inside the RSMA, and the surrounding communities, is perceived as the "best opportunity" for the Polynesian youth.

People in Motion: Nungons's interactions with the Administration and the Churches

Martin Soukup (Institute of Communication, Charles University)

Friday, 03 June 2022 - Room 2.3, 13:30

The paper addresses the course of crucial events that disharmonize the life of the Nungon community, Papua New Guinea. The objective of the paper is the telling narrating the local history of local history through the lens of 'disharmonizing' events in the history of the Nungon. There are unwritten histories of human societies: witnesses of events passed away long ago. Their memories of what they witnessed are lost with them. But knowledge of them is living in collective memory. There are also rare written documents describing the course of the events. Two crucial events took place in the history of the community: 1. The villagers had to move from their customary land to a new site; 2. Villagers invited SDA to the area that was dominated and controlled by the Lutherans. The villagers claim that the relocation was ordered by a kiap and that the SDA missionary was invited because the community was without services for a quarter of a century as a consequence of Lutherans deciding to left the community. Archive documents read these two events alternatively. The relocation was probably ordered by a missionary and the Lutheran mission probably have never left the area. It does not mean that one interpretation is true and the second one false or vice versa.

Graun i laip ('land is life'): an indigenous non-governmental organisation's campaign against a Chinese mine in Papua New Guinea

I-Chang Kuo (Crawford School of Public Policy, The Australian National University)

Friday, 03 June 2022 - Room 2.3, 14:00

This paper shows how the Bismarck-Ramu group (BRG), an indigenous non-governmental organisation (NGO) in Papua New Guinea (PNG), is altering landowners' perceptions of development. Reviewing research on the mining industry in PNG, different scholars have argued for examining how NGOs use a succession of campaigns to draw attention to specific mining projects. This paper fills the empirical gap by showing BRG's stance during the interaction between local landowners and a Chinese multinational mining company. This paper comprises three sections. The first section depicts the establishment of BRG because of the failure of the global conservation program during the 1990s. The second section describes BRG's use of social media and collaboration with other institutions in the campaign against the Chinese company and the PNG government's approval of a deep-sea tailings facility to deal with mining waste in the 2000s. Finally, the third section discusses how BRG staff members conduct training to enable participants to make differences between 'traditional' and Western development models and emphasise the critical role of land in preserving their livelihoods and cultural identities. This paper concludes by arguing that BRG has been critical to enabling locals to be self-reliant rather than depending on the government or outsiders to educate them on building their communities through their encounters with international investors.

When the relationship to scientists conditions the relationship to climate change - The case of Manihiki (Cook Islands)

David Glory (CREDO)

Friday, 03 June 2022 - Room 2.3, 14:30

During the 1980s and 1990s, Manihiki (Cook Islands) was a major pearl producing area in the South Pacific. This lucrative activity has been the subject of a great deal of research by natural and social sciences, which have been interested in what some have called the « Manihiki miracle ». This constant presence of researchers for nearly two decades has shaped a special relationship between the islanders, science and scientists. Several episodes reported today by the islanders point to real tensions between the islanders and scientists in the management of certain diseases that the pearl farmers had to face. Those tensions have been exacerbated since the drop in production in the 2010s, which has led to a real desertion of all research on Manihiki. The islanders felt that the scientists were only interested in the economic benefits of pearl farming,

and did not hesitate to abandon them the day the activity collapsed. It is in this context that, since the mid-2010s, the issue of climate change has emerged. As a scientific issue, from islanders's viewpoint, it's possible to observe what the recent history of relationships with scientists built up during the pearl farming boom period currently impacts on the way in which the Manihiki islanders perceive and appropriate the issue of climate change. In this paper, I would like to detail this link between the building of the relationship with scientists and the current reception of climate change.

Leadership Encounters across differences in contemporary Oceania

Robert Doktor (Shidler College of Business, University of Hawaii at Manoa)

Friday, 03 June 2022 - Room 2.3, 15:00

‘O le ala ‘i le pule ‘o le tautua:

Leadership Encounters across differences in contemporary Oceania – Robert Doktor

Scholars of Oceania have studied the phenomenon of the sometimes acceptance and sometimes resistance by actors in Oceania to some global concepts, ideas and practices. More ethnographic research is necessary to begin to develop a better understanding of the dynamics of these encounters (Emde and Scheer, forthcoming).

Perhaps insight into the dynamics of these phenomenon may be enhanced through ethnographic research of the anti-archetype of the phenomenon: The rejection of local wisdom by actors of global entities.

The following narrative explores the rejection by global actors of elements of wisdom found in concepts of Leadership held by some indigenous communities in Samoa, Hawaii and New Zealand.

Encountering Gender: (dis)engagements in the South-Pacific academic context

Domenica Gisella Calabrò (Gender Studies, University of the South Pacific)

Friday, 03 June 2022 - Room 2.3, 16:00

In the Pacific Island Countries region, the notion of gender has become pervasive, with development interventions, rights-based activism, environmentalism, academia and faith-based organisations attempting to address high rates of violence against women and gender disparities across society. This aligns institutions, organisations, communities and people with global discourse and action that have enshrined gender equality as a key sustainable development goal. Still, many experience gender as foreign, including related concepts like feminism and human rights. Some may pit that against ‘culture’ to express Indigenous resistance, and see gender equality as antagonist to sites like Christianity and rugby. In the context of development, some may read gender as a synonym of women, and perceive it as anti-men and anti-diversity; or may approach it as an ‘adjustment’ to access funding. Different forms of (dis)engagement with gender are visible within the Gender Studies programme at the University of the South Pacific, which developed as a response to civil society and government stakeholders’ call for academic support towards gender equality and with aspirations to be culturally and politically contingent. Students’ journeys into gender, interactions with local, regional and global stakeholders, and academic attempts towards decolonization are here merged to provide insights on the influence of people’s histories and experiences in their contemporary encounter with gender.

‘It’s not a MSM, it’s a bufta’: Making non-heteronormative identities and practices (in)visible in Vanuatu

Alice Servy (SAGE Sociétés, Acteurs, Gouvernement en Europe, University of Strasbourg)

Friday, 03 June 2022 - Room 2.3, 16:30

In Vanuatu, non-heteronormative practices and identities are relatively invisible in public space. However, national and transnational policies to combat HIV and other STIs are helping to increase their social visibility, through the dissemination of transnational public health categories, such as ‘men who have sex with men’ (‘MSM’) and ‘transgender’ (‘TG’), and the development of prevention networks and actions for people categorized by these terms. This paper draws on twenty months of ethnographic research in Port Vila, the capital of Vanuatu, to analyse the identities and non-heteronormative practices that are (or are

not) rendered visible by the use of 'MSM' and 'TG' and the social consequences of this (in)visibility for the people concerned. I argue that the visibility of the 'MSM' and 'TG' categories can constitute opportunities for those who identify or are identified in these categories by allowing them to access resources, services or solidarity networks. However, it can also constitute barriers by implying an increase in negative public attitudes towards them.

Live music, moral values and the spirit of independence in contemporary Vanuatu

Monika Stern (CREM (Centre de Recherche en Ethnomusicologie)-LESC (Laboratoire d'ethnologie et de sociologie comparative); associée au CREDO - Centre de Recherche et de Documentation sur l'Océanie, CNRS - Centre National pour la Recherche Scientifique)

Eric Wittersheim

Friday, 03 June 2022 - Room 2.3, 17:00

Fest' Napuan is a popular music festival that has been held every year in Vanuatu since 1996. Based on a long-term ethnography of the festival, this paper describes the encounters and forms of mediation that have contributed to the development of this cultural event initiated by a small group of local artists and expatriates. Managed by a non-profit association and administered by a committee of volunteers, the festival constitutes a privileged point of observation to grasp how imported values, models and practices are (re)negotiated in order to shape this local event with a regional outreach. The Fest' Napuan is more than a festival: it is a space where the different worlds that make up the life of the capital, Port-Vila, unfold: major event for the local music industry, lever for tourism, broadcaster of ideas and values among young people, and place for radical political activism. By reinserting the festival into the longer history of popular music and political protest movements in Vanuatu since independence (1980), we will show how collectives and artistic expressions can shed light on the polysemy of people's attitude towards politics, beyond the classical repertoires identified by political science and anthropology.

Ngyiampaa difference in contemporary Australia: Responses to NSW state cultural awareness training sessions from Ngyiampaa perspectives

Daniela Heil (Sociology and Anthropology, University of Newcastle)

Friday, 03 June 2022 - Room 2.3, 17:30

Ontological differences between non-Indigenous and Indigenous Australians, and the contemporary versions of historical constraints, displacement, resettlement and, in response, reconstructing contemporary versions of what it means to be a First Nation's person in Australia have presented ongoing challenges for Ngyiampaa people in central-Western New South Wales (NSW). My paper draws attention to Ngyiampaa views of cultural awareness training sessions, initiated by the NSW state government, and intended for non-Indigenous Australians employed in the service sector to better serve First Nations people. Ngyiampaa people have continued to be invited to the sessions as well. The ethnographic examples focus on cultural awareness training and cultural competence sessions facilitated by the state health department. An issue that continues to persist is that these sessions are formulated by non-Indigenous policy makers who engage with First Nation perspectives and practices in their professional realms, and the prior engagements they have had with First Nations people. Drawing attention to the intersecting understandings and divergence of partial connections within the various encounters of the sessions, knowledge-based practices, and as those tropes continue to exceed each, they do consistently produce something else, too. While what constitutes the excess may be obscure to both non-Indigenous and First Nation participants in their engagements, yet it is also constitutive of it.

Session 5: Oceanic temporalities, multi-species entanglements in the Pacific

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

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

Saturday, 04 June 2022 - Room 2.4

13:00 Ryan Tucker Jones: Leviathan's Families: Whales in Colonial Pacific Societies

13:30 Florence Brunois-Pasina: When the existing make the law: ecological and diplomatic upheavals of Kasua ecological subsistence activities

14:00 Lara Giordana: Temporalities and socio-environmental entanglements: the "weight of the ancestors" in the Belep islands

14:30 Simonne Pauwels: Ethnography of a marine worm, Palolo viridis. Renewal and relationship to the outside world.

15:00 Carlos Mondragon: Of Winds, Worms and Fertility: Palolo rituals in Timor-Leste and across Oceania

16:00 Siobhan McDonnell: Volcanic ancestors as kin: disaster management and the unmaking of mountains

16:30 Mia Browne: Life and its fluidities on Mugaba (Rennell, Solomon Islands)

17:00 Emanuela Borgnino: Environmental relations and temporality in the Valle of Mākuā, O'ahu, Hawai'i

The object of this panel is to focus on the current state of environmental anthropology in Oceania from a perspective that brings together issues of temporality, seasonal fishing and agricultural activities and socio-environmental entanglements. The issue of Oceanic temporalities returns us to the long but frequently marginalised discussion about traditional calendars, ritual and non-ritual cycles, and seasonal change, but seeks to do so from a viewpoint of multi-species dynamics and environmental change. For over a century indigenous calendars have often been framed as complex but static schema that pull together a number of elements loosely associated with the broader realm of "traditional environmental knowledge". In this panel we want to invite novel, critical, ethnographically-informed and dynamic perspectives of calendars and socio-

environmental cycles by considering how they may reflect aspects of Oceanic temporalities in relation to ancestral presences and spiritscapes, multispecies engagements and other cyclical environmental relations and perceptions.

Leviathan's Families: Whales in Colonial Pacific Societies

Ryan Tucker Jones (History, University of Oregon)

Saturday, 04 June 2022 - Room 2.4, 13:00

Pacific histories, as scholars such as Damon Salesa claim, must be narrated along genealogical lines. And, as many Pacific societies claim kinship with whales, it follows that these animals should also find a place in Pacific histories. This paper investigates the possibilities of constructing interspecies Pacific histories by examining colonial histories from Aotearoa to Alaska in which whaling was often a prominent feature.

Whaling often divided humans from each other, and from whales; violence and exploitation marked colonial whaling ventures, while overhunting decimated whale populations, especially since whaling often targeted mother-child cetacean bonds. However, this paper attempts, through an integration of indigenous knowledge and Western community biology, to recast these histories. Cross-cultural kinship bonds, often encouraged by women, were essential to form stable whale-hunting communities. At the same time, whales' social bonds appeared to some commentators as models for human societies and even as potential sources of cross-species communities. Seen through the lens of kinship, we can detect the ways that whaling also created new cross-cultural and interspecies forms of kinship. Seen in this way, colonial whaling points the way towards new understandings of the Pacific's cross-cultural histories, one which recognizes deep commonalities between opposite ends of the oceans and surprising commonalities between its largest mammalian inhabitants.

When the existing make the law: ecological and diplomatic upheavals of Kasua ecological subsistence activities

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

Saturday, 04 June 2022 - Room 2.4, 13:30

In this communication, I wish to address the ecological and ethological upheavals of human beings foresters since the latest logging to terrible earthquake intervened in 2018 which literally upset interspecific ecology between Kasua and beings non-humans with whom they cohabit on their territory tribal for centuries in the region of Mount Bosavi in New Guinea. Not only the calendar of activities subsistence is seen to be profoundly altered, but no longer fundamentally their know-how, which must face changes in ethological behavior and territorial areas observed by existing ones. This communication will thus emphasize the interspecificity of social dynamics and its paradigmatic implications.

Temporalities and socio-environmental entanglements: the "weight of the ancestors" in the Belep islands

Lara Giordana (Dipartimento di Culture, Politica e Società, University of Turin)

Saturday, 04 June 2022 - Room 2.4, 14:00

This paper focuses on the traditional calendar that regulates yam cultivation and gives rhythm to social life in the Belep islands (Kanak New Caledonia). Socio-environmental entanglement and interdependence of species are central to Kanak ecology. Terrestrial, marine, and aerial species, humans, animals, plants, and ancestors meet and interact in the island space/time. The yam calendar effectively displays this interdependence based on two temporal principles: synchronicity and circular flow. Synchronicity pairs different species that act at the same time, while individuals and generations intertwine in the circular flow of time (and substances). In this temporal and bodily flowing the ancestors play a fundamental role. The aim of this paper is to point the creativity of the yam calendar in two ways: if in the past this calendar has been a tool to mediate social and cultural change, today it appears as a sophisticated device to detect environmental change in the Belep islands.

Ethnography of a marine worm, Palolo viridis. Renewal and relationship to the outside world.

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

Saturday, 04 June 2022 - Room 2.4, 14:30

In the South Pacific, the breeding season of the marine worm *Palola viridis*, *balolo* in Fijian, is a significant annual event for many societies. This paper examines two original ethnographic cases, one in East Fiji, the other in the West. In both cases, *balolo* is ritually harvested to contribute to the renewal, both at sea and on land; however, the social unit of reference is not the same. In the east, *balolo* is part of the *vanua* cosmology, while in the west it is part of the *yavusa*. The women of the former ritually attract the *balolo* from across the reef, like a foreign chief or a distinguished guest. In the second, the ritual work of the traditional priest brings out the *balolo* within the reef. The social organisation, as a *vanua* around a "stranger king," or as a *yavusa* around a "brother," reflects this different relationship to the outside world and to the source of its renewal.

Of Winds, Worms and Fertility: Palolo rituals in Timor-Leste and across Oceania

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

Saturday, 04 June 2022 - Room 2.4, 15:00

This paper will focus on indigenous calendars, environmental practices and ritual feasting in relation to the Meci festival in Timor-Leste. 'Meci' is the name given to the Palolo worm in the Fataluku language of Timor, and the Meci festival takes place when Palolo spawn along the nearshore of the settlement of Loré, on the southeast coast of Timor. The spawning of the Meci is a key environmental marker of the local agricultural and ritual calendars, as well as an important event for the renewal of social bonds across regional language and kin groups. My ethnographic research aims to place Meci in the regional context of ritual/calendrical events related to Palolo spawning across other localities of Eastern Indonesia – notably, west Sumba and Ambon. Finally, I will also discuss the broader frame of Palolo research across the Western Pacific, with a view to proposing an initial comparative synthesis about the current state of knowledge on human-Palolo relations.

Volcanic ancestors as kin: disaster management and the unmaking of mountains

Siobhan McDonnell (College of Asia and the Pacific, Australian National University)

Saturday, 04 June 2022 - Room 2.4, 16:00

In her essay on modernity and the Anthropocene, environmental anthropologist Debbie Bird Rose challenges us to think through the practices of ‘unmaking’ the fragmentation that is taking place in the world around us--- stripping people from jobs, creating processes of individualisation, removing the fabric of community and relational webs of multispecies connection. Beginning with this provocation, this paper explores the 2017-2018 evacuation of 11,700 people from Ambae Island due to volcanic activity, thousands of whom are still unable to return. In this process of evacuation all Elderly people, and people designated as ‘disabled’, were forcibly removed from Ambae island and relocated to the neighbouring island of Santo.

In this paper I argue that the modernist logic of disaster management sees the volcano simply as a threat. By contrast, this ethnography will focus on the accounts of the family who are the caretakers of the ancestral beings who inhabit the volcano. In their accounts the volcano is inhabited by ancestors who form part of a relational web of care. The principle caretaker being an Elderly woman who expresses deep concern about her initial evacuation from the island, and her ongoing inability to return and care for the beings that inhabit the Monaro Vui Volcano. Until such time as she can return, the volcano will remain unsafe for all.

Life and its fluidities on Mugaba (Rennell, Solomon Islands)

Mia Browne (Center for Pacific Studies, University of St. Andrews)

Saturday, 04 June 2022 - Room 2.4, 16:30

On Mugaba (Rennell, Solomon Islands) the qualities and quality of life is given by different kinds of movement, flows and sequences. Take Lake Tegano for example: Water flows (mimigo) in and out through springs (mala) and passages (aba) with high tide (honu) and low tide (masa). Tu’umatangi (wind positions)

can bring hot (bebega) or cold (gogohi), stormy (atua) or calm (magino) weather. Tagatupu'a (history stories) such as Tu'umatangi (wind positions), ta'unga ite maahina (moon counting) and te hakasahenga o na hetu'u (star counting) give a fluid account of life and its movements. When it is cold and dry and the ubo trees along the lake blossom, a sign that fish at the sea should be momona (fat). Matangi mai gago (wind from below) brings rain, and upo (eel fish) then travel through aba out of Tegano, onto Aotearoa. Even when there is no breeze, you can tell the wind direction from the curve of the milky way. Tagatupu'a (stories) and hanohano (intergenerational 'going') also describe how people "come out of place." They give an account of tupuna (grandparents), what they did and where, and how other living and non-living entities and features came to be. If well-being is qualified by the right kinds of movement, what happens when winds "blow all about," stories are no longer straight, people are not as big as their tupuna, and even time is described as accelerating? This presentation will explore Rennellese articulations of the fluid qualities of life on Mugaba.

Environmental relations and temporality in the Valle of Mākua, O'ahu, Hawai'i

EMANUELA Borgnino (Cultural & Social Anthropology, University of Torino)

Saturday, 04 June 2022 - Room 2.4, 17:00

The proposed paper focuses on ecological restoration and Indigenous ecocultural practices in the Valley of Mākua, on the island of O'ahu, Hawai'i. Mākua is a valley, currently occupied by the US military, where different collectives form and clash around environmental protection, institutional appropriation, and sovereignty claims. Rocks, humans, lizards, trees, winds, rivers, clouds, and ancestors participate in multiple reciprocal and interdependent relationships. Reading the environment as the product of those who lived before us, acknowledges the space/time as a relevant realm to investigate in the human and other than human relationships. The landscape human beings experience today is "ontologically" the product of the relationships they have with past genealogies. By holding together, a temporality that recognizes the cult of ancestors but also the cult of descendants the paper aims to investigate the continued formation and negotiation of the multispecies entanglement and spiritscapes of the Valley of Mākua.

Session 6: Oceania at large: things, narratives, knowledge

Philipp Schorch (Social and cultural anthropology, LMU Munich)

Safua Akeli Amaama (Collections & Research Directorate, Museum of New Zealand Te Papa Tongarewa)

Diego Muñoz (Ludwig-Maximilians University Munich, Social and Cultural Anthropology)

Cristián Moreno Pakarati (Rapanui Pioneers Society)

Friday, 03 June 2022 - Room 3.2

13:00 Philipp Schorch, Diego Muñoz: Introduction

13:30 Karen Sykes: Other Gardens; Papua New Guineans 'at Large' in Oceania

14:00 Greta Maria Capece: Travelling coconuts: Pacific connections on copra production in Ouvéa, Kanaky – New Caledonia

14:30 Katherine Sammler: Summit to seafloor: Sediment flows from Mt. Taranaki, Aotearoa New Zealand

15:00 Sebastian Jablonski: From Actants to Actors – Re-interpreting Nineteenth Century Narratives on Pitcairn Islanders' Mobilities

16:00 Diego Muñoz: Rapanui carvings, narratives of Easter Island. Art, Ethnography and History

16:30 Philipp Schorch: Sāmoa at large: (Re)constituting multiple Sāmoan-ness through travelling things

In the essay 'Our sea of islands', Eveli Hau'ofa influentially argued for 'what may be called 'world enlargement' carried out by tens of thousands of ordinary Pacific islanders right across the ocean'. Hau'ofa further stressed that 'there is a gulf of difference between viewing the Pacific as 'islands in a far sea' and as 'a sea of islands'. 'The second', he concluded, 'is a more holistic perspective in which things are seen in the totality of their relationships'. In this panel, we take up 'things' in their material sense, tracing their travels, which have amounted to hundreds of thousands of journeys over centuries, on a global scale beyond the Pacific. We are interested in the ways in which Oceania at large becomes constituted through the mobile relationships between travelling material things (e.g. archival records, carvings, photographs), narratives (e.g. of

memory, genealogy, imagination) and human practices of knowledge-making across multiple localities (including their virtual manifestations). For this purpose, we invite perspectives from across the disciplinary spectrum – from archaeology through history and anthropology to the arts and museology – with a dual focus on the methodological approaches required to reactivate the relationships between things, narratives and knowledge, and on the human world-making practices of Oceania at large that these reactivations facilitate.

Introduction

Philipp Schorch (Social and cultural anthropology, LMU Munich)

Diego Muñoz (Ludwig-Maximilians University Munich, Social and Cultural Anthropology)

Friday, 03 June 2022 - Room 3.2, 13:00

Other Gardens; Papua New Guineans ‘at Large’ in Oceania

Karen Sykes (Social Anthropology, University of Manchester)

Friday, 03 June 2022 - Room 3.2, 13:30

A Papua New Guinean woman who is now resident in Australia once said of Papua New Guineans ‘at large’, "Because we know how to make a garden, we can go anywhere." The claim that knowledge of how to make gardens fortifies people to move throughout Oceania ‘at large’ might seem to concern the speaker only as a practicality, a way of putting down roots literally and metaphorically. But Oceanic peoples have long claimed that gardens do more than feed them and others. Lemonnier (2012) has argued, mundane objects are "wordless expressions of fundamental aspects of a way of living and thinking, as well as sometimes the only means of expressing the inexpressible". Battaglia (1995) suggests that a garden’s intractability enable urban dwelling islanders to prospect their (Trobriand) culture out of place. In this paper, I suggest the established habit of thinking of gardening as alternative forms of sociality to that lived in the village might illuminate how people take up a kind of meaning-making on the move, when garden becomes a vehicle for reflection and knowledge

about how to relate to one another. The significance of the contrasts drawn by Papua New Guinean women in Australia who mark a difference between their gardens and those gardens that they (perhaps did not) see amongst the Aboriginal communities of the Northern Territories is considered for what it shows their understanding of Oceania at large.

