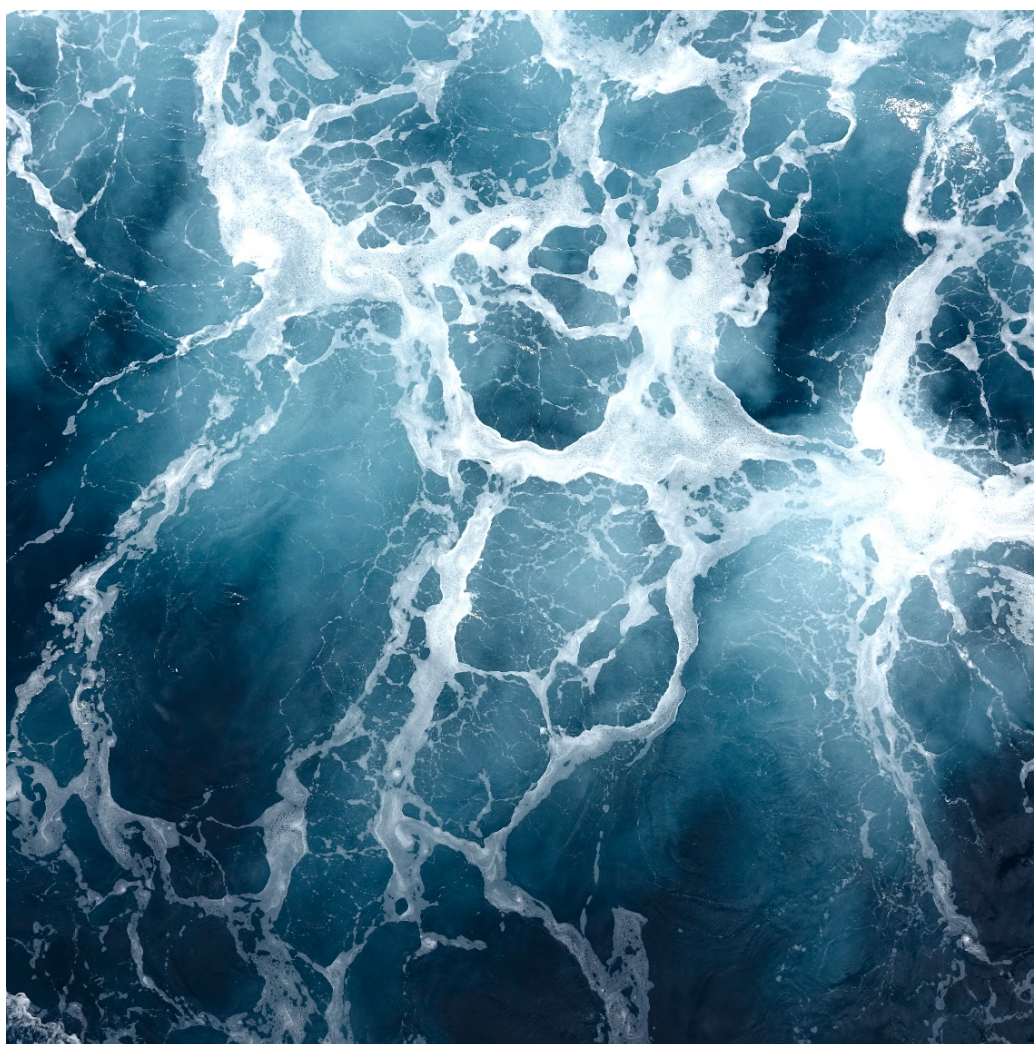


***Worlding Oceania:  
Christianities, Commodities and Gendered Persons  
in the Pacific***

**Monday 13 – Thursday 16 April 2015  
APCD Lecture Theatre 1, Hedley Bull Centre  
The Australian National University**



**Symposium of ARC Laureate Project *Engendering Persons, Transforming Things*  
and ANU Pacific Institute**

**Supported by the Australian Research Council and  
Research School of Asia and the Pacific, ANU College of Asia and the Pacific**





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Epeli Hau'ofa inspired us to think about the Pacific in expansive terms, not as small, isolated islands diminished by colonialism, development and globalisation but through the connecting ocean of both indigeneity and diaspora, through transnational connections and flows of people, things, ideas and values. But large challenges remain in how we do research in Oceania, in negotiating the relation between indigenous and introduced languages and knowledges and in conceptualising 'worlding' in Oceania beyond monolithic and monochromatic views of globalisation.

*Worlding Oceania* focuses on these philosophical and political challenges through a transdisciplinary lens to explore questions about how Christianities and commodity economics have been indigenised in the Pacific, about their imbricated but contested relation in both colonial and contemporary epochs and how this has transformed ideals and practices of gendered personhood in Oceania.

**Acknowledgements**

We gratefully acknowledge the generous support of the Australian Research Council for the research and travel of staff, postdoctoral fellows and postgraduate students presented in this symposium, through funding of the Laureate project held by Professor Margaret Jolly, *Engendering Persons, Transforming Things: Christianities, Commodities and Individualism in Oceania, 2011-2015* (FL100100196). We offer heartfelt thanks to the Research School of Asia and the Pacific for a grant to the Pacific Institute in support of the travel and accommodation of international and national guests. We are very grateful for the ongoing support of many academic and professional staff in the School of Culture, History and Language and the collaboration of colleagues in the Coral Bell School, both within the College of Asia and the Pacific, and colleagues in the College of Arts and Social Sciences, at the Australian National University. Our thanks to Professor Edvard Hviding of the University of Bergen who, through the auspices of the European Consortium for Pacific Studies (ECOPAS), has funded the participation of Tuilagi Seiuli Allan Alo Va'ai. Special thanks to Nicholas Mortimer for his assistance on travel, accommodation and catering, to Katherine Lepani for her work on the program, and to Anna-Karina Hermkens for organising the photographic display in the Hedley Bull Atrium.

Cover image: Bonnie Haiblen, 2014

# PROGRAM

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## MONDAY 13 APRIL

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**Welcome to Country** 5.00 pm

Ngunnawal Elder Agnes Shea

**Welcome Reception**, Hedley Bull Atrium

**PUBLIC LECTURE** 5.30 pm

Margaret Jolly (Australian National University)

**Engendering the Anthropocene: Horizons and rifts in conversations about climate change in Oceania**

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## TUESDAY 14 APRIL

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**Panel One. Worlding, Indigeneity and Decoloniality in Oceania** 9.30 – 11.00 am

Chaired by Michelle Rooney (Australian National University)

Rachel Morgain (Australian National University)

*Worlding, Pacific movements, and understandings of land and belonging in Fiji*

Salmah Eva-Lina Lawrence (Australian National University)

*The world-making of Kwato people: A decolonial analysis*

Marata Tamaira (Australian National University)

*Worlding urban walls: Graffiti writing and the semiotics of Native Hawaiian Sovereignty in Hawai'i and beyond*

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**Morning tea, 11.00 – 11.30 am, HB Atrium**

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**Panel Two. Indigenising and Engendering Christianities** 11.30 – 1.00 pm

Chaired by Margaret Jolly (Australian National University)

Latu Latai (Australian National University and Malua Theological College)

*Singers of a new song: Samoan missionary wives in cross-cultural exchanges of music in evangelisation in the Western Pacific*

Vicki Luker (Australian National University)

*Polygamy: A great obstacle to conversion in 19<sup>th</sup> century Fiji?*

Darja Hoenigman (Australian National University)

*A battle of languages: Spirit possession and changing linguistic ideologies in a Sepik society, Papua New Guinea*

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**Lunch, 1.00 – 2.00 pm, HB Atrium**

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**Panel Three. Oceanic Transnationalisms: Colonial and Contemporary** 2.00 – 3.30 pm

Chaired by John Cox (Australian National University)

Frances Steel (University of Wollongong)

*Worlds in motion: Colonial encounters in transpacific crossings*

Areti Metuamata (Australian National University)

*From King of Tonga to King of the Tongans and beyond*

Kalissa Alexeyeff (University of Melbourne)  
*Longing for Paradise: Images and affects across the Cook Islands diaspora*

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**Afternoon tea, 3.30 – 4.00 pm, HB Atrium**

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Discussant and plenary debate 4.00 – 5.00 pm  
Led by Miranda Forsyth (Australian National University)

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**Reception, 5.00 – 5.30 pm, HB Atrium**

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**PUBLIC LECTURE** 5.30 pm  
Robert J. Foster (University of Rochester)  
***Our Sea of Islands in the era of mobile phones: A view from Papua New Guinea***

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**WEDNESDAY 15 APRIL**

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**Panel Four. *Languages of Personhood and Narratives from Oceania*** 9.30 – 11.00 am  
Chaired by Nicholas Evans (Australian National University)

Alan Rumsey and Francesca Merlan (Australian National University)  
*Children's language learning and the reproduction of segmentary social identities in the Western Highlands of PNG*

Murray Garde (Australian National University)  
*'Stories of long ago' and the forces of modernity in South Pentecost*

