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http://www.britishmuseum.org/the_museum/departments/staff/africa_oceania_and_the_america/julie_adams.aspx

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Julie is an anthropologist attached to the Melanesia Project, which aims to investigate the contemporary significance of the British Museum collection to the indigenous people of Papua New Guinea, Solomon Islands, Vanuatu and New Caledonia. In October 2007, she carried out fieldwork on the islands of Erromango and Tanna, in southern Vanuatu, helping to make a film documenting the work of the Melanesia Project. She is currently researching the Museum's collection from New Caledonia.

In August 2009, she curated an exhibition of photographs in the Loyalty Islands called « Echo du Passe — The Loyalty Islands and The British Museum ».

Before joining the project, Julie completed a PhD at the Sainsbury Research Unit for the Arts of Africa, Oceania and the Americas at the University of East Anglia. Her PhD investigated the on-going significance of the Maori cloak in contemporary Maori art. She worked on the British Museum's recent exhibition of its Polynesian collection: *Power and Taboo: Sacred Objects from the Pacific*.

Current British Museum projects

[Melanesian Art: Objects, Narratives, Indigenous Owners](http://www.britishmuseum.org/research/research_projects/melanesia_project.aspx)

(http://www.britishmuseum.org/research/research_projects/melanesia_project.aspx)

Previous British Museum projects

- Co curated « Dazzling the Enemy : Shields from the Pacific », May-August 2009.
- Assistant Curator on the exhibition *Power and Taboo: Sacred Objects from the Pacific* – September 2006 - January 2007

External fellowships/ honorary positions/ membership of professional bodies

Association for Social Anthropology in Oceania

Publications

J. Adams, 'Carving a Space: George Nuku at the British Museum' in *Moving Worlds: A Journal of Transcultural Writings* (vol 8 N°2, 2009)

J. Adams, 'A Symbolic Constellation: The Maori Cloak and John Bevan Ford's *Belief in Renewal*' in *Moving Worlds: A Journal of Transcultural Writings* (2004) pp. 102-112.

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Beyond Mutual Awareness: Opportunities for greater integration between Francophone and Anglophone Pacific Scholarship

I am currently compiling a comparative survey of scholarship on Francophone and Anglophone Oceania. Interactions between scholars of the French and English speaking Pacific worlds generally take the form of intellectual crossovers, collaboration, or comparisons. The brief survey that follows of interactions in the recent past and niches for advanced integration in the near future produced surprising results in that the first form is most common and the last least common. The paper suggests that this is surprising because the mastery of another region across a Pacific language divide involved in crossovers is perhaps the most difficult task, while the comparing the familiar within a scholar's language area of the Pacific with similar areas or processes across the South Pacific language divide associated with comparisons is potentially the easiest task as it is grounded in the familiar, can be built around familiar frameworks of investigation, and may be collaborative and potentially fragmented to start with.

It is important to preface this survey of French-English scholastic interaction by stating the obvious - such interactions are not the norm: most scholars of the Pacific stay comfortably enclosed within their atolls of knowledge to borrow Oscar Spate's wonderful metaphor - in that their studies remain either rooted within their primary discipline or first language areas. That said, it is interesting then that crossovers, bilingual scholars studying Pacific Island communities in areas outside of their original language/cultural zone of the Francophone-Anglophone divide are the most common interaction today and in the recent past. I suspect it is no coincidence that such scholars also move comfortably between different disciplines - Serge Tcherkézoff and Bronwen Douglas move with ease between history and anthropology for example while writing penetratingly on Samoa and New Caledonia respectively as well as on other parts of the Pacific and Oceania-wide thematic topics. They and others such as Dave Chappell and Adrian Muckle apply their experiences elsewhere to advance fresh perspectives: Chappell's life in Hawai'i and peace corps work in French West Africa reflect to me in his attentiveness to the mixing of themes of modernization, cosmopolitanism and tradition, while Muckle's New Zealand upbringing and training makes him far more attuned to indigenous sensitivities than many scholars of his age.

Collaboration between Francophone and Anglophone scholars is less common, and has been largely pushed by the French Pacific, with Anglophone scholarly enthusiasm for the generous associated funding rarely followed up with substantial institutional and governmental largesse! The potential for this approach was recently demonstrated in Frédéric Angleviel and Stephen Levine's 2008 bilingual edited collection on New Zealand-New Caledonian relations, *La Nouvelle-Zélande et la Nouvelle-Calédonie: Voisins, amis et partenaires*. I contributed a chapter on the applicability of marine resource allocation models for New Zealand Māori to the New Caledonian Kanak context. The volume has been an absolute revelation for most readers, but barely scratches the surface and cries for follow up studies in multiple areas because it relies on a few scholars that work across the language divide either as specialists on topics based on the other side of the language divide or on comparative studies. While the momentum is in danger of being lost, Levine and D'Arcy have started to develop a sister volume on New Zealand-French Polynesian relations and areas of common interest. There are perhaps fewer experts to draw upon for this than Angleviel and Levine had at their disposal - but once the idea was raised, seeds of knowledge sprang up in unexpected

places : the erudite Papeete-based Inspecteur d'académie de la zone Pacifique French Pacific, Michel Lextreyt, is a frequent visitor to New Zealand and has published a French textbook on New Zealand for example.

Comparisons, I suggest, are the least developed mechanism for interaction, yet offer the greatest room for consolidating and expanding interaction. Here the model is surely *A History of Australia, New Zealand and the Pacific* edited by Donald Denoon, Philippa Mein-Smith and Marivic Wyndham, published in 2000. Each theme explored ranges widely across the region to briefly compare the myriad of variations that occurred in European-indigenous relations and the various forms of economic organization and social experimentation that settler societies developed, before finishing by surveying issues of identity and autonomy in the era of globalisation. New Caledonia figures prominently, particularly for comparisons with Australia in terms of convict settlements, the transition to other forms settler societies and ongoing struggle for recognition and the restitution of rights for indigenous peoples. This approach has greatly influenced a chapter I am writing on Oceania and Australasia for the *Oxford Handbook of World History*.

As we seek to develop a new generation of young scholars who span the linguistic divide under discussion at this meeting, such comparisons offer a solid and realizable foundation by allowing students to investigate themes of interest in their own locations and then using general surveys like Denoon et al to briefly put this pattern in a regional context across the language divide. Such a project will be facilitated by bi-lingualism, or more correctly multi-lingualism incorporating indigenous ways of seeing and expression, bi-lingual comparative textbooks, and the regular exchange of teachers and students. We also need to find common languages - it is worth noting in conclusion that among social scientists and humanities scholars perhaps the most underestimated collaborations between the Anglophone and Francophone Pacific occur in marine science where there is a more commonly understood (or misunderstood?) language of discourse. New Caledonia is celebrated as one of the great hotspots of marine diversity and researchers of this world perhaps move and talk more freely across former colonial and linguistic boundaries than we.

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Après avoir travaillé sur la littérature française (*Mallarmé et l'écriture en mode mineur*, Editions Minard) pendant quelques années en Europe, j'ai retrouvé le Pacifique à un moment où les relations entre la France et les pays anglophones de la région connaissaient quelques difficultés : affaire Rainbow Warrior, essais nucléaires en Polynésie Française, situation du Vanuatu, « événements » en Nouvelle-Calédonie. Embauché par une université en Nouvelle-Zélande, j'ai eu l'occasion de faire connaissance avec des collègues de la toute jeune Université Française du Pacifique et de participer aux premiers Colloques Corail pluri-disciplinaires qui furent organisés à Nouméa.

Ce contact avec la Nouvelle-Calédonie m'a permis également de découvrir une littérature « en émergence » qui était une sorte de laboratoire de recherche et d'expression sociale dans un pays qu'on disait alors celui du « non-dit ». Cette littérature présentait certes d'une part des dimensions fortement idéologiques (vision manichéenne du monde), et des revendications identitaires exclusives d'autre part, sur fond de clivages sociaux et de revendications politiques. Mais au-delà des enjeux sectaires, j'ai vu une culture océanienne riche de plus de trois mille ans en parallèle avec une culture qui cherchait à se (re)définir par rapport à la Métropole qui avait longtemps donné la priorité au Centre par rapport à la « périphérie ». Cette littérature calédonienne des années 1980 et 1990 accompagnait, voire anticipait sur l'évolution sociale et politique du pays à venir.

Mallarmé m'avait permis d'explorer la critique littéraire depuis la Nouvelle Critique jusqu'à l'approche déconstructionniste en passant par le structuralisme et le post-structuralisme, véritables « industries » pour les études mallarméennes. La critique littéraire s'insérait alors dans le champ des sciences humaines. En Nouvelle-Calédonie, même si l'on connaissait peu Derrida et compagnie à l'époque, je me suis aperçu que l'écriture et la différence/différence étaient à l'ordre du jour et qu'on ne pouvait certainement pas lire la « littérature » de l'île sans plonger dans d'autres textes et d'autres traditions, anthropologiques et linguistiques entre autres.

J'ai alors commencé à rédiger une trentaine d'articles sur cette littérature ainsi que sur des aspects de la culture et de la politique de la NC. J'ai destiné la plupart de ces textes à une revue anglaise - bilingue - consacrée à la francophonie (*International Journal of Francophone Studies*) car j'ai trouvé dommage que cette littérature fût méconnue en Europe. J'ai tâché aussi de rester fidèle aux Colloques Corail. De même, j'ai commencé à m'occuper de la traduction en anglais d'un certain nombre d'ouvrages littéraires calédoniens. A ce titre, j'ai assumé la responsabilité d'éditer une série de publications pour la maison d'édition Pandanus : *The Kanak Apple Season, Sharing as Custom Provides*, ce dernier titre en collaboration avec mes collègues d'Auckland, le Professeur Raylene Ramsay et le Dr Deborah Walker. Je poursuis cette série actuellement avec deux prochaines publications concernant le théâtre calédonien.

En parallèle, je me suis intéressé à la Francophonie à plus grande échelle, sous sa forme institutionnelle, et j'ai fait une série d'articles sur les Sommets de la Francophonie. J'ai essayé aussi de relier cette Francophonie internationale et institutionnelle à la francophonie du Pacifique en participant à une équipe de chercheurs qui constituait l'Observatoire de la Langue Française pour l'Asie-Pacifique, pour le compte de l'Agence Universitaire de la Francophonie. J'y ai fait un rapport sur la situation de la langue française et la culture francophone en Australie.

Par ailleurs, j'ai fait quelques incursions critiques dans le domaine des lettres et des arts australiens pour les présenter au public francophone et pour y voir de possibles liens avec d'autres contextes océaniques. Enfin, depuis 1995 je signe chaque année l'article sur l'Australie pour *L'Année Francophone Internationale*.

Quelques publications :

The Kanak Apple Season. Selected Short Fiction of Déwé Gorodé, (présenté, traduit et édité par Peter Brown), Canberra: Pandanus Books, 2004.

Mwà Vée. Living Tradition. Kanak Culture Today, éditeur invité et traducteur Noumea: Agence de Développement de la Culture Kanak, 2000.

“*Les Dieux sont borgnes et la question de l’histoire*” in Annales d’histoire calédonienne. Vol II. La Nouvelle-Calédonie. Les Kanaks et l’histoire (ed. Eddy Wadrawane & Frédéric Angleviel), Paris: Les Indes Savantes, 2008, pp.87-102.

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“La mémoire comme connaissance et la connaissance comme mémoire. Complémentarité de l’oralité et de l’écriture chez Déwé Gorodé (Nouvelle-Calédonie)”, in Alexandrie, métaphore de la francophonie, Paris: Editions du Centre international de documentation et d’échanges de la francophonie, 2007, pp.211-216.

“Comment jouer et déjouer les stéréotypes : l’exemple du théâtre d’Anne Bihan (Nouvelle-Calédonie)” in Stéréotypes et représentations en Océanie, (ed. Véronique Fillol and Jacques Vernaillon), Noumea: CORAIL, 2005, pp. 271-287.

“La place des enfants dans la littérature d’Australie et de Nouvelle-Calédonie : quelques réflexions sur un thème préoccupant”, in Littératures d’émergence et mondialisation, (eds. Sonia Faessel, Michel Perez), Paris : In Press Editions, 2004, pp. 213-235.

“New Caledonia: An Emerging Literature as Social Project” in Francophone and Post-Colonial Cultures. Critical Essays (ed. Kamal Salhi), Lanham, Boulder, New York, Oxford: Lexington Books, 2003, pp. 345-355 + summaries and glossaries 5 pp. 355ff.

“French in Australia: Policies and Practices” (with C. Crozet, T. Liddicoat, L. Maurer), in French in and out of France: Language Policies, Intercultural Antagonisms and Dialogue, (edited by Kamal Salhi) Bern: Peter Lang, Series Modern French Identities Vol.18, 2002, pp. 265-290.

“A Singular Plurality of Voices: Tradition and Modernity in Déwé Gorodé (New Caledonia)”, in Francophone Voices, (edited by Kamal Salhi), Exeter: Elm Bank Publications, pp. 125-140.

“Récit fondateur et culture politique en Nouvelle-Calédonie: ‘Téa Kanaké’, de *Mélanésie 2000* au Festival des Arts du Pacifique (1975-2000)”, Oceanic Routes: Migrations and Métissages in South Pacific Literatures and Travelogues (ed. Pascale de Souza & Adlai Murdoch), Special Issue of International Journal of Francophone Studies, 11:4, 2008, Intellect, U.K., pp.539-557.

“Art History. Art as History. New Caledonian Women Artists in Dialogue on the Eve of the Noumea Accord”, in Histoire de la Nouvelle-Calédonie. Approches croisées. Pacific History Association Vol. 1, Paris: Les Indes Savantes, 2007, pp.105-113.

“Books, writing and cultural politics in the Pacific: the New Caledonian *Salon du livre*, October 2003-October 2005”, International Journal of Francophone Studies, 9.2, June 2006, pp. 239-256.

“From exclusion and alienation to a ‘multi-racial community’. The image of the *métis* in New-Caledonian literature”, International Journal of Francophone Studies, special issue on Oceanic Dialogues: from the Black Atlantic to the Indo-Pacific (eds. Pascale de Souza and Adlai Murdoch), Intellect, U.K., 8:3, 2005, pp. 305-320.

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“Nature, Culture and the Noumea Accord. The CORAIL Conference on 'Nature et Culture dans le Pacifique', New Caledonia 3-6 December 2001”, in International Journal of Francophone Studies 4 (3), June 2002, Intellect, U.K., pp. 183-189.

Compte rendu: Alban Bensa, "Ethnologie et Architecture", The Contemporary Pacific, University of Hawai'i Press, Honolulu 14 (1) Spring 2002 pp. 281-284.

“New Caledonia: A Pacific Island or an Island in the Pacific? The Eighth Pacific Arts Festival, Noumea (23 October-3 November 2000)”, in International Journal of Francophone Studies 4 (1), Intellect, U.K., March 2001, pp. 33-41.

“A l'écoute de Nicolas Kurtovitch (Nouvelle-Calédonie)”, in Les Mots Pluriels, No. 10, May 1999 <http://www.arts.uwa.edu.au/MotsPluriels/MP1099pb.html>

“Report on CORAIL Conference, Nouméa, 25-28 November 1998”, International Journal of Francophone Studies 2 (1), Intellect, U.K., February 1999, pp. 62-64.

“The Tjibaou Kanak Cultural Centre and Arts Festival, Noumea”, in (Australia) Art Monthly, No. 116, December 1998-February 1999, pp. 27-29.

“New Caledonia: Strangers in Paradise, Stranger than Paradise”, in International Journal of Francophone Studies, Vol 1, No 3, Intellect, U.K., November 1998, pp. 125-139.

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1995-1998 fieldwork on New-Caledonia about gift-exchange

no current or future projects

bibliography:

Die Gabe im Netz sozialer Beziehungen. Zur sozialen Reproduktion der Kanak in der paicî-Spracheregion um Koné (Neukeladonien). Göttingen 2000, LIT-Verlag.

Von den einen wertgeschätzt, von anderen ignoriert - von Frauen gefretigte Objekte aus Neukaledonien. In: Auf Spurensuche. Forschungsberichte aus und um Ozeanien zum 65. Geburtstag von Dieter Heintze. Bremen 2004. Tendenzen 2003.

To give arms and legs to gifts: objects in Kanak gift exchange. In: Re-presenting Pacific-Art. Adelaide 2007. Crawford House Publishing.

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Changing constellations of 'nation' and 'identity' in the written press of Kanaky/New Caledonia (1975-2008) Working title

My doctoral thesis comprises a critical discourse analysis of the local print-media coverage of selected cultural events which took place between 1975 and 2008 in Kanaky/New Caledonia. These events have been chosen for their particular relevance to questions of collective identity and the different realities, aspirations and projects relating to the country's politico-judicial status and its relationship to France. Through an analysis of the coverage of these events in the local written press, my research aims to consider the changing discursive constructions and strategic mobilisations of various collective identities and the notion of 'identity' itself, in relation to the changing socio-political context and the struggles for and against independence from France in particular. What significance might these changing discursive constructions and mobilisations of 'identity' have in relation to the articulation and realisation of different socio-political projects for Kanaky/New Caledonia in the past, the present and into the future?

My thesis begins with an analysis of the contemporaneous and subsequent local print-media coverage of the 1975 Festival of Melanesian Arts, *Mélanésie 2000*. This is followed by an analysis of the press coverage of the conceptualisation, realisation, inauguration (on the 4th May 1998) and subsequent functioning of the ADCK's Tjibaou Cultural Centre, as well as the local cultural institutions that preceded it. The third event considered in this study is the 8th Festival of Pacific Arts hosted by New Caledonia in 2000, particularly regarding the question of non-Kanak participation in New Caledonia's official delegation at this and other (preceding and subsequent) editions of the Festival, and including consideration of the 1984 Festival that was cancelled in New Caledonia due to the outbreak of violent civil conflict which signalled the beginning of the period known euphemistically as *les événements*. The final part of the thesis presents an analysis of the print-media coverage of the continuing controversy surrounding the *Mwâ Kâ* (since its creation in 2003), the commemoration of the 24th September (anniversary of French colonisation), the *signes identitaires* and the notion of New Caledonian 'citizenship' elaborated in the Noumea Accord.