Travelling coconuts: Pacific connections on copra production in Ouvéa, Kanaky – New Caledonia

Greta Maria Capece (Sapienza Università di Roma)

Friday, 03 June 2022 - Room 3.2, 14:00

The coconut tree can be described as a great navigator, because of its seeds' ability to float into the water without getting rotten. This characteristic has made possible their spreading along the shores of Pacific territories, following the sea tides. The coconuts palms and their derived products, especially the copra, have left a mark on the images and narratives of these territories, both as a symbol of paradisiacal lands and as an economic and social resource. By their material and immaterial travelling, the coconuts can build connections and bonds between the islanders. These relationships, in a context of mutual influence, express themselves through the learning and sharing of production techniques and knowledges. In the case of Kanaky – New Caledonia, coconut crops are mostly based on the island of Ouvéa. In the political and economic context of the country, the effort to develop the copra field points to other territories in the Pacific area – e.g. Vanuatu and French Polynesia – as an example and reference. The aim of this paper is to retrace, through the ethnographic instruments, the evocations of nearby countries in Ouvéa, from a "pacific-making" perspective of copra production.

Summit to seafloor: Sediment flows from Mt. Taranaki, Aotearoa New Zealand

Katherine Sammler (Marine Political Ecology, Helmholtz Institute for Functional Marine Biodiversity)

Friday, 03 June 2022 - Room 3.2, 14:30

Settler colonialism is a system that, while often capitalizing on excesses and flows, is also constructed around discrete, bounded objects, enclosing and dividing relational subjects, categorically partitioning the natural from social, physical from biological, land from sea. Meaning-making practices of naming, measuring, and enclosing living landscapes contribute to the defining of discrete parcels that can be allotted by the settler state. The categorical bounding of the Taranaki region in Aotearoa New Zealand—spatially within demarcations of property and territory, but also culturally within a Western conceptualization of disparate landforms and seafoms, enfolded in ideologies of wilderness and national identity—are visibly engraved into this landscape. Demonstrating the socio-political and granular connections between Mt. Taranaki and its downstream seafloor, opens challenges to the political technologies of state territory formation and boundary drawing in this landscape, which have been used to justify ongoing dispossession from Indigenous Māori tribes. This paper analyzes settler colonial logics that have expropriated the living mountain landscape in relation to proposed seabed mining off Taranaki’s shores through new materialism, granular geographies, and anti-colonial literatures.

From Actants to Actors – Re-interpreting Nineteenth Century Narratives on Pitcairn Islanders’ Mobilities

Sebastian Jablonski (English literature and culture, University of Potsdam)

Friday, 03 June 2022 - Room 3.2, 15:00

19th century Anglophone literature presents Pitcairn Islanders as static actants, their mobility entirely dependent on the British colonizers’ willingness for transport, largely due to the remoteness of the island and the lack of knowledge in shipbuilding. I aim at reversing this notion and showing how the Islanders used the means of European transport for their own purposes, exerting their agency as actors countermanding the unwilling removals.

I will present three instances in which the Islanders proved imposed notion of immobility inaccurate. I will begin with the attempt made by Tahitian women on Pitcairn to escape on a self-made raft in early 1790s, trying to return to their people from whom they were abducted by the Bounty mutineers. Next, I will analyse the resettlement of Pitcairn’s inhabitants to Tahiti by the British in 1831, who after sustaining losses decided to rescue themselves by buying passage back to their island. In the last part I will discuss an outcome of the resettlement of the Islanders to Norfolk Island in 1856 and the creation of a diaspora.

As the analysis of various historical sources proves, Pitcairn Islanders successfully utilized the colonizers' tools to achieve their aims and overridden not only the acts of forced removal, but also persistent narratives of their immobility. This investigation of their example aims at adding insights into valuable nuances to the simplified master narratives of the British imperial power over Pacific mobility.

Rapanui carvings, narratives of Easter Island. Art, Ethnography and History

Diego Muñoz (Ludwig-Maximilians University Munich, Social and Cultural Anthropology)

Friday, 03 June 2022 - Room 3.2, 16:00

Since Europeans registered Easter Island in their navigation charts, it has become a place of scientific investigation, ethnographic collecting, and artistic attraction. Important collections of its carving have circulated around the world and have become museum objects. In addition, scientists and artists have used these carvings to elaborate different narratives about Easter Island — about collapsing civilizations and cultural mysteries. In our project Recollecting Rapa Nui we investigate these narratives by examining how they were continued or changed over time, while considering Indigenous perspectives. For this purpose, we are building an online visual gallery of Rapanui carvings which are stored in different institutions around the world. Here, the carvings are presented according to Indigenous categories and in a chronological order, from early to contemporary examples. Furthermore, we add historical information about the items' circulation, as well as about collectors and Indigenous actors. In this paper, I present the gallery and its principal features. I will focus on one example to show the complex history of the carvings' mobility and identify different narratives in which they have been embedded by scientists, artists, and Indigenous actors. I suggest these narratives are not mutually exclusive, but rather feed back into each other. The gallery provides a visual overview of the material history which can be contested and/or re-elaborated by Rapanui actors.

Sāmoa at large: (Re)constituting multiple Sāmoan-ness through travelling things

Philipp Schorch (Social and cultural anthropology, LMU Munich)

Friday, 03 June 2022 - Room 3.2, 16:30

Sāmoa has been marked by German rule, as part of the German empire and as a territory alongside others in Africa and the Pacific. It also appears as separated into the independent state of 'Sāmoa' and the unincorporated U.S. territory of 'American Sāmoa'. Yet, both political entities have grown out of and continue to be organised through the relations between multiple islands. Genealogically, Manono, located in 'Sāmoa', can be considered as a topographic fragment of Fiji and member of the Sāmoan district 'āiga i le tai' (family by the sea). Manu'a, situated in 'American Sāmoa', was governed by the chiefly title of Tui Manu'a, which can be traced back to Tagaloa, the creator of the universe. In ancient times, this island group was politically independent from Savai'i and Upolu (in today's 'Sāmoa') so how does it matter if it is nowadays politically dependent upon the U.S.? Drawing on collection-based research at the Bernice Pauahi Bishop Museum, Hawai'i, this paper points to the ways in which travelling things - objects, photographs, archival records - have underpinned the (re)constitution of multiple Sāmoan-ness across multiple localities. Based on the insights provided, the paper argues that material-museological practices aimed at (re)activating historical knowledge and historical narratives inscribed in material things, nowadays often hibernating in museum collections, themselves intervene in the (re)constitution of Sāmoa at large from the past to the present and future.

Session 7: Affinities in motion: Pacific kinship alternatives

Melissa Demian (Department of Social Anthropology, University of St Andrews)

Saturday, 04 June 2022 - Amphi 1.2

- 14:30 Pascale Bonnemère: Mixed-up life-cycles: An alternative look on male and female Baruya initiations (Papua New Guinea)
- 15:00 Melissa Demian: Referral pathways and mutual aid: Urban women in PNG seeking alternatives to law in the aftermath of violence
- 16:00 Geir Henning Presterudstuen: Forms of economy and sociality in a Fijian squatter settlement
- 16:30 Mike Poltorak: Empirical Art and the Transcultural va (the space that relates): Social Health, Useful Filmmaking and the Socio Spatial Art of Tongan Responsibility
- 17:00 Aurélien Esgonnière du Thibeuf: Coercive dynamics of male youth in contemporary rural French Polynesia: being first among equals
- 17:30 Mickael Durand: How does gender liminality shape family bonds and solidarity? The case of mǎhū and raerae from Tahiti (French Polynesia)

The study of kinship across Oceania has long recognised that social relationships in the region can be highly mobile in nature, often encompassing great distances or multiple countries. At the same time, much of this scholarship emphasises the work people do to maintain ‘traditional’ forms of kinship in the face of migration, displacement, and the effects of historical or ongoing colonial domination. Even as those forms adapt continuously to meet new demands, the canonical idea of social reproduction through descent and marriage is still the one most often imagined by academics, policymakers, and media voices when they talk about the resilience and importance of Pacific families.

This panel turns instead to the other forms of social connection on which people in many Pacific contexts are increasingly reliant, sometimes in parallel with ‘traditional’ family structures, and sometimes in lieu of families that have proven not to be so resilient after all, or whose demands and expectations outweigh any support they might provide. These connections are often formed in spaces where people’s presence is transient, such as schools, sports teams, military bases, mining or seasonal workers’ camps. Or they may be spaces with

more longevity but that are marginal in nature, such as informal peri-urban settlements, community groups too small to be on the radars of NGOs or government bodies, and networks of LGBT people who seek safety and resource-sharing with each other in some of the more conservative nations of the Pacific.

The panel welcomes considerations of what these marginal or highly mobile affinities imply, not only for their expansive potential in discussing what Pacific kinship is in the present era, but also for creating an opportunity to make visible those social connections that support people's mutual flourishing, but may have nothing to do with 'kinship' at all.

Mixed-up life-cycles: An alternative look on male and female Baruya initiations (Papua New Guinea)

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

Saturday, 04 June 2022 - Amphi 1.2, 14:30

The paper offers a preliminary comparative analysis of ritual practices for boys and girls among the Baruya of Papua New Guinea. Primarily based on my own observations and interviews as well as on M. Godelier's fieldnotes, it shows how the life courses of boys and girls are in resonance at key points in time.

In another group belonging to the Anga cultural and linguistic set, the Ankave, I have shown that when taking into account the behaviours required during such rituals not only of men but also of some categories of women, they can be analysed as an ordered series of relational transformations where the presence of all the involved characters, be they male or female, are needed.

The paper will first try to see if an analysis of a similar kind may be applied to the Baruya material. Such an analysis offers a way to see if an alternative approach combining an attention to gender (as in existing analyses of male initiations) with one focused on forms of kinship, whatever they may be, is fruitful beyond the Ankave case.

Rituals are highly constrained forms of social behaviours, with their own experts, rules, gestures, taboos that are repeated from one generation to the next. To try to tackle the topic of the session, we may wonder about these kin that my analysis of the Ankave rituals have put to the fore: Are they replaceable by others, embodying more elective relationships? In other words, is there a potential plasticity in terms of the different actors involved in initiations?

Referral pathways and mutual aid: Urban women in PNG seeking alternatives to law in the aftermath of violence

Melissa Demian (Department of Social Anthropology, University of St Andrews)

Saturday, 04 June 2022 - Amphi 1.2, 15:00

Women in Papua New Guinea (PNG) live with some of the highest rates of domestic violence in the world outside of war zones, according to bodies such as Médecins Sans Frontières. Both government and NGO bodies working in urban contexts have sought to address this problem with a host of 'referral pathways' that attempt to channel women seeking help through the law enforcement and courts systems, with the aim of putting perpetrators in jail, enabling women to seek divorce, and in some cases 'repatriating' them back to a place of origin outside of the city.

Research with women's community groups in the peri-urban settlements of Lae, PNG's second city and economic capital, paints a different picture of both domestic violence and its potential solutions. Where such violence is conceived as including everything from a refusal to support children to marital abandonment, the legal system is regarded as belonging to a regime of subtracting or rupturing relationships and potentially causing further violence. The notion of 'the village' as a place of safety to which women could be removed does not address the reasons why many women migrate to the city in the first place. Instead, many of the groups in our research seek to embed women in new relationships of mutual support within their settlement communities, regardless of the state of their marriages, in order to create forms of life and livelihood in the city that legal solutions cannot offer.

Forms of economy and sociality in a Fijian squatter settlement

Geir Henning Presterudstuen (Department of Anthropology, University of Bergen)

Saturday, 04 June 2022 - Amphi 1.2, 16:00

In this paper I trace the human economy of an informal urban settlement in Fiji. Drawing upon ongoing ethnographic fieldwork in the peri-urban edge-lands outside Nadi town my discussion focuses on the everyday strategies squatters

employ in order to secure their livelihoods at the fringes of the expanding market economy. Rather than analysing these mundane strategies of survival in simple economic terms, I am interested in them as processes of culture- and place-making, and pay particular attention to human-environmental relations and new forms of socialities that emerge in the heterogeneous, rapidly changing, and unstable context of squatter settlements. More broadly I am interested in using this particular study to reimagine theories of urban mobility, dispossession, urban poverty and everyday politics of distribution from the starting point of the margins in the global south.

Empirical Art and the Transcultural va (the space that relates): Social Health, Useful Filmmaking and the Socio Spatial Art of Tongan Responsibility

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

Saturday, 04 June 2022 - Amphi 1.2, 16:30

The Healer and the Psychiatrist is an ethnographic documentary that attempts to encourage greater collaboration between healers and medical practitioners in Tonga and in the Tongan diaspora and to improve health outcomes and health communication strategies. The film is based on medical anthropological research since 1998. It integrates the use of film as research documentation with the Tongan inspired vernacular use to connect people at distance. Spiritual healing in Tonga, of the kind the key protagonist in the documentary Emeline Lolohea practices, is a performative art. Through massage, speaking and use of plant extracts she moves attention away from spirits with whom the afflicted have developed varying degrees of relationship, and returns it to family and responsibilities. The healing socio spatial shifts of attention, require cultural, local, religious knowledge as well as oratorical skills. There are strong resonances between the intention and value of vernacular video making in Tonga and the social art of healing. Vernacular video making intends to link family members at a distance in gratitude for their contribution to important life cycle events such as funerals, and help people see who they are connected to and the responsibilities they entail. This paper explores how filmmaking in Tonga is an empirical art and how empiricising the va (the space that relates) in one vital screening of the documentary, is an opportunity to make explicit the web of relationships.

Coercive dynamics of male youth in contemporary rural French Polynesia: being first among equals

Aurélien Esgonnière du Thibeuf (CREDO - Centre de Recherche et de Documentation sur l'Océanie, Aix-Marseille University)

Saturday, 04 June 2022 - Amphi 1.2, 17:00

North of Taha'a (French Polynesia), a significant proportion of young men experience their daily lives together. Their relationship to paid work and money, as well as the way they organise their time and they conceptualise its flow (notion of "fiu": boredom), establish a first form of mutual recognition of a common framework of experience. These initial elements make it possible to lay the definitional foundations of their "entre-soi", understood as a principle of gathering individuals who claim a common belonging, a feeling of equality, according to their own hierarchy of values. Through the collective consumption of food, alcohol and marijuana, this egalitarian principle is reinforced by continuous acts of commensality and consubstantiality, although the handling of these substances is also a vector of distinctions between peers. This process of distinction continues during the sports, leisure or work activities most commonly undertaken by these peer groups. These activities are stages for the recognition of the values that form the basis of their "being-the-same" and contribute to their hierarchisation according to a mainly physical order. The notions of belonging and recognition specific to these peer groups are then linked to these physical qualities which are expressed and put to the test in a continuous manner, through various challenges and competitions which translate a common aspiration: "to be the first among equals".

How does gender liminality shape family bonds and solidarity? The case of māhū and raerae from Tahiti (French Polynesia)

Mickael Durand (INED, INED)

Saturday, 04 June 2022 - Amphi 1.2, 17:30

Gender liminal persons (Besnier, 1994) are present on all the Pacific territories. On Tahiti, they are called māhū and raerae, according to the individual feminization process. The literature on gender liminality in the Pacific revolves around gender performance and a socio-historical approach of local categories (Besnier

& Alexeyeff, 2014). The question of how gender liminal persons relate to their family has not been very much investigated, despite the fact that violence within the family space is well known. At the same time, job insecurity, unemployment, and economic difficulties are important on Tahiti, and living or surviving often relies on sharing resources and on family solidarity. This paper aims at investigating the question of māhū's and raerae's links to their family. How do transgender individuals deal with family violence? How to maintain family solidarity in a case of gender deviance? How does their gender liminality shape family bonds and solidarity?

The paper is based on a two months fieldwork in Tahiti and 24 in-depth semi-structured interviews (6 māhū, 9 raerae, 6 gay males). The paper will argue that māhū and raerae relate to family in a similar way but the two categories nonetheless imply differences regarding family integration. The paper will show first that both categories have a moral role in the family, but that raerae put more aside their family than do māhū, while family solidarity depends on conflicts and grudge hold from childhood violence.

Session 8: The Oceanic Exchange: Disease, depopulation and disruption in the post-contact Pacific

Christophe Sand (GRED, IRD - Institut de Recherche pour le Développement)

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

Friday, 03 June 2022 - Room 2.2

- 13:00 Frédérique Valentin: Demographic dynamics and health of past populations in Melanesia
- 13:30 McFadden Clare: Identifying the Role of Fertility in Population Decline and Recovery in the Pacific Islands
- 14:00 Bryant Allen: Reconstructing Population at Contact in Papua New Guinea
- 14:30 Magdalena Kittelmann: Epidemics and Religious Conversion – the Neuenhettelsau Missionary Society in German New Guinea (1886-1919)
- 15:00 Stuart Hugo Bedford: Depopulation on Efate, Vanuatu: A History from Fragments
- 16:00 Jean Louis Rallu: Population collapse in North-Malekula, Vanuatu
- 16:30 Alexandra (Sandra) Widmer: Imaginaries of Work, Labour and Land during Times of Pacific Depopulation
- 17:00 Christophe Sand: Indigenous Depopulation in New Caledonia and Fiji Compared

Saturday, 04 June 2022 - Room 2.2

- 13:00 Phillip Parton: Using probabilistic modelling to reconstruct archaeological populations in Tonga
- 13:30 Emilie Nolet: Lepers and leprosariums: unravelling the history of Hansen's disease in French Polynesia

Of all the transformations experienced by Pacific societies since the 16th Century, the most consequential was perhaps the encounter with successive movements into the region of new viruses and bacteria. An Oceanic Exchange, paralleling the better-known Columbian Exchange, saw the transfer of commodities, bodies and knowledge out of the region, and the introduction of new

crops, technologies, languages and diseases in exchange. Measles, smallpox, influenza, dysentery and tuberculosis were just a few of the epidemic diseases which ravaged Pacific populations, particularly during the hundred years from the 1820s to the 1920s, but earlier in some areas and later in others. For some communities, population losses were in excess of 90% of the pre-contact population, and many have yet to recover to those earlier levels. Religious conversion, political destabilisation, formal colonisation and land grabbing were just some of the consequences facilitated by this collapse in population and ensuing social disruption. This panel will invite specialists from multiple disciplines – including anthropology, archaeology, history, geography and demography – to reflect on recent changes in thinking about the scale and impact of depopulation in the Pacific, including a critical review of earlier tendencies to downplay reports of population loss.

Demographic dynamics and health of past populations in Melanesia

Frédérique Valentin (UMR Temps, CNRS)

Friday, 03 June 2022 - Room 2.2, 13:00

The present paper will examine demographic dynamics and the health situation of past populations in Melanesia using published data and personal data gained from a set of 10 samples. The rates of total fertility and natural population increase, estimated for the populations from Melanesia, will be compared with both modern and past Polynesian populations rates, highlighting distinctive patterns of regional variation, with lower values in Melanesia than in Polynesia. The general pattern of variation of the rates of the sampled populations of Melanesia does not seem to be correlated to the time (BP) estimated for the burial site. Such patterns will be evaluated in relation with variations in peopling and migration(s). Factors inherent to the nature of the Melanesian samples, including patterns of mortality by diseases or famine and cultural selection, will be explored. To this end, non-adult age distributions will be compared with models thought to be representative of natural mortality, and with mortality profiles of European samples known to have suffered ailments. Results will be evaluated in the light of palaeo-health evidence, suggesting a trend towards degraded conditions for some burial sites over the last 500 years.

Identifying the Role of Fertility in Population Decline and Recovery in the Pacific Islands

McFadden Clare (School of Archaeology and Anthropology, The Australian National University)

Friday, 03 June 2022 - Room 2.2, 13:30

Post-contact depopulation in the Pacific Islands was varied and multifaceted: warfare and the introduction of infectious diseases created catastrophic conditions resulting in mass mortality in many communities. But alongside mortality, fertility reduction has to be considered an important contributor to population decline more broadly. In the case of depopulation in the Pacific Islands, fertility reduction may have been a direct consequence of mass mortality itself, as well as via other pathways such as the spread of sexually transmitted diseases that limited fertility and thus the capacity of populations to regenerate. The often-observed rebound effect of fertility in response to mass mortality events can also help us understand how populations recover from such dire circumstances as European invasion. In this paper, I suggest that fertility is an important line of evidence in our understanding both of the scale and nature of depopulation in the Pacific Islands, and of the population responses that followed. I outline how we might go about estimating fertility rates prior to European contact and at the time of contact, and how this helps us to understand the legacy impacts of European depopulation on fertility strategies up to the present day.

Reconstructing Population at Contact in Papua New Guinea

Bryant Allen (Dept of Pacific Affairs, The Australian National University)

Friday, 03 June 2022 - Room 2.2, 14:00

With contributions from Bryant Allen, John Burton, Colin Filer and Robin Hide this paper will attempt to reconstruct population decline or growth for the nation of Papua New Guinea as a whole, covering the extended period from initial contact through to the first national census in 1966. This absence reflects the highly variable history of contact and colonial control, from the early 1600s through to the 1960s, as well the exceptional diversity of ecological and cultural conditions for the communities of PNG. Even today, population figures at the provincial and national scales remain uncertain. Our paper aims to sketch the

scale of this challenge by presenting a series of demographic cameos from particular communities with which the contributors have worked, either individually or in combination. These cameos serve to illustrate certain of the trends that might be anticipated on a national scale, but also demonstrate the difficulties encountered on the ground in establishing demographic baselines at contact, and tracking subsequent changes.

Epidemics and Religious Conversion – the Neuendettelsau Missionary Society in German New Guinea (1886-1919)

Magdalena Kittelmann (Institute of the History of Medicine and Medical Ethics, Friedrich-Alexander University Erlangen-Nürnberg (FAU))

Friday, 03 June 2022 - Room 2.2, 14:30

This paper analyses the cultural and religious interaction between the indigenous population of Colonial New Guinea and German missionaries within the context of epidemics and disease. Two years after the proclamation of German New Guinea in Finschhafen in 1884, the Neuendettelsau missionary society entered New Guinea at the same location. And with the growing number of Europeans, new diseases started to spread.

The interaction between Europeans and the local population in this area mainly took place through Lutheran missionaries. In the missionary reports, there are numerous descriptions of medical topics like disease and healing. Some reports also reveal aspects of the heavy impact of epidemics like influenza, measles and dysentery on the indigenous population. Especially the smallpox epidemic from 1893-1895 shows the interconnectedness between epidemics and conversion. The colonial government supported smallpox vaccination – but the missionaries acted as intermediaries towards the local population. And through the discourse about disease and spirituality in both indigenous and missionary culture, missionaries could use the epidemic to frame it religiously. According to the missionary reports, the interpretation of the protective effects of vaccinations in a religious sense led to the conversion of people.

Based on research on (un-)published missionary sources, the paper refers to the medical aspects of the Columbian exchange in German New Guinea between 1886-1919.

Depopulation on Efate, Vanuatu: A History from Fragments

Stuart Hugo Bedford (Archaeology and Natural History, The Australian National University)

Friday, 03 June 2022 - Room 2.2, 15:00

The island of Efate in central Vanuatu has long been a focus for settlement by outsiders, both before and after contact with Europeans. Extensive losses of land and of population have been a common experience for most Efate communities since the early 19th century, resulting in massive disruption to local social structure and languages, and dislocation from ancestral territories. One consequence of this concentration of European settlement and investment has been a corresponding lack of interest in Efate culture and history amongst anthropologists, linguists and other researchers seeking "pristine" societies, resulting in a very limited formal record of social impact and transformation. All of the available evidence suggests that population losses may have been as heavy on Efate as anywhere else in Vanuatu, but our grounds for determining these losses more precisely rely on disparate sources of evidence, including archaeological sites, LiDAR mapping, oral traditions and linguistic reconstruction, as well as mission and government censuses and other records. This paper is a preliminary attempt to assemble the available data from these varied sources in order to reconstruct both the likely causes and consequences of depopulation on Efate.