Alice Te Punga Somerville (Macquarie University and University of Hawai'i-Mānoa)  
*Articles of faith: An inclusive Māori literary history*

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**Morning tea, 11.00 – 11.30 am, HB Atrium**

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**Panel Five. *Worlding Health: Gendered Voices and New Sexual Citizens*** 11.30 – 1.00 pm  
Chaired by Jenny Munro (Australian National University)

Katherine Lepani (Australian National University)  
*The worlding of HIV: Individualised biomedical "baby steps" or steady strides in a collective response?*

Gilbert Herdt (San Francisco State University and California Institute for Integral Studies)  
*"Sharing the same blanket": Transformations of gender and sexual persons across 40 years of Zambia societal change*

Susan Hemer (University of Adelaide)  
*Catholicism, sexuality and rights: Negotiating ideals and constraints in Lihir, PNG*

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**Lunch, 1.00 – 2.00 pm, HB Atrium**

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**Panel Six. *Engendering War and Peace*** 2.00 – 3.30 pm  
Chaired by Lia Kent (Australian National University)

Francesca Merlan (Australian National University)  
*Women and warfare: Papua New Guinea and beyond*

Nicole George (University of Queensland)  
*Light, heat and shadows: Women's reflections on peacebuilding in post-conflict Bougainville*

Anna-Karina Hermkens (Australian National University)  
*Gender, religion and secessionist warfare in Bougainville*

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***Afternoon tea, 3.30 – 4.00 pm, HB Atrium***

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Discussant and plenary debate Led by Martha Macintyre (University of Melbourne)	4.00 – 5.00 pm
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***Reception, 5.00 – 5.30 pm, HB Atrium***

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<b>PUBLIC LECTURE</b> Katerina Teaiwa (Australian National University) <i>Indigenous remix in Oceania</i>	5.30 pm
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**THURSDAY 16 APRIL**

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Showcase of research, photographs, and publications by the Laureate project team and collaborators in the Hedley Bull Atrium	9.30 – 11.00 am
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***Morning tea, 11.00 – 11.30 am, HB Atrium***

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<b>Panel Seven. Engendering Land and Bodies: Possession and Dispossession</b> Chaired by Katerina Teaiwa (Australian National University)  Tracey Banivanua Mar (La Trobe University) <i>Radical transformations: Land and colonial cultures in the long nineteenth century</i>  Siobhan McDonnell (Australian National University) <i>Master of his domain: Personhood, property and possession in Vanuatu</i>  John Taylor (La Trobe University) <i>Gud sik, rabis sik (good sick, rubbish sick): Gender, mobility and the moral economy of agency in Vanuatu</i>	11.30 – 1.00 pm
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***Lunch, 1.00 – 2.00 pm, HB Atrium***

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<b>Panel Eight. Fashioning Gendered Bodies: Body Arts and Creative Performance</b> Chaired by Michelle Antoinette (Australian National University)  Yuki Kihara (Artist, Samoa/New Zealand) <i>A study of a Samoan savage</i>  Mandy Treagus (University of Adelaide) <i>Rethinking the sacred in contemporary Pacific art</i>  Tuilagi Seiuli Allan Alo Va'ai (University of the South Pacific) <i>A creative Oceania: Arts outreach and development in the Pacific</i>	2.00 – 3.30 pm
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Discussant and plenary debate Led by Margaret Jolly (Australian National University)	3.30 – 4.30 pm
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***Farewell drinks at Fellows Bar***

# ABSTRACTS

## Public Lectures

### MONDAY 13 APRIL

**Margaret Jolly** (Australian National University)

***Engendering the Anthropocene: Horizons and rifts in conversations about climate change in Oceania***

In this lecture I reflect on some recent conversations about climate change, globally and in Oceania. Inspired by Dipesh Chakrabarty's writing on horizons and rifts in these conversations and the challenges of writing history in the face of climate change, I ponder how Oceania and Oceanic peoples figure in such dialogues and how indigenous knowledge and deep Oceanic histories are simultaneously embraced and marginalised. ECOPAS, a European Union funded endeavour is aiming to put the 'human' back into climate change in the Pacific. Being 'human' requires an acknowledgement of both our shared global connections and the divisions of race and place which have a continuing and profound resonance in Oceania. But how might those differences be gendered? Are there differences between the embodied experiences of women and men in confronting climate change in Oceania? Are men and women differentially represented in regional and global conversations about climate change?

**Margaret Jolly** (FASSA) is an Australian Research Council Laureate Fellow and Professor in the School of Culture, History and Language in the College of Asia and the Pacific. She has taught at Macquarie University in Sydney, the University of Hawai'i and the University of California, and been a visiting scholar in Anthropology in Cambridge University and at Centre de recherche et documentation sur l'Océanie (CREDO) in Marseille. In 2009 she was a visiting professor with the Centre national de la recherche scientifique in France. She is an historical anthropologist who has written extensively on gender in the Pacific, on exploratory voyages and travel writing, missions and contemporary Christianity, maternity and sexuality, cinema and art. Her books include *Women of the Place*, *Kastom*, *Colonialism and Gender in Vanuatu* (1994, Harwood Academic Publishers); *Sites of Desire*, *Economies of Pleasure: Sexualities in Asia and the Pacific*, ed. with Lenore Manderson (1997, University of Chicago Press); *Maternities and Modernities: Colonial and Postcolonial Experiences in Asia and the Pacific*, ed. with Kalpana Ram (1998, Cambridge University Press); *Borders of Being: Citizenship, Fertility and Sexuality in Asia and the Pacific*, ed. with Kalpana Ram (2001, University of Michigan Press); *Oceanic Encounters: Exchange, Desire, Violence*, ed. with Serge Tcherkézoff and Darrell Tryon (2009, ANU E-Press); *Engendering Violence in Papua New Guinea*, ed. with Christine Stewart and Carolyn Brewer (2012, ANU E-Press); and *Divine Domesticities: Christian Paradoxes in Asia and the Pacific*, ed. with Hyaeweol Choi (2014, ANU Press). [margaret.jolly@anu.edu.au](mailto:margaret.jolly@anu.edu.au)

### TUESDAY 14 APRIL

**Robert J. Foster** (University of Rochester)

***Our Sea of Islands in the era of mobile phones: A view from Papua New Guinea***

Epeli Hau'ofa's celebrated essay *Our Sea of Islands* championed a vision of autonomy and freedom for the people of Oceania based on their longstanding cultivation of interdependence through practices of reciprocity. These practices have enabled the people of Oceania to enlarge their world by expanding the networks through which they circulate not only themselves but also new material resources. Relatively affordable mobile phone services in the Pacific, largely made possible by the privately owned company Digicel after telecommunications markets were liberalised in the early 2000s, provided people with a new means to enact interdependence. This paper accordingly surveys



some of the ways in which people in Papua New Guinea have appropriated mobile phones as a new tool for communication. It does so by considering how the everyday demand for mobile phone services is stimulated by Digicel and satisfied—or not—by ordinary consumers. At the same time, the paper asks if the mobile phone harbours a peculiar form of dependency that rides on the back of the interdependency that it facilitates.

**Robert J. Foster** is Professor of Anthropology and Professor of Visual & Cultural Studies at the University of Rochester. His research interests include globalisation, corporations, commercial media, museums and material culture. He is the author of *Social Reproduction and History in Melanesia* (1995, Cambridge); *Materializing the Nation: Commodities, Consumption and Media in Papua New Guinea* (2002, Indiana University Press); and *Coca-Globalization: Following Soft Drinks from New York to New Guinea* (2008, Palgrave). His current projects include a comparative study of the moral and cultural economy of mobile phones in Papua New Guinea and Fiji funded by the Australian Research Council (with Dr Heather Horst, RMIT). [robert.foster@rochester.edu](mailto:robert.foster@rochester.edu)

### WEDNESDAY 15 APRIL

**Katerina Teaiwa** (Australian National University)  
*Indigenous remix in Oceania*

What does indigeneity mean in the 21st century and in the context of a globalising world? I explore the concept of remix as a framework for understanding the movement of indigenous peoples, lands, ideas and commodities, and for highlighting aspects of agency, activism, creativity and kinship in the context of Pacific regionalism. I will particularly discuss Banaban land and dance, and the role of the Festival of Pacific Arts and other Pacific arts activities in both growing and limiting remix.

