

The 6th Biennial Conference of
The Australian Association for Pacific Studies

Tides of Transformation

Pacific Pasts, Pacific Futures
1-3 April 2016



Hosted by AAPS, The Cairns Institute and the College of Arts, Society & Education at James Cook University, Cairns



At James Cook University we acknowledge the Australian Aboriginal and Torres Strait Islander peoples of this nation. We acknowledge the Traditional Owners of the lands on which our campuses and study centres are located and where we conduct our business. We pay our respects to ancestors and Elders, past, present and future. JCU is committed to honouring Australian Aboriginal and Torres Strait Islander peoples' unique cultural and spiritual relationships to the land, waters and seas and their rich contribution to JCU and society.



We thank the Division of Research and Innovation at James Cook University and Sydney University for support.



Table of Contents

Program at a glance.....	1
Thursday 31 March (5:30-8:30): Pre conference Event.....	3
Welcome from the AAPS President & Vice President	4
AAPS Executive Committee.....	5
Key-Note Speaker	6
Plenary Panel.....	7
Plenary Film Event.....	8
Plenary Film Event.....	9
Panel 1: Pan-Pacific Music of Protest	10
Panel 2: Shifting Cultures, Shifting Languages: A Pacific Perspective	11
Panel 3: Possessing Paradise: Commodification and Desire in the Pacific.....	13
Panel 4: TransOceanik: Creole Connections	15
Panel 5: Critical Geographies of Tourism Development, Culture and Heritage in the South Pacific: New and Emerging Critiques	16
Panel 6: Transforming Gender Relations in the Pacific	19
Panel 7: Adaptation, Resilience & Changing Land and Marine-based Livelihood Systems in the Pacific.....	23
Panel 8: Digital Transformations: Shifting Communication Spaces in the Pacific	27
Panel 9: Pacific Legal Systems, Past, Present and Future.....	30
Panel 10: Joining the Dots – Abandoned Histories.....	31
Panel 11: Managing and Understanding the Role of Archaeology and Cultural Heritage in the Pacific	33
Panel 12: The Interdisciplinary Panel on Climate Change	34
Panel 13: Mobile Labour, Mobile Lives.....	37
Panel 14: Aging in the Pacific: Intergenerational and Transnational Care	40
Panel 15: Through the Lens: Visualising Pacific Lives	40
Panel 16: Emerging Pacific Research: Postgraduate and Early Career Researcher Panel	42
Panel 17: Urbanisation in the Pacific.....	44
General Information	46
VENUE MAP: Ground Floor.....	47
VENUE MAP: First Floor.....	48
JCU Cairns Campus Map	49

Internet Connection

WiFi connection is available for all delegates in the main lecture theatre. Just check available networks and look for a guest account. There is no password required.

Program at a glance

Thursday 31 March 2016 (Pre Conference Events)		
5:30pm-6:00pm	Welcome and Opening of Exhibitions	Cairns Institute Foyer
6:00pm-7:00pm	West Papua Project	Cairns Institute Theatre
7:00pm-7:30pm	Book Launch: " <i>Merdeka and the Morning Star</i> " by Jason MacLeod	Cairns Institute Foyer
7:30pm-8:30pm	Tropics to Tropics Exhibition	Cairns Institute Theatre
Friday 1 April 2016		
8:00am-9:00am	Registration and Information Desk	Cairns Institute Foyer
9:00am-9:20am	Acknowledgement of Country and Welcome Addresses	Cairns Institute Theatre
9:20am-9:30am	AAPSPresident's Address: Dr Katerina Teaiwa	Cairns Institute Theatre
9:30am-10.30am	Keynote Address: Professor Greg Fry A new tide of transformation for 'Oceania'? The contest over legitimate political community in contemporary region-building	Cairns Institute Theatre
10.30am-11:00am	Morning Tea	Foyer
11:00am-12:30pm	Concurrent Session 1	Breakout rooms
12:30pm-1:30pm	Lunch	Foyer
1:30pm-3.00pm	Concurrent Session 2	Breakout rooms
3.00pm-3:30pm	Afternoon Tea	Foyer
3:30pm-5.00pm	Concurrent Session 3	Breakout rooms
5:00pm-6:00pm	Plenary Film Session <i>Yumi Kirapim Senis: Our Images Our Actions</i> . Stories of change against gender-based violence in PNG	Cairns Institute Theatre
6:00pm-6:30pm	AAPS Annual General Meeting Refreshments	Foyer
6:30pm-8:00pm	AAPS Annual General Meeting (all welcome)	Cairns Institute Theatre

Saturday 2 April 2016

8:30am-9:00am	Registration&InformationDesk	Foyer
9:00am-10:30am	Concurrent Session 4	Breakout rooms
10:30am-11.00am	Morning Tea	Foyer
11.00am-12:30pm	Concurrent Session 5	Breakout rooms
12:30pm-1.30pm	Lunch	Foyer
1:30pm-3:00pm	Concurrent Session 6	Breakout rooms
3:00pm-3.30pm	Afternoon Tea	Foyer
3.30pm-5:30pm	Plenary <i>Pacifika Youth Voices</i> Facilitated by Mr Aquilar Luki	Cairns Institute Theatre
5.30pm-9:30pm	Conference Dinner: Music and Dancing	JCU

Sunday 3 April 2016

8:30am-9:00am	Registration	Foyer
9:00am-10:30am	Concurrent Session 7	Breakout rooms
10:30am-11.00am	Morning Tea	Foyer
11.00am-12:30pm	Concurrent Session 8	Breakout rooms
12:30pm-1:30pm	Lunch	Foyer
1:30pm-3:00pm	Concurrent Session 9	
3:00pm-3:30pm	Afternoon Tea	
3:30pm-5:00pm	Concurrent Session 10	
5:00pm-6:30pm	Farewell Event: Sea Stars Screen Festival A World Screen Culture project presented by artist/curator Jenny Fraser	Cairns Institute Theatre

Thursday 31 March (5:30-8:30): Pre conference Event

As a prologue to the AAPS: Tides of Transformation conference we will bring together an eclectic group of performers, artists and storytellers for a free public event, including a book launch and the opening of the conference exhibitions.

5:30-6:00pm Photographic and Material Culture Exhibition Opening

1. An Exhibition of Pacific objects held in the JCU Material Culture Collection, curated by Trish Barnard (JCU)
2. An Exhibition of photographs from the The *Yumi Kirapim Senis* project that shares the stories of people who have been actively involved in addressing gender based violence (GBV) in their communities. It is part of a larger research and media initiative focused on GBV in Papua New Guinea (PNG).

6.00-7.00pm West Papua project



This event will feature a performative response to stories of survival from West Papua. These stories have been compiled into a collective narrative testimony by Jason MacLeod and David Denborough from the Dulwich Centre, and Mama Tineke and Daniel Rayer, two West Papuan activists who survived the 1998 Biak Massacre. It contains the voices of people from West Papua who have been interviewed over the last 12 years. The performative response will be choreographed by Pauline Lampton from Biddigal Performing Arts with recorded music and vocals from the Wantok Musik Foundation.

7- 7.30pm Book launch

After the performance, please join us for some wine and other refreshments as Camellia Webb-Gannon, Co-ordinator of the West Papua Project, will launch Jason MacLeod's new book "Merdeka and the Morning Star" an insider's view of the trajectory and dynamics of civil resistance in West Papua.



7.30-8.30pm Tropics to Tropics



This exhibition designed to open a conversation about the importance of the tropics for the future was a collaboration of 13 artists, musicians and was part of the International Johor Bahru Indigenous Festival, in Malaysia. Tropics to Tropics curator, Dr Sasi Victoire, will take this opportunity to outline the success of their travels and exhibition supported by performances, artist and dancer Bernard Lee Singleton, singer/songwriter Jeremiah Johnson and performance poet Helen Ramoutsaki.

Other exhibitions, Foyer

During the evening and the conference there will also be other exhibitions on display

- An Exhibition of Pacific objects held in the JCU Material Culture Collection, curated by Trish Barnard (JCU)
- An Exhibition of photographs from the The *Yumi Kirapim Senis* project that shares the stories of people who have been actively involved in addressing gender based violence (GBV) in their communities. It is part of a larger research and media initiative focused on GBV in Papua New Guinea (PNG).

Welcome from the AAPS President & Vice President

On behalf of the *Australian Association for Pacific Studies*, we are delighted to warmly welcome you all to the 6th biennial conference. The theme for the conference is "Tides of Transformation" which addresses crucial social, cultural, political and environmental issues facing the Pacific region. We believe that these challenges can be tackled effectively through sharing knowledge and expanding collaborative networks across the region and the globe.

We are excited to be returning up North, our last conference in Queensland was in Brisbane in 2006, and this is our first conference in Cairns. This region is a fitting location for our discussions given its centrality in Australia's nineteenth century labour trade, the ongoing legacy and struggles of Queensland's South Sea Islander community, and as a centre of growing Pacific networks.

We thank the Cairns Institute, James Cook University for hosting and acknowledge the important contribution of Jenny McHugh in particular. We especially want to thank and acknowledge the hard work of the conference organisers Rosita Henry and Doug Hunt. We welcome all the participants and look forward to stimulating and transformative dialogue and to future collaborations!

Katerina Teaiwa (President) and Kalissa Alexeyeff (Vice President)



AAPS Membership

The AAPS is a multidisciplinary association that aims

- To promote the international excellence of Australian research and teaching in Pacific Studies
- To play an advocacy role with Government, NGOs, schools, business, media, universities and communities
- To promote Pacific Studies and its component disciplines at the undergraduate and postgraduate level
- To promote the role of Australian repositories in the collection, preservation and access to Pacific Islands research, cultural and historical materials
- To promote excellence in the teaching of Pacific Studies through professional development programs for university teachers
- To promote public knowledge on the region and the study of Australia-Pacific Islands relations.

If you are not currently a member, we encourage you to help us support these aims by joining at http://pacificstudies.org.au/?page_id=8

AAPS Executive Committee



President
Katerina Teaiwa



Vice President
Kalissa Alexeyeff



Secretary
Lanieta Tukana



Secretary
Anna-Karina Hermkens



Treasurer
Bale Sigabalavu



Publications Officer
Iva Ponton



Digital Media Officer
Rachel Morgain



Publication Officer
Tracey Banivanua Mar



Postgraduate Representative
Andrew Faleatua



Executive Member
John Cox



Executive Member
Jack Taylor



Executive Member
Mandy Treagus



Public Officer
Chris Ballard



Conference Organiser (2016)
Rosita Henry



Conference Organiser (2016)
Doug Hunt



Conference Organiser (2014)
Jude Philip

Key-Note Speaker

Gregory Fry: Friday 9.30-10.30am: Cairns Institute Theatre

A NEW TIDE OF TRANSFORMATION FOR ‘OCEANIA’? THE CONTEST OVER LEGITIMATE POLITICAL COMMUNITY IN CONTEMPORARY REGION-BUILDING

Greg Fry is an Honorary Associate Professor in the Asia-Pacific College of Diplomacy at the ANU. He is also an adjunct Senior Fellow in the School of Government, Development and International Affairs at the University of the South Pacific (USP). His most recent publications include *The New Pacific Diplomacy* (ANU press, 2015; co-editor with Sandra Tarte) and *Recapturing the Spirit of 1971: Towards a New Regional Political Settlement in the Pacific* (ANU SSGM Discussion Paper, 2015).



Between 2011 and 2015 Greg Fry was the academic coordinator of the Graduate Studies in Diplomacy and International Affairs program at the USP.

Abstract:

For over one hundred years there have been various attempts to transform the idealised regional community of Oceania—what it should stand for, who belongs to it and who can speak for it. The outcomes of these normative contests have had significant implications for how Pacific island societies are organised and how Pacific islanders live. It is my starting premise that we are in the midst of a new and highly significant normative contest over the legitimacy of the accepted norms that shape identity, agency and political purpose in an imagined regional community. This new contest centres on the question of political agency—on whether Oceania as an imagined community can be transformed to one in which the agenda and the outcomes are determined by Pacific islanders rather than metropolitan powers and to one in which Pacific peoples can have a more direct role in regional decision-making other than through their state representatives. This has been expressed in a rhetoric which seeks to appeal to ‘the peoples of Oceania’ and in institutional developments which have claimed to transform the regional governance of Oceania to a more self-determining and inclusive model. These contests over agency (who can speak for Oceania?) are directly related to a contest over political purpose and in particular the question of how the Pacific should represent its interests globally on the issue of climate change.

Panel Sessions

Plenary Panel

PACIFIKA YOUTH VOICES FROM CAIRNS

Saturday 3.30pm-5.30pm: Cairns Institute Theatre

Convenor

Mr Aquilar Luki | Community Liaison Officer, Woree State High School

Plenary Speakers

Mr Spencer Polaia | Undergraduate student studying Business Administration at JCU Cairns Campus

Miss Vika Rokocibi | Year 12 student and school Captain Bentley Park College

Miss Desiree Hunt | Undergraduate student studying nursing at JCU Cairns Campus

Miss Zariah Luki & Jadah Luki | Year 12 Cairns High School students taught by their father, the first Polynesian teacher at the school

Mr Keleni Cowan | Awarded by Seaswift Pty Ltd 4 year Marine Engineering Traineeship

Miss Peata Tautu & Rev Mahuta Tautu

Plenary Panel Abstract

In this panel young people from the Pacifica community in Cairns will talk about how they struggle in their own way for a better lifestyle with their families in a new country. They share their experiences growing up and getting an education in North Queensland and their hopes for the future.

Programme

3:30pm – 4:00pm	Aquilar Luki: A Vision for the Future Education of Pasifika Students Welcome & Introduction: Zariah Luki & Jadah Luki Opening Prayer: By Invitation
4:00-4:10	Student 1
4:10-4:20	Student 2
4:20-4:30	Student 3
4:30-4:40	Student 4
4:40-4:50	Student 5
4:50-5:30	Questions & Discussion
5:30 – 9:30	Conference BBQ: Music and Dancing Pasifika Samoa SaSa performed by multicultural High School Students Cook Island Community and multicultural High school students combined to perform Sounds of the Drums
Closing	

Plenary Film Event

Friday 1 April (5:00pm-6:00pm)

Yumi Kirapim Senis

A series of short documentaries and photo exhibition that shares the stories of people who have been actively involved in addressing gender based violence (GBV) in their communities. It is part of a larger research and media initiative focused on GBV in Papua New Guinea (PNG).

The films will be introduced by:

Dr Verena Thomas, Producer and Director Centre for Social and Creative Media, University of Goroka

Dr Jackie Kauli, Lead Researcher and Field Producer

Dr Anou Borrey, Advisor on GBV, UNDP - Papua New Guinea

The *Yumi Kirapim Senis* initiative is a partnership between the United Nations Development Programme (UNDP), the Department for Community Development and Religion, the Consultative Implementation and Monitoring Council (CIMC) and the Australian Government Department of Foreign Affairs and Trade (DFAT). The communication package is produced by the Centre for Social and Creative Media (CSCM) at the University of Goroka.

YUMI KIRAPIM SENIS
Community actions against violence

Stingcoins (13 minutes)
Stingcoins captures the work of the Ward 7 sporting initiative in one of Madang's settlements under the leadership of Awok Awok. We meet young men who through sports learnt to respect girls and how to better communicate with them. Girls participating in the sports initiative, on the other hand, have gained confidence in interacting with boys. The film shows Awok's sporting project as an effective tool for GBV prevention among young people while creating a safer and more inclusive community for Ward 7.

Mi Sanap Strong (14 minutes)
Mi Sanap Strong tells the story of Amanda in Jiwaka who left her husband and children to survive an abusive relationship. When linking up with the organisation Voice for Change, Amanda succeeds to develop agricultural and marketing skills that allow her to become emotionally and financially independent. Together with other women in the same situation she starts to challenge customary practices that undermine women's role in society.

Closing the Gap (16 minutes)
Closing the Gap looks at the way women from adversary clans in the Simbu Province, set the ground for justice in cases of sorcery and tribal warfare. We follow the experiences of a married couple accused of sorcery and displaced from their home. The women's network, bringing together both civil society organisations and government entities, ensure the couple and other women and men are protected from further violence.

Logos: CIMC, Australian Aid, UNDP, CSCM

Centre for Social and Creative Media
University of Goroka - Papua New Guinea
Web: www.cscm.org.pg
Email: info@cscm.org.pg

YUMI KIRAPIM SENIS
Community actions against violence

Plenary Film Event

Sunday 3 April – 5:00pm - 6:30pm

Sea Stars: Australasia Pacific Screen Festival

A World Screen Culture project presented by artist/curator Jenny Fraser

The motion of the ocean brings us together from the four winds in a remix of culture, with unique impressions of landscapes and seascapes. This is a screening from the new wave of screen artists that shines a light on a fertile mix of art forms, where dance and music can collide with an ancient visual literacy and new technologies.

In the interest of protocol, best practice and inclusiveness, screen art has been selected from Australian-based viewpoints to highlight the fact that our coastal areas have an interesting hybrid mix of artists from neighbouring cultures, right here, right now, focused on dialogue with the First People of Australia.

We come to you in an Oceania remix, a group representing many Nations, Tribes, States, Islands, Languages, Cultures and art forms, of varying hybridity, and bring the spirit of all that vibrancy with us. Modern Dreamings acknowledge the presence of a modern reality which is different to that of the past, and sometimes the same.



Panel 1: Pan-Pacific Music of Protest

Convenors

Camellia Webb-Gannon | University of Western Sydney | C.Webb-Gannon@westernsydney.edu.au

Michael Webb | University of Sydney | Michael.webb@sydney.edu.au

Panel Abstract

The Pacific Islands region has long been a site of indigenous resistance to practices of colonialism, slavery, resource exploitation, cultural erosion, and political corruption. In the region dance, songs, and oral history remain strong cultural forms that bind communities together in unity of purpose, and are often employed effectively in resistance efforts. Genres of music employed in resistance efforts include the more recently absorbed styles of (conscious) Reggae, Hip Hop (Rap), and Gospel, but across the Pacific these also articulate with traditional or local 'folk' repertoires (kaneka in New Caledonia being one example). The decolonisation struggle in West Papua has inspired its own genre, and music videos supporting West Papuan independence produced by professional and amateur Pacific Islander musicians currently proliferate on YouTube and related music sharing platforms. Over the past decade indigenous music video in Australia has gained considerable momentum as a powerful medium for identity building that is capable of widely disseminating expressions of pride and protest. This panel seeks to explore themes that reverberate across the Pacific in relation to musics of resistance and struggle, and is interested in both shared and contrasting concerns, that is, in establishing the extent to which Pacific resistance musics are able to be usefully grouped together.

Paper Abstracts

RESISTANCE REMIXED: WEST PAPUA FREEDOM SONGS ON YOUTUBE

Camellia Webb-Gannon | Western Sydney University

Michael Webb | The University of Sydney (presented by Camellia)

Merdeka or freedom from Indonesian rule, and solidarity with West Papuans, have become key themes in a mounting number of songs being created outside of West Papua—particularly in Melanesia and Australia. In this paper we discuss the complexly intertwining pathways and networks that have enabled this outpouring of songs, energizing the West Papua anticolonial and neocolonial resistance movement while also empowering an emerging Melanesianism. Identifying producers, production sites and tools (including digital hardware, software, and the internet), as well as hubs of circulation (audio and video file sharing and social media channels as well as activist groups and sites), we analyze the content of a number of these multimodal *merdeka* songs that express solidarity with West Papuans' struggle and sensorially generate empathy and engagement. We conclude by considering how and why this music-enabled unity building is becoming ever more liberational for West Papuans, Melanesians, and Pacific Islanders more widely.

AUSTRALIAN INDIGENOUS MUSIC VIDEO, CONTEMPORARY PERFORMANCE AND IDENTITY

Michael Webb | The University of Sydney

Australian Indigenous popular music has been and remains predominantly (but not entirely) music of struggle: for rights, recognition, reconciliation and restitution. Aboriginal and Torres Strait Islander music video can serve as a means to more clearly comprehend contemporary Indigenous performance in Australia, as well as recent processes of Indigenous identity formation. In this paper, seven signifying domains of music video are identified, glossed and briefly discussed: song & instruments; dance & ceremony; landscape & country; the person or the body; flags & gatherings; and story. Two prominent tropes or themes employed in video are also briefly discussed: the experience of rupture—between past and present, and mother and child; and the notion of the Indigenous warrior. Excerpts from selected Australian Indigenous music songs and videos are presented to illustrate the points being made, including those by Briggs, Emma Donovan, East Journey, Kutcha Edwards, the Stiff Gins, Jimblah, Last Kinecton, Mau Power, Street Warriors, and Frank Yamma.

WEST PAPUAN HIP HOP AND NATIONAL YOUTH IDENTITY

Sarah Hewat | The University of Melbourne

In this paper I explore the engagement of Papuan youth with American hip hop in order to shed light on the changing shape of the Papuan pride movement. Taking as my starting point the notion that meaning is not passively received but created through negotiations between cultural context, media content and the priorities of audiences, I explore local reception to American hip hop in Papua as a way of inquiring into beliefs that Papuans are a good and worthy collective. Through ethnographic data from 27 months of fieldwork, I will argue that Papuans read hip hop through their relationship to complex historical intersections constituted by racist histories, political and social change and emergent religious tensions and moral anxieties in their city. For young enthusiasts, hip hop presents as a global black aesthetic (Stemmer 2013; Ellis 1989) that is being appropriated to configure an esteemed vision of Papuans as attractive, stylish, talented and potentially wealthy. This finding supports and extends current understandings that Papuan ethno-nationalism is as much a platform for psychological uplift as a politically motivated entity.

Panel Sessions

FROM PACIFIC RESISTANCE TO PACIFIC RESISTANCE: EXPRESSIONS OF MĀ'OHĪ-NESS IN CONTEMPORARY TAHITIAN POPULAR MUSIC

Geoffroy Colson | The University of Sydney

In Tahiti, the contemporary popular music sector is rooted in a strong singing tradition and is extremely diverse and dynamic, as a result of an active flowering of music groups since the early twentieth century. Intimately linked to colonial history, it has been shaped, at least to some extent, in contrast with the political and economic events occurred since the beginning of the cultural revival in the 1970s. However, perhaps because the local history did not take the same violent turn as it did in other parts of the Pacific, claims for indigenous identity may have taken implicit and pacific paths. In this paper, I examine ways contemporary popular music refers to Mā'ohi-ness as a claim for indigenous identity, and how musicians develop a form of multi-musicality to address the paradox of an inner cultural conflict. I argue that even though explicit protest songs may have emerged in reaction to specific crises, Tahitian artists rather prefer to promote the construction of the Mā'ohi identity as a pacific form of resistance, through the creative expression of pride, indigeneity, and the beauty of their country.

PERFORMATIVE INTER-ARTS ACTIVISM AND WEST PAPUAN SOLIDARITY

Tom Dick | Wantok Musik Foundation

Jason Macleod | Pasifika

We have created a spoken word piece which is a collective testimony/narrative that builds on earlier work preparing witnesses to testify in a 'civilian tribunal' commemorating the 15th anniversary of the Biak Massacre. After the tribunal, the Papuan consultants and co-facilitators expressed a hope that a new testimony could be written up as one more representative of the whole struggle and not just about the experience of Biak.

To do that we consulted a wide variety of people. We travelled to Sydney, Melbourne, Cairns, Brisbane and West Papua to sit and story with people. Mama Tineke, a key witness at the tribunal, even organised for us to speak to West Papuan political prisoners still in jail. The Papuans we consulted with told us stories of great suffering and the effects of the many injustices they have experienced. They shared insights into how they survive, honour those who have died, take action, fashion unity in the midst of great hardship, and keep culture alive. They also spoke of how they hold onto hope, are able to laugh, and how, despite everything, they still sing and dance. In many respects this has been an attempt to reflect the praxis of holding together multiple narratives of horror and hope.

We had the testimony read aloud and we recorded a soul/hip hop artist of Tongan and Indigenous Australian (Kamilaroi) heritage reading aloud the collective testimony. This recording represents a concentrated form of double-storied testimony: stories of hardship as well as stories of how people have survived tough times. It is an attempt to celebrate the *communitas* (Esposito 2010) that has been encountered and experienced in the course of this work. We hope to reflect again that Papuans are not passive recipients of the occupation. They continue to take initiatives to transform their own lives, the lives of their communities and the trajectory of their struggle.

Panel 2: Shifting Cultures, Shifting Languages: A Pacific Perspective

Convenors

Distinguished Professor Alexandra Y Aikhenvald | Language and Culture Research Centre, James Cook University |

Alexandra.Aikhenvald@jcu.edu.au

Professor R M W Dixon | Language and Culture Research Centre, James Cook University

Panel Abstract

A fundamental question in understanding language dynamics is how cultural changes in the modern world affect linguistic expression, and the structure of languages. Linguistic globalization results in the spread of major languages, such as English or Tok Pisin, and the impending language shift which affects minority languages. Traditional authority structures undergo transformations. Under the impact of westernised societies, classificatory kinship systems are modified. The introduction of new market economies affects patterns of customary exchange. New concepts go together with new ways of talking about things. The impact of language contact can be reflected in the increase of loan words. Numerous Oceanic and Papuan languages from Papua New Guinea have a substantial number of lexical loans from Tok Pisin. Or an existing word can develop new meanings in new environments: for instance, the Manambu of the East Sepik consistently use the verb 'stand' in the meaning of 'stand' in an election.