The politics of place, identity, memory (forgetting/remembering), history, citizenship and socio-political and cultural legitimacy in the ever-changing and highly complex context of Kanaky/New Caledonia are all particularly significant in relation to these chosen events and, beyond them, to any consideration of the possible future outcomes of the official, present-day socio-political project to forge a 'common destiny' shared by all of the country's inhabitants.

This research forms part of a broader research project directed by Dr Peter Brown and Professor Darrell Tryon which has the support of the Australian Research Council and is entitled *Language, Literature and the Expression of Cultural Change in the Francophone Pacific*, with special reference to New Caledonia.

Conference papers:

Repenser le rapport à l'Autre : quelques réflexions sur l'intérêt que présente la pensée d'Emmanuel Lévinas pour la Nouvelle-Calédonie et son avenir – paper presented in 2005 at the 18th Colloque CORAIL, Tjibaou Cultural Centre, Noumea

The 8th Festival of Pacific Arts and New Caledonian ethno-cultural diversity – paper presented in 2009 at Asia-Pacific Week, The Australian National University, Canberra

DOTTE, Emilie

Cotutelle de thèse :

<p>Université Paris I – Panthéon-Sorbonne, Paris Directeurs de recherche : Eric Conte (Professeur à l'U.P.F.) Stéphanie Thiébault (Dir. de Recherche, CNRS) Laboratoire : Equipe d'Ethnologie Préhistorique, UMR 7041</p>	<p>Australian National University, Canberra Directeur de recherche : Atholl Anderson (Professor at the ANU) Laboratoire: Department of Archaeology and Natural History, Research School of Pacific and Asian Studies</p>
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Tutorat : Christophe Sand,
Directeur du Département Archéologie de Nouvelle-Calédonie

Thèmes de recherches généraux:

Archéologie de la Nouvelle-Calédonie : Période kanak précoloniale et période des contacts, Système d'habitat et d'occupation spatiale, Environnement et construction des paysages,

Archéobotanique : Place de la Nouvelle-Calédonie au sein des systèmes régionaux de manipulation et domestication des forêts et des arbres, histoire et mécanisme de diffusion des espèces ligneuses en Océanie.

Sujet de thèse : **Arbres, forêts et occupation humaine à la période kanak pré-coloniale sur la Grande Terre de Nouvelle-Calédonie.** Etude de cas et approche anthracologique dans la vallée de la Tiwaka (nord-est de la Grande Terre).

Cette recherche de thèse consiste à développer une approche interdisciplinaire paléoenvironnementale, archéologique et anthropologique (intégration de données ethnologiques et ethnohistoriques) pour comprendre les évolutions du couvert forestier et de son utilisation par les hommes en Nouvelle-Calédonie, en relation avec les modes d'occupation spatiale kanak de type précolonial (env. 1000-1854 ap. J.C.).

Le but est de pouvoir définir les dynamiques de construction des paysages kanak à travers l'étude des interactions sociétés/végétation ligneuse, ainsi que d'appliquer pour la première fois les méthodes et problématiques anthracologiques (analyse des charbons de bois archéologiques) dans le Pacifique Sud-Ouest, grâce à une étude de cas centrée sur une vallée alluviale de la Grande Terre, la vallée de la Tiwaka.

Cette problématique est le fruit de plusieurs années de recherche sur l'installation des hommes à travers l'archipel calédonien et l'impact de leurs actions sur le milieu, menées par le Département Archéologie de Nouvelle-Calédonie ainsi que par des chercheurs spécialisés provenant d'autres institutions (notamment Anne-Marie Sémah, IRD et Janelle Stevenson, ANU). Leurs résultats ont motivé la réalisation de deux travaux universitaires portant sur le système spatial d'habitat kanak pré-contacts, puis sur une analyse dite « archéogéographique » de la constitution des paysages kanak anciens, dans la région centre-nord et la vallée de la Tiwaka (Dotte 2004, 2005).

Main research themes :

Archaeology of New Caledonia: Kanak precolonial and contacts period, Settlement patterns, Environment and landscapes construction

Archaeobotany: Place of New Caledonia within the regional systems of manipulation and domestication of forests and trees, history and mechanisms woody plants diffusion in Oceania

PhD topic: Trees, forests and human settlement patterns during the kanak precolonial period on New Caledonia Grande Terre. Case study and anthracological approach in the Tiwaka valley (northeastern Grande Terre)

This PhD research is associating ethnobotanical, archaeological and anthracological data (using ethnology as well as ethnohistory), to precise the ecological dynamics in the northern Grande Terre of New Caledonia during kanak precolonial times (i.e. from around 1000 to 1853 AD). It is focused on the particular study of forest types changes compared with the kanak settlement patterns and landscape organization, in order to understand the human management of forest lands and use of woody species. The case study, centred on the Tiwaka valley on the Northeast coast of the island, is based mainly on an anthracological approach – identification and analysis of wood charcoals macro-remains - but also on the examination of general archaeological and socio-cultural data relating to settlement patterns as well as horticultural and arboricultural practices.

This project tries to apply anthracology in New Caledonia for the first time and hence to test its potential for palaeo-ecological and archaeological research of the South West Pacific Islands. Our research topic is the result of several years of investigation regarding the settlement of men across the archipelago and its impact on the environment, conducted by the Archaeology Department of New Caledonia, as well as researchers from other institutions, among which the ANU (namely: Anne-Marie Sémah, IRD and Janelle Stevenson, ANU). Their results led to the realization of two masters thesis on the pre-contact kanak spatial system and on an “archaeogeographical” analysis of the construction of landscapes, both looking at the north-central region of the Grande Terre (Dotte 2004, 2005).

Références

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Dotte E., 2005, *L'espace Archéogéographique pré-contact sur la Grande Terre de Nouvelle-Calédonie*, mémoire de DEA non publié, Université Paris I-Panthéon-Sorbonne

DOTTE E. (sous presse). Modes d'exploitation et intégration au sein des territoires kanaks pré-coloniaux des ressources végétales forestières. Approche ethno-archéo-anthracologique en Nouvelle-Calédonie. *Territoire : Economie de subsistance, économie de croissance*. Nicolas T. et Salavert A. (eds). Actes de la II^e Journée Doctorale d'Archéologie. Paris : Presse Universitaire de la Sorbonne.

DOTTE E., SAND C., BOLE J., OUETCHO A. (sous presse) "Processus de territorialisation dans l'espace archéogéographique de la Nouvelle-Calédonie pré-contact : le cas du Nord de la Grande Terre", Pestana G. Ed. *Territoires et Patrimoines en Océanie*. XVII Conférence CORAIL, Décembre 2005, Université de Nouvelle-Calédonie, Paris: L'Harmattan.

DOTTE E., SAND C., BOLE J., OUETCHO A., BARRET D. (sous presse) - Perspectives on human management of woody and forest species in the Pacific Islands: a prospective research in anthracology in New Caledonia. *The Gotland Papers: Selected Presentations from the VII International Conference on Easter Island and the Pacific*, The Easter Island Foundation.

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Les thèmes des recherches sur la Franconésie du Pacifique que j'ai conduites pendant plus de 40 ans sont les suivants :

(a) (Jusqu'à 1996) Ethnohistoire de la Nouvelle-Calédonie

Ces recherches se concentrent sur l'ethnohistoire et l'histoire coloniale de la Nouvelle-Calédonie jusqu'à 1880. Ses thèmes centraux sont la guerre indigène et coloniale et les rencontres indigènes avec les missionnaires catholiques et leur religion. En tant que historienne, j'ai fait des recherches principalement sur des archives. Je me suis spécialisée dans le recouvrement et l'analyse critique des traces des actions indigènes passées qui ont été déposées dans les textes coloniaux. Or, la plupart des représentations coloniales du peuple kanak sont bien négatives. Dans les conceptions et la rhétorique coloniales, « canaque » voulait dire « sauvage » et on représentait ces « sauvages » comme belliqueux, violents, perfides et cannibales. Mais nonobstant les préjugés des auteurs coloniaux, les traces d'actions indigènes qui sont sédimentées dans leurs textes constituent des données qui sont de base pour faire de l'ethnohistoire. Une telle histoire cherche à situer les actions et l'expérience particulières dans leurs contextes culturels et stratégiques.

Bronwen Douglas, « La violence et la modération : Images de la guerre indigène en Nouvelle-Calédonie dans le passé et de nos jours, » dans *Histoire de la Nouvelle-Calédonie : approches croisées*, dir. F. Angleviel, 51-62 (Paris, 2007)

_____. *Across the Great Divide: Journeys in History and Anthropology* (Amsterdam, 1998)

_____. « L'histoire face à l'anthropologie : le passé colonial indigène revisité, » *Genèses* 23 (1996) : 125-44

_____. « Histoire des contacts de la population de Balade (Nouvelle-Calédonie), de 1775 à 1855, » *Bulletin de la Société d'Etudes Historiques de la Nouvelle-Calédonie* 10 (1972) : 4-34

(b) (Depuis 1996) Histoire de l'idée de race et ethnohistoire des voyages scientifiques en Océanie
Ce projet ne considère pas l'idée de « race » exclusivement dans l'abstrait. Je regarde plutôt la pensée raciale soutenue comme un produit historique de l'interrelation des discours métropolitains fluides – eux-mêmes fondés en praxis sociale – et de la documentation empirique résultant des rencontres spécifiques des européens avec les non-européens. D'un point de vue théorique, cette démarche postule une liaison indirecte entre les actions indigènes et les représentations de telles actions par les observateurs étrangers. Autrement dit, les mots et les dessins européens n'étaient pas seulement l'expression involontaire des discours ou des conventions dominants ; ces représentations étaient *aussi* des productions personnelles, suscitées par les tensions et l'ambiguïté des rencontres et foncièrement influencées par des perceptions immédiates de l'attitude et du mode de vie indigènes. En m'adressant surtout aux textes français, j'illustre ces propos en me référant principalement aux représentations produites par les voyageurs et les naturalistes pendant l'ère classique des voyages scientifiques européens entre 1760 et 1840. Leurs représentations ethnocentriques et raciales oscillent en fonction des discours et du genre de texte, mais aussi selon l'accueil fait sur place aux voyageurs et le comportement, le mode de vie et l'apparence physique des habitants.

Bronwen Douglas, dir. (avec Chris Ballard), *Foreign Bodies: Oceania and the Science of Race 1750-1940* (Canberra, 2008). Online

<http://epress.anu.edu.au/foreign_bodies/pdf/whole_book.pdf>

_____. « L'idée de « race » et l'expérience sur le terrain au XIX^e siècle : Science, action indigène et les vacillations d'un naturaliste français en Océanie, » *Revue d'Histoire des Sciences humaines* 21 (2009, à paraître)

_____. « La couleur, les climats, l'autochtonie? Buffon et l'idée de « race » en Océanie 1749-1840, » dans *L'héritage de Buffon*, dir. M.-O. Bernez (Dijon, à paraître)

The themes of my research on the French-speaking Pacific over more than 40 years are as follows:
 (a) (1967-1996) Ethnographic history of New Caledonia

This research is focussed on the ethnographic and colonial histories of New Caledonia to 1880. Its central themes are indigenous fighting and colonial war, and indigenous encounters with Catholic missionaries and their religion. As an historian, I do my research mainly in archives and libraries. I specialize in the identification and critical analysis of traces of past indigenous actions in colonial texts. Most colonial representations of Kanak people are very negative. In colonial ideas and rhetoric, *canaque* meant 'savage' and 'savages' were represented as warlike, violent, treacherous cannibals. But notwithstanding the prejudices of colonial authors, the traces of indigenous actions sedimented in their texts provide a crucial basis for doing ethnohistory. Such a history seeks to locate particular actions and experience in contemporary cultural and strategic contexts.

Bronwen Douglas, 'La violence et la modération: Images de la guerre indigène en Nouvelle-Calédonie dans le passé et de nos jours', in *Histoire de la Nouvelle-Calédonie: approches croisées*, ed. F. Angleviel, 51-62 (Paris, 2007)

_____. *Across the Great Divide: Journeys in History and Anthropology* (Amsterdam, 1998)

_____. 'L'histoire face à l'anthropologie: le passé colonial indigène revisité', *Genèses* 23 (1996): 125-44

_____. 'Histoire des contacts de la population de Balade (Nouvelle-Calédonie), de 1775 à 1855', *Bulletin de la Société d'Etudes Historiques de la Nouvelle-Calédonie* 10 (1972): 4-34

(b) (1996-present) History of race and encounters in Oceania

Rather than treat the idea of 'race' as purely abstract, I regard formal racial thinking as an historical product of the relationship between fluid metropolitan theorizing about human differences – itself rooted in social praxis – and the empirical material resulting from specific encounters between Europeans and non-Europeans. Theoretically, this approach presupposes an indirect liaison between indigenous actions and their representation by foreign observers. That is, European words and drawings were not solely reflex expressions of dominant discourses or conventions. Rather, they were *also* personal productions generated in the tensions and ambiguities of encounters and significantly shaped by their authors' direct perceptions and experience of local demeanour and lifestyle. Focussing significantly on French texts, I illustrate this logic with particular reference to representations produced by sailors and naturalists during the classic era of European scientific voyaging between 1760 and 1840. Their ethnocentric or racial representations oscillate in relation to discourse and genre of text, but also in response to the reception given to voyagers in specific places and their situated experience of indigenous behaviour, lifestyle, and physical appearance.

Bronwen Douglas, ed. (avec Chris Ballard), *Foreign Bodies: Oceania and the Science of Race 1750-1940* (Canberra, 2008). Online

<http://epress.anu.edu.au/foreign_bodies/pdf/whole_book.pdf>

_____. 'L'idée de "race" et l'expérience sur le terrain au XIX^e siècle: Science, action indigène et les vacillations d'un naturaliste français en Océanie', *Revue d'Histoire des Sciences humaines* 21 (2009, forthcoming)

_____. 'La couleur, les climats, l'autochtonie? Buffon et l'idée de "race" en Océanie 1749-1840', in *L'héritage de Buffon*, ed. M.-O. Bernez (Dijon, forthcoming)

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Fiji & New Caledonia; a Microcosm of the World's Great 'Electoral Engineering' Debate.

Both Fiji and New Caledonia adopted elaborate institutional arrangements in an effort to mitigate conflict during the 1990s. Fiji's 1997 constitution included a preferential system, the alternative vote - an electoral system recommended by Duke University's Professor Donald Horowitz as a means of encouraging moderate political parties and the emergence of conciliatory coalitions. Key features of New Caledonia's 1998 Noumea Accord were power-sharing institutions, a proportional electoral system and a devolved provincial administration - arrangements close to those canvassed by the University of California's Professor Arend Lijphart, the other key protagonist in the debate about what institutional arrangements are best suited for deeply divided societies. Whereas Fiji subsequently witnessed a collapse of the moderate political parties, two coups (2000, 2006) and military rule, New Caledonia has experienced a series of reasonably peaceful elections, splintering both amongst loyalist and pro-independence parties and at least some degree of cooperation between former adversaries in cabinet. The Horowitz/Lijphart debate has raged from South Africa to Bosnia to Iraq to Northern Ireland, but is nowhere thrown into such sharp relief as in the contrast between these two Pacific neighbours. This paper explores whether the distinct fate of Fiji and New Caledonia over the past decade arose because of the different kinds of conflict each experienced in the 1980s or whether this had anything to do with the design of the institutional arrangements.

Jon Fraenkel is a Senior Research Fellow in the State, Society & Governance in Melanesia Program, in the College of Asia and the Pacific at the Australian National University. He is author of *The Manipulation of Custom; from uprising to intervention in the Solomon Islands* (Victoria University Press & Pandanus Books, 2004) and recently co-edited *The 2006 Military Takeover in Fiji; A coup to end all coups?*, ANU EPress, 2009. His current research work focuses on contemporary Pacific politics, economic history of Oceania, electoral systems and women's representation in the Pacific Islands.

--compare the impact of constitutional settlements to conflict in Fiji & New Caledonia, including references to the Fiji coup and the May NC elections.

--I work on a number of areas relevant

to the French pacific...Including (1) elections in New Caledonia and French Polynesia, (2) women's representation in the Pacific as a whole (but with the French territories figuring prominently due to the law on parity) and (3) power-sharing (comparing Fiji & New Caledonia's rules on cabinet formation), as well as 4) economic history of the South Pacific (with some coverage of New Caledonia's minerals industry).

He is *The Economist's* Pacific Island correspondent and regularly covers contemporary Pacific issues for other international media outlets.

Relevant Publications

The 2006 Military Takeover in Fiji; A coup to end all coups?, ANU EPress, Canberra, 2008. [co-edited with Stewart Firth & Brij V. Lal], available free-on-line at http://epress.anu.edu.au/coup_coup/pdf_instructions.html

From Election to Coup in Fiji; The 2006 Campaign & its Aftermath, Institute of Pacific Studies, Suva, & Asia-Pacific Press, Canberra, 2007, (co-edited with Stewart Firth), available free on line at http://epress.anu.edu.au/fiji_citation.html

The Manipulation of Custom; From Uprising to Intervention in the Solomon Islands, Victoria University Press & Pandanus Books, Wellington & Canberra, November 2004.

'Political Culture, Representation and Electoral Systems in the Pacific Islands', *Commonwealth and Comparative Politics*, 43, (3), 2005, Special Issue on Pacific Electoral Systems (co-edited with Bernard Grofman, University of California - Irvine).