**Katerina Teaiwa** is Head of the Department of Gender, Media and Cultural Studies in the School of Culture, History and Language, and the Pacific Studies Convenor in the College of Asia and the Pacific at ANU. She is also the President of the Australian Association for Pacific Studies. She is currently a fellow with the *Framing the Global* project at the Center for the Study of Global Change at Indiana University and from 2003–2007 she was a member of the *Islands of Globalization* project team based at the East-West Center and Center for Pacific Islands Studies in Honolulu, which connected the Pacific and the Caribbean through popular, policy and pedagogy projects. She is the author of *Consuming Ocean Island: Stories of People and Phosphate from Banaba* (2015, Indiana University Press). [katerina.teaiwa@anu.edu.au](mailto:katerina.teaiwa@anu.edu.au)



## Panel Presentations

(Order of presentation)

TUESDAY 14 APRIL

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### Panel One. *Worlding, Indigeneity and Decoloniality in Oceania*

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**Rachel Morgain** (Australian National University)

***Worlding, Pacific movements, and understandings of land and belonging in Fiji***

This paper examines the concept of worlding and its value for studies of Oceania, and for contemporary Fiji. Tracing several genealogies of worlding, it focuses in particular on the concept's emergence within US cultural studies, and how this has become newly inflected through its application in Pacific contexts, particularly in the writings of Clifford and Matsuda. Through its horizon-reshaping impetus, worlding lends itself to engaging with dialectics of place and movement that are central in contemporary studies of Oceania. In conversation with several Christian theologies of *vanua* (land and people) from Fiji, I explore the implications of insights drawn from worlding in Oceania for conceptualising relations, indigeneity and land in contemporary Fiji.

**Rachel Morgain** is a postdoctoral fellow with the ARC Laureate project *Engendering Persons, Transforming Things: Christianities, Commodities and Individualism in Oceania* in the Department of Gender, Media and Cultural Studies in the School of Culture, History and Language, College of Asia and the Pacific, Australian National University. Since 2011, she has conducted research into social life and interethnic relations in Fiji, with a particular focus on Christianity. Her previous research has engaged with religious communities in North America, including contemporary Paganism and evangelical Christianity in the United States. Her research interests include gender, sexuality, religion, postcolonial studies, urban studies and visual studies. [rachel.morgain@anu.edu.au](mailto:rachel.morgain@anu.edu.au)

**Salmah Eva-Lina Lawrence** (Australian National University)

***The world-making of Kwato people: A decolonial analysis***

My doctoral research project is titled *Speaking for Ourselves. Kwato Perspectives on Matriliney and Gender, Culture and Development*. It is framed by an overarching question: How has matriliney and the relatively early exposure to Christianity positioned the Kwato people of the Milne Bay province of Papua New Guinea in the face of the epistemic and structural violence of Eurocentric modernisation and globalisation? Following from this, I explore how Kwato understand themselves to be constituted as persons; how has this changed over time and through Christianity, colonialism and capitalism; and how the indigenous ideas of matriliney, gender, and egalitarianism are realised in practice. The project is guided by my interest in decolonial spaces and how indigenous peoples have responded to and managed colonialism and the colonality of power. In this presentation I unpack what the decolonial theories of the Modernity/Coloniality school emerging from Latin American scholarship mean for my transdisciplinary project. In particular, I examine the post-war demise of the highly influential Kwato Mission and the ways in which this was engineered by indigenous men and women. This finale in the history of the mission, established on Kwato Island in 1891 also illuminates how colonality of power sustained a project of resistance culminating in the expulsion of the titular head of the Kwato Mission, eldest son and heir of missionary Charles W Abel, Cecil (later Sir Cecil) Abel. I hope also to demonstrate that this active resistance was intrinsic to the creative process of world-making that these indigenous people engaged in and continue to engage in.

**Salmah Eva-Lina Lawrence** has undertaken work in international and community development to enhance gender rights, primarily with the UN in PNG and in Afghanistan, after a decade long career with a global business advisory firm managing practices in London and New York. She is currently a

PhD candidate at the Australian National University. Her doctoral project is a decolonial political ethnography of the people of Milne Bay who helped establish the Kwato mission, examining also gender relations through the nexus of Christianity and matriliney. Her monograph *Advancing the Decolonial Project: Gender, Development and Matriliney in PNG* is being revised for publication, and her chapter *Witchcraft, Sorcery, Violence: Matrilineal and Decolonial Reflections* is part of an edited book to be published in 2015. [salmah-evalina.lawrence@anu.edu.au](mailto:salmah-evalina.lawrence@anu.edu.au)

**Marata Tamaira** (Australian National University)

***Worlding urban walls: Graffiti writing and the semiotics of Native Hawaiian sovereignty in Hawai'i and beyond***

As one of many built artifacts that occupy—indeed mould—the physical and social space of human society, walls are encoded with political and ideological meaning. Beyond their rudimentary function as structures that hold up buildings, walls—especially in their more monumental manifestation, such as the erstwhile Berlin Wall and the current Israeli Separation Wall and the United States–Mexico Border Wall—operate as discrete boundaries, demarcating territory both physically and symbolically. Articulated another way, such walls of power instantiate a world order that is grounded in the logic of neo-liberal capitalism and the expansion of Empire. However, as impermeable as walls and the hegemonic power they signal may seem, as so many of them have attested throughout history, they are inherently unstable. If walls can be constructed, they can also be torn down. Such was the case in 1989 when piece by piece the Berlin Wall began to be dismantled. But walls do not have to be destroyed to be breached. Rather, their still-standing surfaces can function as a canvas for dissent by the subaltern communities they purport to contain and control. In Hawai'i, public walls—themselves entrenched in uneven relations of power, specifically as it applies to the relentless drive for urban development, whereby new walls are erected on a daily basis—may be viewed as long-standing monuments to US capitalist enterprise in the Islands. However over the past several years countless walls have been transformed by way of indigenous graffiti writing interventions into sites of creative production. In this paper, I examine a Native Hawaiian graffiti writing project in urban Honolulu, analysing it as a particular kind of indigenous worlding project that is at once informed by global flows of artistic ideas and conventions as well as rooted in homegrown Native Hawaiian political and cultural aspirations that centre on indigenous sovereignty, identity, and belonging to place.

**Marata Tamaira** hails from Aotearoa New Zealand and has genealogical ties with the central North Island tribe of Ngāti Tūwharetoa. She received an MA in Pacific Islands studies at the University of Hawai'i in 2009 and has recently completed a PhD in Gender, Media, and Cultural studies at the Australian National University titled "Frames and Counterframes: Envisioning Contemporary Kanaka Maoli Art in Hawai'i." In her doctoral thesis, Tamaira examines how contemporary Kānaka Maoli (Native Hawaiians) use the visual arts as a tool to assert their socio-political aspirations and affirm their sovereign identity in the context of ongoing U.S. colonialism in Hawai'i. Her research interests include tourism, colonialist visual representations, the politics and aesthetics of contemporary Native Hawaiian art, and articulations of visual sovereignty in contemporary indigenous art. She edited the UHM Center for Pacific Islands Studies publication *The Space Between: Negotiating Culture, Place, and Identity in the Pacific* and has most recently served as a visiting lecturer for the History of Art and Visual Culture program at the University of California, Santa Cruz.

[marata.tamaira@anu.edu.au](mailto:marata.tamaira@anu.edu.au)

**Latu Latai**

***Singers of a new song: Samoan missionary wives in cross-cultural exchanges of music in evangelisation in the Western Pacific***

Sharing songs was one of the ways that Samoan missionaries and their wives (like their English counterparts) introduced Christianity to local populations in the Western Pacific. Following Michael Webb's idea of musical performance as a space of more egalitarian, cross-cultural exchange, this paper will discuss how in Christian conversion, Samoan missionaries and their wives also used this space to share their own musical performances. Although Webb focuses on the emotive appeal of conversion through British Christian songs and hymns, this paper also looks at indigenous Samoan songs and dances which Samoan missionaries and their wives taught local people to perform during Christian festivities and church celebrations. Many of these Samoan songs and dances were ostensibly for entertainment, suggesting the less solemn aspect of evangelisation. Today in places like Papua New Guinea, these songs and dances are still remembered and performed with fondness by local people who continue to reminisce about a time when Samoan missionaries and their wives lived amongst them and shared their cultures in the worldling of Oceania.

**Reverend Latu Latai** is a doctoral student in Pacific Studies in the School of Culture, History and Language, College of Asia and Pacific, ANU. He is part of the team working with Professor Margaret Jolly on the Laureate project *Engendering Persons, Transforming Things: Christianity, Commodities and Individualism in Oceania*. Latu has a Bachelor of Divinity (2003) from Malua Theological College in Samoa and a Masters of Theology (2005) from the Pacific Theological College in Suva. His doctoral thesis is looking at Samoan missionary women as wives in the western Pacific from the early days of London Missionary Society in the early 19<sup>th</sup> to the late 20<sup>th</sup> centuries. [latu.latai@anu.edu.au](mailto:latu.latai@anu.edu.au)

**Vicki Luker** (Australian National University)

***Polygamy: A great obstacle to conversion in 19<sup>th</sup> century Fiji?***

In 1800, perhaps no one in the islands of Fiji had heard of Christianity, but by 1900 the entire Taukei (or Indigenous) population was nominally Christian. In 1800, one can confidently say, every polity in Fiji accepted polygamy, but by 1900 Church and State had 'abolished' this form of marriage. To what extent, though, had polygamy been an obstacle to Christian conversion? This question is probed here by special reference to the large marital establishments of three major Fijian chiefdoms in the 1840s and 1850s, where, it can be argued, chiefly polygamy was more than accepted: it had become a tool of political and economic expansion. Haunting this question is another: the role of chiefly wives in the adoption of a new religion, the *Lotu Weseli*, or Wesleyan faith, which strictly insisted on monogamy for church members. Two points emerge: polygamy was clearly a major obstacle to conversion; but, palpably, Fijian chiefly wives played a key role in the process.