The Panel will offer a discussion of ways in which shifts and changes in the cultural environment accompany linguistic changes in minority languages. Our special focus is on investigating the impact of societal changes on kinship systems and patterns of interaction. We will also focus on determining the role of human agency in promoting, or slowing down, language change sensitive to new developments in cultural patterns and social relationships.

Panel Sessions

Paper Abstracts

IAAI ON THE MOVE: DYNAMICS OF LINGUISTIC CHANGES IN A KANAK LANGUAGE OF NEW CALEDONIA

Anne-Laure Dotte | Université de la Nouvelle-Calédonie

Iaai is one of the twenty-eight Kanak languages still spoken in New Caledonia today. Intensive contact with dominant language French led to a diglossic situation that favors language shift. Among modern first-hand data, linguistic changes of different natures are attested in iaai and highlight the intertwining of contrasting dynamics. This talk will discuss two such instances: (i) modernization of the lexicon, with special focus on the integration of verbal borrowings and (ii) evolutions displayed within the possessive classifier system. This entails either patterns of linguistic obsolescence, with the loss of some classifiers dedicated to obsolete cultural practices, or patterns of linguistic resilience, with semantical enlargement in order to include new items or activities related to iaai's actual linguistic ecology. The general aim of this talk is on pointing out that shifting minority languages are not only on the tide of obsolescence but that they also demonstrate creative responses to change in socio-cultural patterns.

SHIFTING LANGUAGE USE IN THE SOUTHERN GULF OF CARPENTARIA (NORTHERN AUSTRALIA)

Cassy Nancarrow | Language & Culture Research Centre, James Cook University

In the North of Australia, present day language use in Aboriginal communities is foremostly characterized by language contact with English, the former colonial language and now national standard, but also by interaction with a number of pidgin and creole languages. In addition there are still complex layers of 'traditional' languages spoken to varying degrees, and an increasing interest in reviving or revitalizing traditional language and cultural practices. This presentation looks at shifting language use in the Southern Gulf of Carpentaria and in particular the impact of language contact on linguistic expression of classificatory kinship and social relationships. For instance even though Lardil is now only fully spoken by a handful of elders, certain kin terms and/or calqued patterns of usage prevail amongst younger speakers of Mornington Island creole. Perceptions of language shift and creole usage by both speakers and others are discussed, and implications for the maintenance and revival of 'traditional' language and cultural practices such as song and dance are explored, particularly in the context of Mornington Island.

TIDES OF CULTURAL TRANSFORMATION THROUGH THE EYES OF UPNG STUDENTS

Olga Temple | University of Papua New Guinea

This paper presents the findings of the sociolinguistic research conducted in the Linguistics & Modern Languages department, School of Humanities & Social Sciences (SHSS), University of Papua New Guinea (UPNG) in 2014. The study aimed (1) to record the changes occurring in Tok Pisin and the indigenous Papuan and Austronesian languages under the impact of new technologies, and (2) to take a snapshot of UPNG students' attitudes towards the socio-cultural changes happening. Eighty-seven students from all four UPNG Schools on the Waigani Campus collected new words and expressions in the languages they speak; they then wrote argumentative essays, expressing their personal opinions on some 'hot' issues of the current public debate (i.e., the impact of mobile phones on PNG languages and cultures, on Vernacular Education, on the future of vernaculars and of the 'Melanesian Way' ideology). Data collected (over 2,300 words and phrases in Tok Pisin and, on average, 100 items for each of the thirty-one vernaculars) showed a tremendous increase in the influence of English on Tok Pisin and, through Tok Pisin, on the vernacular languages of Papua New Guinea. This was evident in widespread code switching, in active borrowing of English words for new concepts, in phonology (increasingly less frequent epenthesis: poket buruk → poket bruk – "I'm broke"; sigirapim → sigirapm – "scratch it"), as well as in morphology and syntax: frequent omission of the Tok Pisin transitive verb marker (i.e., andu = undo; topap = top up, etc.), common use of English functional morphemes (bat = but; and; so; tru = through, etc.) and inflections (i.e., the plural -s: frens = friends; yunits = units; fons/pons = phones), etc. This paper also presents an interesting account of some patterns observed in students' attitudes towards the tides of cultural transformation in Papua New Guinea, as gleaned through this study.

ONGO: PHONETICS WELLBEING THAT RESONATES

Tomui Kaloni | Tufunga/architect/artist

In watching changes (socio-environmental) that has taken place over time in the Pacific, I have pondered ways of countering those issues and impacts that would affect our current and future wellbeing. I could only retreat back to one of the conclusions to my long-term study of the Tongan Fale; "The Tongan Fale is the "ideal environment" to nurture the ideal Tongan person". This 'ideal environment' carries with it the socio-cultural, spiritual, intangible and tangible qualities that gives it meaning and *persona* hence wellbeing. Environment is directly equates to 'wellbeing' here. This is further discussed and substantiated by the *Ongo* (Kaloni 2014) which is our *outer and inner sensorial receptors, compass, processors, thermostats* that ultimately determines and calibrates our "*dwelling*" or *fongofongoola* and its health. This *Ongo* is an influx of complex complexity, sensoriality and spirituality that is *responsive* to the total environment both at the micro and the macro level instantaneously. The *inner compass* that guides us so well through the complex influx of life which is what bishop TD Jakes so eloquently articulates and called the *Instinct* (Jakes 2015). As previously discussed in my Masters of Architecture thesis at UoA, assessments still pending, *Ongo* is the *phonetics* to our language of the Tongan Fale or architecture that dwells and operates deep 'within'. I would like to bring into that panel discussion,

Panel Sessions

if accepted, the *Ongo* as the fluid continuum where culture, meaning and language are appropriated and breathed *mānava* into sync. Furthermore, *Fatu-i-Ongo* new research methodology that I proposed and how this will enrich but also empower our 'sense of wellbeing' as we experience and surf through different *changes and environments* from deep within—our *Mana*!

DISCUSSION: WHAT CAN WE CONCLUDE?

Alexandra Y Aikhenvald | James Cook University

Panel 3: Possessing Paradise: Commodification and Desire in the Pacific

Convenors

Kalissa Alexeyeff | The University of Melbourne | k.alexeyeff@unimelb.edu.au

Siobhan McDonnell | The Australian National University | siobhan.mcdonnell@anu.edu.au

Geir Henning Presterudstuen | The University of Western Sydney | G.Presterudstuen@westernsydney.edu.au

Panel Abstract

This panel proposes a critical re-examination of the trope of 'Paradise'. This trope has a long global history encompassing colonial imaginings, missionary and travel narratives and 'Paradise' continues to influence narratives of place and landscape in the Pacific for both indigenous groups and others. Recent work has noted the inseparability of 'Paradise' from structures of inequality. For instance, Sharae Deckard in *Paradise Discourse, Imperialism and Globalization: Exploiting Eden* (2010), explores how images of natural bounty and abundance fuelled colonial fantasies of labour-free profit and accumulation of wealth and most importantly, served to obscure exploitative material relations such as slavery and land alienation. While attention has been paid to the instrumental potency of 'Paradise' for the 'West', it is often implicitly assumed that local engagement amounts to simple rejection or dismissal of 'Paradise'. In contrast we suggest that 'Paradise' is both an imaginary that frames engagement in the Pacific by outsiders as well as a complex and often contradictory landscape utilized in indigenous articulations of home and belonging. We invite interdisciplinary papers that explore the relation between paradise and the history of colonization and its continuation in late capitalism through tourism and development discourses as well as cultural imaginaries such as the postcolonial 'exotic' or the longings of diasporic populations.

Paper Abstracts

LONGING FOR PARADISE: IMAGES & AFFECTS ACROSS THE COOK ISLANDS DIASPORA

Kalissa Alexeyeff | University of Melbourne

This paper takes the ubiquitous tourist image of island 'Paradise' and explores how it is adopted by locals of one diasporic Pacific community to articulate heart-felt sentiments about their homeland and cultural traditions. 'Paradise' is a potent trope that is synonymous with the Pacific; it is associated with Western imagining that began with the travels of early European explorers, evangelists and traders in the region. It is a trope that has been re-traced and re-tracked in the (post)colonial period particularly through film, popular music and literature and reaching its zenith with the advent of mass-tourism. These images are also a vehicle for local imaginaries as tourist images of 'Paradise' are re-purposed to express personal and community attachments to particular Pacific places. The idea of 'Paradise' is not simply an image for outsiders but also a story upon which locals may map a geography of longing concerning here and there, now and then and into spaces of the future.

PLES BLONG YUMI PARADAES? HOMELAND REPRESENTATIONS OF NI-VANUATU MIGRANTS LIVING IN NOUMÉA, NEW CALEDONIA

Leslie Vandeputte-Tavo | University of New Caledonia

Ni-Vanuatu people constitute one of the largest migrant populations of New Caledonia (INSEE, 2011). While relationships have been attested between the two archipelagos for a very long time (Shineberg, 2015), economic (mining boom) and political (struggling for independence) reasons have led New Caledonia to become a privileged destination for Francophones New-Hebrides islanders during the 1970s. Being an independent country since 1980, Vanuatu generates many controversial feelings for ni-Vanuatu living in New Caledonia. Indeed, on one side, Vanuatu embodied the idea of an "untouched paradise" where kastom is well preserved and people live a "simple" life. This representation is valued and missed. On the other side, Vanuatu is criticized by the ni-Vanuatu diaspora in New Caledonia for being a developing country maintained by international aids and not economically independent. This presentation aims at questioning ni-Vanuatu representations of their own homeland by focusing on several criteria. Firstly, I will analyze language representations and uses of Bislama (English-based creole, official and national language of Vanuatu); then, relationships with wantok families living in Vanuatu will be studied and, finally, I will aim attention at the social integration of ni-Vanuatu people in New Caledonia. This paper will demonstrate that representations of the ni-Vanuatu diaspora living in Nouméa, the capital of New Caledonia, are integrating and crystallizing global economic discourses, colonial history and cultural imaginaries.

THE COMMODIFICATION OF 'PARADISE' IN MARKETING ISLAND DESTINATIONS: THE CASE OF TIMOR-LESTE

Sara Currie | Swinburne University

This paper analyses how the notion of 'paradise' can be packaged and commodified for tourist consumption. It argues that the marketing of third world destinations often reflects a colonial attitude towards the third world. Tourists seek 'exoticism' in former colonies and tourism marketing reinforces historically embedded colonial myths (Amoamo, 2007). In their seminal work, *The Context of Third World Tourism Marketing* Echtner and Prasad (2003) suggest there are three distinct patterns of representation in third world marketing: the myth of the unchanged, the myth of the unrestrained and the myth of the uncivilised. In this second myth, the 'unrestrained', tourists are invited to visit luxuriant lands where nature is pristine, the indigenous people are friendly and the resorts cater to every sensual desire. This myth sees 'paradise' as a product and reinforces the simplistic '3S' marketing of tropical island nations that portrays their tourism attributes as little more than sun, sea and sand.

Based on qualitative research with internal stakeholders in Timor-Leste, this work finds that local stakeholders in fact embrace the notion that their island is a 'paradise' and are eager to promote its tropical beauty internationally. The paper therefore questions how it could be possible to promote 'paradise' in Timor-Leste without reducing the nation to simplistic 3S marketing and reinforcing the potentially damaging colonial 'myth of the unrestrained'. It argues that local engagement is essential in marketing Timor-Leste, to avoid depicting a western, white stereotype. With this approach, it becomes possible to promote, rather than reject, the idea of 'paradise' and depict the tropical beauty of the destination as part of a culturally significant landscape.

FINDING PARADISE (OR NOT?) IN THE NOUVELLE CYTHÈRE AND ILES NOIRES: A QUICK HISTORY OF THE TRANSMUTATION OF THE PARADISE TROPE IN THE FRENCH PACIFIC

Emilie Dotte-Sarout | Postdoctoral Research Fellow, School of Archaeology and Anthropology, Australian National University | emilie.dotte@anu.edu.au

The creation of the myth of Nouvelle Cythère by Bougainville and subsequent images of Polynesia as Paradise is now a well analysed topic in history and anthropology. The parallel process of complex and contradictory imageries created for so-called "Melanesia" is still less well understood. In this region, narratives of early European voyagers (18th-19th centuries) create a set of images that moves all along the axis of Hell to Paradise. With this historical context, it is interesting to note that present-day local representations of the precolonial past have everywhere integrated the colonial images of Pacific Paradise, constructing histories of a traditional golden-age. I will explore this topic by tracking down the presence of "Paradise" in the French Pacific in particular, comparing its history in Melanesian and Polynesian French colonies. I would especially like to observe how colonial prejudices of Pacific Paradise and Hell created during the European exploration era have been integrated, re-appropriated or completely reversed through more recent local discourses on indigenous pre-colonial pasts.

PARADISE POSSESSED, LAHUI DISMEMBERED? GENDER ON THE EDGE AT THE BISHOP AND AULANI, HAWAII

Margaret Jolly | Australian National University

Perhaps of all the archipelagos of the Pacific, imagined by EuroAmericans as 'paradisical', Hawaii has been the most 'possessed' by an unusually harmonious combination of Christian, capitalist and imperial agents of the United States. The notion of paradise, rooted in the Judeo-Christian imaginary, reconfigured in more secular ways by Enlightenment philosophers like Rousseau and Diderot, projected ideas of the 'harmony' of a state of nature and of culture. But just as Christians saw darkness harboured in the Garden of Eden, so the imperial occupation of Hawaii ushered in an era of ecological and cultural devastation, which has too often left Kanaka Maoli 'possessed' in both material and spiritual senses. How is that history being told by Kanaka Maoli today?

Reflecting on recent visits to the Hawaiian Halls at the Bishop Museum and the Aulani Disney Resort as part of the ANU Hawaii Field School in 2015 I will explore contesting notions of nature and culture, past, present and future in the context of political struggles (e.g. over Mauna Kea), the complexities of the sovereignty movement and the pressing realities of poverty, homelessness and climate change. I will consider the engendering of possession, how violent military occupation has been sexualized in militourism (T. Teaiwa 1997) and claims that this has emasculated Hawaiian men (Tengan 2007).

How can we construe the engendered agency of Kanaka Maoli beyond the binaries of compliant passivity and violent resistance?

POSSESSING PARADISE, THE COMMODIFICATION OF DESIRE

Siobhan McDonnell | Australian National University

Foreign ways of seeing Pacific landscapes are of instrumental importance. Foreign imaginings of the Pacific are transposed onto landscapes such that spaces get transformed into, and reproduced as, sites of desire. Advertisements for real estate and investment, cultural tourism and voyeuristic travel through media be it a nineteenth century novel, postcard, film, documentary, photographs or a 'reality' television series are woven around the same illusory chimeras: a landscape in search of colonising; castaways in search of adventure; a treasure island of wealth; the land 'time forgot'; a 'final frontier' and primitive peoples in need of civilisation. These narrative tropes result in place becoming constructed by social and spatial ideologies of an idealised utopian paradise. This paper will focus on the way Pacific real estate and tourism advertisements actively re-enact 'paradise' narrative tropes. Across the Pacific real estate advertisements function to commodify place as property. Foreign desires are actively created and transposed on to the Pacific, animated by long established narrative tropes that actively construct landscapes as paradise. It is

Panel Sessions

these imaginings that drive tourism and the associated demand to possess paradise by purchasing land.

“LARGELY UNTAPPED WEALTH”: PACIFIC LITERATURE BEFORE 1900

Alice Te Punga Somerville | Macquarie University

In 1961, referring to Ta'unga and his many authorial Rarotongan contemporaries, Ron and Marjorie Crocombe describe the “at present largely untapped wealth of historical source material written by the Pacific Islanders.” This paper explores what can happen when this “historical source material” is engaged by the literary scholar. Specifically, I draw on recent scholarship in Indigenous and Pacific (literary) studies, as well as a specific contribution of Wendt's novel *The Mango's Kiss*, in order to foreground questions about history, translation, archives and literary form in a cluster of published texts by nineteenth century writers including Ta'unga (Cook Islands), Mowhee (Aotearoa) and Rokowaqa (Fiji). Although conventional narratives about the origins of contemporary Pacific literature have tended to focus on the ‘firsts’ of the 1960s and 1970s, Pacific people have been writing for centuries rather than decades.

Panel 4: TransOceanik: Creole Connections

Convenors

Marie M'Balla-Ndi | James Cook University | marie.mballandi@jcu.edu.au

Rosita Henry | James Cook University | Rosita.Henry@jcu.edu.au

Panel Abstract

We use the term ‘creolised/creolisation’ to refer to the ‘mutual influence between/among two or several groups, creating an ongoing dynamic interchange of symbols and practices, eventually leading to new forms with varying degrees of stability’ (Eriksen 2007: 172-173). We invite papers that focus on ‘creolisation’ processes.

Paper Abstracts

THE ROLE OF THE HOUSE IN SOCIAL RELATIONS AND IDENTITY PRODUCTION: FOCUS ON NEW CALEDONIA.

Phillip Kajons | MA student in anthropology, James Cook University

A dwelling is more than just a place of shelter, regardless of the geographical or economic situation of the occupant; it is a structure that carries deep socio-cultural significance. The western world has put great focus on material wealth and on real estate prices; this significantly contributes to robust conversations surrounding the concept of identity in urban settings. Such phenomena are increasingly gaining relevance in nations of the Pacific, such as New Caledonia.

This presentation will examine the influence of the colonial powers in Pacific nations, in order to gain a better understanding of the influence these prevailing political systems have played in relation to 1) social housing and ‘squatter settlements’, 2) the architecture of public and domestic spaces. Examples from New Caledonia and other Pacific nations, with a focus on fellow French former colonies and French Territories, will be illustrated in this presentation.

New Caledonia is a complex and unique Pacific nation due to various interventions by European nations; notably France who claimed the land in 1853, and New Caledonia is today still effectively a colony of the Republic. French colonisation and concomitant immigration created a diverse society still struggling to find a shared identity. The population consists of (indigenous) Kanak, French settlers and their descendants, plus migrants from many other areas such as Asia and North Africa.

The diverse population of New Caledonia presents questions similar to other nations, but historically tensions between the French and Kanak populations have dominated the past 150 years. In this presentation I will question whether or not a house can assist in understanding issues of identity, socio-cultural (including tribal) relations, as well as socio-political complexities in a country such as New Caledonia.

INDIGENEITY, DECOLONIZATION AND THE “POLITICS OF COMMON DESTINY” IN NEW CALEDONIA

Stéphanie Graff | UMR 7367 Dynamiques Européennes, Strasbourg, France

Stéphane Le Queux | James Cook University & École de Commerce de Tahiti

New Caledonia has been a French colony since 1853—now a sui generis overseas ‘collectivity’—and is currently engaged in a process of ‘decolonization’ following the signature of the Accord de Nouméa on the 5th of May 1998 (cf. point 4 of the preamble). This process of decolonization, as we argue in this article, is counteracted by a political strategy, which we will refer to as the “politics of a common destiny”. This strategy aims at creating a feeling of citizenship by fostering reconciliation between peoples and communities living in New Caledonia. To achieve this, history is reinterpreted and reinvented by emphasizing togetherness and shared destiny. By way of illustration, two examples are examined: first, the celebration of the citizenship; second, Mathieu Kassovitz's movie *L'ordre et la morale* [Rebellion in English]. Next, acknowledging that this strategy goes beyond symbolism and spreads through the political economy of New Caledonia, we examine how, in a background

Panel Sessions

of social inequalities, the Kanak People's labour struggle becomes subsumed in a vast program of Social Dialogue that is part of the overall framework of social partnership.

FROM KOLOA FAKATONGA TO FINE ART: ROBIN WHITE AND RUHU FIFITA'S TAPA COLLABORATIONS

Mandy Treagus | University of Adelaide

The role of tapa cloth (*gnatu*) in everyday Tongan life is still regarded as an essential one; tapa is used for many formal and informal occasions, but most notably in customs surrounding life transitions, especially funerals (*putu*). The sound of tapa beaters (*ike*) is still dominant in many Tongan villages, especially those on outer islands, as many women undertake tapa making as their daily occupation. Despite being unable to produce tapa in their new locations, the diaspora also requires it in their everyday lives, and it is bought and sold, often for thousands of dollars. Tapa has now become an object that participates in two different exchange systems: traditional giving and receiving as occasional demands, and the supply and demand economy, in which tapa changes hands for a monetary fee.

Well-known New Zealand painter Robin White has collaborated with Tongan artist Ruha Fifita in a series of tapa projects over the past four years. They have engaged the women's tapa-making group from Havelu, Tonga, producing some large pieces that have featured in galleries in New Zealand over the past two years. Some of this work has sold in the New Zealand art market for substantial sums of money. Moving tapa from the exchange systems of Tongan life into the arena of the gallery and art market not only changes the ways in which it is viewed; it also raises the question of ownership. Who owns the knowledge, craft and designs of *gnatu*? Can it be traded as an art object without detracting from its place in Tongan life? What does this transformation reveal about tapa? Does its display in gallery spaces highlight its aesthetic value in ways which are not possible in its original setting? This paper will address these issues as they play out in the work *Ko e Hala Hangatonu: The Straight Path*.

Panel 5: Critical Geographies of Tourism Development, Culture and Heritage in the South Pacific: New and Emerging Critiques

Convenors

Dr Joseph Cheer | Monash University, Melbourne

Prof Marcus Stephenson | University of the South Pacific, Fiji | joseph.cheer@monash.edu

Panel Abstract

The practice of combining tourism, culture and heritage toward macro and micro economic development imperatives in Pacific island countries (PICs) is firmly entrenched (Pratt & Harrison, 2015). This is in keeping with much analysis that hoists economic imperatives above the social, cultural and environmental imposts of such perspectives. In recognising the potential advantages of a tourism-driven development agenda, policy makers, international development agencies and community leaders largely embrace the monetisation of culture and heritage (Cheer, Reeves & Laing, 2013). This includes the deployment of traditional culture, customary land and diverse heritages toward tourism product development (Cheer & Reeves, 2015). However, increasingly the discourse at a local and grassroots level is punctuated by questions concerning the veracity of the tourism-driven growth agenda (Cheer, 2015; Scheyvens & Russell, 2012). This is mirrored by developments at a global scale in other less developing contexts that suggests the overall benefit of tourism at a local level is unconvincing (Saarinen & Rogerson, 2013). As Pratt (2015) outlines, whether tourism-driven growth is or isn't the best course of action for PIC's is dependent on a range of factors, especially sector policy and planning. This panel presents research from scholars interrogating critical geographies of tourism in Pacific island countries.

Paper Abstracts

LOCAL INITIATIVES IN THE NAKANAI MOUNTAINS: EXTREME TOURISM OR EXTREME IMPACTS?

Jennifer Gabriel | The Cairns Institute, James Cook University

Susan McIntyre-Tamwoy | Archaeological & Heritage Management Services (AHMS)

Michael Wood | James Cook University

Simon Foale | James Cook University

Colin Filer | Australian National University

In 2013, the Government of Papua New Guinea identified East New Britain (ENB) as the tourism centre of PNG. Tourism operators in the region's capital welcomed the government's plan, but warned that poor infrastructure and the country's bad image overseas could prevent PNG reaping the benefits of 'huge' tourism potential. Landowners in remote rural areas of ENB in the Tentative World Heritage area of the Nakanai Mountains are keen to tap into the lucrative potential of tourism development and are creatively monetising their rugged environment in the hope of luring tourists for "extreme tourism". The development of extreme tourism initiatives tap into notions of popular heritage, combined with European fantasies involving travel to dangerous places (mountains, jungles, caves, cascading rivers). The danger for local communities lies in the veracity of

Panel Sessions

the tourism-driven growth agenda, which could contribute to property disputes, the loss of critical horticultural knowledge and skills, and the neglect of greater economic diversification through high-value alternatives, such as small-scale horticulture or aqua-culture industries. This paper examines the local-level drivers of tourism initiatives and questions its viability as a long-term strategy for positive transformation and heritage protection.