The Manipulation of Custom; From Uprising to Intervention in the Solomon Islands, Victoria University Press & Pandanus Books, Wellington & Canberra, 2004

'Fiji; Issues and Events 2008', *The Contemporary Pacific*, 21: 2, Autumn, 2009.

'The Coming Anarchy in Oceania? A Critique of the "Africanisation of the South Pacific" Thesis', *Journal of Commonwealth & Comparative Politics*, 42, (1), 2004, pp1-34.

'Le Coup d'État de Décembre 2006 à Fidji: Qui, quoi, où et pourquoi?', *Revue Juridique, Politique et Économique de Nouvelle-Calédonie*, 2008, p22-37.
<http://rspas.anu.edu.au/melanesia/documents/fiji/Fiji-Coup-paper-French-Translation-submit-28-5-08.pdf>

'Does the Alternative Vote Foster Moderation in Ethnically Divided Societies? The Case of Fiji', *Comparative Political Studies*, 39 (5), 2006, pp623-651 (with Professor Bernard Grofman, University of California, Irvine). [see also the rejoinder from Horowitz & the response in the same issue)

'Power-Sharing in Fiji & New Caledonia', (ed) Firth, S., *Globalisation, Governance and the Pacific Islands*, Globalisation and Governance in the Pacific Islands, State, Society and Governance in Melanesia, Studies in State and Society in the Pacific, No. 1, 2006, available free online at http://epress.anu.edu.au/ssgm/global_gov/pdf/ch17.pdf

GAGNE ,Natacha***Natacha Gagné****Professeure adjointe / Assistant Professor**Département de sociologie et d'anthropologie / Department of Sociology and Anthropology**Université d'Ottawa / University of Ottawa**55 Laurier E. (8107) Ottawa (ON) Canada K1N 6N5**Courriel / E-mail : natacha.gagne@uottawa.ca**Tél. / Tel. : (613) 562-5800 poste / ext. 1371**Télécopie / Fax : (613) 562-5906**Chercheuse associée**IRIS - Institut de recherche interdisciplinaire sur les enjeux sociaux. Sciences sociales, politique, santé.**UMR 8156, CNRS-Inserm-EHESS-Université Paris 13**Bureau 705, 96 Bld Raspail, 75006 Paris, France**Tél. / Tel. : 01 53 63 56 58**Télécopie / Fax : 01 53 63 51 94*

Je mène présentement des recherches sur la citoyenneté comme pratique dans le cadre d'une recherche comparative parmi les Maaori de la Nouvelle-Zélande et les Tahitiens de la Polynésie française. Je m'intéresse aussi au cas des Kanak de Nouvelle-Calédonie. À travers mes recherches, je tente de cerner les influences du type d'État et des histoires coloniales sur la participation citoyenne des populations dites autochtones. La comparaison, qui se fait en tenant compte des relations local-global fait ressortir comment les arrangements historiques et socioculturels génèrent, dans des régimes politiques différents, des variations et des similarités. En parallèle, je travaille sur les questions autochtones contemporaines. Ces recherches s'inscrivent dans le cadre des échanges et du travail collectif menés avec des collègues français et canadiens investis dans le champ des études autochtones. Dans le champ de l'anthropologie urbaine, je me suis aussi attachée à ce que signifie être Maaori aujourd'hui et aux façons dont les identités maaori sont vécues, en particulier en ville. Sont explorées la complexité des relations maaori en ville, un milieu qui est souvent perçu comme colonisé et non maaori; les façons de se créer des lieux et des espaces maaori en ville; et les luttes pour (ré)affirmer des identités maaori et des dimensions importantes de la culture liées à ces identités.

Intérêts de recherche :

Identité, ethnicité, citoyenneté ; Colonialisme et décolonisation ; Anthropologie urbaine ; Nationalisme et mouvements d'autonomie politique ; Questions autochtones contemporaines

Projets de recherche subventionnés :

- 2009-2012 : « Les engagements citoyens à la lumière de l'histoire coloniale: les cas maaori et tahitien », Conseil de la recherche en sciences humaines du Canada (CRSH), chercheuse principale
- 2009-2012 : « La reconnaissance des groupes autochtones oubliés par les tribunaux canadiens: un dialogue identitaire », CRSH, cochercheuse (S. Grammond, chercheur principal)
- 2006-2009 : « Les peuples du Pacifique insulaire et l'État: autochtonie, identité, ethnicité, citoyenneté », Agence nationale de la recherche (ANR), cochercheuse (M. Salaün, chercheuse principale)

Publications (sélection) :

- Gagné, N.** et L. Jérôme (dir.), 2009, *Jeunesses autochtones : Affirmation, innovation et résistance dans les mondes contemporains*, Rennes, Presses universitaires de Rennes, collection « Essais »; et Québec, Presses de l'Université Laval, collection « Mondes autochtones » (parution en octobre).
- Gagné, N., Martin, T.** et M. Salaün (dir.), 2009, *Autochtonies : Vues de France et du Québec*, Québec, Presses de l'Université Laval, collection « Mondes autochtones ».

Gagné, N., 2009, « The Political Dimensions of Coexistence », *Anthropological Theory*, 9 (2) : 33-58.

Gagné, N., 2008, « On the Ethnicization of New Zealand Politics: The Foreshore and Seabed Controversy in Context », *The Asia Pacific Journal of Anthropology*, 9 (2) : 123-140.

Gagné, N., 2008, « Indigenous peoples, a category in development », dans P. Haslam, J. Schafer et P. Beaudet (dir.), *Introduction to International Development Studies: Approaches, Actors, and Issues*, Oxford, University of Oxford Press : 425-443.

GEORGE, Nicole

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My research is chiefly focussed upon the political agency of Pacific Islands women and guided by three interrelated questions which consider a) the nature of Pacific women's political activity, b) the national, regional and international impact of this activity, and c) how it is situated within broader local and global political contexts.

Given the limited presence of Pacific women within the formal, institutional sphere of politics (New Caledonia being the notable exception here) my work is principally focussed upon the informal realm of women's organising. While my research projects therefore provide a "bottom up" perspective of women's political capacity they also demonstrate how that activity is shaped by broader socio-cultural and political considerations as well as global norms governing international development policy-making. As such my work goes beyond a simple "celebration" of Pacific women's political capacity by also contextualising apparent gains in a way which attempts to identify and explain historical shifts within the realm of women's activism.

My current research project examines the history of women's regional approaches to peace-building from the period of Pacific decolonisation until the present day. It considers both the shifting normative orientation of this activity and its varying regional scope. A strong emphasis is given to the history of collaboration between women from the Pacific's Independent and non-independent territories. This involves detailed consideration of how Francophone women have participated in regional peace-building networks, the factors which appear to have encouraged active collaboration across the Anglophone / Francophone divide in the 1970s but seeming worked against this level of collaboration continuing in later periods.

The significance of this research is three-fold. First it provides greater insights into the poorly understood history of "bottom up" forms of Pacific regionalism and provides an important counter-narrative to the more common story of regional cooperation achieved through institutional avenues. Second it provides insights into the shifting nature of this regional activity which goes beyond a mere documentation of Pacific women's political capacity and solidarity. Third it counters conventional accounts of women's peace-building activity which tend to reinforce the idea that women's approaches to conflict resolution are singular, homogenous and underpinned by an innate feminine capacity for pacifism.

Recent Publications

2009 *Situating Women: Gender Politics and Circumstance in Fiji*, Stanford University Press (Under peer review).

2009 "Pacific Women Building Peace: A Regional Perspective", *The Contemporary Pacific*, (under consideration).

2009 "'Situating' Active Citizenship: Historical and Contemporary Perspectives of Women's Organising in the Pacific", *Development In Practice* (forthcoming 2009 special edition on Active Citizenship).

2009 "Women's Organising in Fiji : Shifting Terrains of Transnational Engagement" in *Gender and Global Politics in the Asia-Pacific*, Katrina Lee Koo and Bina D'Costa (eds.), (Palgrave-Macmillan, NY) pp.175-193.

2008 "Contending Masculinities and the Limits of Tolerance: Sexual Minorities in Fiji" *The Contemporary Pacific*, Vol.20, No.1, pp. 163-89.

D' HAUTESERRE, Anne-Marie

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Dans mon travail j'ai cherché à faire connaître le Pacifique français, et surtout à faire inclure le Pacifique français dans les discussions et dans les livres publiés sur le Pacifique en anglais (2005a). Ma recherche se penche sur le tourisme dans les collectivités d'outremer de Polynésie française, Nouvelle Calédonie et Wallis et Futuna. Le tourisme est très imbriqué dans d'autres domaines : il est vanté comme un outil de développement économique, bien que mes études démontreraient le contraire, surtout au niveau des entreprises indigènes locales (2008a). C'est pourquoi j'examine aussi les aspects politiques, tels que les décisions en matière de défiscalisation ou de soutien à la création d'entreprises locales (in print). Ces décisions ont des conséquences sociales (notamment sur les décisions de migration interne et internationale : 2004) et culturelles (la 'bastardisation' est souvent déplorée : 2008b ; 2005b). L'environnement est à la fois l'espace matériel pour la consommation dont il peut souffrir (l'exploitation du nickel peut être nuisible, mais certaines mines attirent des visiteurs) et un produit touristique (plages réservées ; site du patrimoine mondial). Mon approche méthodologique est essentiellement qualitative et réflexive. Elle me permet de reconnaître que je suis étrangère à la société locale (polynésienne ou mélanésienne) mais je cherche à encourager une attitude déontologique de la part de l'industrie du tourisme. Je ne prétends pas parler au nom (ou pour) les résidents de ces territoires mais j'avance un témoignage sur des questions qui les concernent. Mon étude est basée sur un savoir recueilli auprès des résidents de ces territoires. Les données proviennent de ma participation à des événements et de mon observation sur place. D'autres données ont été obtenues à l'occasion d'interviews qui ont eut lieu au cours de séjours de plusieurs semaines chacun. Le protocole déontologique exige une grande sensibilité aux problèmes que mes questions soulevaient et à la capacité de mes témoins de répondre. Les documents publiés par des organismes officiels et des entrepreneurs en tourisme, des associations culturelles ou autres ainsi que par différents services des gouvernements du territoire et par des chercheurs académiques ont également fourni de nombreux renseignements.

Le cadre théorique que j'utilise est postcolonial puisque le problème principal est de respecter l'altérité de l'autre tout en assurant la durabilité de l'environnement et de la culture indigène, de réduire la pauvreté et de renforcer la cohérence des communautés locales. Le post colonialisme questionne les relations de pouvoir inéquitables qui existent aujourd'hui et exige que l'on reconsidère comment on construit le savoir et comment on accumule les richesses. Le post colonialisme soutient l'indigénisation de la production de destinations, pour que les peuples indigènes puissent décider eux-mêmes de l'utilisation de leurs ressources et encaisser eux-mêmes les bénéfices. Des perspectives de l'économie politique ont guidé cette recherche postcoloniale. On a préconisé l'écotourisme et/ou le tourisme culturel pour résorber la pauvreté en milieu rural. Ces formes de tourisme peuvent être tout aussi coupables de disruption sociale, de pollution de l'environnement et de déplacement forcé quand elles sont développées dans le cadre du capitalisme global.

In print: « Government policies and Indigenous tourism in New Caledonia' Special Issue, Asia Pacific Journal of Tourism Research on "Island Destinations", edited by C. Michael Hall.

2008a : « New Caledonian Development and the Kanak voice », American Indian Culture and Research Journal vol 32(3): 29-49.

2008b : « Paradis extrêmes: restructuration ou perte de culture ? Les Tuamotu et le tourisme ». In Olivier. Dehoorne and Pascal Saffache, eds. Mondes insulaires tropicaux : géopolitique, économie et développement durable, pp. 127-146. Paris : Ellipses.

- 2005a : « Customary practices and tourism development in the French Pacific » in Chris Cooper and Michael Hall, eds. Handbook on Oceania, pp. 308-320. New York, Channel View Publications.
- 2005b : « Maintaining the myth: Tahiti and its Islands » in Alan Lew and Carolyn Cartier, eds. Seductions of Place, pp. 193-208. New York, Routledge.
- 2004 : « Planification économique et migration en Polynésie française », Revue Européenne des Migrations Internationales, 20 (1): 119-139.

In my work I have tried to get the French Pacific recognized and especially to get it included in discussions and publications about the Pacific in English (2005a). My research focuses on tourism in French overseas territories (French Polynesia, New Caledonia and Wallis & Futuna). Tourism is tied to other fields of research: it is promoted as a tool of economic development even though my studies indicate the opposite, especially for local indigenous enterprises (2008a). That is why I also examine political issues such as decision making about fiscal incentives or for local enterprise creation support (in print). Such decisions have social (for example on international or internal migration choices: 2004) and cultural impacts (many authors decry the ‘bastardisation’ of Indigenous culture: 2008b; 2005b). The environment acts as both material space for consumption which can impact it (nickel mining can have nefarious consequences but some mines have become tourist attractions) and as tourism product (reserved beaches; world heritage sites).

The methodology I use is both qualitative and reflexive. It enables me to recognize that I am situated as an outsider to the local society (Polynesian or Melanesian) but one who seeks the ‘becoming-ethical’ of the tourism industry. I do not presume to speak for the residents of these territories but I bear witness on issues that concern them. My work and publications are based on knowledge obtained from the residents of these territories. The data comes from participant observation, having visited numerous different sites. Other data was obtained through interviews done during stays of several weeks each. The ethics process required sensitivity to the issues raised by my questions and to the ability of participants to respond. Information was culled too from documents published by official organisations, tourism providers, cultural and other kinds of associations and different government bodies as well as from academic publications by researchers. The theoretical framework I use is postcolonial since the main challenge is how to respect the alterity of the other while supporting environmental and indigenous cultural sustainability, reducing poverty and empowering local communities. Postcolonialism questions existing inequitable power relations and demands a rethinking of the construction of knowledge and accumulation of wealth. Postcolonialism supports the indigenisation of the production of destinations so that Indigenous people might decide themselves how to use their resources and how to cash-in benefits. Political economy perspectives have guided this postcolonial research. Ecotourism and/or cultural tourism have been encouraged to resolve poverty in rural areas. These forms of tourism can be just as guilty of social disruption, environmental pollution and forced displacement when developed within a global capital framework.

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Leah Sophie Horowitz, Ph.D.

Post-Doctoral Associate. Department of Ecology, Evolution and Natural Resources, Rutgers, The State University of New Jersey. August 2008-present.

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I am a cultural geographer who has conducted ethnographic research in New Caledonia since 1998, for a total of 29 months. My research has been both academic and applied and has focused both on the social context of mining and on community-based conservation. I have worked on the following three topics:

1) The Koniambo Project.

Working for the multinational company Falconbridge in 1999-2000, I co-authored a Landscape Heritage baseline study. In 2001 I returned to the village of Oundjo for 6 months to complete the fieldwork for my doctoral thesis on community conflicts regarding expectations of the economic and environmental impacts of the project.

Selected relevant publications:

Horowitz, L.S. 2008. Destroying God's creation or using what He provided?: Cultural models of a mining project in New Caledonia. *Human Organization* 67(3): 292-306.

Horowitz, L.S. 2004. Toward a viable independence? The Koniambo Project and the political economy of mining in New Caledonia. *The Contemporary Pacific* 16(2): 287-319.

Horowitz, L.S. 2003. La micropolitique de la mine en Nouvelle-Calédonie. *Journal de la Société des Océanistes* 117(2): 255-271.

2) Protected areas on the Loyalties.

In 2000-2001, I conducted a social feasibility study for the creation of a network of protected areas building on local initiatives.

Relevant publication:

Horowitz, L.S. 2008. "It's up to the clan to protect": Cultural heritage and the micropolitical ecology of conservation in New Caledonia. *The Social Science Journal* 45(2): 258-278.

3) Vale Inco Nouvelle-Calédonie (a.k.a. Goro Nickel).

In 2006, I spent three months conducting research on local communities' perceptions of the Goro Nickel project and of Rhéébù Nùù, the indigenous protest group targeting the project.

Relevant publication:

Horowitz, L.S. 2009. Environmental violence and crises of legitimacy in New Caledonia. *Political Geography* 28(4): 248-258.

I will continue to write articles based on my 2006 fieldwork and will conduct further research examining relationships among Vale Inco, Rhéébù Nùù, the government, and local communities.

Associée post-doctorante. Département de l'écologie, de l'évolution et des ressources naturelles, Rutgers, The State University of New Jersey. Août 2008 au présent.

À titre de géographe culturelle, j'effectue des recherches ethnographiques en Nouvelle-Calédonie depuis 1998, avec 29 mois de terrain à mon actif. Mes recherches sont à la fois académiques et appliquées ; elles s'attachent à cerner le contexte social des activités minières et la conservation participative. J'ai travaillé sur les trois thèmes suivants :

1) Le Projet Koniambo.

Travaillant pour le compte de la multinationale Falconbridge en 1999-2000, j'ai co-écrit une étude de base, sur le Patrimoine paysager. En 2001 je suis retournée à la « tribu » d'Oundjo pour six mois afin de mener à son terme le travail de terrain pour ma thèse doctorale sur les conflits au sein des communautés, concernant les attentes des impacts économiques et écologiques découlant du projet minier.

Sélection de publications pertinentes :

Horowitz, L.S. 2008. Destroying God's creation or using what He provided?: Cultural models of a mining project in New Caledonia. *Human Organization* 67(3): 292-306.

Horowitz, L.S. 2004. Toward a viable independence? The Koniambo Project and the political economy of mining in New Caledonia. *The Contemporary Pacific* 16(2): 287-319.