**Vicki Luker** is executive editor of *The Journal of Pacific History* and Lecturer in the School of Culture, History and Language, CAP, ANU. She is particularly interested in changing patterns of health and has published in the areas of maternal and child health, HIV, and communicable and non-communicable diseases. A special issue, co-edited with Jane Buckingham, on leprosy in the Pacific is forthcoming. She is currently working on the effects of the abolition of polygamy on family health, using colonial Fiji as a case study. [vicki.luker@anu.edu.au](mailto:vicki.luker@anu.edu.au)

**Darja Hoenigman** (Australian National University)

***A battle of languages: Spirit possession and changing linguistic ideologies in a Sepik society, Papua New Guinea***

In October 2009, a dramatic event shook the existing sociolinguistic setting in Kanjimei village in East Sepik Province of Papua New Guinea. Possessed by a Christian spirit, a woman harshly reproached

the most important village leaders. The ensuing verbal fight between ‘the spirit’ and the village prayer leader became a battle of languages: the Christian spirit spoke the community’s native language, Awiakay, overpowering the men in authority, who are the most frequent users of the national lingua franca Tok Pisin. As it was believed that it was the spirit of the Virgin Mary who channelled herself through the possessed woman, it was legitimate for people to discuss her words. The spirit possession thus enabled the otherwise condemned social practices of gossip and public criticism, which have the power of changing existing power relations in the village. Intertwined with excerpts from a video recording of this event, interpreted on the basis of the established understandings in Awiakay society, this paper is an account that conveys how socially perilous and volatile the indexical links are between gender categories, religious categories, and languages, in the midst of a deeply felt project of moral and economic reform.

**Darja Hoenigman** is a linguistic anthropologist who combines her research with observational ethnographic film. She has recently submitted a PhD thesis on the ways of speaking of the Awiakay people from East Sepik Province in Papua New Guinea, where she has been working since 2004. She continues her research as a Postdoctoral Fellow in the Department of Linguistics, College of Asia and the Pacific, the Australian National University, working with the Awiakay semi-nomadic neighbours Meakambut, focusing on their night-time conversations. [darja.hoenigman@anu.edu.au](mailto:darja.hoenigman@anu.edu.au)

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### **Panel Three. *Oceanic Transnationalisms: Colonial and Contemporary***

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**Frances Steel** (University of Wollongong)

#### ***Worlds in motion: Colonial encounters in transpacific crossings***

In this paper I examine the transformation of the Pacific Ocean as a medium of colonial mobility and connection as rapidly changing technologies of transport bridged the expanse between Australasia and North America from the second half of the nineteenth century. Steamship routes were a medium through which oceanic geographies, but also cultural and political ideologies and sensibilities were being shaped and reshaped in this period. The unfolding of transpacific networks linking Sydney, San Francisco and Vancouver expressed transoceanic ideals of Anglo-Saxon kinship and affinity, which would come to undergird the racial and imperial hierarchies and boundaries solidifying around the Pacific rim in this period. At the same time these routes opened up and stretched out opportunities for routine, everyday engagements across Oceania’s culturally-diverse and racially-mixed spaces, while the ship was in itself a world of extended, intimate cross-cultural encounter. Transpacific journeys, I want to suggest, were spaces for the assertion, but also the negotiation and reworking of racial understandings of personhood and related ideas of autonomy, dignity and belonging. I explore some of these dynamics, including with reference to the fragmentary histories of Indigenous transpacific travellers.

**Frances Steel** teaches Pacific history at the University of Wollongong. Her research interests centre on cultures of empire, mobility and the sea. She is currently working on a transpacific history of the entangled empires of Britain and the United States, framed by the passenger liner trades connecting Sydney, San Francisco and Vancouver (c.1860-1960). This research is supported by an ARC DECRA fellowship. She is the author of *Oceania under Steam: Sea Transport and the Cultures of Colonialism, c.1870-1914* (2011, Manchester). [fsteel@uow.edu.au](mailto:fsteel@uow.edu.au)

**Areti Metuamata** (Australian National University)

#### ***From King of Tonga to King of the Tongans and beyond***

Since the formal establishment of the Tongan monarchy in 1875 by King George Tupou I, who gifted his kingdom to God so that it may never be taken by another national power, Tongans proudly point to the fact that they are the only country in the Pacific never to have been colonised by another. The present King, the 6<sup>th</sup> of the Tupou dynasty and 24<sup>th</sup> Tu’i Kanokupolu, continues a long history of

Tonga being ruled by its own indigenous leader, although many facets of what it means to be king are far from having indigenous roots in Tonga. And while Tonga escaped the consequences of being taken over by another colonial power, like many of its Oceanic neighbours it has been heavily influenced at every level of its society by Christianity. Today, over 90 percent of Tonga's population identify as Christian and the line between Church and State is barely a line at all. Another significant development in Tonga, one that has occurred over the past few decades, is the migration of many of its citizens to Aotearoa-New Zealand, Australia, and the United States. With more Tongans living outside of Tonga than in it, the whole idea of what it means to be Tongan has changed forever. Although the king remains at the pinnacle of Tongan society, the relationship between those Tongans living abroad and the Tongan king is one that requires further exploration. At home in Tonga, the king's role is also developing. Since the implementation of constitutional reforms in 2010, Tonga has made leaps in the direction of democratisation. From a near absolute monarchy only ten years ago, Tonga is now a rising democracy with its first ever democratically elected prime minister elected in late 2014. This presentation will consider the evolving role of the Tongan king and discuss the monarchy's future as it adjusts to a rapidly increasing transnational population, while also navigating the way forward alongside the rise of democracy in Tonga.

**Areti Metuamate**, *Ngati Raukawa, Ngati Kauwhata, Ngati Haua*, is of Māori, Cook Island, and Tahitian descent. He is a PhD Scholar at the ANU in the final stages of his studies on Tongan kingship. Areti is involved in a number of Māori and Pasifika community organisations and worked in the New Zealand Parliament and then the Ministry of Justice before heading to the ANU in 2010 to complete a Masters degree in defence and strategic studies. Areti is currently based at the University of Sydney, where he is Vice Master of Wesley College. [Areti.Metuamate@anu.edu.au](mailto:Areti.Metuamate@anu.edu.au)

**Kalissa Alexeyeff**

***Longing for Paradise: Images and affects across the Cook Islands diaspora***

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 heartfelt 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 retraced 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 repurposed 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.

**Kalissa Alexeyeff** is an ARC Future Fellow in the School of Social and Political Sciences, The University of Melbourne. Her book *Dancing from the Heart: Movement, Gender and Cook Islands Globalization* (2009, University of Hawai'i Press) is based on fieldwork in the Cook Islands and New Zealand on gender and expressive forms. She is also the co-editor with Niko Besnier of *Gender on the Edge: Transgender, Gay and 'Other' Pacific Islanders* (2014, University of Hawai'i Press), which explores gender and sexual diversity in the region. Her current research project examines labour mobility across the Pacific and the 'political economy of affect' in relation to Cook Islands communities at home and in Australia. [k.alexeyeff@unimelb.edu.au](mailto:k.alexeyeff@unimelb.edu.au)

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**Panel Four. *Languages of Personhood and Narratives from Oceania***

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**Alan Rumsey and Francesca Merlan** (Australian National University)

***Children's language learning and the reproduction of segmentary social identities in the Western Highlands of PNG***

In our book *Ku Waru* (1991) and in much of our more recent research in the Ku Waru region of the Western Highlands of PNG, we have focused on the reproduction and transformation of various kinds of social identities in the course of everyday life there. Foremost among these have been what we call *segmentary* identities, of the kind that are commonly referred to as 'tribes', 'clans', or in Ku Waru as *talapi* (lines, rows). These continue to play a central part in many areas of social life there, including marriage, residence, land tenure, wealth exchange, electoral politics and warfare. While the *talapi* with whom we have been most closely associated — Kopia — managed to avoid being drawn into wars which took place in the region during the 1980s and 1990s, during 2005-07 they were centrally involved in one in which approximately 80 combatants were killed. Coincidentally, for the whole of that time several Kopia children's interactions with their parents and older siblings were being periodically recorded for us by our field assistants for a longitudinal study of Ku Waru language socialisation. As it turns out, those recordings provide rich evidence for investigating some of the processes by which young children are socialised into the segmentary-group identities and affectively charged stances toward them that shaped the course of the 2005-07 war. In this paper we will present some of that evidence and develop its implications for understanding processes of social reproduction and transformation.

