

# Oceanic Connections

Integrating Pacific Studies research, education  
and outreach in Australia and internationally

The 2nd Conference of  
the Australian Association for the Advancement of Pacific Studies

**aaaps**  
the australian association for the  
advancement of pacific studies

18-20 April 2008  
ANU College of Asia and the Pacific

*Conference Conveners:*  
Katerina Teaiwa, Stewart Firth, Margaret Jolly  
*Venue:* Coombs (Bldg 9) and Coombs Extension



**ANU**

THE AUSTRALIAN NATIONAL UNIVERSITY

## **Contents**

|  |    |
|--|----|
| About AAAPS.....   | 3  |
| About the Conference.....  | 5  |
| Conference Organisation.....                                     | 6  |
| Conference Convenors.....  | 7  |
| Plenary Speakers & Performers.....                               | 9  |
| Pre-conference Film Screening.....                               | 15 |
| Welcome Drinks, Dinner and Performances.....                     | 16 |
| Sunameke Performance Program.....                                | 17 |
| Phoenix Performance Program.....                                 | 19 |
| Concise Timetable of Conference.....                             | 20 |
| Full Conference Program.....                                     | 21 |
| Notes for Speakers & Chairs.....                                 | 24 |
| Conference Registration.....                                     | 25 |
| Speakers' Abstracts in order of session.....                     | 26 |
| Pacific Studies Research, Education and Outreach at the ANU..... | 57 |
| Dining, Transportation & Childcare.....                          | 59 |
| Map of ANU Campus.....   | 60 |

## ***About AAAPS***

---

The Australian Association for the Advancement of Pacific Studies was initiated at a national meeting at The Australian National University on 9 October 2004 and formally established at Queensland University of Technology in January 2006 to provide a peak body for all Australian Pacific scholars. The intensity and diversity of Pacific research in Australia was showcased at the association's inaugural conference at QUT in Brisbane in January 2006. For further information on the establishment of AAAPS see <http://iceaps.anu.edu.au/pacific.html>

### **Objectives of AAAPS as articulated in October 2004**

- To promote the international excellence of Australian research and teaching in Pacific Studies.
- To play an advocacy role with Government, NGOs, schools, business, media and universities.
- 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 Island research, cultural and historical materials.
- To promote excellence in the teaching of Pacific Studies through professional development programs for university teachers.
- To promote specifically the study of Australia-Pacific Island relations.
- To establish and maintain links with Pacific communities in Australia.
- To establish and maintain links with honorary correspondent members and cognate organisations overseas.

### **AAAPS EXECUTIVE (elected at AGM January 2006).**

#### **President:**

**Clive Moore**, University of Queensland

#### **Vice President:**

**Margaret Jolly**, The Australian National University

#### **Secretary:**

**Katerina Teaiwa**, The Australian National University 2007-08

**Peter Larmour**, The Australian National University 2006-07

**Michael Morgan**, The Australian National University 2006

#### **Treasurer/Legal Officer:**

**Katy LeRoy**, Melbourne University

#### **Publications Officer/Website Manager (shared appointment):**

**Stephen Zagala**, Melbourne University

**Elaine Elamani**, Brisbane

#### **Pacific Communities Liaison Officer (shared appointment):**

**Vic Tamati**, Multilink Pacific Island Communities Liaison Worker, Brisbane

**Joycelin Leahy**, Brisbane

### **Elected Ordinary Members**

**Tracey Banivanua-Mar**, Melbourne University

**Harry Beran**, Oceanic Arts Society

**Susan Cochrane**, link to PAA (Pacific Arts Association) and Pacific artists, University of Queensland

**Rod Ewins**, **University of Tasmania**, AAAPS e-journal editor

**Fiona Foley**, Indigenous Australia representative

**Grant McCall**, Director, Centre for Pacific Studies, University of NSW

**Ewan Maidment**, Director, Pacific Manuscript Bureau

**Logan Metcalfe**, Australian Museum

**Ivan Molloy**, link to PIPSA (politics), University of the Sunshine Coast

**Max Quanchi**, link to PHA (history) Queensland University of Technology

**Pepe Tanavasa**, Pacific Islands community representative

**Paul Turnbull**, Griffith University, advisor on networked digital environment

### **Co-opted and Corresponding Members**

**Pat Hoffie**, QPACifika/ Queensland College of Art, Griffith University, Griffith University,

**Doug Hunt**, History/Politics, James Cook University

**Martha Macintyre**, Centre for Health and Society, Melbourne University, ASAO Contact person

**Peter Mülhäusler**, Linguistics, Flinders University

**Michael Quinnell**, Cultures and Histories Program, Queensland Museum

**Paul Sharrad**, link to SPACLS (literature), University of Wollongong

**Stewart Firth**, Director, The Pacific Centre, Australian National University

## ***About the Conference***

---

*Oceanic Connections*, the 2<sup>nd</sup> AAAPS Conference focuses on networking and integrating Pacific Studies research, education and outreach in Australia and internationally. The conference will also discuss developments across Pacific Islander communities in Australia, New Zealand and the islands, including the work of NGOs, churches, arts collectives and online communities. The range of themes includes:

- Governance - communities, capacities, states, nations, security
- Subjectivities - gender, race, class, sexualities, cultural identities
- Representations - histories, literature, film, collections, visual arts
- Ideas & practices - ideologies, languages, epistemologies, spiritualities
- Boundaries - crossings, settlement, diasporas, regionalism, indigenous Australian and Pacific Islander relations
- Economies - commodities, poverty, aid, trade, sustainable development
- Performances - media, performing arts, popular culture, oral traditions
- Environments - islands, atolls, oceans, resources
- Education - teaching, learning, research and training in Pacific Studies

The conference is bringing together members of Pacific communities, Pacific scholars and teachers, librarians, museum experts and performers from all over Australia as well as from Denmark, Fiji, Hawai'i, New Caledonia, New Zealand, Papua New Guinea and Vanuatu. A sizable number of presenters are Pacific Islander Australians and New Zealanders. There are more than 80 papers and a number of roundtable discussions presented on a variety of themes such as the changing trade scene in the South Pacific, the Fiji coup, and constitutional changes in Tonga. Keynote speakers include Dame Carol Kidu, Member of Parliament from PNG, Ralph Regenvanu, Director of the Vanuatu Cultural Council and Prof. Matthew Spriggs from the ANU. Another scheduled keynote speaker, Mollie Tepane Thomas (former Deputy Mayor of Campbelltown) had to withdraw very recently due to ill-health. We wish her well.

The conference coincides with the inauguration of Australia's first dedicated undergraduate program in transdisciplinary Pacific Studies. The new Pacific Studies Convener, Dr. Katerina Teaiwa, has worked closely with Pacific Studies stakeholders to develop this program, which began this semester and is being taught to its first students in the Faculty of Asian Studies. The program draws upon the research expertise of Pacific Islands scholars at the ANU, and, at both undergraduate and graduate level, it exemplifies ANU's new model of integrating research and teaching staff.

*Conference website:*

<http://rspas.anu.edu.au/tpc/oceanicconnections/>

## **Conference Organisation**

---

### **Conveners:**

Dr. Katerina Teaiwa, Prof. Stewart Firth and Prof. Margaret Jolly

### **Administrative support:**

George Darroch, Amanda Myers, Trang Nguyen, Warren Mayes

### **Volunteer and logistics coordination:**

Amanda Myers

### **Program cover design and image:**

Nicholas Mortimer

### **Program design and coordination:**

Dr Michelle Antoinette

### **IT support:**

Huw Slater

### **Photography:**

Nicholas Mortimer and Darren Boyd

### **Volunteers:**

Bianca Elmir, Lyla Kere, Loren Synott, Alison Fleming, Max Motion, Angharad Lodwick, Angela Davis and Anna Edmundson

### **Acknowledgements:**

His Excellency Mr Charles Lepani and Dr Katherine Lepani; Col. Ben Norrie, PNG High Commission; Greg Young; Jude Shanahan; Michelle Segal, Tony James, RSPAS Publications, Deveni Temu, Karina Taylor and PNG Community Canberra

### **Funding:**

Funding for Oceanic Connections has been generously provided by the Pacific Centre which is the nodal point of 'Learning Oceania' at The Australian National University, and the Asia Pacific Futures Research Network, Central node and Pacific node.



Asia Pacific  
Futures Research Network



Learning Oceania  
at the Pacific Centre, ANU

## **Conference Convenors**

---

**DR KATERINA TEAIWA**  
**Pacific Studies Convenor and Lecturer**  
College of Asia and the Pacific  
The Australian National University

Katerina Teaiwa is Pacific Studies Convenor in the College of Asia and the Pacific. In 2007-08 she developed a new program of transdisciplinary and regional Pacific Studies teaching at the undergraduate and postgraduate levels. The undergraduate major is the first in Pacific Studies in Australia. Faculty participating in the teaching program are drawn from the Learning Oceania network which Katerina developed with the Pacific Island Group of Scholars at ANU. It is based in the Pacific Centre in CAP and is focused on integrating Pacific Studies research, teaching, publishing and outreach at the ANU and internationally.

Katerina's research areas include dance studies, diaspora studies, visual ethnography, multi-sited ethnography, histories of Pacific phosphate mining and superphosphate consumption, popular culture and especially cultural industries, and women's studies. She organised and convened *Culture Moves! Dance in Oceania from Hiva to Hip Hop* in 2005 in Wellington, and in 2008, *Oceanic Connections*, as well as *Gender, Youth and Economic Empowerment in the Pacific* with Margaret Jolly, Satish Chand & the Gender Thematic Group at AusAID. She also regularly conducts cross-cultural and development training and debriefing for the Australian Youth Ambassadors for Development with ANU Enterprise and Austraining International.

Katerina is co-editor with Monisha Das Gupta and Charu Gupta of a special issue of the journal *Cultural Dynamics* called, 'Margins and Migrations in South Asian Diasporas' (2007) and editor of a special graduate student issue of the University of Hawai'i at Manoa's *Centre for Pacific Islands Studies Occasional Paper Series*, 'Indigenous Encounters: reflections on relations between people in the Pacific' (2007). She is presently working on a book manuscript, *Between Our Islands: a multi-sited ethnography of Banaban phosphate* and developing the first *Pacific Studies Reader Series* with colleagues at the University of Auckland, Victoria University of Wellington, the University of the South Pacific, the University of Hawai'i and the University of California at Los Angeles.

**PROFESSOR STEWART FIRTH**  
**Head, The Pacific Centre**  
College of Asia and the Pacific  
The Australian National University

Stewart Firth has been interested in the Pacific Islands since teaching at the University of Papua New Guinea in its early years. He also taught at the University of Hawai'i, and from 1998 to 2004 was Professor of Politics at the University of the South Pacific in Fiji. In between came a couple of decades teaching politics and international relations at Macquarie University. He was a visitor at the State, Society and Governance in Melanesia Project in 2005, and helped to organise a conference on globalisation and governance in the Pacific Islands. In 2006 he was appointed Head of the Pacific Centre at The ANU. In recent years his research has focused on regional security issues in the Pacific, as well as the impact of globalisation, especially the impact of free trade arrangements on Fiji. His recent books include *Australia in International Politics: an introduction to Australian foreign*

policy, and three edited collections: *Globalisation and Governance in the Pacific Islands* (ANU E Press 2006), *From Election to Coup in Fiji: the 2006 campaign and its aftermath* (with Jon Fraenkel), *Rebuilding the State in the Solomon Islands*, (forthcoming with Sinclair Dinnen).

**PROFESSOR MARGARET JOLLY**

**Head, Gender Relations Centre,**  
Research School of Pacific and Asian Studies  
College of Asia and the Pacific  
The Australian National University

Margaret Jolly is Head of the Gender Relations Centre in the Research School of Pacific and Asian Studies at The Australian National University. She graduated in anthropology from the University of Sydney and taught anthropology, gender and Pacific Studies at Macquarie University from 1972 to 1989. She has combined ethnographic research in Vanuatu with historical anthropological analysis focused on gender and sexuality across the Pacific, in the context of exploratory voyages, Christianity, the politics of tradition, nationalisms and feminisms. Her major books include *Women of the Place* (Harwood 1994), *Sites of Desire, Economies of Pleasure* (Chicago 1997, with Lenore Manderson), *Maternities and Modernities* (Cambridge 1998) and *Borders of Being* (Michigan 2001, both with Kalpana Ram). Recently she edited *Re-membering Oceanic Masculinities* for *The Journal of the Contemporary Pacific* (January 2008), co-edited *Oceanic Encounters* with Professor Serge Tcherkézoff and completed papers on the politics of commemorating discoverers like Quirós and Cook. She is presently completing a book on gender and sexuality in the Cook voyages, entitled *An Ocean of Difference*. She has been a Visiting Professor at the University of Hawai'i at Mānoa (1998), École des Hautes Études en Sciences Sociales, Paris and Centre de Recherches et de Documentation sur l'Océanie (CREDO), Marseille (2001) and the University of California at Santa Cruz (2001-2). From 2006-2008 she has been Vice President of AAAPS.

---



## **Plenary Speakers & Performers**

---

**DAY 1: Friday 18 April, 09:30-10:00**

### **MATILDA HOUSE**

Matilda House is a Ngunnawal leader and a longstanding Aboriginal social-justice advocate. House's long association with Aboriginal justice concerns began when she helped to establish the Aboriginal Legal Service in the 1980s, and has continued more recently through her membership of the Aboriginal Justice Advisory Committee. She served on the first ACT Heritage Council, delivering the welcome at 1997's 'Sea of Hands', contributed to the 'Bringing Them Home' report into the Stolen Generations, and acted as an ACT honorary ambassador or as one of the original protestors who established the Tent Embassy in 1972, demonstrating a tireless commitment.

She is the Chair of the Ngunnawal Local Aboriginal Land Council in Queanbeyan and the Joint Chair of the Interim Namadgi National Park Committee. As chair of many other Canberra and Queanbeyan Indigenous committees and organisations, and in her role as a Ngunnawal representative performing numerous welcoming ceremonies, House is vitally active within the community. In 2006 House was Canberra Citizen of the Year and in 2008 she performed the 'welcome to country' ceremony to open the Parliament of Australia.

---

**DAY 1: Friday 18 April, 09:30-10:00**

### **Hon. DUNCAN KERR SC MP**

Following the election of the Labor government on November 24, 2007, Duncan Kerr SC was appointed Parliamentary Secretary for Foreign Affairs (Pacific Island Affairs). Duncan was first elected to federal parliament in 1987 and served as Justice Minister in the Labor government from 1993 to 1996. In Opposition from 1996 Duncan served in shadow ministry roles including Immigration, Environment, Arts, Justice and Customs. Duncan is an active parliamentarian and has served on various legal and national security-related parliamentary committees.

Before his election to parliament Duncan practised law as a barrister and in June 2004 was appointed Senior Counsel. He has maintained his practice rights and has appeared pro bono in major public interest cases before the High Court of Australia. In July 2007 Duncan was appointed Adjunct Professor of Law at the Queensland University of Technology. Duncan holds a Bachelor of Laws from the University of Tasmania and a Bachelor of Arts (Social Work) from the Tasmanian College of Advanced Education. He has served as Crown Counsel for Tasmania, Dean of the Faculty of Law at the University of Papua New Guinea, and Principal Solicitor for the NSW Aboriginal Legal Service.

Duncan is a passionate advocate for human rights and, amongst other things, is vice-president of the United Nations Association (Tasmanian division). He has contributed to several law and public policy journals and has authored books, the most recent being *Elect the Ambassador! Building a democracy in a globalised world*.

---

**DAY 1: Friday 18 April, 10:00-11:00**

**DAME CAROL KIDU**

Member of Parliament, Papua New Guinea

**Challenges and Opportunities for Papua New Guinea: a Reflection on Changing Times**

*Abstract:* Everyone knows that the development challenges faced by PNG, not least HIV/AIDS, are immense. But, with the election of the Rudd government and the restoration of good Australia-PNG relations, there is an opportunity to do more to bring genuine development to Australia's former colony. In this presentation Dame Carol Kidu reflects on the challenges and possibilities offered by the present situation.

*Biography:* Dame Kidu was born in Brisbane, Australia, before moving to Papua New Guinea, and marrying Sir Buri Kidu. She worked as a schoolteacher, and Sir Buri later became Chief Justice. After Sir Buri's death, Lady Carol decided to enter politics and was elected to Parliament. Since 2002, Dame Carol has been Papua New Guinea's first female Cabinet Minister. She has served as the Minister for Community Development, implementing programs to reduce poverty and secure the rights of the country's people.