THE SURVIVAL OF THE ENGAN TRADITIONAL DANCE – AN ANALYSIS OF THE MALI

Nathan Lati | Tourism Product Development Officer, Papua New Guinea Tourism Promotion Authority | Nathan.lati@papuanewguinea.travel

The traditional Enga dance (Mali) is one of the traditional rituals that is gradually dying away at present due to non-recognition of its significances from both modern and traditional context and there is a shifting phenomenon in cultures and languages. Previously, the traditional Enga dance (Mali) was hosted for reasons that cannot match today's purposes. Furthermore, the importance of Mali from both modern and traditional perspective is not understood by majority of the Engans at present due to the current trend existing between modernity and cultures, traditions or customs. Currently, Mali is one of the major tourist attractions in Enga getting popular with the annual Enga Cultural Show with its bandwagon 'Sili Muli', an all women dance (Mali) group. However, there are certain shifting cultural factors that have influenced the Engans to overlook the significances of the Mali and the authenticity of the associated cultures, traditions and customs or such of the Mali does no longer exist. The interest and eagerness to participate and learn has been minimal among the youths and the Mali is losing its purpose and authenticity. The shifting in the cultures and languages seems to have highest impact in the lives of the younger Engan generations and the focus in cultures traditions and customs get minimal attention. As a unique culture and tradition the Mali needs to be maintained and preserved at these times through promotion by engaging tourism and creating awareness in the best possible ways to sustain and create interest among youths to rejuvenate and protect Mali from losing its values. Enga Province has minimal economic activity and with the support of the Provincial Government with funding in awareness, cultural promotion and preservation through tourism activities. There are possibilities of encouraging younger generations to learn how to preserve and sustain the Mali Dance and help understand and values of the cultural and traditional aspects of Engan life. Thus significances of the traditional dance is distinguished from the modern and contemporary dance to ensure the discussions and findings of the research to propose certain mechanisms to help maintain and sustain Mali from dying away silently through modern influence.

ALLEVIATING POVERTY AND SUPPORTING TRADITIONAL LIFESTYLES THROUGH TOURISM – A CASE STUDY OF WAYALILAI ECOHAVEN RESORT, YASAWA ISLANDS, FIJI

Dr Dawn Gibson | Senior Lecturer in Tourism and Hospitality with the School of Tourism and Hospitality Management at the University of the South Pacific, Suva | Gibson_d@usp.ac.fj

Community-based tourism (CBT) development in the South Pacific is promoted as a development tool for rural and marginalised areas, including remote outlying islands. It is a potential solution to poverty alleviation through sustainable economic and social development. This ethnographic case study of Wayalilai Ecohaven Resort (WER) in Fiji is an example of a participatory approach to indigenous tourism. Studies show tourism has social outcomes that can have negative and positive impacts on the local community. In general, villagers feel that tourism has brought positive benefits to the community. However, village elders expressed concern at the changing behaviour of young men and women in the village although the extent to which this is solely attributed to tourism is questionable. Tourism at WER has provided extensive socio-economic benefits for a once marginalised, remote, island community, and is an example, of how, with planning and consideration of cultural aspirations, tourism potential for alleviating poverty can increase.

GROSS HAPPINESS OF A 'TOURISM' VILLAGE IN FIJI

Dr Stephen Pratt | Assistant Professor, School of Hotel and Tourism Management, The Hong Kong Polytechnic University | Stephen.pratt@polyu.edu.hk

Prof Scott McCabe | Professor of Tourism Management/Marketing, University of Nottingham | Apisalome Movono, MPHil Candidate, Griffith Business School, Griffith University

For Small Island Developing States, tourism is often seen as a passport to development and modernisation, resulting in economic and social growth. In Fiji, this was recognized in the 1960s resulting in large-scale tourism development. Yet the links between tourism development and higher quality of life and wellbeing for residents of tourist destinations are at best ambiguous. Tourism can bring both positive and negative social impacts, yet few studies have attempted to assess whether tourism contributes to holistic quality of life: in short, does tourism make residents happy? Validated measures exist to measure broader wellbeing. This study measures the Gross Happiness Index of two Fijian villages, one that has a high dependency on tourism income and the other that has very little contact with the tourism industry or tourists, to compare the levels of wellbeing. The findings indicate that, despite the 'tourism' village being materially wealthier, the non-tourism villagers are happier across a significant number of life domains. The implications for tourism research and destination management are discussed.

Panel Sessions

TRANSFORMATION AND CONFLICT IN THE POLITICAL ECONOMY OF TOURISM IN THE SOUTH PACIFIC

Prof Marcus L. Stephenson | Professor of Tourism and Hospitality, Head School of Tourism and Hospitality Management, Faculty of Business & Economics, University of the South Pacific | marcus.stephenson@usp.ac.fj

Dr Raoul Bianchi | Reader in International Tourism, School of Business and Law University of East London, London | r.bianchi@uel.ac.uk

This paper will critically re-assess the shape and structure of the political economy of tourism development in the small islands states of the South Pacific. In the early 1980s, Stephen Britton's work was seminal in that the approach not only applied theories of dependency and underdevelopment to the study of tourism development, but also illustrated how this region represents this relationship and ways in which tourism is neo-colonialist in structure and function. The current enquiry utilises Britton's perspective as a starting point of the discussion in understanding the political economy of tourism in the region. Accordingly, the paper observes how this approach still has some contemporary relevance, evidenced in the prevalence of economic leakages associated with resort/enclave tourism, expatriate dominance in higher management positions (including some ownership and investment patterns), and through the advancement of particular resorts signifying luxury production and consumption. In spite of rapid tourism development transformations since the 1970s, social deprivation and economic impoverishment in various island communities prevail, with high levels of unemployment, limited economic opportunities and restricted career pathways for local populations. Poor housing, inadequate local infrastructure and high crime rates, particularly in urban areas, continue to prevail. The discussion, however, will draw concern over the dependency approach for being too deterministic, ignoring the geographically uneven nature of tourism and capitalist development. Moreover, this approach does not fully acknowledge systematic variations in the local conditions of tourism development, nor develop alternative recommendations for tourism development. Therefore, the paper will critically deliberate on these points as well as identify new perspectives in understanding tourism development in the region, notably constructions of economic citizenship and ways in which the market (and capital) is retaliating against the needs and popular aspirations of the state, counterproductive to the rights of local communities and citizens of the state. The work will draw on ways in which small island states have responded to changing dependency scenarios and relationships, moving swiftly towards strengthening ties with particular (geopolitical) economic powers, notably China, thus determining further ways in which the tourism industry is being characterised and structured.

TOURISM TRENDS IN THE PACIFIC ISLANDS

Dr Denis Tolkach | Assistant Professor, School of Hotel and Tourism Management, The Hong Kong Polytechnic University | denis.tolkach@polyu.edu.hk

The paper analyses tourism trends in Pacific Island Countries (PICs). A content analysis of 5599 news articles published online between June 2014 and June 2015 was used to identify the trends. The QDA Miner and WordStat software package was utilised for the management and analysis of the textual data. Tourism in PICs is discussed within the broader Asia Pacific region. In comparison to other sub-regions of Asia Pacific, the PICs have attracted little attention. In terms of occurrence in news articles Hawaii, USA (ranked 21st out of 54) and Fiji (ranked 24th out of 54) were the most frequently mentioned Pacific territories in the whole of Asia Pacific region. The bottom twelve territories reviewed were all Pacific Islands. It may be concluded that the Pacific fails to attract substantial interest from the media. A number of themes emerge from the content analysis including the following: relations with other countries and regions (such as Australia, New Zealand, Japan and China), air connectivity, resorts, culture, economic growth. Australia and New Zealand are important source markets for many PICs. Aid from Australia and New Zealand is also acknowledged, in particular in response to Cyclone Pam. Lack of accessibility of the PICs remains a challenge.

There are developments related to establishment of new flight routes, airline code sharing and cooperation. Another frequently mentioned topic is the resorts. While some articles highlight local properties, the continuous domination of international brands in PICs accommodation sector is apparent. Culture is one of the major selling points of the PICs. The reviewed articles often describe attractions of traditional culture, experiences in the villages and the history of colonisation. Being "the most traditional village" appears to be a competitive advantage. Both outsiders and destination marketing organisations continuously reinforce these images. Tourism is often discussed in the media as an opportunity for the Pacific to achieve economic growth. Based on the reviewed articles it is possible to conclude that PICs continue its struggle to attract foreign investment and remain competitive against other tropical destinations by looking for new source markets, attempting to improve air connectivity through cooperation and "selling out" its traditional culture. However, the extent to which tourism growth contributes to the sustainable development of PICs remains highly debated.

TOURISM, CULTURE AND SOCIO-POLITICAL IDENTITY: A WAY FORWARD IN VANUATU

Gregoire Nimbtki | School of Global and Social Studies, RMIT University | Gnimbtki@gmail.com

Culture and heritage in the Pacific have profound roots in socio-political structures of society and most importantly political identity in the region. There are eighty percent of population who live in rural and remote islands of the Pacific and have a strong endurance on cultural practices. The state has limited presence in rural areas and as a consequence the deliveries of basic services are limited. The eighty percent of population who live in rural areas have depended on their subsistence economy for

Panel Sessions

their livelihood and their participation in modern economic activities is depending on available opportunities and also the extent to which they can have access to market. Tourism could possibly open windows of opportunities in some of those rural and remote areas, however, the communal nature of traditional society in the Pacific challenges market principles in many development fronts. Because culture and heritage have a strong link to socio-political identity, there is a potential for emerging conflict between and within community. The experiences illustrate that, once culture and heritage are turned into commodities, the chances for community conflict are eminent. Hence, tourism can be a curse or a blessing. It requires a development approach that is grounded on local context and acknowledges traditional authority structures and institutions as potential vehicle for making change happening in society. This paper provides an insight on how changes could happen in a way that it is inclusive and does not generate conflict as well as does not undermine traditional values attached to cultural heritage. This paper also argues that the *nakamal* approach and *jifly* authority is a well-equipped and resilient institution which can be utilised as an avenue for promoting culture and heritage as tourism industry in a more sustainable and inclusive manner. It also provides an opportunity to address different preferences and moving towards common development objectives that will impact on the wellbeing of society.

TOURISM AND THE FAILURE OF GOVERNMENT POLICY IN VANUATU: WHAT NEEDS TO CHANGE?

Sowany Matou | CEO, Entani Pty Ltd, Tanna, Vanuatu

Dr Joseph M Cheer | Australia & International Tourism Research Unit, Monash University | joseph.cheer@monash.edu

Vanuatu accepted the Asian Development Bank's (ADB) reform package in 1997 when leaders realised the country had reached a major crossroad economically and that there was urgent need for political and economic change. Planned reforms were to have provided a long-term framework to achieve the overarching goal to raise the welfare and living standards of the ni-Vanuatu population. As a direct result of these reforms, the Vanuatu Investment Promotion Authority (VIPA) was established in 1998 to promote and attract Foreign Direct Investment (FDI) under the private sector-led policy agenda. Tourism, especially locally-driven development was to have been one of the greatest beneficiaries of this initiative. Additionally, the Ministry for ni-Vanuatu Business was created to address the needs of ni-Vanuatu that wanted to establish commercial enterprises. However, neither of these initiatives has made credible advances to the participation of ni-Vanuatu in the country's tourism sector. This paper will discuss the success and the failure of the reform program and implications for the tourism sector.

NA IREVUREVU: EXPLOITS, RESILIENCE AND TOURISM DEVELOPMENT IN VATUOLALAI VILLAGE, CORAL COAST, FIJI

Apisalome Movono | School of Tourism and Hospitality Management, University of the South Pacific & Tourism Management Program, Griffith University

It suggested that once development begins in an area, it's Social and Ecological Systems (SES) presumably endure varying patterns and extent of change. Such changes depend on the livelihoods activities of people as well as the adaptive and reflexive capacities of the SES components. Since tourism development in Fiji relies largely on indigenous land, culture and indigenous Fijian communities as key resources, they are by default the major stakeholders. As a result, indigenous Fijian communities are exposed to many opportunities and challenges that require understanding and proper management. This research is an attempt at improving understanding of indigenous Fijian SES, its links to livelihoods activities and the resilience of communities. Essentially it endeavours to shed light on how the people of Vatuolalai village recognize, exploit and create opportunities as a result of participation in tourism. This presentation will review the literature on tourism development, sustainable livelihoods, resilience and tourism in Fiji, highlight significant gaps and raise the key questions that will guide this empirical research. This study has employed ethnographic techniques, used localized paradigms and utilized a bundle of predominantly qualitative methods that are tailored specifically to suit the indigenous Fijian context. Ultimately this presentation will shed light on the exploits, resilience and livelihoods of villagers in the hope of contributing to knowledge and offering directions for the sustainable planning and protection of indigenous Fijian communities.

Panel 6: Transforming Gender Relations in the Pacific

Convenors

Professor Helen Lee | La Trobe University | h.lee@latrobe.edu.au

Panel Abstract

The aim of this panel is to explore how gender roles and relations are transforming in the contemporary Pacific. A wide range of issues have been in the spotlight in recent years, ranging from gender violence, to the impact of mobile phones and ready access to pornography, to the role of women in leadership. To what extent are these new issues that are influenced by factors such as capitalism, globalisation, and transnationalism, and to what extent can they be understood in light of early research on gender relations? Does that early work on 'sexual antagonism' in PNG, or the focus on the role of sisters vs wives in Western Polynesia, give

Panel Sessions

us any insights into the current state of gender politics in the Pacific? The impact of globalised discourses of human rights and feminism, the rise of Pasifika ‘cosmopolitans’ and the continuing power of the churches and chiefly hierarchies make for a fascinating mix of influences that invite further exploration. Papers are invited that seek to examine the complexities of gender in the Pacific past, present and future.

Paper Abstracts

DEPOT BABY 7480: ‘MATERNAL NEGLIGENCE’ IN COLONIAL FIJI

Margaret Mishra | University of the South Pacific

What should we make of the unnamed Indian infant from the Nukulau Island Depot in Fiji who rouses the attention of the colonial record-keepers on 17 July 1889, due to the ‘suspicious circumstances’ surrounding her death (Colonial Secretary’s Office 1997/1889)? How much do we really know about the mother of depot baby 7480 and how did her indentured status and interlocking variables such as ethnicity, caste and colonialism trickle down to her daughter? What response should we offer to the allegation by British Colonial Secretary, A. R. Coates, that the infant’s death was the result of neglect, ‘probably intentional on the mother’s part’ (Colonial Secretary’s Office 1997/1889)? This paper grapples with these questions as it sets out to recover a series of anecdotal fragments for history. These include birth and death records, emigration passes, annual reports, witness testimonies and minute papers from The National Archives of Fiji. When these forgotten relics are retrieved and examined in a new light, a discursive pattern emerges; one that exposes how the transference of blame onto indentured Indian mothers was strategic and not accidental. Thus, it becomes possible to argue that ‘doublespeak’ or the process of distorting language for political purposes, was used by the colonisers in Fiji to obfuscate the ‘truth’. This paper sets out to uncover how discursively constructed signifiers of maternal neglect rested largely on wobbly allegations designed to camouflage the flaws of the indentured system and protect the interests of the colonisers.

‘A NEW CHAPTER FOR EAST TIMORESE WOMEN’: SEEKING INDEPENDENCE & GENDER EQUALITY IN INTERNATIONAL NETWORKS & INSTITUTIONS

Hannah Loney | Melbourne University

Sarah Smith | Swinburne University

This paper will analyse East Timorese women’s engagement with international networks, institutions and organisations from the period of Indonesian occupation (1975-99), through to the post-occupation/independence era (2000-present). Throughout the Indonesian occupation, East Timorese women, both within the territory and internationally, connected with and drew upon transnational women’s networks and solidarity organisations. They used these connections, the associated discourses and linguistic strategies, to promote the cause of independence for Timor-Leste, as well as to campaign for the rights of East Timorese women in the face of violent oppression. The World Conferences on Women that were held as part of the UN Decade for Women (1976-85) were key sites for some East Timorese women to network and advocate for East Timor’s right to self-determination. From 1999, the commencement of UN peacebuilding in the country post-occupation reshaped the socio-political landscape in which East Timorese women advocated for their rights. During this period, East Timorese women lobbied UN leadership in Timor-Leste both to ensure women’s inclusion in the post-occupation development of Timor-Leste, and to maintain the UN’s commitment to gender equality in peacebuilding. This connection to international institutions was particularly important during the UN’s transitional administration, in which the UN was seen as a “bridge” for East Timorese women to lobby their government. Ultimately, this paper stresses the importance of transnational feminist activism, global women’s movements, and international organisations as providing sites for networking, avenues for advocacy, and sources of solidarity for East Timorese women in their struggle for national self-determination and equality.

GENDER ANALYSIS OF OXFAM SAVINGS AND LOANS GROUPS IN TIMOR-LESTE

Sara Niner | Monash University

Kathryn Anne Cornwell & Cristina Jeronimo & DS Benevides

Recent research documented the gendered social dynamics of Oxfam-partnered Savings and Loans Groups in Timor-Leste. Sex-disaggregated focus groups were consulted about motivations for establishing savings groups and if men and women had different roles, participation and benefits. Groups were hybrid organisations based on prior networks and indigenous sociality, blended with introduced microfinance methodologies which built economic and social resilience and protection. Support for women’s leadership was unanimous but contradicted by few women leaders. A key finding was that mixed gender groups can entrench gender discrimination or become networks for building gender equity and understanding. To build gender equity, targeted strategies for groups are required such as gender balance or inclusion of a critical mass of women, effective gender awareness and enabling policies including recognition of women’s triple burden. Both mixed gender and women-only savings groups do have the potential to empower women but currently few have this agenda and the related outcomes.

REIMAGINING DEVELOPMENT: VILLAGE WOMEN CHANGING GENDER NORMS IN THE SOLOMON ISLANDS

Michelle Dyer | James Cook University

This paper examines how culturally specific strategies can change gender norms at village level in the Solomon Islands. Using empirical evidence I examine the proliferation of village women's savings club as a grassroots reimagining of development occurring at the intersection of international discourses of development and gender equity. Village women's savings clubs are largely self-generated and managed. They have provided village women with the means to develop greater financial literacy and work towards improving their livelihood strategies through small business enterprises and the purchase of expensive items, such as solar panels and outboard motors. The causal factors in the clubs' success are rooted in village women's traditional forms of social organisation. As such, they avoid the epistemological clashes apparent in many development projects in the Solomon Islands that aim to transform gender relations as a precondition for their realization. The clubs have also carved a new space for women in village politics by providing a secular communal voice for women's issues backed by their new financial power. The success of the savings clubs reveal the possibility for women's empowerment, and ultimately greater gender equity, through utilising indigenous epistemologies rather than imposing external models of idealised gender relations. This research is based on observations and insights from 12 months doctoral field research between 2011 and 2014 on Kolombangara Island, Western Province, Solomon Islands.

WOMEN'S ECONOMIC EMPOWERMENT IS EVERYBODY'S BUSINESS

Annie Kwai | Solomon Scouts & Coastwatchers Memorial Trust, Honiara, Solomon Islands

Gender based violence (GBV) is a serious issue in Solomon Islands. Statistics show that the country reports an alarming rate of violence against women. 65 percent of married women have experienced some form of violence by their partners. This ranks Solomon Islands as having one of the highest rates of GBV in the Pacific. In 2008 the Solomon Islands Government (SIG) signed onto the UN Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) as a stepping stone to address gender-based violence in the country. As a result, SIG developed its first national gender policy (known as the Gender Equality and Women's Development Policy - GEWD) and a series of strategies to address the issue. The most recently launched strategy is the National Strategy for the Economic Empowerment of Women and Girls (NSEEWG). This strategy aligns with donor efforts to empower women, with the argument that empowering women economically is 'smart economics'. By this it means that if women's economic capacity is developed, the entire family unit will also develop, and this equates to national development. In this paper, I argue that economic empowerment of women and girls, although derived from good intentions, may increase domestic and gender-based violence if not translated and communicated properly to suit the cultural context of Solomon Islands. In a country that has a strong family ethic and a high illiteracy rate, the strategy of focusing on economic empowerment of women and girls separately from male family members risks fracturing the family unit, and this is a recipe for increased domestic and gender-based violence.

UNDERSTANDING ADAPTIVE CAPACITY AND CAPACITY TO INNOVATE IN SOCIAL-ECOLOGICAL SYSTEMS; APPLYING A GENDER LENS

Philippa Cohen | WorldFish, Penang Malaysia & James Cook University

Sarah Lawless | WorldFish, Penang Malaysia & Deakin University

Michelle Dyer | James Cook University

Miranda Morgan, Enly Saeni & Helen Teioli | WorldFish, Penang Malaysia

Paula Kantor | WorldFish, Penang Malaysia & International Maize & Wheat Improvement Center, Texcoco, México

Scientists and development practitioners increasingly recognise that change, instability and uncertainty are inherent in social-ecological systems and strongly influence human well-being. Development policy and practice now emphasise the importance of recognizing, protecting and building capacities of people to respond to inevitable change (adaptation), and to drive change (innovation) in a manner that sustains and improves their well-being. However, few studies focus specifically on the social and gender differentiation of capacities to adapt and innovate. Tackling this knowledge gap is imperative to achieve more socially inclusive development processes, equitable outcomes and sustained improvements to well-being. We present a qualitative study that examines how gender differentiation shape capacities to adapt and innovate within three communities in Solomon Islands; a developing country context, where rural livelihoods and well-being are tightly tied to agriculture and fisheries. We look beyond economic, physical and environmental assets, and address how socio-institutional factors shape capacity to adapt and to innovate. We examine our findings through a framework that defines five dimensions; assets, flexibility, learning, social organisation, and agency, and find that within each dimension gender differentiation impact upon people's capacities to adapt and innovate. Our findings offer insights for development interventions that focus on building these capacities to realise improvements to well-being within dynamic and diverse social-ecological systems.

ACCESSING OF PUBLIC SERVICES FOR SURVIVORS OF GENDER-BASED VIOLENCE IN PAPUA NEW GUINEA

Martin Korokan | Central Agencies Coordinating Committee Secretariat (CACCS), Department of Prime Minister, PNG

State –building is a term used in the state theory which describes the construction of a function state. The United Nations General Assembly in 1993, defined violence against women as “any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women”. Common causes of gender –based violence in PNG include traditional customs and beliefs where female are consider inferior to males, substance abuse and financial insecurity. This problem has the potential at destabilizing Papua New Guinea, a country of more than 800 different languages and culture. Justice to victim is at minimal at the peripheral areas. The police are often the first entry point for women seeking justice, and their response to gender base violence is critical. Other services are like Medical, Psychosocial/counselling Services, Legal/Justice Systems services are limited. Protection of victims, prevention of further violence and the improvement of quality of family life in PNG is the underlying focus of the Government and development partners in addressing gender based violence. There is no state building in the rural areas of Papua New Guinea. The national government, provincial government and all other stakeholders outlined the minimum standards to address violence against women such as establish crisis centers that are managed and funded by the Government; establish integrated crisis centers in hospitals; provide material support to temporary shelters for victims of violence.

THE CHANGING ROLES OF THE EDUCATED ADOLESCENT GIRLS IN A VILLAGE

Imelda Ambelye | James Cook University

This paper explores the changing roles of young ladies aged 13- 21 in an urban village of Papua New Guinea. In the village of Kugmumb in the WHP, despite the PNG government and parents being keen for girls to be educated, this rarely materialises. Even when girls do manage to complete their schooling, the prospects of this leading to paid employment are very low, especially in both rural and urban communities. Failure to complete schooling, or to find employment having done so, means the girls often carry a heavy burden of guilt, since their parents have expended much time and effort in acquiring money for school fees. Parents resent having had to work so hard for something that has not seen any benefits flow back to themselves. Many young girls question the point of being educated if nothing comes at the end of it. Naturally, this results in very high levels of anger and frustration. Hence, they turn to marrying married man with money, early marriage or run away to towns and cities to stay with relatives, often with worsening outcomes, including abuse and child slavery. Mothers tend to invest more in daughters than in sons because daughters, even if they marry outsiders, will still send remittances and support. Sons tend to prioritise their wives over their parents. Furthermore, these adolescent girls who were supposed to learn from their mothers and look after children and live in the village are not doing that. Instead they spend most of the time in and around the house doing basic chores, loitering / ‘spinning’ to town to simply pass the time or find potential husbands. Gardening and animal husbandry is not so common. Mobile phones and Facebooking are the way to communicate and socialise. These findings indicate that disenfranchisement is not unique to male youth in PNG, and there is a growing problem with ‘pushed out’ or ‘dropped out’ young girls.

GENDER QUOTA IMPLEMENTATION IN THE 2016 SAMOAN ELECTION

Kerryn Baker | Australian National University

The under-representation of women in politics is a global issue, but it is particularly acute in the Pacific Islands region. Pacific states are routinely found at the bottom of the league tables on women’s representation; overall, just one in 20 Pacific parliamentarians are women. The relative absence of women from Pacific legislatures speaks to broader debates around democratic legitimacy and gender equality in the region. One method to increase women’s representation is through the use of quotas, which have been implemented in some form in over 100 countries (Krook, 2009). While the uptake of quotas in the Pacific Islands has been lower than in other regions, quotas have been in place for over a decade in Bougainville, French Polynesia, New Caledonia and Wallis and Futuna, and new quotas for women in politics have been introduced recently in Samoa and Vanuatu. This paper will use an interpretive research approach to examine the experiences of women who enter parliaments through quota systems. Drawing on extensive fieldwork in the Pacific Islands and interviews with women parliamentarians, it looks at how they see their roles as ‘quota’ parliamentarians, how they interact with other male (and female) parliamentarians, and how they negotiate the political contexts they operate within.