Horowitz, L.S. 2003. La micropolitique de la mine en Nouvelle-Calédonie. *Journal de la Société des Océanistes* 117(2): 255-271.

2) Aires protégées aux Loyautés.

En 2000-2001, j'ai mené une étude de faisabilité sociale pour la création d'un réseau d'aires protégées s'appuyant sur des initiatives locales.

Publication pertinente :

Horowitz, L.S. 2008. "It's up to the clan to protect": Cultural heritage and the micropolitical ecology of conservation in New Caledonia. *The Social Science Journal* 45(2): 258-278.

3) Vale Inco Nouvelle-Calédonie (a.k.a. Goro Nickel).

En 2006, j'ai fait trois mois de terrain pour effectuer des recherches sur les perceptions des populations locales du projet minier Goro Nickel et de Rhéébù Nùù, le comité autochtone qui protestait contre ce projet.

Publication pertinente :

Horowitz, L.S. 2009. Environmental violence and crises of legitimacy in New Caledonia. *Political Geography* 28(4): 248-258.

À l'avenir je continuerai à rédiger des articles basés sur mon travail de terrain de 2006 et à mener à terme d'autres études examinant les relations entre Vale Inco, Rhéébù Nùù, le gouvernement, et les populations locales.

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Discipline: Archaeology

Domain: Evolution of social complexity in Oceania, Household Archaeology, Monumental Architecture, House Societies

My archaeological studies in French Polynesia have focused on multi-scalar research organized around the development of rank and status hierarchies in the transformation of smaller-scale heterarchical chiefdoms into larger scale hierarchical ones. For the last ten years my work in the Society Islands, recognized an one of Eastern Polynesia's most complex chiefdoms, has been guided by a "House Society" theoretical orientation (*sensu* Levi-Strauss) (Kahn 2005a, 2007; Kahn and Kirch 2004). Through large scale archaeological excavations of ancient house sites of varying form and function (as interpreted via their surface architecture, proxemic location on the landscape, sub-surface features, and artifact assemblages), I have defined the material expressions of rank and status in ancient residential sites in the 'Opunohu Valley, Mo'orea (Kahn 2003, 2005a). This analysis has refined the 'Opunohu settlement chronology (Kahn 2006, in review) and functional interpretations of rectangular and round-ended house sites as either habitation sites, specialized activity areas, or specialized locales for elite ritual activities; it has also allowed for demographic estimates of prehistoric populations in the valley to be refined utilizing a "house count" approach (Hamilton and Kahn 2007). In my current project I have taken a "landscape approach" to studying the development of social complexity in the 'Opunohu Valley by comparing settlement patterns in two socio-political districts (*mata'eina'a*). Through mapping, excavating, dating, and interpreting the function of ancient house sites, temples, and agricultural complexes, and integrating this data with information gleaned from ethnohistoric accounts and traditional genealogies, this on-going project strives to link socio-political changes at the local level, within adjacent communities in the 'Opunohu Valley, to larger socio-political shifts seen at the archipelago-wide scale (Kahn 2005b, in press, in review; Kahn and Kirch 2008).

Hamilton, B, and J.G. Kahn 2007. Pre-Contact Population in the 'Opunohu Valley, Mo'orea: An Integrated Archaeological and Ethnohistorical Approach. In "*The Growth and Collapse of Pacific Island Societies: Archaeological and Demographic Perspectives*," (P. V. Kirch and J.-L. Rallu, eds.), pp. 129-159.

Honolulu: University of Hawaii Press.

Kahn, J.G. 2003. *Maohi Social Organization at the Micro-Scale: Household Archaeology in the 'Opunohu Valley, Mo'orea, Society Islands (French Polynesia)*. In "*Pacific Archaeology: assessments and prospects. Proceedings of the International Conference for the 50th anniversary of the first Lapita excavation (July 1952), Koné-Nouméa 2002*," (C. Sand ed.), pp. 353-367. Nouméa: Le Cahiers de l'Archéologie en Nouvelle-Calédonie 15.

Kahn, J.G. 2005a. *Household and Community Organization in the Late Prehistoric Society Islands (French Polynesia)*. Ph.D. dissertation, Department of Anthropology, University of California, Berkeley.

Kahn, J.G. 2005b. An Archaeological Survey of the Upper Amehiti Sector, 'Opunohu Valley, Mo'orea, Society Islands. In "*Bilan de la recherche archéologique en*

- Polynésie française 2003-2004*, ” (H. Marchesi, ed.), pp. 33-40. Punaauia, Service de la Culture et du Patrimoine: Dossier d'Archeologie polynésienne 4.
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- Kahn, J.G. In Review. Multi-phase Construction Sequences and Aggregate Site Complexes of the Prehistoric Windward Society Islands (French Polynesia). Submitted to *Journal of Island and Coastal Archaeology* for review.
- Kahn, J.K. and P.V. Kirch 2003. The Ancient 'House Society' of the Opunohu Valley, Mo'orea: Overview of an Archaeological Project, 2000-2002. In *Bilan de la Recherche Archéologique en Polynésie française 2001-2002*, edited by H. Marchesi, pp. 21-36. Service de la Culture et du Patrimoine: Dossier d'Archéologie Polynésienne 2, Punaauia.
- Kahn, J.G. and P.V. Kirch 2008. Settlement Pattern Data and Site Construction Sequences for the Windward Society Islands, French Polynesia. Paper presented at the Society for Hawaiian Archaeology, Hilo.

My archaeological studies in New Caledonia include household archaeology excavations of Kanak house mounds in the Gouaro Deva region. While the analyses of these data are on-going, preliminary results suggest that Kanak house mounds retain well preserved sub-surface features that can be dated to retrieve information about site construction sequences and episodes of site renovation (including house and house mound enlargement). The excavated house mounds also had varying artifact assemblages, suggesting their differing function.

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My dissertation Ph D : If you are interested, you can download a PDF copy (9.8MB) from the following website (password "tahiti"):

https://webshare.uchicago.edu/xythoswfs/webui/_xy-2536906_1-s_jqb5q7zb

If and when this uchicago web site closes down, you can e mail me and I will send the file.

Tahiti Royale

From Herman Melville to Paul Theroux, Tahiti is consistently perceived as a thoroughly Christian, French colony through which one must pass to find authentic “Polynesia” beyond. Anthropologists, too, have tended to dismiss Tahiti in favour of less “modern,” more “traditional” islands in the region, skewing research away from Tahiti or away from typical subjects of anthropological inquiry in the region: hierarchy, kingship, chieftainship, ritual politics and economy. My current book manuscript challenges this perception and tendency. *Tahiti Royale* studies the origins, history and trajectory of *the* group who epitomizes Europe or France in Tahiti: its colonial elite and bourgeois class, known locally as the “demis” and best represented by the illustrious Salmon family. Based on ethnographic and archival research into how this group commemorates itself, I find that their power and status today continue to be inspired by the mythical and ritual politics of Polynesian gods and ancestors, but personified now by protagonists drawn from European history and sociology.

I argue that the skillful use by this elite of adopted European guises to achieve influence – both in Tahiti and abroad – is consistent with theories that a genius for absorbing and executing European symbols well is culturally distinctive of Polynesia. I propose kinship jealousy, rivalry and intrigue as typical registers for Tahitian hierarchy today, and I argue that kinship with Europeans, or stranger-marriage, has not been a process of westernization, but rather a variation on stranger-kingship that flourishes in the French-Tahitian conjuncture. In short, I explore how the ideals and ends of Polynesian hierarchy have today come to be pursued and at times achieved by European symbolic means.

Tahiti Royale contributes to studies of European contact in the Pacific and beyond by challenging the historical function or trajectory embedded in ideas of a French colonial elite and rising bourgeois class. By arguing for a politics of polyarchy and divine kingship among grand “demi” families in French Tahiti, I question what is imperative about colonialism and capitalism, and I conclude that quintessentially modern progress in Tahiti today functions in practice as quintessentially Polynesian kingship.

The Immemorials

In the course of my book research, I discovered that memories of the destruction of material culture, circa 1816, are particularly vigorous in Tahiti today, expressed sometimes as an *habitus* (a visceral sense of absence or silence) and sometimes as expertise (precise knowledge of what happened). I was intrigued, because this period is usually interpreted as Protestant iconoclasm and as such the total conversion of Tahiti to a Protestant mentality, but the memories told to me in 2002 imply a more uneven set of agents, icons and effects. Specifically, they suggest that most destruction occurred in battles among Tahitian chiefs; that some symbolic materials, particularly feathers, were not destroyed; and that purportedly destructive acts, like burying, sinking, dismantling and recirculating, were in effect

preservative and reproductive.

As a result of this ethnographic discovery, I have begun to study the archival and material record of 1816, including “idols” which were rescued by Protestant missionaries and sent to London. I am preparing two articles which use this research to motivate further revisions of this history and in so doing explore not only an alternative to theories of westernization, but also the possibility for reassessing the at times axiomatic link between Protestant iconoclasm and radical epistemological change. I am also investigating the possibility of an exhibition.

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Comparative Colonial Psychiatry in the Franco and Anglo Pacific

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We have both worked on history and mental health in the Pacific for several years but from different perspectives and within Pacific communities dominated by Anglo and French colonisation.

Jacqui was alerted to exploring comparative research not only between different colonial traditions but also different historical and anthropological methodologies – after attending a conference on comparative colonial psychiatry and comparative methodologies. This initiated a discussion of a comparative study of psychiatry in Fiji and New Caledonia. Yoram will address the impact of Leenhardt, an anthropologist and missionary, on the construction of the ‘Melanesian mind’. Jacqui’s social history of one of Pacific islands’ earliest mental asylums in Fiji, St Giles Psychiatric Hospital, has parallels and with New Caledonia’s long history of colonial psychiatry– centred around today’s Centre Hospitalier Spécialise Albert Bousquet. Through reflection upon our previous research, we will raise discussion about the following issues:

Constructions of the Mind/Native/Melanesian in New Caledonia and Fiji

Local community assumptions about mental disorder and the dynamics of this with asylums. How did indigenous conceptions and treatment of madness become entangled with colonial endeavours?

Considering the long established institution of the ‘asylum’ in French and British colonies

Webs of Empire? – health systems, personnel, discourse and mental health in the French/Anglo Pacific?

The legacy of colonial traditions of psychiatry in former and current territories in the Anglo and French Pacific?

The influence of Maurice Leenhardt on the invention of Kanak personhood and colonial psychiatric theories in New Caledonia (Yoram Mochenik)

Les recherches que je mène depuis 1992 en Nouvelle-Calédonie ont trait au développement de l’enfant et aux interactions familiales en milieu rural kanak des Iles Loyauté. Elles se sont ensuite concentrées sur les représentations familiales de l’enfant troublé ou handicapé en tenant compte des divers paramètres contextuels ; anthropologiques, historiques, sociologiques.

Dans cet éventail de recherches, il est question des psychothérapies transculturelles auprès des familles avec des vignettes cliniques permettant d’appréhender le travail thérapeutique dans une double articulation associant anthropologie et psychologie dans la perspective complémentariste des

travaux de Georges Devereux. Je me suis ensuite intéressé à la maternité et à la maladie et aux formes de soins et de préventions traditionnelles sur l'île de Maré.

L'assistance sanitaire m'a conduit à m'intéresser au travail missionnaire pour ensuite aborder les élaborations de Maurice Leenhardt, sa reconstruction d'une personnalité indigène et son influence sur la psychiatrie coloniale en Nouvelle-Calédonie.

Ma double formation de psychologue et d'anthropologue fait que je m'intéresse aux soins et à l'efficacité thérapeutique et à ses ressorts. Mais également au contexte, que ce soit les relations sociales, l'histoire, les systèmes de parenté, etc.

Selected References :

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- Leckie, J., 'Discourses and Technologies of Mental Health in Post-War Fiji', in B. Lal (ed.), *The Defining Years, Pacific Islands, 1945-65* (Canberra: Australian National University, 2005), pp. 151-173.
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- Mouchenik Y, 2004, *L'enfant vulnérable, Psychothérapie transculturelle en Pays kanak (Nouvelle-Calédonie)*, Grenoble, La Pensée Sauvage, Prix recherche 2005 de la Société Française de Psychiatrie de l'Enfant et de l'Adolescent.
- MR. Moro, Q. De la Noé, **Y. Mouchenik** (éds), (2004/2006) *Manuel de psychiatrie transculturelle*, Grenoble, La Pensée Sauvage, et 2009 pour l'édition italienne
- Mouchenik Y (2003) « Psychiatrie coloniale et ethnologie : les liaisons dangereuses (1900-1950) » in T. Baubet et M.R. Moro (éds), *Psychiatrie et Migrations*, Paris, Masson : 13-20.
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- (2007) « The Elder's Child of Maré Island, New Caledonia », in *Transcultural Psychiatry*, MacGill, Montreal, Canada , 44, 1 : 136-156.
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- (2001) « La psychiatrie coloniale en Nouvelle-Calédonie ». *Journal de la Société des Océanistes*, Musée de l'Homme, n°2: 109-119.
- (2002) « Un temps suspendu et inquiétant, quelques aspects de la maladie, de la maternité et de la petite enfance sur l'île de Maré en Nouvelle-Calédonie », *L'autre, Clinique, cultures et sociétés*, 2 : 293-310
- (2005-2006) « Famille, parenté et vulnérabilité de l'enfant en Nouvelle-Calédonie », *Psychopathologie Africaine* , XXXIII, 3 : 375-386.
- « Maurice Leenhardt et l'invention d'une personnalité indigène en Nouvelle-Calédonie » in *Annales Médico-psychologiques*, 164 : 659-667.
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Debates about the nature, role, and ownership of "kastom" have provided an organizing framework for consideration of links between past, present and future, in much of the Pacific. In New Caledonia, descendents of indigenous Kanak people, along with free French settlers, former convicts, Polynesian and other immigrants and newcomers from metropolitan France all vie for political visibility and recognition. Each of these groups articulates different understandings of the types of futures both possible and desirable for the island archipelago they call home. Based in Noumea, my current dissertation research (fall 2009-fall 2010) examines the emergence of indigenous identities in cultural production among Kanak youth involved in *associations de jeunesse* and *associations du quartier* in the context of an upcoming referendum on the territorial sovereignty scheduled to take place sometime between 2014 and 2019. Focusing in particular on the ways in which young Kanak mobilize different concepts of culture and custom, my project explores how this new generation of cultural activists is configuring, contesting and sharing what it means to be indigenous in the context of New Caledonia's uncertain political future and an increasingly "global cultural ecumene." By analyzing how indigenous identities are formulated and expressed within the unique context of a French settler colony and the particular exigencies of French cultural policy, this study contributes to theorizations of indigeneity, an increasingly important strategy of self-representation and resistance against existing forms of state dominance around the world.

Traduction en français

À travers d'une étude ethnographique de réseaux de production culturelle parmi les jeunes Kanak dans les associations de jeunesse et associations du quartier à Noumea, Nouvelle-Calédonie, mon projet de recherche examine l'émergence de nouvelles identités autochtones dans le cadre artistique par rapport aux enjeux politiques élevés créés par l'approche d'un référendum sur l'indépendance politique du territoire de la France. En examinant comment les jeunes kanak mobilisent différents concepts de culture et de la coutume, mon projet explore comment cette nouvelle génération conteste, construit et partage ce qui il signifie à être Kanak dans le contexte de l'avenir incertain de Nouvelle-Calédonie. En analysant comment les identités sont formulées et exprimées dans le contexte unique d'une colonie de peuplement française et de la politique culturelle française, cette étude augmentera aux théories de "indigeneity," de plus en plus une stratégie importante de l'auto-représentation et de la résistance contre l'État position autour du monde.

Publications

2007 "Tourism and Indigenous Curation of Culture in Lifou, New Caledonia" in *The Future of Indigenous Museums, Perspectives from the Southwest Pacific* ed. Nicholas Stanley, New York: Berghahn Books.

2007 *At the Center of it All?: The Centre Jean-Marie Tjibaou and Negotiations of Contemporary Kanak Culture in New Caledonia*. M.A. Thesis. New York University.

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I hold a double master's in Political Science from the Universities of Montreal and Stockholm and I am about to complete a multidisciplinary Ph.D dissertation at Louisiana State University on the "Acceptance of Otherness in the emerging literatures of New Caledonia and French Polynesia."

My research interests lie at the intersection of Political Science, Post-colonial Studies, History, and Literature and encompass issues of gender as well as political and cultural identity. I teach literature of *Franconesia*. Last year I have taught as a Visiting Assistant Professor at the University of Hawaii at Manoa, this year I will be teaching at the University of Western Washington. My courses emphasize the political dimensions of literature in French Polynesia and New Caledonia. They also examine the transformation of relations between France and her former colonies of the Pacific as reflected in literature in the last 25 years. The works of Déwé Gorodé, Nicolas Kurtovitch, Pierre Gope, Bernard Berger, Ari Irau, Chantal Spitz, Célestine Hitiura Vaite, Jimmy Ly and Marie-Claire Teissier-Landgraf form the basis my empirical material.