**Alan Rumsey** is a Professor of Anthropology in the College of Asia and the Pacific, the Australian National University. His research fields are highland Papua New Guinea and Aboriginal Australia, with a focus on intersubjectivity, child language socialisation, comparative poetics, language and politics, and indigeneity and the state. His recent publications include 'Language and human sociality', in N.J. Enfield, Paul Kockelman and Jack Sidnell (eds.) *The Cambridge Handbook of Linguistic Anthropology* (2014, Cambridge University Press) and 'Bilingual language learning and the translation of worlds in the New Guinea Highlands and beyond', in *HAU: Journal of Ethnographic Theory* 4: 119–140, 2014. He is currently engaged, along with Francesca Merlan, in a major ARC-funded research project on Children's Language Learning and the Development of Intersubjectivity. He is also a Chief Investigator in the ARC Centre of Excellence for the Dynamics of Language.

[Alan.Rumsey@anu.edu.au](mailto:Alan.Rumsey@anu.edu.au)

**Francesca Merlan** is a Professor of Anthropology in the ANU College of Arts and Social Sciences at the Australian National University. She has done research over many years in Northern Australia on people's changing relations to what they consider their countries, or home territories, and to towns. She has recently completed a book focusing on encounters between indigenous and non-indigenous people in Australia, extending from early contact to the scenes and times of her own research. She has also done extensive research in the Western Highlands of Papua New Guinea. Recent fieldwork in the Nebilyer Valley (2013–2014) has focused on investigating recent intensive warfare in the valley, and especially women's role in it. She also does field research in a region of Bavaria, Germany, where farming remains very important, ideologically and as livelihood, and where many people see themselves as having deep-rooted relations of indigeneity to specific local areas and villages.

[Francesca.Merlan@anu.edu.au](mailto:Francesca.Merlan@anu.edu.au)



**Murray Garde** (Australian National University)

***'Stories of long ago' and the forces of modernity in South Pentecost***

In the Sa language of southern Pentecost Island in Vanuatu, mythical narratives are known as *dun*. Notions of authenticity in the telling of *dun* engender debates about the status of competing versions and the links between *dun*, identity and place. Whilst certain regional variation in the telling of *dun* is considered normal, there has been over the past decade a perception articulated by various 'big men' or 'chiefs' of the South Pentecost region that *dun* are increasingly important as evidence in disputes over land and the commoditisation of certain cultural practices. A current example I examine is the annual *gol* 'land diving ritual' and the disputes which have developed over who is entitled to benefit from the commercial benefits of this ceremony. *Dun* narratives in such contexts are increasingly being appealed to as sources of authority, capable of indexing what is considered 'authentic' knowledge about history, place and cultural practice and reflecting their significance as foundations for identity. I argue that such contestation makes a positive contribution to the ongoing viability of these narratives.

**Murray Garde** was trained as a linguistic anthropologist at Charles Darwin University (Grad Dip. Arts) and Queensland University (PhD). Since 1988 he has been working with Biniŋ Gunwok speakers of Western Arnhem Land and also from 1996 with Sa speaking communities of Pentecost Island in Vanuatu. Murray's interests span an eclectic range of cross-disciplinary topics including studies of person reference and conversation analysis, translation and interpreting, kinship, social organisation and language variety, song language, ethnobotany and ethnozoology, language and ethnophysiography, toponymy and traditional ecological knowledge and its application in land management. He currently coordinates the Biniŋ Gunwok Language Project, funded by the Federal Government's Indigenous Language Support program. His recent book *Culture, Interaction and Person Reference in an Australian Language* (2013, John Benjamins) is an ethnography of speaking focusing on person reference in Biniŋ Gunwok. [murray.garde@anu.edu.au](mailto:murray.garde@anu.edu.au)

**Alice Te Punga Somerville** (Macquarie University and the University of Hawai'i-Mānoa)

***Articles of faith: An inclusive Māori literary history***

In this paper I will frame my current book project *Ghost Writers: the Māori books you've never read* as an attempt to recast Māori literary history as an act of faith. In the context of dominant literary studies approaches in which the texts that count must first 'exist' in narrowly-defined terms, I have wondered what to do with missing, unpublished and forgotten Māori written texts. On the one hand, writing in relation to faith in explicitly Christian terms will be explored in several specific Māori texts that directly engage religion and religious organisations such as Mowhee's "Memoir" published in 1818 as a missionary tract in London, my great grandfather Hamuera Te Punga's letters written from a Lutheran seminary in Illinois in 1906/07, articles about the social and cultural dimensions of religious life of Māori in the magazine *Te Ao Hou* (1951-75), and Vernice Wineera's poetry that has appeared in Mormon publications in the late twentieth century. On the other, faith as a literary methodology enables the articulation of a Māori literary history that includes invisible and missing texts, from the 'original' version of Mowhee's memoir through to Evelyn Patuawa-Nathan's late-1950s novel that went missing in the post, and unpublished poetry by Māori women in the twenty first century. Turning to the spectral, ancestral and ghostly seems to allow for a different kind of literary history. Ultimately, I argue for the possibilities of a Māori literary history—and by extension Pacific literary histories—in which tangibility, 'proof,' visibility or legibility is less important than other forms of literary presence.

**Alice Te Punga Somerville's** people are from Taranaki and Wellington in New Zealand. Born in Wellington, Alice was raised in Auckland and lived in the United States for five years in order to pursue doctoral studies. After teaching Māori, Pacific and Indigenous Literatures in English at Victoria University of Wellington (New Zealand) for several years, Alice moved to the University of Hawai'i-Mānoa as Associate Professor of Pacific Literatures but is currently at Macquarie University



until December 2015. Her first book was *Once Were Pacific: Māori Connections to Oceania* (2012, Minnesota), and she is working on two book projects at present: *Kānohi ki te kānohi: Indigenous-Indigenous Encounters and Ghost Writers: the Māori books you've never read*. Alice also writes the occasional poem. At its heart Alice's research is about locating, contextualising, and analysing texts written by Māori, Pacific and Indigenous people. Her work is underpinned by her belief that (Māori, Pacific and/ or Indigenous peoples) are constrained when the stories about them are limited. Her MA (Auckland) and PhD (Cornell) focused on the written literatures of her own Māori community, and as she deliberately sought broader contexts for exploring this writing she developed a twin interest and expertise in Indigenous and Pacific studies. She has served on the executive of Te Pouhere Kōrero (Māori historians association) and the foundation council for Native American and Indigenous Studies Association, and has co-chaired South Pacific Association for Commonwealth Language and Literary Studies. [alice.tepungasomerville@mq.edu.au](mailto:alice.tepungasomerville@mq.edu.au)

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#### **Panel Five. Worlding Health: Gendered Voices and New Sexual Citizens**

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**Katherine Lepani** (Australian National University)

***The worlding of HIV: Individualised biomedical "baby steps" or steady strides in a collective response?***

The worlding of HIV in the Pacific over the last four decades has been at once turbulent and tenuous, shaped by the power of global agendas, successive waves of donor funding and technical expertise, and deep-seated notions of gendered personhood reimagined by heightened mobility and translocation between diverse cultural realms. Drawing on participation in HIV policy development in Papua New Guinea, and ethnographic research on culture and HIV in the Trobriand Islands, this paper reflects on the ways in which HIV reconfigures persons and populations, catalyzes emerging identities, introduces new notions of citizenship and rights, and inspires new forms of agency in relation to the targeted interventions of funding agencies and service providers. While HIV is becoming normalised through the promise of antiretroviral treatments, social stigma persists and inequalities of access to health services are becoming more apparent. Increasingly, the locus of HIV program implementation is shifting away from community-based prevention strategies to the biomedical domain of surveillance and clinical services. This is particularly marked in the persistent policy intention to mount a nationwide integrated bio-behavioural survey (IBBS), targeted at 'key affected populations,' as the evidential means for making HIV visible in individual bodies. The IBBS represents an incremental step towards individualised biomedicine, the economic rationalisation of clinical interventions, and the push for stronger systems of governance and accountability in the use of global funds. The paper questions this step and asks how collective avenues of participation in the world of HIV, attuned to local knowledge and the fostering of activism, might bring greater clarity to the ways gender and sexuality are imagined and practised as a valued aspect of social life, and better support the realisation of HIV prevention and sexual rights in terms of everyday relationality and the collective values of obligation and reciprocity.

**Katherine Lepani** is a Senior Research Associate with the ARC Laureate project *Engendering Persons, Transforming Things: Christianities, Commodities and Individualism in Oceania*, in the Department of Gender, Media and Cultural Studies in the School of Culture, History and Language at ANU. She has been involved in HIV policy and program work in Papua New Guinea since the mid-1990s, including coordinating the development of PNG's first national multi-sectoral strategy for HIV in 1997.

Katherine holds a PhD in Anthropology from the Australian National University (2008) and a Master of Public Health (Tropical Health) degree from The University of Queensland (2001). Her book *Islands of Love, Islands of Risk: Culture and HIV in the Trobriands* (2012, Vanderbilt University Press), based on her PhD thesis, is the first full-length ethnography that examines the interface between global and local discourses on HIV, gender, and sexuality in a Melanesian cultural context.