*Members of the PNG community in Canberra will sing for Dame Carol Kidu before her talk.*

---

**DAY 1: Friday 18 April, 15:30-17:00**

**MATTHEW SPRIGGS**

Director of the Centre for Archaeological Research in the School of Archaeology and Anthropology

**Pacific Islands as Crossroads: Ancient Connectivities in an Island World**

*Abstract:* The settlement of the islands of the vast Pacific Ocean, stretching some 10,000 km from east to west, was the greatest sea migration ever undertaken. The Pacific was in fact the first of the World's great oceans to be explored. The story of this migration could provide a powerful 'origin myth' to unite the people of the many archipelagoes situated there, but it is a story as yet better known outside the region than it is within. Archaeology adds very powerful evidence to that gleaned from oral and written histories of the Pacific to underscore the connectivities between island groups that scholars such as Epeli Hau'ofa have used to redirect the frame of our experience away from smallness and isolation to wider visions of cooperation and interaction.

*Biography:* Professor Spriggs is currently involved in two ARC Discovery grants. The latest, with ARC QEII Fellow, Dr Stuart Bedford, is 'Persistence and Transformation in Ancestral Oceanic Society: the archaeology of the first 1500 years in the Vanuatu archipelago'. The second, led by Prof. Rainer Grun of the Research School of Earth Sciences (funded 2006-2008), is using strontium and other isotope data to track migrations of Pacific peoples, and of other groups worldwide, as well as to address aspects of their diet. Professor Spriggs has also recently been involved in the discovery of the earliest cemetery site in the Pacific, at Teouma on Efate Island in central Vanuatu (project co-directed with Stuart Bedford and Ralph Regenvanu, former Director of the Vanuatu Cultural Centre), and is cooperating with an international team of experts in studying the

site and the skeletal remains found there. They finished three excavation seasons at the Teouma site (2004-2006), in 2006 funded largely by the National Geographic Society, and are currently writing up the results. Excavations will resume at Teouma in 2008 as part of the new ARC grant.

---

### **DAY 2: Saturday 19 April, 15:30-17:00**

#### **RALPH REGENVANU**

Director, Vanuatu National Cultural Council

#### **Land, Culture and Economic Empowerment in Vanuatu and Melanesia**

*Abstract:* In this presentation Ralph Regenvanu will discuss Australia-Vanuatu relations, the 2007 year of traditional economy or yia bilong kastom ekonomi, his ongoing work with UNESCO on tangible and intangible cultural heritage, and developments within the Vanuatu Cultural Council including new national policies and projects.

*Biography:* Ralph Regenvanu is Director of the Vanuatu National Cultural Council. He is also an advisor to UNESCO to their programs in cultural policy as a designated international 'expert' in the field. As Director of the Vanuatu Cultural Centre, Ralph Regenvanu, was honoured on two separate occasions in November 2006 for the work he had done over 12 years with the Cultural Centre, and in the field of culture more generally in Vanuatu. Mr Regenvanu currently holds positions in a number of international organisations, including as an Executive Board Member of the Pacific Islands Museums Association (PIMA), the International Council of Museums Asia Pacific (ICOM-ASPAC) and the International Committee on the Training of Personnel, International Council of Museums (ICTOP).

---

### **DAY 3: Sunday 20 April, 11:00-12:30**

#### **PLENARY LECTURE IV:**

#### **Pacific Studies Undergraduate Education: Teaching, Resources, Networks and a New Reader Series**

This plenary roundtable focuses on developments in Pacific Studies teaching, particularly at the undergraduate level. Participants represent major centres of Pacific Studies in Australia, Fiji, New Zealand and the US. We will discuss new developments and challenges, teaching methods, as well as the need for better resources. In particular we will discuss the Pacific Studies Reader Series initiative that several of the participants are co-editing.

HERENIKO, Vilsoni (CHAIR)  
University of Hawai'i at Manoa

WESLEY-SMITH, Terence  
University of Hawai'i at Manoa

TEAIWA, Katerina  
Australian National University

DURUTALO, Alumita  
University of the South Pacific

SUAALII, Tamasailau  
University of Auckland

QUANCHI, Max  
Queensland University of Technology

**DAY 1: Friday 18 April, 09:30-10:00; 17:00-19:00**

**DAY 2: Saturday 19 April, 19:00 (PNG High Commission)**

### **SUNAMEKE (Performers)**

Directed by Julia Gray, Sunameke is a Pacific Island performance group formed from members of Darwin's multicultural community. They perform a wide range of traditional and contemporary song and dance from Papua New Guinea and other islands in the Pacific. Sunameke has worked with a number of other dance groups: Restless Dance Company based in Adelaide; Juniper Tree Dance Company, Tracks Dance Theatre Performance, Drum Drum, Nga Whanau O Aotearoa, Kiribati South Sea Island Dancers, and Tifa of the South Seas, all of which are based in Darwin, Northern Territory. They have also participated in the Arafura Games Opening, and co-organised and performed *in Nesian Pride* for Harmony Day, in Darwin, and at the *I-Moves Season* for the Darwin Fringe Festival, the Kultura Festival, the Royal Darwin Show, and the *Culture Moves!* Pacific Studies dance conference in Wellington. Sunameke includes musicians and dancers from Darwin representing Australian, PNG, Maori, Tongan, Samoan and Kiribati communities.

Sunameke website: <http://www.sunameke.com/>



### **DAY 3: Sunday 20 April, 15:00-15:30**

## **PHOENIX PERFORMING ARTS OF THE PACIFIC, CANBERRA (Performers)**

### **Introduction**

The mythical story of the Phoenix rising out of the ashes embodies the history of this dance company. Our aims are simple but integral to our stories and our hopes, not only for ourselves but for others. We aim to:

- be pro-active in maintaining ancient traditional Pacific Island arts and to support the research and the revival of what has been lost by Lo'au Research Society (<http://groups.yahoo.com/group/LoauRS/>), Nuama Research Organization ([www.nuama.org](http://www.nuama.org)) and other Universities and Research Institutes;
- connect the past to the present by integrating the 'old' with the 'new' through dance and performing arts in its multicultural manner;
- embrace other dances and performing arts on a global level in the knowledge it will enhance the growth of PPAP;
- to promote dance and performing arts as a way of enhancing people's lives, and a way of life as such. We aim to include the practical and theoretical apparatus of dance and performing arts as an integral part of teaching dance students.

### **History**

Phoenix Performing Arts was founded by Siosuia Tofua'ipangai and Shiara Astle in 2002. Siosuia's daughter 'Ilaisa Lin-mei Lafitani joined the company soon after with the support of Shiara's mother Luseane Astle (aka Tuita-Nakao). Kerry Tucker's support in acquainting us with whoever out there could help us, will always be remembered.

The company was originally known as 'Phoenix Dance Company' but then changed in early 2005 to 'Phoenix Performing Arts'.

PPA is at the moment self funded with the love and support of its committed members and there are plans in the very near future to get government funding support as the company rapidly grows.

Dance classes first began in Siua's lounge room, then moved on to Youth in the City and from there to the Hatchery at Gorman House. Lots of practice still happens weekly in Siua's lounge room as the Hatchery only gives us one day a week. There is a hope that one day PPA will have its own studio with unlimited time and room for artists to work in.

Siua was introduced to dance whilst at Atenisi University in Tonga in 1988. Arriving in Australia for further studies, he then performed as a solo Pacific Island dancer here and overseas. In 1997 Siua became seriously ill and on recovery became wheelchair bound. Dance still stayed prominent in Siua's life but hopes of forming a dance school had begun to fade to the background until 2002 when he met Shiara.

Shiara's background is classical ballet and meeting Siua was intentional as she had been searching for a dance school for Pacific Island dance. Since injuring herself and unable to continue ballet, connecting herself to her cultural dances seemed a natural progression.

Siua's sister Kuinivia McCloud also came on board to teach the Middle Eastern dances and her drumming has always been inspirational.

At present, Siua has brought PPA dancers and staff to the point whereby they are continuously involved with choreographing exciting new works, which is a wonderful place for the company to be in.

Phoenix Performing Arts is under the auspices of the Australian Choreographic Centre ACT. We are grateful for the beautiful studio at the Hatchery, compliments of the Australian Choreographic Centre.



## **Walk Into Paradise**

### **Free Public Screening and Talks**

Coombs Lecture Theatre  
The Australian National University  
Thursday 17 April 2008  
6pm-8pm

*Ned ‘Sharkey’ Kelly, an Australian adventurer, has discovered oil in the wilds of Papua New Guinea. Patrol Officer, Steve McAllister, is instructed by the local authorities to verify the discovery and lead an expedition to Paradise Valley, beyond the headwaters of the Sepik River. The party includes a United Nations doctor, Louise Dumarcet, and malaria-stricken crocodile hunter, Jeff Clayton. Tension arises when Louise is attacked by a witch doctor after taking blood samples from the tribal leader’s sick children. She must find a way to save them, otherwise the party will be massacred.*

There will be a free public screening of the classic 1955 feature film, “Walk into Paradise”, in the Coombs Lecture Theatre, The Australian National University, in association with the annual meeting of the Australian Association for the Advancement of Pacific Studies (AAAPS). Starring Chips Rafferty, and directed by Lee Robinson, this story of colonial adventure and romance was shot on location in the Papua New Guinea Highlands. In collaboration with the PNGAA and Kodak/Atlab, the National Film and Sound Archive has recently regraded and remastered the original footage, producing a DVD for commercial release. Two experts with a particular interest in the film, Graham Shirley (National Film and Sound Archive) and Jane Landman (Victoria University), will briefly introduce the film in its original context, after which the 90 min film will be screened.

***Welcome Drinks Friday Night, 18 April (Coombs Tea Room 5-7pm)***

---

This will be a celebratory event at which current AAAPS President Clive Moore will preside.

We will launch a series of publications, including:

- Ron Crocombe *Asia in the Pacific Islands: Replacing the West*. Suva: Institute of Pacific Studies, 2007. To be launched by Max Quanchi.
- Jolly, Margaret (ed) *Remembering Oceanic Masculinities*, Vol 20 (1) *The Contemporary Pacific*. 2008. To be launched by Katerina Teaiwa.
- Max Quanchi *Photographing Papua: representation, colonial encounters and imaging in the public domain*, Newcastle UK: Cambridge Scholars Publishing 2007. To be launched by Clive Moore.

Copies of publications will be available for sale or order forms available.

We will also launch the ANU's *Learning Oceania* vision, which integrates research, education and outreach in Pacific Studies and the new undergraduate and graduate programs in Pacific Studies. To be launched by Margaret Jolly and Stewart Firth.

The launch will be accompanied by performances from Sunameke, a Pacific multicultural dance group from Darwin (see program overleaf).



**Sunameke Performance Program – Friday 18 April (Venue: Coombs Tea Room, ANU)**

**Weaving the Map - (CD SET, 30 minutes)**

|                         |                       |   |
|-------------------------|-----------------------|---|
| <b>Old but new</b>      | <i>Manus</i>          | Adaptation of Paluai Suksuk dances drummed by Drum Drum                         |
|                         | <i>Ora Sangio</i>     | Adaptation of Morobe Dance taught by Markham Galut music by Drum Drum           |
| <b>Mixed blood</b>      | <i>FTPP 2</i>         | Movement based in Pacific Island Styles music by Airileke Ingram                |
| <b>Tonga represent</b>  | <i>Ekaletahi</i>      | Choreographed by John Terepo music by Shakobe                                   |
| <b>Hat Dance</b>        | <i>Siasi</i>          | Choreographed by Julia Gray music by O-shen                                     |
| <b>Kiri represent</b>   | <i>Te Kabuti</i>      | Taught by Margie Muller   |
| <b>Ori Tahiti</b>       | <i>Ote'a Kahaia</i>   | Choreographed by Julia Gray music by Mahealani Uchiyama                         |
| <b>Samoa represent</b>  | <i>Oka oka</i>        | Choreographed by Lina Time music performed by Piula Methodist Choir             |
| <b>Our differences</b>  | <i>Cruzin Dolphin</i> | Choreographed by dancers under direction of Julia Gray music by Airileke Ingram |
| <b>Tahiti represent</b> | <i>Tamure Lagon</i>   | O Tahiti e dance music by Teiki and Lorenzo                                     |
| <b>Let's dance</b>      | <i>Suru</i>           | Choreographed by Julia Gray music by O-shen                                     |

Director and choreographer - Julia Gray

Musicians - Mark Smith, Eric Terepo, Katrina Sonter, Paia Ingram, Phillip Eaton, Samantha Sonter, Tau Worby.

Dancers and choreographers - Katrina Firth, Christine Smith, Galway Terepo, John Terepo, Pamela Cameron, Ranu James, Tau Worby, Yola Gray

**Sunameke Performance Program – Saturday 19 April (Venue: PNG High Commission)**

**Weaving the Map (Live Set) (40 minutes)**

|                           |                               |   |
|---------------------------|-------------------------------|---|
|                           | <i>Making our way</i>         | Irouab - Adapted from a Sepik fishing dance - taught by Pius Wasi 1995.   |
| <b>Coconut</b>            | <i>Lifeblood</i>              | Niu   |
|                           | <i>Bad Coconuts</i>           | Poem by Teresia Teaiwa<br>Apple Broom Kivai   |
|                           | <i>Ownership and Sharing</i>  | Maksomanu - based in contemporary Kivai style developed by Markham Galut.   |
| <b>My Precious</b>        | <i>Exploring islands</i>      | Our first Makso created without Markham<br>Movement developed from directives: Beauty in women, Pride in place and Love Stories |
|                           | <i>Together we are better</i> | Pur Matam - Childrens dance from Tolai people in PNG.   |
| <b>Interlude</b>          | <i>Kai Lao</i>                | Tongan Mens dance choreographed by John Terepo  |
|                           | <i>Aleki</i>                  | Aleki - Solomon Island Song from Siva Pasifika album. Spirit lamenting for a beautiful woman that he cannot be with.            |
| <b>Laplap</b>             | <i>Working Women</i>          | Laplap dance  |
|                           | <i>Ia Lavalava</i>            | Samoan Siva choreographed by Tanuli Chan  |
| <b>Jandals</b>            | <i>Salt Water Feet</i>        | Salome - Poem by Teresia Teaiwa   |
|                           | <i>Slap</i>                   | Jandal dance  |
|                           | <i>Bona Kapa</i>              | Tolai hymn - taught by Lava Watts   |
| <b>Lotu</b>               | <i>Bema Lau Oi</i>            | Motuan gospel song - composed by Dou Airi   |
| <b>Crab in the bucket</b> | <i>Central Mix</i>            | Motu songs - Ai Adava, Nono au e, Gebore Mekeo songs -Poe   |
| <b>Boundaries</b>         | <i>Pushing</i>                | Old and new Kivai dances - adapted from dances taught by Markham Galut, and Rodney Kove   |
|                           | <i>Adapting</i>               | Dance reflecting our different islands based in Samoa Saasaa style  |

***Phoenix Performance Program – Sunday 20 April (Venue: Coombs Tea Room)***

---

**1. Beginning of Time** (Group Dance, 1 1/2 minutes): Our Creation myth. An invitation for Polynesian God Tangaloa and Goddess Hikule’o and other heavenly beings to join the festivities. Choreography and Music composed by Siosuia Lafitani-Tofuaipangai. Chanted by Siosuia Lafitani-Tofua’ipangai. The heavenly beings join us in our ancient dances from centuries ago and then finishing off with a Kava Ceremony.

The ancient Tongan dances (Group Dance), which have been surviving since about 6th Century AD, are as follows:

- **‘Otuhaka** (Sitting dance usually performed by older people, 1 1/2minutes);
- **Me’etu’upaki** (telling the story of canoe travel usually done with a canoe paddle, **paki**, but tonight with fans, 1 1/2minutes );
- **Po Faha’i Ula** (an evening dance usually performed on the beach, together with the ceremony of **Fakaliku** – Miss Contestants, 1 ½ minutes).
- **Kava Ceremony Dance** (Solo by Siosuia Lafitani-Tofua’ipangai, 4 ½ minutes).