RECENT COLLOQUIA AND CONFERENCES

June 2009

CIEF . XXIII World Congress. New Orleans. Title of presentation: *The cathartic function of feminine literature in French speaking Oceania*

Spring 2009

University of Hawaii at Manoa : Conference on Governance in the South Pacific at the East-West Center. Title of presentation: *From Colonialism to Federalism. Towards a New Partnership Between France and Franconesia?*

University of Hawaii at Manoa. At the Biography Center. Title of presentation: *Jean-Marie Tjibaou and Déwé Gorodé*

Fall 2008

UCLA Los Angeles, California. Title of presentation: *Cooperative writing in New Caledonia Déwé Gorodé and Nicolas Kurtovitch. Poetry as peace making*

SCMLA. San Antonio . Texas Title of presentation:

Changing cultural identities in French Polynesia in the works of Ari Irau

Projects:

New Deal in Franconesia : Decolonization without abandonment (Journal article)

Francophone Oceanian writers as political actors (Journal article)

Anthology of Francophone Literature in Oceania (Book)

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Je détiens un double master en sciences politiques des universités de Montréal et de Stockholm et je suis sur le point de terminer une thèse de doctorat pluridisciplinaire à LSU (Louisiana State University) portant sur la "*L'acceptation de l'altérité dans les littératures d'émergence de Nouvelle-Calédonie et la Polynésie française*". Mes intérêts de recherche se situent au croisement des sciences politiques, des études post-coloniales, de l'histoire et de la littérature. Ils englobent également des questions liées à l'identité culturelle et à la condition de la femme dans ces sociétés en mutation. Le semestre passé, j'ai enseigné comme professeur adjoint invité à l'Université d'Hawaii à Manoa, cette année ce sera à l'Université de Western Washington. Mes cours mettent l'accent sur les fonctions politiques de la littérature en Polynésie française et en Nouvelle-Calédonie. Ils traitent également la transformation des relations entre la France et ses anciennes colonies du Pacifique telle qu'elle est exprimée par les écrivains océaniques. Les œuvres de Déwé Gorode, Nicolas Kurtovitch, Pierre Gope, Bernard Berger, Ari Irau, Chantal Spitz, Célestine Hituira Vaite, Jimmy Ly et Marie-Claire Teissier-Landgraf forment la base mon matériau empirique.

Colloques et conférences Juin 2009 CIEF. XXIII World Congress. Nouvelle-Orléans. Titre de la communication : « *La fonction cathartique de la littérature féminine en Océanie francophone* ».

Printemps 2009 Université d'Hawaii à Manoa: Conférence sur la gouvernance dans le Pacifique Sud au **East-West Center**. Titre de la communication : *Du colonialisme au fédéralisme. Vers un nouveau partenariat entre la France et Franconésie* ». **Université d'Hawaii à Manoa. Au Centre**

de biographie. Titre de la communication: « *Jean-Marie Tjibaou et Déwé Gorodé* ». **Automne 2008 UCLA** Los Angeles, Californie. Titre de la communication: « *L'écriture en duo de Déwé Gorodé et de Nicolas Kurtovitch. La poésie au service de la concorde en Nouvelle-Calédonie* » **SCMLA.** San Antonio. Texas Titre de la communication : « *Les nouvelles frontières des identités culturelles en Polynésie française à travers le roman d'Ari'irau , Matamimi* ».

Projets en cours: « *Vers une redéfinition des relations politiques entre la France et la Franconésie: Une décolonisation sans abandon* ». (Article) « *Les écrivains océaniques francophones comme acteurs politiques* ». (Article) « *Anthologie des Littératures Océaniques francophones* ». (Livre)

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Discipline: Archaeology and cultural patrimony

Domain: Ancient migration, trade and identity in Australasia and the Indo-Pacific.

The research to be discussed is being funded by various French and Australian sources, including CNRS Groupement de Recherche 2834 Etudes interdisciplinaires sur les sociétés anciennes du Pacifique Sud (dir : F. Valentin ; C. Sand et I. Lilley sous-thème L'enracinement des sociétés austronésiennes dans le Pacifique Sud-Ouest : le point de vue des marqueurs culturels).

The project is still in progress and the principal publication to date is

C. Sand, I. Lilley, F. Valentin, J. Bolé, B. Gony et D. Baret (sous presse) **Tiga (Iles Loyauté). Préhistoire et ethno-archéologie d'une île mélanésienne en marge** (in Valentin, F. and M. Hardy (eds), *Hommes, milieux et traditions dans le Pacifique Sud. Travaux du GDR 2834 du CNRS*. Collection Travaux de la Maison R. Ginouvès. Paris : Editions De Boccard).

The following abstract is a slightly modified version of the abstract for that publication.

Résumé

Dans le cadre des recherches sur les dynamiques culturelles en Mélanésie du Sud, a été entrepris un programme multi-institutionnel et pluriannuel sur la petite île de Tiga, située en marge des îles Loyauté en Nouvelle-Calédonie. L'objectif premier de ce projet est de tenter de lier les données orales sur l'histoire de l'île avec les vestiges archéologiques, pour aboutir à une reconstitution du passé qui intègre les connaissances et perceptions locales. La première phase du programme a été axée sur la collecte des traditions orales kanak. Un premier inventaire archéologique de sites définis par les différents clans de l'île a ensuite été mené, en parallèle à la réalisation de fouilles stratigraphiques pour dater les différentes occupations et obtenir des vestiges matériels. La mise en commun de ces différentes données a permis d'établir une chronologie culturelle préliminaire. Cette présentation présente un premier bilan sur les données archéologiques obtenues sur l'île et les liens identifiés avec les traditions orales, et propose de nouveaux questionnements.

Within the framework of long-term research on the cultural dynamics of Southern Melanesia, a multi-year, multi-institutional study has been undertaken on the small island of Tiga, located in the Loyalty Islands on the margins of New Caledonia. The main objective of this project is to bind the oral data on the island's history with the archaeological evidence for past human activity there, to produce an understanding which integrates local knowledge and scientific findings. The first phase of the program centred on the collection of Kanak oral traditions. A first archaeological inventory of sites defined by the various clans of the island was then carried out, alongside stratigraphic excavations to date the various occupations and to obtain material evidence. The pooling of these various data made it possible to establish a preliminary cultural chronology. This presentation offers a first assessment of the archaeological data obtained on the island and the links identified with local oral traditions, and proposes further questions to be investigated.

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Project Title: Rapanui in French Polynesia/Rapanui en Polynésie-Française

The late Epeli Hau'ofa wrote about "the sea of Islands" over which Polynesians (especially) roamed in search of trade in marriage partners and goods; alliances and curiosity; exploration and sites for future expansion.

Archaeologically we can see that Pacific Islanders were not isolates remote from the rest of the world, but actively engaged in trans-Pacific voyaging, even trans-continental as recent evidence shows of Pacific Islanders explorations in South America.

In historic times, after the arrival of Europeans, people of the Pacific took advantage of the opportunities presented to join crews and travel the world, to prosper or to die as in the case of some 18th century travellers to distant parts.

As the 19th century developed, Pacific Islanders became enthusiastic participants in European exploration and exploitation of the vastness of their ocean.

In an era of easy voyaging as crew, Pacific Islanders took themselves - sometimes were taken! - far from their homes.

France jockeyed with Britain (mainly) for big power influence in the Pacific and established a strong presence in the Eastern Pacific. Peoples there, including the Rapanui, saw French influence as a pathway and there are multiple examples of Rapanui moving around the region.

For over three decades I have been exploring those traces in archives in French Polynesia and France, encountering the disputes between Clemenceau and Ferry about colonialism, the fanaticism of P Honore Laval and the "Protestant Ethic" of Bishop Tepano Jaussen who believed that hard work would cure Polynesians of their immorality.

The first settlers in 1866 on Rapanui were French or employed by French institutions. It was France that opposed most strongly the 1862 labour raids from Peru and forced that country to repatriate the survivors to their islands, including Rapanui.

Many Rapanui abandoned their island from 1871 to live and work in Mangareva and Tahiti, amongst other places, where they acquired spouses and, sometimes, land.

Some of these connections are being re-vitalised by contemporary Rapanui those in French Polynesia; French origins and French ways of living have a nostalgia in the hearts of Rapanui with Chilean citizenship.

There is more to be discovered about these Eastern Polynesian connections in archive and oral history, filling in a little known corner of the history of France and its sometimes hesitating efforts at exerting influence in the world.

Rapanui. Tradición y sobrevivencia en Isla de Pascua. Translated by Ana Betty Haoa Rapahango, with Louise Noel and Elena Carro Lalanne. Los Osos, Easter Island Foundation, 1998. isbn 1-880636-15-8.

1995. "French images of Rapanui (Easter Island)". *Journal of the Polynesian Society* 104 (N° 2, June 1995): 181–194.

1995. "France, Rapanui & Chile: Shame and Uncertain Sovereignty". In Max Quanchi & Sister Alaima Talu (eds.), *Proceedings of the Tenth Pacific History Association Conference*. Brisbane, Pacific History Association. 1995. Pp. 125–140.

2006. "Rapanui: Traum und Alptraum. Befachtungen zur Konstruktion von Inseln". In Heide Weinhäupl & Margit Wolfsberger (ed), *Trauminseln? Tourismus und Alltag in "Urlaubsparadiesen"*. Vienna, Lit Verlag. Pp. 263-278.

2006. "Migration in Oceania: A quick overview of the settlement and continuing occupation of an aquatic continent". *Novara* Number 6: 29-42.

2008. "Another (unintended) legacy of Captain Cook? The evolution of Rapanui (Easter Island) tourism". In John Connel & Barbara Rugendyke (eds), *Tourism at the grassroots: Villagers and visitors in the Asia Pacific*. London, Routledge. Pp. 41-57.

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Interests: Ancient DNA, Pacific Prehistory, Animal-Human Relationships, Human Evolution, Molecular Anthropology.

I am involved in a number of research projects focussing on genetic variation in ancient and modern animal and human populations in the Pacific. My research focus over the last 15 years has been the analysis of genetic variation in domestic and commensal plants and animals in the Pacific and the implications for understanding prehistoric human mobility and contact, and ecological impact in the region. This work often focuses on ancient DNA obtained from archaeological remains. One recent focus of my research group is examining the molecular and archaeological evidence for pre-European contact between Pacific and American populations. I am a Principal Investigator in the Allan Wilson Centre for Molecular Ecology and Evolution and have also recently become a Principal Investigator in National Geographic's Genographic project, where I am responsible for working with the indigenous communities of the Pacific Islands.

Recent publications:

2009 **Matisoo-Smith, E.** and J.H. Robins. Mitochondrial DNA evidence for the spread of Pacific rats through Oceania. *Biological Invasions*, 11:1521–1527.

2008 Storey, A.A., T. Ladefoged and **E.A. Matisoo-Smith**. Counting Your Chickens: Density and Distribution of Chicken Remains in Archaeological Sites of Oceania. *International Journal of Osteoarchaeology* 18: 240-261.

2007 Storey, A.A., J.M. Ramírez, D. Quiroz, D.V. Burley, D.J. Addison, R. Walter, A.J. Anderson, T.L. Hunt, J.S. Athens, L. Huynen, and **E. Matisoo-Smith**. Radiocarbon and DNA Evidence for a Pre-Columbian Introduction of Polynesian Chickens to Chile. *Proceedings of the National Academy of Science, USA*. 104(25):10335-10339.

2007 **Matisoo-Smith, E.** Animal translocations, genetic variation and the human settlement of the Pacific. Chapter 10 in J.S. Friedlaender (ed) *Genes, Language and Culture History in the Southwest Pacific*. Oxford University Press. Pp 157-170.

2007 **Matisoo-Smith, E.** The Peopling of Oceania. Chapter 14 In M.H. Crawford (ed) *Anthropological Genetics: Theory, Methods and Applications*. Cambridge University Press. Pp 409-432.

2007 Larson, G., T. Cucchi, M. Fujita, **E. Matisoo-Smith**, J. Robins, A. Anderson, B. Rolet, M. Spriggs, G. Dolman, T.-H. Kim, N.T.D. Thuy, E. Randi, M. Doherty, R.A. Due, R. Bollt, T. Djubianto, B. Griffin, M. Intoh, E. Keane, P. Kirch, K.-T. Li, M. Morwood, L.M. Pedriña, P.J. Piper, R. J. Rabett, P. Shooter, G. Van den Bergh, E. West, S. Wickler, J. Yuan, A. Cooper, and K. Dobney. Phylogeny and ancient DNA of *Sus* provides new evidence for human dispersal routes in Island Southeast Asia and the Pacific. *Proceedings of the National Academy of Science USA* 104(12):4834-4839.

MAWYER, Alexander

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[Moving images of the Pacific Islands : a guide to films and videos / compiled by Alexander Mawyer](#)

Honolulu : Center for Pacific Islands Studies, School of Hawaiian, Asian & Pacific Studies, University of Hawai'i at Manoa, c1998

[Vanua Tupu : new writing from French Polynesia / Frank Stewart. Kareva Mateata-Allain, Alexander Dale Mawyer, editors](#)

Honolulu, Hawaii : University of Hawaii Press, 2006

My research in the Gambier and Society Islands of French Polynesia focuses on:

(a) (1997-present) Ethnographic and archival fieldwork in the Gambier and Society Islands of French Polynesia

My research interests center on the role of politically inflected communications regimes in the making of French Polynesian persons. My 2006 dissertation in cultural and linguistic anthropology considered the practices and social politics of historical memory, the reception and use of technological media, and real-time political communication and public deliberations putatively bearing on the aquaculture of pearls. For instance, noting that when Mangarevans deliberate about pearl culturing they also speak of selves, traditions of land and sea tenure, generational differences, and imagined pasts and projected futures in the French national and French Polynesian peripheries, I argued that they are experiencing the transformation of inter-island social relations as a characteristic and apparently progressive ethnicization of conceptions of self and others, as noted elsewhere in the Pacific but that for Mangarevans and other French Polynesians especially language not custom, *reo not peuga*, is a critical social and political hinge for processes of ethnic identification. This work thus stands in contrast to other Polynesian contexts where reflexive regimes of recognition grounded on a notion of 'traditional' practices (e.g. *Hawaiiiana*, *Fa'a Samoa*, *Maoritanga*) have played a more central role in the social and cultural making of persons. My current work is focused on state and public secrecy and the 2006 revelations of fallout in the Gambier islands. I am particularly interested in the changing conditions of publicness and privateness of regimes of nuclear discourse: from 1996 instructions to nuclear test personnel forbidding a preventive evacuation of the Gambier "for political and psychological reasons," to islanders' recollections of their experiences of nuclear tests and institutions, to contemporary media coverage of the fallout and current administrative responses. I am particularly interested in the relationship between local discursive practices and the state's management of populations in times of radiological crisis. Since 2001, I have also developed a sustained interest in regional literature and issues of representation and voice in French Polynesia and worked to co-edit a volume of translations into English of some of the region's emergent literature a bridge across the Anglophone/Francophone literary gap.

Relevant publications:

Alexander Mawyer, "The Oceanic Drift in Polynesian Linguistics," in *Language & Communication*, Volume 28, No. 4. (2008)

_____. "TV Talk" and Processes of Media Receptivity in the Production of Identities in the Gambier Islands, French Polynesia. Unpublished PhD Thesis in Anthropology. University of Chicago. (2006)

Frank Stewart, Kareva Mateata-Allain and Alexander Mawyer (Eds.). *Varua Tupu: New Writing and Art from French Polynesia*. Honolulu: University of Hawai'i Press (2006)

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Locations of Ethnographic and Archival Research in the French Pacific:

New Caledonia (from 2002)
Wallis & Futuna (from 2006)

Dissertation Title (expected 2009):

New Societies in the South Pacific:
an ethnography of French sovereignty in New Caledonia

Journal Article (coauthored with Paul de Deckker; currently under review):

A Crisis in Polynesian Monarchic Succession in a French State Context:
Wallis Island 2005-2008

Introduction:

Marston Hunt Morgan is a socio-cultural anthropologist currently completing his PhD at the University of Chicago. In 2006 he conducted a year of fieldwork in New Caledonia for his dissertation, including supplementary ethnographic and institutional research on French administration in Wallis, Futuna, and Paris. His research tracks civilization concepts as deployed by administrators and missionaries in the colonial period to differentiate domains of “civil” versus “customary” society, examines the intellectual roots of these concepts, and shows how their tropes continue to structure debate over the writing and institutionalization of the Organic Law for New Caledonia after the Noumea Accords of 1998. Mr. Morgan is also more recently engaged in the analysis of US superpower practices in the post-war era of Pax Americana, which sheds comparative light on the French Pacific and its political and economic institutions.

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Adrian MUCKLE is a Lecturer in the History Programme at Victoria University of Wellington (<http://www.victoria.ac.nz/history/>). His main research areas include nineteenth and twentieth century Pacific History with particular reference to New Caledonia, colonialism and colonial societies, violence and race relations.

Adrian first began working on New Caledonia in 1994. His early research examined the place of works of history and literature—historical and literary representations of the past—in the development in New Caledonia of ideas about Kanak and non-Kanak identities and decolonisation between the 1960s and 1980s. His doctoral research, undertaken at the Australian National University, resulted in a history of the war fought in the north of the Grande Terre in 1917-18 by the French army, European settlers and Kanak. The history addresses what happened, how those involved explained the events that they took part in or witnessed and how the war has since been represented. One of its main concerns is to explore the dynamics of violence and warfare in a colonial setting that was both European and Melanesian in character. The study reevaluates the causes and scale of the war while explaining the local contexts in which decisions were taken by the different protagonists.

Adrian's key publications relating to New Caledonia are listed below. Current projects include: an examination of the political internment of Kanak and the application of the special infractions that were a part of the *indigénat* régime in New Caledonia from 1887 to 1946; and "New Caledonia in Oceania", an exploration of the connections between New Caledonia and its Pacific neighbours in terms of the circulation of ideas, models and peoples. He also has several collaborative projects with members of the Research Group on New Caledonia, including: a study of Kanak as stockmen; a broader study of the *indigénat*; and a presentation of oral histories of the 1917-18 war.

Adrian is a member of the Pacific History Association and an associate member of the CNRS Research Group on New Caledonia (Nouvelle-Calédonie: Enjeux Sociaux Contemporains). He also serves on the editorial board of the *Journal of Pacific History*. He has a BA (Hons) from Otago University, Dunedin (1994), and a PhD from the Australian National University, Canberra (2004).