POWER, RANK AND STATUS IN TONGA: THE COMPLEXITIES OF PROMOTING YOUNG WOMEN’S LEADERSHIP

Tait Brimacombe | La Trobe University

Home to some of the lowest levels of women’s political representation in the world, the promotion of women’s leadership has been deemed crucial to the promotion of development and gender equality in the Pacific, particularly by international donors. In a Tongan context, notions of women’s leadership are inextricably linked with understandings of power, the dynamics of which are being renegotiated with the introduction of new social relationships and changing familial expectations. Young women, in particular, are caught in this transformation as focal points for tensions between blame, respect and prohibition within both the family and public domains. This paper explores civil society efforts to promote young women’s leadership in Tonga, with particular reference to the navigation and transformation of power dynamics, and the challenges associated with promoting gender equality in a civil society context.

Panel Sessions

CEDAW SMOKESCREEN: GENDER IN CONTEMPORARY TONGA

Helen Lee | La Trobe University

Tonga is one of only a few nations yet to ratify the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). When in early 2015 the government announced its plans for ratification there were widespread protests, particularly about CEDAW leading to same-sex marriage and access to abortion. Then, during the week of celebrations for his coronation, the King pronounced the government's plans as unconstitutional, so ratification is again on hold. I argue in this paper that the protests and the King's actions masked wider anxieties, on the one hand about the shift to democratic government and on the other about fundamental issues of gender equality. Drawing on historical accounts of gender relations in Tonga I examine the current situation of flux in which issues around access to land, women in leadership, reproductive freedom, domestic violence, and deep concerns about youth and sexuality are coalescing. The narrow focus of protests against CEDAW thus act as a smokescreen concealing the realities of contemporary gender politics in Tonga.

TRAVERSING GENDER, ILLNESS AND CLASS BOUNDARIES: NAVIGATING THE POLITICS OF FEMALE CANCER EXPERIENCE IN TONGA

Patricia Fifita | University of Hawai'i at Mānoa

Drawing upon the intersections of health, culture and modernity, this presentation will examine the ways in which Tongan women with differential access to resources navigate multiple and fragmented medical systems in order to obtain treatment for cancer. Due to the late presentation of the disease, Tongan women have disproportionately high cancer mortality rates. This study explores how gender and class issues affect female health seeking behavior, access to health care resources (including knowledge and services) and ultimately shapes health outcomes. Using an ethnographic approach, I examine the complexities of the disease experience through a collection of cancer illness narratives. I also examine the types and availability of cancer screening and treatment options and how women experience these services in clinical and community settings. My findings suggest that female cancer disparities are deeply embedded in local gender and class politics, and further complicated by the broader political economy of health in Tonga.

Panel 7: Adaptation, Resilience & Changing Land and Marine-based Livelihood Systems in the Pacific

Convenors

Gina Koczburski | Curtin University | g.koczburski@curtin.edu.au

Simon Foale | James Cook University | simon.foale@jcu.edu.au

George Curry | Curtin University | g.curry@curtin.edu.au

Panel Abstract

The majority of rural villagers in the South Pacific continue to rely heavily on agriculture and marine resources for subsistence and as a primary source of cash income. Over the last two decades subsistence food production and commercial agriculture and fisheries have come under both short and long-term pressures due to growing market integration, modernisation processes and labour migration. At the same time, many areas are experiencing increasing resource and population pressures, environmental stresses and resource disputes. This panel seeks papers that examine how rural people/communities are responding to and adapting their land and marine-based livelihood systems and management practices to the challenges and opportunities arising from social, economic, environmental and demographic shifts.

Paper Abstracts

DEFINING SUCCESSFUL ADAPTATION & RESILIENCE: HOW DO WE RECONCILE INDIGENOUS & MARKET VALUES IN AN AGRICULTURAL SYSTEM UNDER STRESS?

G Curry & G Koczburski | Curtin University

E Peters, R Nailina & K Natera | PNG Cocoa & Coconut Institute, East New Britain

This paper critically examines concepts of successful adaptation through a case study of cocoa farmers in Papua New Guinea confronted with the devastating pest, Cocoa Pod Borer (CPB), which was first detected in ENBP in 2006 and has since spread to the other main cocoa-growing provinces. Cash incomes have been decimated and many families have switched to a subsistence economy to sustain themselves. Most cocoa growers are experiencing severe financial stress and yet are reluctant or unable to adopt high input methods of cocoa production that are necessary for controlling the pest. The paper will first consider some of the socio-cultural factors impeding the adoption of high input production strategies, and then compare household characteristics, livelihood strategies and the different institutional contexts of famers who have successfully adopted high input methods and those who have not. As this paper will show, defining successful adaptation is problematic when the definition of success moves beyond

Panel Sessions

market concepts of agricultural production. The paper argues for a broader definition of successful adaptation that includes indigenous economic forms and values.

FROM ONE CRISIS TO ANOTHER: BOUGAINVILLE HOUSEHOLD RESPONSES TO THREATS TO THEIR COCOA-BASED LIVELIHOODS

J Lummani | Curtin University

This paper presents findings on how cocoa-based households in the Tinputz region of Bougainville have adapted their cocoa-based farming livelihood systems to the incursion of the destructive pest, Cocoa Pod Borer (CPB). Since the pest's arrival in Bougainville in 2008, production in the province has dropped by 70 per cent. It has been argued that CPB has rendered unviable the traditional 'low-input-low-output' system of cocoa production practised by many PNG rural households. To understand farmers' capacity to initiate new and modified ways of managing and organizing labour and livelihood systems, responses of households to CPB were examined in two periods: (i) immediately after the arrival of the pest and (ii) the current period (i.e., six years after the pest's arrival). Based on fieldwork data the paper focuses on two main areas: 1) how farmers modified labour allocation in cocoa production and other livelihood activities in response to CPB; and 2), how socio-cultural, market and indigenous economic factors have influenced household labour responses to CPB and returns to labour. The study highlights the importance of examining the role of indigenous place-based livelihood practices and adaptive responses to CPB to inform local and regional approaches to addressing the problem of CPB.

LAND PRESSURES & SOCIAL NETWORKS OF EXCHANGE: SECURING GARDENING LAND IN THE OIL PALM BELT OF WEST NEW BRITAIN PROVINCE, PNG

G Koczerski & G Curry | Curtin University

E Germis | Papua New Guinea Oil Palm Research Association

V Bue | Unitech, Lae, PNG

S Nake | Papua New Guinea Oil Palm Research Association

P Nelson | James Cook University

This paper examines rising land pressures among oil palm smallholders in PNG and examines the ways households are responding and adapting to shortages of garden land. In the oil palm growing areas of PNG, food production is a key strategy for maintaining household food and income security, and nearly all smallholder families cultivate food crops for home consumption and cash income. However, rising population and land pressures threaten to undermine household food security. The average population per land holding has more than doubled since the early 1970s and access to garden land has declined significantly over the past 15 years as families plant more of their land to oil palm. Yet despite these trends, virtually all smallholders continue to grow sufficient food for their families. The paper describes the diverse adaptive strategies smallholders have developed to maintain food security, including farming innovations that draw on traditional mechanisms of land rights and social and kinship networks to facilitate land access.

FROM PRODUCER-SELLERS TO MIDDLEMEN: CHANGES IN MELANESIAN MARKETPLACES

Timothy L M Sharp | Australian National University

Marketplaces are today ubiquitous throughout Papua New Guinea. They are central to the lives and livelihoods of both rural and urban people, and are an important linkage between rural and urban spaces. These marketplaces have, in the past, been characterised by their preponderance of producer-sellers—of people selling to the end consumer produce that they themselves have produced—the near absence of intermediaries and wholesaling, and a limited degree of specialisation. In recent years, however, there has been a proliferation of middlemen, both in number and diversity, a change that has been most pronounced in the country's betel nut trade but is increasingly common in fresh food marketplaces, especially in the largest urban centres. In this paper I examine recent developments in Papua New Guinea's marketplaces, and some of the implications of these changes.

IMPACT OF THE 2015-16 DROUGHT AND FROSTS IN PAPUA NEW GUINEA

Mike Bourke | Australian National University

The large El Nino event in 2015-2016 caused a major drought in Papua New Guinea (PNG), with associated damaging frosts at very high altitude locations. The impact of the drought on rural villagers varied greatly between locations, ranging from some inconvenience to life threatening. This was a function of the severity of the rainfall deficit in that location, villagers' access to cash income, proximity to urban locations, road, river or sea access and assistance received from urban-based relatives. The most widespread impact of the drought was on water supply. This in turn resulted in partial or total closure of very many schools throughout much of PNG; a greater burden on women and girls carrying drinking water; and an increase in disease incidence. Food supply with reduced for many villagers. The greatest impact on food supply was on people in remote locations with no or limited road access, very low cash income and limited capacity to lobby for relief. These locations fell into five broad regions: very high altitude places (above 2200 m altitude) in Enga, Southern Highlands, Western Highlands and Hela provinces; numerous locations on the edge of the central highlands, as well as mountains and foothills in most New Guinea mainland provinces; many

Panel Sessions

remote locations in the lowlands of Western Province; some remote small islands in Milne Bay and other maritime provinces; and vulnerable households in some other locations, including in parts of Morobe, Eastern Highlands and Simbu provinces. Affected villagers responded in a number of ways, depending on their circumstances and these responses are summarized. The response by other interested parties are also summarized, including those by the Government of PNG, various provincial authorities, World Food Program, the Australian government, various churches, community groups and the corporate sector.

WERE SUBSISTENCE FISHERIES ECOLOGICALLY LIMITING IN THE PRE- CONTACT PACIFIC? EVIDENCE FROM TIKOPIA CONTRADICTS THE FUNCTIONALIST PARADIGM

Simon Foale | James Cook University

Solomon Rakei | Solomon Islands Rural Development Program

Regon Warren | Worldfish

Michael Nginigele | The Nature Conservancy

Matthew Prebble | Australian National University

The remote and very densely populated Pacific island of Tikopia has long been used as a test case for theories about the influence of environmental limits on cultural evolution. Functionalist notions of 'Pacific' traditions hold that, prehistorically, Tikopians should have encountered and collectively recognized the limits of their island's fisheries and responded by developing customary management institutions. Our findings support the observations of anthropologist Raymond Firth in the 1920s, that reefs and coastal seas at Tikopia are rarely subject to exclusive claims, and traditional fishing taboos are infrequent, brief, spatially limited, and likely to have little or no impact on fishery productivity. While Tikopia is famous for a unique and impressive form of agricultural intensification, and draconian traditions for limiting the human population, Tikopians appear not to have ever believed that their marine fisheries are limited. At the same time we found that Tikopians eat more fish on a daily basis than coastal fishers at several less densely populated sites in Solomon Islands and PNG for which we have comparable data. Roughly half of the fish Tikopians eat are coral reef-associated, the rest being pelagic (small and large) and deep-water species. Underwater Visual Census data for reef fish indicate similar, or higher densities than for reefs on other Pacific islands with much less dense populations. A small set of catch-per-unit-effort data shows wide variance, but comparatively high rates for hook and line, nocturnal netting of flying fish, trolling and night spearing. We discuss these findings and the questions they pose in relation to the extent to which 'Pacific' traditions and cosmologies predispose fishers to comply with modern fisheries co-management schemes.

PROBLEMS WITH LAND & PROBLEMS WITH WATER: LOGGING VERSUS MARINE CONSERVATION IN MARAU SOUND, SOLOMON ISLANDS

Anna-Karina Hermkens | ANU

In this paper, I will elucidate and analyse the tensions between and among Are'are people (descendants from Malaita) and Mbirau people living in Marau Sound in Guadalcanal. As shown, these tensions and resulting disputes all revolve around place, around Marau Sound, and who can claim ownership of its marine and land resources. Are'are have engaged with Marau Sound as a frontier with possibilities for new socialities, livelihoods, and, recently, developments such as the exploitation of ecotourism lodges and guesthouses, clam and coral mariculture, and aquarium fishery. In fact, Marau Sound has historically the largest interest in small artisanal fishing in Guadalcanal due to Are'are traditions of reef fishing and marine resource exploitation. With the development of five Marine Protected Areas (MPAs) in the sound and NGOs regularly visiting the islands in order to conduct workshops on marine resource management and monitoring, the question of ownership, and in particular, ownership of marine resources, has become a major issue. Not only for the various Are'are groups that live on the islands and the coast of Marau sound, but also for the Mbirau people living on the mainland. Mbirau feel left out of the various developments and some maintain that Are'are should share the revenues from marine exploitation with Mbirau claiming ancient privileges over the offshore reefs. In order to get access to development, they have agreed for logging to commence in their inland areas. These logging activities and related developments are being (legally) contested by various Are'are in two ways. First of all, some Are'are claim they own the land that is used as a logging point, and secondly, others want to prevent logging in Mbirau areas as this will affect the Marine Conservation Areas they have vested interest in. In short, the Marau case shows par excellence that place and identity are important concepts "in material and conceptual contests around globalisation and capitalist resource exploitation" (Allen 2012, 164; Escobar 2001). Moreover, it shows how local values related to the environment, identity and social relations come under scrutiny due to access and lack of access to resource exploitation.

ADAPTING FOR LIFE: INFRASTRUCTURE RESPONSES TO RISING SEA LEVELS IN EAST KWAIO, SOLOMON ISLANDS

Rowena Asugeni | Atoifi Adventist Hospital, East Kwaio, Solomon Islands and Adjunct Lecturer, JCU

Michelle Redman-MaLaren | James Cook University

Frank Timoth | Community Leader, Abitona Village, East Kwaio. Solomon Islands

James Asugeni | Atoifi Hospital, East Kwaio, Solomon Islands

David MaLaren | James Cook University

Sea level rise is negatively impacting many Pacific Islands Countries and Territories. In Solomon Islands, sea level rise is acute due to current movements, the geography of low-lying islands, the physical structure and locations of villages. A variety of government and non-government actors are attempting to mobilize communities in response to the resultant threat to livelihoods.

In East Kwaio, Solomon Islands, men and women from four villages have worked together to fundraise for and build a raised walkway through mangroves. In addition, women have begun building sea walls to mitigate swamping of villages during high tides. In this presentation we describe how community-based action to building a walkway and seawall has enhanced access to nearby markets, schools and health services. This action has improved livelihoods of people in these villages. Local responses to local concerns underpin the success of this community-based adaptation to sea level rise in Solomon Islands.

CAN MARICULTURE HELP TO REBUILD A TRADITIONAL SANDFISH (HOLOTHURIA SCABRA) INDUSTRY IN THE TIGAK ISLANDS, PAPUA NEW GUINEA?

C Hair | University of the Sunshine Coast

S Foale | James Cook University

J Kinch | PNG National Fisheries

P Southgate | University of the Sunshine Coast

Sea cucumber, processed into beche-de-mer (BDM), is an important marine commodity in Papua New Guinea (PNG). Overfishing of sea cucumbers in PNG led to a moratorium being declared by the PNG National Fisheries Authority (NFA) in 2009. The Tigak Islands in New Ireland Province (NIP) were the site of a targeted fishery for the high-value sea cucumber Sandfish (*Holothuria scabra*) for a short period in the late 1980s before it was overfished. Sandfish is regarded as a promising aquaculture candidate and may provide livelihood options for rural coastal communities. Research into the development of community-based mariculture of Sandfish (*Holothuria scabra*) is being carried out at PNG's first marine hatchery on Nago Island in the Tigak Islands, focussing on both technical and social aspects of proposed activities. This presentation discusses the options available to Tigak communities to manage sea cucumber mariculture within their traditional marine tenure systems once NFA reopens the fishery. The management system selected and the ability of Sandfish fishers/farmers to enforce sustainable and equitable harvest practices will drive the next phase of the Tigak Islands Sandfish industry.

FROM COFFEE TO VEGETABLES: CHANGING LABOUR VALUES & GENDER ROLES

Susan May Inu | Coffee Industry Corporation, Aiyura, Papua New Guinea

The paper examines how socio-economic factors in the context of land pressure and increasing marketisation of production are influencing household farm investment decisions and labour mobilisation strategies amongst coffee smallholder farmers in Eastern Highland Province (EHP), Papua New Guinea (PNG). Through the prism of coffee production and the adoption of large-scale commercial production of introduced vegetables, the paper examines how traditional labour value systems are being challenged as farmers adopt new farming systems to diversify their livelihoods. Coffee, which used to be the main commodity crop in the Highlands of PNG, is declining in importance in areas with high market access as households diversify their production strategies as demand for cash increases with modernisation. Traditional labour values based on kinship and communalism are giving way to more individualised forms of production which is affecting household productivity and gender relations. These trends, which are reflected in the emergence of large-scale commercial cultivation of pineapple, broccoli and bulb onion, are creating new possibilities for increasing women's participation and status in the market compared with coffee production.

STRENGTHS & ADAPTATION OF SOIL KNOWLEDGE & MANAGEMENT IN A SUBSISTENCE-CASH PRODUCTION SYSTEM IN PNG UNDERGOING RAPID CHANGE

Claire Docherty | James Cook University

Paul Nelson | James Cook University

Steven Nake | Papua New Guinea Oil Palm Research Association

Lisa Law | James Cook University

Eighty percent of the food supply in Asia and sub-Saharan Africa is produced by smallholder farmers using traditional knowledge and practices. These farmers face increasing pressure on their soil resources, largely due to population growth (FAO, 2012). This paper reports on traditional soil knowledge and management in two linguistically and culturally similar semi-subsistence communities that have similar agricultural practices and soils. One community has higher land pressure than the other, and has thus increasing land use intensity. The aim of the research was to determine key aspects of soil knowledge in the subsistence and

Panel Sessions

cash production components of both community's agricultural systems. Soil knowledge was found to be embedded in the fabric of everyday life associated with food cultivation, characterised by oral transmission and learning through practice. In both villages soil characterisation was associated with crop requirements and a similar knowledge system was employed to identify when a soil/garden should be fallowed and when it should be returned to cultivation. Soil knowledge was also distributed along gendered lines to maximise household food security. These knowledge systems were not applied to the main income-producing crops (oil palm and betel nut) largely due to their perennial nature, permanent land occupation and gendered history of plantation agriculture. While the soil types and knowledge system underpinning agricultural decisions were similar in the two communities, the soil management practices did differ, most significantly for taro cultivation. In response to higher population pressure, one community has adapted soil management systems to declining soil fertility to maintain food security. Fallow sequences have been shortened, burning and clearing regimes have been altered, and staple crops with lower nutrient requirements are being cultivated. In the face of continuing environmental and population change, food and income security will require traditional practices to further adapt and we suggest the importance of integrating traditional practices with scientific knowledge.

ISLAND SUST-ĀINA-BILITY CASE STUDY: RAINWATER HARVESTING FEASIBILITY FOR MOKU-O-LO'Ē, HAWAIIAN ISLANDS

J Lelemia & O P Francis | Department of Civil and Environmental Engineering, University of Hawai'i at Mānoa, Hawai'i.

Island Sust-āina-bility is a conscious movement within the Hawaiian Archipelago to achieve human, environmental, cultural harmony and water stewardship. This journey of water resource exploration will answer the question: how can Moku-o-Lo'ē [aka Coconut Island] will achieve water sust-āina-bility (or, water independence) from mainland O'ahu? Home to the Hawai'i Institute of Marine Biology (HIMB), this case study presents a rooftop rainwater harvesting (RWHS) and engineering study of Moku-o-Lo'ē. Data will be presented that incorporates indigenous Hawaiian knowledge. Interviews with island researchers, a water budget study and site visits were conducted to evaluate current water demand, gather information to calculate rainwater capture potential and to design RWHS for all buildings on the island. Recommendations and economic analysis will be presented on best available sust-āina-ble practices in rainwater catchment systems to meet HIMB's water independence goals. Moku-o-Loe hopes to serve as a model to mainland O'ahu in water resources sust-āina-bility and innovation.

VULNERABILITY & ADAPTATION TO CLIMATE CHANGE IN THE CONTEXT OF MULTIPLE STRESSORS IN VUSAMA REGION, VITI LEVU, FIJI

Tristan Pearce & Renee Currenti | University of the Sunshine Coast

The paper will report on findings from research that will be undertaken in January-February 2016 and will examine the influence of multiple stressors (climatic and non-climatic) on vulnerability and adaptation to climate change in the Vusama region, Viti Levu, Fiji. The objectives are: (1) document and describe current and historical exposure-sensitivities and the adaptive strategies employed to deal with them; (2) incorporate probabilities of potential future climate change and socio-economic conditions to assess vulnerability in the future. The community-based research will be guided by a vulnerability framework that starts by having community members identify conditions that are relevant and important to them; acknowledges the role of climate and non-climate drivers of stress; and integrates multiple sources of knowledge including local, traditional, and western science to understand adaptation.

Panel 8: Digital Transformations: Shifting Communication Spaces in the Pacific

Convenors

Assoc Professor Evangelia Papoutsaki | UNITEC, NZ | epapoutsaki@unitec.ac.nz

Professor Heather Horst | RMIT, Australia | heather.horst@rmit.edu.au

Panel Abstract

This panel invites papers that examine how digital media and technologies are being integrated into everyday life in the Pacific, their impact on the wellbeing of Pacific peoples and their contribution to social and environmental transformation in the region. Digital media and technologies have come to play an increasingly important role in social, economic and communicative activities in the Pacific Islands. Like the region, media and communication in the Pacific are characterised by diversity and complexity that are shaped by factors such as culture, languages, geography, populations, history, politics, transnational networks, infrastructures and policies. Media industries in some countries include private, government and community media, across radio, newspaper and TV platforms. In other countries mass media industries are comprised only of government funded media. These histories of media ownership are increasingly shaped by the expansion of digital infrastructure such as fibre and undersea cables, public wifi initiatives, the growth in mobile telecommunications and the availability of 'small' media such as DVDs, apps, social media and flash drives. These, in turn,

Panel Sessions

have increased the circulation of content between families, individuals and communities. In this panel, we invite papers that seek to explore the diverse communicative ecologies of the islands and the complexities of new digital media technologies in the region. Papers may explore the integration of particular digital media technologies and their affordances as well as their use in communicating climate change, health and other important Pacific issues as well as the practices of education, journalism, governance, advocacy and activism. Full papers will be used to develop a proposal for a journal special issue or an online publication with ePress.

Paper Abstracts

URBAN YOUTH AND COMMUNITY MEDIA: CREATING PLACE IN VANUATU

Sarah Doyle & Thomas Dick | Further Arts

This article explores the ways that indigenous Pacific Island youth in the post-colonial, urban setting of Port Vila, the capital of Vanuatu, articulate a sense of place. We focus on media (and multimedia) production as a spatial practice of ni-Vanuatu youth. A range of visual media productions is analyzed, principally video productions. We also draw on interviews conducted with members of Nesar Studio – a community access media production studio located at Further Arts – who constitute an emergent social category in Vanuatu, that is: young independent media producers or the ‘youth media crew’. We explore the contexts and practices of youth media production in a contemporary postcolonial urban society and how organizational forces shape these practices. Articulation theory is used as a framework for thinking about the way that young urban ni-Vanuatu are negotiating community, institutional, and professional obligations as well as leveraging opportunities for producing media that demonstrate new modes of relating to place.

HARNESSING PARTICIPATORY COMMUNICATION FOR SOCIAL CHANGE: ADDRESSING GENDER BASED VIOLENCE IN PAPUA NEW GUINEA

Verena Thomas, Jackie Kauli | Queensland University of Technology/ University of Goroka, PNG

Anou Borrey | UNDP, PNG

Gender-Based Violence (GBV) remains a key development challenge in Papua New Guinea (PNG) and has been prioritised in Papua New Guinea’s development agenda as it negatively bears on the overall development of the country. The Papua New Guinea National Strategy to Prevent and Respond to Gender-Based Violence 2015-2050 is aimed at strengthening and institutionalising the work on GBV in order to achieve zerotolerance towards GBV as per Papua New Guinea Vision 2050. The Strategy as such includes references to new structures to be established at national and sub-national level to secure government ownership at the highest level, and a stronger focus on coordination and monitoring for quality, while at the same time expanding and supporting current efforts. In order to support the implementation of this national strategy the campaign *Yumi Kirapim Senis (Together Creating Change)* was created. The campaign recognises that local organisations and champions have been addressing issues around GBV in their communities for decades. To ensure that interventions build on existing understandings and workable solutions in the communities, six case studies were examined to document how change in regards to GBV is possible and to inspire others to participate in creating this change. This paper explores a crucial component of the *Yumi Kirapim Senis* initiative, which utilised participatory visual media to give voice to grassroots initiatives, and ultimately bridged communication gaps between national agencies and communities to create an initiative that drives social change at all levels. The authors examine the processes involved in design of the initiative, which relied on forming trusting and respectful relationships with participating groups and individuals. The *Yumi Kirapim Senis* initiative becomes a key example of how media in the Pacific can be utilised to contribute to development and social change.