Music composed by Her late Queen Salote Tupou III with the theme that Tongan culture and traditions should be preserved forever. Sung by Afo Koula Choir from ‘Atenisi University.

**2. Modern Faha’i Ula** (Group Dance, 2 ½ minutes): A combination of ancient ‘otuhaka and ula with modern haka poses from female tau’olunga and male tulafale. Tau’olunga and tulafale were both derived from Samoan female tau’alunga and male ‘aiuli fa’ataupaki with some haka poses from ancient Tongan male me’elaufola. Music sung by Salesi Kaufusi and composed Tu’imala Kaho for the Late Noble Fakafanua Tu’itoatasi (Langi Tau’olunga as it is called in Tonga).

**3. Tongan Female Tau’olunga** (Solo by ‘Ilaisa Lafitani, 2 1 ½ minutes). Music composed by Her Late Queen Salote Tupou III and Sir Sofele Kakala for His Late King Taufa’ahau Tupou IV and sung by Fofu’anga Club Band.

**4. Contemporary Pacific Island Dance** (Solo by Shiara Astle, 2 ½ minutes): A combination of classical ballet poses with Aboriginal, Samoan, Tahitian, Tongan and Hawaiian hakas in a contemporary manner. Music composed and sung by Tevaka Island Band.

\*\*Music for ancient dances. Chanted by Siosuia Lafitani-Tofua’ipangai and Fifi Imbriano. Group Dancers: Taai Sullivan, Shiara Astle, ‘Ilaisa Lafitani and Siosuia Lafitani-Tofua’ipangai.

Solo Dancers: Shiara Astle, ‘Ilaisa Lafitani and Siosuia Lafitani-Tofua’ipangai.

PPAP’s Website Addresses: [www.phoenix-pacific.org](http://www.phoenix-pacific.org) (old), [www.phoenix-dance.org](http://www.phoenix-dance.org) (new), [www.nuama.org](http://www.nuama.org) and <http://groups.yahoo.com/group/LoauRS/>

**Oceanic Connections:  
Concise Timetable of AAAPS 2008 Conference and Related Events**

| DATE               | TIME          | ACTIVITY  |
|--------------------|---------------|---|
| Thursday, 17 April | 18:00 - 20:00 | <b>Pre-conference film screening:</b><br><i>Walk Into Paradise</i> (Lee Robinson, Director)<br>Free public film screening (Coombs Lecture Theatre)  |
| Friday, 18 April   | 08:30 - 16:30 | <b>Registration</b> (Coombs Lecture Theatre Foyer)  |
|                    | 09:30 - 17:00 | <b>Conference Day 1</b>   |
|                    | 17:00 - 19:00 | <b>Welcome drinks</b> (Coombs Tea Room):<br>Book Launches; ANU Pacific Studies Launch;<br><b>Sunameke</b> performance   |
| Saturday, 19 April | 08:30 - 16:30 | <b>Registration</b> (Coombs Lecture Theatre Foyer)  |
|                    | 08:30 - 10:30 | <b>AAAPS AGM</b> (Coombs Lecture Theatre)   |
|                    | 11:00 - 17:00 | <b>Conference Day 2</b>   |
|                    | 19:00         | <b>Conference Dinner</b> at<br>Papua New Guinea High Commission,<br>39-41 Forster Crescent<br>Yarralumla ACT 2600<br>Ph: 6273 3322<br>(delegates to make their own way to PNG HC, less than 10 mins drive from ANU campus)<br><b>Sunameke</b> performance at PNG HC |
| Sunday, 20 April   | 08:30 - 16:30 | <b>Registration</b> (Coombs Lecture Theatre Foyer)  |
|                    | 09:00 - 16:30 | <b>Conference Day 3</b>   |
|                    | 15:00 - 15:30 | <b>Phoenix</b> performance (Coombs Tea Room)  |
|                    | 15:30 - 16:30 | <b>Discussion Forum and Closing Performances</b>  |

## Oceanic Connections - Full AAAPS Conference Program 2008 and Related Events

| DAY 1: Friday 18 April |  |   |   |  |
|------------------------|--|---|---|--|
| 08:30-16:30            | <b>Registration</b> (Coombs Building Lecture Theatre Foyer)  |   |   |  |
| 09:00-09:30            | Morning Tea (Coombs Extension Foyer)   |   |   |  |
| 09:30-10:00            | <b>Welcome to Country:</b> Matilda House; <b>Welcome to the ANU:</b> Professor Stewart Firth (Head Pacific Centre, ANU); <b>Conference Opening:</b> Hon. Duncan Kerr SC MP (Parliamentary Secretary for Pacific Island Affairs); <b>Sunameke dance performance</b> (Coombs Lecture Theatre)  |   |   |  |
| 10:00-11:00            | <b>Plenary Lecture I: Dame Carol Kidu: <i>Challenges and Opportunities for Papua New Guinea: a Reflection on Changing Times</i></b> (CLT)  |   |   |  |
| 11:00-12:30            | <p><b>Parallel Session 1A</b><br/><b>Ideas and Practices 1</b> (CLT)</p> <p><b>Vilsoni Hereniko</b> <i>Film as a Colonising Medium: Indigenous Knowledge, Translation, and the Market Economy</i><br/><b>Paul Sharrad</b> <i>Word Weaving: Art-craft in Pacific Literature</i><br/><b>Selina Marsh</b> <i>How might Pasifika epistemologies be translated into a digital context</i></p> | <p><b>Parallel Session 1B</b><br/><b>Ideas and Practices 2</b> (Rm 104 CE)</p> <p><b>John Cox, Anthony Regan &amp; Nick Bainton</b> (conjoint presentation) <i>Parallel States and Parallel Economies: Legitimacy and Prosperity in Melanesia</i><br/><b>Mark Mosko</b> <i>The Fractal Yam: Human Agency and Recursive Holography in the Trobriands</i></p>     | <p><b>Parallel Session 1C</b><br/><b>Representations 1</b> (Rm 113 CE)</p> <p><b>Sonia Lacabanne</b> <i>French and Anglophone literary representations of historical events that happened in Oceania</i><br/><b>Max Quanchi</b> <i>Towards a common visual history; Australia, New Zealand and the Pacific Islands</i><br/><b>Chris Ballard &amp; Elena Govor</b> <i>Miklouho-Maclay's 1879 New Hebrides Sketches</i><br/><b>Doug Hunt</b> <i>In (Re)Search of Ross Lewin</i></p>   |  |
| 12:30-13:30            | Lunch (Coombs Extension Foyer)   |   |   |  |
| 13:30-15:00            | <p><b>Parallel Session 2A</b><br/><b>(CLT)</b></p> <p><b>Film Screening:</b><br/><b><i>Crater Mountain Story</i></b><br/><b>by Martin Maden</b></p> <p>Discussion led by Chris Ballard and Introduction to Pacific Audio-visual Network</p>  | <p><b>Parallel Session 2B</b><br/><b>Governance 1</b> (Rm 104 CE)</p> <p><b>Greg Fry</b> <i>Australia in Oceania: A 'new era of cooperation'?</i><br/><b>George Hoa'au</b> <i>Australia/Solomon Islands Relations in the Sogovare period</i><br/><b>Christine Winter</b> <i>Beyond the call of duty: Private networks of support by police peacekeepers</i></p> | <p><b>Parallel Session 2C</b><br/><b>Subjectivities 1</b>(Sm Rm A)</p> <p><b>Roundtable: <i>Gender Relations and Regionalism in Oceania</i></b></p> <p><b>Nicole George</b> <i>The Limits of Regionalism?: Gender Politics and Engagement with the Pacific's Non-independent Territories</i><br/><b>Kathy Lepani</b> <i>HIV in PNG and the Pacific Region: Articulating Gendered and Sexual Subjectivities</i><br/><b>Margaret Jolly</b> <i>Being North in the South: Asia-Pacific and Oceania, Rival Regional Imaginaries for Pacific Arts</i></p> | <p><b>Parallel Session 2D</b><br/><b>Education 1</b> (Rm 113 CE)</p> <p><b>Selwyn Kole Manetarai</b> <i>Aid and education development in Solomon Islands: the case of New Zealand Aid for Primary Education</i><br/><b>Camille Nakhid</b> <i>Lessons to be learnt for a Pacific Studies educator</i><br/><b>Kabini Sanga</b> <i>Building capacity for Pacific Education Research</i><br/><b>Siauto Alefaio</b> <i>Galuola: A new wave encountering psychology from the shores of the Pacific</i></p> |
| 15:00-15:30            | Afternoon Tea (Coombs Extension Foyer)   |   |   |  |
| 15:30-17:00            | <b>Plenary Lecture II: Matthew Spriggs: <i>Pacific Islands as Crossroads: Ancient Connectivities in an Island World</i></b> (CLT)  |   |   |  |
| 17:00-19:00            | <b>Welcome Drinks: Book Launches, Pacific Studies Launch, Sunameke Performance</b> (Coombs Tea Room)   |   |   |  |

**Room Location Key:** CE: Coombs Extension; CEF: Coombs Extension Foyer; CLT: Coombs Lecture Theatre; Sm Rm A: Seminar Room A

## Oceanic Connections - Full AAAPS Conference Program 2008 and Related Events

| DAY 2: Saturday 19 April |  |   |  |   |
|--------------------------|--|---|--|---|
| 08:30-16:30              | <b>Registration</b> (Coombs Building Lecture Theatre Foyer)  |   |  |   |
| 08:30-10:30              | <b>AAAPS AGM</b> (Coombs Lecture Theatre)  |   |  |   |
| 10:30-11:00              | Morning Tea (Coombs Extension Foyer)   |   |  |   |
| 11:00-12:30              | <p><b>Parallel Session 3A Representations 2</b> (CLT)</p> <p><b>Barry Craig</b> <i>Going global: The implications of the Upper Sepik-Central New Guinea Project for the future of ethnographic research in museums</i></p> <p><b>Kipley Nink</b> <i>Asmat Art</i></p> <p><b>Clive Moore</b> <i>The Kanaka Generation: the Visual Heritage of Melanesians in Australia</i></p> <p><b>Kristie Flannery</b> <i>Kanaka unfreedom in Queensland between 1863-1876</i></p> | <p><b>Parallel Session 3B Boundaries 1</b> (Rm 104 CE)</p> <p><b>Ron Crocombe</b> <i>Shifting the Regional Boundaries: From Oceanic Connections to Asia-Pacific Connections</i></p> <p><b>Duncan Wilson</b> <i>East Asian Engagement with Pacific Island countries: toward a New Dynamic in International Relations</i></p> <p><b>Grant McCall</b> <i>The Pacific Islands: forgotten space or next place?</i></p> | <p><b>Parallel Session 3C Economies</b> (Sm Rm A)</p> <p><b>Sam Kari</b> <i>The Constitutional Planning Committee's 1975 Economic Vision and Realities in Papua New Guinea</i></p> <p><b>Kim Godbold</b> <i>Post-war agricultural policy in PNG</i></p> <p><b>David Faradatolo</b> <i>Shell Money and Livelihood in the Wala Lagoon of Malaita, Solomon Islands</i></p>                    | <p><b>Parallel Session 3D Governance 2</b> (Rm 113 CE)</p> <p><b>Roundtable: Tradition and Governance in the 21st Century Pacific</b></p> <p><b>Robert Norton</b> <i>Chiefs, Warriors and Taukei Nationalists: Modalities of Power in Fiji</i></p> <p><b>Guy Powles</b> <i>Traditional Resistance, Persistence in the Pacific Islands</i></p> <p><b>Sarah Kernot</b> <i>Chiefs as Actors in Development in Vanuatu</i></p> <p><b>Alumita Durutalo</b> <i>Changing Dimensions and Challenges to Fiji's Internal Security: From Independence to the Present</i></p> |
| 12:30-13:30              | Lunch (Coombs Extension Foyer)   |   |  |   |
| 13:30-15:00              | <p><b>Parallel Session 4A</b> (CLT)</p> <p><b>Film Screening: Papa Bilong Chimbu</b> by Verena Thomas.</p> <p>Discussion led by Vicki Luker</p>  | <p><b>Parallel Session 4B Governance 3</b> (Rm 104 CE)</p> <p><b>Roundtable: The Political Economy of an Emerging Pacific Community</b></p> <p><b>Speakers:</b><br/> <b>Nic MacLellan</b><br/> <b>Ralph Regenvanu</b><br/> <b>Allison Tate</b><br/> <b>George Hoa'au</b></p>  | <p><b>Parallel Session 4C Boundaries 2</b> (Sm Rm A)</p> <p><b>Kelly Marsh</b> <i>Chamorro and Carolinian Connections: Re-visioning themselves</i></p> <p><b>Grant McCall</b> <i>Between a (Banaban) Rock and a (Rabi) Hard Place: a clash of indigenous rights</i></p> <p><b>Kevin Murphy</b> <i>The regulation of tradition at the border between Australia and Papua New Guinea</i></p> | <p><b>Parallel Session 4D Representations 3</b> (Rm 113 CE)</p> <p><b>Roundtable: Pacific Islanders and the Australian Museum Collections</b></p> <p><b>Speakers:</b><br/> <b>Taloi Havini</b><br/> <b>Latai Taumoepeau</b><br/> <b>SistaNative, Seini F. Taumoepeau</b><br/> <b>Keren Ruki</b><br/> <b>Yvonne Carillo-Huffman</b></p>  |
| 15:00-15:30              | Afternoon Tea (Coombs Extension Foyer)   |   |  |   |
| 15:30-17:00              | <b>Plenary Lecture III: Ralph Regenvanu: Land, Culture and Economic Empowerment in Vanuatu and Melanesia</b> (CLT)   |   |  |   |
| 19:00                    | <b>Conference Dinner &amp; Sunameke Performance</b> (Papua New Guinea High Commission)   |   |  |   |

**Room Location Key:** CE: Coombs Extension; CEF: Coombs Extension Foyer; CLT: Coombs Lecture Theatre; Sm Rm A: Seminar Room A

## Oceanic Connections - Full AAAPS Conference Program 2008 and Related Events

| DAY 3: Sunday 20 April |  |  |  |   |
|------------------------|--|--|--|---|
| 08:30-16:30            | <b>Registration</b> (Coombs Building Lecture Theatre Foyer)  |  |  |   |
| 09:00-10:30            | <b>Parallel Session 5A<br/>Governance 4 (CLT)</b><br><br><b>Satendra Nandan</b> <i>Writing Fiji</i><br><b>Pateresio Nunu</b> <i>Hybridising Fijian Traditional System and Economic Development, Village Study</i><br><b>John Spurway</b> <i>Lau before Cession: an innovation in Fiji's polity</i> | <b>Parallel Session 5B<br/>Education 2 (Rm 104 CE)</b><br><br><b>Christina Folauhola-Latu</b> <i>Tongan Ontology and Australian Schooling</i><br><b>Naila Fanene</b> <i>Understanding the link between academic achievement and the role of teaching methodology, ethnicity and socio-economic circumstances through the academic writing of New Zealand-born Samoan students at university</i><br><b>Jeanne Lomax</b> <i>Pacific Studies Education at the College Level</i> | <b>Parallel Session 5C<br/>Representations 4 (Sm Rm A)</b><br><br><b>Tarisi Vundilo</b> <i>Connecting Pacific communities and Museums</i><br><b>Erna Lilje</b> <i>Producers and Collectors: Uncovering the Role of Indigenous Agency in the Formation of Museum Collections.</i><br><b>Pamela Zeplin</b> <i>'But what about the artist?': Australian perspectives on contemporary Pacific artists and makers in 'the South</i>   | <b>Parallel Session 5D<br/>Environments (Rm 113 CE)</b><br><br><b>Colin Filer</b> <i>Kokoda Track and the Carbon Trade in Papua New Guinea</i><br><b>Paul D'Arcy</b> <i>Variable Rights and Diminishing Control: the evolution of indigenous maritime sovereignty in Oceania</i><br><b>Helen Hill</b> <i>Australian Development assistance in small island states: On the need to move towards a framework of sustainability in the post-greenhouse era</i><br><b>Frank Thomas</b> <i>Historical Ecology and Conservation Biology: bridging the divide between terrestrial and marine ecosystems in the Pacific Islands</i> |
| 10:30-11:00            | Morning Tea (Coombs Extension Foyer)   |  |  |   |
| 11:00-12:30            | <b>Plenary Lecture IV: Pacific Studies Undergraduate Education: Teaching, Resources, Networks and a New Reader Series (CLT)</b>  |  |  |   |
| 12:30-13:30            | Lunch (Coombs Extension Foyer)   |  |  |   |
| 13:30-15:00            | <b>Parallel Session 6A<br/>Performances (CLT)</b><br><br><b>Roundtable: Pacific Dance Communities</b><br><br><b>Speakers:</b><br><b>Latai Taumoepeau</b><br><b>Suia Lafitani-Tofua'ipangai</b><br><b>Julia Gray</b><br><b>Allan Alo</b>  | <b>Parallel Session 6B<br/>Governance 5 (Rm 104 CE)</b><br><br><b>Peter Larmour</b> <i>Culture and Corruption: some conceptual issues and South Pacific examples</i><br><b>Steffen Dalsgaard</b> <i>Institutionalising the Lapan – Changes and Continuities in Political Leadership in Manus Province, Papua New Guinea</i><br><b>Peter Kanaparo</b> <i>Money-People's Politics – No Money Forget Politics</i>   | <b>Parallel Session 6C<br/>Education 3 (Sm Rm A)</b><br><br><b>Mark Hayes &amp; John Harrison</b> <i>Where the hell is Tuvalu? Tuvalu as a Site for Service Learning and Community Engagement in the UQ Journalism and Communication Programme</i><br><b>Ewan Maidment</b> <i>The Tuvalu National Archives Endangered Archives Projects, 2005-2008 (co-authored by Ms Mila Amilale and Mr Richard Overy)</i><br><b>Evangelina Papoutsaki</b> <i>Communicating the needs of Pacific Islands: the role of media and journalism education</i> | <b>Parallel Session 6D<br/>Subjectivities 2 (Rm 113 CE)</b><br><br><b>Christine Stewart</b> <i>Crime to be a Woman: Engendering Violence Against Sex Workers in Port Moresby, PNG</i><br><b>Samantha Rose</b> <i>Sharing, unity and empowerment through Nibarara: reflections on a women's handicraft producers' group in Kiribati</i>  |
| 15:00-15:30            | Afternoon Tea (Coombs Tea Room) Performance by <b>Phoenix Performing Arts of the Pacific</b> Canberra  |  |  |   |
| 15:30-16:30            | <b>Discussion Forum and Closing Performances</b> (Coombs Lecture Theatre)  |  |  |   |