Population collapse in North-Malekula, Vanuatu

Jean Louis Rallu (INED, INED)

Friday, 03 June 2022 - Room 2.2, 16:00

While there are many informal accounts that address post-contact population decline in the islands of Vanuatu, there is very little formal data, except for Aneityum. For this paper we draw on a genealogical survey of upper North Malekula – Guiart's 1951 sociological 'inventory' of North Malekula and the colonial administration's 1951 census – to estimate the population of this region at contact. The genealogies show that the population of surviving hamlets or social units (nakhamal) declined by 56 per cent from 1900 to a low point around 1940. Population density varied from 66 / km² on the large coastal plain of the

upper North, to 35 / km² in the hilly South-East and 25 / km² on the drier tableland of the Big Nambas. In contrast, population density was very high on the nearshore islets (around 400 / km² in 1900 – reaching above 600 / km² by 1951), mostly supported on mainland gardens. Depopulation varied greatly, with declines of almost 95 per cent amongst the mainland Small Nambas and 60 per cent for the Big Nambas; while Vao and Atchin probably experienced minimal decline before 1900 and a small increase in the early 20th century. Thanks to the islets and the Big Nambas, the total population of North Malekula declined by only 88 per cent, from 20,000 in about 1900 to 3,652 in 1951. In 1926, A. B. Deacon witnessed a similar situation in South Malekula. The large diversity of population trends at a fine local level shows that socio-cultural survival was strongly conditioned

Imagineries of Work, Labour and Land during Times of Pacific Depopulation

Alexandra (Sandra) Widmer (Anthropolgy Dept, York University)

Friday, 03 June 2022 - Room 2.2, 16:30

"Why should we bring children into the world only to work for the white man?" is what W.H.R. Rivers reported ni-Vanuatu told him in the early 20th century. He, and other researchers at the time, heard ni-Vanuatu narratives like this in relation to the broader phenomenon of rapid population decline in the 1910s-20s. The researchers worked to understand such Pacific narratives of depopulation in terms of the psychological effects of colonialism, women's fertility control and especially infectious diseases brought by Europeans. In this paper, I will hone in on the fact that in this phrasing, the undesired future is imagined in terms of particular kinds of work under colonial conditions. I will focus on the place of work, labour migration and land in the imagineries and narratives of Pacific depopulation, with a particular focus on Vanuatu. The paper will also connect these Pacific depopulation narratives to broader colonial demographic imagineries of land and labour in the early 20th Century.

Indigenous Depopulation in New Caledonia and Fiji Compared

Christophe Sand (GRED, IRD - Institut de Recherche pour le Développement)

Friday, 03 June 2022 - Room 2.2, 17:00

New Caledonia and Fiji are located at the southern and eastern limits of Melanesia and are the only two archipelagos of this cultural region that are free of malaria, a pathology repeatedly advanced to explain the low Indigenous population densities emphasized for the southwest Pacific before European colonisation. This presentation first summarises the main estimates that have been proposed for the Kanak and Fijian populations at "first contact", setting the stage for the "orthodox scenarios" currently accepted for the depopulation process in both locations. The second part of the paper focusses on the chronology of Fijian depopulation, drawing on the records assembled by a Colonial Commission put in place in 1893 specifically on this topic, along with later documents. The main patterns of Fijian population collapse contrast markedly with the very fragmentary data for New Caledonia. A study of New Caledonia's archaeological landscapes, as an alternative source of analysis of pre-contact population densities, challenges the "orthodox scenario" of low traditional Kanak population numbers and the prevailing historical view that Kanak depopulation was "amongst the less severe of the Pacific" (Rallu 1990, p. 280). A concluding discussion identifies possible future directions to reassess the correct timing of the start of population collapse in Southern Melanesia, highlighting some of the consequences inferred by a re-evaluation of Indigenous population densities at contact.

Using probabilistic modelling to reconstruct archaeological populations in Tonga

Phillip Parton (College of Asia and the Pacific, Australian National University)

Saturday, 04 June 2022 - Room 2.2, 13:00

As in many parts of the world, Oceanic societies suffered severe declines in population following the introduction of new pathogens by Europeans, who first entered the Pacific in the sixteenth century. The speed at which these populations declined and a historical record weighted towards later missionary accounts have combined to confound our estimates of islander population size and distribution. Estimates of past population size in Tonga suffer from the same complications. To address this issue we developed a probabilistic model to integrate airborne laser scanning, archaeological and ethnographic data to estimate the pre-contact population of the island of Tongatapu. Validation of the model against unpublished records from the earliest Christian missions in

Tonga indicates population loss in the range of 70% to 86%, which is much larger than previously considered plausible. The results provide a new and quantifiable foundation that will allow us to investigate demographic and spatial attributes of Tonga's population, helping us to understand the impacts of this tragedy on Tongan society. Our new population estimate for Tonga has important implications for both researchers and especially descendant communities in Tonga who have been adversely affected by globalization.

Lepers and leprosariums: unravelling the history of Hansen's disease in French Polynesia

Emilie Nolet (Department of Art and Archaeology (UFR 03), University Paris 1, Panthéon-Sorbonne)

Saturday, 04 June 2022 - Room 2.2, 13:30

While historians and archaeologists have documented fairly thoroughly the development of Hansen's disease and its consequences for the populations of Hawai'i, the Cook Islands, Samoa and Fiji, the case of leprosy in the *Établissements Français de l'Océanie* (EFO, now French Polynesia) has remained overlooked. In this region, there is archaeological and linguistic information that relates to a pre-European presence of leprosy in the Marquesas. However, leprosy was certainly re-introduced along with other diseases through European contact. The epidemics reached their height by the turn of the 20th century, leading to the establishment of several leper colonies. In this paper, we propose to review the introduction and development of Hansen's disease in the EFO. We investigate the perception and management of leprosy by different categories of actors, its socioeconomic consequences and the new material conditions in which the infected were placed. The forms of management of this disease are indicative of social and cultural representations and power relations rooted in the long term. At the same time, leprosy could be the cause of cultural and social change, linked to the regrouping or displacement of patients, to the circulation of care professionals, or to the introduction of new approaches and theories of the human body. This study aims at providing a preliminary background and context for an upcoming detailed investigation of leprosariums and health transformations in the EFO.

Session 9: Collections in motion: Material things and immaterial understandings

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

Karen Jacobs (Sainsbury Research Unit, University of East Anglia)

Friday, 03 June 2022 - Amphi 1.1

- 13:00 Amélie Roussillon: Converting people, converting objects: ongoing itineraries of Dutch missionary collections from Papua to the Netherlands
- 13:30 Laëtitia Lopes: Moving between Museum Collections and Nations: Reconnecting Material Culture and Colonial History of Vanuatu
- 14:00 Mililani Ganivet, Mirose Paia: Commu-knitting collections in motion: the case of Daniel Palacz's private collection
- 14:30 Hilke Thode-Arora: Thinking through Wood
- 15:00 Stephanie Walda-Mandel, Mitiana Arbon: Measina in motion: Reanimating the Sāmoan collection at the Übersee-Museum Bremen in cooperation with the National University of Sāmoa
- 16:00 Fanny Wonu Veys: Exhibiting the Rapa Nui collection at the National Museum of World Cultures
- 16:30 Carolina Gallarini: OFF THE MUSEUM WALL! An Examination of the Labelling on Kanak Collections in Various Museums
- 17:00 Jacqueline Charles-Rault: Contemporary Collaboration and Inspiration within the Museum
- 17:30 Aoife O'Brien: Seediq encounters and reconciliation at the National Museums of World Culture, Sweden

Saturday, 04 June 2022 - Amphi 1.1

- 13:00 Karen Jacobs: Mobile collections and mobilising youth - Urban Pathways: Fiji. Youth. Arts. Culture.
- 13:30 Katrina Talei Igglesden: (Re)Connecting, (Re)Shaping, (Re)Telling: Youth Voices and the Future of Fiji Museum
- 14:00 Philipp Schorch, Gesa Grimme, Noelle Kahanu: Re-membering Hawai'i: Collaborative provenance research und restitution as (post)colonial relationship work

Museums that hold Oceanic collections are not just physical sites for storage and preservation, but also spaces where things and people are in motion. Oceanic collections are loaned, exhibited, researched, exchanged, de-accessioned, re-used by descendants of Indigenous owners, repatriated or restituted. These same Oceanic collections are also at the centre of new or renewed relationships between museum audiences, Indigenous people, researchers, stakeholders, museum staff, artists and activists. Objects are the subject of reassessments, intergenerational knowledge exchange, reinterpretations and ongoing conversations leading to their associated immaterial knowledge being in constant motion as well.

In this panel we aim to focus on these motions and movements that make the appraisal of museum collections more layered and complex. The panel hopes to raise questions about the role of the museum in bringing the material and immaterial together, as well as its role in crossing geographical distance between Indigenous owners and local audiences, temporal barriers between past, present and possible futures and intergenerational boundaries.

We welcome papers that deal in particular with:

- Intergenerational knowledge exchange about objects
- Forms of knowledge sharing and collaboration between museums and Oceanic peoples
- Restitution, repatriation or long-term loans of objects
- Shifting exhibition practices and the role of different stakeholders
- Development by Pacific communities of grassroots documentation and musealisation projects
- Possible futures for Pacific collections

Converting people, converting objects: ongoing itineraries of Dutch missionary collections from Papua to the Netherlands

Amélie Roussillon (Department of Philosophy and Religious Studies, Utrecht University)

Friday, 03 June 2022 - Amphi 1.1, 13:00

This paper reflects on a current research project which investigates the itineraries and potentialities of objects acquired between 1855 and 1962 by Dutch Protestant and Catholic missionaries in Dutch New Guinea, which are now held in the National Museum of World Cultures in the Netherlands.

By focusing on objects acquired by the Protestant Utrecht Missionary Society and the Catholic Missionaries of the Sacred Heart, I propose to frame missionary collecting processes as a form of conversion, paralleling the transformation of acquired artefacts into missionary and eventually museum objects with the conversion of Papuans into Christians. The ongoing conversion of these artefacts into museum objects operates as a complex phenomenon of spatio-temporal and epistemological translation between the community of origin, the missionaries and the museum, but also today's Papuan communities (in the Netherlands and in West Papua) and researchers, and along which meanings and values were lost but also created. I will highlight some of these processes (such as classification and display) which contributed to the conversion of Papuan things into missionary and museum objects.

By unravelling the multiple stations in these objects' itineraries, I want to share some preliminary thoughts on how these collections can be reappraised in a multi-layered way and mobilised by different actors to address the Dutch colonial past and its afterlives in the Dutch society and beyond.

Moving between Museum Collections and Nations: Reconnecting Material Culture and Colonial History of Vanuatu

Laëtitia Lopes (Sainsbury Research Unit, University East Anglia)

Friday, 03 June 2022 - Amphi 1.1, 13:30

As European nations face their colonial past and build new relationships with former colonies, museums and their collections that hold the traces of colonial encounters are at the centre of discussions. As museums connect past, present and future, it is more than ever essential to look at the histories embodied in their collections.

Due to the colonial relationships that entangled France and the United Kingdom with Vanuatu, large collections from the archipelago are preserved in French and British museums. These collections represent relationships of various kinds. Objects circulated and were extensively exchanged between Ni-Vanuatu people, Ni-Vanuatu and Europeans and between Europeans. This paper will focus on these collections and demonstrate how they can provide new perspectives on Vanuatu's colonial history and the legacy of colonial relations with France and the United Kingdom.

Drawing on my ongoing PhD research, this paper will introduce and compare

Vanuatu collections from museums in France and the United Kingdom. I will argue that a comparative approach can be a valuable tool to untangle the narratives embodied within collections and draw connections. Statistical data will be discussed, considering individuals' archives and publications from Europeans who visited the islands.

Commu-knitting collections in motion: the case of Daniel Palacz's private collection

Mililani Ganivet (Center for Pacific Islands Studies, University of Hawaii at Manoa)

Mirose Paia (University of French Polynesia)

Friday, 03 June 2022 - Amphi 1.1, 14:00

Daniel Palacz, a former diver of Polish descent on Moruroa, collected and acquired objects and archival materials in French Polynesia (FP) amounting to a private collection of more than 600 objects in addition to rare archival materials related to the history of FP. Although well-cited, his collection remained hidden in plain sight for a long time, accessed by a few and never indexed. Conceived as a museum space, the place where this private collection is held, could be perceived from the outside as a mere physical space for storing objects. Palacz recently opened his doors to students of the University of French Polynesia, foreseeing the potentiality of such collections to become teaching resources. What are the teaching values of private collections such as these? How can such initiatives broaden the potentiality of enlivening private collections in the landscapes of French Polynesia? How does the engagement of Indigenous students contribute to setting in motion new relationships between objects and people? This case-study paves the way to reflect upon broader issues relating to curation matters, the uses of Indigenous languages and the future of collections as key teaching resources.

Thinking through Wood

Hilke Thode-Arora (Oceania, Museum Fuenf Kontinente)

Friday, 03 June 2022 - Amphi 1.1, 14:30

Pacific collections in ethnographic museums include a large number of wooden artefacts. However, only in very few cases have in-depth analyses regarding their materiality or their deeper meanings been executed. Wood, wood carving and pieces made from wood can have metaphorical and metaphysical implications in Pacific cultures, and they may be interpreted as reflections of social order. Furthermore, historical artefacts now in museums played a part in a political economy of production and exchange, both on a local and a global scale, during colonial times.

In this case study, all wooden artefacts of the Maori collection in the Museum Fünf Kontinente will be scrutinized from different angles. To shed more light on the trajectories of circulation, a survey of the relevant literature will be combined with natural science approaches of assessing kinds of wood and carving techniques, ideally resulting in narrowing down locations and times of production. Provenance research will aim to trace back the artefacts to former owners and, if possible, the original Maori owners and makers. Collaboration with Maori specialists on wood, carving and carved pieces will be established to invite Maori expertise and reconnect the artefacts with their communities of origin.

Additional issues addressed here should be modern environmental concerns, loss or preservation of skills over generations, and the metaphorical and symbolic meanings of wood, carving, and certain wooden pieces in Maori culture

Measina in motion: Reanimating the Sāmoan collection at the Übersee-Museum Bremen in cooperation with the National University of Sāmoa

Stephanie Walda-Mandel (Oceania Department, Übersee-Museum, Bremen)
Mitiana Arbon (Übersee-Museum, Bremen)

Friday, 03 June 2022 - Amphi 1.1, 15:00

Many German museums are facing the urgent task of re-examining their collections stemming from colonial contexts and rethinking the way they deal with them. This paper explores the Übersee-Museum Bremen, as it re-examines, re-organises, and re-connects its Oceanic (in particular Sāmoan) collections in partnership with cultural and scientific departments at the National University of Sāmoa. As part of the collaboration, the Museum has hired a Sāmoan curator and scientific intern to work on the new permanent and virtual exhibitions. The Museum is changing its interpretative approaches and curatorial decision making practices. Through workshops held with partners in Sāmoa, the

development of topics and content planning is grounded in a Samoan perspective and visions of the Fa'a Sāmoa (Samoan customs). Additionally, with creative digital residencies with artists and scholars from the Pacific, the Museum is providing space in an effort to relinquish interpretative control. Working across disciplinary boundaries, this exhibition highlights novel insights into fluid configurations of cultural practices and environmental cosmologies based on the interplay of material collections.

Exhibiting the Rapa Nui collection at the National Museum of World Cultures

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

Friday, 03 June 2022 - Amphi 1.1, 16:00

Between 1882 and 1977, fifty-two Rapa Nui catalogue entries were made in the collection of the National Museum of World Cultures (NMVW) in the Netherlands. The link between Rapa Nui and the Netherlands goes back three hundred years when in 1722 the Dutch explorer Jacob Roggeveen spotted an island on his voyage without collecting any objects. The small NMVW Rapa Nui collection shows the extensive European museums' networks. In addition, the collection testifies to the complex history of this isolated island. The fibre arts including baskets, fishnets, fish lines and barkcloth demonstrate the refined techniques and indigenous knowledge involved in thriving on an island of which the natural resources dwindled due to erosion, induced by introduced Polynesian rats and because of El Niño phenomena. Some of the carvings are materialisations of the upcoming tourism industry, something the population depended on largely after its population had decreased dramatically. The carvings also stand for the resilience of the indigenous Rapanui. The obsidian tools in the collection may refute the idea of constant infighting. For the 10th International Conference on Rapanui and the Pacific (Leiden, 19-24 June 2022), the NMVW is showcasing a large part of its Rapanui collections for the first time. This paper will explore how a museum display can possibly bridge the gap between popular ideas about Easter Island and letting Rapanui people tell their stories through the objects they made.

OFF THE MUSEUM WALL! An Examination of the Labelling on Kanak Collections in Various Museums

Carolina Gallarini (University of East Anglia)

Friday, 03 June 2022 - Amphi 1.1, 16:30

Anthropology museums have the role of educating and representing different communities, and labels are therefore one of the most important means of communicating with the public. Room texts become the primary tool to meet didactic expectations and create satisfaction in visitors. However, as reported by numerous recent studies, museum labels often decontextualise the object from its community of origin, making it ahistorical and disconnected from its background. Not transcending old frameworks, these descriptive models do not reflect the movements and transformations of heritage. Moreover, the chosen language is frequently outdated and reproduce the archive cards, crystalised when the object arrived in the museum.

This study will be conducted with a comparative approach of various photos of Kanaky objects in museums and their respective labels, highlighting the differences between the written narratives, the quantity of data available to the museumgoers, and the different information chosen to express the relationship between the collections and Kanaky culture. Setting these labels as subjects, it will be possible to understand which levels of communication on Indigenous material heritage have been chosen, if the heterogeneous plurality and cultural movements of Oceanic societies have been reflected in the discourse of object's biography, and if these texts have been re-evaluated according to the recent theories, emphasizing different voices in the museum rooms.

Contemporary Collaboration and Inspiration within the Museum

Jacqueline Charles-Rault (Cultural Service - director, Université Le Havre Normandie)

Friday, 03 June 2022 - Amphi 1.1, 17:00

Museums have been opening their doors to contemporary Indigenous artists for over a decade now to exhibit their work alongside their housed collections, the majority of which, would have been acquired through colonisation. Artists who have felt the need to reconcile with de-animated objects exhibited

either in museum displays or storage, have been given the opportunity to connect with their past, their ancestry and iwi, as well as highlighting the importance of their cultural belonging.

Contemporary Maori artist Fiona Pardington, of Ngāi Tahu ancestry, has been working closely with museum collections since 2001. It inspired her larger than life black and white photographs, *hei tiki* (2008) collection, and her series, *Ahua: A beautiful hesitation* (2010), comprised of photographs taken of life-casts of people from the Pacific in the nineteenth century, by the Frenchman Pierre-Marie Alexandre Dumoutier. This talk will look at the role of the artist within the museum and in particular Fiona Pardington, who over the past twenty years has worked within museums to create her artistic photographic imagery of objects. By working closely with museum collections new dialogues are created between the museum and the artist in how the collections are interpreted and in turn displayed. The role of the contemporary artist in the museum today can inevitably be argued as fundamental and indispensable in helping understand how cultures and traditions thrive and are maintained.

Seediq encounters and reconciliation at the National Museums of World Culture, Sweden

Aoife O'Brien (Collections, National Museums of World Culture)

Friday, 03 June 2022 - Amphi 1.1, 17:30

In 2020, the National Museums of World Culture, Sweden (NMWC) began working with the Seediq, an Aboriginal group from Taiwan. Only granted official status since 2008, the Seediq have been working towards reengagement and relearning the specificities of their culture and language, principally through a university MA programme and multigenerational discussion and knowledge exchange. Working collaboratively, the NMWC, Seediq National Assembly, and Providence University are currently developing a digital and physical exhibition based on a previously unstudied early nineteenth century collection of Aboriginal Taiwanese objects held at the Museum of Ethnography, Stockholm. Experimental in its methodology, the exhibition emphasises co-creation and co-curation with Indigenous voices and perspectives given priority. In spring 2022, a research delegation spent two weeks in Stockholm seeking to identify Seediq objects. Part of their work includes relearning the techniques their ancestors used to make objects and to attempt to recreate them today. For many, the objects encountered were new and the visit prompted a reconciliation with

their ancestors, with the museum, and with Sweden. This paper documents this engagement. This project is part of the museums involvement in the Taking Care project, a co-funded Creative Europe Programme of the European Union, working specifically on the work programme 'Designing Sustainable Futures' with a focus on concepts of care and sustainability.

Mobile collections and mobilising youth - Urban Pathways: Fiji. Youth. Arts. Culture.

Karen Jacobs (Sainsbury Research Unit, University of East Anglia)

Saturday, 04 June 2022 - Amphi 1.1, 13:00

This paper will focus on case studies drawn from the collaborative research project Urban Pathways: Fiji. Youth. Arts. Culture, funded by the British Academy's Youth Futures programme and supported under the UK Government's Global Challenges Research Fund, in order to demonstrate how museum collections can be useful in mobilising new relationships that cross geographical and temporal boundaries. The aim of the project is to identify how urban Fijian youth experience culture and how cultural heritage institutions in Fiji can engage youth while offering viable employment opportunities. Our analysis is based on collaborations with urban Fijian youth in a range of arts and cultural heritage settings, including Fiji Museum and the Museum of Archaeology and Anthropology, University of Cambridge. This paper will highlight the experiences of a group of young people who conducted internships, worked with museum collections and produced their own creations.

(Re)Connecting, (Re)Shaping, (Re)Telling: Youth Voices and the Future of Fiji Museum

Katrina Talei Igglesden (Sainsbury Research Unit for the Arts of Africa, Oceania and the Americas, University of East Anglia)

Saturday, 04 June 2022 - Amphi 1.1, 13:30

The collaborative and British Academy-funded research project 'Urban Pathways: Fiji. Youth. Arts. Culture.' has brought together a group of 15 young people passionate about arts, heritage and the cultural & creative industries. This

paper will focus on the 6 youth interns working at Fiji Museum and examine the process undertaken in planning their final project: a group exhibition. What do standard exhibition practices and the museum collections mean to this group of young people and, in turn, the different community stakeholders they represent? This will be compared with the concurrent exhibition planning taking place by veteran museum staff in the revamping of Fiji Museum's main gallery.

Re-membering Hawai'i: Collaborative provenance research und restitution as (post)colonial relationship work

Philipp Schorch (Social and cultural anthropology, LMU Munich)

Gesa Grimme (Institute of Social and Cultural Anthropology, LMU Munich)

Noelle Kahanu

Saturday, 04 June 2022 - Amphi 1.1, 14:00

Material entities, classified as 'ethnographic objects' or 'human remains', and held in German museums bear witness to the political, economic and scientific entanglements between Hawai'i and Germany emerging in the 19th century. This paper addresses the potential of (re)assembling and (re)activating these material and immaterial cultural connections – their re-membering – and argues for understanding the engagement with material presences and legacies through collaborative provenance research and restitution as future-orientated (post)colonial relationship work. The paper focuses on recent restitutions of iwi kūpuna from German collecting institutions to Hawai'i, and the underlying relationships from the past to the present. It took bodies and biographies to collect and create knowledge, and it takes bodies and biographies to reconstitute and revise knowledge. Provenance research and processes of restitution point to the need for ethical museum practices that are attentive to sensitive concerns. Such ethical and sensitive considerations themselves generate, rather than restrict, new knowledge. They are brimming with epistemic and ontological potentialities: for the people related to the material entities concerned, for the knowledge generated with them, and for the institutions involved. Collections in motion always entail people in motion, and material things and immaterial understandings appear as two inseparable dimensions of the same processes of departure and return.