[katherine.lepani@anu.edu.au](mailto:katherine.lepani@anu.edu.au)

**Gilbert Herdt** (San Francisco State University and California Institute for Integral Studies)  
***'Sharing the same blanket': Transformations of gender and sexual persons across 40 years of Sambia societal change***

By the early 1990s, the metaphor 'sharing the same blanket' began to be a catchall ideology that communicated elements of negotiated decades of change regarding gender roles; local *kots* (courts) and dispute settlement that more frequently favoured women; diaspora of Sambia to other areas of Papua New Guinea; government health post interventions in local life; the growth of coffee business and development that introduced money tensions between married couples; introduced primary schools; and the building of larger *haus lotu* (church) for the growing congregation of Seventh Day Adventists. This radical societal and cultural transformation among the Sambia of PNG has brought about the existence of a new conflicted norm: 'sharing the same blanket and bed'—a metaphor for gender equality and new social personhood among women and men that does not necessarily mean trust or equal status. Whereas pre-colonial social arrangements normed gender segregation, ritual initiation secret practices, and antagonistic marital exchange between semi-hostile clan-hamlets, the new discursive practice imagines relative gender equality in material and sexual practice. Among the most powerful material entailments of this discursive change is the radical unlearning of heteronormal oral sex (a woman fellating her husband) prior to pregnancy in favour of exclusive vaginal sex with the implicit or explicit aim of pleasuring female partners. Thus pre-colonial Sambia sexual culture was based upon secret ritual practice and a habitus of the body that inflected profound gender dichotomy and developmental personhood contingent upon fluid acquisition and egestion. Historically, Evangelical Christianity entered Sambia sociality in the 1960s via the SDA native evangelists' preaching and disparaging of local social and ritual practice, subsequently joined by 'born again' American Baptist Evangelicals. This paper examines these sweeping concomitant socio-sexual changes in Sambia sexual and ritual practice with some attention to their pre-colonial antecedents as well as recognition of the expanding role played by Native Evangelical Christian discourses over nearly forty years.

**Gilbert Herdt** has been a Fulbright and Guggenheim Scholar, and holds a PhD from the Australian National University, and Postdoctoral Certificate in Psychiatry from UCLA. Previously he was a professor at Stanford University, the University of Chicago, and San Francisco State University, and founded the National Sexuality Resource Center (supported by the Ford Foundation). He is Founding Director of the Graduate Program in Human Sexuality at the California Institute for Integral Studies in San Francisco. Fieldwork among the Sambia of Papua New Guinea extended over a period of 37 years and 14 field trips and culminated in several foundational books, notably, *Guardians of the Flutes* (1981), *Ritualized Homosexuality in Melanesia*, *Intimate Communications* (1990), *Third Sex, Third Gender* (1994), and *The Sambia* (2006). He is best known in the United States for his community based study in Chicago of self-identified LGBT adolescents and their culture, published as *The Time of AIDS* (1991), *Gay Culture in America* (1993), *Children of Horizons* (1993), *Something to Tell You* (2000), *Sex Panic/Moral Panics* (2009), and an undergraduate textbook, *Human Sexuality: Society, Self and Culture* (2014). Herdt was the founder and first president of the International Association for the Study of Sexuality, Society, and Culture, and editor and founder of the journal, *Sexual Research and Social Policy*. Gil lives in Bali, teaches online, and is writing *The Singers Are Gone: Sambia Sexual Culture Over 40 years*. [gilherdt@gmail.com](mailto:gilherdt@gmail.com)

**Susan Hemer** (University of Adelaide)  
***Catholicism, sexuality and rights: Negotiating ideals and constraints in Lihir, PNG***

Health care services and messages about reproductive health and HIV are located in broader contexts of moral understandings of relationships and sexuality. These contexts highlight and make possible particular rights, entitlements and responsibilities arising from sexuality, or what has been termed sexual citizenship. This paper explores the dynamic interrelationship between these responsibilities and entitlements, religion and sexuality in the particular context of the Catholic

Church in Lihir. Through the teachings of Catholicism in Lihir, in PNG, and more globally, a version of human sexuality and relationships is promoted that highlights respect for self and others as a key virtue, which assumes, among other things, lifelong monogamy, heterosexuality and the restraint of sexual desire to ensure safe reproduction and sexuality. Through ethnography this paper seeks to analyse how Lihirians deal with the disparity between this idealised understanding and model for human sexuality, and their everyday lives. My aim is not to oppose the Church as a monolithic entity with the lay public, or to point out simply where the church may have failed to respond adequately to HIV, but to draw out how Catholicism may constrain some rights, provide access to others, and provide new routes for gendered advocacy.

**Susan Hemer** is a social anthropologist based at the University of Adelaide in Australia whose work focuses on medical and psychological wellbeing, as well as issues of development, particularly in the context of Papua New Guinea. With more than three years ethnographic field research since 1997, she has published articles on healthcare, emotion, grief and Christianity. Her book *Tracing the Melanesian Person: Emotions and Relations in Lihir* (2013, University of Adelaide Press) explores what it means to be Lihirian in a world that has rapidly changed in the last century through the work of Christian missions, government administration and the development of the Lihir gold mine.

[susan.hemer@adelaide.edu.au](mailto:susan.hemer@adelaide.edu.au)

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#### **Panel Six. Engendering War and Peace**

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**Francesca Merlan** (Australian National University)

##### ***Women and warfare: Papua New Guinea and beyond***

This paper considers the deployment of the concept of ‘agency’ with regard to accounts of women’s involvement in warfare and violent conflict in various parts of the world. Ethnographically the paper focuses on women’s differing courses of action with respect to recent episodes of warfare in the Highlands of Papua New Guinea. Consideration of women’s involvement returns us to long-standing questions in the social sciences of the nature, and conditions, of innovative and conforming behaviour, and the specific ways in which women find openings of both kinds in their circumstances.

**Francesca Merlan** is a Professor of Anthropology in the ANU College of Arts and Social Sciences at the Australian National University. She has done research over many years in Northern Australia on people’s changing relations to what they consider their countries, or home territories, and to towns. She has recently completed a book focusing on encounters between indigenous and non-indigenous people in Australia, extending from early contact to the scenes and times of her own research. She has also done extensive research in the Western Highlands of Papua New Guinea. Recent fieldwork in the Nebilyer Valley (2013-2014) has focused on investigating recent intensive warfare in the valley, and especially women’s role in it. She also does field research in a region of Bavaria, Germany, where farming remains very important, ideologically and as livelihood, and where many people see themselves as having deep-rooted relations of indigeneity to specific local areas and villages.

[Francesca.Merlan@anu.edu.au](mailto:Francesca.Merlan@anu.edu.au)

**Nicole George** (University of Queensland)

##### ***Light, heat and shadows: Women’s reflections on peacebuilding in post-conflict Bougainville***

In their recent discussion of gender and hybridity in peacebuilding, Annika Björkdahl and Kristine Höglund (2013) draw on Anna Tsing’s foundational work on “friction” to explain how “global ideas pertaining to liberal peace are charged and changed by their encounters with post-conflict realities.” In this paper, I draw on these concepts as I examine women’s reflections on their place as peacebuilders during Bougainville’s long process of conflict reconstruction. This testimony appears, at first glance, to support a positive story of frictional “light and heat” in terms of the focus it places upon women’s agency in conflict. I suggest it may also be one of shadows. A regional narrative which

celebrates the heroic capacity of Bougainvillean women and their roles as peacebuilders has been drawn upon across the Pacific Islands to argue for stronger localisation of United Nations Security Council Resolution 1325 and its attention to the place of women in conflict and their role in peacebuilding. In this paper, I suggest that this narrative may also mask other stories, appearing more elusively in my interviews, which suggest the need for close scrutiny of the gender-just terms of the peace that holds in Bougainville. This seems particularly evident if we are attentive to the more elusive stories that quietly underscore women's recollections of the conflict. My discussion is framed by the idea that women's work for peace did not make them immune to experiences of violence and sexualised abuse, and offers some tentative considerations as to why there is a hesitancy about making these questions a more public focus of discussion.