Key Publications relating to New Caledonia

'Troublesome chiefs and disorderly subjects: the internment of Kanak under the *indigénat*—New Caledonia, 1887-1946'. *Journal of French Colonial History*, forthcoming 2010.

'No more violence nor war'—twenty years of nation-building in New Caledonia. *Journal of Pacific History*, vol. 44, no.2 (2009), pp.179–194.

'La « Dernière Révolte » de Nouvelle-Calédonie-Kanaky : Vision de conflits passés dans un avenir commun'. *Mwà Vée: revue culturelle kanak*, no.62 (2008), pp.8–19.

'Kanak Experiences of WW1: New Caledonia's tirailleurs and rebels.' *History Compass*, 6/5 (2008), pp.1325–1345.

'"Neo" lands in Oceania: New Caledonia and New Zealand.' In S. Levine and F. Angleviel (ed.), *New Zealand – New Caledonia: Neighbours, Friends, Partners; La Nouvelle-Zélande et la*

Nouvelle-Calédonie: Voisins, amis et partenaires. Wellington: Victoria University Press, 2008, pp.212–237.

‘Tropes of (mis)understanding—imagining shared destinies in New Caledonia, 1853-1998.’

Journal de la Société des Océanistes, 124 (2007), pp.105–118 [En ligne], mis en ligne le 01 juin 2010. URL : <http://jso.revues.org/index819.html>. Consulté le 27 septembre 2009.

Cet article amorce une réflexion critique sur le préambule de l’accord de Nouméa en lisant ce dernier texte par rapport à une histoire plus longue de tentatives officielles et non-officielles pour imaginer ou définir les rapports entre les Kanaks, les colons et l’État français. Nous examinerons comment les destins des divers groupes ethniques ont été envisagés après les périodes de conflit et nous remarquerons l’accent mis sur les tropes de la mésentente ou de l’incompréhension dans l’explication de ces mêmes conflits.

The paper critically assesses the preamble to the 1998 Nouméa Accord by reading it against a longer history of official and unofficial attempts to imagine or define relationships between Kanaks, settlers and the French State. Particular attention is paid to the way in which the destinies of the different ethnic groups have been imagined following periods of conflict and the way that tropes of misunderstanding or incomprehension have been used to account for such conflicts.

‘The “Chief without Power”? Téâ Antoine Katélia and the War of 1917-18 in New Caledonia.’

Journal of Pacific History, vol. 41, no.3 (2006), pp.313–334.

‘Killing the “*Fantôme Canaque*”: Evoking and Invoking the Possibility of Revolt in New Caledonia (1853-1915).’ *Journal of Pacific History*, vol. 37, no.1 (2002), pp.25–44.

(with Lorenzo Veracini) ‘Reflections of Indigenous History *inside* the National Museums of Australia and New Zealand and *outside* of New Caledonia’s Centre Culturel Jean-Marie Tjibaou.’

Electronic Journal of Australian and New Zealand History (2002)

http://www.jcu.edu.au/aff/history/articles/veracini_muckle.htm

Unpublished dissertation

Spectres of Violence in a Colonial Context: The Wars at Koné, Hienghène and Tipindjé—New Caledonia, 1917. PhD thesis, Australian National University, Canberra, 2004.

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Anna Paini est anthropologue à l'Université de Verona. Elle a obtenu un M.A. à l'Université d'Oregon et un PhD à l'ANU. En tant que chair de la European Society for Oceanists entre 2005-2008, elle a organisé (en collaboration avec Elisabetta Gniecchi Ruscone) la 7^e conférence ESfO «Putting People First. Intercultural Dialogue and Imagining the Future in Oceania» à Verona en Juillet 2008.

Depuis 1989, elle a mené plusieurs terrains à Lifou, concernant la spécificité, les engagements, les intérêts, les désirs et les travaux des femmes kanak pour leur propre bien-être et celui de leur communauté.

En complément de ces travaux, Anna Paini a aussi cherché à comprendre, à partir des récits des vieux/vieilles lifouens et des sources écrites, notamment les Archives des Pères maristes, les processus d'imbrication des passés indigènes et coloniaux qui ont mené à la configuration actuelle de la coutume et des religions chrétiennes.

Enfin, elle a mené des réflexions sur la politique de recherche - la pratique du terrain, l'écriture, et la restitution ; avec la collaboration de Franca Tamisari, elle est en train de préparer un appel à contribution pour la Conférence ESfO de juillet 2010 à St. Andrews (Ecosse) concernant ces questions.

Elle a publié des articles en anglais et en français et des publications en italien, entre autres une ethnographie sur Lifou *Il filo e l'aquilone, (Dring me engenei xapö, La ficelle et le cerf-volant)*. Cette expression est tirée du discours que Pierre Zeula, Grand Chef de Gaïca, a prononcé en 1992, alors qu'il accueillait une délégation de femmes à Drueulu. Pour souligner l'importance du travail des femmes, il a pris la parole: « Vous êtes le panier, celles qui portent l'enfant dans son sein [...], celles qui portent le cerf-volant. Si la ficelle se casse, le cerf-volant part [...]. La source de la vie c'est toujours vous, les filles, les femmes. Nous, on ne peut pas travailler sans vous, autrement c'est une moitié du travail.» L'œuvre a été présentée aux habitants de Drueulu avant le lancement du livre au siège de la CPS.

Anna Paini is a cultural anthropologist at the University of Verona. She received a M.A. at the University of Oregon and a PhD from the ANU. As chair of the European Society for Oceanists (2005-2008) she organized the 7th ESfO Conference in Verona 'Putting People First. Intercultural Dialogue and Imagining the Future in Oceania' (in collaboration with Elisabetta Gniecchi Ruscone) in July 2008. Since 1989 she has done fieldwork-based research in Lifou addressing issues connected to Kanak women's agency and sociality; the agendas of women's collective actions and the ways in which women have interpreted and re-appropriated exogenous values generating distinctive local histories, such as 'la robe mission'. She has also conducted field and archive research (Archivio dei Padri Maristi) on missionaries' representations of local people and Indigenous negotiations/embodiment/representations of missionaries' values and practices. Anna's research interests have also focused on the politics of fieldwork, writings, restitution, and dissemination of results; in collaboration with Franca Tamisari, she is preparing a session for the 2010 ESfO Conference, St. Andrews (Scotland).

She has published articles in both English and French. Among her Italian publications, she has written *Il filo e l'aquilone, (Dring me engenei xapö, The Kite is tied to you)*. The book's title is taken from a speech made in 1992 by the High Chief of Gaïca, Pierre Zeula, when he welcomed a delegation of women to Drueulu: 'You are the basket, the one who carries the child close to her ... the one who carries the kite. If the string breaks, the kite flies away ... you, the girls and the women are the eternal source. We cannot work without you, otherwise only half the work gets done.' She presented her book in person to the people of Drueulu, before the book's launch at SPC.

Relevant Publications

2009 *Antropologia dell'Oceania*, (edited in collaboration with Elisabetta Gnechi Ruscone), Milano, Raffaello Cortina.

2007 *Il filo e l'aquilone. I confini della differenza in una società kanak della Nuova Caledonia*, Torino, Le Nuove Muse (pp.388 + 38 photos).

2003a Rhabiller les symboles. Les femmes kanak et la robe mission à Lifou, Nouvelle-Calédonie. In Isabelle Leblic (ed), *Nouvelle-Calédonie 150 ans après la prise de possession, Journal de la Société des Océanistes*, special issue, 117/2, 2003, pp. 233-53.

2003b «The Kite Is Tied to You». Custom, Christianity and Organization among Kanak Women of Drueulu, Lifou. In Bronwen Douglas (ed), *Women's Groups and Everyday Modernity in Oceania, Oceania*, special issue 74/1-2, 2003, pp. 81-97.

2002 *La terra dei miei sogni* (edited in collaboration with Lorenzo Brutti), Roma, Meltemi.

Dans ma recherche actuelle à Lifou et sur Lifou (sources orales et sources d'archives), je privilégie deux axes :

1) A partir des réflexions menées dans deux articles parus sur *JSO* (2003a) and *Oceania* (2003b), j'ai continué à repérer d'autres situations concernant l'agency des femmes et j'ai commencé à m'intéresser aux façons dont elles deviennent des actrices de l'économie (Paini 2009). Ma recherche actuelle porte sur les femmes de Lifou qui ont ouvert des ateliers de couture en montrant leur inventivité et leur créativité dans un domaine nouveau et en créant ainsi une activité indépendante. Elles se mettent en jeu dans un pari non seulement économique mais aussi relationnel et social. Cette capacité des femmes couturières a attiré l'intérêt d'autres femmes kanak (pas seulement lifouennes) qui sont devenues des demandeuses enthousiastes. Actuellement je cherche à élucider la notion de « imprenditorialité » chez les femmes kanak et comment elles s'investissent dans leur « entreprise » et dans les relations qu'elles entretiennent avec leur clientèle, au-delà d'une prospective émancipatoire. Je cherche aussi à comprendre comment cette nouvelle expression des femmes est perçue dans l'ensemble de la société lifouenne.

2) La différence océanienne dans les regards des missionnaires catholiques et protestants; les ajustements locaux à l'imprévu.

a) Les écrits de Xavier Montrouzier (missionnaire mariste) et la complexité et ambiguïté de ses représentations des contextes locaux (de Woodlark Island to Lifou, au milieu du 19^os.).

b) un projet franco-italien (en attente) dans lequel je vais reprendre la correspondance d'Eugénie Péter (entre 1923 et 1951) et l'articuler avec des récits actuels des Lifouens, surtout des femmes, concernant la recontextualisation de pratiques et de savoirs étrangers dans des réélaborations locales greffées à des éléments déjà existants.

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Work in the French Pacific, and Collaboration with French co-researchers:

My teaching and research with relation to French interests in Polynesia and New Caledonia have overlapped. I taught a tutorial on French Polynesia as part of my Anthropology 104 course on Pacific studies for 15 years ; collating readings in English for that tutorial resulted in my publication entitled French Polynesia, published in conjunction with Ron Crocombe, and the Institute of Pacific studies , Fiji, as there was very little anthropological work written in English, and my students did not read French. Yet there was much interest in French Polynesia at the time because of New Zealand's opposition to the French nuclear tests there. The articles I included provided a broad introduction to the anthropological issues of land tenure, migration, and poverty in Papeete.

My fieldwork in French Polynesia began with an invitation from Dr. Bernard Salvat, coordinator of the French section of the Man and the Biosphere programme (1976) to work on food systems, diet and health in coordination with the MAB laboratory set up on Takapoto, Tuamotus. (He needed an atoll specialist, and I had worked in the Marshall Islands). I spent three weeks on Takapoto gathering dietary data from households, as well as exchanges that those households made with relatives in Papeete, through the three times a week air service. The 'parcs' for fish that the Takapoto people had been encouraged to establish, provided a ready supply of fish to be shipped in chilly bins to relatives in Papeete in exchange for meat and salad vegetables not available on the atoll.

Takapoto at that time provided me with an (early) introduction to the Pearl industry which had been established for two years on that atoll. It was providing a large income for a few people, and thus was attracting family members back from Papeete where jobs, particularly in construction for the Nuclear Testing in the Tuamotus, and tourist hotels were drying up. It was of interest that the food system was restricted, and thus this employment income in Papeete made little difference to the nutritional status of people at either end of these exchanges. Health problems were fewer on Takapoto than among relatives in Papeete. The population on Takapoto consisted mainly of grandparents raising grandchildren up to age 11, when they went off to Papeete for further education. The Louis Malarde Institut de Sante was interested in data MAB was collating. Wallis and Futuna provided very different experiences 15 years later. The health issues that the SPC epidemiologist, Richard Taylor, was documenting focused on Diabetes as the 'epidemic' of the times, according to Richard Zimmet, Melbourne based Diabetologist. So we set up a programme to document the food system, and related health beliefs on Wallis and Futuna with the aim of understanding how their food habits and social system fitted into the wider picture of Pacific societies. These two high islands were, and still are, the last remaining bastion of high subsistence dependence, with a wide range of taro, yams etc growing prolifically on the coastal fringe of Wallis, and in the river beds and uplands of Futuna.

The relationship between these two islands and New Caledonia where a strong migrant community was well established enabled some exchanges, but mainly of white ware and other consumables, rather than food. We conducted a brief dietary survey with those migrants in NC, as a comparison with their relatives at home.

For this work in Wallis and Futuna I worked with a Wallisian colleague who had been a student of mine and graduated from Victoria University. She brought in another young local colleague that

enabled us to access data that would not have otherwise been available. Their links with the community provided many social opportunities. They also alerted me to the strong place of the Catholic church in the day to day life, as well as in the politics of these islands.

This interest aroused my research concerns, resulting in a paper entitled Doctor Administrators in Wallis and Futuna, published in *Journal of Pacific History*. In that paper I indicate the tri-partite political arrangements between the Catholic Church, the Lavelua and local paramount chiefs, and the French TOM. French (Naval) Doctors were appointed as the first Administrators in the 1890s. I have a manuscript in process which examines the role of the Lavelua Emilia in the 1880s negotiations with the French, as an eminent female ruler in the Pacific of her times.

The links between alcohol consumption and kava drinking formed the topic of a second research project in Wallis and Futuna, also funded by the New Zealand Health Research Council, 1991, and again drawing on collaboration with my Wallisian research partner. We found that the compulsory term in the French army was the setting for young Wallisian men to begin to drink alcohol. They continued this when they returned home, drinking pastis and rum etc. in the bush as more exciting than kava; parents disapproved, but the young people told us that they had no other form of recreation. Also the kava plants on Wallis had been badly decimated by disease, so the few remaining plants were protected for use by the Lavelua for traditional ceremonial purposes. The kava material has been published in my edited volume on the Power of Kava, Canberra Anthropology (1995). It also features in my latest article on Sustainability of the Kava Trade, *The Contemporary Pacific* 21(2) (2009).

Historical, and prehistoric links between Wallis and Tonga gained my interest as an under reported link between these Western Polynesia strongholds. The Lomipeau canoe is a symbol of those links based in myth and memory, and also symbolised by a tourist hotel on Mata'utu. I showed the Wallisian angle on the oft reported death of a Tongan noble's mother (or father) at the hands of a Wallisian that led to the perpetrator having his teeth pulled out, and being made to chew kava and spit the bloody substance for his captors to drink.

My paper on the place of Wallis and Futuna in the prehistory of Western Polynesia draws attention to this canoe and other links with the Early Tongan Empire, see Roger Green *Festschrift* (1997). I aimed to draw the attention of the English speaking audience to these publications in French.

My continued work on Food Security in the Pacific draws heavily on these experiences in Takapoto and Wallis and Futuna. The latter are two examples where local food is the major basis of the economy. Very few adults have jobs, mainly teachers and in government, so they must rely on their gardens for a good supply of the all important starchy foods, and fishing. They are thus a pre-eminent example of how maintenance of a local food culture in the Pacific provides a strong and healthy basis for day to day well-being (Pollock 2003). Urbanisation, as experienced in Noumea by those young people who choose to migrate, differs markedly from urban cultural impacts on rural populations in other parts of the Pacific. The transnational transfers of food ideology between Wallis and Futuna and Noumea are thus key to maintaining identity with those Polynesian islands (Pollock 2009 – Food and Transnationalism, in *Migration and Transnationalism – Pacific perspectives*, Helen Lee and Steve Tupai Francis, editors. ANU E Press 2009:103-114).

I maintain a grave concern that the English speaking community has little awareness of the islands of Wallis and Futuna. They do not even appear worthy of inclusion on some maps of the Pacific. They are better known, and more widely published in the French literature on the Pacific.

Publications relating to Franco-Pacific research:

Nancy J. Pollock and R.Crocombe (eds.). *French Polynesia*. Suva: Institute of Pacific Studies (1988)

Nancy J. Pollock. *These Roots Remain*. Honolulu: Institute of Polynesian Studies and Univ of Hawaii Press – Food Habits in Islands of Central and Eastern Pacific(1992).

Nancy J. Pollock. Rethinking Western Polynesia: 'Uvea in the Early Tongan Empire, in *Oceanic Culture History: Essays in Honour of Roger Green*. Janet Davidson et al, editors. New Zealand J. of Archaeology Special Publication pp433-444 (1996)

Nancy J. Pollock. Kava in Wallis and Futuna, in *The Power of Kava*, Nancy J. Pollock editor. Canberra Anthropology Special Publication (1995).

Nancy J. Pollock. Vegeculture as Food Security for Pacific communities. In *Vegeculture in Eastern Asia and Oceania*. Japanese CAS Symposium Series 16, National Museum of Ethnology, Osaka Japan. (2003).

Nancy J. Pollock. Economie des atolls. *Bulletin de la Societe des Etudes Oceaniennes* 207(8):463-476 (1979).

Nancy J. Pollock. Takapoto – la Prosperite – Retour aux iles, *Journal de la Societe des Oceanistes* 60(34):133-135. (1978).

Nancy J. Pollock. Sustainability of the Kava Trade, *The Contemporary Pacific* 21(2):263-297 (2009).

QUANCHI, Max

Dr Max Quanchi, Senior Lecturer, Humanities Program, QUT, Kelvin Grove Campus, Brisbane, Australia, Mobile 0402042879. Private; 1/23 Burns Rd, Toowong 4066, 07-32177565;
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Senior Lecturer, Humanities Program, Queensland University of Technology,

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1 **Published Photography:** In the early 20th century, illustrated newspapers and magazines kept Australian readers informed about "the islands" and regularly included New Caledonia and Tahiti in full-page photomontage reports about the French colonies in the Pacific. These were ethnographic, but equally reported on colonial administration in a documentary style, and often on economic developments of interest to Australian investors and commercial enterprises in the islands. I am constructing a data base on;

Sydney Mail (1893-1930)

The Queenslander (Brisbane) (1898-1934)

Walkabout Magazine (1934-73)

Cairns Post and Northern Herald (1898-1930)

These case studies reveal the influence of published photography on how Australians 'know' the French Pacific.