A NEW FRONTIER IN ACTIVISM: AN EXPLORATION OF DIGITAL FEMINISM IN FIJI

Romitesh Kant | University of the South Pacific, Suva, Fiji

Social media has become crucial to the discourse on social movements, activism, and feminism in that it affirms the presence of digital feminism and digital activism as viable forms of feminism and activism. Cyberspace has been transformed into a contested space for power struggle and gender power relations as digital feminism operates within this fragmented space to overcome the power differences that exclude women from the social, cultural, and digital spheres. The Pacific region is undergoing a digital revolution. Statistics from the World Bank show that ICT elements such as mobile phone and Internet accessibility have been increasing at exponential levels (Titifanue, et al. 2016). Fiji is the most technologically advanced in the region with a mobile penetration rate of more than 100%, Internet penetration of approximately 40% and around 330000 active Facebook users. During the 2014 elections Tarai *et al.* (2015) demonstrate how social media especially Facebook was increasingly used by political candidates for political campaigning purposes. Further to this research, Finau *et al.* (2015) also observed that social media in Fiji has evolved as the ‘new and safe’ space for political discourse. The study also revealed that three quarters of young women and men felt that social media gives them a voice to express their views and opinions. These young, technologically savvy citizens are actively engaging information that is restricted in traditional media, due to the constraining political and media conditions. Young people, in Fiji, are increasingly using social media to be informed about political news, to follow their preferred political parties or to discuss and debate political issues with their peers. This paper through an exploratory case study of women’s activism in Fiji, aims to unpack the scope of digital activism activities, identifying pathways for women into on line activism (either individually or

Panel Sessions

collectively). It is hoped that this will yield lessons for the activist and donor community around the opportunities and challenges presented by online activism, and how such activities can be better enabled/supported.

TEU LELEI E VA, TAPE LOU TELEFONI FEAVEA'I : NURTURE THE SPACE IN-BETWEEN BY TURNING OFF YOUR MOBILE PHONE. AN ETHNOGRAPHIC STUDY OF MOBILE TECHNOLOGY AND SOCIAL CHANGE IN SAMOA.

Marion Muliamaeseali'i | RMIT

The ubiquitous nature of the mobile phone has motivated research around the ways in which mobile phones may be changing methods and meanings of communication. Since the GSM mobile phone network entered the Samoan market in 2006, market share has increased to 91.4% and as the mobile phone enters its first decade on the market, there is little known about its impact on Samoa. This thesis is the first ethnographic study of mobile phones in Samoa. It examines how the mobile phone is becoming integrated into the local communicative ecologies of village Samoa (Island Breeze) and the consequences of the mobile phone's integration for the Samoan concept of Va (the space in-between).

When my participants turn their mobile phones off during the Kava ceremony or at home during evening prayer time; it is one aspect of how they teu lelei le Va (respect the space in-between). Samoans place value on nurturing and valuing the space in between relationships. This presentation will dissect the aspects of va and discuss the different ways va influences the behaviour of Samoans with one another particularly around and through mobile phone usage.

GOVERNANCE AND PUBLIC OPINION: THE USE OF SMS SURVEYS IN PAPUA NEW GUINEA

Amanda H A Watson | PhD

Samson Vartovo

Most people in Papua New Guinea (PNG) live in rural and remote settings, often far from basic services such as banking and government offices. It can be difficult for government agencies to collect accurate data, due to rugged terrain, poor infrastructure and weak, costly transportation systems. Data may take months to reach central agencies.

Policy-makers may need to make plans without being aware of community sentiments regarding pressing issues. Select districts in PNG have worked with the Governance Program, managed by Coffey on behalf of the Australian Government, to conduct public opinion surveys using mobile phone text messaging (or SMS, short message service). In these districts, the Member of Parliament, the District Administrator and Local Level Government Presidents worked together to develop questions directly relevant to local conditions and current issues. Following a period of community awareness about the survey through community meetings and radio announcements, a text message was sent to around 10,000 phone numbers in each district, inviting people to participate. For those who participated, each response generated the next question, through an automated system, until the survey was completed. This paper presents the findings of a public opinion survey conducted in 2015 in Alotau District of Milne Bay Province, at the southeastern tip of PNG. The survey results indicated strong agreement by male and female respondents about improved district services in health, education, village courts and infrastructure, but less agreement about citizen participation in district planning and decision making. The paper has important ramifications for scholars examining how digital media and technologies are used in governance processes in the Pacific. The paper will also be useful for practitioners in government departments and organisations with interest in utilising mobile phone technology for strategic purposes and particularly those with a need to poll people in rural locations.

HOW CAN MOBILE PHONES BE USED TO IMPROVE THE LIVELIHOODS OF SMALLHOLDER FARMERS?

Elizabeth Bakri Dumu | Curtin University

The mobile phone is increasingly becoming a common development tool in many developing countries. For example, the M-PESA has been a successful mobile banking service used in Kenya and Tanzania, while the Impilo mobile health service is being used increasingly in South Africa to easily identify and locate health and well-being service providers in any area of the country. Papua New Guinea (PNG) is joining other developing countries in striving to overcome poverty using the mobile phone as a development tool. These efforts have had very little success to date in PNG. This is despite the high adoption rate of mobile phones with 99% of households owning at least one, as indicated by my recent findings. While the mobile phone has become an important communication tool through voice and text, it has not really been used to address the fundamental problem of scarcity of capital amongst the rural population who make up 85% of the national population. My contribution to the panel will be to discuss how stakeholders might address this issue to improve rural livelihoods. I will draw on my PhD data from two provinces to illustrate my arguments: Western Highlands Province and East New Britain Province.

DIGITAL FINANCIAL SERVICES IN RURAL FIJI

Glen Finau, Jale Samuwai & Nacanieli Rika | University of the South Pacific, Suva, Fiji

James McGoon | The Reserve Bank of Fiji

This study examines the impact of digital financial services (DFS) or mobile money, which is designed to improve financial inclusion. The government and the Reserve Bank of Fiji (RBF) have prioritized financial inclusion and introduced a series of innovative regulations. Mobile Network Operators (MNOs) and commercial banks have also begun providing DFS. However preliminary

Panel Sessions

findings suggest that DFS has yet to reach its potential with relatively low uptake. This study contributes to the limited but growing literature on financial inclusion in the Pacific by examining rural dwellers' perceptions of rural banking and DFS in Fiji and identifying factors which enhance or impeded their uptake of these services. The first stage of the study involves interviews with MNOs, RBF, Commercial Banks and other stakeholders. The second stage involves a survey and subsequent follow-up interviews in rural areas of Vanua Levu. The findings may assist commercial banks and MNOs in designing DFS that better meet the needs of those living on Fiji's outer margins. They may also inform government, RBF and PFIIP on potential revisions to regulatory mechanisms for financial inclusion.

MOBILES, DIGITAL NATION MAKING AND NIUE - COMMUNICATING A HEART FOR HOME

Jennifer Anayo | RMIT

Niue is a Small Island Developing State (SIDS) in the South Pacific and a transnational social field, with approximately 1,500 residents on island, and around 25,000 in Auckland, New Zealand. This paper contextualises the socio-economic and ICTD history of Niue; the changing communicative ecologies determining the daily decisions that Niueans are making on the mode, means and meaning of their communication. It is a communicative landscape that only installed a mobile GSM network in late 2012, relatively late compared to other nations, even other SIDS, and yet free public Wifi since 2003. In part due to the rise in personalised ICT use and mobile phone ownership in Niue, Niueans are actively engaging in a kind of nationalistic activism, primarily via social media (made more accessible via smart-phones). Amidst my respondents, this was being achieved both indirectly within day-to-day relational mediation via Facebook messages and emails, as well as more explicitly in nationalistic status updates, tweets, selfies, likes and shares – maintaining emotional connections – nurturing a 'heart' for 'home'.

Panel 9: Pacific Legal Systems, Past, Present and Future

Convenors

Professor Jennifer Corrin | The University of Queensland | j.corrin@law.uq.edu.au

Panel Abstract

At independence, the preambles of many Pacific constitutions gave lip service to traditional values, and the enacting provisions afforded recognition to indigenous customary laws. However, rules for the application of those laws in the State system were often left to be provided in the future. Since that time, Pacific countries have taken diverse approaches to fulfilling this mandate. Generally, little guidance on the complex questions arising from the interaction of the State legal system and customary laws has been given.

This Panel invites papers examining the mode and extent of recognition of indigenous customary laws by the State in the Pacific and the devices introduced for applying that law in the State system. Contributors to the Panel are encouraged to explore the tensions which have arisen from the interaction between the State legal system and indigenous customary systems, and to put forward suggestions for addressing those issues.

Paper Abstracts

PACIFIC JURISPRUDENCE: WHAT IS IT AND WHY SHOULD IT MATTER?

Tamasailau Suaalii-Sauni | Senior Lecturer, Pacific Studies Programme & Programme Director, Samoan Studies Programme, Va'aomanū Pasifika Unit, Victoria University of Wellington, Aotearoa New Zealand

Pacific Islands Forum Secretary General Dame Meg Taylor spoke recently about the need for a 'refreshed' approach to Pacific regionalism and collective political action. It is difficult to see any changes happening to the status quo without a simultaneous 'refreshed' approach to how modern Pacific Island legal systems – as a core instrument of governing—view, teach and practice their jurisprudence, and find connections with the legal apparatuses of neighbouring states and regional bodies. A critical 'Pacific jurisprudence' that offers equal attention to underlying legal principles of custom law on the one hand, and parliamentary law on the other, is an essential first step to the kind of Pacific regionalism the Forum desires. This paper offers discussion on what this 'Pacific Jurisprudence' ought to be and why, bearing in mind recent discussions on Pacific regionalism and legal pluralism.

THE APPLICATION OF TRADITION AND CUSTOM AS LEGAL CONCEPTS IN THE BORDER REGION BETWEEN PAPUA NEW GUINEA AND AUSTRALIA, AND THE EXERCISE OF STATE POWER

Kevin Murphy | Independent Scholar

The Torres Strait Treaty utilises the concept of "tradition" in the classification of people and regulation of activity across the PNG / Australia border – those people defined as "traditional inhabitants" of the border region are permitted "free movement" across the border to engage in "traditional activities" without passports and visas. On the Australian side of this border there is a legal regime for the recognition of indigenous native title rights in which the definition of "tradition" plays an essential role; and over the Papua

Panel Sessions

New Guinea side of the border the related concept of “custom” is similarly important in the land tenure arrangements recognised and legitimated by the state. In this paper I compare the application of these related concepts in their respective contexts. Drawing on LiPuma’s insights into colonial and post-colonial processes of encompassment, I give consideration to the way the social field is structured in terms of power as the capacity to impose particular interpretations of the meaning of these legal terms-of-art in analysing how they are applied in practice.

JUSTICE IN 800 LANGUAGES

Signe Dalsgaard | Senior Lecturer, School of Law, University of Papua New Guinea

Olga Temple | Lecturer, School of Humanities and Social Science, University of Papua New Guinea

This paper will discuss the consequences of language diversity when providing justice, equality and transparent governance in Papua New Guinea (PNG). PNG has two parallel justice systems; one based in customary law, the other in common law. The two work relatively well side by side, but intersect in cases of appeal. However, the official language of justice and governance (including higher education) in PNG is English and only 20% of the population self-report an ability to orally communicate in this language. Access to appeal (and/or common law) is therefore limited to the few.

In 2012, the government of Papua New Guinea changed policy on early learning language education. The 20 year policy to educate elementary school children in their vernacular language was reformed in favour of English. The consequences of the new policy are continuously debated in the wider PNG community and this paper adds to the current debate.

The authors conducted research at the University of Papua New Guinea, comparing student’s early learning language to their overall GPA. 785 students across the university faculties completed a questionnaire including gender, location of elementary school and their early learning language. Two initial results were: 1) disproportionately few students who were taught in a vernacular language in their early years make it to university; and 2) in the group of students with a vernacular early learning language, very few were female.

Based on this data, the authors will reflect on the continuous need for evolving and inclusive justice processes, such as customary practices, while addressing the need to empower especially rural/remote women to access education and justice equality.

LEGAL PLURALISM AND DEVELOPMENT IN SOLOMON ISLANDS

Jennifer Corrin | ARC future Fellow, Centre for Public, International and Comparative Law, TC Beirne School of Law, University of Queensland

The Independence constitution of Solomon Islands provides a vivid reflection of the country’s complex legal pluralism. On the one hand it pays tribute to ‘wisdom and worthy customs’ and affords recognition to indigenous customary laws, whilst on the other it sets up of a formal hierarchy of courts to administer a common law system. The questions thrown up by this legal pluralism are diverse and wide ranging, posing complex challenges for law reform, in particular, the question of how to resolve tensions between very different types of law. Although a new federal constitution is on the table, this pays little attention to some of the pressing questions posed by legal pluralism. This paper discussed the recognition of indigenous customary laws by the State in Solomon Islands and some of the issues which have arisen from the interaction of the different laws and legal processes. It considers some of the devices used to deal with those issues and concludes that legal pluralism demands a more responsive and innovative approach to law reform.

PROTECTING THE ENVIRONMENT AFTER PARIS

Tony Angelo | Professor, Victoria University of Wellington, Aotearoa New Zealand

This paper discusses some examples of how countries legal systems have provided for the environment, what the current legal system is, and the degree to which the existence of indigenous customary rights is an impediment to or is of assistance for protecting the environment now and in the future. Before Paris there was much activity in the Pacific—at the small states conference in Apia at the PIDF conference in Fiji and at the PIF conference in Papua New Guinea - relating to climate change and the environment. Regardless of the outcome in Paris there is a question at the domestic level of the legal capacity to deal with environmental issues.

Panel 10: Joining the Dots – Abandoned Histories

Convenor

Jude Philp | Senior Curator, Macleay Museum, Sydney University | jude.philp@sydney.edu.au

Panel Abstract

Sir William MacGregor, first Governor of British New Guinea, brought together around 13,000 objects that were eventually dispersed to 8 museums across the world, including the National Museum of Papua New Guinea. This collection is a version of a relatively common occurrence of the period: large-scale collecting for museum purposes. In the late 19th and early 20th century museum and academic institutions put resources towards large-scale expedition collecting as a way of increasing knowledge and holdings. At the same time governments in colonised places set up museums, expanding collections for International Exhibition and colonial use. As

Panel Sessions

the 20th century wore on attention to the collecting moment/s waned and collections were dispersed and displaced. Focus was instead put to individual objects which were highlighted and scrutinised for their 'iconic' appearance, aesthetic characteristics and importance to singular cultural groups and individuals. Increasingly academics interested in material culture are looking beyond the single object and single cultural group to understand the 'whole' of large collections of objects. Such material shares a temporal range, and reflects a common experience of the colonised but often little else. In the multilingual southern Pacific region especially, such collections contain the material culture of many different linguistic and political groups. So how do we understand collections of over 10,000 objects? This session welcomes papers addressing the conceptual problems of this work such as - how to understand past local entrepreneurship within collections; futures for multi-cultural, multi-village collections in the wake of climate change; the implications of large-scale appropriation; typologies and assemblages; understanding colonial structures.

Paper Abstracts

DISASSEMBLING THE 19TH CENTURY MACGREGOR FIELD COLLECTION: TOWARD UNDERSTANDING COLONIAL DESIRES FOR ETHNOGRAPHIC OBJECTS

Robin Torrence | Senior Principal Research Scientist, Australian Museum

Susan Davies | Independent Scholar

Michael Quinnell | Research Associate, Queensland Museum

During 1888-98 Sir William MacGregor assembled multiple ethnographic collections from British New Guinea made by himself as well as a wide range of government officials, missionaries and adventurers. This field collected population of c. 15,000 objects was later re-assembled into a number of new groupings in order to satisfy competing claims on them: an 'official' collection preserved for the future of the colony; a 'private' collection that stayed with MacGregor until his death; and several strategic gifts to museums and individuals. Comparisons of the composition of these collections, analysed from a range of perspectives, provides insights into how MacGregor, the state, and other collectors used ethnographic objects to achieve political and personal objectives both in the colony and back in the homeland.

RECONFIGURING DISTRIBUTED COLLECTIONS. SIFTING FRAGMENTS TO IDENTIFY AGENCY IN COLLECTING

Elizabeth Bonshek | Senior Curator, Anthropology (Pacific Cultures), Museum Victoria

Sir William MacGregor assembled his collection of 13,000 objects during his time as the first administrator of British New Guinea between 1888 and 1898. The objects originate from five provinces of south east Papua New Guinea. Acquired from diverse places at different times, unravelling the history of how the component parts of the collection were bought together is a central aim of the ARC funded project *Excavating MacGregor*.

The size of the collection and its coverage of diverse cultural groups present a challenge for its re-assembly in a virtual form. Paradoxically, analysis also invites re-fragmentation of the whole anew for the purposes of investigation. This paper explores one fragment - that sent to Melbourne's Museum Victoria - to see what it might reflect about institutional collecting at the time. I will also comment upon another fragment, that which represents one province (Oro/Northern Province). While this examination seemingly replays an act of fragmentation which occurred at the turn of the 20th century, it refigures the conceptual basis of the earlier division from "vestige" to one which manifests social agency in a particular region.

A REVEALING OMISSION: CERAMIC REPLICAS OF SHELL GOODS IN MUSEUM COLLECTIONS

Maria Wronska Friend | Adjunct Senior Research Fellow, College of Arts, Society and Education, James Cook University

The introduction of industrial replicas of indigenous valuables to 19th century Melanesia represents an important although rarely addressed aspect of the colonial economy. One of the largest producers of these objects was the Albert Sachse company in Gablenz in the Austro-Hungarian Empire (nowadays Jablonec in the Czech Republic). The company archives reveal a wide array of ceramic copies of shell and bone goods such as discs and shell rings, nose pegs, replicas of pigs' tusks, human and dogs teeth. From approximately the 1880s thousands of these goods were distributed in parts of Melanesia, especially the Solomon Islands and Papua New Guinea. In a number of cases the communities recognised them as new-material replicas of local, highly valued objects and incorporated them in personal ornaments and ceremonial objects.

In spite of the abundance in local villages, this group of trade goods features quite rarely in museum collections. Western appropriation of indigenous material forms did not comply with the notion of 'authenticity' as well as the salvage paradigm that informed the organisation of ethnographical collections at the end of the 19th and early 20th centuries. Moreover, in some cases, the agents responsible for the introduction of ceramic goods were ethnographers who organised these collections. This paper will focus on the implications that the European appropriation of local shell valuables had on the economy in the northern part of Papua New Guinea as well as reasons why this class of goods has been under-represented in museum collections. The data has been gathered during field work conducted in the Aitape area of Papua New Guinea, in the archives of Albert Sachse company at the Glass and Jewellery Museum at Jablonec, Czech Republic, as well as during preliminary research at the Pitt Rivers Museum in Oxford.

Panel Sessions

Panel 11: Managing and Understanding the Role of Archaeology and Cultural Heritage in the Pacific

Convenors

Leasiolagi Professor Malama Meleisea | Centre for Samoan Studies, National University of Samoa | m.meleisea@nus.edu.ws

Lorena Sciusco | Centre for Samoan Studies, National University of Samoa | l.sciusco@nus.edu.ws

Charles Parkinson | Centre for Samoan Studies, National University of Samoa | c.parkinson@nus.edu.ws

Centre for Samoan Studies, National University of Samoa

Panel Abstract

This panel discussion will focus on issues surrounding the practice of archaeological and cultural heritage management as it applies to the Pacific. We have a particular interest in how archaeology and cultural heritage are perceived as well as how they relate to and support contemporary issues of identity and ownership of the past. How are these used to contribute to the contemporary Pacific senses of identity (if at all) and how do we protect, manage and understand the tangible and intangible cultural heritage resources so that they are not lost to future generations in what is currently, something of a cultural heritage legislation vacuum? The session will also discuss how to manage and mitigate potentially significant conflicts between the pressing need to address valid, short term economic needs and the desire to manage development in a longer term, cultural heritage sustainable manner.

Paper Abstracts

TANGIBLE CULTURAL HERITAGE IN KIRIBATI: OPPORTUNITIES AND CHALLENGES

Frank Thomas | University of the South Pacific

The low coral islands of Kiribati in the central Pacific possess a rich cultural heritage that is closely related to oral traditions, the arts, indigenous epistemologies, material culture, and historical sites from interactions with the outside world. However, proper management, which includes preservation and dissemination of information on historical and cultural sites, remains largely unattended to. While climate change and sea level rise are most pressing issues facing the inhabitants of these atolls, they may paradoxically provide an incentive for the proper recording and protection of a host of sites, strengthening people's sense of identity and place. Renewed efforts at furthering cultural heritage designation can thus be framed within the context of resilience to changing environments during the past 2,000 years since the earliest documented evidence of human settlement of the atolls. It is argued that the assault of climate change on cultural resources can become a rallying point for empowering the people of Kiribati as they attempt to find solutions to protect their tangible cultural heritage while devising ways to adapt to changing environments and possibly offer mitigating solutions.

MOBILIZING "SLEEPING TRADITIONS": WOMEN, MIGRATION AND CULTURAL HERITAGE IN THE SOUTH PACIFIC

Andreea R. Torre | University of the South Pacific

This paper takes its start from a creative research project inspired by the practice of Fijian female tattooing and born in the multidirectional socio-cultural space of the Pan-Pacific Oceania. Interviews with women-artists of the Veiqia project have triggered avenues for reflection about indigenous Pacific heritage and identities revived through extensive and interwoven transnational cultural practices, relationships and "connecting lines". Lines between the past and present, between generations of Pacific women, between perceptions of social and cultural relatedness that transcend state boundaries and emphasize reciprocity, kinship and belonging. Building on and contextualizing the evolving conceptualizations of transnational migrant communities through the use of Pacific indigenous notions of malaga, wakolo, and tauhi va, this paper argues for the potential of the transnational Pacific communities as agents of an ever evolving, dynamic indigenous cultural legacy. Last but not least, these reflections have implications for and add to the emergent framing of Pacific cultural industries which builds around the region's dynamic material, conceptual, oral, and embodied heritage and practices and their potential for alternative sustainable development.

SMALL STEPS IN THE MANAGEMENT OF SAMOA'S ARCHAEOLOGICAL AND CULTURAL HERITAGE

Charles Parkinson | Centre for Samoan Studies, National University of Samoa

Samoa currently possesses no central database of archaeological sites, historic places or intangible cultural heritage assets and this presents a significant disadvantage for the protection, conservation, and management of Samoa's archaeological and historic heritage in a rapidly changing and extremely dynamic development environment. In order to address this, the Centre for Samoan Studies (CSS) at the National University of Samoa (NUS) are setting up a National Heritage Places database, the eventual aim of which is to list all of the known archaeological and cultural heritage sites and places throughout Samoa. The cultural heritage database is an ongoing project, with new sites added and existing site information updated as various CSS facilitated archaeological and cultural heritage research projects progress.

There is a need to keep track of the archaeological sites that were recorded during the early phase of research activity during the

Panel Sessions

1950s to 1970s, as well as sites and places, which are currently the subject of international research as part of the current renaissance in Samoan archaeology. At present there is no way of quantifying how many archaeological sites have actually been discovered in Samoa, what sorts of sites these discoveries represent, the age and chronology for these sites and most importantly their physical condition. In addition, many of these archaeological sites will have an associated series of oral traditions that can facilitate a better understanding of the past. The creation of a database by the Centre for Samoan Studies will go some way to create a knowledge database of Samoan archaeological sites and historic places and their respective oral traditions.

AN ARCHAEOLOGICAL PAST, A CULTURAL HERITAGE PRESENT, AND A SAMOAN FUTURE

Lori Sciusco | Centre for Samoan Studies, National University of Samoa

Although Samoa is the first nation in the Pacific to gain Independence, the management and protection of its archaeological and cultural heritage exists within a legislative limbo. This paper will examine issues of customary law and land tenure in Samoa, and the discord between existing legislation, policies and government mandates. The paper will consider how these issues have been addressed in other Pacific nations and how Samoa proposes to protect its national heritage through the establishment of the Pulega o Measina a Samoa, the Samoan Heritage Authority.

REDISCOVERING NU'UTELE ISLAND IN SAMOA

Safua Akeli | National University of Samoa

Matavai Tautunu | National University of Samoa

During the New Zealand Administration of Samoa, Nu'utele Island was acquired by the government as an off-shore site to manage leprosy sufferers in 1918. For four years leprosy sufferers lived on the North East part of the island until relocation to the leprosy colony of Makogai in Fiji.

Currently Nu'utele Island located in the Aleipata district is promoted on the Samoa Tourism map as the "Leper Colony Ruins" and "Sea Bird Nesting Grounds". This paper presents a research project that will explore how the written and oral histories of this island, has changed over time, and examine its relationship with the family, village and district.