**Room Location Key:** CE: Coombs Extension; CEF: Coombs Extension Foyer; CLT: Coombs Lecture Theatre; Sm Rm A: Seminar Room A

## **Notes for Speakers and Chairs at AAAPS Conference**

---

### **Speakers**

Thanks so much for being part of our second biennial conference of the Australian Association for the Advancement of Pacific Studies. We look forward very much to welcoming you to the ANU if you are not from here, and to hearing your paper. Here are a few guidelines.

*Timing.* We apologise to those of you who are in a session with four speakers rather than three. This proved necessary due to the large number of papers offered and limited space for parallel sessions. Even though you have been earlier advised that you could speak for twenty minutes we request that you aim to limit the presentation to fifteen minutes maximum to allow as much time for discussion as possible. If you are in a session of three speakers you should aim for twenty minutes maximum. It will be up to *chairs* to work out whether to have discussions after each paper or at the end of the session. But, in the interests of discussion and respect to other speakers, *please do not exceed your allotted time*. Session chairs have been asked to be vigilant and to circulate notices at 5 minutes from the time and when time is up. Roundtables will be run on a slightly variable format, depending on the chair, but again the same principles apply about respecting the time of other speakers.

*Audio-visual requirements.* Those with AV needs should have already contacted George Darroch prior to the conference. If you are using any audio-visual aids we want you to meet up with our IT contact, Huw Slater, through the registration desk as soon as possible after your arrival. The rooms we are using: Coombs Lecture Theatre, 104 and 113 in Coombs Extension Building, and Seminar Room A in the Coombs Building have different levels of AV sophistication and configuration and we allocated sessions in rooms with such considerations in mind. Each venue has an overhead projector, and projector and screen for powerpoint type presentations. All except for the Coombs Lecture Theatre have either a whiteboard or blackboard. Laptops will be provided in each venue. And if you are using a powerpoint projection we need you to load that up from a data stick onto the computer in the room you are speaking in *before* your session, preferably as soon as practicable but at least in the tea time or lunch break prior to your session. The program is jam packed and we can't afford any delays due to IT problems.

### **Chairs**

Thanks so much for being part of our second biennial conference of the Australian Association for the Advancement of Pacific Studies. We look forward very much to welcoming you to the ANU if you are not from here. Thanks for agreeing to be a chair of a session. Here are a few guidelines.

*Timing.* Please note that if you are chairing a session with *four* speakers each should aim for fifteen minutes maximum and if in a session of *three* speakers each should aim for twenty minutes maximum. It will be up to *chairs* to work out whether to have discussions after each paper or at the end of the session or a mix of the two. But, in the interests of discussion and respect to all speakers, *please do not let speakers exceed their allotted time*. As session chairs we ask you to be vigilant and to circulate notices at 5 minutes from the time and when time is up. (We will provide cards for this in each room). Roundtables will be run on a slightly variable format, depending on the chair, but again the same principles apply about respecting the time of all speakers. We hope to have a volunteer



assistant dedicated to each room - to make sure it is tidy, that pens are available, water and jugs, to set up the tables and chairs etc, so we ask that chairs liaise with their respective assistants for help as necessary.

### ***Conference Registration***

---

Registration will be available from 8.30am – 4.30pm each day of the conference in the Coombs Lecture Theatre Foyer.

## ***Speakers' Abstracts (in order of session)***

---

### **DAY 1: FRIDAY, 18 APRIL**

#### **PARALLEL SESSIONS 1A: IDEAS AND PRACTICES 1 (11:00-12:30)**

##### **HERENIKO, Vilsoni**

University of Hawai'i at Manoa

*Film as a Colonising Medium: Indigenous Knowledge, Translation, and the Market Economy*

The paper looks at the way indigenous Pacific folktales have been translated into the language of film and how the market economy pressures filmmakers to make compromises in order to reach global audiences. Is it possible to attain success at the box office and still maintain specificity and nuance or is the feature film inevitably a colonising medium that perpetuates the continuing loss and distortion of indigenous knowledge? This paper explores the above question, using *Whale Rider* and *The Land Has Eyes* as contemporary examples.

##### **SHARRAD, Paul**

University of Wollongong

*Word Weaving: Art-craft in Pacific Literature*

Since its inception and perhaps increasingly, writing in the Pacific has referenced a range of art-craft material culture (weaving, carving, tattooing, tapa), often accompanied by visual illustration. The paper looks at some textual uses of this and speculates about the factors producing such a 'fashion' and possible applications in literary critical practice.

##### **MARSH, Selina**

University of Auckland

*How might Pasifika epistemologies be translated into a digital context?*

I explore this core question in talking about the motivation behind my development, design and co-ordination of Pasifika Poetry Web ([nzepec.auckland.ac.nz/pasifika](http://nzepec.auckland.ac.nz/pasifika)), a sister site of the New Zealand Electronic Poetry Centre based at the University of Auckland, and its ongoing maintenance. Its primary aim is to increase access to Pasifika poetry in all its forms. Audio-visually oriented, the site has links to filmed interviews (conducted by myself), poets reading their works in the studio as well as in public, postings of text and related links to publishers and critical materials, and most recently, links to staged poetry performances. These multiple forms reflect the characteristically multi-vocal nature of Pasifika poetry. As an ongoing project it aims at providing students and researchers (especially those within the Pacific) access to meaningful, up-to-date, cutting edge poetic material from the Pacific. It currently focuses on exciting new developments in the poetry being produced by the Aotearoa-based Pasifika diaspora. As an archive, Pasifika Poetry Web seeks to foster a strong online research infrastructure in the study of Pasifika poetry. Its ability to make connections across the globe are obvious, but I'm always seeking to make it accessible and appealing, particularly to Pasifika peoples whose poetic voices still

remain comparatively marginalised in the taught literary canon. Hence, I'm faced with the constant challenge of considering, in light of the growing technological advancements being made, how I might further 'Pasificise' the site by honouring the 'old ways' based in orality and performance. My presentation will be based around the physical site itself.

---

## **PARALLEL SESSIONS 1B: IDEAS AND PRACTICES 2 (11:00-12:30)**

### **BAINTON, Nick**

University of Melbourne

### **COX, John**

University of Melbourne

### **REGAN, Anthony**

The Australian National University

*Parallel States and Parallel Economies: Legitimacy and Prosperity in Melanesia* (conjoint presentation)

In Melanesia, recent developments, including violent conflict and corruption, have redefined the region for many as politically and economically unstable and volatile. International discourses of failed states and good governance have focussed on the incomplete process of building effective modern democratic states. Often these discussions include reference to the 'lack of fit' between pre-colonial forms of social organisation and leadership and introduced models of state and society, raising questions of legitimacy as well as technical capacity. At the same time, there is considerable concern over rising levels of poverty and the absence of an economic base sufficient to meet the needs and aspirations of growing Melanesian populations.

This session examines contemporary Melanesian phenomena usually overlooked because of their apparent marginality and absurdity. We discuss pyramid schemes promising limitless wealth to their investors; claims to royal title by Bougainvillean separatists; and self-help courses delivering 'viability' by cultivating an entrepreneurial persona. While apparently obscure and even deceptive or ridiculous, each of these movements has offered alternative accounts of state and economy sufficiently convincing to draw thousands of followers. By studying these movements, we hope to uncover insights into wider concerns of legitimacy and prosperity within Melanesia.

### **MOSKO, Mark**

The Australian National University

*The Fractal Yam: Human Agency and Recursive Holography in the Trobriands*

The botanical metaphor of 'base', 'branch' and 'tip' animates the 'origin structures' (Fox 1996) of many if not most societies of the Austronesian world. Less attention has been directed at indigenous elaborations of base-branch-tip in other cultural and social domains of the region. This paper traces such ramifications through numerous dimensions of the culture of Trobriand Islanders (PNG), arguing that the recursiveness of base-branch-tip

across contexts is *fractally* structured – borrowing a notion from chaos theory. Here the production of every ‘tip’ becomes the condition or ‘base’ of further transformations. In this way, the Austronesian botanical metaphor serves as the cultural template for social action – what I term ‘action scenarios’. Re-examining several Trobriand cultural contexts in this manner sheds new interpretive light on many topics of long-standing anthropological interest (e.g. the production, display and exchange of yams and other values, the classification of village and garden spaces, human procreation, the relation of *dala* ‘subclan’ to *valu* ‘village’, and *kula* and *sagali* mortuary exchange).

---

## PARALLEL SESSIONS 1C: REPRESENTATIONS 1 (11:00-12:30)

### **LACABANNE, Sonia**

University of New Caledonia

*French and Anglophone literary representations of historical events that happened in Oceania*

This paper covers French and Anglophone literary representations of some of the historical events that happened in Oceania. I pay special attention to dramatic literature for its representations of the historical periods that have marked the collective consciousness of the societies of Pacific islands. Very few plays written by indigenous authors have been reviewed so far but some « historical » plays, have already attracted my attention, among which are Harry Dansey’s *Te Raukura*, Victoria Nalani Kneubuhl’s *The Conversion* or Nicolas Kurtovitch’s *Le sentier* and Ismet Kurtovitch’s *L’arrestation du Japonais*. As regards New Caledonian drama, two other plays have staged such historical events as the first encounter with Western visitors or the coming of missionaries: Pierre Gope and Nicolas Kurtovitch’s play *Les dieux sont borgnes* and Jean-Marie Tjibaou’s *Kanake* performed during Melanesia 2000, the first Kanak festival of arts that has undoubtedly been a milestone in the cultural Kanak revival. Besides, it may add more meaning to recall the socio-cultural context in which these literary representations were produced and, in the case of *Melanesia 2000*, to refer to contemporary testimonies, which are often contradictory reactions to the dramatic representation of French colonialism staged by J.M. Tjibaou. This will lead me to try to understand how literary works integrating historical facts and events generate their own influences upon the manner in which History is memorised and interpreted according to the points of view of Islanders or at least to those of South Pacific playwrights.

### **QUANCHI, Max**

Queensland University of Technology

*Towards a common visual history; Australia, New Zealand and the Pacific Islands*

The camera appeared in the 1840s and the published photograph in the 1890s in Australia, New Zealand and the Pacific Islands as photographers passed back and forth between the three sites creating images of the tropical, colonial and indigenous worlds for distant audiences. The technologies were common, the content matter similar and the industrial histories of studios, publishers and printers followed parallel paths. Some photographers worked professionally and officially at various stages in their career in all

three sites, while others passed through the region, and others never visited but merely sold portraits, picturesque views, postcards, panoramas, stereographs and albums and lantern slides to customers keen to glimpse other worlds. Some photographs were published in all three sites simultaneously, other photographs appeared decades later, reconstructed in new contexts as book illustrations, travel posters and ethnographic evidence. Will the evidence support a Trans-Tasman visual history of photography? This paper suggests we should consider Australia, New Zealand and the Pacific islands as a regional or area study, and move towards a single visual history.

**BALLARD, Chris and GOVOR, Elena**

The Australian National University

*Miklouho-Maclay's 1879 New Hebrides Sketches*

Nikolai Miklouho-Maclay (1846-1888) is widely regarded as the earliest ethnographer of Melanesia, reflecting the intensity and duration of his engagements with communities throughout the region between 1871 and 1886. His published diaries illuminate Melanesian lives to an extent unmatched by previous European accounts. For one extended voyage, however, these diaries are no longer extant: the ten-month trip that he took in 1879-80 from Sydney to the Bismarck Archipelago via the New Hebrides and Solomon Islands on board a trading schooner, the *Sadie F. Caller*. Other sources allow us to reconstruct elements of this missing voyage, and a complete digital record of his album of sketches from the New Hebrides (now held in St Petersburg) provides us with rare insight into details of his encounters with individual communities on the handful of islands at which his vessel stopped. His insistence on identifying the subjects of his sketches by name, and on filling the margins of his album with notes about their lives and material cultures (in an often bewildering mixture of Russian, German, English and local Melanesian languages), has enabled descendants of those communities to recognise ancestors, identify specific locations and reproduce artefacts from a precise moment in the early colonial history of what is now Vanuatu. This paper explores some of the interpretive potential of these sketches, and describes their recent reception amongst living ni-Vanuatu communities.

**HUNT, Doug**

James Cook University

*In (Re)Search of Ross Lewin*

This paper discusses problems encountered in researching and writing the life and times of Henry Ross Lewin. A prominent and notorious labour recruiter, Lewin operated out of Queensland and then from Vanuatu between 1863 and 1874, when he was killed on his Tanna plantation. The research is based on a belief that Lewin's role as recruiter and early European settler warrants a full-scale biography. However, this assumption confronts particular issues in Pacific historiography. First, there is the problem of separating the man from the myth constructed by contemporary observers and later writers, including professional historians – a problem exacerbated by the lack of sources validating key aspects of his life. Second, the project must address the standard biographer's trap, of empathy with the subject confounding objectivity. Unsurprisingly, perhaps, research indicates that Lewin was a complex figure: there is evidence that the 'blackbirding' label was well-deserved; at the same time he enjoyed good relations with many Pacific

Islanders. Consideration of this issue, acknowledging that systemic violence was inherent in the labour trade, leads to the third problem: is this project, clearly one of traditional, Eurocentric history, a neo-colonial exercise which in its subject, methods and overall focus, underplays the primacy of Islander experience?

---

### **PARALLEL SESSIONS 2A: FILM SCREENING (13:30-15:00)**

#### **MADEN, Martin (Director)**

*Crater Mountain Story* (film)

Crater Mountain story is one-man effort made on a hand-held, high-definition video camera charged by a small generator, and tells the story of a remote Highlands community which feared destruction of its way of life after the government permitted gold exploration on its land.

The film recorded how the scattered community of seven clans arranged a series of presentations of their culture to their children – songs, dances and ceremonies - to demonstrate what risked being lost. Martin spent five weeks ‘walking and swimming’ between the clans, working with them to collect 37 hours of footage. The 60-minute film, he said, ‘became a Noah’s Ark. They put the things important to them in it, because they fear they will lose them.’

The film was funded by the Research and Conservation Foundation of PNG.