2 **Australia and the French Pacific:** In a long-term research project (and teaching) I am interested in the uneven chronology, with heightened interest, followed by long periods of inactivity when New Caledonia 'fell off the map';

1788-1850 Trading, shipping, settling (and escaped convicts)

1863-1877 Labour recruiting from Loyalty Islands

1890s-1940 Travel and 'island cruises'

1941-1945 WWII

1980s Australia's response to the 'Time of troubles'

2008-2009 Joint Defence Agreement, Tourism, Mining, Real Estate

3 **Fieldwork:** My other interest is New Caledonia as a Fieldwork site – and along with Anthropology students from UNSW, this includes fieldwork - through home stays - at Tendo (1999) and Canala (2002).

4 **Teaching about the Pacific:** From 1995-2002, I was involved in regional workshops including New Caledonia, which published materials on teaching Pacific History in High Schools. (see below under TTPF)

Related publications:

1998, "Cultural sites in the Pacific Islands; an approach to teaching history and social studies", in, F Angeveil, ed, *Éducation, culture et identité*, Noumea, CORAIL, 267-89.

TTPF (1998-2002)

Dictionary of Historical terms (ed., Quanchi)

Pacific History, Museums and Cultural centres; A guide for History Teachers (ed., Quanchi)

Pacific History, Teaching and the role of Professional Associations

2002, "Australie" in Claire Laux, ed, *101 mots pour comprendre Le Pacifique*, Noumea, Editions Ile de Lumiere, 8.

2003, "Contrary images; photographing the new Pacific in *Walkabout* magazine, *Journal of Australian Studies*, Vol 79, 2003, 77-92 and 230-33.

- 2004, "Postcards from the colonies; are postcards valuable as historical evidence?" in *Ozhistorybytes*, online journal, www.hyperhistory.org/site/index14.php, June 2004.
- 2005, "Visual histories; contrasting views in early 20th century colonies of French New Caledonia and British Papua and Australia Papua", paper presented at the European Society for Oceanistes ESfO conference, Marseilles, France July.
- 2005, "Les bouleversements engendrés par les premiers contacts avec les Européens." In C Terrier, ed, *Manuel d'Histoire*, Noumea, Hachette 2005.
- 2006, "Posing for the boys back home" in Prue Ahrens, ed, *Tour of paradise; an American soldier in the South Pacific*, Sydney: The Vulgar Press, 35-42.
- 2006, "A name that featured once or twice a year; not noticing New Caledonia in mid-20th century Australia", *Journal of Pacific Studies*, vol. 29, no. 2, 195-216.
- 2009 "Photographie" in D Tryon, ed, *100 Mots pour Vanuatu*, Noumea, Editions Ile de Lumiere, 211- 12.

Publication de photographie: Au début du 20^{eme} siècle, les lecteurs australiens étaient continuellement tenus informés au sujet "des îles" par des journaux et des magazines illustres et cela comprenait régulièrement un compte rendu sur les colonies françaises dans le Pacifique, et plus particulièrement sur la Nouvelle-Calédonie et Tahiti auxquelles des pages entières en photomontage étaient destinées. Celles-ci étaient ethnographiques, mais elles faisaient également un rapport de l'état de l'administration coloniale dans un style documentaire, ainsi que souvent un bilan sur les développements économiques susceptibles d'intéresser les investisseurs australiens et les entreprises commerciales dans les îles.

Pour cette étude, j'ai fondé ma base de données à partir de:

Sydney Mail (1893-1930)

The Queenslander (Brisbane) (1898-1934)

Walkabout Magazine (1934-73)

Cairns Post and Northern Herald (1898-1930)

Ces études révèlent l'influence qu'a eu la publication de photographies sur la façon dont les Australiens "connaissent" le Pacifique français.

2 L'Australie et le Pacifique français: Dans un projet de recherches à long terme (et d'enseignement), mon intérêt s'est porté sur la chronologie irrégulière, selon laquelle la Nouvelle-Calédonie fut l'objet du plus vif intérêt, puis sujet à de longues périodes d'inactivité, et est parfois "tombée de la carte".

1788-1850	Commercialisation, Navigation, Installation (et fuite de forçats)
1863-1877	Main d'œuvre recrutée dans les îles Loyautés
1890s-1940	Voyage et "croisières dans les îles"
1941-1945	Seconde Guerre Mondiale
1980s	Réponse de l'Australie au "Temps des troubles"
2008-2009	Accord sur la défense conjointe, Tourisme, Exploitation minière, Biens fonciers

3 Travail sur le terrain: Mon autre intérêt a été la Nouvelle-Calédonie en tant que site de recherche – et avec des étudiants en Anthropologie de l'Université du New South Wales, cela a inclus un travail sur site- au travers de séjours en familles d'accueil – à Tendo (1999) et Canala (2002).

4 Enseigner sur le Pacifique: De 1995 à 2002, j'ai participé à des ateliers régionaux incluant la Nouvelle-Calédonie, qui a publié des manuels afin d'enseigner l'Histoire du Pacifique dans les Collèges. (voir ci-dessous, sous TTPF)

Publications annexes:

- 1998, "Cultural sites in the Pacific Islands ; an approach to teaching history and social studies", in, F Angleviel, ed, *Éducation, culture et identité*, Noumea , CORAIL, 267-89.
- TTPF (1998-2002)*
- Dictionary of Historical terms* (ed., Quanchi)
- Pacific History, Museums and Cultural centres; A guide for History Teachers* (ed., Quanchi)
- Pacific History, Teaching and the role of Professional Associations*
- 2002, "Australie" in Claire Laux, ed, *101 mots pour comprendre Le Pacifique*, Noumea, Editions Ile de Lumiere, 8.
- 2003, "Contrary images; photographing the new Pacific in *Walkabout* magazine, *Journal of Australian Studies*, Vol 79, 2003, 77-92 and 230-33.
- 2004, "Postcards from the colonies; are postcards valuable as historical evidence?" in *Ozhistorybytes*, online journal, www.hyperhistory.org/site/index14.php, June 2004.
- 2005, "Visual histories; contrasting views in early 20th century colonies of French New Caledonia and British Papua and Australia Papua", paper presented at the European Society for Oceanistes ESfO conference, Marseilles, France July.
- 2005, "Les bouleversements engendrés par les premiers contacts avec les Européens." In C Terrier, ed, *Manuel d'Histoire*, Noumea, Hachette 2005.
- 2006, "Posing for the boys back home" in Prue Ahrens, ed, *Tour of paradise; an American soldier in the South Pacific*, Sydney: The Vulgar Press, 35-42.
- 2006, "A name that featured once or twice a year; not noticing New Caledonia in mid-20th century Australia", *Journal of Pacific Studies*, vol. 29, no. 2, 195-216.
- 2009 "Photographie" in D Tryon, ed, *100 Mots pour Vanuatu*, Noumea, Editions Ile de Lumiere, 211- 12.

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Fellow of the New Zealand Academy of the Humanities (2008)
 Chevalier dans l'Ordre des Arts et des Lettres (2006)

General Field of Research : Developing Research links between literary and critical francophone and anglophone communities in the Pacific

Principal questions researched

1. Gender and Representations of Violence in Maori and Kanak literary texts.

The significance of the insistent recurrence of representations of sexual violence and chaos in Pacific texts, and in particular, in women's writing.

Literary texts (as opposed to sociological texts) as ways of expressing the complexity of the unspoken or the unspeakable (incest, rape, cultural oppression).

The ways these ('non-feminist') representations function in women's texts to criticize gender relations and women's status while simultaneously critiquing the effects of colonisation, affirming cultural difference, and valuing indigenous knowledge. Reading contemporary images of indigenous women in relation to the body, to politics (parity law), to life.

Examples a : A comparative study of the foundation myth (*Teâ Kenaké*) in the work of Jean-Marie Tjibaou, Déwé Gorodé, et Denis Pourawa shows that whereas all these texts recreate a renaissance Kanak identity, they also (re)produce very different images of men and women and their respective roles in Custom.

b : The examination of the transformations and appropriations of the texts of oral tradition within emerging 'written literatures that reveals both changes in society and the voices of women (cf. le récit de « La danseuse aveugle », or « Kaavo Cinyii », or the transformation of Tâdo, the Crab into a paedophile in Déwé Gorodé's *L'Epave*)

c : In translating the texts of Déwé Gorodé - how to escape 'domesticating' her message while making culturally dense and unusual literary text accessible?

2. Appropriation and Transformation of Myth in indigenous literatures

The resistant rewriting of the myths of the noble savage, the cannibal and the vahine is characterised by the subversion or inversion of the old European myths to parody or deconstruct Western power or influence. The noble savage or the cannibal are also re-appropriated, rehabilitated, (Tjibaou), used for new political purposes (Ihimaera), or serve to critique present customary societies (Gorodé). Are these 'new' purposes of myth different from those served by 'universal' figures/myths in European texts?

b. differences in rewriting of myth is subtly between independent Pacific cultures and those less culturally or politically autonomous or demographically dominant (Maori; Kanak, Samoan etc.)

3. New Literatures as 'Hybrid' Constructions of Indigenous or Settler Identities.

The postcolonial theories of hybridity (Bhabha) raise questions of the nature of the 'third spaces' of cultural contact and negotiation (« sly civility ») in the work Ihimaera, Grace, Hulme, Duff ; Gope et Gorodé and Wamo or in Pacific writers of European origin, Claudine Jacques, Nicolas

Kurtovitch etc. What do these hybrid spaces say about identity and the possibilities for a “common destiny”? What are their politics? Is hybridity a productive theoretical frame?

Recent and forthcoming publications indicatives of present research projects : Publications récentes et à paraître indicatives des projet(s) de recherches actuels

Translations/Traductions

Deborah Walker and R. Ramsay, transl. *The Wreck*, Déwé Gorodé. (*L'Epave*, 2005) Little island Press, 2010.

Sharing as Custom Provides, (Poésie de Déwé Gorodé). Trans Raylene Ramsay, Deborah Walker. Canberra, ANU: Pandanus Books, 2004

Articles

'Telling the Past as Identity Construction in the Literatures of Kanaky / New Caledonia' *AUMLA* no. 110, .page nos 113 – 129, 2009

'Colonial/Postcolonial Hybridity in Camus's *Le Premier Homme* and Jean-Marie Tjibaou's *Kanaké*,' in *Albert Camus in the 21st Century*. Amsterdam, New York NY, Rodopi, p.73-86, (2008).

'In the Belly of the Canoe with Ihimaera, Hulme, and Gorodé. The Waka as a Locus of Hybridity.' Special no. of *Journal of Francophone Studies*, 2008, p. 539-579.

'Pouvoir masculin, pouvoir féminin, violence sexuelle, dans les littératures indigènes du Pacifique.' : *Pouvoir(s) et politique(s) en Océanie*, L'Harmattan, 307-225, 2007

Forthcoming Books / Livres à paraître

1. R.Ramsay, ed., *Nights of Storytelling. A Cultural history of Kanaky/New Caledonia*. University of Hawaii Press, pp. 312 (110 –significant texts in translation, reproductions of archival and original images plus DVD, D. Walker, *La Nuit des Contes* (Spring 2010)

2.*Negotiating Identities in Anglophone and Francophone Pacific Literatures/ De la Négociation des identités dans les littératures francophones et anglophones du pacifique*, ed. R. Ramsay, Peter Lang, Brussels, forthcoming 2009 (Actes du Colloque, UA 2008)

3. *Hybridity in Contemporary New Caledonian Writing*

4. *Negotiating Identities in Contemporary Francophone Literatures . Fron the Maghreb to the Pacific* (series of lectures given at Harvard Univ. 2008)

Cotutelle Thesis Supervision (Ph D) Pacific Literature Topics

Vigier, Stéphanie. *Histoire, mémoire et espace-temps dans la fiction littéraire océanienne contemporaine*. (Ramsay UA/ de Deckker, UNC) 2008

Sinclair, Emma. *From Kanak Oral Tradition to Literature*.. Ramsay UA; Jouve, UNC)

Napoli, Valentina. Univ.de Rome. *Myth of the Noble Savage and fiction of Ihimaera*.

Close, Anne-Sophie (current enrolment) Université Libre de Bruxelles and Univ of Auckland.

Littératures du Pacifique

Question(s) principale(s) recherchées.

Sexe et représentation dans les textes littéraires kanak et maori

Le constat de la présence insistante et la récurrence de représentations littéraires de violence sexuelle dans les textes océaniques, surtout les écrits des femmes

L'examen du fonctionnement de ces représentations de la violence chez les auteures femmes – une critique des rapports de pouvoir dans la société Kanake mais qui va de pair avec le refus de la colonisation et l'affirmation de la différence culturelle et des valeurs autochtones.

Les écrits littéraires comme moyen de dire la complexité du non-dit ou l'indicible.

Exemples a : L'étude comparée de la transformation du mythe fondateur (*Teâ Kenaké*) chez Jean-Marie Tjibaou, Déwé Gorodé, et Denis Pourawa (représentant la jeune génération), qui montrent que, tout en recréant et affirmant une identité Kanak et sa renaissance, ces textes parlent aussi, et de façon bien différente, des rapports de pouvoir entre hommes et femmes,

b : L'examen de l'appropriation et la transformation des récits de la tradition orale qui semblent incorporer et les évolutions de la société contemporaine et des voix de femmes (cf. le récit de « La danseuse aveugle », ou de « Kaavo Cinyii », ou la transformation de Tâdo, le crabe, en pédophile dans *L'Epave* par Déwé Gorodé)

2. Modalités de transformation des mythes dans les littératures indigènes

La réécriture (résistante ?) des mythes du (bon) sauvage, du cannibale, et de la vahiné révèlent aussi des procédés similaires de « détournement » ou de renversement de ces mythes, repris de 'vieux textes' européens. Les figures du bon sauvage ou du cannibale sont réhabilitées dans certains cas (Tjibaou), réécrits dans des contextes globalisés, ou repris pour « critiquer » sa propre société (Gorodé).

b. différences entre les littératures des pays indépendantes du Pacifique (e.g. samoanes) et les littératures de groupes moins politiquement et culturellement autonomes (maories; Kanak etc.)

3. Nouvelles littératures comme constructions 'hybrides' de l'identité autochtone et pionnière.

La théorie 'postcoloniale' de l'hybridité (Bhabha) sert de base théorique à une étude des enjeux autant culturels que politiques de ces textes littéraires, analysant le 'tiers espace' crée chez Ihimaera, Grace, Hulme, Duff ; Gope et Gorodé et Wamo ainsi que chez Claudine Jacques, Nicolas Kurtovitch etc., en fonction de la notion d'un « destin commun »

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Ongoing research interests in French Polynesia

My first contact with French Polynesia was in July 1980 when I spent a month living with Raymond Graffe's family and working with him and Sinoto Yosihiko on archaeological sites on Tahiti and Huahine. Subsequently I returned briefly to Tahiti in 1990 to investigate the possibility of pursuing linguistic anthropological research in the Marquesas. I then conducted my doctoral fieldwork (see below) first in Papeete and followed by 10 months of fieldwork in a village on Nuku Hiva. Finally, I have returned twice for shorter periods, once to serve as guest lecturer on the Aranui (a cargo boat providing tours of the Marquesan archipelago) and subsequently for another funded period of research on Nuku Hiva (see below).

During both fieldwork periods I recorded and transcribed natural discourse among children and their caregivers, as well as in a number of other settings, and continue to examine these data with the following analytic foci:

- the acquisition of multilingual resources and strategies by children and youth
- the emergence and socialization of cultural ideologies concerning the relationship between language and identity, especially in the context of a cultural and linguistic revival movement
- the use and significance of multiple linguistic varieties -- including French, English, Tahitian and several dialects of 'Enana (i.e., Marquesan) -- by inhabitants young and old
- the ethnohistorical evidence for language shift and transformation in the archipelago
- Marquesan foodways, especially as these relates to linguistic issues
- Marquesan sex and gender, especially as these relates to linguistic issues

Ethnographic fieldwork in French Polynesia

Dec. 1992 - Dec. 1993 Doctoral research: "Language Socialization and the Construction of Marquesan Identity" (supported by a Wenner-Gren Predoctoral Grant and a National Science Foundation Dissertation Research Grant)

Jan. 2003 Follow-up fieldwork in the Marquesas on language socialization and the construction of Marquesan identity (supported by Wenner-Gren Richard Carley Hunt Fellowship)

Publications

- 1996a Langue perdue ou maintenue: Changements idéologiques et linguistiques aux îles Marquises, Polynésie Française. *Bulletin de la Société des Etudes Océaniques* 271:58-67.
- 1996b Engendering Miscommunication in the Marquesas, F. P. In Gender and Belief Systems: Proceedings of the Fourth Berkeley Women and Language Conference, N. Warner et. al., eds. Pp. 623-632. Berkeley: Berkeley Women and Language Group.
- 2002 Surviving "Survivor" in the Marquesas. *Anthropology News* 43(5):6.
- 2003 The Marquesans. In Encyclopedia of Sex and Gender, Carol Ember, ed. Pp. 635-644. New Haven: HRAF.
- 2007 To Tangle or Not to Tangle: Shifting Language Ideologies and the Socialization of Charabia in the Marquesas, F.P. In Consequences of Contact: Language Ideologies and Sociocultural

Transformations in Pacific Societies, Miki Makihara and Bambi B. Schieffelin, eds. Pp. 70-95. New York: Oxford University Press.

2008 Language Socialization. In Handbook of Educational Linguistics. Bernard Spolsky and Francis M. Hult, eds. Pp. 398-410. Malden MA: Blackwell.