'WORLDS APART OR IN-COMMON GROUNDS? CULTURAL HERITAGE MANAGEMENT IN THE POLYNESIAN SOCIETIES OF SAMOAN AND RAPA NUI'

Helene Martinsson-Wallin | Uppsala University, Sweden

Lori Sciusco | Centre for Samoan Studies, National University of Samoa

Sonia Hao Cadinali | Director, Mata kit e Rangi Foundation, Rapa Nui

In this paper, we explore the concept of Cultural Heritage Management in a Pacific context. We highlight two case studies that comprise two of the margin areas in the so-called Polynesian triangle. These islands have different historical trajectories but a common ground, and that is that they were populated by Austronesian speaking groups in prehistory and the indigenous people on these islands have a common descent. The natural landscape in the Samoan archipelago is diversified with three large and a handful of smaller volcanic island and islets with complex landscape transformations and close cultural relationship to other islands in the West-Polynesian/Fiji area. Rapa Nui is a small volcanic island that geographically is the most isolated place in the world. The first European reports on these islands were made by the Dutch Captain Roggeveen during his Pacific voyage in 1722 and these islands were also visited by the French explorer La Pérouse during the same voyage in 1786-87. The islands share a colonial past with the introduction of Christianity since the mid-17th century but today they are quite diversified in that Western Samoa (now Independent Samoa) became independent in 1962, while Rapa Nui belong to Chile since 1888 and American Samoa is an unincorporated territory of United States of America since the beginning of the 18th century. The introduction of Archaeological research was established on these islands around the mid-1950s but the importance of archaeology and legal protection and management of archaeological sites looks very different. From these case studies we discuss if there are common ground of the contemporary Cultural Heritage Management in the vast Pacific area or if the cultural and geographical differences have shaped the current relationships and importance of the past material culture and identity, specific historical trajectories and hybridisation.

Panel 12: The Interdisciplinary Panel on Climate Change

Convenors

Dr Christine Pam | James Cook University | christine.pam@jcu.edu.au

Dr Christian Reepmeyer | James Cook University | christian.reepmeyer@jcu.edu.au

Panel Abstract

This panel brings together scholars with a research focus on climate change adaptation of communities past and present in the Pacific. Climate change has been a driver for social change throughout human past in the Pacific and understanding resilience of communities is ever more pressing with the new challenge of human induced global warming. However, investigation of responses

Panel Sessions

of societies to climate change in the tropical Indo-Pacific is clouded by an absence of multidisciplinary research. Understanding the palaeo-environmental record has made significant advances in the last decade and archaeological research of past societies has shown that the ultimate response of human societies to environmental change is the abandonment of islands. This research might provide a baseline for theoretical frameworks as climate change has created in the past, and will create in the future, migrations and relocations of people; themes very much in the public view. Questions of migration as an adaptation strategy to climate change have been raised, yet 'climate refugee' and 'environmental migrant' are contested terms, debated among academics, in parliaments and international organisations, and by Pacific Islanders themselves. Climate change is being incorporated into explanations for migration by Pacific Islanders, yet many enact a strong determination to adapt and remain living in their communities. With this panel we would like to integrate archaeological, cultural, social, political, economic and historical perspectives to investigate the resilience of communities in the Pacific and the processes and factors involved in decisions to migrate as a response to climate change.

Paper Abstracts

SEA-LEVEL FALL IN THE CENTRAL PACIFIC: ARCHAEOLOGICAL AND ISOTOPIC EVIDENCE FROM TONGA

Geoffrey Clark | The University of Tokyo and The Australian National University

N. Fukuyo, K. Kubota, Y. Miyairi, K. Tsuzuki, K. Shirai, T. Higuchi, and Y. Yokoyama | The University of Tokyo

Skeletal calcium carbonate can be analysed with geochemical techniques to investigate climate and the environment in the past. Human occupation of Tonga began 2850 years ago when sea-level was ~1.5-1.8 m higher than it is today. Large accumulations of bivalves (*Anadara antiquata* and *G. tumidum*) in archaeological sites along the north coast of Tongatapu attest to the importance of marine foods to the diet of colonizing groups. Yet, within ~150 years large shell midden sites disappear from the archaeological landscape and the marine environment of the north coast underwent substantial change leading to the formation of the Fanga 'Uta Lagoon. We used bivalves of *Gafrarium tumidum* excavated from Holocene archaeological sites on Tongatapu Island, in the Kingdom of Tonga (21°10'S, 175°10'W) to examine the effects of climate change and a falling sea-level on the marine environment of Tongatapu. To examine the shells, we employed laser ablation IRMS (isotope ratio mass spectrometry) and LA-HR-ICPMS (laser ablation high resolution inductively coupled plasma mass spectrometry) to measure oxygen isotopic composition ($\delta^{18}\text{O}$) and trace element/Ca ratio (e.g., Sr/Ca, Mg/Ca, and Ba/Ca) of the shells along the maximum growth axis. To understand the physical property of ambient water where the shells lived, we calculated a variable local marine ^{14}C reservoir age (ΔR) that appears to track lagoon formation.

COP-ING WITH CLIMATE CHANGE, AND COMMUNICATING THE CONSEQUENCES IN THE PACIFIC ISLAND NATIONS

Maxine Newlands & Marie M'Balla-Ndi | James Cook University

Rising seas levels and irregular weather patterns from climate change are having a high impact on the low-lying Pacific Island countries. Tuvalu, the Marshall Islands, Kiribati among others, is at the front line of climate changes. Many Pacific island nations have taken the lead and are now asking their neighbours, including Australia, to show responsible politics with a strong focus on climate change governance.

The 46th Pacific Islands Forum (PIF) meeting in September 2015 in Papua New Guinea was dominated by robust debates surrounding climate change and governance. Leaders were calling for an agreement on a global moratorium stopping the development or construction of any new coal mines; and a reduction in the average global temperature target of 1.5%, instead of the COP16 Cancun agreement of 2% (2010). On the occasion of COP21 taking place in Paris in December 2015, Pacific Island nation leaders have taken to France a call for a reduction in emission targets and a moratorium on coal mining.

Drawing on the twin concepts of environmental governance and climate change discourse (Dryzek, Norgaard and Schlosberg (2013)), this paper will question the efficiency of the role played by Pacific media in creating climate change public awareness and generating response to issues of climate change in the South Pacific. It will examine various journalistic reports and media/PR initiatives on climate change in Pacific countries and interrogate any connection to their influence on the general public, on political decisions, and on policy-making.

The methods used to conduct this study include interviews with climate change experts and diverse stakeholders, the analysis of media content and archival research; to test whether as Kiribati President Anote Tong said before COP21 is a "*What I'm perhaps failing to communicate across is that while it [climate change] will affect their standard of living, for us, it will affect the future of our people.*"

FROM FIGHT AGAINST CLIMATE CHANGE TO ADAPTATION: THE ROLE OF FOREIGN AID IN PACIFIC COUNTRIES

Séverine Blaise | University of New Caledonia

Pacific islands states are considered among the most vulnerable to climate change. They are also among the top recipient of ODA (per capita) but outcomes clearly don't meet the expectations in terms of improving people's living. In this context, it seems important to analyze the role of foreign aid in promoting sustainable development, with special focus on the fight against climate change and adaptation to global changes. First, we will analyze the evolution of the logic of international development policies supported by multilateral and bilateral donors. Particular attention will be paid to the nagging question of development finance, at

Panel Sessions

a time when this issue is among the main stumbling blocks in the current COP21 negotiations. Secondly, we will examine more specifically the programs designed and implemented in Pacific countries. We will show the scope and the limitations of these programs and propose tracks to improve their effectiveness.

LAND-CONFLICTS AND ENVIRONMENTALLY-INDUCED RELOCATION IN THE PACIFIC; TAKING LESSONS FROM THE PAST TO DEVELOP A REGIONAL FRAMEWORK ON RELOCATION

Dalila Gharbaoui | University of Canterbury/University of Liège

Retreating from affected coastal areas through migration as an adaptive strategy to changes in environmental patterns has always been part of the Pacific Islands' communities, culture and practices. Methods to cope with the adverse effects of natural disasters in the region is integrated in their traditions for millenaries. Local relocation in the Pacific can be either within or beyond the land tenure boundaries of the affected communities, planning for relocation within the customary land allows a preservation of social cohesion crucial for the Pacific Island communities' survival. Customary authorities and institutions are legitimate governance actors holding their own governance mechanisms in the Pacific region. Climate-induced migration governance should include both state-based governance mechanisms combined with local customary non-state institutions. In order to combine community-based governance mechanisms to formal frameworks, it is necessary to include traditional authorities to the decision- making process on relocation. This cannot be done without a deep respect for their view of the world, a profound understanding of how they represent climate change and migration within their belief systems and how traditional knowledge directly addresses those questions. Traditional adaptation strategies enabling Pacific Islanders to cope with extreme environmental events were developed through the past centuries, this knowledge should be valued and finding ways to insert it into future decision-making around climate change and migration in the region should be urgently addressed and set as priority at the regional and national level of governance.

This paper studies past and current examples of relocation in Fiji and addresses land security in planned relocation with an attempts to draw an "hybrid" model for the governance of planned relocation and land security in the Pacific addressed at regional level of governance. Innovative approaches addressing new security threats associated to climate change in the Pacific region should be urgently address at the regional level of governance as it is the most appropriate form of governance that would at the same time deal with security in an efficient way while allowing the preservation of Pacific cultures and traditional systems specific to the region.

IN THE DEEPEST OF MY HEART I REALLY NEED TO MOVE OUT FROM THIS PLACE: MIGRATION IN RESPONSE TO CLIMATE CHANGE IMPACTS ON THE ATOLL ISLAND OF MOCH, CHUUK, FSM

Christine Pam | James Cook University

According to the latest IPCC Report (2014), "Climate change is projected to increase the displacement of people throughout this century", and "Sea level changes have been projected to lead to permanent displacements". Within this context, and of particular interest for this paper, it also states that migration can be an effective adaptation strategy to climate change. In response to this report, the Advisory Group on Climate Change and Human Mobility have discussed the opportunities and challenges associated with recognising migration as an adaptation strategy, and have developed recommendations for policy action to be taken to the latest United Nations Framework Convention on Climate Change (UNFCCC) conference in Paris (COP 21). Given the tendency to simply regard climate-induced migration as a failure to adapt – as indicated by the terms 'climate refugee' and 'environmental migrant' that are often applied to Pacific Islanders – this is potentially a significant shift that demands a more comprehensive interdisciplinary analysis of climate change and migration.

In order to explore the relationship between climate change adaptation and migration, this paper draws on long-term ethnographic research with the small atoll island community of Moch in Chuuk, FSM. While human mobility and migration are well established practices among extended families to maintain life on Moch Island, only a few people living on the island readily identify such migration as a response to the high tide and big waves they are experiencing with increasing frequency every year. At the same time, forced evacuation is contemplated as a possibility by some, and a community funding application for seawalls to adapt to climate change on the island states that people have already been forced to migrate due to climate change. In this paper I will examine the distinction between forced evacuation and planned migration in response to climate change on Moch, and reflect on the broader significance for Pacific Islanders of recognising migration as an effective adaptation strategy to climate change.

CHANGING THE (POLITICAL) CLIMATE: A SMALL ISLAND COMMUNITY PREPARES FOR GLOBAL WARMING UNCERTAINTIES

David Tibbets | James Cook University

Located in western Micronesia, Tobi island is physically remote and significantly vulnerable to changing climate impacts. While most of the community has relocated to the urban center of Koror in the Republic of Palau, the continued connection with the home island is crucial to Tobian cultural identity and community empowerment. With increasing concern over climate events impacting the island and its marine resources, community leaders have proactively engaged a two-pronged approach toward adaptation efforts; 1) community education and awareness; and 2) relationships with donors that help support a successful community-based marine resource management program. My ethnographic research highlights how these efforts are preparing

Panel Sessions

the community for uncertain futures. How this small minority community actively empowers itself through its interface with contemporary neoliberal policies, models and agendas is a testament to Hatohebei resiliency and agency and a model within itself that can be useful for many other small island communities facing similar challenges.

RELATIONSHIP BETWEEN ENERGY EFFICIENCY & CARBON EMISSION: ENERGY EFFICIENCY COULD REDUCE CARBON EMISSION IN PNG

Stanley Mark | PNG Power Ltd

Electricity demand in urban centres is dramatically increasing triggered by the 'boom' in infrastructure development. To meet the increased load, PNG Power Ltd (PPL) is burning excessive fuel to supplement the hydro power plants affected by El Nino. Moreover, there is an influx of non-efficient electrical appliances from the north and extra fuel is burnt for unnecessary electricity loads. This is a concern that needs addressing by politicians and stakeholders.

I do awareness on energy efficiency and educate the public about the relationship between energy efficiency and climate change. I highlight the importance of energy rated appliances and emphasise that if we use energy rated appliances, we would consume less electricity and PPL would burn less fuel. Many consumers find this relationship thrilling given the change in weather patterns.

Electricity consumers need to know about the importance of energy efficiency and its relationship with climate change. More fuel is being burnt to generate electricity for national development. We cannot stop development but, we can minimise carbon emission by educating politicians and consumers about energy rated appliances, 'green' buildings and all aspects of energy efficiency. It's the big challenge.

Electricity consumers in the Pacific Island states need to be energy efficient to see a reduction in carbon emission. This knowledge is lacking and there is need for multidisciplinary research to give proof using data and statistics. It is intended that the paper would set a baseline for scholars and panel members to discuss on research topics such as the positive impact of energy efficiency on carbon emission in the Pacific Island states.

Panel 13: Mobile Labour, Mobile Lives

Convenors

Victoria Stead | Deakin University | victoria.stead@deakin.edu.au

Panel Abstract

The Pacific, as Epeli Hau'ofa and so many others have shown us, has always been a site of mobility and connection. At the same time, contemporary processes of regional and global change are transforming patterns and experiences of mobility. Labour mobility is becoming increasingly prominent across the region, with Pacific Islanders travelling between Pacific Island countries as well as to Australia and New Zealand, and further afield. Labour mobility, including seasonal labour mobility, is held up by commentators and politicians as key to economic prosperity and development. Labour mobility, though, is not only an economic phenomenon: it is also cultural and political, and it involves the movement not only of bodies but also of ideas, hopes, imaginings, and understandings. It connects people and places with long and sometimes difficult histories including, in places such as Queensland (where this panel will be held), histories of blackbirding and indentured labour. This panel seeks to explore the multiple dimensions of Pacific labour mobility.

GROUNDING MOBILITY: INTERSECTIONS OF LAND, LABOUR AND MIGRATION IN THE SEASONAL WORKERS PROGRAM

Victoria Stead | Deakin University

Pacific labour mobility schemes set bodies, lives, hopes and ideas on the move. Mobility, though, is necessarily bound up with emplacement, including forms and practices of connection to land. Taking the Australian Seasonal Workers Program as its empirical focus—a scheme through which Pacific Islanders are travelling to Australia to work, particularly as labourers on farms—this paper explores what happens when Pacific temporary labour migrants 'land' in particular places. When Pacific Islanders travel to Australian farms for work, they arrive as people informed by the various practices and meanings of their own connection to land, but they also labour on land that is already dense with meaning and history. At the same time, many of the processes of change that are transforming land and livelihoods in the Pacific are also affecting Australian farming communities, including the growth of global agri-business, foreign investment, rural to urban migration, and climate change. The intersection of land, labour, and mobility offers a generative lens through which to consider the complex encounters to which this Pacific labour mobility scheme is giving rise, drawing our attention to the scheme's cultural, emplaced, and historical dimensions, and urging us to consider it within the context of colonial and postcolonial dynamics.

ROBERT TOWN AND THE PACIFIC LABOUR TRADE

Doug Hunt | James Cook University

In 2004 the Townsville City Council proposed the erection of a statue of Robert Towns, the colonial businessman after whom the city is named. An impassioned controversy ensued, centring on the claim that Towns was unworthy of such a memorial because he started the Queensland 'slave trade': his ships brought the first Pacific Islander labourers to the colony in 1863, to work on his cotton plantation south of Brisbane. Accordingly, he is today censured by Australian South Sea Islanders.

The debate played out in the local newspaper, occasionally spilling over into state and national media. The statue, erected on the banks of Ross Creek in June 2005, remains controversial, with calls made for its removal during the 150-year blackbirding commemoration in 2013. This paper uses this furor as a lens through which to assess the role of Robert Towns in the early years of the labour trade, and the continuing significance of 'blackbirding' in popular culture and public memory.

PASIFIKA TRANS-TASMAN MIGRATION: HOPE FOR 'BETTER' EMPLOYMENT AND 'IMPROVED' LIVING STANDARDS

Ruth Faleolo | University of Queensland

The presentation seeks to share findings from interviews undertaken in the months of June to August, 2015 within New Zealand and Australia that capture the important narratives of Pasifika migrants of their personal hopes and dreams of "well-being" aims as they transit to the "promised land"—Queensland, the land of "milk and honey" in search of 'better' employment opportunities and 'improved' living standards.

The phenomena of migration from the Pacific Islands directly to Pacific Rim countries like New Zealand, Australia and the US mainland has been well-documented (Bedford, 2007; Brown, 1998; Brown & Walker, 1995; Lee, 2004), and the migration of New Zealanders to Australia has also been considered by various studies (George, 2014; Henare-Solomona, 2012; Lee 2003). However, according to Hamer (2014) there is an evident 'silence' in the literature that considers the Pasifika diasporic communities in both New Zealand and Australia, specifically that the "voices" and the "perspectives of Pacific people who have migrated to Australia from New Zealand themselves" has yet to be captured and documented in the literature (Hamer, 2014: 94). Both the Australian Bureau of Statistics and the New Zealand Statistics department report high concentrations of Pasifika peoples residing in Auckland and Brisbane. In particular, there are high concentrations of Samoan and Tongan migrants residing in the Greater Brisbane area, and similarly there is a significant concentration of both these Pasifika groups in Auckland (Bedford, 2009: 39). The insight provided by the first, second and third generation Tongan and Samoan migrant voices captured in these interviews presents findings that will end the 'silence' in current literature.

THE LIVED EXPERIENCES OF NI-VANUATU IN SEASONAL LABOUR MOBILITY SCHEMES

Rochelle-Lee Bailey | Australian National University

A new era of international labour mobility opportunities began for the Pacific region in April 2007 when New Zealand introduced the Recognised Seasonal Employer Scheme (RSE), and in 2008 with Australia's Pacific Seasonal Workers Pilot Scheme (PSWPS) that evolved in 2012 to the Seasonal Workers Program (SWP). In 2015, over 11,000 Pacific workers were involved in these schemes. This paper reflects on eight years of ethnographical research with ni-Vanuatu workers in the RSE and extends to their children, family and community members involved in SWP. It highlights various cultural, economic, social and political impacts that result from participation.

These schemes are linked to ideologies of the migration-development nexus, yet are perceived by participants as an additional source of income that can meet individual and community needs. The term development is ambiguous; and often has a narrow focus. These schemes have benefited the livelihoods of seasonal workers by enabling continued school education, housing and infrastructure projects, new business opportunities and provided an additional source of income to meet *kastom* exchange obligations embedded in culturally significant reciprocal relationships. Selection of participants is linked to politics of kinship and the circulation of goods. However, choices and barriers to participate are often related to historical experiences, gendered relationships and contemporary discussions of labour mobility. There are competing claims to these incomes and workers are in constant negotiation in how their earnings are redistributed among various interests and more importantly, maintaining social obligations through reciprocal relationships.

Partnerships between workers, employers and communities have been created from labour mobility experiences. These newly established bonds have provided an understanding of each other's significant cultural, economic and social needs and now go further than the employment relationship. These collaborations are aiding in local development (economic and social) of communities; creating future possibilities and pathways.

MOBILE ISLANDERS AND IMMIGRATION STATUSES: PACIFIC ISLANDERS IN RURAL VICTORIA, AUSTRALIA

Makiko Nishitani | La Trobe University

While the sociality of Pacific Islanders is characterised by mobility and strong ties that transcend national borders, the boundaries and immigration policies in host countries impact on each Pacific immigrant through assigning different immigration statuses. Thus, there are differences in life experiences among those with permanent residency or citizenship of the host nation, those with

Panel Sessions

temporary visas through the Seasonal Worker Programme and those who overstay their visas. Mildura, Robinvale and surrounding areas in northern Victoria are a prime site where Pacific Islanders with diverse immigration statuses engage with horticultural industries. Based on fieldwork since 2014, this presentation explores Pacific Islanders' experiences of living in rural towns and how different immigration statuses impact on their socio economic situation and well-being.

TOLI 'AKAU: HARVESTING WEALTH AND YIELDING ARCHITECTURAL TRANSFORMATIONS IN A TONGAN VILLAGE

Charmaine 'Ilaiu Talei | University of Queensland

Toli 'akau (toli as short form), is a Tongan word that describes the picking of fruit from a tree. This notion of harvesting is used colloquially by Tongans to describe those who travel abroad to work on farms, normally picking fruit, in countries like Australia or New Zealand. The idea of 'harvesting' is suitable, since according to my fieldwork discussions with such *toli* workers, their primary objective is to reap a life-changing amount of income; an opportunity that I suggest allows for greater social and economic mobility for themselves and their families in Tonga.

This paper will discuss a case study, drawn from recent PhD research, which describes the experiences of young Tonga men working as seasonal migrants in rural Queensland, and the flow of money that often results in architectural changes to village homes, or *'api kolo* and the detached *fale* (houses) that are located there. I am particularly interested in the tangible depiction of economic and social mobility in their homelands through the architectural changes to one's home. A concept that emerges from vernacular architectural and environment and behaviour studies, whereby architecture, like one's house, are encoded with cultural meanings and values by its occupants (see Rapoport 1982; 1988; 1990). Thus, by decoding such architecture we can understand, amongst other aspects, one's values and gain a reflection of societal changes at large (Pader 1997: 72).

As a precursor and as a means of situating this case study, the paper reviews the history of Tonga's mobile labour, and asks how does Tongan seasonal migration to Australia in the 2000s compare to similar seasonal migration schemes from the mid 20th century? Thus, I will use architectural transformation in a Tongan village, which result largely from the income of mobile labour, to describe social and economic mobility in Tonga.

MAORI IN PRIVATE SECURITY IN THE PACIFIC

Maria Bargh | Victoria University of Wellington

In this paper I explore the extent of Māori involvement in the private security industry in the Pacific, outside of New Zealand. I consider the nature of Māori involvement in the industry, particularly in places like Papua New Guinea where Māori are generally not residents but rather 'fly in and fly out' for work and often from Australia.

Māori working in the New Zealand military have a reputation for 'working well with locals' in numerous regions of the world and in the second part of the paper I ask whether this apparent connection between Māori and 'locals' is also apparent in the Pacific private security industry or whether other political and historical dynamics and hierarchies are at play.

IN THE PLACE OF OTHER PEOPLE: LABOUR MOBILITY IN THE PNG HEALTH SECTOR

Barbara Andersen | Massey University

This paper describes the role of inter-provincial and urban-rural mobility in the cultivation of Papua New Guinean health workers' professional subjectivities. Due to the small number of National high schools and even smaller number of tertiary institutions in the country, members of the nursing profession follow similar educational trajectories on their way to the workforce. A common if not universal aspect of this trajectory is the experience of geographical and cultural displacement, of learning to live in "the place of other people." Drawing on historical and ethnographic materials on nursing education in PNG, I argue that this displacement is an important feature of both how health workers craft themselves as individuals and how they understand their collective role in national development. I also explore how male and female nursing students engage differently with gendered aspects of labour mobility as they struggle to maintain—or curtail—their ties with "home".

SELECTIVE IMMIGRATION POLICIES, TEMPORARY LABOUR MOBILITY SCHEMES AND THE PRECARIZATION OF PACIFIC LABOUR MIGRATION

Alessio Cangiano & Andreea R. Torre | University of the South Pacific

Dominant policy discourses on international migration in the Pacific Region emphasise the economic benefits of labour mobility and the potential for migrants to contribute to the development of their country of origin through monetary remittances. This paper challenges these economicist narratives by providing a more refined analysis of the social and political implications of migration policies for Pacific Islanders. It looks at the gender-, age-, ethnic- and class-based inequalities embedded in skill-selective immigration policies, temporary labour migration schemes and family-related admission systems. Our analysis draws on evidence collected as part of a mixed-method research project which combines immigration statistics and other administrative data for Pacific Rim destination countries and qualitative data collection in long-established (Fiji, Samoa) and 'new' countries of origin (Vanuatu). We argue that restrictionist immigration agendas and a utilitarian approach to labour mobility have contributed to the temporarization and increasing precariousness of Pacific labour migration, undermined Pacific migrants' prospects of family life

Panel Sessions

and fostered the proliferation of socio-economic inequalities – between genders and categories of migrants, between and within Pacific Island Countries.

Panel 14: Aging in the Pacific: Intergenerational and Transnational Care

Convenor

Michael Wood | James Cook University | Michael.Wood@jcu.edu.au

Panel Abstract

The dramatic increase in human life expectancy over the past century has led to complex moral dilemmas as people grapple with how to imagine, plan for, and deal with later life. In this panel we focus on issues of caring for aging kin among Pacific peoples.

Paper Abstracts

PLANNING FOR LATER LIFE AMONG PAPUA NEW GUINEANS IN NORTH QUEENSLAND

Lokes Brooksbank, Rosita Henry, Nalisa Neundorf & Michael Wood | James Cook University

Drawing on a number of preliminary case studies, we investigate transactions involving care and concern for elderly kin among Papua New Guineans. We present ‘planning’ for old age as a socially embedded practice with specific properties that emerge in daily interaction. Planning for old age plays a key role in defining current intergenerational relationships (and vice versa). We also highlight the salience of what we provisionally call transnational cultural imaginaries of care. We think such entities are important in defining some of the interactions between planning and intergenerational relationships.