Discussion will be led by Chris Ballard who will also introduce the recently formed Pacific Audio-Visual Network.

---

### **PARALLEL SESSIONS 2B: GOVERNANCE 1 (13:30-15:00)**

#### **FRY, Greg**

The Australian National University

*Australia in Oceania: A ‘new era of cooperation’?*

In the ‘Port Moresby Declaration’ of 6 March 2008 the new Australian government states that it is ‘committed to beginning a new era of cooperation with the island nations of the Pacific’, one that is based on ‘partnership, mutual respect and mutual responsibility’. The centrepiece of the new policy approach—the Pacific Partnerships for Development—has also been presented as a ‘fundamental rethink of the direction of Australia’s development assistance strategy in the region’. To what extent does the new approach create the possibility of legitimate engagement with the Pacific states?

**HOA'AU, George**

Department of Foreign Affairs, Solomon Islands

*Australia/Solomon Islands Relations in the Sogovare period*

This paper covers steering stories from some of my experiences as Assistant Secretary in the Ministry of Foreign Affairs and behind some of the Solomon Islands' political clocked-doors during the Sogavare-Howard contest in 2006. The paper covers the missing 'element' in the Australian AG's Note Verbal that first called for Moti's head, to the words in Sogavare's first letter to Howard.

**WINTER, Christine**

The Australian National University

*Beyond the call of duty: Private networks of support by police peacekeepers*

Working on police peacekeeping, I found numerous initiatives of police peacekeepers 'beyond the call of duty' reported. School and sporting equipment was being organised and distributed, exchange of fellow officers or school children or students was being facilitated. One Victoria Volunteer Fire Brigade was even brought in and donated equipment for refugee camps in Thailand. During interviews with police officers who had been peacekeeping I asked about ongoing connections to places such as Papua New Guinea, East Timor and the Solomons. The majority of officers had kept such connections, and a significant number have been involved in private networks of support. This involved, for example, small acts like sending books and clothes, or regular supplies of medication to a local vet, and return visits combined with aid and assistance. Some of these initiatives were what can be called private, others had tapped into organisations in Australia, such as sporting clubs and churches. Similar actions have been initiated by Australian armed forces, particularly in regard to East Timor (Timor-Leste) and Papua New Guinea following WWII, including scholarships for nursing and the support of local schools. Community policing, in turn, also generates private involvement in the respective communities.

The paper will ask how far the context of peacekeeping and regional assistance missions generate specific modes of engagement and support; what motivates Australian police officers entering into relationships of support; and what effect might these be having? On the one hand these private networks of support potentially offer further opportunities of developing support and networks in the region. On the other hand there are questions as to the sustainability of some of these initiatives. Do they last? Are they counterproductive? Do they undermine official efforts? And what are the ethical issues of a blending of a private and official role during peacekeeping and afterwards?

---

## PARALLEL SESSIONS 2C: SUBJECTIVITIES 1 (13:30-15:00)

### **GEORGE, Nicole**

The Australian National University

*The Limits of Regionalism?: Gender Politics and Engagement with the Pacific's Non-independent Territories.*

This paper is inspired by my recent attendance at the SPC's 10<sup>th</sup> Triennial Women's Conference (Nouméa, July, 2007), and contributions made to debate on the status of the women by representatives from the region's non-independent territories, particularly New Caledonia, French Polynesia, Tokelau, Niue and Guam. While representatives of women's organisations from around the Pacific Islands have contributed in significant ways to the articulation of a Pacific Regionalism since the 1970s, at this particular meeting, these delegates offered points of view which suggest that this regionalism has assumed limits. They frequently identified factors from within both the women's movement, and within the region's broader intergovernmental institutional structures, which diminished their capacity to be heard as legitimate 'members of the Pacific Region'. This paper will therefore examine how these challenges were understood and responded to by a range of delegates to this meeting. I will consider the factors which delegates identified as constraining the regional participation of women representatives from those Pacific territories still administered by external powers. I will also consider issues that are of particular pertinence to the women of these territories but which have a broader transnational relevance which is, curiously, often ignored or denied.

### **LEPANI, Kathy**

The Australian National University

*HIV in PNG and the Pacific Region: Articulating Gendered and Sexual Subjectivities*

HIV is the underbelly of connectivity in contemporary Oceania, thriving on mobility and processes of modernity. Drawing on ethnographic research in Papua New Guinea, this paper reflects on the effects of regional framing on representations of and responses to HIV and how these articulate with local gendered and sexual subjectivities.

### **JOLLY, Margaret**

The Australian National University

*Being North in the South: Asia-Pacific and Oceania, Rival Regional Imaginaries for Pacific Arts*

Starting from a critical reading of Raewyn Connell's recent book *Southern Theory* (2007) this paper explores the language of cardinal points and cartographies in the naming of geopolitical differences in the Pacific. It considers the consequences of the rival regional imaginaries of 'Asia-Pacific' and 'Oceania', especially in the framing of the Asia-Pacific Triennials at the Queensland Art Gallery in Brisbane and the Oceania Centre for Arts and Culture in Suva. Through this specific comparison it ponders Australia's predicament vis-à-vis the Pacific, of being North in the South, and early signs that the recently elected Rudd government 'has struck a chord of humility and respect that has been rare in the history of Australia's relations with this region' (Greg Fry 2008:20).



## PARALLEL SESSIONS 2D: EDUCATION 1 (13:30-15:00)

### **MANETARAI, Selwyn Kole**

University of the South Pacific

*Aid and education development in Solomon Islands: the case of New Zealand Aid for Primary Education.*

Development Aid has played a major role in third world countries. It is crucial in facilitating development goals. Aid takes many forms, but can be classified into two broad categories: development aid (comprising project aid, program aid and technical assistance) and emergency assistance (intended to provide temporary relief from effects of natural disasters and other destructive events such as wars, rather than to stimulate growth and development). Aid in general can be defined as assistance or the flow of money or resources transferred from a country or a funding institution to another. But for many Pacific islanders when the term aid is translated into their vernacular languages the resulting meanings imply notions of assistance, generosity, respect, sharing and compassion, which in and of themselves tend to be the antithesis of ideas associated with the big business of aid (Sanga, 2005). But in educational aid it is about helping to improve educational services to address the social, political and economical needs of the society. We could assume at this stage that aid leads to development or there is a direct correlation between aid and education. The World Bank (1999) states that education is the corner stone of economic growth and social development and a principal means of improving the welfare of individuals. Clearly a country that is unable to develop skills and knowledge of its people and utilise them effectively in the national economy will be unable to develop in the long run.

Aid is given in the basis of need. For instance, since the national conflict began in Solomon Islands in 2000, its educational budget has been largely provided by aid donors, including the European Union (EU), New Zealand, and the Republic of China (Sanga, 2005:17). In support for Education and Human Resource development in Solomon Islands, the NZAID has provided up to \$30 million to the Solomon Islands government over the three years (2004 - 2006) in direct budget support, and a further \$3 million in technical assistance, with the purpose of improving access, equity and quality in management of Solomon Islands basic education sector and thus to achieve the key policy goals and targets of the Solomon Islands government. This is the way forward for Solomon Islands as a developing country in its part of rehabilitation and recovery process from the years of civil unrest.

### **NAKHID, Camille**

Auckland University of Technology

*Lessons to be learnt for a Pacific Studies educator*

This paper outlines some of the issues that arose during the development, introduction and teaching of a Pacific Studies paper at a New Zealand university including contending pedagogical approaches, attitudes towards a paper that focused on Maori and Pasifika peoples, the level of the paper and the characteristics of the students and the lecturers, the availability of resources, factors impacting on the selection of course content, and student diversity, topic areas and their influence on classroom dynamics. What does such a paper hope to offer or achieve and are these expectations reasonable? Is there a need

for such papers to be part of the core curriculum for university students in Oceania? The author hopes to determine whether these issues are universal or specific and to investigate the experiences of other Pacific Studies university educators.

**SANGA, Kabini**

Victoria University of Wellington

*Building capacity for Pacific Education Research*

While there is agreement on the needs for and value of enhanced country capacities for education research, it is unclear as to how developing countries actually enhance their capacities for education research. Particularly for Pacific Island countries, what strategies have been tried? Which of these have been effective in strengthening country capacities for education research?

In this paper, lessons from a Pacific regional initiative on building education research capacity are shared. Insights are offered on what has worked well and not so well. Suggestions are made on how to enhance education research capacities in Pacific countries.

**ALEFAIO, Siauto**

Monash University

*Galuola: A new wave encountering psychology from the shores of the Pacific*

‘World views are best understood as we see them incarnated, fleshed out in actual ways of life. They are not systems or thought, like theologies or philosophies. Rather, “*world views are perceptual frameworks. They are ways of seeing. If we want to understand what people see, or how well people see, we need to watch how they walk*” (Walsh and Middleton, 1984).

The world-view of Pacific nations which lie within the vast ocean of the South Pacific is yet to be uncovered in the world of psychology. Fundamental to work in the South Pacific is the understanding of beliefs that govern their livelihood. Judeo-Christianity is one of the most pervasive beliefs in the Pacific, yet psychology remains oddly divorced from spirituality and religion (Miller and Delaney, 2004). *Galuola* is a fresh perspective exploring ways in which Pacific people use symbolic narratives to translate the message of the heart.

---

## DAY 2: SATURDAY, 19 APRIL

### PARALLEL SESSIONS 3A: REPRESENTATIONS 2 (11:00-12:30)

#### **CRAIG, Barry**

South Australian Museum

*Going global: The implications of the Upper Sepik-Central New Guinea Project for the future of ethnographic research in museums*

The Upper Sepik-Central New Guinea Project gathered data and photographs of some 12,000 objects originating in the study area and held in museums and private collections around the world. This process uncovered severe deficiencies in museum practice concerning registration, documentation, storage and access. The benefits of such a project for both museum practice and for ethnology will be outlined and the suggestion made that rigorous methodology and analysis of data from this project will contribute to an understanding of the principles underlying the evolution of material culture. The extension of this project into neighbouring geographical regions is suggested as the proper and timely use of Pacific ethnographic collections worldwide.

#### **NINK, Kipley**

National Museum of Australia

*Asmat Art*

Art from the Asmat region, in the southeastern corner of West Papua, Indonesia, has traditionally been characterised by its connection to ritual, as a process that animates and transfers spiritual power to people and objects. This paper will consider the function of Asmat art through the biographies of two Asmat carvers, Stephanus and Alphonse, who have been living in Melbourne since 2006 on Temporary Protection Visas. Three distinct phases in the function of Asmat art are identified: first, the intra-group role of Asmat art amongst distinct Asmat communities; secondly, the inter-cultural phase of the collecting of Asmat art in a colonial context; and finally the current phase of Asmat art produced by the Papuan diaspora. These three phases overlap with each other and this paper will embed the discussion of the carvers' biographies in historical narratives as well as drawing in broader academic discussions. Specifically, the paper will comment on the Asmat Museum of Culture and Progress in Agats, West Papua, and the associated annual Asmat Cultural festival, and their sponsorship by mining and copper giant Freeport McMoRan.

#### **MOORE, Clive**

University of Queensland

*The Kanaka Generation: the Visual Heritage of Melanesians in Australia*

Although there were no attempts at large scale photography such as with indigenous people in Africa, India, the Americas, New Zealand/Aotearoa, and with Australian Aborigines, hundreds of scattered photographs of the Queensland's Pacific Islander indentured labourers survive. There are also many public domain photographs of their descendants in Australia over the hundred years that has passed since the end of the Melanesian labour trade. Hundreds of these photographs over several generations are

available digitally through Picture Queensland and Picture Australia. The central question explored in this paper is can the visual history of the Kanaka generation and their Australian South Sea Islander descendants provide different or just supporting understanding of this era of Australian and Pacific history? A secondary question is how do the images relate to the growing analysis of visual images of other Pacific Islanders and of indigenous peoples around the world? This paper also discusses the visual heritage of Australia's South Sea Islanders within a wider project to digitise and repatriate the material heritage of Pacific Islanders held in Australian cultural institutions, the development of protocols and the relationship to intangible heritage.

**FLANNERY, Kristie**

University of Sydney

*Kanaka unfreedom in Queensland between 1863-1876*

This paper examines how transnational ideas about slavery and freedom influenced the evolution of Kanaka unfreedom in Queensland between 1863-1876. It illustrates that in the early 1860s, this young colony became heir to a mode of labour unfreedom that had been negotiated in the Atlantic world. Before Queensland's sugar industry was established, the extended debate over appropriate systems of imperial labour that had occurred between humanitarian abolitionists concentrated in the metropole and planters situated in the colonies had produced a moral economy of empire in which racial chattel slavery was no longer tolerated. The gradual abolition of slavery in the New World led to a crisis in the supply of cheap, black workers; it was in this context that alternative modes of labour unfreedom were developed.

This paper explores how the transnational abolitionist campaign significantly influenced the evolution of the unfree labour trade in Queensland. Through an analysis of the Colonial Government's 1869 and 1876 Select Commissions into the colony's Kanaka labour force, this paper demonstrates that the broad focus of the anti-slavery campaign upon the slave trade and 'the middle passage', and its corresponding neglect of the conditions of slave labour, compelled the Queensland Government to heavily control the conditions under which Polynesians were brought into the Colony. The conditions under which transported unfree labourers toiled under upon the Colony's sugar plantations and other agricultural projects were comparatively unregulated. This pattern of regulation considerably shaped the experience of unfree labour in Queensland during the period in question.

The deeper understanding of the ways in which imagined parallels between Kanaka unfreedom and racial chattel slavery shaped the evolution of the former mode of colonial employment within Queensland's borders which this paper provides destabilises the usefulness of nation-bounded histories to Pacific Studies. The relationship this paper establishes between Queensland and the Atlantic arena also challenges the integrity of the 'Atlantic World' as a historical and historiographical unit. In stressing the linkages that deeply connected the Pacific to this established arena during the mid-nineteenth century, this paper prompts historians to reconsider the boundaries of the 'space of flows' that has come to dominate new transnational history. This paper suggests that the displacement of the nation-state by a regional unit that is similarly ignorant to the events that occur outside of its borders is not necessarily a desirable historiographical development.

## PARALLEL SESSIONS 3B: BOUNDARIES 1 (11:00-12:30)

### **CROCOMBE, Ron**

#### *Shifting the Regional Boundaries: From Oceanic Connections to Asia-Pacific Connections*

The term Oceania has generally been used with two main referents:

1. The Pacific Islands that now belong to the Pacific Community (formerly South Pacific Commission). For convenience let's call that Central Oceania.
2. Australia, New Zealand, Hawai'i, Rapanui and Central Oceania. Let's call that Greater Oceania.

Most external influences on Central Oceania have for more than 200 years come from Australia, New Zealand, USA and Europe. We are now going through a paradigm shift in which the main external influences are from the power centres of the Asia-Pacific region, of which Oceania is a very small part by either definition.

These trends will be illustrated by reference to:

1. The money region e.g. changing patterns and directions of imports, exports, investment, aid, and international crime.
2. The organisational region. Australia, New Zealand and Europe initiated Central Oceania regionalism in the 1940s as part of a broader security strategy. By the 1980s there were over 300 Pacific regional organisations (government and NGO) but thereafter the growth slowed. Asia-Pacific regionalism began in earnest in the late 1970s and already has at least 750 organisations and the growth is continuing.
3. The elite communication region. The first overseas visit for any Pacific Islands head of government used to be to Canberra, Wellington or Washington. Now it is more often to Tokyo, Beijing or Taipei. A broader shift is becoming apparent in conferences, business deals, higher education, media, military and strategic contacts, sport and religion. Some aspects of relevant Asian value systems are more congruent with those of Central Oceania than are those of Australia, New Zealand or USA.
4. The region of people movement. Unskilled workers have come from Asia to the Islands for over 200 years, but those with power in government, commerce, religion, and almost any other field were Western. Now there is a growing flow of managers, experts, skilled people and tourists from Asia. The proportion of Europeans in the populations of Central Oceania is declining and that of Asians increasing.

Is AAAPS as an institution, and are we as individuals, adapting our teaching, research, curricula, and other activities sufficiently to make the new paradigm a win-win?

**WILSON, Duncan**

Victoria University of Wellington

*East Asian Engagement with Pacific Island countries: toward a New Dynamic in International Relations*

In 2006, China's Premier met with leaders from a dozen Pacific Island countries (PICTS) and spoke of a new Pacific partnership. The gesture met with scepticism from Western state leaders and commentators, but Pacific leaders appeared to welcome the pledge.