Session 10: The materiality and immateriality of religious movements in the Pacific

Christiane Falck (Ethnologisches Institut, Georg-August-Universität Göttingen)

Fraser Macdonald (Anthropology Programme, Waikato University)

Friday, 03 June 2022 - Room 2.1

13:00 Guillaume Alevéque: Mending "divided subjects": Universalism and secularity in Tahiti

13:30 Tom Bratrud: When God really came to Ahamb: Materiality and Persuasion in Vanuatu

14:00 Marie Durand: Building the world of God in hierarchized lands: concrete uses in churches and graves in the Banks Islands, Vanuatu.

14:30 Christiane Falck: The Power of Things in a Catholic Charismatic Movement at Lake Chambri, Papua New Guinea

15:00 Anna-Karina Hermkens: Creating Presence across Borders: Devotions to Papua New Guinea's Blessed Peter To Rot in the Australian diaspora.

16:00 Wolfgang Kempf: (in absentia:) Im/material dimensions of historicity: Linking sound documents and historical representations of a religious movement in Kiribati

16:30 Fraser Macdonald: (in absentia:) Religious Rhizomes: Charismatic Revival as Intensive Assemblage

17:00 Ton Otto: Win Neisen 2020: Transformations of historicity in the Paliau Movement

17:30 Borut Telban: The materiality of religious experience in the Karawari region of Papua New Guinea

Saturday, 04 June 2022 - Room 2.1

13:00 Jaap Timmer: Moses in Melanesia: Mystery and Theology in Anthropology

13:30 Lamont Lindstrom: Afterword: (Im)materiality and religious movements in the Pacific.

The religious landscape in the Pacific has importantly been shaped by religious movements. These have not only molded people's theological and ideological visions and moral perspectives, but also impacted their material aspirations and material culture. Absorbing and mixing both material and immaterial imported and local cultural elements, religious movements in the Pacific have created new cultural forms. In our panel, we want to explore the dynamics between the materiality and immateriality of introduced and local cultures in religious movements and the role they play as drivers in religious change and cultural innovation in the Pacific. Possible themes and questions that can be explored (but not limited to the following suggestions) are: How are religious movements in the Pacific interconnected through (im)materiality and what role does (im)materiality play in their formation, mediation and diffusion, e.g. institutional networks, moving charismatic bodies, new technologies and media? What (im)materiality do they cultivate, innovate, or spread, e.g. (ethno)theologies and other 'ideoscapes', material culture, music, and other new cultural forms? How are the movements shaped by theologies and ideologies and how do the movements shape them? How are religious movements connected to wider changes in society? Are they intrinsically political? How does (im)materiality inform and become part of their devotional practices, religious aspirations and imaginations, e.g. processions/crusades, prayer meetings, ideas of salvation, heaven and hell? How do religious movements mark an acceleration or intensification of spiritual forces?

Mending "divided subjects": Universalism and secularity in Tahiti

Guillaume Alevéque (Institut interdisciplinaire d'anthropologie du contemporain, EHESS - Ecole des Hautes Etudes en Sciences Sociales)

Friday, 03 June 2022 - Room 2.1, 13:00

Christianity, by casting itself as a rupture and a foundation often urged converts to make a complete break with the past. According to Robbins, this phenomenon and its consequences, observed in many times and places, engenders "divided subjects" who see themselves as incomplete Christians drawn to sin by their pagan heritage.

In the Society islands, this phenomenon has been a core dynamic of Christianity since the evangelization in the early 19th century. Yet, in recent years, remembering and perpetuating the very past that needed to be cast away, has

gradually become essential to define belonging and cultural heritage. I propose to expand on Robbins' discussion about the way faith, the self and the past are thought of in relation to each other. However, I will reverse the focus by questioning this relationship between them, not from the perspective of a Church, but through the study of a Tahitian revitalization movement that attempts to combat westernization by reawakening the culture thanks to the prechristian ancestral deities invoked in their rituals. The analysis of this movement allows us to understand how innovative ritualisation can be exploited to challenge the duality between secularism and religiosity in contemporary societies, especially regarding the way people determine how to affect the immaterial that affects them, such as culture or the past.

When God really came to Ahamb: Materiality and Persuasion in Vanuatu

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

Friday, 03 June 2022 - Room 2.1, 13:30

Ahamb Island is a Christian centre in South Malekula in Vanuatu. However, the island also has a reputation for enduring land disputes and sorcery which locally are signs of dissolving Christianity and moral decay. In 2014, a Christian revival movement developed on Ahamb fuelled by islanders' hope that their problems could be solved with help from the Holy Spirit. The revival was characterized by about 30 children and adults who on a daily basis over a period of nine months fainted in the Holy Spirit's power and conveyed visions and messages from the Spirit to the community on how to live. These bodily reactions, together with findings of hidden sorcery objects, were seen as evidence that God had really come to Ahamb. In the paper, I discuss how Ahamb people – through these material expressions of cosmological capacity – found 'evidence' for the existence of immaterial powers that they previously could only imagine. I suggest that this persuasion must be seen in relation to Rachel Smith's notion of the 'porous' view of self and mind in Vanuatu, where knowledge, meaning and intention is often found to be discoverable through the body rather than inner domains.

Building the world of God in hierarchized lands: concrete uses in churches and graves in the Banks Islands, Vanuatu.

Marie Durand (Laboratoire interdisciplinaire en études culturelles (LinCS UMR 7069), Université de Strasbourg)

Friday, 03 June 2022 - Room 2.1, 14:00

In the Melanesian archipelago of Vanuatu, building materials and the social and temporal relationships with places (ples in the Bislama language) that they entail have been singular material sites for the expression of complex relationships to a hierarchized landscape. To materially anchor the actions of the mission in new attended territories equally appears as a first necessity for the missionaries from the Melanesian Mission who gradually settled in the Banks Islands from the mid-nineteenth century. Concrete, as a material allowing churches and graves to be more durable has especially been an agent enabling missionaries and converts to assert their social and political presence in the land. They did so by actively playing upon the vernacular socio-cultural meanings of building techniques.

Drawing upon an archival research that has been informed by previous ethnographical fieldwork conducted in the area, this paper will show that the socio-cultural meanings of these building techniques were not separable from the peculiar qualities of the materials employed for the constructions. It will argue that concrete was for the missionaries a potent agent, because it appeared as both a foreign and a local material. In turn, closely looking at concrete churches and graves fabrications allows to elaborate on some of the complex webs of transformations of the social and political landscapes that came with Christian conversion in this area of Vanuatu.

The Power of Things in a Catholic Charismatic Movement at Lake Chambri, Papua New Guinea

Christiane Falck (Ethnologisches Institut, Georg-August-Universität Göttingen)

Friday, 03 June 2022 - Room 2.1, 14:30

Discussions of material things in religious movements in the Pacific have predominantly applied symbolism and poststructuralism as analytical lenses and look at things as material signs or material disciplines. In my paper I seek to

explore whether the ontological turn offers a perspective from which material things themselves and the role they play in religious change come into sharper focus. Taking inspiration from the New Materialism and New Animism literature, I discuss how a religious movement in the Sepik River region of Papua New Guinea happens materially. I analyze the power of things to direct the actions and shape the belief of members of a Catholic charismatic movement called the Thomas Souls Ministry. Things not only feature centrally in the religious movement's ambitions, but play a vital role in its practices. Emanating from the premise that human and nonhumans assemble in historically and sensuously idiosyncratic ways, I argue that material things are constitutive and generative of religious reality and practice in the Sepik. In fact, the material and immaterial dimensions of religion are not distinct fields of experience, knowledge and practice but co-constitutively intertwined. Focusing on the ways that bodies, rosaries and mobile phones have become part of Catholic charismatic practice and ethno-theology, I suggest that materiality is an important part of religious aspiration and practice and drives religious change.

Creating Presence across Borders: Devotions to Papua New Guinea's Blessed Peter To Rot in the Australian diaspora.

Anna-Karina Hermkens (Anthropology, Macquarie University)

Friday, 03 June 2022 - Room 2.1, 15:00

This paper engages with politics of 'presence' and 'absence' in the context of religious transnationalism. It looks at how migrants from Papua New Guinea (PNG) are 'relocating' PNG Catholic shrines and ritual celebrations to Australia in order to celebrate their National Patron Saint, the Blessed Peter To Rot. In relocating rituals, regalia and images associated with Peter To Rot, migrants generate 'belonging', as well as new connections and communities, fostered through the circulation of specific material religion, such as soil from Peter To Rot's empty grave and water from a nearby cave. The paper will address how these materialities and associated rituals are meant to convey and mobilise the Blessed Peter To Rot's presence and intervention, while his human remains are still in PNG, and hence, absent in the diaspora. At the same time, this paper shows how customary notions, practices and materialities are conflated with Catholic ones, often much to the disapproval of Catholic clergy and the Catholic Church in general, while Catholic practices contradict and cause tensions with local customary ideas about the treatment of human remains.

(in absentia:) Im/material dimensions of historicity: Linking sound documents and historical representations of a religious movement in Kiribati

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

Friday, 03 June 2022 - Room 2.1, 16:00

In this paper I explore the historical connections between a sequence of songs and dance chants about the rebuilding of a Protestant church and a previous religious movement. This sequence of seven audio documents is taken from a tape collection put together by the anthropologist Gerd Koch and his wife between 1963 and 1964 in the Gilbert Islands (now Kiribati). Brought back to the attention of some I-Kiribati interlocutors as part of a current research project, the selected recordings from the island of Onotoa evoked in the listeners a wide range of emotions, memories and historical knowledge. In particular, the place, church, and name of the composer were associated with a religious movement from the 1930s whose history continues to have negative connotations today. My analytical interest focuses first on Onotoans' agency and anticipation in the process of assembling the tape recordings in the 1960s. I then examine the contemporary discursive linkages of sound documents and historical narratives about church building and religious movement by some I-Kiribati interlocutors. Finally, this ethnography of historicity is related to archival representations of the millenarian movement from the colonial period. I argue that the analysis of these temporally different, heterogeneous assemblages of im/material components (such as people, places, buildings, signs, dreams, sounds) and their distributive efficacy makes a significant contribution to the understanding of historicity.

(in absentia:) Religious Rhizomes: Charismatic Revival as Intensive Assemblage

Fraser Macdonald (Anthropology Programme, Waikato University)

Friday, 03 June 2022 - Room 2.1, 16:30

This paper argues that charismatic revival, that is, the sudden, prolonged eruption of ecstatic Christian phenomena like tongue speaking, healing, deliverance from demonic evil, prophetic visions, trembling, and so forth, embodies the

Deleuzian-Guattarian ontology of intensive assemblages. Drawing on a variety of concepts found within Deleuze and Guattari's work, especially *A Thousand Plateaus*, I show that revival is a form of actuality that exists in a 'far-from-equilibrium' crisis state that dwells at or near the threshold across which virtual intensities and difference emerge into the material world. Bodies within revival are transversed by forces that explode mundane coordinates, the movements that erupt exhibit high degrees of internal heterogeneity and are invariably elements of much larger regional becomings, and their molecular dynamics unfixed and recode a range of cultural materials. Through offering such an analysis, the paper's broader goal is to continue to work towards a rigorous theorisation of what 'revival' really means within the wider field of Pentecostalism.

Win Neisen 2020: Transformations of historicity in the Paliu Movement

Ton Otto (Department of Anthropology, Aarhus University)

Friday, 03 June 2022 - Room 2.1, 17:00

Win Neisen is the latest manifestation of what is widely known as the Paliu Movement in Manus, PNG (see Mead, Schwartz and Smith, Otto, and others). In this paper I will present material from my latest fieldwork on this movement, just before the start of the Covid19 pandemic in 2020. The Paliu Movement has morphed through various manifestations since its start in 1946 and has had periods of greater and less religious fervour and greater and less political impact. In this paper I suggest that a focus on changing regimes of historicity (a concept I borrow from François Hartog but adapt to my own purposes) may be helpful to understand changing forms of agency and future expectations at different stages of the Movement. I aim to connect this to wider and changing contexts, that have led to crises in the understanding of time and the experience of temporality.

During my last visit, the Movement was clearly in a state of crisis and paralysis due to the death of its most influential leaders. Nevertheless, there was continuing religious debate and a fierce struggle for leadership. I will focus my analysis on the co-existence of different temporalities ('physical' versus 'spiritual'), the building of a temple (freedom house) that contains the chair of King David, the role of business in all this, and how this material intervention should initiate the unification of the living and the dead, and thus the integration of physical and spiritual time.

The materiality of religious experience in the Karawari region of Papua New Guinea

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

Friday, 03 June 2022 - Room 2.1, 17:30

Several recent studies in the field of material religion emphasize that in many societies around the world, especially pre-modern ones, there is no opposition between transcendence and immanence, concept and thing, nor between spirit and matter. This refers not only to the emplacement of religion or to material objects such as statues or shrines, but also to people's experiences in their encounters and relationships with divine beings. For the Karawari-speaking Ambonwari, matter without spirit is incomplete, empty, or dead matter, and spirit without matter is an unfulfilled, unrealized, or unsettled spirit. While there is a dualistic interpretation of the world, for example in modern objective science or the Christian abstraction of the spiritual from the material, this is not the case with the Ambonwari and their religious movements. For the Ambonwari and the entire region, the materiality of religious experience became the main impetus for the decades-long involvement of people in the Catholic Charismatic Movement and other movements.

Moses in Melanesia: Mystery and Theology in Anthropology

Jaap Timmer (Discipline of Anthropology, School of Social Sciences, Macquarie University)

Saturday, 04 June 2022 - Room 2.1, 13:00

In recent discussions on the relationship between theology and anthropology there has been a lack of clarity over how theology articulates with religio-political movements and their mystical elements. To address that lack of engagement with political formation I propose a redemption of political theology for the anthropology of religion based on a case study from Melanesia. In that region, several religio-political movements in civil society advocate for a new Christian constitution. These movements are inspired by a theological understanding of state and nation, according to which Christ is regarded as mystically

present in social life. I argue that the political efficacy of Christ's mysterious absent presence can be illuminated by engaging with Karl Barth's idea of theology as an ongoing response to the mystery and Kantorowicz's account of the mystical body (the head of which is Christ) in the King's Two Bodies, especially his emphasis on poesis to make things mystical. I will suggest that the anthropology of religion might benefit from Kantorowicz's conclusion that the theological aspect of the political resides in the mystery of the institution rather than in the miraculous instant of Carl Schmitt's decision on the state of exception that has significantly coloured political-theological and anthropological analysis of religio-political movements in the margins of the state from the 1990s onwards.

Afterword: (Im)materiality and religious movements in the Pacific.

Lamont Lindstrom (Anthropology, University of Tulsa)

Saturday, 04 June 2022 - Room 2.1, 13:30

A summary of session contributions that identifies common themes and also notable aspects of the various Pacific religious movements discussed. I draw on the history of Tanna Island movements to help situate the material and immaterial aspects of the movements presented, including their incorporation of local and imported elements within innovative cultural forms, theologies of spirit, and devotional practices.

Session 11: Oceania in World Anthropologies. Circulation of people, objects, and ideas in the knowledge production of 'marginal' anthropological traditions

Fabiana Dimpflmeier (DILASS, 'Gabriele d'Annunzio' University of Chieti-Pescara)

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

Saturday, 04 June 2022 - Room 2.3

13:00 Ildiko Kristof: "Admirable, Innocent Nations of the South Sea": James Cook, Exoticism and the Concepts of Early Anthropology in the Kingdom of Hungary, 1760-1835

13:30 Lorenzo Brutti: Italian ways in Melanesia. Odoardo Beccari, Luigi Maria D'Albertis and Lamberto Loria between science and prejudices.

14:00 S R Jan Hasselberg: The Pathways of Albert English's PNG photographs

14:30 Fabiana Dimpflmeier: Papuan Threads, Italian Canvas: the Fabric of Lamberto Loria's Etnografia Italiana

15:00 Melica Ouennoughi: New feminine representations in context of decolonization through the figure of Celeste, daughter of North African deportees.

Oceania has long been at the centre of anthropological cogitations. It is – not to mention – the birthplace of classic anthropological fieldwork. From Bronislaw Malinowski to Marshall Sahlins, concepts and practices of seminal importance to the construction of theories and methodologies of the dominant Western anthropological discourse have developed in interaction with Pacific cultures and/or in relation with their material or immaterial aspects.

But how objects and ideas from Oceania have circulated in space and time, helping to shape careers, schools, museums, theories, paradigms, representations and practices in marginal anthropological traditions such as, e.g., the Norwegian, Italian, Turkish, Russian, Brazilian or Japanese? In a perspective that aims at pluralizing the history of anthropology beyond the French and Anglo-American (major) traditions (Barrera-González, Heintz, Horolets 2017; Bérose

2017-2021; Histories of Anthropology Annual 2014-2021) and challenging a monolithic view of contemporary anthropology as a unified discipline emanating from the West (Restrepo 2005; Lins Ribeiro, Escobar 2006; 2018), in this panel we invite participants to critically investigate the complexities and the embeddedness of anthropological knowledge transfer between Oceania and 'minor' European scholarly traditions and/or World Anthropologies.

In particular, we would like to explore questions like: How, how deep and at what point, material and immaterial aspects of the Pacific area impacted on the formation of marginal traditions? It was by direct contact or by "travelling theory" (Said 1982)? Following which courses, people, ideas, images, and/or objects? How Pacific anthropological data and Pacific-based theoretical traits were selected and accepted by the hosting traditions? Which weight, respectively, Pacific material and immaterial have held? How the circulation of Pacific "travelling" concepts, objects and theories can help us better understand (and challenge) the dynamic of knowledge production and transfer, and the same conceptual distinction between material and immaterial?

We welcome original case studies from ethnographical and historical perspectives as well as papers based on consistent visual documentation (pictures, drawings, video, etc.) and/or addressing these topics within the larger theoretical developments in contemporary anthropology.

"Admirable, Innocent Nations of the South Sea": James Cook, Exoticism and the Concepts of Early Anthropology in the Kingdom of Hungary, 1760-1835

Ildiko Kristof (Institute of Ethnology, Hungarian Academy of Sciences)

Saturday, 04 June 2022 - Room 2.3, 13:00

The transmission of the Voyages of James Cook in the Kingdom of Hungary in the turn of the 18th and 19th centuries makes an important chapter in the history of the emergence of anthropology there. The cultural and the political contexts of the Hungarian translation(s) provide valuable insights into the micro-circumstances of the making of science in a local, non-western context, and also in the mechanisms of the formation and distribution of anthropological concepts.

Not less than four different Hungarian translations of the Voyages of James Cook (1728-1779) were carried out in the period. A Jesuit and three Protestant translations represent specific micro-contexts from which the Enlightenment

science of the so-called "world ethnography" and anthropology started to rise. The aim of my talk is to present those contexts, to highlight the similarities and the differences of the translations, and by doing so, to reveal how the early ideas of anthropology (e.g. "earthly Paradise," "children of nature," "simple societies" etc) gained popularity not only in the Western but also in the Eastern part of Europe. All the four Hungarian contexts are well-documented and, due to my previous archival exploration, the particular editions of the Voyages used by the Hungarian translators are identifiable. While the first context suggest a French and Jesuit connection, the other three indicate German ones (esp. the university of Göttingen).

Italian ways in Melanesia. Odoardo Beccari, Luigi Maria D'Albertis and Lamberto Loria between science and prejudices.

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

Saturday, 04 June 2022 - Room 2.3, 13:30

There are so many ways to travel. Italians are masters in this: both those who came from the Italian "mere geographical expression" of the pre-Risorgimento period, and those who, for various reasons, went far beyond the borders of the "Europe of powers" in the times of an independent and united Italy. Starting from the second half of the 19th century, a specific scientific travel tradition delineated in relation with Melanesia, and Papua New Guinea more in particular, when Odoardo Beccari, Luigi Maria D'Albertis and Lamberto Loria travelled extensively in Irian Jaya, the Fly region, and British New Guinea, bringing high the name of Italy and its scientific endeavours. All three "traveller-naturalists" (Puccini 1999) helped shaping the basis of new ways of interpreting and practicing anthropology in Italy (Brutti 2016; Dimpflmeier 2018, 2020). Moreover, they helped us better understand the passage from naturalistic to anthropological travelling and the development of fieldwork at large. At the same time, however, in British New Guinea and Australia they soon acquired a negative stigma in relation to their supposed ways of dealing with the natives (MacGregor 1897; Haddon 1897). D'Albertis and Loria, in particular, were long considered as representatives of an "Italian aggressive style of work" rooted somehow in their warm emotional Latino behaviour. This paper will shed light on the question, exploring and contextualising both "Italian ways" from a historical perspective.

The Pathways of Albert English's PNG photographs

S R Jan Hasselberg

Saturday, 04 June 2022 - Room 2.3, 14:00

Among the great number of historical photograph collection from PNG, the photos by Albert English have travelled particularly interesting paths. His photographs are of great importance, taken as they were mostly between 1890 and 1905 and with a strong ethnographic focus, but only a few have found their way to public access and awareness.

Albert English, as a colonial agent, has also been mysteriously overlooked in the writing of the history of British New Guinea. He was one of the early arrivals and he stayed longer than any other expatriate; he took part in historic expeditions; he was a highly regarded colonial agent for sixteen years; his plantation was the most important in the colony; and he patrolled energetically on both coast and inland. And he photographed.

There are six collections of between 50 and 250 of English's photographs kept at major institutions, although not all under his name, plus a private collection of 60 prints. Most of these can today only be accessed by visiting the archives. Through exchanges with other expatriates and visitors some of his photos have ended up in others' collections (i.e. Seligman's).

In my presentation I will discuss the background for and content of English's photographs, and the pathways of his collections. A few other important PNG collections which have had an anonymous existence will also be mentioned.

Papuan Threads, Italian Canvas: the Fabric of Lamberto Loria's Etnografia Italiana

Fabiana Dimpflmeier (DILASS, 'Gabriele d'Annunzio' University of Chieti-Pescara)

Saturday, 04 June 2022 - Room 2.3, 14:30

In the spring of 1905, according to a story that has become famous in the history of Italian anthropology, Lamberto Loria, later to be accounted for as one of its founding fathers, made an excursion to the countryside in Campania which resulted in his 'conversion' to Italian ethnography. Less than a decade

before, he had come back from a seven-year long sojourn in the British New Guinea (BNG), where he observed native tribes, took ethnographic photographs, and collected artefacts.

Loria's fieldwork in the Melanesian subcontinent was unique in an era filled with armchair anthropologists. However, the originality of his work has been mostly overshadowed by his later Italian accomplishments, so much so that the impact of his research in BNG on the shaping of his *Etnografia Italiana*, has been at length underestimated or neglected. Consequently, Italian history of anthropology interpreted his Italian Ethnography as a discipline mainly interested in material culture.

As this paper reconstructs Loria's fascination for the exotic and the 'inner' savage, it demonstrates how his conception of *Etnografia Italiana* was deeply influenced by his experiences at the peripheries of the world, and Melanesia in particular. His wholistic conception of Papuan ethnography, as the study of both material and immaterial aspects of culture, would have envisioned a new way of studying and interpreting Italian folk traditions, in contraposition with previous and contemporary philological and anthropolo

New feminine representations in context of decolonization through the figure of Celeste, daughter of North African deportees.