KIRIBATI: MIGRATING WITH DIGNITY AND CARING FOR THE ELDERS AT HOME AND IN AUSTRALIA

Helen Ware | University of New England

Back in the 1980s, the I-Kiribati Cabinet held a meeting which discussed gender balance in training opportunities for I-Kiribati to go beyond seamanship. Demonstrating considerable foresight, the Cabinet members considered the possibility of training nurses and nurses’ aids to care for the growing proportion of elderly around the Pacific Rim. After a prolonged gestation period, finally in 2006 this saw the birth of the Kiribati Australia Nursing Initiative: KANI, a training programme in Australia which concluded in 2014. This paper discusses traditional attitudes to caring for the elders in the Pacific. It then reviews KANI and the controversies over the cost, success and appropriateness of the initiative in the context of I-Kiribati culture and ‘migrating with dignity’.

STAP KLOSTUN DOKTA: TORRES STRAIT ISLANDERS AND THE CHANGING NATURE OF AGED CARE

Vinnitta Mosby | James Cook University

Old age care in the Torres Strait often involves Islanders moving to the Australian mainland. Census data indicates a reduction in population in the Torres Strait between 2006 and 2011 suggesting that people had moved out of the region. My research captured who moved, when, where to and why and highlights the nature and scale of the out-movement. This new movement involved people seeking medical care. Most were older residents needing to ‘*stap klostun dokta*’ (stay close to doctor) and whose final years were spent outside of *place*. This paper explores the causes and consequences of this movement and discusses some of the tensions concerning aged care both on the islands and on the mainland. My aim is to outline some of the challenges Torres Strait Islanders face when caring for the elderly.

Panel 15: Through the Lens: Visualising Pacific Lives

Convenors

Dr Daniela Vavrova | ALTAR, James Cook University | daniela.vavrova@jcu.edu.au

Panel Abstract

This panel, which is hosted by ALTAR (Anthropological Laboratory for Tropical Audiovisual Research) invites conference participants who are interested in film, ethnography, media, and imagination to present audiovisual work that focuses on Pacific lives and particularly on issues of social and environmental change. We especially encourage postgraduate students and early career researchers to present their work in progress. We do not have a specific theme, but simply wish to provide a forum for researchers, visual artists, filmmakers and others to discuss ethical, aesthetical, technical and theoretical issues that arise in the context of audiovisual research and practice.

Panel Sessions

Paper Abstracts

WEST PAPUA - TRANSMEDIA IMPACT CAMPAIGN

Tom Dick & Jason MacLeod | activists/producers

This presentation explores the use of animation in the development of a "transmedia impact campaign" for the members of the broader movement for the independence of West Papua. The video animations were developed to create the conditions necessary for engaging new members of the international public by instilling in them the phrase spoken by a key member of the movement: "these stories and our hopes will now also be carried by you".

In 2013, at the Mock Tribunal of the Indonesian military forces involved in the Biak Massacre, one member presented a Collective Testimony representative of the story of survivors from one massacre. Discussions ensued about the idea of animating this testimony and extending it to be inclusive of survivors from all over West Papua. Following on from these discussions, partners identified that the outcomes of the project would be an animated video to form the cornerstone of a transmedia impact campaign: a short (90sec to 120sec) clip, which conveys the factual historical context. This animation has been augmented by the Collective Narrative Testimony that is being performed at the Opening of this Conference.

During this session, panelists will discuss the processes that underpin this transmedia campaign to stimulate discussion and reflection on the use of visual and performative media as art and activism.

NO MAN IS AN ISLAND?

David Tibbetts | James Cook University

Low-lying Pacific islands are some of the most vulnerable ecosystems experiencing immediate and increasing climate impacts due to global warming. We have scientific consensus that the exacerbation of global warming is human induced (IPCC, AR5, 2014).

While mitigation and adaptation policy discourses are debated at the national, regional and global government levels, many Pacific islanders living on their home islands are feeling increased concern and uncertainty over their futures. On my recent (2013) visit to Merir, part of the Republic of Palau's remote Southwest island group, a discussion on these topics took place with Ismael, the sole living person on the island. This short video clip highlights Ismael's experience with changing climate impacts such as biodiversity loss, soil erosion, ocean warming and acidification, and concerns for the future. Does one man on an island have a voice in the larger climate discourse? Does anyone really care? What options lay ahead? This film work in-progress intends to invoke critical discussions around local perspectives and realities and the disconnect with global "climate change" discourse and policymaking.

TONGAN WOMEN TALKING ABOUT THEIR LIVES IN LEADERSHIP IN NEW ZEALAND: A PARTICIPATORY VISUAL METHODOLOGICAL APPROACH TO TALANOA, GENDER AND CULTURE

Sandra Kailahi Evangelia Papoutsaki & Marcus Williams | Unitec, Auckland, NZ

Mu'omu'a puke fue [To go in front holding back the branches - Tongan Proverb]

This paper is based on an ongoing research project that investigates how a talanoa approach—an indigenous Tongan methodology—and a participatory visual methodology can work together in non-traditional documentary making. The research explores the relationship between gender and culture for Tongan women living in Aotearoa/New Zealand around leadership. The project looks at the nature of any dynamic that may exist between their culture of origin (Tonga) and the cultural environment in which they now live, utilizing the documentary form. The project involves the use of reflexive video and written diaries, interviews and focus groups as data collection methods with a carefully selected cohort of Tongan women leaders who live and work in Aotearoa. This approach requires the participants to focus, reflect on and talk together (talanoa) about their perceptions of gender, culture and their experiences with leadership within an agreed timeframe.

The Tongan proverb above essentially explains the leadership journey of the leading author who includes her own voice in this process and reflects on her personal leadership journey as a Tongan-New Zealand woman. There are currently 60,333 Tongan people living in New Zealand.

PROMOTING THE PACIFICA MAMAS: PIECING TOGETHER THEIR WORK AND THEIR STORY ON FILM

Jocelyn Williams & Malama Saifoloi | Unitec, Auckland, NZ

In this paper we share our recent work facilitating media content creation for The Pacifica Mamas (see the resulting filmed piece [here](#)) who wanted a film about themselves that they could use to promote their work at the 2015 [Creative NZ Heritage Arts Fono](#) at the Auckland Museum, and also to progress their ideas about what they call their "digital transmission". Our strong interest and commitment has been to help enable the Mamas' digital journey through collaboration in ways that are as fully participatory as possible so that the outcomes are in their own voice, and empowering, even though a professional documentary director did the filming and editing in this case. We describe this relationship as co-creation: a "planned, intentional participatory media engagement" ([Spurgeon et al., 2009](#)) that nevertheless respected the Mamas as artists in the process. The director noted "that's how I introduced myself to them – you're artists, so am I, so this is all art...they could teach me to make a flower and I could teach them a little bit about cameras but it was fluid..." (S. Clarke, personal communication, 3 November, 2015).

We explore the challenge of ensuring that the filming process was as fully collaborative as possible while not 'pure' participation in

Panel Sessions

the sense of full creative control by the subjects. Yet the film had substantial creative involvement from the Mamas, through ideas for location filming such as in Church, and their further learning about camera work and lighting, following a participatory video workshop they had done with Unitech staff (Saifoloi et al., 2014). This fluid co-creation emerged both out of the art works the Mamas were creating – embroidery, tivaevae, a profusion of woven forms – as well as out of the art of ‘piecing’ film and sound by a director who they “trusted to share their voice” (S. Clarke, personal communication, 3 November, 2015).

Panel 16: Emerging Pacific Research: Postgraduate and Early Career Researcher Panel

Convenors

Andrew Keleva Faleatua | University of Sydney | afal1441@uni.sydney.edu.au

Panel Abstract

Postgraduate students are invited to submit papers to any of the other panels, but this panel is particularly for students to present their current research projects in the form of short 5-10 minute presentations. Work could be presented in various creative ways instead of a paper – e.g., the use of ‘talking head’ videos or digital posters.

Paper Abstracts

CHALLENGES OF THE PASIFIKA YOUTH BULGE

Aidan Craney | PhD Candidate, Anthropology, La Trobe University

The Pasifika region has a higher percentage of citizens under the age of 25 than any other region in the world. This presents both opportunities and challenges on an individual, state and regional scale. Harnessed appropriately, the potential benefits of an engaged youth population (whether in education, employment or sustainable livelihoods activities) include economic growth and social cohesion. A disengaged youth population, however, runs the risk of increased anti-social behaviour, civil unrest and intergenerational poverty. This paper reflects on fieldwork undertaken in Fiji and Solomon Islands in 2015 where communities of youths and people working in youth-related fields were consulted about the greatest opportunities and challenges facing young people and the potential ramifications on the region. The wide-ranging and often over-lapping responses indicate a complex web of interrelated issues for communities, governments and aid organisations to address.

LAYERS OF KINGSHIP, LAYERS OF KINSHIP IN TONGA

Areiti Metuamate | PhD Scholar, Australian National University & Senior Advisor at the Cape York Institute

The image often portrayed in the Western media is that Tonga is a small (read: insignificant), traditional (read: out-dated) Polynesian society ruled by an out-of-touch king and his noblemen. My research argues that such a view is simplistic and misses a key point about the centrality of kinship in Tonga, as in many parts of the Pacific.

Today, as it has been for centuries, kinship plays the essential role in determining how Tongan society is governed. The role of king is only possible because of the existence and continuity of a complex range of practises that make the Tongan kinship system. My research demonstrates that the king is important to Tongans, but primarily as a part of a broader kinship system that positions him in relation to others.

As an individual the king is expected to embody a range of qualities, which I describe as layers of kingship. But going one step further it will show that the king is a representation of what it means to be Tongan and his role is but one of many layers of kinship. The core argument being that Tonga is not governed by kingship, but by kinship.

BROWN CANOES, CONCRETE TIDES: EXPLORING COMPOSITIONAL PROCESSES FOR INCORPORATING TRADITIONAL PACIFIC MUSICAL INFLUENCES INTO NEW SYNCRETIC WORKS

Andrew Faleatua | PhD in composition, Sydney Conservatorium of Music

This presentation seeks to stress the importance of examining the processes through which traditional Pacific musical influences are integrated into new syncretic works, along with the role such incorporation plays in the formation of a particular artists’ musical aesthetics, cultural identity and understanding of cultural “authenticity”. The study of syncretic musics fusing Pacific and Western genres within New Zealand and Australia is a rich field that has tended to focus on the social, cultural and political reception of said works. Yet by focusing on musical outcomes, these studies have tended to overlook compositional processes related to the act of borrowing from traditional Pacific music employed by practitioners. It is this unexplored territory that my work investigates through a three-part qualitative research framework that includes collaborative composition as a participant observer, field observations and interviews with several syncretic music ensembles in both Australia and New Zealand.

¹ ‘Tonga’ meaning the place *and* the people (including those in the diaspora).

Panel Sessions

STRENGTHENING SMALLHOLDER COFFEE FARMER GROUPS IN PAPUA NEW GUINEA

Reuben W Sengere | PhD Student, Planning & Geography Department, Curtin University

Smallholder coffee farmers in Papua New Guinea account for 85% of total national coffee production. For smallholder farmers, coffee production is only one of several household strategies as they are mainly subsistence farmers tending to their food gardens and attending to other livelihood priorities. Consequently, smallholder productivity is low and the quality of coffee is poor. Attempts have been made in the past to mobilize farmers and to establish grower groups but their performance has been very poor and many of these groups have disintegrated after being in existence for a few years for various reasons. Therefore, this thesis investigates the opportunities for smallholder grower groups to improve leadership, internal governance systems and social capital which may lead to more sustainable farmer groups. Through collective action, farmers can be able to improve productivity and earn better prices from quality coffee they produce. With the declining services from the state and its agencies, alternative mechanisms for obtaining support services like training, farm inputs and credit access from chain leaders must be sought to enhance coffee production practices.

SPORT AS CULTURAL PRACTICE: A TRANSNATIONAL EXPLORATION OF CONTEMPORARY SAMOAN SPORTING ENGAGEMENT IN AUSTRALIA AND NEW ZEALAND

Gina Krone | PhD candidate, Centre for Global Research, RMIT

Too often western sports studies perpetuate racial stereotypes of Pacific men, focusing on either 'flair' or remittances. Sport is often mentioned in lists of crucial Samoan phenomena, alongside church and family for instance, and yet understanding is limited and stereotypes are rife. Using a critical anthropological methodology, I explore how sports are presently practiced and perceived by Samoan people in two postcolonial 'global-north' cities, to not only understand the nuances of sport in the diaspora, but the role of sport in the postcolonial world more generally. Using a transnational framework, I explore how sports, indigenous values, and western values intersect for Samoans abroad and how sport can both affirm and transgress cultural values. I hope to contribute to greater understandings of the unique and pertinent place the Pacific can play in understanding the global proliferation of sport, and help edge sport closer to being a well-understood and utilised bastion of diverse human interaction.

THE EXTENT TO WHICH CHANGES IN CULTURE AND LIFESTYLE HAVE HAD AN IMPACT ON TONGAN SOCIETY

Jacinta Forde | MA Student, Anthropology, University of Waikato, New Zealand

The last couple of decades have seen an abundance of literature emerge on the effects development, modernisation and globalisation has had on the culture of Pacific Islanders. There has been a particular emphasis on the alarming rate at which non-communicable diseases and related complications have increased, presumably due to changes in lifestyles. The aim of this research is to investigate the contradictory effects globalisation and modernisation have had on the people of Tonga, particularly in respect to their lifestyles and how they negotiate the relationship between tradition and modernity. It explores the link between shifting away from a traditional way of life and increasing ill health, focusing in particular on diabetes, and more generally the cultural understandings of 'health' and non-communicable diseases and their various treatments.

HUMAN RELATIONSHIPS WITH MANGROVES, ECOSYSTEM SERVICES AND ADAPTATION TO CLIMATE CHANGE IN FIJI

Matthew Brown | Honours Student, Sustainability Research Centre, University of the Sunshine Coast

Tristan Pearce & Javier Leon | Sustainability Research Centre, University of the Sunshine Coast

The research describes human relationships with mangroves and their role in coastline protection from sea-level rise and storm activity. Research was carried out using community case studies in southwest Viti Levu Island (Fiji), including the villages of Vusama, Batiri, and Lomawai-Kubuna.

This paper describes (1) how Fiji islanders interact with mangroves, especially for food acquisition, (2) how they regard mangroves, especially in terms of coastline protection; (3) documents local and traditional knowledge of mangroves, including both empirical and non-empirical understanding; and (4) measures changes in mangrove extent over time and identifies human and physical drivers of change. Data were collected using semi-structured interviews with community members and participant observation and analysis of multi-temporal remotely sensed images. The research underlines the importance of meaningful engagement of community members and followed protocols and guidelines for research set by the communities. This research will lead to an improved culturally grounded understanding of mangroves for sustainable coastal management.

TRADITIONAL KNOWLEDGE AND ADAPTATION TO CLIMATE CHANGE IN PERIPHERAL COMMUNITIES IN FIJI

Renee Currenti | Masters Candidate, Geography, Sustainability Research Centre, University of the Sunshine Coast

Tristan Pearce | Sustainability Research Centre, University of the Sunshine Coast

Most research on the human dimension of climate change in the Pacific Islands has been conducted in the most densely populated core areas. Less is known about the experiences of peripheral communities. The proposed research aims to examine the role of traditional knowledge and traditional systems of environmental governance in adaptation to climate change in peripheral

Panel Sessions

communities in Fiji. Previous studies have suggested that traditional systems of environmental governance in periphery communities can be barriers to effective climate change adaptation. This research seeks to test these claims through empirical case study research. The community-based research will be guided by a vulnerability framework that starts by having community members identify conditions that are relevant and important to them; acknowledges the role of climatic and non-climatic drivers of stress; and integrates multiple sources of knowledge including local and traditional, and western science to understand adaptation.

Panel 17: Urbanisation in the Pacific

Convenor

Dr Meg Keen | Senior Policy Fellow, State, Society and Governance in Melanesia, ANU | Meg.keen@anu.edu.au

Panel Abstract

Pacific Islands' cities have experienced rapid urbanisation for decades, attracting migrants in search of a better life. Within these cities significant political and social transformations are occurring. How well these transformational processes are handled will determine whether these settlements become drivers of economic growth and development, or breeding grounds for social unrest. Many attempts to put urbanisation on the South Pacific development agenda have failed to get traction. This reflects sensitivities about urban land settlement and development, rural–urban migration, service shortfalls, and cultural change. This panel will examine urbanisation challenges and opportunities with particular attention to: the politics of urbanisation; formal and informal institutions in urban spaces; social, cultural and economic linkages between rural and urban environments.

Paper Abstracts

URBAN TRANSFORMATIONS & TRAPS: HONIARA TODAY

Meg Keen & Julien Barbara | Australian National University

Honiara has the highest urban growth rate in the Pacific. Urban informal settlements and commercial developments are rapidly expanding and altering the face of the city. Formal institutions which govern Honiara are being reviewed and reformed to try and cope with the mounting pressures of urbanisation, but gaps are being left which informal arrangements are filling only partially. So, new and old economic and social associations are being leveraged to gain advantage and build resilience, including kin relations, market vendor associations, women's networks, and community councils. Despite rapid changes to the physical city, social perceptions of urban spaces remain fairly static and are largely shaped by rural experience. This paper draws on current research on urbanisation processes in Honiara to critically examine how the political economy is reshaping the city, but not significantly transforming dominant social conceptions of urban spaces and their place in the nation.

URBAN SETTLEMENT & RESILIENCE IN THE FACE OF MARGINALISATION: PORT MORESBY, PNG

Mary Walta | Australian National University

Historical socio-economic disparities in Port Moresby illustrate that traditional custom-based and western governance have rendered traditional urban villages and rural migrant settlers peripheral to urban planning and services. Neither foreign nor traditional governance frameworks have accommodated what were seen as migrant interlopers into the city's urban plan. PNG has been ill-equipped to manage the pressures of rapid urban development. In particular, challenges are mounting in the quickly growing peri-urban areas related to limited settler access to customarily-owned land and resources, inadequate waste management, and weak coastal resource governance and exploitation. Even so, within peri-urban areas there is potential for change and human development. This paper will map out the pressures in selected peri-urban areas of Port Moresby and consider the opportunities for community engagement, empowerment and self-help to improve management of peri-urban settlements and their coastal resources. The scope for alternative livelihoods will be considered.

URBANISATION & THE GOVERNANCE OF NON-COMMUNICABLE DISEASES: PROVIDER-PATIENT RESPONSES TO DIABETES IN INFORMAL SETTLEMENTS OF SUVA

Tarryn Phillips | University of the South Pacific

This paper presents preliminary ethnographic data about the governance of non-communicable diseases (NCDs) such as diabetes in informal urban settlements in Suva, Fiji. The rapid growth rate of premature mortalities and disabilities caused by NCDs has caused significant strain on Fiji's health system. Because these conditions are linked to unhealthy lifestyle practices, health campaigns implore individuals to regulate themselves as good healthy, medically compliant subjects. Simultaneously, Fiji is grappling with rapid urbanisation, as numerous clusters of overcrowded, unauthorised housing have burgeoned in peri-urban areas. These sites present challenges to health authorities as health surveillance and healthcare provision is more complicated in these contexts. Drawing on interview and focus group data with both healthcare providers and the informal settlement community, this paper examines how the morally loaded discourses about NCDs are being taken-up, ignored, resisted and adapted in informal

settlements.

REGGAE, ROCKS AND RIOTS

Daniel Evans | Australian National University

Since the early 1960s the streets of Honiara, Solomon Islands, have witnessed periodic episodes of conflict. Frequently, the key protagonists in these very public displays of disorder have been youth. The most commonly cited of such events took place in 1989 and 1996. Both have been popularly cast as 'youth riots' stemming from inter-ethnic rivalries with thousands of young people taking part in days of looting, destruction, and violence. However, drawing on a handful of similar events in Honiara both preceding and proceeding these two incidents, a range of undocumented, subterranean, motivations can be advanced which help to explain these displays of force. These explanations go beyond tropes such as ethnicity and/or a 'youth as a problem' narrative. This paper will adopt an urban civic conflict theoretical framing to examine past episodes of public, riotous behaviour in Honiara, while foretelling something about the post-RAMSI transformation on-going in Solomon Islands, particularly the nature of future possible instability.

General Information

General Information

Conference Convenors:

Rosita Henry Ph 0409 617 629 Doug Hunt Ph 0403 796 220

Conference Media Liaison:

Maxine Newlands Ph 0420 423 505

Registration Desk

The registration desk is located in The Cairns Institute Foyer. This will also be where morning teas, lunches and afternoon teas are served.

Accessibility

Wheelchair access is available for all rooms. Accessible toilets are available on all floors. For assistance moving between levels, find a friendly volunteer who will direct you to the lifts.

Luggage Storage

If you have luggage that needs to be stored during the day, please approach the registration desk and this can be organized.

Messages

A message board will be available for delegates to leave messages for fellow attendees next to the Registration Desk.

From/To airport

The Cairns Institute is located at the James Cook University Campus. The cost of a taxi from the airport to JCU is about \$45 and takes about 20 minutes.

Airport Shuttle Buses

There is a shuttle bus service from the airport to accommodation venues in Cairns and Trinity Beach. The [Sun Palm](#) shuttle bus to Trinity Beach from the airport costs about \$18. Ph 4099 1191 to book.

Car Hire

Vehicles can be hired at the airport or from agencies in Cairns City. Drivers must hold a valid driver's license and be over 25 years of age.

Getting to the Cairns Institute, JCU, from Trinity Beach

There is a public bus service from Trinity Beach to JCU each day (No 111). **See map and bus timetable**
<http://translink.com.au/sites/default/files/assets/timetables/140908-C-110,110N,111.pdf>

The cost is about \$3.00 one way.

On Friday 1 April to get to the conference on time, catch the Bus (no 111) from the Moore Street corner of Trinity Beach Road at either **8:09am** or **8:39am**.

Buses return from JCU to Trinity Beach every 15 minutes on Friday.

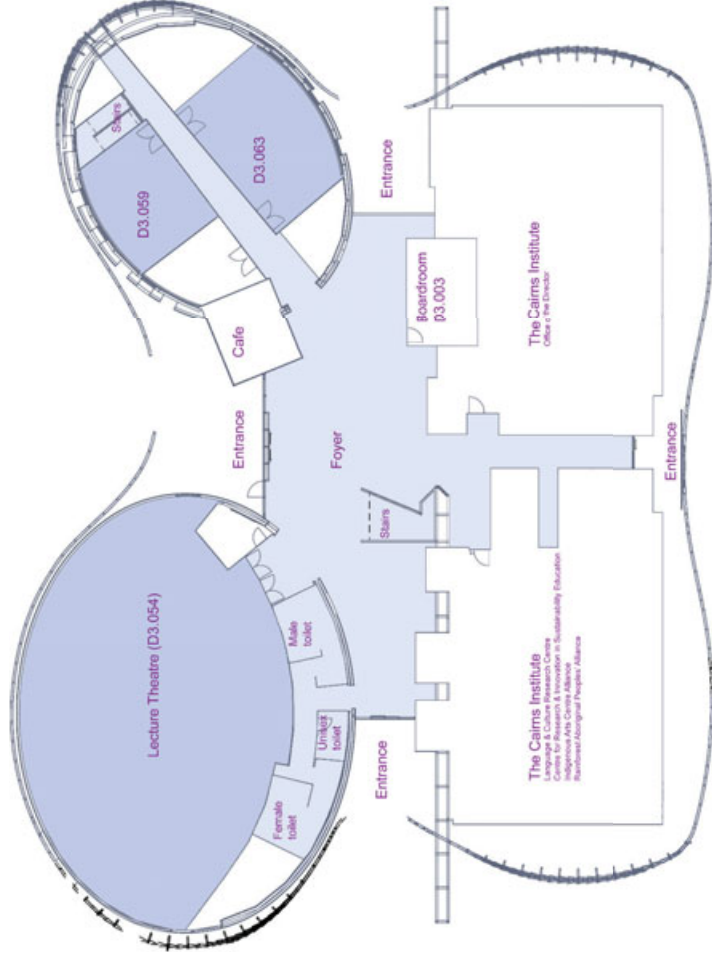
On Saturday 2 April and Sunday 3 April, buses depart less frequently. It is important not to miss the **8:04am** bus in order to make it to the conference on time. The next bus does not depart until 9:02am.

After the conference dinner on Saturday night delegates can catch the **9:15pm** bus or the **9:42pm** bus back to Trinity Beach.