I begin by reviewing the academic orthodoxy of 'Asian' countries' engagement with the Pacific. The scholarship bears realist tendencies and argues that such engagement erodes the 'stabilising' influences of regional hegemonies such as the US and Australia. But such realist assertions can be undermined if one traces the historical role of these countries (and others) in the region, as well as the renewed interests of traditional hegemonies post-Sept 11.

I then assess China's increased activities in the Pacific, and contrast it with that of Anglo and Asian states in the region. I analyse a growing PICT-Asian dynamic according to certain PICT leaders' claims that their countries, upset with foreign powers' intervention in internal crises, 'look north' to Asian countries. These Asian countries, it is claimed, purportedly foreground economic and cultural cooperation with PICTs, and respect their internal affairs, thus making them a better 'partner' in the Pacific than, for example, the US and Australia. I conclude by looking at the implications of this claim for the regional hegemonies as identified in the IR literature, and suggest that US, Australian and other state leaders as well as certain commentators may need to modify their practices and theories of international relations, if they are to come to terms with 'Asian' states' behaviour, and a new assertiveness of PICTs in the Pacific 'patch'.

**MCCALL, Grant**

University of New South Wales

*The Pacific Islands: forgotten space or next place?*

Australian governments to and fro about what they wish to do with the Pacific Islands. Some ignore one of our traditional major trading partners, whilst others mine the territories for minerals and other uses ('Pacific Solution').

The Pacific Islands remain a 'backyard' to Big Brother Australia or the part of the world where Australia really does have a prominent role as a middle power and economy. I present some historical perspectives on Australia/Pacific Island relations and devise what our part of 'Meganesia' might do in the region.

---

## PARALLEL SESSIONS 3C: ECONOMIES (11:00-12:30)

### **KARI, Sam**

University of Papua New Guinea

#### *The Constitutional Planning Committee's 1975 Economic Vision and Realities in Papua New Guinea*

The constitution of Papua New Guinea was charted through a consultation process, which acknowledged the diversity of culture and language of Papua New Guinea. Papua New Guineans were involved in discussions, debates, and negotiations and in the process a 'home-grown' constitution. It was truly a unique constitution because it was written in Port Moresby based on wider consultation and most importantly included the social and economic vision for the new nation of Papua New Guinea. The economic vision prescribed in the third goal of the national goals and directive principles were to guide the new state of Papua New Guinea to economic self-reliance.

Although, the economic visions originated from off shore, they were relevant and appropriate for the new nation as it linked to the Westminster system and global economy. It was an historic moment for Papua New Guinea's search for identity and the CPC incorporated the economic vision (NGDPs) in the preamble of the constitution. They were to be the sign-post to guide leaders of Papua New Guinea and to plan and direct the cause economic development. The economic vision would provide a yardstick against which government performance could be judged. The rationale was that leaders would always make reference to, and be reminded of, the economic vision of the national goals directive principles in whatever legislations, policies, decisions, and agreements they make with international organisations. That was why the CPC decided to include economic vision in the five NGDPs, which formed the preamble of the constitutions. However, the committee's failure to protect the economic vision by legislation or establishment of a formal authority or monitoring system was a serious mistake, which has led to ignoring the Constitutional Planning Committee's economic vision set during the drafting of the constitution.

### **GODBOLD, Kim**

Queensland University of Technology

#### *Post-war agricultural policy in TPNG*

Prior to 1939, agriculture had not been the focus of development, or a major focus of Australia's administration policy for the advancement of the Indigenous people of the Territory of Papua and the Mandated Territory of New Guinea. Australia had not formed a colonial economic policy and limited progress had been made in relation to an agricultural policy. Economic development through agriculture had only occurred through European enterprise. After World War II, Australia jointly administered the Mandated Territory of New Guinea and the Territory of Papua and serious consideration was given to economic development in both Territories. Australia, influenced by think tanks and reports from the United Nations and the British Colonial Office, acknowledged the importance of agricultural development as a means of providing income, employment and foreign exchange for dependent countries. This was to be achieved through cash-crop agriculture. Indigenous commercial agricultural production was to have a central role in the economy. But in 1947, Col. J. K Murray, the first Administrator post-World War II, acknowledged there was no

plan at the end of the war, merely broad trusteeship objectives and statements of intention for economic development. Under Murray's administration, with the backing of Territories Minister Eddie Ward and Prime Minister Ben Chifley, Australia began to formulate an agricultural policy in keeping with international obligations and began to implement an agricultural program for the Indigenous farmer. This paper will discuss the emergence of a post-war agricultural policy within the Territory of Papua New Guinea.

**FARADATOLO, David**

*University of the South Pacific*

*Shell Money and Livelihood in the Wala Lagoon of Malaita, Solomon Islands*

Accessing income opportunities and resources for livelihood is very difficult in the Wala lagoon of Malaita, Solomon Islands. There is no land for agriculture and marine resources have been depleted. Shell money has been a livelihood strategy for the people since their society began. Despite the forces of colonialism, Christianity and the introduction of the cash economy, Wala still produce shell money for trade in Malaita, Guadalcanal and Bougainville in Papua New Guinea.

The research attempts to find out if shell money will continue to be a viable livelihood strategy for households in the Wala lagoon. Data was collected using a household questionnaire, unstructured interviews and observation between July and September 2006 in Honiara and Wala lagoon. The results show that shell money is still supporting livelihoods because of viable demands from institutions like bride price, compensation, government and the tourism industry. Further, shell money is still regarded as money in some societies.

---

### **PARALLEL SESSIONS 3D: GOVERNANCE 2 (11:00-12:30)**

Roundtable: *Tradition and Governance in the 21st Century Pacific*

**NORTON, Robert**

Macquarie University

*Chiefs, Warriors and Taukei Nationalists: Modalities of Power in Fiji*

This paper examines the changing significance of the indigenous chiefs in national politics during the two decades since Fiji's first military coup. The paramount chiefs whom the British colonial rulers privileged in government and who dominated the post-colonial era until that coup, are now gone. Their ability, with commoner colleagues, to strengthen an inter-ethnic political party had been weakened by an ethnic nationalism, led mainly by commoners, which contributed to their electoral defeat in 1987. By contrast, that nationalism opened the way for the political ascendancy of the military. While the political chiefs lost their dominance, the Great Council of Chiefs (GCC), which they had usually led, attained for a while unprecedented importance in national politics, as a forum helping to limit Fijian extremism and to secure post-coup political stability. It was a kind of 'shock-absorber' in Fiji's body politic in relation to ethnic nationalism, and as a facilitator of dialogue toward accommodation in ethnic conflict. The Council's approval of the 1997



constitutional reform, influenced by Rabuka and Ratu Mara, was hailed by many people as confirmation of the institution's importance in national political life. But the decade since then has seen the GCC in apparent decline, highlighted by internal rifts during the coup crisis of 2000 and subjugation to the military-backed regime in 2007.

**POWLES, Guy**

Monash University

*Traditional Resistance, Persistence in the Pacific Islands*

As the Pacific's only Kingdom moves into the 21<sup>st</sup> century, current pressure for constitutional change is gradually drawing into sharper relief seemingly conflicting ideologies of government. Historically the Tongan state and its people achieved a high degree of 'compromise' some an 'amalgam' of traditional and British ideas about government and law under their iconic Constitution of 1875, particularly during a long period of adaptation and enforcement lasting the first half of the last century.

After reviewing briefly how that settled state of affairs came to be disrupted, and replaced by a climate of questioning and proposals for political reform, this paper will examine the nature of the changes that are being considered. Issues range from the substantive – such as the role of the monarch, the composition and status of parliament and cabinet, and the electoral system – to the processes by which members of parliament and the public at large might be informed of the alternatives, consulted, and brought into the reform process. Is it relevant to ask whether 'compromise' is still in the air?

**KERNOT, Sarah**

Monash University

*Chiefs as Actors in Development in Vanuatu*

The chiefly system in Vanuatu retains strong support from the community because chiefs are regarded as the holders of *kastom* and the key to peace. This is especially important in the current climate of globalisation and internal tensions contribute to the perception of cultural and political fragility. However, changing community expectations have altered the relationship between chiefs and their communities and chiefs are now being forced to reassess and redefine their role.

With the support of international donors, chiefs are now seeking ways to interact more effectively with the current environment. They are taking on concerns of human rights and national and international laws and they are adopting new structures that allow for national alliances. In this way chiefs are increasing their capacity to become more actively involved in the development process. As community leaders, chiefs are in a position to make a strong impact upon the success of development projects. But is the conservative nature of chiefly leadership a good fit with processes of change?

Drawing on fieldwork undertaken in 2007, this presentation will seek to explore some of the issues that surround chiefly involvement in the development process in Vanuatu.

**DURUTALO, Alumita**  
University of the South Pacific

*Changing Dimensions and Challenges to Fiji's Internal Security: From Independence to the Present*

In a number of Third World post-colonial states including Fiji, security threats to its citizens are internal. This is usually the result of conflicts emerging from ongoing traditional rivalries amongst customary leaders, colonial legacies, modern political actors and the attempt by various institutions of the state to define rights and interests under the new rule of law. This paper explores the challenge to internal security and changing internal security dimensions in post-colonial Fiji.

Rights and interests which are protected and promoted by different institutions and political groups have led to fully fledged conflicts resulting in coups in the different time periods under study (1970-1987; 1988-1999; 2000-2008). The paper will discuss how the definition and interaction of different rights and interests by institutions and political actors have continuously challenged Fiji's internal security situation throughout the post-colonial period from 1970 to 2008.

---

**PARALLEL SESSIONS 4A: FILM SCREENING (13:30-15:00)**

**THOMAS, Verena (Director)**  
The University of Technology Sydney

*Papa Bilong Chimbu* (film)

In 1937 a young missionary, Father John Nilles, arrived in the highlands of Papua New Guinea. He would stay there for the next 54 years, living with the people of Chimbu, learning their language and way of life, introducing them to his God and Western culture. As more than just a priest, he would become an anthropologist, linguist, politician and clan leader.

Through Nilles' extraordinary archive of photos, diaries and letters as well as interviews with those who knew him, filmmaker Verena Thomas has pieced together a portrait of this fascinating man – her great-uncle. What she discovers is an unexpected new family, who had made 'Papa' Nilles one of their own. Set against a backdrop of colonialism, war, religion and the birth of a nation, *Papa Bilong Chimbu* offers a personal perspective on 'big picture' history and offers a thought-provoking insight into the complexity of cultural exchange, and the beauty, vulnerability and strength of a country and its people.

*Discussion to be led by Vicki Luker.*

---

### **PARALLEL SESSIONS 4B: GOVERNANCE 3 (13:30-15:00)**

Roundtable: *The Political Economy of an Emerging Pacific Community*

The Pacific Agreement on Closer Economic Relations (PACER) will bring Australia and New Zealand closer to neighbouring Pacific Island countries. But should the analysis of regional integration be left to the economists? What will PACER mean for the social and cultural development of the small island developing states in Oceania? What are the boundaries of this emerging Pacific community, at a time when Pacific territories are seeking to integrate with the independent nations of the Pacific Islands Forum?

This roundtable, involving analysts from Pacific trade unions, NGOs, business and government, will discuss the implications of PACER for trade, labour mobility and development in the Pacific. It will debate whether the four pillars of the Pacific Plan accurately reflect the aspirations of communities around the region, and whether PACER symbolises the rise of the economic over long term social development.

Discussants:

**MACLELLAN, Nic**

Journalist, Melbourne

**REGENVANU, Ralph**

Vanuatu Cultural Council

**TATE, Allison**

ACTU

**HOA'AU, George**

Department of Foreign Affairs, Solomon Islands

---

### **PARALLEL SESSIONS 4C: BOUNDARIES 2 (13:30-15:00)**

**MARSH, Kelly**

Charles Sturt University

*Chamorro and Carolinian Connections: Re-visioning themselves*

Mariana Island community perceptions are that the historic sites listed on local and national registers largely represent the Spanish who formally ruled the Mariana Islands in the 18<sup>th</sup> and 19<sup>th</sup> centuries, or the Islands' roles in World War II, at the expense of representing the indigenous Chamorro and Carolinian people. This paper will explore to what degree those perceptions are true by examining the sites and the site register nominations and by listening to members of the community. It will also examine the ways that future Mariana Island historic preservation efforts can reconnect Chamorros and Carolinians to their history and themselves by reprioritising register goals, revising statements of site significance, and reformulating island historical contexts.

This work builds upon recent efforts to cross colonially created boundaries in the Mariana Islands, identifying ways that historic preservation professionals can work together toward common goals.

**MCCALL, Grant**

University of New South Wales

*Between a (Banaban) Rock and a (Rabi) Hard Place: a clash of indigenous rights*  
(co-authored by Stacey King and Ken Sigrah)

With recent news headlines stating, 'Fijians Want Rabi Island returned' (*Fiji Times*, 5 Jun 2007), the Banabans who reside on the island now realise their worst worrying fears have come to cold reality. The Banabans are a displaced people who had their homeland of Banaban (or Ocean Island as it was known during the Colonial period) left devastated by 80 years of phosphate mining. Today the majority of Banabans live as a minority people on Rabi in the Republic of Fiji. This latest crisis brings to a threatening head over a century of human rights abuses and suffering the Banabans have already endured. The authors of this paper come from very diverse backgrounds and have joined forces to combine their knowledge to address this current crisis and bring about debate on what can be done to assist the Banabans build a better and more secure future. It is also an example of the dilemmas when two opposing sets of indigenous rights clash over a scarce resource: a homeland for a dispossessed people.

The authors aim is to bring about collective discussion and debate to combine and broader views and ways of addressing these issues to address the question, 'where will the Banabans go from here?' The answers for Banabans and Rabians are rooted in complex and, now, interlocking histories of conflict, loss and dispossession.

**MURPHY, Kevin**

The Australian National University

*The regulation of tradition at the border between Australia and Papua New Guinea*

The international border between Australia and Papua New Guinea is defined by a treaty which also contains special provisions that allow people classified as 'traditional inhabitants' to cross the border to engage in 'traditional activities.' Their purpose is stated as being to allow the traditional inhabitants to 'maintain their traditional way of life and livelihood.' The traditional inhabitant provisions may have been created with the best of intentions, but they have not had the effect apparently envisaged. Ways of life, livelihoods and social relationships cannot be isolated from the material circumstances in which they are embedded, regardless of attempts by the state to circumscribe them as 'traditional.' Increasing disparity between the economic conditions of the people on either side of the border has entailed a profound change in their relationships and respective ways of life and livelihood. Further, in defining a privileged but contested category of persons as 'traditional inhabitants,' local identity politics now significantly complicate the regulation of the border.

## PARALLEL SESSIONS 4D: REPRESENTATIONS 3 (13:30-15:00)

### *Roundtable: Pacific Islanders and the Australian Museum Collections*

The Australian Museum's ethnographic collections are among the largest and most significant in the world today, holding approximately 60,000 objects from the South Pacific. Most of these collections were brought to Australia, largely from Melanesia, Polynesia and Micronesia in the late 19<sup>th</sup> Century. The major sources came from European voyagers, traders, colonial officers, missionaries, and anthropologists.

In recent times the access of Pacific Islanders to the collections has enabled them to re-assess their cultural heritage as it is stored in the Australian Museum. In these ways, Indigenous standpoints intersect with Eurocentric views and the historical representations of their Pacific Island beliefs. What process should museums follow today when actively engaging with Indigenous peoples from the Pacific and communities living in Australia? What will this mean for future representations of Pacific Island cultures in the context of Australia's role in the Pacific?

The roundtable will draw from a wide range of disciplines such as research, visual arts, exhibitions and ceremony. They will discuss Pacific Islander's experiences, including those living in NSW, and by using Indigenous methodologies the topical issues such as the 'Pacific Diaspora' will be addressed. A need for further dialogue will be evident in the assessment of 'objects' existing outside their original and cultural contexts.