Melica Ouennoughi (Phd of Anthropology of the University of Vincennes-Paris VIII, University Vincennes Paris VIII)

Saturday, 04 June 2022 - Room 2.3, 15:00

The forced migration of North Africans in the 19th century, has made it possible to identify a link between the penal colony of New Caledonia and the penal colony of Corsica around the oral transmission of families originating from the Sahara. We will take the example of Celeste "wandering" then "reconstructed" who became an icon of Nouméa. By revisiting the unique journey of Celeste, we propose a dynamic anthropology in the context of decolonization in the renewal of classical anthropological issues (Bronislaw Malinowski), through the restitution of objects, artistic emblems, his love affair with the governor of the colony. It is by revisiting the story of the daughters of deportees through Celeste and others, that we felt it necessary to reconstitute her singular journey within a collective trajectory. Despite the ideology, it is about deconstructing the image of the "exotic" woman, there is a silent tradition either around informal sources making it possible to justify the presence of matriarchs.

Session 12: Dealing with Double Exposure: Global Energy Transitions, Climate Change and Resource Extraction in the Pacific

Emilka Skrzypek (Department of Social Anthropology, University of St Andrews)

Nick Bainton (University of Queensland)

Saturday, 04 June 2022 - Room 3.1

- 13:00 Emilka Skrzypek: Global energy transitions and justice convergences in the Pacific
- 13:30 Jerry Keith Jacka: Resource Extraction and Climate Change in Papua New Guinea: The Role of the Pacific in Planetary Phenomena
- 14:00 Tobias Schwoerer: Energy Transitions in Papua New Guinea: Mining, Biomass Plantations and Local Inequalities in the Markham Valley
- 14:30 Norbert Pötzsch: Tongas Environmental Dilemma? Challenges of Climate Change and the Increase of Cars
- 15:00 Martino Miceli: Waiting for the day after: Energy transition and late-industrial disconnections in Nickeltown (Thio/ Cöö, Kanaky/ New Caledonia)
- 16:00 Nick Bainton: Justice dimensions of seabed exploration and exploitation in Cook Islands

The Pacific is at the frontline of a 'double exposure' to climate change and the consequences of economic globalisation. The region is exposed to rising sea levels and catastrophic cyclones and droughts. It also hosts numerous large-scale mines and enormous undeveloped deposits of energy transition metals such as copper, nickel and cobalt to name but a few, but remains energy poor and struggles to convert its mineral wealth into human development. Increased demand for these metals to build clean-energy systems, expected to grow dramatically over the next twenty years, is both a consequence and a driver of climate change and economic globalisation – exacerbating the social, economic, political, territorial, and ecological pressures of extraction. Addressing a major contradiction in current 'just transition pathways', this panel explores ways in

which Pacific peoples and nations experience and navigate the challenges of the double exposure and considers justice issues arising in the Pacific from increased resource extraction under conditions of climate change. We welcome papers addressing various aspects of, and the relationship between, climate change, resource extraction and global energy transitions in the region.

Global energy transitions and justice convergences in the Pacific

Emilka Skrzypek (Department of Social Anthropology, University of St Andrews)

Saturday, 04 June 2022 - Room 3.1, 13:00

In this paper we examine the justice dimensions of extracting and supplying energy transition metals. We present a framework of elements built on five core forms of justice – distributive, procedural, restorative, recognition, and cosmopolitanism – and apply it to the Pacific Islands region to examine specific issues, impacts, activities, and considerations where injustices can arise, converge and transform.

Using comparative evidence from Papua New Guinea, New Caledonia and Cook Islands, we demonstrate that increased pressure to extract energy transition metals to meet global demand will amplify existing patterns of injustice across the five forms. We stress the need to analyse how these justice dimensions intersect dynamically and mutually shape one another over time, space and scales. We employ a more Oceanic imagery of persons or groups of persons caught in a vortex of converging currents, what we call ‘justice convergences’.

Resource Extraction and Climate Change in Papua New Guinea: The Role of the Pacific in Planetary Phenomena

Jerry Keith Jacka (Anthropology, University of Colorado Boulder)

Saturday, 04 June 2022 - Room 3.1, 13:30

The impacts of climate change and the increasing demand for clean energy minerals are two recent phenomena that are fundamentally reshaping spatial relations around the planet. Emergent scholarship calls into question the utility of the notion of the "global" with its emphasis on divisions – the Global North and

South, urban and rural, consumption and production, and so forth – arguing instead that the processes occurring today are "planetary." This vein of research acknowledges the uneven terrain of neoliberal capitalism, yet insists upon the complex ways that humans everywhere are connected, be it through sprawling commodity supply chains or the very atmosphere. This poses important considerations for how the Pacific region, its people and places, will engage with the planetary. Papua New Guinea and other islands in the Pacific are repositories of rich mineral wealth that will need to be mined for clean energy technologies. At the same time, though, the very mining of these minerals, both land- and sea-based, will contribute significantly to the increased production of greenhouse gases. In this paper, I examine the paradoxes of mining our way to sustainability, and the climate and environmental justice issues surrounding this in Papua New Guinea.

Energy Transitions in Papua New Guinea: Mining, Biomass Plantations and Local Inequalities in the Markham Valley

Tobias Schwoerer (Department of Social and Cultural Anthropology, University of Lucerne)

Saturday, 04 June 2022 - Room 3.1, 14:00

Papua New Guinea has pledged to connect 70% of the population to electricity by 2030 and to become carbon-neutral by 2050. At the same time, planned large-scale mining projects will require additional massive amounts of electricity. The proposed Wafi-Golpu copper-gold mine in Papua New Guinea's Morobe province, for example, will need at least 100 MW, which is more than double the electricity generation capacity in the Ramu grid currently supplying the industrial centre of Lae and other towns in nine provinces. New power sources are therefore needed, and while most of the electricity will come from gas turbines or new hydro-power plants, there is also a different low-carbon project currently taking shape in the Markham Valley. The energy company Oil Search, through its subsidiary PNG Biomass, has started planting 16'000 hectares of eucalyptus trees to eventually fuel two wood-fired power plants producing 30 MW of electricity.

This paper looks at the resulting energyscapes (Howard et al. 2013) in the Markham Valley in Morobe Province. It examines how these new energy projects intersect with the lived reality of the local Wampar population, who while only partly able to access electricity are surrounded by power pylons and plant

hectares of eucalyptus trees. While these large-scale energy projects create new jobs and economic opportunities for some, they also disenfranchise others, increase existing inequalities, and generate new conflicts over land and political power.

Tongas Environmental Dilemma? Challenges of Climate Change and the Increase of Cars

Norbert Pötzsch (Institute of Social and Cultural Anthropology, Georg-August-Universität Göttingen)

Saturday, 04 June 2022 - Room 3.1, 14:30

The Kingdom of Tonga is challenged by the impacts of climate change. To countermeasure carbon emissions as well as cutting economic and ecologic costs an energy road map was designed. One of its goals is the energy transition from nonrenewable resources to renewable ones, such as solar and wind power. This process is progressing steadily and a growing number of households are using sustainable energy. At the same time, Tonga witnessed a rapid increase of cars over the last decade. This development questions the aforementioned efforts to reduce carbon emissions all along. In my presentation I will investigate this environmental dilemma and its social as well as energetic implications from an anthropological viewpoint. Based on a total of 12 months of fieldwork over the past eight years I aim to examine these challenges Tonga is facing through climate change, the increase of cars and in pursuing its own energy road map. In particular I will address the following questions: What are the social, environmental and energetic implications of climate change and the growing number of cars in Tonga? What price has Tonga to pay economically as well as ecologically for these aforementioned challenges? How do views of ministries and people in Tonga differ on these issues?

Waiting for the day after: Energy transition and late-industrial disconnections in Nickeltown (Thio/ Cöö, Kanaky/ New Caledonia)

Martino Miceli (Centre Norbert Elias, EHESS - Ecole des Hautes Etudes en Sciences Sociales)

Saturday, 04 June 2022 - Room 3.1, 15:00

Nickel plays a key role in international energy transition. Demand seems to be constantly growing, as New Caledonia has one of the largest nickel reserves in the world. Given the long history of mining exploitation, it is not incredible to find out that CO₂ newcaledonian emissions per capita are estimated to be in the highest in the world. In this paper, I explore how the process of extracting a "clean" and "futuristic" resource unfolds within an area of longer-standing exploitation, one socially perceived as part of inexorable process of ecological (and moral) "decay", the municipality of Thio, in the xârâcùù region. Thio is a mining hub with a Kanak and politically independentist majority site owned by the historical colonial-era company Le Nickel-SLN, linked to Eramet group. As the first mining centre and old nickel "capital" in the world, Thio now lives in an ambiguous late-industrial present: industrial heritage renewal, the restructuring of inhabited and agricultural areas due to continuous flooding and economic reconversion projects failures relate to the contemporary rhetoric over the need to increase production intensity. What are competing regimes of ecological and industrial temporality of a social and environmental space heavily shaped by the extractive industry and increasingly exposed to the risks of climate change?

Justice dimensions of seabed exploration and exploitation in Cook Islands

Nick Bainton (University of Queensland)

Saturday, 04 June 2022 - Room 3.1, 16:00

Cook Islands is one of several Pacific 'hot spots' for seabed mineral deposits. Unlike many other Pacific nations, Cook Islands has no prior history of terrestrial extraction. Seabed mineral exploration began in the Cook Islands' Exclusive Economic Zone in the 1960s, and by the 1970s surveys revealed significant resources of polymetallic nodules.

This paper identifies and discusses the justice dimensions of exploring and exploring seabed minerals in the Cook Islands. That the seabed mineral exploration in Cook Islands has only just been approved, and that there are no examples within the Pacific (or elsewhere) of commercial scale seabed mining that can illustrate the full range of risks and impacts of this frontier industry, means that we are grappling with huge uncertainties. However, we can apply insights

from other seabed exploration projects, just as we can apply some insights from terrestrial mining activities to consider the likely justice issues that will require attention as exploration activities get underway and identify potential pressure points and risks that may accompany commercial scale seabed mining activities if Cook Islands decides upon that pathway.

Session 13: Mobility, Institutional Dynamics and Social Remittances: Perspectives from Oceania

Sa'iliemanu Lilomaiaava-Doktor (Humanities Division – Hawaiian-Pacific Studies, University of Hawai'i – West O'ahu)

Dominik Schieder (Department of Social Sciences, University of Siegen)

Saturday, 04 June 2022 - Room 2.1

- 14:30 Dominik Schieder, Sa'iliemanu Lilomaiaava-Doktor: Pacific Islanders, mobility, and institutional dynamics: an introduction
- 15:00 Terava Ka'anapu CASEY: Contemporary Mā'ohi Mobilities
- 16:00 Loïc Trabut, Eva Lelièvre, Celio Sierra-Paycha, Géraldine Vivier: Islands and Family Organisation: the making of a Family survey in French Polynesia
- 16:30 Maëlle Calandra: Forced displacement and social media: the case of the evacuation and relocation of Ambae Island's inhabitants
- 17:00 Sebastien Galliot: Iceboxes and suitcases. An ongoing project on betel nut trade and contemporary interisland exchange in Micronesia
- 17:30 Marcelo Lages Murta: The Dimensions of Culture: the role of the Kiribati Museum in the design and implementation of Public Policies

Although movements within Oceania are historically intrinsic to Pacific Islander life worlds more generally, the ways Pacific Islander sociality materializes in the twenty-first century is increasingly shaped by the transborder and transnational mobility of people and what they carry along in an im/material sense while traversing social, cultural and national boundaries (e.g. Lee 2009; Taylor & Lee 2017). Drawing on these insights, this panel seeks to explore the nexus of mobility and institutional dynamics. By focusing on how various types of mobility (e.g. education, labour, forced migration) and social institutions (e.g. family, kinship, chieftaincy) are intertwined, we wish to interrogate if and how transborder and/or transnational mobility influence institutional change or endurance and in which ways institutions concurrently set into motion, shape, control, hamper or even impede mobility. To ponder these questions, we place a focus on 'social remittances' which are broadly defined as 'the ideas,

behaviours, identities and social capital that flow from receiving- to sending-country communities [and vice versa]' (1998: 927; cf. Levitt & Lamba-Nieves 2011). To date, such socio-cultural transmissions have remained underexplored in the context of Oceania (but see Lilomaiva-Doktor 2009). Yet, we contend that much can be learnt about contemporary Pacific Islander life worlds by exploring the multidirectional movements of ideas, norms, values etc., their potentially conversion into social remittances and the challenges they pose to existing institutional frameworks and regimes of mobility (cf. Glick Schiller & Salazar 2013). Consequently, we invite papers that address the interplay of mobility and institutional dynamics as outlined above. Moreover, we are particularly interested in contributions by scholars from Oceania to spark a dialogue on 'indigenous' and 'Western' epistemological perspectives on 'mobility', '(social) remittances' and 'institutions' and how they potentially go beyond, complement or challenge each other.

Pacific Islanders, mobility, and institutional dynamics: an introduction

Dominik Schieder (Department of Social Sciences, University of Siegen)

Sa'iliemanu Lilomaiva-Doktor (Humanities Division – Hawaiian-Pacific Studies, University of Hawai'i – West O'ahu)

Saturday, 04 June 2022 - Room 2.1, 14:30

Taking this year's ESFO conference's main topic on 'movement' as a point of departure, this paper serves as an introduction to the three main themes on which Session 18 builds: (transborder and transnational) mobility, (social) institutions and social remittances. We aim to outline how contemporary Pacific Islander sociality could potentially be better understood by applying a focus on the nexus of mobility and institutions and by paying particular analytical attention to 'social remittances'. In addition, we wish to open the floor for a dialogue between 'indigenous' and 'Western' epistemological perspectives on the session's main themes and how different viewpoints potentially go beyond, complement or challenge each other.

Contemporary Mā'ohi Mobilities

Terava Ka'anapu CASEY (History, Pacific Islands Studies, University of Hawai'i-Manoa)

Saturday, 04 June 2022 - Room 2.1, 15:00

Mā'ohi, the indigenous peoples of French Polynesia, have long standing histories of migration and mobilities evidenced through shared mythology and genealogies that connect them to the wider Pacific Islands region. Yet, the diverse migrations of Mā'ohi remain relatively understudied, as widely accepted discourse of migration flows connect Tahiti with France due to citizenship rights and educational and economic opportunities. My research reveals that this generally accepted migration flow has changed shape over the years, allowing for more complex migration routes in the 20th and 21st centuries. Through this contemporary era, thousands of Mā'ohi mediate mobilities through religious affiliations and the social remittances of cultural performance, dance, and Heiva festivals in diaspora. Considering the proliferation of multidirectional flows of Mā'ohi ideas and cultural representations beyond France creates new contexts to explore the value of social remittances in worlds beyond current expectations.

Islands and Family Organisation: the making of a Family survey in French Polynesia

Loïc Trabut (INED)

Eva Lelièvre (Institut National d'Etudes Démographiques)

Celio Sierra-Paycha (University Paris I-Pathéon Sorbonne)

Géraldine Vivier (INED)

Saturday, 04 June 2022 - Room 2.1, 16:00

French Polynesia comprises a large number (118) of widely scattered islands on a territory as vast as Europe with public services (education, health, transport) subject to the requirement of territorial continuity. This implies, transporting those in need of medical treatment to Papeete or mainland France, moving to attend school, find a job, etc. A territorial continuity that extends to the rest of France (mainland, New-Caledonia) and to other countries (New Zealand, Australia, etc.). Families, along the way cope with living apart, function at great

distances relying on kin networks and public allowances.

To describe family organisation, the only available quantitative information was drawn from the census, mostly based on French national categories, not ideally suited to describe the social specificity of the territory.

In this context, we designed and organised with the local Polynesian Statistical Institute (ISPF), the first Family survey in French Polynesia in 2020: Feti'i e fenua. The objective of this quantitative survey (6 000 families interviewed on 31 islands) is to identify Polynesian family organisations and mobility on the territory and abroad.

We will present the making of this survey: tests conducted since 2018, the organisation and the first results of the survey and discuss the specificity of distant kin territorial organisation and the broad picture of Polynesian family structures on the islands and population mobility.

Forced displacement and social media: the case of the evacuation and relocation of Ambae Island's inhabitants

Maëlle Calandra (Laboratoire Magmas et volcans (UMR CNRS 6524; UMR IRD 163), International Research Centre of Disaster Science and Sustainable Development)

Saturday, 04 June 2022 - Room 2.1, 16:30

This paper presents an analysis of how social media have contributed to influence the humanitarian response during the volcanic eruption of Manaro Voui on Ambae island (2017-2018, Vanuatu). To do so, it is based on data collected online, on the Facebook group "Yumi Toktok Stret" (YTS) when the disaster has occurred, and from a fieldwork conducted in 2018 in Port-Vila among international aid, non-governmental and governmental agencies in charge of the evacuation of the inhabitants. The combination of these data with the eruptive phases of the volcano underlines the whistleblower role played by the YTS's members and the importance of social media in times of disasters which are used as prior emergency information. In this context, social media have also been an interface for the displaced families to voice their views on their situation, in order to shape the Prime Minister's decision about their permanent relocation to Maewo Island.

Iceboxes and suitcases. An ongoing project on betel nut trade and contemporary interisland exchange in Micronesia

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

Saturday, 04 June 2022 - Room 2.1, 17:00

The history of Micronesia, as well as the history of anthropological research in this area, is crossed from all sides by issues of inter-island travels and inter-state travel.

However, while employment, health care, education, climate change, economical trade, ceremonial exchange and cultural performance are a set of travel motivations shared by all Pacific communities, contemporary Micronesian mobility networks have received little attention.

Yap is currently the main producer and exporter of areca nuts in Micronesia. The marketing of this product involves an interweaving of technical processes, material logistics, specific social assemblages not dictated by classic rules of capitalist economics, and generates large amounts of cash money.

This paper will draw on ongoing ethnographic research on the betel nut trade from Yap to Guam and Saipan to address issues of cultural dynamics, status mobility, and Micronesian globalization.

The Dimensions of Culture: the role of the Kiribati Museum in the design and implementation of Public Policies

Marcelo Lages Murta (Museum Studies Department, Universidade Lusófona de Humanidades e Tecnologias)

Saturday, 04 June 2022 - Room 2.1, 17:30

The Kiribati National Museum (Te Umanibong) is a leading actor in the cultural life of local communities in the country, as well as a space for the discussion of public policies. Since 2018, it is, then, the institution responsible for developing the Kiribati National Cultural Policy(NCP). This paper aims to discuss the role of the museum in the implementation of the country's NCP, presenting the Kiribati policies together with a historical perspective relating the independence process, the actions carried out for the sake of national identity, and the

development of the national institutional framework. The relations between religion and politics are approached with an anthropological bias, given the perception of mixtures and overlaps between the exercise of secular power and the intersections with the sacred dimension. The main topics discussed in the NCP, such as its conceptual framework, also relate to the international understanding of sectorial international organisations – i.e. UNESCO for the culture and education sectors, UNDP for development approaches. This paper addresses four specific objectives: to understand the insertion of cultural rights and cultural diversity in the agendas of international and national organisations; to comprehend the sociopolitical role of the Kiribati Museum; to present an investigation into the processes of decolonization of cultural policies in the South Pacific; and to scrutinize the process of elaborating the Kiribati NCP since 2018.

Session 14: Foodways in Motion

Gabriele Weichart (Social and Cultural Anthropology (Department of Social Research), University of Vienna)

Anita von Poser (Institut für Sozial- und Kulturanthropologie, Freie Universität Berlin)

Gaia Cottino (American University of Rome)

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

Saturday, 04 June 2022 - Room 3.2

13:00 Deborah Pope: Tastes and tasting. Early missionary wives' learning and sharing of foodstuffs in Oceania

13:30 Gaia Cottino: Digesting genealogies: moana networks of gastro-decolonization

14:00 Federica Pieristè: Decolonial diets. Practicing rangatiratanga and kaitiakitanga at the dinner table

14:30 Jean Mitchell: Shifting Gardens, Circulating Food and Metabolising Relations in Tanna, Vanuatu

15:00 Anne Perez Hattori: Uncle S(p)am: Land, Food, and the US Militarization of Guam, 1945 to Today

16:00 Gabriele Weichart: "Coffee to go" - from cash crop to lifestyle

The consumption of food and drink is closely tied to personal experiences and to sociocultural norms and expectations. Psychologists and nutritional scientists have brought forward that food preferences and aversions are based on long-term habits, which are rooted in socialisation. This could lead to the assumption that we are not very flexible with regard to nutrition and taste, and that major changes later in life would be rather unlikely.

Contrary to this argument, there are manifold proofs that peoples and societies have changed their diets, food habits and tastes throughout their lifetimes, forced by the circumstances, voluntarily or even "naturally". As the consumption of food and drink is not only a sociocultural act but a biological necessity, the physical changes people undergo in their lifecourses require nutritional

adaptation. Additionally, there are many other reasons impacting quality, access, and food choices, e.g. when people move to countries with different culinary traditions and availability of foodstuffs or change their environmental and economic conditions.

Moreover, in the past decade a new critical interest in moana foodscapes has risen, under the idea that eating is not only a biological and sociocultural, but also a political act. Pacific scholars' contributions to a methodological and epistemological decolonization (Smith 1999; Meyer 1998; Hau'ofa 1993) has in more recent years, supported by further contributions (Dumelat 2015; Heldke 2003; Lewis 2000), spilled over into the food arena. In this material and symbolic space moana stomachs have been described as "colonial subjects" (Craig Santos Perez 2013) undergoing complex and overlapping neo/colonial gastronomic impositions, a phenomenon also known as gastro-colonialism.

Questions of political taste are therefore emerging, which address the "digestional genealogies" (Santos Perez 2017) and colonial legacies in the foodscapes of Oceania and which search for past, present, and future relations (Strathern 2020).

In this panel, we explore foodways in motion – on an individual, societal, and political level – and thus call upon multiple and entangled im/material networks that act for a de-colonization of imperial gastronomic impositions through the consumption of local foods while developing critical discourses on food sovereignty, nutrition, wellbeing, and body size in contemporary Oceania.

Tastes and tasting. Early missionary wives' learning and sharing of foodstuffs in oceania

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

Saturday, 04 June 2022 - Room 3.2, 13:00

When the first group of London Missionary Society missionaries, including five married couples, disembarked on Tahiti in 1797, one of their first concerns was how to find sufficient and wholesome food in a remote, isolated land and among a people of an alien, often challenging culture. This paper will explore their efforts not only to obtain adequate provisions but also to learn from the indigenous population in this sphere while attempting to introduce new foodstuffs perhaps more in line with their European tastes and way of living than

with those of the Polynesians around them. Particular attention will be paid to the role of missionary wives in this enterprise for, as those mainly responsible for the domestic world and thus the material question of food and its provision and with the added responsibility of being the prime movers in the "civilizing" aspect of the evangelical mission, theirs was a crucial position. The successful fulfillment of their role as purveyors of the food on which the well-being and health of the whole missionary community depended entailed these women adapting to local foods while their perceived role as "civilizers" led them to attempt to introduce new tastes and ways of eating to the indigenous population. To evidence these efforts we shall be looking both at missionary documents of the day and contemporary life in these islands of Polynesia.

Digesting genealogies: moana networks of gastro-decolonization

Gaia Cottino (Dipartimento di Scienze Politiche, Università degli Studi di Genova)

Saturday, 04 June 2022 - Room 3.2, 13:30

Despite moana stomachs have been described as "colonial subjects" having suffered and still suffering a gastronomic colonization, their agentive capacity to "bite back" (Fresno Calleja 2017) is very well proven by the foodways and staple cultural selection put into place in history, as well as by the contemporary critical food movements and networks.