**Nicole George** is a Senior Lecturer in Peace and Conflict Studies and Australian Research Council DECRA Award Fellow (2013-2016) in the School of Politics and International Studies at the University of Queensland. Nicole's research projects are currently focused on the politics of gender, security and peacebuilding in the Pacific Islands. She is the author of *Situating Women: Gender Politics and Circumstance in Fiji* (2012, ANU Press) and of scholarly articles appearing in the *Australian Journal of International Affairs*, *The Contemporary Pacific*, *Australian Feminist Law Review* and *Oceania*.  
[n.george2@uq.edu.au](mailto:n.george2@uq.edu.au)

**Anna-Karina Hermkens** (Australian National University)  
***Gender, religion and secessionist warfare in Bougainville***

In this presentation I will address the ideological underpinnings of the Bougainville conflict (1988-1998) in terms of gender and religion. The decade long war on Bougainville caused immense human suffering and destroyed much of the island's infrastructure and the functions of the state. When trying to explain the causes and course of the Bougainville crisis, scholars have focused on (neo)colonial power relations, the weakness of the state, insecurity complexes, the political economy, or a combination of these factors. Religion happens to be virtually absent in these analyses. This is remarkable, since religious beliefs, and in particular Marian devotion, played a major role in the revolutionary ideological underpinnings of the conflict. For Bougainville Revolutionary Army leader Francis Ona and many of his supporters, Bougainville was a Holy Land (*Me'ekamui*), its landscape encompassing traditional and biblical sacred sites. This covenant land had to be safeguarded from Satan (represented by Papua New Guinea and the Australian copper mining company) in the freedom struggle against Papua New Guinea conceived of as a Holy War. I focus on how gender is intertwined with these religious and nationalist beliefs and practices and processes of warfare on Bougainville. This reveals the tendency to construct essentialist images of women as peacemakers and men as warriors in religious and nationalist terms, revealing the power relations and gender politics that are at the centre of nationalist projects and conflicts such as those in Bougainville.

**Anna-Karina Hermkens** obtained her PhD in Cultural Anthropology and Gender Studies from Radboud University Nijmegen, Netherlands (2005). Her research on the interplay between gender and material culture in colonial and postcolonial contexts was recently published as *Engendering Objects: Dynamics of Barkcloth and Gender among the Maisin of Papua New Guinea* (2013, Sidestone Press). Hermkens is currently a postdoctoral research fellow in the ARC Laureate project *Engendering Persons, Transforming Things: Christianities, Commodities and Individualism in Oceania* at the Australian National University, where she is focusing on the interplay between (material) religion and gender in the context of violence and peacebuilding in the North Moluccas (Indonesia), Papua New Guinea and Solomon Islands. [anna-karina.hermkens@anu.edu.au](mailto:anna-karina.hermkens@anu.edu.au)

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**Panel Seven. *Engendering Land and Bodies: Possession and Dispossession***

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**Tracey Banivanua Mar**

***Radical transformations: Land and colonial cultures in the long nineteenth century***

In Parramatta during the 1820s, at the experimental Native Institution and Samuel Marsden's Māori Seminary, a huddle of Māori, Koori and British settlers exchanged information and trialled concepts of land, labour, possession, worth and waste. Many of the participants in these exchanges had a purpose in doing so, British missionaries and teachers were gathering information and smoothing the way for missionary activity locally and abroad. Māori students at the Seminary, many of whom had travelled extensively throughout imperial trade routes, sought new knowledge regarding land use practices, and the exotic acts of possession and dispossession, displayed by the British. Koori residents of Black Town and the Native Institution, some of whom were likewise well travelled throughout both Australian indigenous nations and beyond, were attempting to negotiate a post-frontier existence while staying on country. Here then, in Parramatta, was a vibrant knot of exchange and experience in a transnational web of the purposeful journeying through which indigenous peoples and settlers alike sought to manage the transformations ushered into the Pacific and Pacific rim after the late eighteenth century. This paper explores the extent and significance of these exchanges—of information, tools, and property—that occurred in this early, uncertain, unmapped moment. It will argue that these exchanges were themselves transformative, for they were exported in the minds and deeds of participants to inform a century of dispossession in Australia, Aotearoa New Zealand and the Pacific.

**Tracey Banivanua Mar** is currently an Australian Research Council Future Fellow (2014–2015) whose teaching and research interests include colonial and transnational Indigenous histories with a concentration on Australia and the western Pacific. She has published widely on race relations and the dynamics of violence in Queensland's sugar districts during the era of the Queensland–Pacific indentured labour trade, and nineteenth-century histories of Australian South Sea Islanders. Her research has been award winning, earning her the University of Melbourne's Dennis Wettenhall prize for research in Australian History. Her book *Violence and Colonial Dialogue* (2007, University of Hawai'i Press) was also shortlisted for the New South Wales Premiers Prize for Australian History in 2008. Tracey's current research on two ARC projects is examining the myriad strategies and interconnected networks established by Indigenous peoples during the nineteenth century as they negotiated the impact of colonialism. Some of Tracey's other areas of study include Colonial and Post-Colonial Studies as well as Australian and Pacific History. [T.BanivanuaMar@latrobe.edu.au](mailto:T.BanivanuaMar@latrobe.edu.au)

**Siobhan McDonnell** (Australian National University)

***Master of his domain: Personhood, property and possession in Vanuatu***

Acts of possession and dispossession frame the moral economy of land dealings at the village level in Vanuatu. Lease making is an act of the commodity economy in which the complex tapestry of customary tenure associated with place is truncated by the act of a custom 'owner' leasing property. This paper will describe how property is *performed* by masters of modernity acting as custom owners in an act of individual possession that links property with localised masculine authority. Drawing on ethnographic accounts of land dealings in North Efate, I will show how leasing land by powerful men acting as masters of modernity works to exclude other men, women and young people from landscapes. Land leasing is gendered, and the identity of 'custom ownership' is largely unavailable to women. Employing *kastom* narratives that link women to *ples*—including the idiom of land as the mother '*mama graon*'—women in North Efate are active in critiquing land leasing by masters of modernity. In documenting the voices of local North Efate women speaking about land issues, and the space of women's agency that *kastom* can provide, I seek to avoid the essentialising



and problematic dichotomy that often informs debates around culture versus ‘human rights’ and the simplistic analysis of women as the victims of the intersection of patriarchy and ‘culture’ (or its metonym in Vanuatu *kastom*). Instead I offer a discussion of women’s *emplaced* agency, their *raet* (right) to speak as ‘women of the place’ as a critique of the acts of individual possession that inform the legal identity of a ‘custom owner’ of property.

**Siobhan McDonnell** is a legal anthropologist who specialises in land rights for Indigenous people and has worked for 18 years in Indigenous Australia and Melanesia. Siobhan is currently finishing a PhD at the Australian National University on land law and intersections with authority and identity in Vanuatu. She is currently the Legal Advisor to Vanuatu’s Minister of Lands, Ralph Regenvanu, and was the principal drafter of recent Vanuatu Constitutional amendments and land reform changes. Siobhan lectures at the Australian National University and has previously taught at the University of the South Pacific Law School. [siobhan.mcdonnell@anu.edu.au](mailto:siobhan.mcdonnell@anu.edu.au)

**John Taylor** (La Trobe University)

**Gud Sik, Rabis Sik (*Good Sick, Rubbish Sick*): Gender, mobility and the moral economy of agency in Vanuatu**

In Vanuatu, individual illness episodes are typically classified aetiologically, as either *gud/nomal sik* (good/normal sick) or *rabis sik* (rubbish sick). While the former term refers to instances in which the cause of an illness is deemed to be primarily material/biological in nature, *rabis sik* (also used for sexually transmitted infections) refers to illnesses caused by acts of sorcery or manifestations of ancestral sacred/spiritual power often associated with features of the landscape. Occurring in a highly pluralistic healthcare setting, the identification of an illness as either a *gud* or *rabis sik* is crucial to how people respond to that illness. This paper presents preliminary findings from a recently commenced ethnographic research project investigating the significance of the sacred/spiritual to illness causation and healthcare seeking behaviour in Vanuatu. More specifically it explores questions relating to gendered mobility and the moral economy of agency, focusing especially on the lives and life-experiences of adult men from the island of Pentecost currently residing in the two main towns of Port Vila and Luganville.

**John Taylor** has an MA in Anthropology from the University of Auckland and a PhD in Anthropology from the Australian National University. His research interests are focused within the Pacific region, including New Zealand and Vanuatu where he has been conducting field research since 1999. His work is influenced by a range of critical theory, and is guided by the capacity of participant-observation and ethnography to directly engage the situations and struggles of everyday life and reveal deep understandings of ourselves in relation to others. He is currently exploring themes relating to the historical and contemporary transformation of masculinities in northern Vanuatu, particularly in terms of colonial and neo-colonial relations of power, including the sacred powers of Christianity and sorcery. He is also researching and writing on tourism and cultural heritage, for instance in writing about some spectacular northern Vanuatu rituals and cultural events, the participation of ni-Vanuatu within Vanuatu’s burgeoning tourism industry, and the activities of tourists and the dynamic nature of tourism photography. His latest research funded by an ARC Discovery grant is focused on illness and sorcery. [John.Taylor@latrobe.edu.au](mailto:John.Taylor@latrobe.edu.au)

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#### **Panel Eight. *Fashioning Gendered Bodies: Body Arts and Creative Performance***

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**Yuki Kihara** (Artist, Samoa/New Zealand)

***A study of a Samoan savage***

In April 2012 Patrick Richard Lam, a Samoan New Zealander and the coach for the Blues squad’s rugby team, made the national news headlines when he received vicious texts and threatening messages from the social media which blamed him together with the selected players in the Blues

team for the loss of 5 out of 6 matches in the Super Rugby game due to their being Polynesians. While many Polynesian rugby players today are actively being recruited by a variety of rugby clubs in New Zealand and internationally mainly due to their body shape that can withstand the physical demands of the game, the rugby fans in return were quick to blame the race of the players for the loss of the game while demanding for disciplinary action to improve the performance of the 'savages' on the field. This incident partly inspired Artist Yuki Kihara to create *A study of a Samoan Savage* (2015)—a new body of work comprised of photographs and video works informed by a broad critique on the historical representations of Samoan men and their association to athleticism and prowess as a racial stereotype linked to the ideas surrounding the 'noble savage' from being fetishised as a subject and object of 'the other' by 19<sup>th</sup> century Victorian science and exotic entertainment, and how these ideas continue to permeate in the postcolonial era.