Discussants:

**HAVINI, Taloi**

Australian Museum

**TAUMOEPEAU, Latai**

Cultural Community Arts Activist, Punake: Artistic Solutions

**TAUMOEPEAU, Seini F.**

(Sistanative), Pacific Orator and Song Woman, Punake: Artistic Solutions

**RUKI, Keren**

Maori artist

**CARILLIO-HUFFMANN, Yvonne**

Australian Museum

---

## DAY 3: SUNDAY, 20 APRIL

### PARALLEL SESSIONS 5A: GOVERNANCE 4 (09:00-10:30)

#### **NANDAN, Satendra**

University of Fiji

##### *Writing Fiji*

This paper will be a reflection on culture, religion and literature in Fiji. It will particularly contextualise these themes in light of the People's Charter for Building a Better Fiji.

#### **NUNU, Pateresio**

Department of Multi-Ethnic Affairs, Suva

##### *Hybridising Fijian Traditional System and Economic Development, Village Study*

For Fijians to be successful in business, development projects, education, health concerns, and governance they have to live in a free world that is free from traditions and customs Spate (1959). Burns (1960), Nayacakalou (1975) and Brij Lal (1993) also argued that Fijian traditions/customs are a drawback to Fijian success in business and economic development. This view was used in the 1997 UNDP Poverty Report and various reports. This paper argues that Fijians can also be successful economically within the confines of a village setting while adhering to Fijian traditions and customs. The argument in this paper is based on findings from a research which I am currently conducting at the village of Lutu in the highlands of Naitasiri for my Masters in Pacific Studies at the University of the South Pacific. The lack of success among Fijians in economic development is not because of traditions/customs or the communal system or the *vanua* obligations, but the lack of understanding of the differences and relationships between the two economic systems. Understanding the differences and similarities will help link the traditional system and economic development system as it occurs in the village of Lutu. Lutu villagers started engaging in generating capital using the traditional communal system well before government officials arrived from Suva to advise them to form a cooperative in 1957. (Watters, 1969) According to Watters, the Lutu cooperative is different from other cooperatives in Fiji because it is incorporated into the village system such that it is hard to separate the village system and the cooperative system. Not much interest and work has been done on development projects in Lutu from 1958 until today which this paper seeks to highlight.

#### **SPURWAY, John**

The Australian National University

##### *Lau before Cession: an innovation in Fiji's polity*

The Fijian province of Lau has always presented an aspect different to that of the rest of Fiji. Living at the far eastern fringe of Melanesia, the Lauan people reveal, in their language, ethnicity and material culture, a past heavily influenced by Tonga, whence many settlers came during pre-contact times and especially from the turn of the nineteenth century. Until the 1850s, Lau had been a small and scattered realm, centred on the chiefly island of Lakeba and owing allegiance, in varying degrees, to the powerful

Fijian *matanitu* of Cakaudrove and Bau, the latter the foremost among Fiji's chiefly states. The advent of the Tongan chief Ma'afu created a new locus of power at Lakeba, once which within a decade gained control of the Northern Isles, centred on Vanuabalavu and considered part of Cakaudrove, and the Yasayasa Moala, hitherto owing tributary allegiance to Bau. The new, enlarged Lauan state achieved recognition among Fiji's *matanitu* in 1869, when Ma'afu was created Tui Lau, an acknowledgment that he was now a chief of Fiji, separate from his homeland of Tonga. That recognition was based on a judicial finding four years earlier by British Consul Henry Jones, who established that Ma'afu was the rightful ruler of Lau, in both Fijian custom and English law, by virtue of the gift of the soil by the *taukei*, as well as through his military conquests. Despite its inherent denial of *taukei* rights, Ma'afu's division of lands in Lau, based on a leasehold tenure, achieved during his lifetime an efficiency of land usage unequalled elsewhere in Fiji. The modern province of Lau remains essentially the creation of Ma'afu.

---

### **PARALLEL SESSIONS 5B: EDUCATION 2 (09:00-10:30)**

#### **FOLAUHOLA-LATU, Christina**

University of Adelaide

##### *Tongan Ontology and Australian Schooling*

With a growing number of Tongans now living in overseas diasporas, there has been increasing concern over bleak statistics relating to the educational success of Tongan students. Academics and educationalists alike have recognised that as members of a minority group, Tongan students are disadvantaged in mainstream systems of Australian education. Numerous and diverse programs are being researched, developed and trialled which endeavour to reconcile this disadvantage in the school and family context. This exploratory paper aims to take an innovative and alternative approach to this research about educational underachievement. It identifies cultural conflict, at the ideological level, through the examination of Tongan ontology and its inherent conflict with mainstream Australia. The importance of this study is in that it exposes cultural conflict from its ideological and ontological source, not its physical manifestations, providing a powerful contribution to studies about educational inequality in Australia and how we can create a better future for Tongan youth growing up in Australia.

#### **FANENE, Naila**

Auckland University of Technology

##### *Understanding the link between academic achievement and the role of teaching methodology, ethnicity and socio-economic circumstances through the academic writing of New Zealand-born Samoan students at university.*

Studies (Baugh, 2002; Colombi, 2002; Gee, 2002; Ramathan & Kaplan, 2000; Finn, 1999; Lillis, 1997; Jones, 1991) have highlighted the role of teaching practices in explaining the link between the academic writing skills of minority students, from academically disadvantaged backgrounds, and academic achievement. Studies (Singh, Dooley & Exley, 2001; Singh & Sinclair, 2001; Jones, 1991) with academically disadvantaged Pacific Island students foregrounded their ethnicity and socio-economic background. This paper

examined the role of teaching practices, socio-economic background and ethnicity in the academic achievement of New Zealand-born Samoan students at university. Students' home culture, self-motivation and time management skills were also identified as relevant factors in the study.

This paper draws from qualitative data collected through interviews and one-to-one teaching sessions, in which an explicit, step-by-step teaching approach was used, from five New Zealand-born Samoan university students, as part of my MA thesis. Explicit teaching instruction has been identified (Scarcella, 2002; Colombi, 2002; Jones, 1999; Gee, 2002; Lillis, 1997) as a key factor which separates academically-successful students from those who lack the necessary knowledge and skills to succeed at university. This is true for students from both mainstream and minority backgrounds.

**LOMAX, Jeanne**

St Bernard's College, New Zealand

### *Pacific Studies Education at the College Level*

I have developed a Pacific Studies course at college level. It is delivered to mainly Pasifika boys aged 16 – 18. It is cross-curricular, covering media studies, art history, poetry, drama, research and study skills and is a 2 year course at Level 2 on our qualifications framework. The skills covered are mainstream but the resources used are all Pasifika based or sourced. The boys are generally less able academically, although each year some able students do the course and they do Level 3 research while the rest do Level 2. I have used this course as a vehicle to refocus students on learning and to reframe their 'Pasifika issues'. I am Palagi so that presents issues in itself, but I have taken my lead from excellent guidelines developed by Teresia Teaiwa at VUW. I will talk about this course and what I have learnt over the 4 years it has been running. It is now a very popular, respected course and students have moved on to take Pacific Studies at VUW because of this.

---

## **PARALLEL SESSIONS 5C: REPRESENTATIONS 4 (09:00-10:30)**

**VUNIDILO, Tarisi**

Creative New Zealand

### *Connecting Pacific communities and Museums*

Museums play a key role in our society. Many museums in New Zealand hold exquisite objects from the Pacific, many collected in the 1800s. It is evident to museum practitioners in New Zealand that there is still a major relationship gap between museum institutions and Pacific communities. In my view, there are two levels of Pacific communities: grass-root communities and the academic community. On the grass-root community level, museums struggle to attract Pacific people to visit and access their own Pacific collections. Education and family programs are developed by museum staff for our Pacific people, however numbers are still quite low. *Why are the numbers low, one may ask? Are educational programs the answer? What other factors exist that deter our people visiting museums?* On an academic level, one mechanism that worked was the Museum Studies



program run by Victoria University of Wellington and Massey University. In this paper, I would like to share my experience at the *Museum of New Zealand Te Papa Tongarewa* and the *Waikato Museum*, where I facilitated bridging this gap.

**LILJE, Erna**

University of Sydney

*Producers and Collectors: Uncovering the Role of Indigenous Agency in the Formation of Museum Collections.*

This paper will present preliminary research results from an analysis of ethnographic collections from Papua New Guinea at the Australian, Macleay, Queensland Museums and the National Museum of PNG from 1875-1975. By using the museum databases and documentary evidence such as registration data and donor files, broad trends in the categories of objects being collected across time can be discerned. Whilst these trends may be related to the personal biases and selectivities of particular collectors it can be argued that these patterns also reflect the input of indigenous artefact producers and traders in the collecting process. This project is part of a larger investigation of Indigenous agency in the formation of museum collections from Central Province PNG.

**ZEPLIN, Pamela**

South Australian School of Art

*'But what about the artist?': Australian perspectives on contemporary Pacific artists and makers in 'the South'*

While recent research on Pacific art has focused on museum collecting and display, scant attention has been devoted to the ways in which contemporary artists conduct their practices and participate in cultural exchanges. This is particularly the case with Pacific artists residing in, or visiting, Australia and concomitantly, with Australian artists, writers and curators residing in, or visiting, the Pacific. Whereas art communities in Aotearoa New Zealand's readily identify with their Pacific heritage, their Australian institutional counterparts have yet to seriously acknowledge the contribution of Pacific and Islander artists to contemporary visual culture. Indeed, with little mainstream Australian interest in art from this region, Pacific exhibitions and exchanges tend to be 'brokered' through the expertise of Australia's smaller neighbour across the Tasman. Such agency, however, tends to privilege Polynesian over Melanesian and Micronesian artists, even though such choices may be unreflective of Australia's proximity to and experience of the Pacific. This paper examines recent events in, and organised from, Australia that feature Pacific artists. In acknowledging that a number of exciting new developments have taken place in regional rather than metropolitan centres (from Cairns to Campbelltown), the research addresses issues surrounding representation, curatorial selection and how these have been affected by Australian art's relation to the Pacific. Recent art endeavours that focus on, or incorporate, Islander culture include Campbelltown Arts Centre's *News from Islands* (2007) and *The South Project* (2004-2010), an organisation based in Melbourne which facilitates exchanges throughout the Southern Hemisphere.

---

## PARALLEL SESSIONS 5D: ENVIRONMENTS (09:00-10:30)

### **FILER, Colin**

The Australian National University

#### *Kokoda Track and the Carbon Trade in Papua New Guinea*

There has been a good deal of recent media coverage of the proposal to establish a World Heritage Area around the Kokoda Track, and of opposition to this proposal by some local landowners who rightly fear that this would entail cancellation of the Exploration Licence granted to an Australian mining company, Frontier Resources. While it is true that the Australian government has a longstanding interest in the preservation of the Kokoda Track as a tourist destination, the PNG government has now decided that protection of the surrounding should be justified by the need to maintain power and water supplies to the national capital, Port Moresby, and to test the willingness of the international community (including the Australian government) to pay the cost reducing carbon emissions from deforestation and forest degradation under a post-Kyoto carbon trading regime. This paper will investigate the links thus made between Australian cultural heritage values and environmental policy experiments which the PNG government wants the Australian government to pay for.

### **D'ARCY, Paul**

The Australian National University

#### *Variable Rights and Diminishing Control: the evolution of indigenous maritime sovereignty in Oceania*

Pacific Islanders' control of their maritime spaces has varied considerably across time and space over the last two hundred years since the increase of a permanent Western presence in Oceania. Colonial rule introduced new systems of maritime sovereignty and new priorities, although these did not totally supplant indigenous systems of tenure. Political independence for most in the 1970s, and the establishment of internationally recognised legal principles of maritime sovereignty in the 1980s, enhanced most Pacific Islanders' maritime territory and the rights they held over them. However, changes to maritime technology and the maritime economy have created a large gap between Pacific Islanders' enhanced sovereign rights and their ability to monitor and harvest their territorial waters. In addition, many Pacific Islanders are either minorities in settler colonies or still controlled by foreign minorities in much of Oceania. Here, restrictions to their maritime sovereignty derive more directly from political marginalisation.

### **HILL, Helen**

Victoria University

#### *Australian Development assistance in small island states: On the need to move towards a framework of sustainability in the post-greenhouse era*

Australian development assistance in the Pacific Islands region over the last decade has been characterised by an emphasis on issues of 'governance' and 'security'. However at a time when other donors are realising the importance of understanding more precisely the relationship between subsistence production and accumulation of wealth under the

capitalist mode of production Australia has forged ahead on the assumption that principles developed elsewhere, such as in the fast developing countries of Asia, or successes with microfinance in the highly trade intensive economies of Bangladesh and India, will also apply in the Pacific Islands region. Thus vast amounts have been put into 'reform' of the public service, mechanisation of agriculture, attempts to turn land into a commodity and to use microfinance as a way of turning a subsistence economy into a cash economy.

Other donors, in particular the British, through their investment in the 'livelihoods approach' to rural development have recognised that a different set of assumptions need to be made, with emphasis on local production for local needs wherever possible as the first stage in economic development.

Other methodologies, such as Permaculture, go even further in designing environments to take account of natural capital, human capital, social capital, infrastructure capital as well as financial capital. This paper is a call for AusAID, and some of the regional governments, to recognise the strengths of some of these approaches and the impact they could have on educational services.

**THOMAS, Frank**

University of the South Pacific

*Historical Ecology and Conservation Biology: bridging the divide between terrestrial and marine ecosystems in the Pacific Islands*

In recent years, historical ecology has emerged as one of the most useful and comprehensive approaches to understanding how environments and landscapes were affected by climate change, prehistoric human settlement, historical interactions, and modern development and industrialism. This approach, which couples the natural and social sciences using paleoecology, archaeological investigation, land use history, and long-term ecological research, has great potential for examining the natural and cultural phenomena behind changes to island ecosystems. Changes to terrestrial ecosystems and their associated fauna have been more amply documented compared to marine environments in the Pacific Islands region. This paper explores some of the challenges in sorting out the relative influence of human impacts versus natural changes by focusing on coastal ecosystems in general and small islands in particular where terrestrial and marine processes tend to merge.

---

## **PARALLEL SESSIONS 6A: PERFORMANCES** (13:30-15:00)

### *Roundtable: Pacific Dance Communities*

This roundtable will share insights from directors and choreographers representing dance communities and projects in Suva, Canberra, Darwin and Sydney. Contemporary Pacific Dance and music will be discussed in the context of artistic expression, cultural preservation and innovation, the Pacific diaspora, education, community building and development, political and cultural environments, and the marketplace.

Discussants:

#### **TAUMOEPEAU, Latai**

Cultural Community Arts Activist, Punake: Artistic Solutions

#### **LAFITANI-TOFUA'IPANGAI, Siua**

Australian Catholic University

#### **GRAY, Julia**

Sunameke, Pacific Island Performance

#### **ALO, Allan**

The University of the South Pacific

---

## **PARALLEL SESSIONS 6B: GOVERNANCE 5** (13:30-15:00)

#### **LARMOUR, Peter**

The Australian National University

### *Culture and Corruption: some conceptual issues and South Pacific examples*

'It is part of our culture' has been a long standing defence, or explanation, for apparently corrupt behaviour in many countries. However, there is increasing international intolerance of cultural justifications: an influential anti-corruption NGO talks of the 'myth' of culture and claims it is easy to tell 'gifts' from 'bribes'. Yet at the same time cultural explanations have been increasingly influential in the social sciences. The paper tries to untangle some of the conceptual issues around the relationship between 'culture' and 'corruption', using examples from recent studies of corruption and anti-corruption in the Pacific Islands, where forms of 'gift economy' have flourished in the past, and where increasing international action against corruption runs up against different local understandings.

**DALSGAARD, Steffen**

University of Aarhus

*Institutionalising the Lapan – Changes and Continuities in Political Leadership in Manus Province, Papua New Guinea*

*Lapan* is the pan-Manusian term for a 'traditional' leader. In the past these men were heads of patrilineal descent groups and often held their position by referring to genealogy, efficacy in war or exchange, as well as exclusive knowledge and ownership of material or intellectual resources. Today the traditional leadership is often translated into English as 'chief', and in recent years a couple of villages have started to refer to their congregation of leaders of descent groups of the village as a 'Council of Chiefs', which has been endorsed by the Manus Provincial Government. While the institutional authority of the *lapan* is being transformed in some villages, the title is a powerful point of reference in provincial politics (e.g. that the provincial assembly is named '*Lapan* Assembly', candidates for the 2007 parliamentary election are evaluated along criteria that also apply to a *lapan*). By comparing *lapans*/chiefs and politicians standing for the election, this presentation debates how expectations to leadership in Manus have developed with the advent of the modern state.