Among the networks acting for a "rediscover" of a pan-pacific and sovereign gastronomy of Oceania, is the TV show Pacific Islands Food Revolution. The show is subtly channeling a message of liberation from the gastronomic smallness state of mind as well as of culinary autonomy, (re)inventing a cross-cultural continuity between the participating islands (Fiji, Samoa, Tonga, Vanuatu). Such a strong political message of food autonomy and sovereignty seems to have drawn its nourishment from the scholars of Oceania and to have precipitate into the grassroots discourse of the contestants. In search for relations in both directions -in front into the "digestional genealogies" (Santos Perez 2017) and back into the future of the current foodscapes- this show reveals the power of the network to critically discuss crucial issues for the future of the islands and to share them through the amplifying means of the TV.

The paper analyzes the political gastro-decolonization message sitting in between the lines of the show, as well as the narrative of the participants in order to question which impact and local strategies the show could trigger

Decolonial diets. Practicing rangatiratanga and kaitiakitanga at the dinner table

Federica Pieristè (Dipartimento di Scienze Umane per la Formazione , Università di Milano Bicocca)

Saturday, 04 June 2022 - Room 3.2, 14:00

Over the past few decades, numerous societal changes have happened in Aotearoa-New Zealand, driven by a precise and clearly stated decolonising intent. Countless movements have risen from below to fight for the recognition and validation of Māori identity, language, political and human rights.

Amongst this abundance of social transformations, there is one that has been perhaps overlooked and underestimated, due to its domestic and intimate nature: the shift in diet and food choices. In fact, an increasing number of Māori people today is advocating for a change in food consumption and sourcing. This quest for mindful food practices takes on different forms, from the adoption of a vegan or vegetarian diet, to the revival of "traditional" foods and community gardens.

The aim of this paper is to address the motivations behind these food advocacy movements (both formal and informal), looking at the way that political statements, identity claims, ethical stances, and health questions overlap and intersect, generating a complex and dynamic contemporary foodscape. Following a one year long netnography and six months of online ethnography, this research shows that crucial questions of rangatiratanga (self-determination), hauora (wellbeing) and kaitiakitanga (guardianship) emerge from the discourses around food and supports the thesis that decolonization and indigenous identity are actively forged by Māori people through the daily act of food consumption.

Shifting Gardens, Circulating Food and Metabolising Relations in Tanna, Vanuatu

Jean Mitchell (Sociology and Anthropology, University of Prince Edward Island)

Saturday, 04 June 2022 - Room 3.2, 14:30

Growing food in shifting and inspired gardens has long been a signature practice of Oceanic societies that defied the colonial logic of plantation economies

and the codification of "native" resistance to plantations as insolence or failure to thrive in 'modern' economies. In this presentation on food gardens, I draw on research undertaken in Tanna, Vanuatu (2016-2018) with the late Jacob Kapere, Emily Niras and a group of young people. This "Ecologies of Care" project aimed to understand postcolonial food gardens and to animate the reportedly waning interest of young people in growing food. We were interested in the kinds of food plants grown, how they were grown, consumed and circulated in communities, on the island and beyond. We learned that while "the Magic Gardens" of Tanna (Bonnemaison 1991) are changing, they are still multispecies sites where gardeners and a constellation of species and beings make vital gardens. The relationalities embedded and sustained in growing, eating, and sharing food in Tanna are "metabolic engagements," (Mol, 2021:3) among humans and food plants. Gardeners routinely explained that they eat their food plants, feed others, send food off-island, sell food and participate in exchange ceremonies that make and remake social relations. Gardens, especially yam, offer protective relations to other species, allow islanders to transit between economies and to challenge the neo-liberal logic reshaping Islanders' labour, land and food.

Uncle S(p)am: Land, Food, and the US Militarization of Guam, 1945 to Today

Anne Perez Hattori (Humanities Division, University of Guam)

Saturday, 04 June 2022 - Room 3.2, 15:00

Spam, the quintessential American canned meat, skyrocketed in popularity and consumption during World War II, serving as a cornerstone of troops' diets, while also being introduced to locals along the path of war. Guam, as the only piece of American soil that faced wartime occupation, figured heavily on the warpath, with some 200,000 American military personnel stationed on the island during the war's last year. Thus, an important part of Guam's "digestional genealogies," as Chamorro poet Craig Santos Perez so eloquently phrased it, includes the story of Spam and war.

Guam consumes Spam at one of the highest per capita rates in the world, and people regularly buy it by the case. Initially distributed as a way to feed the masses of malnourished natives, the story of Spam on Guam represents more than simply food distributed to a starving, war torn population. It is also a story of land and families, of food and health, and of colonialism and culture, beginning with the Japanese occupation of Guam from 1941 to 1945. The history of

the war's effect on the foodways and health status of the Chamorro people gets obscured in ostensibly bigger political and military stories focusing on America's victory and subsequent rise to global power. This paper examines the war's transformation of the Chamorro diet and discusses contemporary efforts to encourage healthier eating habits on the island.

"Coffee to go" - from cash crop to lifestyle

Gabriele Weichart (Social and Cultural Anthropology (Department of Social Research), University of Vienna)

Saturday, 04 June 2022 - Room 3.2, 16:00

The paper presents work in progress, a research project in Indonesia, the largest country in the border zone between Asia and the Pacific with historical and contemporary ties to both neighbouring regions.

The focus of this paper is coffee, a product that has played a significant role in Indonesia's economic and cultural history for the past 300 years. It was introduced as a cash crop to the archipelago during Dutch colonial rule and until today, more than seventy years after Indonesia has gained its independence, the majority of coffee beans are still exported.

However, new trends in the marketing and consumption of coffee have occurred in the past decade. While for large parts of the population coffee has remained a luxury product to be consumed in small quantities and only on rare occasions, a growing variety of coffee shops of different styles, products, prices and marketing are catering for Indonesia's middle-classes, who have developed a taste for coffee as part of their modern urban lifestyles. Knowledge of attributes and qualities of coffee beans and their origins, styles of coffee making and serving have become an "art", a particular habitus that distinguishes the connoisseur from the ordinary consumer.

This paper addresses and discusses the interplay of consumption, taste, gender and sociality in the context of coffee cultures in modern day Indonesia.

Session 15: Pacific fisheries in a ‘sea of connections’

Annette Breckwoldt (Social Sciences, Social-Ecological Systems Analysis, Leibniz Center for Tropical Marine Ecology (ZMT))

Gilbert David (IRD)

Elodie Fache (UMR SENS (Savoirs, Environnement et Sociétés / Knowledge, Environment and Societies), IRD - Institut de Recherche pour le Développement)

Catherine Sabinot (UMR228 Espace pour le développement, IRD - Institut de Recherche pour le Développement)

Friday, 03 June 2022 - Room 3.1

- 13:00 Annette Breckwoldt, Gilbert David, Elodie Fache, Catherine Sabinot: Introduction
- 13:30 Elodie Fache: Exploring Pacific fisheries through children's drawings
- 14:00 Pierre-Yves Le Meur: The Forgotten Coast, New Caledonia, between minescape, fishing practices and terraqueous territoriality
- 14:30 Catherine Sabinot: Sense of place and sea cucumber fishery in New Caledonia and Vanuatu
- 15:00 Laure Vaitiare André: Logics and constraints of the use of coastal marine space, for fishers – What are the drivers of the choice of fishing grounds?
- 16:00 Juliette Kon kam king: Fishing for information about tuna fisheries in the South Pacific: Onboard fisheries observers, between science, management and compliance
- 16:30 Annette Breckwoldt, Gilbert David, Elodie Fache, Catherine Sabinot: Conclusion

Fisheries is one of the main sectors of activity in the ‘Pacific Oceanscape’, and a critical component of local livelihoods, national and regional economies, and global fish supplies. In Oceania, both coastal and offshore fisheries have been studied for several decades by anthropologists, geographers, and other social scientists alongside fisheries scientists and marine ecologists. The focus of these studies varies, for instance, from customary marine tenure or specific

fishing techniques, to fisheries development and management efforts, through the complex web of socio-cultural, policy and geopolitical connections (and conversely, disconnections or reconnections) within which all these occur. These studies often deal with a diversity of interests, legal and cognitive pluralisms, and cross-scale issues.

In this panel, we would like to invite a wide range of contributions on 'fishy' topics, rooted in various approaches (including multi-/inter-/trans-disciplinary and artistic perspectives) and anchored in geographically diverse (including multi-scalar) case studies. Contributions surrounding the following themes are particularly welcome: continuities and changes in human-fish relationships; fisheries co-management at various scales; connections/disconnections/ reconnections within the land-sea-ocean continuum; and reef passages/channels as 'connected/connecting' places. Contributions could also address how coastal fisheries and offshore fisheries interact with each other, or how coastal and/or offshore fisheries are linked to other economic sectors (e.g., tourism or mining), conservation policies and practices, and/or sovereignty claims and enactments. Beyond this non-exhaustive list of themes, any paper proposal related to fish, fishing and/or fishers will be appreciated.

Introduction

Annette Breckwoldt (Social Sciences, Social-Ecological Systems Analysis, Leibniz Center for Tropical Marine Ecology (ZMT))

Gilbert David (IRD)

Elodie Fache (UMR SENS (Savoirs, Environnement et Sociétés / Knowledge, Environment and Societies), IRD - Institut de Recherche pour le Développement)

Catherine Sabinot (UMR228 Espace pour le développement, IRD - Institut de Recherche pour le Développement)

Friday, 03 June 2022 - Room 3.1, 13:00

Exploring Pacific fisheries through children's drawings

Elodie Fache (UMR SENS (Savoirs, Environnement et Sociétés / Knowledge, Environment and Societies), IRD - Institut de Recherche pour le Développement)

Friday, 03 June 2022 - Room 3.1, 13:30

In the South Pacific region, children are users of marine territories and resources, and are therefore one of the relevant stakeholder groups whose understandings of ocean connectivity and perspectives on fisheries and their (current and future) management should be given serious consideration. This paper will do so, based on 290 children's drawings from Fiji and New Caledonia, made in 2019 in spontaneous response to the simple instruction: "Draw the sea and what you and others do in the sea", as well as the drawers' own description of their artwork. We will show that, although we intentionally omitted any direct reference to fisheries in the drawing instruction, fishing was a recurrent theme in the children's drawings. Our interdisciplinary team (anthropology, geography, ethnoecology, marine science) has also highlighted that these fishing activities were represented as embedded in webs of connections with and within the sea, the latter being conceived (1) beyond a land-sea compartmentation, (2) as a 'place-full' space connecting human and more-than-human realms, and (3) as a locus of both exploitation and conservation of marine life.

The Forgotten Coast, New Caledonia, between minescape, fishing practices and terraqueous territoriality

Pierre-Yves Le Meur (SENS (Savoirs Environnement Sociétés), IRD - Institut de Recherche pour le Développement)

Friday, 03 June 2022 - Room 3.1, 14:00

The Forgotten Coast, South New Caledonia, bears the hallmark of nickel extraction, from the end of the 19th century until the early 1980s. In the 1970s, tensions between mining companies and local populations (mainly Kanak) increased in intensity, against the backdrop of rising Kanak claim for independence. Mining activity practically ceased for more than three decades on the Forgotten Coast (except in one enclave). In 2013-14, several mining companies wished to launch new mining exploration campaigns in the area (with different objectives: to maintain their concessions, to open new ones, to increase their production). To do so, they tried to obtain local consent beyond the requirements of the NC mining code. The neighboring populations of Thio and Yaté quickly reacted and declared a two-year moratorium in 2014, extended in 2018 for 10 years. The ban aimed at regaining control over time and imagining the future of this mine-affected landscape. From 2016 onward, the Southern

Province of New Caledonia has accompanied the process, which resulted in the creation of Forgotten Coast Provincial Park in 2019. The contribution will describe and analyze the different (and sometimes conflicting) forms of territoriality asserted by the different actors involved in the management and appropriation of the area: the cadastral and concessionary logic of mining companies, the terraqueous territoriality and adjacency fishing rights of Kanak communities, and the environmental logic of the parc.

Sense of place and sea cucumber fishery in New Caledonia and Vanuatu

Catherine Sabinot (UMR228 Espace pour le développement, IRD - Institut de Recherche pour le Développement)

Friday, 03 June 2022 - Room 3.1, 14:30

Sea cucumbers are entrenched in a historic globalized fishery connecting local fishing areas in the Pacific Island countries and territories (PICTs) to Asian markets, where they constitute a high-value food delicacy. Growing pressure on the resource combined with the recognition of their important role for the functioning of ecosystems recently led to conservation and stock management endeavors. These operate at the international level as well as in various countries and territories of the South Pacific region. These restrictions of access to sea cucumbers, combined to the wider development of protected areas, go hand in hand with a recent upsurge of illegal fishing boats from Asia that have become a prominent concern in the PICTs. New Caledonia's struggle with Vietnamese "Blue Boats" in 2017 became an influential factor to adjust surveillance and control efforts.

This communication looks into the multiple connections that link sea cucumbers to human societies in their various dimensions. Drawing on the cases of New Caledonia and Vanuatu, it highlights the complex interplay of actors (fishers, local communities, conservationists, fishery managers...), values and scales (from the local to the global) around this fishery and its management. We show that beyond economic aspects, sea cucumbers and their management participate in building and transforming specific senses of place and become a matter of concern to defend sovereign claims, both at the local and governmental level.

Logics and constraints of the use of coastal marine space, for fishers – What are the drivers of the choice of fishing grounds?

Laure Vaitiare André (Entropie, IRD - Institut de Recherche pour le Développement)

Friday, 03 June 2022 - Room 3.1, 15:00

In the Pacific Islands, fishing is an important component of people's way of life; whether for food security, income-generating or recreational activity. By their own experience and knowledge sharing, fishers have their habits on special spots for fishing, depending on catch success, but not only. In some cases, the use of the sea is not totally free and fishers have to deal with other activities in competition for this space, such as pearl farming, or with constraints linked to food safety, such as ciguatera poisoning risk. We focus on the case study of Mangareva Island, in French Polynesia and try to grasp (some of) the logics that guide their choices of fishing grounds. Using the results from map-based interviews of 42 active fishers, we first explore how their cumulated fishing grounds covered the lagoon in terms of extent, catch abundance, annual effort, and type of geomorphological habitat (such as forereef, soft bottom, barrier reef, pass etc.). Second, we compare these fishery uses with the spatial extent of pearl farming activities. We visualize the competition for space evoked by some fishers, particularly when farms are nearshore. Then, we look at the spatialized ciguatera risk, as perceived by the fishers, and how they deal with it. Finally, we discuss these spatial interrelations, and the ongoing dynamics, including on ciguatera local knowledge update and the demand for renaissance of sanctuary zones, as rooted in ancient customary marine tenure (rāhui).

Fishing for information about tuna fisheries in the South Pacific: Onboard fisheries observers, between science, management and compliance

Juliette Kon kam king (UMR SENS (Savoirs, Environnement et Sociétés / Knowledge, Environment and Societies); Social Sciences Department, IRD - Institut de Recherche pour le Développement; Université Paul Valéry Montpellier 3; University of Bremen)

Friday, 03 June 2022 - Room 3.1, 16:00

Tuna fisheries are of utmost importance to the Western and Central Pacific region. Given the growing fishing pressure and the dwindling of worldwide tuna stocks, ensuring their sustainability is paramount. The monitoring of tuna stocks and of fishing activities is a pillar and a challenge of tuna management in order to assess the viability of tuna populations, the impact of fishing on marine ecosystems or the compliance of fishers. To that end, the Observer programmes have become a key tool to make industrial tuna fisheries 'visible'. Fisheries Observers are placed onboard fishing vessels to observe, collect, record and report on fishing activities.

The present contribution proposes to look into these Observers programmes and to provide a description of an underinvestigated profession linked to tuna fisheries. It draws on a qualitative investigation combining ethnographic fieldwork in Fiji, New Caledonia and online. It will discuss the frictions caused by the multiple and partially conflicting roles of observers, serving as the "eyes and ears" of managers, scientists and compliance officers. It will unpack how these multiple binds shape the production of information (or lack thereof) about tuna fisheries and the work of observers. Approaching the Observers programmes as "boundary apparatuses", the contribution will illuminate some of the connections these actors permit between fishers, scientists and managers, between economic, environmental and social concerns.

Conclusion

Annette Breckwoldt (Social Sciences, Social-Ecological Systems Analysis, Leibniz Center for Tropical Marine Ecology (ZMT))

Gilbert David (IRD)

Elodie Fache (UMR SENS (Savoirs, Environnement et Sociétés / Knowledge, Environment and Societies), IRD - Institut de Recherche pour le Développement)

Catherine Sabinot (UMR228 Espace pour le développement, IRD - Institut de Recherche pour le Développement)

Friday, 03 June 2022 - Room 3.1, 16:30

Session 16: Heavy words in the contemporary Pacific

Christine Jourdan (Department of Sociology and Anthropology, Concordia University, Montreal)

Kathleen Riley (Department of Anthropology, Rutgers University)

Friday, 03 June 2022 - Room 2.5

- 13:00 Pefi Kingi: "Mamafa" (heavy) words: Critiquing AI platforms for endangered Pacific Languages
- 13:30 Christine Jourdan: 'Fri' and 'frigift': challenging the practice of bride-wealth in Honiara, Solomn Islands
- 14:00 Thorgeir Kolshus: Matevui: racialization of character traits in north Vanuatu?
- 14:30 Kathleen Riley: Race, rice, and language in the Marquesas, French Polynesia
- 15:00 Darja Hoenigman: From nature to 'neitsa': The birth of a new word/concept in Awiakay cosmology
- 16:00 Jacob Nerenberg: 'Cannot compete': Contradictions of economic commentary in Papua, Indonesia
- 16:30 JC Salyer: The Universal, the particular, and the devastating consequences of Australia's "Operation Sovereign Border" in Papua New Guinea.
- 17:00 Grant McCall: Autonomy and sovereignty: Rapanui (Easter Island) experiences

This session will focus on "heavy words for contemporary living", adopting Raymond Williams' approach (1975), but including metaphors (e.g. Lakoff and Johnson 1980) as well as other rich linguistic tokens that take on power in particular contexts of use. Old words transform and new words emerge, crystallizing ways of relating to and understanding cultural phenomena and lending themselves to being deciphered and analyzed in significant and consequential ways. Many such terms traverse complex sociocultural trajectories to arrive in their Oceanic contexts and reveal much about peoples' conceptions of what is happening in their social worlds, sometimes becoming tropes for "living by". Lindstrom's work (2017) on 'Respect' in Vanuatu is a recent example.

The theme for this session will be "ways of being and ways of relating captured in words, including terms of reference and terms of address". As Williams explained in the introduction of his book: "This is not a neutral review of meaning. It is an exploration of the vocabulary of a crucial area of social and cultural discussion, which has been inherited within precise historical and social conditions and which has to be made at once conscious and critical – subject to change as well as to continuity".

We look forward to receiving propositions that seek to deconstruct the meaning of a word, starting with the sociocultural conditions of its origins when relevant, and analyzing its ongoing cultural transformations and indexical affordances for acting in the world.

- Lakoff, George and Mark Johnson. 1980. *Metaphors We Live by* Chicago: University of Chicago Press.
- Lindstrom, Lamont. 2017. "Respek et autres mots-clés du Port-Vila urbain." *Journal de la Société des océanistes* 144-145 (1): 23–36.
- Williams, Raymond. 1975. *Keywords: A Vocabulary of Culture and Society*. London: Fontana.

"Mamafa" (heavy) words: Critiquing AI platforms for endangered Pacific Languages

Pefi Kingi (Victoria University)

Friday, 03 June 2022 - Room 2.5, 13:00

Words are mamafa ('heavy' as in Vagahau Niue and other Malayo-Polynesian languages), with the power to move mountains and turn hearts, fight climate change and transform peoples. But what happens when mamafa words are exchanged on artificial intelligent (AI) supported social media? Currently, Facebook (FB) is the most popular medium for 2.3 million Pacific peoples spread across 15% of the world's surface, encompassing hundreds of islands and 60 million square miles of ocean. Of the world's 7,117 languages, 21 percent are indigenous to the #BluePacific, and most are endangered. Mamafa traffic on FB

indicates that high volumes of Pacific peoples participate regularly in virtual assembly, enjoying freedoms of association through societal interactions and familial exchanges. But are FB virtualities always constructive? Is the platform designed to maintain Pacific peoples' aloha/fakaalofa for their Mother Languages and nourish their respect for their oceanic homelands? Apparently, FB standards and its 1,500-strong staff cannot be counted on to deter Pacific users from posting mamafa words and imagery that offend community values (e.g., hate speech and tapu material). This paper explores some of the mamafa effects (potential and actual, virtual and real) of AI-mediated social media and offers some suggestions for developing humanly moderated channels of social exchange that will support, not undermine, Pacific languages, their speakers, and their island homes.

'Fri' and 'frigift': challenging the practice of bridewealth in Honiara, Solomn Islands

Christine Jourdan (Department of Sociology and Anthropology, Concordia University, Montreal)

Friday, 03 June 2022 - Room 2.5, 13:30

In the Solomon Islands, the place of bridewealth in the lives of many contemporary young people, both men and women and the viewpoints of their parents and grand-parents reveal broader changes taking place in the conception of marriage, urban forms of social relations and the transformation of kinship ties. Interviews with men and women of different generations and different marital statuses allow for an exploration of countering visions of these social practices and their future role in their own lives and those of their families. One such vision is that of marrying without bridewealth, captured by the Pijin terms *fri* and *frigift*.

This paper explores *fri* and *frigift* as contrasting perspectives on the practice of bridewealth and the implications that marrying without bridewealth have on the life of women, their families and the communities they live in. These gendered and intergenerational perspectives are explored in the ethnographic data collected between 2015 and 2019 among Malaitan people in Honiara and on the island of Malaita

Matevui: racialization of character traits in north Vanuatu?

Thorgeir Kolshus (DISCO Diversity Studies Centre Oslo, Oslo Metropolitan University)

Friday, 03 June 2022 - Room 2.5, 14:00

On the island of Mota in northern Vanuatu, individuality and idiosyncrasies are not only tolerated but seem outright encouraged. Still, when accounting for certain qualities, such as magnanimity or temper, people will attribute these to more deep-seated biological heritage. Since virtually every lineage on Mota has a history that locates its origin either as somewhere else (from another island) or something else (from another being), socio-behavioural mapping on Mota become quite essentialised, summed up by the "heavy word" *matevui* (lit. 'origin of the spirit'), which refers to a person's dispositions and expected responses. As is virtually universally the case, when moving beyond the island the *matevui* as interpretive grid is scaled up, with increasing lack of refinement and room for individual variation. Drawing on more than 25 years of ethnographic and archival research, I show how centuries of relations with the Polynesian outlier Tikopia, followed by more than 150 years of encounters with British missionaries, Tonkinese plantation workers, French plantation owners, Chinese copra buyers, Australian traders, and even the odd Scandinavian anthropologist, have expanded the acknowledgement of character traits. This makes up a map of national *matevui* with distinctly racialized undertones.

Race, rice, and language in the Marquesas, French Polynesia

Kathleen Riley (Department of Anthropology, Rutgers University)

Friday, 03 June 2022 - Room 2.5, 14:30

Marquesan ideas of "race" (black, white, French, Chinese!) are encoded in the lexicon and performed in daily interaction in ways that exemplify theories of raciolinguistics -- i.e., how race and language ideologies are collocationally indexed and pragmatically powerful. This paper deconstructs "race" and "sex" as intersectionally entangled categories by examining how formulations and enactments of gender and sexuality in the Marquesas are intertwined with racializing ideologies and how together these are indexed and expressed through embodied language and other ritualized modalities. Based on archival research

and long-term fieldwork in Nuku Hiva, I review several racialized labels used in everyday interactions to index who is ambivalently included or pointedly excluded from both immediate social settings and/or the general community (kira 'Chinese', siki 'black', ferani 'French'â€¦). I then zoom in on unpacking the etymology of one particularly heavy lexeme karaihi, its three referential meanings (rice, uncircumcised penis, and disgusting social invader), and its semiotic impact when embedded in everyday usage. I use these data to trace the globalizing processes by which race and sex have been historically intertwined and pragmatically realized in this still-colonial context, how this is shaping local understandings of social identity and relationship, and how these may influence future articulations of Marquesan sovereignty.