Taxis

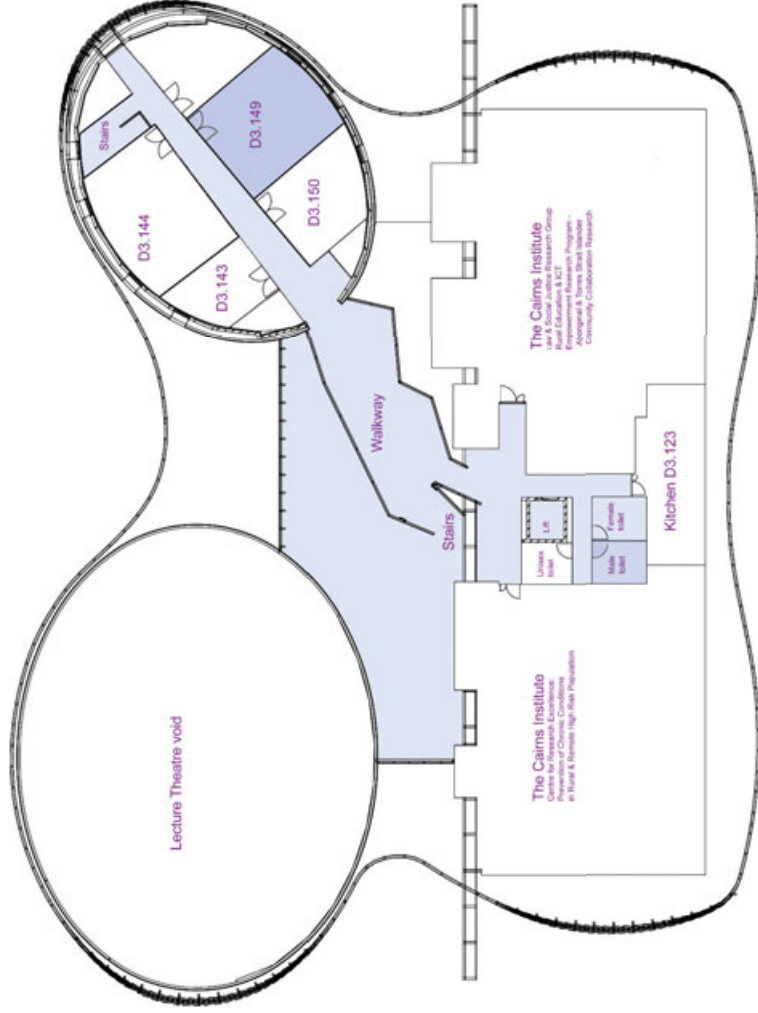
Taxis are available 24 hours on every day of the week. Call 131 008.

VENUE MAP: Ground Floor



THE CAIRNS INSTITUTE
BUILDING D3 - GROUND FLOOR

VENUE MAP: First Floor



**THE CAIRNS INSTITUTE
BUILDING D3 - FIRST FLOOR**

Detailed program

Day 1 - AAPS Conference 2016: Tides of Transformation

DATE: Friday 1 April 2016

TIME	Main Theatre D3.054	Room D3:063	Room D3:059	Room D3:149
8:15-9:00	Conference registration			
9:00-9:30	Conference opening <ul style="list-style-type: none"> Acknowledgement of Country and Welcome addresses (JCU): Professor Stewart Lockie (Director, Cairns Institute), Professor Rosita Henry Welcome addresses (AAPS): Dr Katerina Teaiwa (President, AAPS) 			
9:30-10:30	Professor Greg Fry (School of Government, Development and International Affairs, University of the South Pacific).			
Keynote	A New Tide of Transformation for 'Oceania'? The Contest over Legitimate Political Community in Contemporary Region-Building			
10:30-11:00	<i>Morning Tea</i>			
	Panel 9 Pacific Legal Systems, Past, Present and Future	Panel 4 Possessing Paradise: Commodification & Desire in the Pacific	Panel 5 Critical Geographies of Tourism Development, Culture & Heritage in the South Pacific	Panel 7 Adaptation, Resilience & Changing Land and Marine-based Livelihood Systems in the Pacific
	Pacific jurisprudence: What is it and why should it matter? <i>Tamasailau Suaali-Sauni (VUW)</i>	Longing for paradise: images & affects across the Cook Islands diaspora <i>Kalissa Alexeyeff (Melbourne)</i>	Alleviating poverty and supporting traditional lifestyles through tourism – A case study of Wayalalai Ecohaven Resort, Yasawa Islands, Fiji <i>Dawn Gibson (USP)</i>	Defining successful adaptation & resilience: how do we reconcile indigenous & market values in an agricultural system under stress? <i>G Curry & G Koczberski (Curtin University); E Peters, R Naillina, R & K Natera (PNG Cocoa & Coconut Inst)</i>
	The application of tradition and custom as legal concepts in the border region between Papua New Guinea and Australia, and the exercise of state power <i>Kevin Murphy</i>	Ples blong yumi paradaes? Homeland representations of Ni-Vanuatu migrants living in Nouméa, New Caledonia <i>Leslie Vandeputte-Tavo (University of New Caledonia)</i>	Gross happiness of a 'Tourism' village in Fiji <i>Stephen Pratt (The Hong Kong Polytechnic University); Scott McCabe (University of Nottingham); Apisalome Movano, (Griffith University)</i>	From one crisis to another: Bougainville household responses to threats to their cocoa-based livelihoods. <i>J Lummani (Curtin)</i>
Concurrent Session 1	Justice in 800 languages <i>Signe Dalsgaard & Olga Temple (UPNG)</i>	The commodification of 'paradise' in marketing island destinations: The case of Timor-Leste <i>Sara Currie (Swinburne)</i>	Na irevurev: exploits, resilience and tourism development in Vatuolalai village, Coral Coast, Fiji. <i>Apisalome Movano (USP)</i>	Land pressures & social networks of exchange: securing gardening land in the oil palm belt of West New Britain Province, PNG <i>G Koczberski & G Curry (Curtin); E Germis (PNGOPRA); V Bue (Unitech, Lae); S Nake (PNGOPRA); P Nelson (JCU)</i>
11:00-12:30	Legal pluralism and development in Solomon Islands <i>Jennifer Corrin (UQ)</i>	Finding paradise (or not?) in the Nouvelle Cythère and Iles Noires: A quick history of the transmutation of the paradise trope in the French Pacific <i>Emilie Dotte-Sarout (ANU)</i>		
12:30-1:30	<i>Lunch</i>			

Detailed program

TIME	Main Theatre D3.054	Room D3:063	Room D3:059	Room D3:149
Panel 16: Through the Lens: Visualising Pacific Lives West Papua - Transmedia impact campaign <i>Tom Dick & Jason MacLeod, (activists/producers)</i> No man is an island? <i>David Tibbetts (JCU)</i>	Panel 4 Possessing Paradise: Commodification & Desire in the Pacific Paradise Possessed, Lahui dismembered? Gender on the edge at the Bishop and Aulani, Hawai'i <i>Margaret Jolly (ANU)</i> Possessing paradise, the commodification of desire <i>Siobhan McDonnell (ANU)</i> "Largely untapped wealth": Pacific literature before 1900 <i>Alice Te Punga Somerville (Macquarie)</i>	Panel 5 Critical Geographies of Tourism Development, Culture and Heritage in the South Pacific Tourism, culture and socio-political identity: A way forward in Vanuatu <i>Gregoire Nimbrik (RMIT)</i> Tourism and the failure of government policy in Vanuatu: What needs to change? <i>Sowany Matou (Entani Pty Ltd, Tanna, Vanuatu) & Joseph M. Cheer (Monash)</i> The Survival of the Engan traditional dance – An analysis of the Mali <i>Nathan Lati (PNG Tourism Promotion Authority)</i>	Panel 7 Adaptation, Resilience and Changing Land and Marine-based Livelihood Systems in the Pacific From producer-Sellers to Middlemen: changes in Melanesian marketplaces <i>Timothy L M Sharp (ANU)</i> Impact of the 2015-16 drought and frosts in Papua New Guinea <i>Mike Bourke (ANU)</i> Were subsistence fisheries ecologically limiting in the pre-contact Pacific? Evidence from Tikopia contradicts the functionalist paradigm <i>Simon Foale (JCU); Solomon Rakei (Solomon Is Rural Development Program); Regon Warren (Worldfish); Michael Nginigele (The Nature Conservancy); Matthew Prebble (ANU)</i>	
Concurrent Session 2 1:30-3:00				
				3:00-3:30 <i>Afternoon Tea</i>

Detailed program

TIME	Main Theatre D3.053	Room D3:063	Room D3:059	Room D3:149
Concurrent Session 3 3:30-5:00	<p>Panel 16: Through the Lens: Visualising Pacific Lives</p> <p>Tongan women talking about their lives in leadership in New Zealand: a participatory visual methodological approach to talanoa, gender and culture <i>Sandra Kailahi Evangelia Papoutsaki & Marcus Williams (Unitec, Auckland, NZ)</i></p> <p>Promoting the Pacifica Mamas: Piecing together their work and their story on film <i>Jocelyn Williams & Malama Saifoloi (Unitec, Auckland, NZ)</i></p>	<p>Panel 10 Joining the Dots – Abandoned Histories</p> <p>Reconfiguring distributed collections. Sifting fragments to identify agency in collecting. <i>Elizabeth Bonshiek (Museum Vic)</i></p> <p>Disassembling the 19th century MacGregor field collection: toward understanding colonial desires for ethnographic objects <i>Robin Torrence (Australian Museum); Susan Davies, Michael Quinnell (Old Museum)</i></p> <p>A revealing omission: ceramic replicas of shell goods in museum collections <i>Maria Wronska Friend (JCU)</i></p>	<p>Panel 5 Critical Geographies of Tourism Development, Culture and Heritage in the South Pacific</p> <p>Local Initiatives in the Nakanai Mountains: Extreme tourism or extreme impacts? <i>Jennifer Gabriel (JCU); Susan McIntyre-Tarway (AHMS & JCU); Michael Wood (JCU); Simon Foale (JCU); Colin Filer (ANU)</i></p> <p>Tourism trends in the Pacific Islands <i>Denis Tolkach (Hong Kong Polytec)</i></p> <p>Transformation and conflict in the political economy of tourism in the South Pacific <i>Marcus L Stephenson (USP); Raoul Bianchi (University of East London)</i></p>	<p>Panel 7 Adaptation, Resilience and Changing Land and Marine-based Livelihood Systems in the Pacific</p> <p>Problems with land & problems with water: Logging versus marine conservation in Marau Sound, Solomon Islands <i>Anna-Karina Hermkens (ANU)</i></p> <p>Adapting for life: Infrastructure responses to rising sea levels in East Kwato, Solomon Islands <i>Rowena Asugeni (Atofi Adventist Hospital, Solomon Is), Michelle Redman-MacLaren (JCU); Frank Timoth (Abitona Village, Solomon Is); James Asugeni (Atofi Adventist Hospital, Solomon Is); David MacLaren (JCU)</i></p> <p>Discussion</p>
	<p>Plenary in the Main Theatre 5:00-6:00</p> <p>6:00-6:30</p> <p>6:30-8:00</p>	<p>Film Screenings - Yumi Kirapim Senis: Our Images Our Actions. Stories of Change Against Gender-Based Violence in PNG</p> <p>AAPS Annual General Meeting Refreshments</p> <p>Annual General Meeting of the AAPS (all welcome).</p>		

TIME	Main Theatre D3-054	Room D3:063	Room D3:059	Room D3:149
8:30-9:00	Registration and Housekeeping			
	<p>Panel 17 Urbanisation in the Pacific</p> <p>Urban Transformations & Traps: Honiara Today <i>Meg Keen & Julien Barbara (ANU)</i></p> <p>Urban settlement & resilience in the face of marginalisation: Port Moresby, PNG <i>Mary Walta (ANU)</i></p> <p>Urbanisation & the governance of non-communicable diseases: Provider-patient responses to diabetes in informal settlements of Suva Tarryn Phillips (USP)</p> <p>Reggae, rocks and riots Daniel Evans (ANU)</p>	<p>Panel 13 Mobile Labour, Mobile Lives</p> <p>Grounding mobility: Intersections of land, labour and migration in the seasonal workers program Victoria Stead (Deakin)</p> <p>Robert Towns and the Pacific labour trade <i>Doug Hunt (ICU)</i></p> <p>Pasifika Trans-Tasman migration: Hope for 'better' employment and 'improved' living standards <i>Ruth Faleolo (UQ)</i></p>	<p>Panel 11 Managing and Understanding the Role of Archaeology and Cultural Heritage in the Pacific</p> <p>Introduction to the panel <i>Lori Sciusco (Centre for Samoan Studies, National University of Samoa)</i></p> <p>Tangible cultural heritage in Kiribati: Opportunities and challenges <i>Frank Thomas (USP)</i></p> <p>Mobilizing "sleeping traditions": Women, migration and cultural heritage in the South Pacific <i>Andreea R Torre (USP)</i></p> <p>Small steps in the management of Samoa's archaeological and cultural heritage <i>Charles Parkinson (National University of Samoa)</i></p>	<p>Panel 7 Adaptation, Resilience and Changing Land and Marine-based Livelihood Systems in the Pacific</p> <p>Can mariculture help to rebuild a traditional Sandfish (<i>Holothuria scabra</i>) industry in the Tigak Islands, Papua New Guinea? <i>C Hair (Sunshine Coast); S Foale (ICU); J Kinch (PNG National Fisheries); P Southgate (Sunshine Coast)</i></p> <p>From coffee to vegetables: changing labour values & gender roles. <i>SM Inu (Coffee Industry Corp, PNG)</i></p> <p>Strengths & adaptation of soil knowledge & management in a subsistence-cash production system in PNG undergoing rapid change <i>Claire Docherty (ICU); Paul Neilson (ICU); Steven Nake (PNGOPRA); Lisa Law (ICU)</i></p>
9:00-10:30	<p>Concurrent Session 4</p>			
10:30-11:00	<i>Morning Tea</i>			

Detailed program

TIME	Main Theatre D3.053	Room D3:063	Room D3:059	Room D3:149
Concurrent Session 5 11:00-12:30	<p>Panel 15 TransOceanik: Creole Connections across the Pacific</p> <p>The role of the house in social relations and identity production: Focus on New Caledonia. <i>Phillip Kajons (ICU)</i></p> <p>Indigeneity, decolonization and the “politics of common destiny” in New Caledonia <i>Stéphanie Graff (UMR 7367 Dynamiques Européennes, Strasbourg, France) & Stéphane Le Queux (ICU & École de Commerce de Tahiti)</i></p> <p>From Koloa Fakatonga to fine art: Robin White and Ruhū Fifita’s Tapa collaborations <i>Mandy Treagus (University of Adelaide)</i></p>	<p>Panel 13 Mobile Labour, Mobile Lives <i>Rochelle-Lee Bailey (ANU)</i></p> <p>The lived experiences of ni-Vanuatu in seasonal labour mobility schemes <i>Rochelle-Lee Bailey (ANU)</i></p> <p>Mobile Islanders and Immigration statuses: Pacific Islanders in rural Victoria, Australia <i>Makiko Nishitani (La Trobe)</i></p> <p>Toi’ fakau: Harvesting wealth and yielding architectural transformations in a Tongan village <i>Charmaine 'Ilaiu Talei (UQ)</i></p>	<p>Panel 11 Managing and Understanding the Role of Archaeology and Cultural Heritage in the Pacific</p> <p>An archaeological past, a cultural heritage present, and a Samoan future <i>Lori Sciucso (National University of Samoa)</i></p> <p>Rediscovering Nu’utele Island in Samoa <i>Safua Akeli (National University of Samoa) & Matavai Tautunu</i></p> <p>‘Worlds apart or in-common grounds? Cultural Heritage Management in the Polynesian societies of Samoan and Rapa Nui’ <i>Helene Martinsson-Wallin (Uppsala University, Sweden), Lori Sciucso (National University of Samoa) & Sonia Haa Cadinali (Mata kit e Rangī Foundation, Rapa Nui)</i></p>	<p>Panel 7 Adaptation, Resilience and Changing Land and Marine-based Livelihood Systems in the Pacific</p> <p>Island Sust-‘aina-bility case study: Rainwater harvesting feasibility for Moku-o-Lo’e, Hawaiian Islands <i>J. Lelema & O P Francis (Hawaii’i)</i></p> <p>Vulnerability & adaptation to climate change in the context of multiple stressors in Vusama Region, Viti Levu, Fiji <i>Tristan Pearce & Renee Currenti (University of the Sunshine Coast)</i></p> <p>Discussion</p>
12:30-1:20	<i>Lunch</i>			

Detailed program

TIME	Main Theatre D3.054	Room D3.063	Room D3.059	Room D3.149
Concurrent Session 6 1:30-3:00	<p>Panel 12 The Interdisciplinary Panel on Climate Change</p> <p>Sea-level fall in the Central Pacific: Archaeological and isotopic evidence from Tonga Geoffrey Clark (ANU), N. Fukuyo, K. Kubota, Y. Miyairi, K. Tsuzuki, K. Shirai, T. Higuchi, and Y. Yokoyama (The University of Tokyo)</p> <p>COP-ing with climate change, and communicating the consequences in the Pacific Island nations <i>Maxine Newlands & Marie M'Balla-Ndi (JCU)</i></p> <p>From fight against climate change to adaptation: the role of foreign aid in Pacific countries <i>Séverine Blaise (University of New Caledonia)</i></p> <p>Relationship between energy efficiency & carbon emission: Energy efficiency could reduce carbon emission in PNG <i>Stanley Mark (PNG Power Ltd)</i></p>	<p>Panel 13 Mobile Labour, Mobile Lives</p> <p>Maori in private security in the Pacific Maria Bargh (Victoria University of Wellington)</p> <p>In the place of other people: Labour mobility in the PNG health sector <i>Barbara Andersen (Massey)</i></p> <p>Selective immigration policies, temporary labour mobility schemes and the precarization of Pacific labour migration <i>Alessio Cavigliano & Andreea R. Torre (USP)</i></p>	<p>Panel 14 Aging in the Pacific: Intergenerational and Transnational Care</p> <p>Planning for later life among Papua New Guineans in north Queensland <i>Lokes Brooksbank, Rosita Henry, Nalisa Neuendorf & Michael Wood (JCU)</i></p> <p>Kiribati: Migrating with dignity and Caring for the elders at home and in Australia Helen Ware (University of New England)</p> <p>Stap Klostun Doktor: Torres Strait Islanders and the changing nature of aged care Vinnitta Mosby (JCU)</p>	
	3:00-3:30	<i>Afternoon Tea</i>		
3:30-5:30	Plenary: Pacifica Youth Voices from Cairns. Chaired by Mr Aquilar Luki			
Plenary in the Main Theatre				
5:30–9:30pm	Conference Dinner			

TIME	Main Theatre D3.053	Room D3:063	Room D3:059	Room D3:149
8:30-9:00 Registration and Housekeeping				
	<p>Panel 12 The interdisciplinary Panel on Climate Change</p> <p>Changing the (political) climate: A small island community prepares for global warming uncertainties <i>David Tibbets (ICU)</i></p> <p>Land-conflicts and environmentally-induced relocation in the Pacific; taking lessons from the past to develop a regional framework on relocation <i>Dalla Gharbaoui (Universities of Canterbury & Liège)</i></p> <p>In the deepest of my heart I really need to move out from this place: Migration in response to climate change impacts on the atoll island of Moch, Chuuk, FSM <i>Christine Pam (ICU)</i></p>	<p>Panel 6 Transforming Gender Relations in the Pacific</p> <p>Depot Baby 7480: 'Maternal negligence' in colonial Fiji <i>Margaret Mishra (USP)</i></p> <p>'A new chapter for East Timorese women': Seeking independence & gender equality in international networks & institutions <i>Hannah Loney (Melbourne) & Sarah Smith (Swinburne)</i></p> <p>Gender analysis of Oxfam savings and loans groups in Timor-Leste <i>Sara Niner (Monash); Kathryn Anne Cornwell & Cristina Jeronimo DS Benevides</i></p>	<p>Panel 2 Shifting Cultures, Shifting Languages: A Pacific perspective</p> <p>Iaai on the move: Dynamics of linguistic changes in a Kanak language of New Caledonia <i>Anne-Laure Dotte (Université de la Nouvelle-Calédonie)</i></p> <p>Shifting language use in the Southern Gulf of Carpentaria (Northern Australia) <i>Cassy Nancarrow (LCRC, JCU)</i></p> <p>Tides of cultural transformation through the eyes of UPNG students <i>Olga Temple (UPNG)</i></p>	
<p>Concurrent Session 7</p> <p>9:00-10:30</p>				
10:30-11:00	Morning Tea			

Detailed program

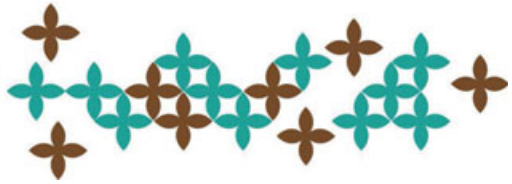
TIME	Main Theatre D3054	Room D3-063	Room D3-059	Room D3-149
Concurrent Session 9 1:30-3:00	<p>Panel 8 Digital Transformations: Shifting Communication Spaces in the Pacific</p> <p>Teu lelei e va, tape lou telefoni feavea'i : nurture the space in-between by turning off your mobile phone. An ethnographic study of mobile technology and social change in Samoa. <i>Marion Muliaumaseali'i (RMIT)</i></p> <p>Governance and public opinion: the use of SMS surveys in Papua New Guinea <i>Amanda H A Watson (PhD) & Samson Vartovo</i></p> <p>How can mobile phones be used to improve the livelihoods of smallholder farmers? <i>Elizabeth Bakri Dumu (Curtin Uni)</i></p>	<p>Panel 6 Transforming Gender Relations in the Pacific</p> <p>Assessing of public services for survivors of gender-based violence in Papua New Guinea <i>Martin Korokan (Central Agencies Coordinating Committee Secretariat (CACCS), Department of Prime Minister, PNG)</i></p> <p>The changing roles of the educated adolescent girls in a village <i>Imelda Ambelye (ICU)</i></p> <p>Gender quota implementation in the 2016 Samoan election <i>Kerryn Baker (ANU)</i></p>	<p>Panel 1 Pan-Pacific Music of Protest</p> <p>Resistance remixed: West Papua freedom songs on YouTube <i>Camellia Webb-Gannon (Western Sydney University) & Michael Webb (University of Sydney)</i></p> <p>Australian Indigenous music video, contemporary performance and identity <i>Michael Webb (Sydney)</i></p> <p>From Pacific resistance to pacific resistance : Expressions of Mā'ohi-ness in contemporary Tahitian popular music <i>Geoffroy Colson (Sydney)</i></p> <p>Performative inter-arts activism and West Papuan solidarity <i>Tom Dick (Wantok Musik Foundation) & Jason Macleod (Pasifika)</i></p>	<p>Panel 16 Emerging Pacific Research: Postgraduate and ECR Panel</p> <p>Strengthening smallholder coffee farmer groups in Papua New Guinea <i>Reuben W Sengere (Curtin University)</i></p> <p>Sport as cultural practice: A transnational exploration of contemporary Samoan sporting engagement in Australia and New Zealand <i>Gina Krone (RMIT)</i></p> <p>The extent to which changes in culture and lifestyle have had an impact on Tongan society <i>Jacinta Forde (University of Waikato)</i></p>
3:00-3:30	<i>Afternoon Tea</i>			

Detailed program

TIME	Main Theatre D3.053	Room D3:063	Room D3:059	Room D3:149
Concurrent Session 10 3:30-5:00	<p>Panel 8 Digital Transformations: Shifting Communication Spaces in the Pacific</p> <p>Digital financial services in rural Fiji <i>Glen Finau, Jale Samuwai, Nacanieli Rika (USP, Suva, Fiji); James McGoon (The Reserve Bank of Fiji)</i></p> <p>Mobiles, Digital nation making and Niue – Communicating a heart for home <i>Jennifer Anaya (RMIT)</i></p> <p>Discussion</p>	<p>Panel 6 Transforming Gender Relations in the Pacific</p> <p>power, rank and status in Tonga: The complexities of promoting young women's leadership <i>Taiti Brimacombe (La Trobe)</i></p> <p>CEDAW smokescreen: Gender in contemporary Tonga <i>Helen Lee (La Trobe)</i></p> <p>Traversing gender, illness and class boundaries: Navigating the politics of female cancer experience in Tonga <i>Patricia Fifita (University of Hawai'i at Mānoa)</i></p>		<p>Panel 16: Emerging Pacific Research: Postgraduate and ECR Panel</p> <p>Human relationships with mangroves, ecosystem services and adaptation to climate change in Fiji <i>Matthew Brown, Tristan Pearce & Javier Leon (Sunshine Coast)</i></p> <p>Traditional knowledge and adaptation to climate change in peripheral communities in Fiji <i>Renee Currenti & Tristan Pearce (University of the Sunshine Coast)</i></p> <p>Discussion</p>
	5:00-6:30	<p>FAREWELL EVENT Sea Stars Screen Festival: A World Screen Culture project. Presented by artist/curator Jenny Fraser.</p>		



Australian
Association
for Pacific
Studies



THE CAIRNS INSTITUTE

Research in tropical societies



Cairns
Singapore
Townsville