**Yuki Kihara**, a native of Samoa, is an interdisciplinary artist whose work engages with a variety of social, political and cultural issues. Often referencing Pacific history, her work explores the varying relationships between gender, race, culture and politics. Kihara's works has been presented at the Asia Pacific Triennial (2002 and 2015); Metropolitan Museum of Art, New York (Solo exhibition, 2008); Auckland Triennial (2009); Sakahàn Quinquennial (2013) and Daegu Photo Biennial (2014). Her mid-career survey exhibition *Undressing the Pacific*, curated by University of Otago, is touring throughout New Zealand from 2013 to 2016. She is currently working on a dance production *Them and Us* co-directed with Jochen Roller, which will premiere at Sophiensaele, Berlin in September 2015. [duskygeisha@yahoo.co.nz](mailto:duskygeisha@yahoo.co.nz)

**Mandy Treagus** (University of Adelaide)

***Rethinking the sacred in contemporary Pacific art***

The sacred in Pacific cultures has undergone continual reconceptualisation since European contact and through interaction with new models brought to the region via Christianity. Modernity and the late-capitalist effects of globalisation have also been factors in rapidly changing values, both in the Pacific and across its diaspora. While pre-Christian practices and understandings were consistently suppressed under the new Christian order, they often continued as either an acknowledged part of life—via the indigenisation of Christianity—or as a partly hidden, yet known and continuing aspect of culture. These forces and varying conceptualisations of the sacred are seen in contemporary art. This paper will explore how three artists—Yuki Kihara, Greg Semu and Tevita Latu—are in dialogue with the sacred in their work. I will consider Semu's critique and negotiation of Christian, and hence western art traditions, along with his assertion of pre-Christian values and practices. Latu's engagement with the sacred will be considered through his depictions of contemporary Tongan funeral practices, and also through his painting techniques, which are reflective of traditional Tongan crafts. Finally, while Kihara's work acknowledges the ongoing influence of Christianity, she posits a form of sacred memorialising that transcends both traditional and Christian models. This is a model for the contemporary Pacific that reincorporates the past while transforming it into a new ritual of sacred practice.

**Mandy Treagus** is Senior Lecturer in English and Creative Writing at the University of Adelaide, where she teaches nineteenth- and twentieth-century literature, culture, and visual studies. Her recent book *Empire Girls: The Colonial Heroine Comes of Age* (2014, University of Adelaide Press), considers narratives of development in colonial settings. She has also recently co-edited *Changing the Victorian Subject* (2014, University of Adelaide Press), a collection re-examining Victorian studies in both metropolis and empire. She has published in Pacific literary, historical and visual studies. Her current projects include a study of short fiction set in the Pacific, and a cultural history of Pasifika performers in colonial exhibitions. [mandy.treagus@adelaide.edu.au](mailto:mandy.treagus@adelaide.edu.au)



**Tuilagi Seiuli Allan Alo Va'ai** (University of the South Pacific, Alafua Campus, Samoa)

***A creative Oceania: Arts outreach and development in the Pacific***

Allan Alo will speak to his current work as Pacific Outreach Coordinator for Polynesia with the Oceania Centre for Arts, Culture and Pacific Studies at the University of the South Pacific. He will also share the performance project he and a team of arts directors are developing on *Moana: Rising of the Sea*, with the support of the European Consortium for Pacific Studies (ECOPAS). *Moana: Rising of the Sea* is an elaborate and ambitious Oceanian music-dance-drama collaborative creation born out of a desire to use the performing arts of the Pacific to bring attention to the pressing issue of climate change for many small Pacific Island nations. The Moana team will be touring Europe and presenting the production to the European Parliament in June this year.

**Tuilagi Seiuli Allan Alo Va'ai** is a performer, choreographer, artistic director, and consultant with twenty years of experience across a broad spectrum of situations, having worked extensively in remote, local, regional and international settings throughout South Africa, Asia, Americas and the Pacific. Allan is currently the Pacific Outreach Coordinator for Polynesia at the University of South Pacific. Allan is also the President of the Samoa Arts Council and has initiated many linkages, creativity and growth within the cultural industries sector across Samoa. [allan.alo@samoa.usp.ac.fj](mailto:allan.alo@samoa.usp.ac.fj)

## Discussants

**Miranda Forsyth** is a Fellow with the State Society and Governance in Melanesia program in the College of Asia and Pacific at the Australian National University. In February 2011, she commenced a three year ARC Discovery funded project to investigate the impact of intellectual property laws on development in Pacific Island countries. Prior to coming to the ANU, Miranda was a senior lecturer in criminal law at the law school of the University of the South Pacific, based in Port Vila, Vanuatu for eight years. Miranda is the author of *A Bird that Flies with Two Wings: Kastom and State Justice Systems in Vanuatu* (2009, ANU ePress). [miranda.forsyth@anu.edu.au](mailto:miranda.forsyth@anu.edu.au)

**Martha Macintyre** is an honorary Principal Research Fellow at the University of Melbourne and has adjunct appointments at the Australian National University and the Centre for Social Responsibility in Mining at the University of Queensland. She gained her PhD from the Australian National University and has held positions at the Australian National University, Monash University, La Trobe University and The University of Melbourne. She was elected a Fellow of the Australian Academy of Social Sciences in 2012. She has undertaken research in Papua New Guinea since 1979. Her research interests include historical ethnography, economic anthropology; gender; the social impacts of mining; medical anthropology, fisheries in Melanesia; environmental anthropology and human rights. Her publications include *Women Miners in Developing Countries: Pit Women and Others*, co-edited with Kuntala Lahiri-Dutt (2006, Ashgate) and Mary Patterson and Martha Macintyre, eds. *Managing Modernity in the Western Pacific* (2011, University of Queensland Press). [marthaam@unimelb.edu.au](mailto:marthaam@unimelb.edu.au)

**Margaret Jolly** (FASSA) is an Australian Research Council Laureate Fellow and Professor in the School of Culture, History and Language in the College of Asia and the Pacific. She has taught at Macquarie University in Sydney, the University of Hawai'i and the University of California, and been a visiting scholar in Anthropology in Cambridge University and at Centre de recherche et documentation sur l'Océanie (CREDO) in Marseille. In 2009 she was a visiting professor with the Centre national de la recherche scientifique in France. She is an historical anthropologist who has written extensively on gender in the Pacific, on exploratory voyages and travel writing, missions and contemporary Christianity, maternity and sexuality, cinema and art. Her books include *Women of the Place*, *Kastom*, *Colonialism and Gender in Vanuatu* (1994, Harwood Academic Publishers); *Sites of Desire*, *Economies of Pleasure: Sexualities in Asia and the Pacific*, ed. with Lenore Manderson (1997,

University of Chicago Press); *Maternities and Modernities: Colonial and Postcolonial Experiences in Asia and the Pacific*, ed. with Kalpana Ram (1998, Cambridge University Press); *Borders of Being: Citizenship, Fertility and Sexuality in Asia and the Pacific*, ed. with Kalpana Ram (2001, University of Michigan Press); *Oceanic Encounters: Exchange, Desire, Violence*, ed. with Serge Tcherkézoff and Darrell Tryon (2009, ANU E-Press); *Engendering Violence in Papua New Guinea*, ed. with Christine Stewart and Carolyn Brewer (2012, ANU E-Press); and *Divine Domesticities: Christian Paradoxes in Asia and the Pacific*, ed. with Hyaeweol Choi (2014, ANU Press). [margaret.jolly@anu.edu.au](mailto:margaret.jolly@anu.edu.au)

Back cover image: Constellation Pasifika, 2012

Carl F. K. Pao was the inaugural artist in the Pacific Studies Artist in Residence program at ANU in 2012. The program is an initiative of the Pacific Studies program in the College of Asia and the Pacific, funded by Margaret Jolly's ARC Laureate Project *Engendering Persons, Transforming Things: Christianities, Commodities and Individualism in Oceania* and the ANU Student Equity Office. Carl Pao is an indigenous Hawaiian visual artist. He has been commissioned for mural projects at a number of major institutions and hotels throughout Hawai'i and has had his work exhibited at the Smithsonian National Museum of the American Indian. While in residence at ANU, Carl collaborated with students and staff to design and produce a mural now installed on the front of Farea Pasifika building. The mural is made up of five 1200 x 2400 plywood panels and represents a significant contribution to ANU public art.