From nature to 'neitsa': The birth of a new word/concept in Awiakay cosmology

Darja Hoenigman (School of Culture, History and Language, College of Asia and the Pacific, The Australian National University)

Friday, 03 June 2022 - Room 2.5, 15:00

After years of waiting for and praying for 'development', the Awiakay from East Sepik Province in Papua New Guinea recently discovered gold on their land. Unsurprisingly, this has led to dramatic changes in their everyday lives and modes of sociality. It has also given rise to a new concept, 'neitsa', referring to a class of nature spirit previously unknown in Awiakay cosmology. Thus, 'neitsa' emerged as a kind of 'heavy word', suddenly on everyone's lips during the unsettling times of gold-fever. It was a word that was, indeed, both shaping and being shaped by Awiakay ideas about people's interactions with spirits. In this paper I trace the events and cultural conditions that led to the emergence of this new word/concept and explain how it fits within Awiakay cosmology. I follow its usage through a case study involving the death of a young man at a gold-panning camp. I will illustrate 'neitsa' in its everyday context with subtitled video clips of a village meeting that was called to discuss the mysterious death.

'Cannot compete': Contradictions of economic commentary in Papua, Indonesia

Jacob Nerenberg (Leibniz-Zentrum Moderner Orient (ZMO))

Friday, 03 June 2022 - Room 2.5, 16:00

What does it mean to say that a category of people 'cannot compete'? In the central highlands of Indonesia's contested Papua territory (also known as West Papua), programs to foster empowerment of indigenous Dani people are haunted by discourses that describe an indigenous incapacity to compete—as traders, entrepreneurs, or job applicants—with newcomers from distant Indonesian regions. Negative assessments of the possibility to compete ('bersaing' in Indonesian) appear in commentary on local economic problems from various political perspectives, ranging from traditionalist Dani elders who seek to uphold custom, to officials lamenting persistent poverty, or Western Christian lay missionaries describing the challenge of guiding Papuans to embrace 'entrepreneurial culture'. Assessments of incapacity to compete may function both as disciplinary injunctions that blame the impoverished for their situation, and as cultural or structural explanations for ethnic dimensions of inequality. Such assessments sit in tension with other powerful discourses, such as official anxiety about the zealous occupation of public space by Dani women traders, or criticisms of a seemingly 'traditional' politics of competitive representation among indigenous elites vying to redistribute State resources. The manifold implications of 'to compete' in this context highlight how a keyword of market society can act as a nexus of meaning, distilling and concealing contradictions that engender marginalization.

The Universal, the particular, and the devastating consequences of Australia's "Operation Sovereign Border" in Papua New Guinea.

JC Salyer (Anthropology Department and Human Rights Program, Barnard College, Columbia University)

Friday, 03 June 2022 - Room 2.5, 16:30

Much Euro-American immigration scholarship universalizes concepts and relationships derived from particular histories and experiences into generalized and naturalized categories such as sovereignty, integration, and populations

that circulate in scholarly and policy analysis of social, cultural, and political relationships that significantly differ from the contexts from which these concepts and terms arose. The Australia program of detaining and "resettling" refugees who sought asylum in Australia on Manus Island in Papua New Guinea demonstrates how local contexts and global political-economic inequalities demand a reevaluation of supposedly universal application of juridical concepts in asylum and refugee law. Based on fieldwork done in both Manus and Port Moresby, this paper will examine how various actors, including refugees, Papua New Guinean immigration officials, and residents of Papua New Guinea understood the terms of the Australian resettlement program and how it impacted their lived experiences.

Autonomy and sovereignty: Rapanui (Easter Island) experiences

Grant McCall (Department of Anthropology, University of Sydney)

Friday, 03 June 2022 - Room 2.5, 17:00

"Autonomy" and "Sovereignty" are common discourse throughout Oceania, often with "local" before them. "Autonomy" is taken usually to mean greater self-determination within a metropolitan state structure, whilst "sovereignty" ignites the passion of freedom from distant domination. Rapanui had its own governance from indigenous founding to 1888, using different organisational systems that related to local needs. After the imposition of a distance governance scheme, the force of Islander management dwindled until today there is little but feathered costumes to identify Rapanui, either as a people or a nation.

Session 17: Delineating methodologies to study racism

NOTE: at the time of printing, it was still not certain if some of the participants could attend and if the session would be maintained. Please listen to oral announcements during the conference for further information or get in touch with Nicolas Garnier.

Nicolas Garnier (Musée du Quai Branly)

Linus digim'Rina (Head of the Anthropology strand, UPNG)

David Kombako (School of Humanities and Social Sciences, UPNG)

Saturday, 04 June 2022 - Room 2.2

16:00 Nicolas Garnier: Racism in Port Moresby: representations of alterity and discriminatory practices

16:30 Julie Kondi: Aspeles and Waira group identity Conflicts; Portraiture Studies in West New Britain, Papua New Guinea

Regis Stella's pioneering publication (*Imagining the Other*, 2007) urges us to approach the complex question of racial perceptions and discriminations in contemporary Melanesia. Although his study focussed on PNG, many of his remarks echo similar situations in other parts of the Pacific, especially in Melanesia. He highlighted the persistence of a colonial mentality in PNG urban daily life that find parts of its sources in anthropological and popular literature emanating from foreign scholars and juridical constructions. These have disappeared (at least many of them) since the independence of some Pacific Islands Nations, but they have left profound traces amongst Pacific Islanders and foreigners alike.

For example, in large cities like Port Moresby, the existence of profound geographical divides, inherited from the colonial time, could be seen as a form of an index of racism, separating foreigners, mostly expats, from nationals. These boundaries have a colonial history and reflect racial segregation. However, it

remains necessary to establish whether such geographical concentrations continue to have a racist stance, or if they simply reflect the rather usual "expat" behaviour.

Similarly, exotic representations nourish a general feeling of fear. This is perhaps the most complex phenomenon to analyse and explain. In Moresby, PNGeans and foreigners alike take extreme precautions in their movements, travel and at home. The "barbwire syndrome" is nourished by experience, word to mouth, Media, but also by a racist mentality. Fear could be understood to be another index of racism.

Moreover, in PNG and other Pacific Island Nations, legal discriminations are still operating decades after independence. For example, double standard salaries in public and private sectors create an official form of discrimination between nationals and foreigners, fuelling yet other forms of racism.

Investigating racism in PNG, Melanesia and the Pacific Islands at large also requires an analysis of the various stereotypes persisting among the expats (such as Caucasians v. Asians, for example) in postcolonial cities, as well as those that are reflected within various Pacific Islands groups in popular representations ('maunten' v. 'nambis', 'red skins' v. local /black, etc).

We invite participants to submit papers that analyse forms of post-independence racism in the Pacific. We are particularly interested in those that also discuss methodological and theoretical issues that help to understand the diverse indexes and forms of racist attitudes, feelings and divides.

Racism in Port Moresby: representations of alterity and discriminatory practices

Nicolas Garnier (Musée du Quai Branly)

Saturday, 04 June 2022 - Room 2.2, 16:00

Papua New Guinea has been an independent country since 1975. It has been commonly accepted that with the end of the colonial regime, discriminatory practices have been put to an end. While the law no longer authorizes differentiated treatment according to individuals because of their skin color or their cultural or ethnic origin, certain individuals, in particular foreigners, benefit from much more advantageous economic or social treatment. The administrations that set it up as well as the beneficiaries justify these advantages by

highlighting the technical or scientific skills of foreign experts. Thus, while the system is economically and socially unequal, in the legal texts, these inequalities do not obey any racist justification.

However, systems of representations which confer on Melanesians an inferior status, or a negative image, the result of a construction specific to the colonial time, are still widespread among part of the foreign population living in the country.

This paper attempts to confront economic and social inequalities and their contemporary justifications with the racist representations that are still current today. We will examine the way in which the technical justifications and the notion of expertise are based on racist assumptions in the large cities of Papua New Guinea. Finally, based on sociological models borrowed from Bourdieu, and the Pinçon/Pinçon-Charlot, we will question the way in which the justification of inequalities did not give rise to castes, functioning by exclusion and control of resources resulting in a system that would share several points in common with the apartheid system of the former South Africa.

Aspeles and Waira group identity Conflicts; Portraiture Studies in West New Britain, Papua New Guinea

Julie Kondi (West New Britain UPNG Open Campus College, University of Papua New Guinea)

Saturday, 04 June 2022 - Room 2.2, 16:30

This paper presents a discussion on the legacy of commercial labour trade movements on the lives of indigenous customary land owning clans of West New Britain province of Papua New Guinea and migrant settlers who have come to work on the plantation estates in the province since early European contact in the eighteenth hundreds but most recently in the nineteen sixty seven local settlement scheme. In recent years since two thousand and ten I have been painting portraits of market vendors on a roadside along Kimbe town (Morekea town) where tensions of identity politics have evolved in the context of Aspeles, (indigenous) and Waira (migrant settler). It is a complex identification issue with regards to current government land reforms for customary land registration. Wairas claim they lived certain amount of years to qualify as a landowner and buy identity right this in turn has displaced a lot of indigenous people as will be discussed and displayed through my portfolio since 2011-2021 using traditional Bebeli concept of identity in "Mapa" social rights.

Film screenings

Location: Lycée Fesch, Cinema Room

3rd June

13h: Voices of the Kula

A film by Gina Knapp (anthropological advisor and executive director: Susanne Kuehling), 87 min, 2022

This film follows a group of kula activists around the so-called "kula ring" (Papua New Guinea), documenting their effort to return to customary principles of kula in the light of corrupting practices caused by the temptations of individualism and the cash economy.

14h45 : La trajectoire du Caillou

A film by Mehdi Lallaoui (anthropological adviser: Isabelle Leblic), 80 min, 2022, Mémoires Vives Productions (avec le soutien de la Société des Océanistes et du ministère des Outre-mers).

Thirty years after the Matignon and Nouméa Agreements, the Kanaky flag and the flag of the French Republic fly side by side on all public buildings in the territory. A government with representatives of both the independence movement and the loyalist movement is in power. This film, shot before the third and final referendum on self-determination in December 2021, gives voice to those who were witness to this historical event, on the islands of Ouvéa and Grand Terre.

16h00 : The Healer and the Psychiatrist

A film by Mike Poltorak, distributed by Documentary Educational Resources, der.org, 74 min, 2019

In Tonga, a traditional healer and a Psychiatrist treat spiritual affliction and mental illness in challenging and inspirational ways. Their commitment and transformative communication offer challenges and opportunities to help address the growing global mental health crisis.

13h: Voices of the Rainforest

A film by Steven Feld, distributed by Documentary Educational Resources, der.org, 70 min, 2020

Voices of the Rainforest: A Day in the Life of Bosavi is a 70-minute cinema concert, an immersive documentary about the ecological and aesthetic coevolution of Papua New Guinea's Bosavi rainforest region and its inhabitants.

14h30: Raconte-leur. Paroles de femmes papoues

A film by André and Lola Iteanu, 55 min, CNRS, 2021

An anthropologist (André Iteanu) and his daughter (Lola) visit the village where he has been working for several decades. As André was previously adopted by a family, the women of this village consider Lola to also be their daughter. They requested that she report what Melanesian women do and what they say and believe to people in her own country. This presents a unique opportunity for insight into a way of life that is at once very close and very distant from our own.

15h30: On behalf of the living / Draft preview

Preview of an advanced draft version of a film project by Ton Otto, Christian Suhr and Gary Kildea, 105 min, 2022

An anthropologist suspends his own disbelief to find out how and why people relate to the spirits of the dead. In this experimental quest he deeply engages with his own Dutch family, his adoptive family on Baluan Island, Papua New Guinea, and his collaborator, a Danish filmmaker-cum-anthropologist.

Index of participants

Akeli Amaama, Safua - Session: 6
Aleveque, Guillaume - Session: 10
Allen, Bryant - Session: 8
André, Laure Vaitiare - Session: 15
Arbon, Mitiana - Session: 9
Aria, Matteo - Session: 2
Bainton, Nick - Session: 12
Ballard, Chris - Session: 1, 8
Bambridge, Tamatoa - Session: 2
Bedford, Stuart Hugo - Session: 8
Bolton, Lissant, keynote
Bonnemère, Pascale - Session: 7
Borgnino, EMANUELA - Session: 5
Bratrud, Tom - Session: 10
Breckwoldt, Annette - Session: 15
Browne, Mia - Session: 5
Brunois-Pasina, Florence - Session: 5
Brutti, Lorenzo - Session: 11
Calabrò, Domenica Gisella - Session: 4
Calandra, Maëlle - Session: 13
Capece, Greta Maria - Session: 6
Carteron, Benoît - Session: 3
Case, Emalani, keynote
CASEY, Terava Ka'anapu - Session: 13
Charles-Rault, Jacqueline - Session: 9
Chave-Dartoen, Sophie - Session: 3
Chossenot, Raphaëlle - Session: 6
Clare, McFadden - Session: 8
Cottino, Gaia - Session: 14
Cottino, Gaia - Session: 14
D'Arcy, Paul - Session: 2
Damon, Frederick H. - Session: 1
David, Gilbert - Session: 15
de Grave, Jean-Marc - Session: 3
Demian, Melissa - Session: 7
digim'Rina, linus - Session: 17
Dimpflmeier, Fabiana - Session: 11
Doktor, Robert - Session: 4

Dousset, Laurent - Session: 1
Dunis, SERGE - Session: 1
Durand, Marie - Session: 10
Durand, Mickael - Session: 7
Eckstein, Lars - Session: 2
Emde, Sina - Session: 4
Engels-Schwarzpaul, A. - [Chris]tina - Session: 2
Esgonnière du Thibeuf, Aurélien - Session: 7
Fache, Elodie - Session: 15
Falck, Christiane - Session: 10
Filer, Colin - Session: 1
Fraenkel, Jon - Session: 1
Gallarini, Carolina - Session: 9
Galliot, Sebastien - Session: 13
Gallo, Matteo, round table
Ganivet, Mililani - Session: 9
Gardner, Don - Session: 1
Garnier, Nicolas - Session: 17
Giordana, Lara - Session: 5
Glory, David - Session: 4
Gonschor, Lorenz Rudolf - Session: 2
Grave de, Jean-Marc - Session: 3
Grimme, Gesa - Session: 9
Hasselberg, S R Jan - Session: 11
Hattori, Anne Perez - Session: 14
Havini, Taloi, round table
Heil, Daniela - Session: 4
Hermkens, Anna-Karina - Session: 10
Hoenigman, Darja - Session: 16
Igglesden, Katrina Talei - Session: 9, round table
Ingjerd, Hoem - Session: 2
Jablonski, Sebastian - Session: 6
Jacka, Jerry Keith - Session: 12
Jacobs, Karen - Session: 9
Jones, Ryan Tucker - Session: 5
Jourdan, Christine - Session: 16
Kahanu, Noelle - Session: 9
Kempf, Wolfgang - Session: 10
Kihara, Yuki, round table
Kingi, Pefi - Session: 16

Kittelmann, Magdalena - Session: 8
Kolshus, Thorgeir - Session: 16
Kombako, David - Session: 17
Kon kam king, juliette - Session: 15
Kondi, Julie - Session: 17
Kowasch, Matthias - Session: 5
Kristof, Ildiko - Session: 11
Kuo, I-Chang - Session: 4
Lattanzi, Francesco - Session: 2
Le Meur, Pierre-Yves - Session: 15
Leach, James
Leblic, Isabelle - Session: 6
Ledderucci, Claudia - Session: 4
Lelièvre, Eva - Session: 13
Lemonnier, Pierre Jean-Claude - Session: 1
Lilje, Erna, round table
Lilomaiava-Doktor, Sa'iliemanu - Session: 13
Lindstrom, Lamont - Session: 10
Lopes, Laëtitia - Session: 9
Macdonald, Fraser - Session: 10
Manghi, Nicola - Session: 2
Mawyer, Alexander - Session: 2, round table
McCall, Grant - Session: 16
McCormack, Fiona Elisabeth - Session: 2
McDonnell, Siobhan - Session: 5
Miceli, Martino - Session: 12
Mitchell, Jean - Session: 14
Mondragon, Carlos - Session: 5
Monnerie, Denis - Session: 3
Mosko, Mark - Session: 3
Muñoz, Diego - Session: 3, 6
Murta, Marcelo Lages - Session: 13
Nerenberg, Jacob - Session: 16
Nolet, Emilie - Session: 8
O'Brien, Aoife - Session: 9
Otto, Ton - Session: 10
Ouenoughi, Melica - Session: 11
Paia, Mirose - Session: 9
Paini, Anna, round table
Pakarati, Cristián Moreno - Session: 6

Parton, Phillip - Session: 8
Pascht, Arno - Session: 4
Patin, Etienne - Session: 1
Pauwels, Simonne - Session: 5
Pelage, Sarah, round table
Pickles, Anthony - Session: 3
Pieristè, Federica - Session: 14
Pollock, Nancy - Session: 14
Poltorak, Mike - Session: 7
Pope, Deborah - Session: 14
Pöttsch, Norbert - Session: 12
Presterudstuen, Geir Henning - Session: 7
Quintana-Murci, Lluís - Session: 1
Rallu, Jean Louis - Session: 8
Riley, Kathleen - Session: 16
Roussillon, Amélie - Session: 9
Rubio Arauna, Lara - Session: 1
Sabinot, Catherine - Session: 15
Salyer, JC - Session: 16
Sammler, Katherine - Session: 6
Sand, Christophe - Session: 8
Schieder, Dominik - Session: 13
Schorch, Philipp - Session: 6, 9
Schwoerer, Tobias - Session: 12
Sery, Alice - Session: 4
Sierra-Paycha, Celio - Session: 13
Sio, Jordy, round table
Skrzypek, Emilka - Session: 12
Soukup, Martin - Session: 4
Stern, Monika - Session: 4
Suter, Edgar - Session: 1
Sykes, Karen - Session: 6
Tabani, Marc - Session: 2
Tcherkézoff, Serge - Session: 2
Telban, Borut - Session: 10
Thode-Arora, Hilke - Session: 9
Thomas, Nicholas, round table
Timmer, Jaap - Session: 10
Trabut, Loïc - Session: 13
Valentin, Frederique - Session: 1

Valentin, Frédérique - Session: 8
van Meijl, Toon, round table
Veys, Fanny Wonu - Session: 9
Vivier, Géraldine - Session: 13
von Poser, Anita - Session: 14
Walda-Mandel, Stephanie - Session: 9
Weichart, Gabriele - Session: 14
West, Paige, keynote
Wetewea, Billy, round table
Widmer, Alexandra (Sandra) - Session: 8
Wittersheim, Eric - Session: 4
Worliczek, Elisabeth - Session: 5
Zinger, Wanda - Session: 1

Participants Details

(the details provided below reflect the information participants have provided themselves. Contact details and affiliations may have changed since participants' last profile update on pacific-studies.net)

Akeli Amaama, Safua

Collections & Research Directorate
Museum of New Zealand Te Papa Tongarewa
New Zealand
safua.akeli.amaama@tepapa.govt.nz

Aleveque, Guillaume

Institut interdisciplinaire d'anthropologie du contemporain
EHESS - Ecole des Hautes Etudes en Sciences Sociales
France
alevequeguillaume@yahoo.fr
<http://www.pacific-studies.net/competences/60>

Allen, Bryant

Dept of Pacific Affairs
The Australian National University
Australia
bryant.allen@anu.edu.au
<http://www.pacific-studies.net/competences/1251>

André, Laure Vaitiare

Entropie
IRD - Institut de Recherche pour le Développement
New Caledonia
laure.andre@live.fr

Arbon, Mitiana

Übersee-Museum, Bremen
Germany
m.arbon@uebersee-museum.de

Aria, Matteo

Facoltà di Lettere e Filosofia
Sapienza Università di Roma
Italy
matteo.aria@uniroma1.it

Bainton, Nick

University of Queensland
Australia
n.bainton@uq.edu.au

Ballard, Chris

Pacific and Asian History
Australian National University
Australia
chris.ballard@anu.edu.au
<http://www.pacific-studies.net/competences/72>

Bambridge, Tamatoa

CRIOBE
CNRS
France
tamatoa.bambridge@criobe.pf

Bedford, Stuart Hugo

Archaeology and Natural History
The Australian National University
Australia
bedfordbrunet@gmail.com

Bolton, Lissant

Department of Africa, Oceania and the Americas
British Museum
United Kingdom
lbolton@britishmuseum.org

Bonnemère, Pascale

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

pascale.bonnemere@univ-amu.fr
<http://www.pacific-studies.net/competences/23>

Borgnino, EMANUELA

Cultural & Social Anthropology
University of Torino
Italy
emanuela.borgnino@gmail.com
<http://www.pacific-studies.net/competences/694>

Bratrud, Tom

Department of Social Anthropology
University of Oslo
Norway
tombratrud@gmail.com
<http://www.pacific-studies.net/competences/307>

Breckwoldt, Annette

Social Sciences, Social-Ecological Systems Analysis
Leibniz Center for Tropical Marine Ecology (ZMT)
Germany
annette.breckwoldt@leibniz-zmt.de
<http://www.pacific-studies.net/competences/404>

Browne, Mia

Center for Pacific Studies
University of St. Andrews
United Kingdom
mkf5@st-andrews.ac.uk
<http://www.pacific-studies.net/competences/352>

Brunois-Pasina, Florence

CNRS
LAS/College-de-france
France
flobrunois@gmail.com

Brutti, Lorenzo

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

France
lorenzo.brutti@pacific-credo.fr

Calabrò, Domenica Gisella

Gender Studies
University of the South Pacific
Fiji
domenica.calabro@usp.ac.fj
<http://www.pacific-studies.net/competences/106>

Calandra, Maëlle

Laboratoire Magmas et volcans (UMR CNRS 6524; UMR IRD 163)
International Research Centre of Disaster Science and Sustainable Development
France
maelle.calandra@yahoo.fr
<http://www.pacific-studies.net/competences/88>

Capece, Greta Maria

Sapienza Università di Roma
Italy
greta.capece@outlook.it
<http://www.pacific-studies.net/competences/1282>

Carteron, Benoît

Espaces et Sociétés - UMR 6590
Université d'Angers
France
benoit.carteron@sfr.fr
<http://www.pacific-studies.net/competences/220>

Case, Emalani

Victoria University of Wellington
New Zealand
emalani.case@vuw.ac.nz

CASEY, Terava Ka'anapu

History, Pacific Islands Studies
University of Hawai'i-Manoa
United States

terava@hawaii.edu

Charles-Rault, Jacqueline

Cultural Service - director
Université Le Havre Normandie
France
jacqueline.charles-rault@univ-lehavre.fr

Chave-Dartoen, Sophie

Anthropology Department / Passagess UMR CNRS 5319
Université de Bordeaux
France
sophie.chave-dartoen@u-bordeaux.fr
<http://www.pacific-studies.net/competences/246>

Chossenot, Raphaëlle

LACITO
CNRS
France
raphaëlle.chossenot@cnsr.fr

Clare, McFadden

School of Archaeology and Anthropology
The Australian National University
Australia
claremcfadden@hotmail.com

Cottino, Gaia

Dipartimento di Scienze Politiche
Università degli Studi di Genova
Italy
haolegaia@hotmail.com
<http://www.pacific-studies.net/competences/473>

Cottino, Gaia

American University of Rome
Italy
gaia.cottino@unimib.it

D'Arcy, Paul

Department of Pacific Affairs, College of Asia and the Pacific
Australian National University
Australia
luapycrad66@gmail.com
<http://www.pacific-studies.net/competences/544>

Damon, Frederick H.