2009 Who made the soup? Socializing the researcher and cooking her data. *Language and Communication* 29(3):254-270.

forthcoming Socialization and Language Ideology. In Handbook of Language Socialization. A. Duranti, E Ochs, and B.B. Schieffelin, eds. Malden MA: Blackwell.

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My interest in language and linguistics in the Pacific covers extends from New Caledonia to French Polynesia, and includes the former Anglo-French condominium of the New Hebrides (Vanuatu). It covers the Austronesian languages of this region, Pacific pidgins and creoles, and also the French language as spoken in South Pacific.

My earliest research in the Pacific dates back to 1963, when I studied the French language spoken in the Loyalty Islands, as part of my Masters program. My doctoral dissertation was on the three Melanesian languages of the Loyalty Islands (Iaai, Drehu and Nengone). Subsequently my interest extended to French Polynesia, where I wrote *Conversational Tahitian*, translated into French as *Apprendre le Tahitien en 24 Leçons*. My research in French Polynesia also covered the Marquesas Islands, where I undertook several periods of fieldwork during the 1980s. My major interest subsequently was the surveying and classification of the Austronesian languages of Vanuatu and the Solomons Islands, leading to a number of major publications, culminating in the *Comparative Austronesian Dictionary* (1995).

My pidgin and creole interests have resulted in my writing a textbook of *Bislama: Bislama: an introduction to the National Language of Vanuatu*, and *Pacific Pidgins and Creoles* (with Jean-Michel Charpentier, 2004).

My current research is concentrated on the varieties of French spoken in the Pacific, both in French Polynesia and New Caledonia (and to a lesser extent Vanuatu). In New Caledonia I have been involved in a major research project over the past five years, together with my colleague Peter Brown, and also involving doctoral students Rowena Dickins Morrison and Peter Myers. This project covers both language and literature in New Caledonia, focussing on the post-Matignon Accords period.

Some Publications:

1967c *Dehu-English Dictionary*, Pacific Linguistics, Series C, No.6, Canberra.

1967d *English-Dehu Dictionary*, Pacific Linguistics, Series C, No.7, Canberra.

1968b *Dehu Grammar*, Pacific Linguistics, Series B, No.7, Canberra.

1968c *Iai Grammar*, Pacific Linguistics, Series B, No.8, Canberra.

1969 *Nengone Dictionary*, Pacific Linguistics, Series C, No.9, Canberra. (with M-J Dubois).

1970c *Conversational Tahitian*, ANU Press & University of California Press, Canberra, Berkeley & Los Angeles.

1972a *Nengone Dictionary Part II: English-Nengone*, Pacific Linguistics, Series C, No.23, Canberra. {with M-J Dubois).

1976c *New Hebrides Languages: an Internal Classification*, Pacific Linguistics, Series C, No.50, Canberra.

1985b *Evri Samting Yu Wantem Save Long Bislama Be Yu Fraet Tumas Blong Askem*; Media Masters; Vila. (Reprinted 2001)

1983a *Solomon Islands Languages: An Internal Classification*, Pacific Linguistics, Series C, No.72, Canberra. [490pp] (with B.D. Hackman).

1983b *The Language of Easter Island: its Development and Eastern Polynesian Relationships*, Monograph Series No.4, Institute of Pacific Studies, Laie, Hawaii. [82pp] (with R.A. Langdon).

1987b *Bislama: an Introduction to the National Language of Vanuatu*; Pacific Linguistics, Series D, Special Publications, No.72, Canberra

1995a *Comparative Austronesian Dictionary*, Mouton de Gruyter, Berlin. (Darrell T. Tryon ed, 4 parts, 5 vols) [3452pp].

2004 *Pacific Pidgins and Creoles: Origins, History and Development*. Berlin: Mouton de Gruyter. (with Jean-Michel Charpentier). Trends in Linguistics, Studies and Monographs, 132. 559pp.

VEYS, Wonu

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Thematic field of specialisation: Anthropology and material culture, Museums and cultures of collecting1. Study of the collections of the Musée du quai Branly and the Musée d'Océanie de la Neylière.

Using several sources (fieldwork, barkcloth, written and pictorial material) and methods from art history, history and anthropology, my research aims at deepening the understanding of Tongan barkcloth in relation to its history and present. This research will contribute to answering questions as to the nature of the relation between Tonga and Uvea on the one hand, and Tonga and Futuna on the other, more specifically for what concerns the production of barkcloth, the motifs, and their uses in ceremonies and in daily life and their cultural importance. Moreover, my research will contribute to the understanding of cloth as a social thing and will consider how motifs on barkcloth help to construct narratives.

2. Exhibition project: « Tapa. Etoffes cosmiques d'Océanie »

This exhibition, which opened on 7 June 2009 and will last until 8 Novembre 2009, looks at tapa or barkcloth from different angles. Le tapa is seen as a wrapping that protects, reveals, masks and binds. This exhibition pays particular attention to barkcloth from Pacific Franconesia and the catalogue that accompanies the exhibition contributes to French academic literature on the subject.

Veys, Fanny Wonu. 2009. "Le tapa : un emballage ordinaire et sacré." In *Catalogue "Tapa, étoffes cosmiques d'Océanie", 7 juin-8 novembre*, edited by Laurent Guillaut, Marie-Claire Bataille-Benguigui and Fanny Wonu Veys. Cahors, France: Musée de Cahors Henri-Martin

----. 2009. "Techniques de fabrication et de décoration." In *Catalogue "Tapa, étoffes cosmiques d'Océanie", 7 juin-8 novembre*, edited by Laurent Guillaut, Marie-Claire Bataille-Benguigui and Fanny Wonu Veys. Cahors, France: Musée de Cahors Henri-Martin

3. Research project: "Artefacts of Encounter: Cross-cultural exchange on early European voyages into Polynesia (1765-1840) and sociocultural transformation"

The research team involves amongst others Dr. Amiria Salmond, Prof. Nicholas Thomas, Carl Hogsden, Billie Lythberg, Dr. Maia Jessop and Dr. Fanny Wonu Veys. This three-year project will use objects or artefact as primary evidence for the nature of the encounters between European explorers and insular Polynesians. I will focus on Polynesian encounters with French explorers, in relation to transformations that were already underway within and between island societies, and in the context of then-emergent ideas about Polynesia in French political discourse, popular culture and social (especially proto-anthropological) theory. I will examine how these artefacts of encounter shaped dealings and social interactions between different groups of islanders and French. At the same time, I will study what changes in the fabric of these objects, and in the nature of the transactions through which they were exchanged, might reveal about the dynamism of Polynesian societies during the period of the voyages and after. A particular focus will be on how different groups of Polynesians exploited the wrapping and binding qualities of fibre, as ways of containing the foreign French while at the same time separating them from islanders. The final element in Veys' research concerns the significance of these objects today, and how their past is represented.

Domaine thématique de spécialisation: Anthropologie et culture matérielle, Musées et cultures de collection

1. Etude de collections du Musée du quai Branly et du Musée d'Océanie de la Neylière.

Mes recherches, utilisant plusieurs sources (études de terrain, l'étoffe d'écorce, sources écrites et iconographiques) et s'appuyant sur des méthodes de recherche propres à l'histoire des arts, l'histoire et l'anthropologie, résulteront en une compréhension approfondie des étoffes d'écorce tongiennes, tant de leur histoire que de leur actualité. Ce projet contribuera à répondre à la question de la nature de la relation entre d'une part, les Tonga et 'Uvéa, et d'autre part, les Tonga et Futuna, particulièrement en ce qui concerne la production des étoffes d'écorce, leurs dessins, leur utilisation dans des cérémonies et dans la vie quotidienne et leur signification culturelle. En outre, ma recherche va contribuer à la compréhension du tissu en tant que chose sociale et considérera comment les motifs sur les étoffes d'écorce aident à construire des narratifs.

2. Projet d'exposition : « Tapa. Etoffes cosmiques d'Océanie »

Cette exposition qui a été inaugurée le 7 juin 2009 et qui dure jusqu'au 8 novembre considère les tapa ou étoffes d'écorces sous différents angles. Le tapa y est considéré en tant que emballage qui protège, qui révèle, qui masque et qui lie. Cette exposition met en évidence les étoffes d'écorce de la Franconésie du Pacifique et le catalogue produit contribue à la littérature francophone sur le sujet.

Veys, Fanny Wonu. 2009. "Le tapa : un emballage ordinaire et sacré." In *Catalogue "Tapa, étoffes cosmiques d'Océanie", 7 juin-8 novembre*, edited by Laurent Guillaut, Marie-Claire Bataille-Benguigui and Fanny Wonu Veys. Cahors, France: Musée de Cahors Henri-Martin
 ----. 2009. "Techniques de fabrication et de décoration." In *Catalogue "Tapa, étoffes cosmiques d'Océanie", 7 juin-8 novembre*, edited by Laurent Guillaut, Marie-Claire Bataille-Benguigui and Fanny Wonu Veys. Cahors, France: Musée de Cahors Henri-Martin

3. Projet de recherche: "Artefacts of Encounter: Cross-cultural exchange on early European voyages into Polynesia (1765-1840) and sociocultural transformation".

L'équipe de recherche comprend entre autre le Dr. Amiria Salmond, le Prof. Nicholas Thomas, Carl Hogsden, Billie Lythberg, le Dr. Maia Jessop et de Dr. Fanny Wonu Veys. Ce projet de trois ans utilisera les objets ou artefacts comme évidence première pour la nature des rencontres entre explorateurs européens et insulaires polynésiens. En ce qui me concerne, je me focaliserai sur les rencontres polynésiennes avec les explorateurs français avec d'une part, une concentration sur les transformations qui étaient déjà en cours dans et entre les sociétés insulaires, et d'autre part, la prise en considération du contexte des idées émergentes sur la Polynésie dans le discours politique français de l'époque, dans la culture populaire et la théorie sociale (en particulier la théorie proto-anthropologique). J'examinerai comment ces artefacts de rencontre ont modelé les relations et interactions sociales entre les différents groupes de Polynésiens et les Français. Je considérerai par ailleurs, ce que les changements dans la matière de ces objets et dans la nature des transactions par lesquelles ils ont été échangés, peuvent révéler sur le dynamisme de sociétés polynésiennes pendant la période des voyages et après. Une attention toute particulière se portera sur la façon dont différents groupes de Polynésiens ont exploité les qualités enveloppantes et liantes des fibres comme un moyen de contenir ces étrangers français, tout en les séparant des insulaires. Un élément final dans cette recherche est la signification actuelle de ces objets ainsi que la manière dont leur passé est représenté.

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Strategies of Adaptation and Mobility of South Pacific Island Populations as a Response to Climate Change (PhD research)

Most of the Pacific Islands are extremely vulnerable to all sorts of natural disasters due to their small surface, their low elevation and the fact that the populations live mainly on the coasts. The Pacific people are already facing changes in their way of life; these changes will only accelerate in the years to come, this is why it is essential to know how they are going to adapt and what strategies they propose, other than those imposed by Western engineers. Traditional adaptation strategies are an important, though often ignored source of solutions for current problems; hence they need to be investigated, along with potential migration movements, traditions of land and resource use, different approaches in policy making, and human actions that accelerate the impacts of climate change (e.g. beach erosion). The outcomes of this research project should help decision- and policy makers to integrate the Pacific vision of the current situation in their reflections. Since differences in opinion and point of view between decision makers and local actors are often a source of misunderstandings and a waste of time and financial resources, development and infrastructure projects as well as investments in the private sector need to go hand in hand with the local population's cultural and traditional convictions - which are very persistent especially in the rural areas of the Pacific Islands. This is even more important since we are at the beginning of an unforeseeable transformation phase caused by climate change, which will cause big shifts in settlement, migration and lifestyle patterns.

The objective is to cross the project's qualitative outcomes with existing databases about the impacts of climate change from natural sciences. This allows an entirely new comprehensive approach which includes the local vision of land and sea, respectively the access to these resources, and the cultural inhibitions which explain the perception, approval or refusal of constructions like e.g. sea walls. An ethno historic perspective helps to understand in depth the grown structures of present day Polynesian society, with the locations Wallis, Futuna and Rangiroa (Tuamotu Archipelago) as representative examples. Indicators found within local society open up the opportunity to distinguish actions and reactions which can be expected to be carried out by the local population; at the same time, this research project offers the latter an opportunity to articulate their way of dealing with the current situation.

Social sciences in the French Pacific did not show a particular interest in the topic so far, but there has been some research done on the Anglophone Islands in the region, both regarding historical dimensions of climate changes in the Pacific and current adaptation strategies. This can provide insights especially concerning the pre-colonial period where there was a lot of inter-island contact. Nevertheless, since the colonial period, Francophone and Anglophone Islands have developed differently, so their present situation can only be compared with limitations.

The crux of the research lies in the balanced comparison of the three locations as purposive settings; they are compared because of their geographical characteristics (size, elevation, settlement pattern) and their (non-)potential of an inland migration opportunity - since on the long term, on small, low-

lying islands, emigration seems to be the only solution to sea-level-rise, whereas bigger, higher islands have other opportunities to offer.

The existence, transmission and application of traditional adaptation strategies, the perception of threat and risk, and potential migration movements are the core attributes in the research. These are analysed through daily activities, statements and actions concerning the subject.

ANNEXE

Envoyé par

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Archaeology and Archaeobotany

Université Paris I Panthéon-Sorbonne/Australian National University

emilie.dotte@anu.edu.au**DOCCEANY****Association des étudiants et jeunes chercheurs de Franconésie**

Le but de cette association est de rassembler et mettre en contact les futurs chercheurs originaires du Pacifique francophone ou s'intéressant à l'un de ses archipels, toutes disciplines confondues. L'idée est de permettre à chacun de multiplier les contacts dans la région, de diffuser les informations, et en fonction des motivations, organiser une ou des rencontres régulières. Rejoignez-nous et faites passer l'info!

L'idée d'une association qui regrouperait les doctorants qui travaillent sur l'Océanie francophone est née à Canberra en janvier 2009 lors du Colloque des jeunes chercheurs d'Asie-Pacifique à l'Université Nationale d'Australie (ANU). Nous étions alors deux étudiants originaires d'un archipel francophone pour une vingtaine d'étudiants des pays anglophones de la région. Nous nous sommes aussi rendu compte de la méconnaissance qu'avaient nos voisins de Nouvelle-Calédonie, de Polynésie Française ou de Wallis et Futuna, ainsi que du relatif isolement de ces archipels vis-à-vis des réseaux anglophones traversant l'Océanie. En effet, alors que les universités et chercheurs anglophones de la région entretiennent des relations scientifiques régulières, les étudiants de Calédonie, de Polynésie Française ou de Wallis et Futuna, ainsi que ceux originaires du Vanuatu francophone (sans cursus universitaire francophone sur place) ont peu d'occasions de se rencontrer et de se faire connaître dans le monde de la recherche anglophone du Pacifique. Cela est d'autant plus vrai lorsque l'on est affilié à des Universités européennes. L'impression d'avoir à faire à deux mondes (Océanie anglophone et Océanie francophone) qui s'ignorent est particulièrement flagrante lorsque l'on prend la peine de discuter avec des doctorants par exemple, de Fiji ou des îles Salomon, avec qui ont aurait pourtant beaucoup de points à partager.

Le fait qu'il n'y ait pas de réseaux de doctorants notamment francophones en Océanie a pour conséquence d'enfermer le doctorant dans une bulle, qui ne lui permet pas de bénéficier de l'expérience, du savoir faire et des connaissances d'autres chercheurs. Certes les disciplines ne sont pas les mêmes mais le terrain de la recherche est commun. Le contact avec d'autres étudiants permettrait d'enrichir la recherche à l'heure où les écoles doctorales européennes encouragent les thésards à l'échange scientifique.

Les bibliothèques anglophones - notamment celle de l'A.N.U ou de l'Université D'HAWAII- sont très bien documentées sur la région Pacifique mais demeurent peu connues ou peu utilisées par les étudiants francophones. L'expérience des doctorants qui ont pu y accéder pourrait faciliter l'exploitation de ces sources mais également répondre à des questions plus pratiques telles que le logement ou les possibilités de financement pour des séjours dans ces universités.

Notre souhait est de pouvoir partager entre doctorants de la communauté francophone du Pacifique, pour pouvoir dans un second temps faire mieux connaître les archipels et la jeune recherche locale francophones d'Océanie au monde universitaire très anglophone de notre région, ainsi que d'avoir une meilleure visibilité auprès des institutions.

Les deux objectifs immédiats de l'association sont donc :

1/ Regrouper les futurs doctorants (master 2 recherche), doctorants, et post doctorants qui travaillent sur où sont originaires de la Nouvelle-Calédonie, du Vanuatu francophone, de Polynésie française, de Wallis et Futuna, et ainsi faciliter l'échange d'informations.

2/ Organiser une rencontre (proposition : à Nouméa en Mars 2010), en fonction de la réussite du premier axe.

Vous pouvez nous joindre en vous inscrivant sur le groupe mail de l'association :

<http://fr.groups.yahoo.com/group/docceany/>;

Plusieurs informations ont aussi été postées sur une page Facebook DOCCEANY (<http://www.facebook.com/home.php?#/group.php?gid=74259862432&ref=ts>)

Ou directement : fizin-paul@hotmail.fr, emiliedotte@yahoo.fr

Le Bureau de l'association a été constitué le 16 avril 2009 à Nouméa :

**Fizin Paul (Université Michel de Montaigne Bordeaux 3)
President**

**Cécile Orosco
Vice-Présidente**

**Mala Anthony
Tresorier**

**Eddy Banaré (Université des Antilles et de la Guyane)
Secrétaire**

**Anne-Laure Dotte (Université de Lyon 2)
Co-administrateur**

**Emilie Dotte-Sarout (Université Paris I Sorbonne/Australian National University)
co-administrateur**