**KANAPARO, Peter**

University of Papua New Guinea

*Money-People's Politics – No Money Forget Politics'*

This research is based on my personal experience as a voter, citizen and supporter of candidates for the 2007 National Elections in Papua New Guinea. Since the period of the colonial era many developing countries have witnessed changes in the political and leadership patterns and have interpreted in their own ways. The paper is focused on two areas. Firstly, I consider the role of the 'money-people' to give-and-take, and at the same time make political alliances to bring people under their influence. This role has emerged from the 'traditional big-man' in the Melanesian society. Secondly, the research looks at the impact of give-and-take and the mentality of 'you give me money' and 'I give my votes' towards politicians that developed among rural voters. It is unfortunate, but many rural voters think that a candidate must give in order to get votes from the people. For many rural voters, they must make money during the time of elections. Some people are, for example, fed up with voting and they literally demand to be paid for their votes. The unfortunate role of hosting big feasts and delivering goods during the elections has also made the people expect the candidate demand for payment. The final outcome of this might as well be that politics will be left to the rich/'money-people' and those who have the resources. For those who do not have the resources, forget politics. A further outcome of this will be that the candidates who have the means can simply buy their votes, which leads to bribery and or undue influence. One can argue that this is not bribery and undue influence, but the emerging tradition of the 'money-people', being applied to influence and win followers.

---

## PARALLEL SESSIONS 6C: EDUCATION 3 (13:30-15:00)

**HAYES, Mark**

University of Queensland

**& HARRISON, John**

University of Queensland

*Where the hell is Tuvalu? Tuvalu as a Site for Service Learning and Community Engagement in the UQ Journalism and Communication Programme (Joint Paper)*

Since 2005, teams of third year public relations undergraduates in the University of Queensland's communications course Communication Strategy and Practice have been doing promotional projects focused on Tuvalu. The first question students usually ask is: 'Where the hell is Tuvalu?'

This paper describes the 2005 project, which involved a visiting Tuvaluan journalist, the 2006 project, which involved bringing a leading News Zealand photographer's exhibition of photographs to Brisbane and Ipswich along with the photographer, and the 2007 project, which involved building and promoting a memorial web site containing Tuvalu photographs taken by a Tuvaluan IT worker and amateur photographer who tragically died on Easter Sunday, 2007.

Dr Harrison, the course coordinator for Communication Strategy and Practice, will describe the pedagogic theory and practice informing student team formation, and the importance of embedding Service Learning and Community Engagement in the UQ Communication programme, as demonstrated by these student Tuvalu projects.

Dr Hayes, a part-time academic staff member of the UQ Journalism and Communication School, and an 'expert consultant' to the three student projects, will describe each project, and discuss his involvement and interaction with the three student project groups as they came to understand more about Tuvalu.

This paper demonstrates how a tiny and remote Pacific country and its concerns, including global warming, is being discussed and promoted in a University journalism and communications programme.

Their presentation will be extensively illustrated with photographs and supporting materials produced by each student project team.

**MAIDMENT, Ewan**

The Australian National University

*The Tuvalu National Archives Endangered Archives Projects, 2005-2008*  
(co-authored by Ms Mila Amilale and Mr Richard Overy)

The paper gives an administrative history of the Tuvalu National Archives and its holdings, and outlines the operation and results of a major digital and micrographic preservation reformatting project carried out collaboratively with the staff of the Tuvalu National Archives under the auspices of the British Library's Endangered Archives Programme.

**PAPOUTSAKI, Evangelina**  
UNITEC

*Communicating the needs of Pacific Islands: the role of media and journalism education*

This paper provides an overview of the South Pacific Islands information and communication needs within the framework of development, media and journalism practices. These islands experience difficulties in sustaining a healthy indigenous communication and information flow. The paper questions whether such small countries can afford to have diverse media and be part of the regional communication and information flow without risking losing their own voice. What are the consequences for their regional integration and most importantly their development as societies?

The paper looks at the main characteristics of the small Pacific nations regarding information and communication flow; any common issues (small markets, linguistic and ethnic fragmentation); the factors defining these issues (geography, population, economy, culture, technology, politics); the impact of their bigger neighbours on local media content and journalism practices; and the role of journalism education in creating media professionals that understand the information and communication needs of these communities. The paper is based on the author's research as a media educator and development communication specialist in the region.

---

**PARALLEL SESSIONS 6D: SUBJECTIVITIES 2 (13:30-15:00)**

**STEWART, Christine**

The Australian National University

*Crime to be a Woman: Engendering Violence Against Sex Workers in Port Moresby, PNG*

In 2004, police raided an alleged brothel in Port Moresby, Papua New Guinea. Amid general mayhem, characterised by violence, looting, and accusations of spreading HIV, all present — men, women and children — were marched through the streets to the police station, where nearly 40 women and girls were charged with prostitution. A newspaper report of the incident claimed that male sex workers were freed because there was no legal provision enabling their arrest. This elicited a swift response from the National AIDS Council lawyer, to the effect that this was an unfair denial of the constitutional right to equal treatment before the law regardless of sex, and that consequently male sex workers should have been charged as well.

This paper asks whether, in the face of evidence that men were also abused, the violence was gendered, and if so, how and why? This requires examination of the development of the gendered view of the prostitute, the continuance of the view that 'wayward women' should be punished by violence of a sexual nature, and the transference of concepts of pollution into the sphere of social panic about the burgeoning HIV epidemic in PNG.

**ROSE, SAMANTHA**

Queensland University of Technology

*Sharing, unity and empowerment through Nibarara: reflections on a women's handicraft producers' group in Kiribati*

The success of women's groups in Kiribati has been hindered by a customary reluctance to share knowledge, rivalry within and between groups and a resistance to push programs beyond home-crafts. Established in 2005, *Nibarara* is a women's handicraft group comprising of 15 *Reita n Aine Kamatu* (Protestant women's fellowship) members and 15 *Teitoiningaina* (Catholic) members. In its short lifetime, *Nibarara* has brought together the two largest (and long-standing rival) church-based women's groups through the sharing of handicraft skills. Produced handicraft goods are sold to a niche international market generating income for individual members, their families and congregations. This paper will position *Nibarara* within wider historical developments of women's groups in Kiribati and discuss current relationships, tensions and progress.

---



## **The Pacific Centre**

The Australian National University offers excellent resources and facilities for research in the Pacific Islands region. Since the foundation of the University, the area has been a major focus of interest, and the University has achieved international renown through its research and publications.

The Pacific Islands, scattered across a quarter of the earth's surface, are diverse. Pacific Islanders speak a quarter of the world's languages, were formerly administered by a half dozen imperial powers, and run the gamut from formal colonial dependencies through 'associated state' conditions to states with full political independence. Environmental diversity matches cultural and demographic variety: yet Island governments cherish a sense of common destiny, expressed in technical cooperation and political collaboration through several regional organisations including the University of the South Pacific, the South Pacific Forum, the Pacific Community, and the Forum Fisheries Agency.

Australia has been involved in island affairs for most of the past two hundred years, and remains a major power in a region of strategic significance and considerable political volatility. The formation of the Research School of Pacific and Asian Studies at ANU expressed the need for accurate research, policy discussion, and technical services for the region. ANU has the world's largest and most diverse concentration of scholars with research commitment and practical experience relating to the Pacific Islands region.

The Pacific Centre provides a formal and focused structure to tap the unmatched strengths of the School and the University in Pacific scholarship and to enhance its regional outreach activities.

The Centre's objectives include:

- Developing and promoting Pacific studies within The Australian National University;
- Developing links with government agencies, institutions and universities within Australia and the Pacific region and acting as a focal point for their access to Pacific studies at ANU;
- Facilitating contact and communication between Pacific scholars in Australia and the outside world through active cooperation with other centres and institutes for Pacific studies;
- Undertaking an outreach role in the Pacific region on behalf of the ANU and more generally for Pacific studies within Australia.

The Centre pursues these goals by:

- Creating a network of information in a form which can be accessed by governments and universities throughout the region
- Consolidating and expanding Pacific Island library and reference material in Australia.
- Establishing visiting fellowships, for variable periods, for Pacific Island political or public service leaders to share their expertise with interested scholars and reflect on their experience.

- Hosting major annual workshops on topical issues and concerns in the contemporary Pacific
- Facilitating collaborative research projects with island universities in humanities and the social sciences.

In the context of the Centre's activities, 'the Pacific' refers to Papua New Guinea and the other islands states and territories of Melanesia, Polynesia and Micronesia, with particular emphasis on the Southwest Pacific region. All the Centre's activities are consolidated through the Learning Oceania initiative which it houses.

*Website address:* <http://rspas.anu.edu.au/tpc/>

## **Pacific Studies at ANU**

Despite more than one hundred years of Australian engagement in the Pacific Region, and a great deal of postgraduate and professional research and policy-making, this was not reflected in undergraduate curricula development.

In 2006, the Vice-Chancellor of the ANU, Professor Ian Chubb AC, in collaboration with the constituency of Pacific scholars at ANU vowed to redress this gap by establishing undergraduate Pacific Studies within the College of Asia and the Pacific.

Spearheading the project is Dr Katerina Martina Teaiwa, the Faculty of Asian Studies' Pacific Studies Convener, appointed in early 2007. Katerina was born and raised in Fiji and is of I-Kiribati, Banaban and African American descent. Her research interests span from the histories of phosphate mining in Kiribati to studies on dance, diaspora, popular culture and consumption; and the suite of new courses that she has designed reflects the contemporary, transdisciplinary nature of Pacific Studies.

Pacific Studies courses are now offered through the Faculty of Asian Studies, to undergraduate and postgraduate coursework students from 2008, providing students with the opportunity to be among the first in Australia to complete a major in Pacific Studies. For more information on Pacific Studies, please contact Dr Katerina Teaiwa, or see the brochure, 'Learning Oceania'.

*Website address:* [http://asianstudies.anu.edu.au/Pacific\\_Studies](http://asianstudies.anu.edu.au/Pacific_Studies)

## ***Dining, Transport and Child Care***

---

(The numbers are for locations shown on the ANU Campus map and key at the back of this program)

**Dining:** The conference is generously catered by the Gods cafe for morning and afternoon teas and lunch over Friday, Saturday and Sunday and for the welcome drinks, lunches and performances on Friday evening. On Friday if you want to eat separately there will be many cafes, cafeterias and restaurants open close to the Coombs Building (8) and Coombs Extension (8A). These include Caterina's in L-Block (3K), Chats Cafe in the School of Art (105), the Cafe in the National Film and Sound Archive Building, just across Liversidge Street from the back of Coombs (in square D2 on the map), and Vanilla Bean in the John Curtin School of Medical Research (54C). On the other side of campus across Sullivans Creek, there are many cafes on both levels of the University Union Building (20) adjacent to the Manning Clark Centre (26A) and Purple Pickle in the Sports Union Building (19) nearby. Most of these are open throughout the day Friday, but not for dinner. They will typically be closed on Saturday and Sunday with the exception of the Café in the National Film and Sound Archive. *Please note that the Bistro and Cellar Bar in University House will be closed for renovations during the Conference* and so the nearest bars are at the University Union or in Civic (e.g Wig and Pen, O'Reillys). Places on campus that are open for dinner include Vivaldi, in the Arts Centre (16), and Boffins at University House (1). Many other restaurants, cafes and bars may be found within easy walking distance of the campus, in Civic to the east, beginning with the area shown at the lower right on the map.

Restaurant/Café Opening Hours:

*Caterina's:* Fri. 8-5

*National Film and Sound Archive:* Fri. 9-5; Sat. 10-10; Sun. 10-5

*Chats:* Fri. 8:30-3:30

*Vanilla Bean:* Fri. 8-4

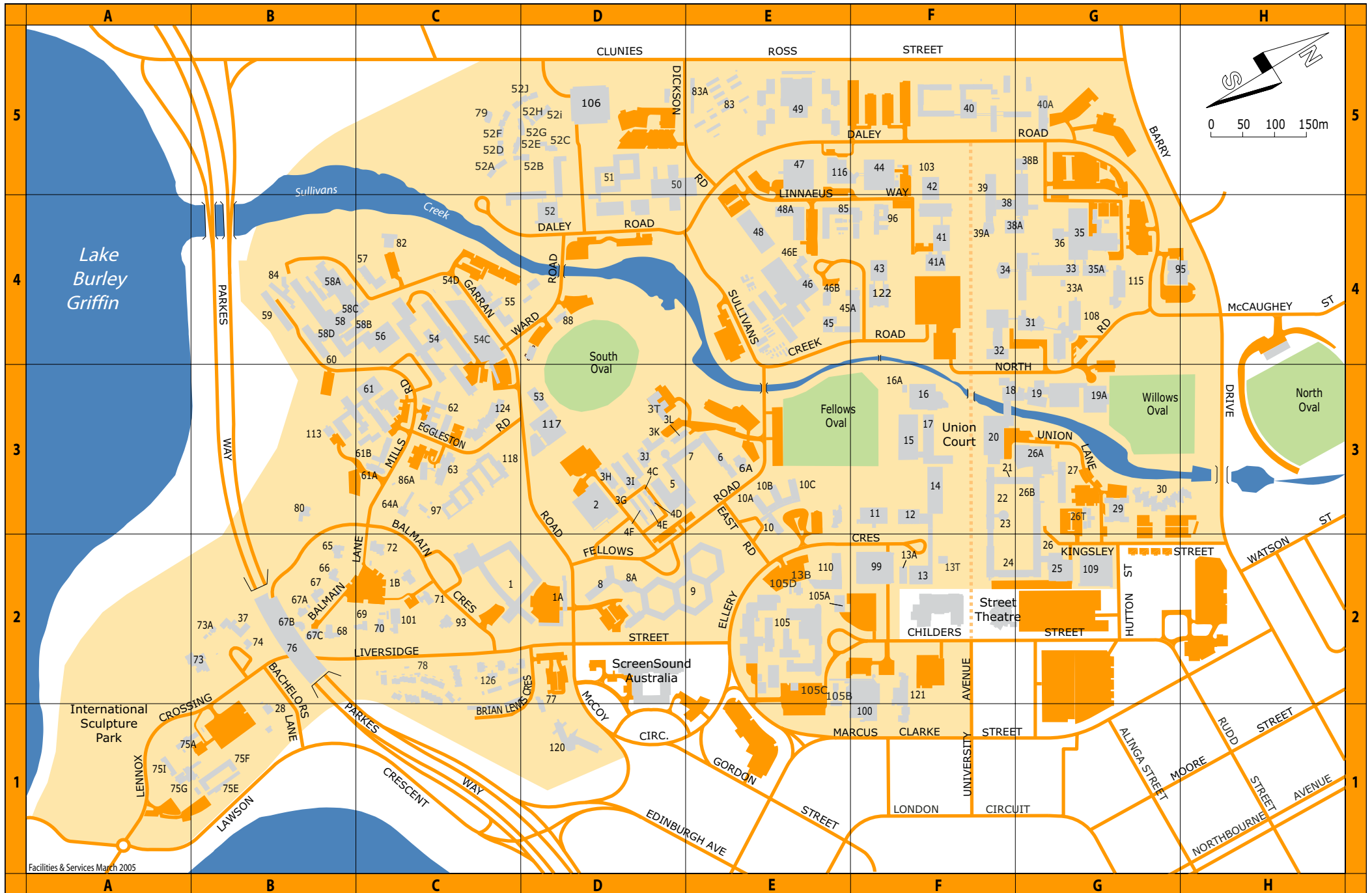
*Purple Pickle:* Fri. 7-5

*Vivaldi:* Fri. 12-2 & 6-9; Sat. 6-9

*Boffins:* Fri. 7-9:30, 12-2, 6-9; Sat. & Sun. 7:30-10, 6-9:30

**Transport:** There is a sub-terminal within the ACT bus system (ACTION) at the corner of University Avenue and Marcus Clark Street (F1-2). Inter-city bus services operate from the Jolimont Centre at 61 Northbourne Avenue (H1). For taxis, ring Canberra Cabs, 132227, Elite Taxi Service 6239-3666, or Silver Service Canberra 6239-3555.

**Childcare:** To inquire concerning the availability of childcare, ring Civic Occasional Care, tel. 02-6248-5697, or Central Family Day Care tel. 02-6125-2000.



Facilities & Services March 2005