Department of Anthropology
University of Virginia
United States
fhd@virginia.edu
<http://www.pacific-studies.net/competences/507>

David, Gilbert

IRD
France
gilbert.david@ird.fr

de Grave, Jean-Marc

Departement of social anthropology and Institut de Recherches Asiatiques
(IRASIA)
Université d'Aix-Marseille
France
jmdg58@yahoo.fr
<http://www.pacific-studies.net/competences/1307>

Demian, Melissa

Department of Social Anthropology
University of St Andrews
United Kingdom
md240@st-andrews.ac.uk
<http://www.pacific-studies.net/competences/233>

digim'Rina, linus

Head of the Anthropology strand
UPNG
Papua New Guinea
dlinusk@upng.ac.pg

Dimpflmeier, Fabiana

DILASS

'Gabriele d'Annunzio' University of Chieti-Pescara

Italy

fabianadimpflmeier@gmail.com

<http://www.pacific-studies.net/competences/1082>**Doktor, Robert**

Shidler College of Business

University of Hawaii at Manoa

United States

doktor@hawaii.edu

<http://www.pacific-studies.net/competences/1266>**Dousset, Laurent**

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

EHESS - Ecole des Hautes Etudes en Sciences Sociales

France

laurent.dousset@pacific-credo.fr

<http://www.pacific-studies.net/competences/1>**Dunis, SERGE**

retired University Professor

University of the French Pacific

French Polynesia

serge.dunis@icloud.com

<http://www.pacific-studies.net/competences/1275>**Durand, Marie**

Laboratoire interdisciplinaire en études culturelles (LinCS UMR 7069)

Université de Strasbourg

France

mariedurand@unistra.fr

<http://www.pacific-studies.net/competences/430>**Durand, Mickael**

INED

INED

France

mickael.durand@ined.fr

Eckstein, Lars

English literature and culture
University of Potsdam
Germany
lars.eckstein@uni-potsdam.de

Emde, Sina

Social Anthropology
University of Heidelberg
Germany
sina.emde@uni-leipzig.de
<http://www.pacific-studies.net/competences/130>

Engels-Schwarzpaul, A. - [Chris]tina

School of Art and Design
Auckland University of Technology - Te Wānanga Aronui o Tāmaki Makau Rau
New Zealand
tina.engels@aut.ac.nz
<http://www.pacific-studies.net/competences/327>

Esgonnière du Thibeuf, Aurélien

CREDO - Centre de Recherche et de Documentation sur l'Océanie
Aix-Marseille University
France
aurelien.esgo@hotmail.fr
<http://www.pacific-studies.net/competences/946>

Fache, Elodie

UMR SENS (Savoirs, Environnement et Sociétés / Knowledge, Environment and Societies)
IRD - Institut de Recherche pour le Développement
France
elodie.fache@ird.fr
<http://www.pacific-studies.net/competences/2>

Falck, Christiane

Ethnologisches Institut
Georg-August-Universität Göttingen
Germany

christiane.falck@uni-goettingen.de
<http://www.pacific-studies.net/competences/781>

Filer, Colin

Crawford School of Public Policy
Australian National University
Australia
colin.filer@anu.edu.au
<http://www.pacific-studies.net/competences/355>

Fraenkel, Jon

Victoria University of Wellington
New Zealand
Jon.fraenkel@vuw.ac.nz

Gallarini, Carolina

University of East Anglia
United Kingdom
c.gallarini@uea.ac.uk
<http://www.pacific-studies.net/competences/1186>

Galliot, Sebastien

CREDO - Centre de Recherche et de Documentation sur l'Océanie
Aix-Marseille University, CNRS, EHESS
France
sebastien.galliot@univ-amu.fr
<http://www.pacific-studies.net/competences/5>

Gallo, Matteo

Musée du Quai Branly (Département Recherche et Enseignement)
Università degli Studi di Verona (Dip. CuCi),
Italy
oltreilritmo@gmail.com
<http://www.pacific-studies.net/competences/995>

Ganivet, Mililani

Center for Pacific Islands Studies
University of Hawaii at Manoa
United States
mililaniga@gmail.com

Gardner, Don

School of Archaeology and Anthropology
Australian National University
Australia
donald.gardner@alumni.anu.edu.au

Garnier, Nicolas

Musée du Quai Branly
France
nicolas.garnier@quaibrantly.fr

Giordana, Lara

Dipartimento di Culture, Politica e Società
University of Turin
Italy
laragiordana@libero.it
<http://www.pacific-studies.net/competences/518>

Glory, David

CREDO
France
david.glory@mailo.com
<http://www.pacific-studies.net/competences/1170>

Gonschor, Lorenz Rudolf

Pacific Studies
'Atenisi University
Tonga
gonschor@hawaii.edu

Grave de, Jean-Marc

Aix-Marseille University
France
jean-marc.de-grave@univ-amu.fr

Grimme, Gesa

Institute of Social and Cultural Anthropology
LMU Munich
Germany

gesa.grimme@ethnologie.lmu.de

Hasselberg, S R Jan

Norway

janhass@online.no

<http://www.pacific-studies.net/competences/389>

Hattori , Anne Perez

Humanities Division

University of Guam

Guam

hattoria@triton.UOG.edu

Havini, Taloi

Heil, Daniela

Sociology and Anthropology

University of Newcastle

Australia

daniela.heil@newcastle.edu.au

<http://www.pacific-studies.net/competences/359>

Hermkens, Anna-Karina

Anthropology

Macquarie University

Australia

akhermkens@gmail.com

<http://www.pacific-studies.net/competences/132>

Hoenigman, Darja

School of Culture, History and Language, College of Asia and the Pacific

The Australian National University

Australia

darja.hoenigman@gmail.com

<http://www.pacific-studies.net/competences/22>

Igglesden, Katrina Talei

Sainsbury Research Unit for the Arts of Africa, Oceania and the Americas

University of East Anglia

United Kingdom

ktigglesden@googlemail.com

Ingjerd, Hoem

Department of social anthropology

University of Oslo

Norway

ingjerd.hoem@sai.uio.no

<http://www.pacific-studies.net/competences/300>

Jablonski, Sebastian

English literature and culture

University of Potsdam

Germany

skozlows@uni-potsdam.de

Jacka, Jerry Keith

Anthropology

University of Colorado Boulder

United States

jerry.jacka@colorado.edu

<http://www.pacific-studies.net/competences/821>

Jacobs, Karen

Sainsbury Research Unit

University of East Anglia

United Kingdom

k.jacobs@uea.ac.uk

<http://www.pacific-studies.net/competences/270>

Jones, Ryan Tucker

History

University of Oregon

United States

rjones1275@gmail.com

Jourdan, Christine

Department of Sociology and Anthropology

Concordia University, Montreal

Canada

christine.jourdan@concordia.ca

<http://www.pacific-studies.net/competences/342>

Kahanu, Noelle

nmkahanu@hawaii.edu

Kempf, Wolfgang

Institute of Social and Cultural Anthropology

University of Goettingen

Germany

wkempf@uni-goettingen.de

<http://www.pacific-studies.net/competences/463>

Kihara, Yuki

Kingi, Pefi

Victoria University

Australia

pefikingimasse@gmail.com

<http://www.pacific-studies.net/competences/753>

Kittelmann, Magdalena

Institute of the History of Medicine and Medical Ethics

Friedrich-Alexander University Erlangen-Nürnberg (FAU)

Germany

Magdalena.Kittelmann@gmx.de

<http://www.pacific-studies.net/competences/1286>

Kolshus, Thorgeir

DISCO Diversity Studies Centre Oslo

Oslo Metropolitan University

Norway

thorgeir.kolshus@oslomet.no

<http://www.pacific-studies.net/competences/208>

Kombako, David

School of Humanities and Social Sciences

UPNG

Papua New Guinea

kombabd@upng.ac.pg

Kon kam king, juliette

UMR SENS (Savoirs, Environnement et Sociétés / Knowledge, Environment and Societies); Social Sciences Department

IRD - Institut de Recherche pour le Développement; Université Paul Valéry Montpellier 3; University of Bremen

France

juliette.konkamking@ird.fr

<http://www.pacific-studies.net/competences/1281>

Kondi, Julie

West New Britain UPNG Open Campus College

University of Papua New Guinea

Papua New Guinea

juliekondi4@gmail.com

Kowasch, Matthias

Institute of Secondary Teacher Education

University College of Teacher Education Styria

Austria

matthias.kowasch@phst.at

<http://www.pacific-studies.net/competences/144>

Kristof, Ildiko

Institute of Ethnology

Hungarian Academy of Sciences

Hungary

ildiko.szkrstof@gmail.com

Kuo, I-Chang

Crawford School of Public Policy

The Australian National University

Australia

hogan.kuo@gmail.com

<http://www.pacific-studies.net/competences/1288>

Lattanzi, Francesco

Dipartimento di Storia Antropologia Religione Arte e Spettacolo

Sapienza Università di Roma

Italy

francesco.lattanzi92@gmail.com

<http://www.pacific-studies.net/competences/1208>

Le Meur, Pierre-Yves

SENS (Savoirs Environnement Sociétés)
IRD - Institut de Recherche pour le Développement
France
pierre-yves.lemeur@ird.fr
<http://www.pacific-studies.net/competences/250>

Leach, James

CREDO - Centre de Recherche et de Documentation sur l'Océanie
Aix-Marseille University, CNRS, EHESS
France
james.leach@pacific-credo.fr
<http://www.pacific-studies.net/competences/318>

Leblic, Isabelle

LACITO
CNRS - Centre National pour la Recherche Scientifique
France
isabelle.leblic@cnrs.fr
<http://www.pacific-studies.net/competences/61>

Ledderucci, Claudia

Culture, Politica e Società
Università degli Studi di Torino
Italy
c.ledderucci@gmail.com
<http://www.pacific-studies.net/competences/1258>

Lelièvre, Eva

Institut National d'Etudes Démographiques
France
eva@ined.fr

Lemonnier, Pierre Jean-Claude

CREDO - Centre de Recherche et de Documentation sur l'Océanie
Aix-Marseille University, CNRS, EHESS
France
pierre.lemonnier@univ-amu.fr

<http://www.pacific-studies.net/competences/442>

Lilje, Erna

Curatorial Department

Stichting Nationaal Museum van Wereldculturen

Netherlands

erna.lilje@wereldculturen.nl

<http://www.pacific-studies.net/competences/859>

Lilomaiava-Doktor, Sa'iliemanu

Humanities Division – Hawaiian-Pacific Studies

University of Hawai'i – West O'ahu

United States

sailiema@hawaii.edu

Lindstrom, Lamont

Anthropology

University of Tulsa

United States

lamont-lindstrom@utulsa.edu

<http://www.pacific-studies.net/competences/107>

Lopes, Laëtitia

Sainsbury Research Unit

University East Anglia

United Kingdom

lopes.laetitia.1515@gmail.com

Macdonald, Fraser

Anthropology Programme

Waikato University

New Zealand

fraser.macdonald@waikato.ac.nz

<http://www.pacific-studies.net/competences/1215>

Manghi, Nicola

Anthropology Programme

University of Waikato

New Zealand

nicola.manghi@unito.it

Mawyer, Alexander

Center for Pacific Islands Studies
University of Hawai'i-Manoa
United States
mawyer@hawaii.edu
<http://www.pacific-studies.net/competences/111>

McCall, Grant

Department of Anthropology
University of Sydney
Australia
g.mccall@nissology.net
<http://www.pacific-studies.net/competences/230>

McCormack, Fiona Elisabeth

Anthropology, School of Social Sciences
University of Waikato
New Zealand
fio@waikato.ac.nz
<http://www.pacific-studies.net/competences/311>

McDonnell, Siobhan

College of Asia and the Pacific
Australian National University
Australia
siobhan.mcdonnell@anu.edu.au

Miceli, Martino

Centre Norbert Elias
EHESS - Ecole des Hautes Etudes en Sciences Sociales
France
miceli.martino@gmail.com
<http://www.pacific-studies.net/competences/1188>

Mitchell, Jean

Sociology and Anthropology
University of Prince Edward Island
Canada
mjmittchell@upei.ca

Mondragon, Carlos

Centro de Estudios de Asia y África

El Colegio de México

Mexico

cmondragon@colmex.mx

<http://www.pacific-studies.net/competences/374>

Monnerie, Denis

Laboratoire LinCS UMR 7069 CNRS Université de Strasbourg

Université de Strasbourg

France

monnerie@unistra.fr

<http://www.pacific-studies.net/competences/368>

Mosko, Mark

Department of Anthropology

Australian National University

Australia

mark.mosko@anu.edu.au

<http://www.pacific-studies.net/competences/387>

Muñoz, Diego

Ludwig-Maximilians University Munich

Social and Cultural Anthropology

Germany

diego.munoz@ethnologie.lmu.de

<http://www.pacific-studies.net/competences/47>

Murta, Marcelo Lages

Museum Studies Department

Universidade Lusófona de Humanidades e Tecnologias

Portugal

mlmurta@gmail.com

Nerenberg, Jacob

Leibniz-Zentrum Moderner Orient (ZMO)

Germany

jacob.nerenberg@zmo.de

<http://www.pacific-studies.net/competences/1295>

Nolet, Emilie

Department of Art and Archaeology (UFR 03)
University Paris 1, Panthéon-Sorbonne
France
Emilie.Nolet@univ-paris1.fr
<http://www.pacific-studies.net/competences/50>

O'Brien, Aoife

Collections
National Museums of World Culture
Sweden
aoifeobrien@yahoo.com

Otto, Ton

Department of Anthropology
Aarhus University
Denmark
ton.otto@cas.au.dk
<http://www.pacific-studies.net/competences/1287>

Ouenoughi, Melica

Phd of Anthropology of the University of Vincennes-Paris VIII
University Vincennes Paris VIII
France
melica.ouenoughi@gmail.com
<http://www.pacific-studies.net/competences/1043>

Paia, Mirose

University of French Polynesia
French Polynesia
mirose.paia@upf.pf

Paini, Anna

Culture e Civiltà (CuCi)
Università degli Studi di Verona
Italy
anna.paini@univr.it
<http://www.pacific-studies.net/competences/277>

Pakarati, Cristián Moreno

Rapanui Pioneers Society
pakarati@rapanuipioneers.com

Parton, Phillip

College of Asia and the Pacific
Australian National University
Australia
phillip.parton@hotmail.com

Pascht, Arno

Department of Cultural and Social Anthropology
Ludwig-Maximilians-Universität München
Germany
arno.pascht@ethnologie.lmu.de
<http://www.pacific-studies.net/competences/261>

Patin, Etienne

Human Evolutionary Genetics Group, Department of Genomes and Genetics
Institut Pasteur, Paris
France
epatin@pasteur.fr

Pauwels, Simonne

CREDO - Centre de Recherche et de Documentation sur l'Océanie
Aix-Marseille University, CNRS, EHESS
France
simonne@pacific-credo.fr
<http://www.pacific-studies.net/competences/4>

Pelage, Sarah

Prépa intégrée ENA, Institut d'Etudes Politiques, Strasbourg, France
France
pelage.sarah@gmail.com

Pickles, Anthony

School of International Development
University of East Anglia
United Kingdom
a.pickles@uea.ac.uk

<http://www.pacific-studies.net/competences/279>

Pieristè, Federica

Dipartimento di Scienze Umane per la Formazione
Università di Milano Bicocca
Italy
f.pieriste@campus.unimib.it

Pollock, Nancy

Depts. of Anthropology and Development Studies
Victoria University of Wellington
New Zealand
njpollock.nz@gmail.com

Poltorak, Mike

School of Anthropology and Conservation
University of Kent
United Kingdom
M.S.Poltorak@kent.ac.uk
<http://www.pacific-studies.net/competences/502>

Pope, Deborah

CREDO - Centre de Recherche et de Documentation sur l'Océanie
EHESS - Ecole des Hautes Etudes en Sciences Sociales
France
deborah-pope@wanadoo.fr

Pöttsch, Norbert

Institute of Social and Cultural Anthropology
Georg-August-Universität Göttingen
Germany
norbert.poetzsch@uni-goettingen.de

Presterudstuen, Geir Henning

Department of Anthropology
University of Bergen
Norway
ghpreste@gmail.com
<http://www.pacific-studies.net/competences/18>

Quintana-Murci, Lluís

Human Evolutionary Genetics Group, Department of Genomes and Genetics

Institut Pasteur, Paris

France

lara.rubio-arauna@pasteur.fr

Rallu, Jean Louis

INED

INED

France

rallujl@gmail.com

<http://www.pacific-studies.net/competences/259>

Riley, Kathleen

Department of Anthropology

Rutgers University

United States

kriley1125@gmail.com

<http://www.pacific-studies.net/competences/142>

Roussillon, Amélie

Department of Philosophy and Religious Studies

Utrecht University

Netherlands

a.roussillon@uu.nl

<http://www.pacific-studies.net/competences/1270>

Rubio Arauna, Lara

Human Evolutionary Genetics Group, Department of Genomes and Genetics

Institut Pasteur, Paris

France

lararubio01@gmail.com

Sabinot, Catherine

UMR228 Espace pour le développement

IRD - Institut de Recherche pour le Développement

New Caledonia

catherine.sabinot@ird.fr

Salyer, JC

Anthropology Department and Human Rights Program
Barnard College, Columbia University
United States
jsalyer@barnard.edu
<http://www.pacific-studies.net/competences/969>

Sammler, Katherine

Marine Political Ecology
Helmholtz Institute for Functional Marine Biodiversity
Germany
ksammler@hifmb.de
<http://www.pacific-studies.net/competences/749>

Sand, Christophe

GREDD
IRD - Institut de Recherche pour le Développement
New Caledonia
christophe.sand@ird.fr

Schieder, Dominik

Department of Social Sciences
University of Siegen
Germany
dominik.schieder@uni-siegen.de
<http://www.pacific-studies.net/competences/43>

Schorch, Philipp

Social and cultural anthropology
LMU Munich
Germany
philipp.schorch@ethnologie.lmu.de

Schwoerer, Tobias

Department of Social and Cultural Anthropology
University of Lucerne
Switzerland
tschwoerer@gmail.com
<http://www.pacific-studies.net/competences/282>

Servy, Alice

SAGE Sociétés, Acteurs, Gouvernement en Europe
University of Strasbourg
France
alice.servy@free.fr
<http://www.pacific-studies.net/competences/26>

Sierra-Paycha, Celio

University Paris I-Pathéon Sorbonne
France
Celio.Sierra-Paycha@univ-paris1.fr

Sio, Jordy

Laboratoire CITERES, Équipe CoST, Université de Tours, France
France
siojordy@yahoo.fr

Skrzypek, Emilka

Department of Social Anthropology
University of St Andrews
United Kingdom
ees7@st-andrews.ac.uk
<http://www.pacific-studies.net/competences/980>

Soukup, Martin

Institute of Communication
Charles University
Czech Republic
soukup@antropolog.cz
<http://www.pacific-studies.net/competences/24>

Stern, Monika

CREM (Centre de Recherche en Ethnomusicologie)-LESC (Laboratoire d'ethnologie et de sociologie comparative); associée au CREDO - Centre de Recherche et de Documentation sur l'Océanie
CNRS - Centre National pour la Recherche Scientifique
France
monika.stern@cnrs.fr
<http://www.pacific-studies.net/competences/187>

Suter, Edgar

Comparative Language Science
University of Zurich
Switzerland
esut@sunrise.ch
<http://www.pacific-studies.net/competences/1243>

Sykes , Karen

Social Anthropology
University of Manchester
United Kingdom
Karen.Sykes@manchester.ac.uk
<http://www.pacific-studies.net/competences/461>

Tabani, Marc

CREDO - Centre de Recherche et de Documentation sur l'Océanie
CNRS - Centre National pour la Recherche Scientifique
France
marc.tabani@pacific-credo.fr
<http://www.pacific-studies.net/competences/89>

Tcherkézoff, Serge

CREDO - Centre de Recherche et de Documentation sur l'Océanie and ANU
CAP CHL
Aix Marseille Uni+CNRS+EHESS--Australian Nat Uni
France
serge.tcherkezoff@gmail.com
<http://www.pacific-studies.net/competences/174>

Telban, Borut

Institute of Anthropological and Spatial Studies
Research Centre of Slovenian Academy of Sciences and Arts
Slovenia
Borut.Telban@zrc-sazu.si
<http://www.pacific-studies.net/competences/37>

Thode-Arora, Hilke

Oceania
Museum Fuenf Kontinente
Germany

hthodearora@gmail.com
<http://www.pacific-studies.net/competences/469>

Thomas, Nicholas
Museum of Archaeology and Anthropology
University of Cambridge
United Kingdom
njt35@cam.ac.uk

Timmer, Jaap
Discipline of Anthropology, School of Social Sciences
Macquarie University
Australia
jakob.timmer@gmail.com
<http://www.pacific-studies.net/competences/377>

Trabut, Loïc
INED
France
loic.trabut@ined.fr

Valentin, Frederique
UMR 7041
CNRS - Centre National pour la Recherche Scientifique
France
frederique.valentin@mae.u-paris10.fr
<http://www.pacific-studies.net/competences/175>

Valentin, Frédérique
UMR Temps
CNRS
France
frederique.valentin@cnrs.fr
<http://www.pacific-studies.net/competences/1253>

van Meijl, Toon
Centre for Pacific and Asian Studies - Dept. of Anthropology and Development
Studies
Radboud University Nijmegen
Netherlands

T.vanMeijl@ru.nl
<http://www.pacific-studies.net/competences/93>

Veys, Fanny Wonu

Museum van Nationaal Wereldculturen - National Museum of World Cultures
Netherlands
wonu.veys@wereldculturen.nl
<http://www.pacific-studies.net/competences/100>

Vivier, Géraldine

INED
France
vivier@ined.fr

von Poser, Anita

Institut für Sozial- und Kulturanthropologie
Freie Universität Berlin
Germany
anita.poser@fu-berlin.de

Walda-Mandel, Stephanie

Oceania Department
Übersee-Museum, Bremen
Germany
s.walda-mandel@uebersee-museum.de
<http://www.pacific-studies.net/competences/957>

Weichart, Gabriele

Social and Cultural Anthropology (Department of Social Research)
University of Vienna
Austria
gabriele.weichart@univie.ac.at
<http://www.pacific-studies.net/competences/633>

West, Paige

Center for the Study of Social Difference
Columbia University
United States
cw2031@columbia.edu
<http://www.pacific-studies.net/competences/968>

Wetewea, Billy

Professeur de Biblique et Théologie Pratique, Centre de Formation Pastoral et
Théologique de Béthanie, Nouvelle-Calédonie
New Caledonia
djahbyllaay@gmail.com

Widmer, Alexandra (Sandra)

Anthropolgy Dept
York University
Canada
swidmer@yorku.ca
<http://www.pacific-studies.net/competences/1088>

Wittersheim, Eric

eric.wittersheim@ehess.fr

Worliczek, Elisabeth

Center for Global Change and Sustainability
University of Natural Resources and Life Sciences (BOKU)
Austria
elisabeth.worliczek@boku.ac.at
<http://www.pacific-studies.net/competences/594>

Zinger, Wanda

Archaeo- and Palaeogenetics group, Institute for Archaeological Sciences
University of Tübingen
Germany
wanda.zinger@mnhn.fr
<http://www.pacific-studies.net/competences/1304>

My Notes

