

PLaNet Symposium Speakers': ABSTRACTS & BIODATA

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Political Science centre GDI :

GDI=Centre of research in UPF (political science, economics,
law...): Gouvernance et Développement Insulaire. Numerous
books, chapters, articles on politics in French Polynesia and
on the new dimensions of the Indo-Pacific region.

<https://recherche.upf.pf/fr/membre/semir-al-wardi/#>

<https://www.upf.pf/fr/thematique/equipe-daccueil-gdi--> <https://www.upf.pf/fr/gdi>



The value of 'FENUA' in French Polynesia

French Polynesia is no exception in terms of the value placed on FENUA land, the land of the ancestors, the land that is passed on, the land that is not owned but received. But everyone knows how the Western-style legal code of private property was partially imposed. Beyond the legal debates on how to manage land ownership, land as an identity value remains an important theme in local political discourse, particularly since the change of government (labelled « pro-independence »). Recently, faced with fears, from some sectors of the population, about a forced march towards independence, the country's president responded by invoking the value of working the land that nourishes us: "Does this mean that the [French] State will leave with the Taro, the Fei, the Umara, the bananas, the fish and also the feet and hands of the Polynesians?"

FONOMAAITU, Tuvalu Fuimaono (CCC and Te Rūnanga o Ngāi Tahu)

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Samoatele Fonomaaitu has over 16 years experience in Pacific leadership and advisory roles within the New Zealand Public Service. More recently he has taken up a role within Te Runganga o Ngai Tahu as a Business Analyst to support measurement of impact of social investment for the people of Ngai Tahu. He is a Matai Sao in his family of Sa Samoatele of Moataa and has extensive experience in representing his family at Land and Titles court cases and more recent led the Land Commission process for his family land in Moataa. He currently serves as a leader within the Council of Samoan Chiefs in Canterbury New Zealand.



O le fanua, o le ola! Land is Life! [presentation on zoom NZ Time]

The paper will discuss the case study of a family defending our customary land within the process of the Samoan Land Commission. The paper will examine the colonial

process that was used to justify the alienation of customary lands and the impact of the process on existing customary land particularly in the urban area vicinity. In addition, a discussion of lesson learnt and protection of customary lands from the impacts of globalisation and the colonial constructs of the capitalistic system.

FOUKONA, Joseph (UH Manoa, CPIS) foukona@hawaii.edu

Assistant Professor---South Pacific, Melanesia, Pacific Legal Systems and History, Postcolonial and Critical Legal Theory, Climate Change and Displacement---LLM at USP and at VUW, PhD ANU 2018---He has undertaken research on customary land tenure, climate change and natural disaster displacements and relocation, urban land, land reform, constitutional, and governance issues in the Pacific.

<https://manoa.hawaii.edu/history/people/faculty/foukona/>



Land Reform and Customary Land in

Land reform in Melanesia, particularly Solomon Islands from the colonial era, has focused on changing customary land through a Torrens land registration system in order to ensure the security of tenure, improve productivity, and stimulate economic growth. Most land in Melanesia is under customary tenure, which is broadly communal by nature and cannot be alienated without profound social disruption. Customary land, social relations, livelihoods, power structures, knowledge, identity, and place are all interrelated in Melanesian life worlds. This complexity is still poorly understood by those advocating the view that customary land hinders development, and should be registered to establish secure property rights and greater productivity.

GODIN, Patrice (UNC, TROCA) patrice.godin@unc.nc

Assoc Prof of Anthropology at University of New Caledonia. Numerous publications since several decades on Kanak cultures, history, social relations. See list for recent works in :

<https://troca.unc.nc/membres/godin/>

<https://troca.unc.nc/membres/godin/>

<https://www.youtube.com/watch?v=-L3SKsBxM9s>

<https://www.youtube.com/watch?v=3fulmyLPK78>

<https://journals.openedition.org/jso/7378>

<https://www.oeil.nc/cdrn/index.php/resource/bibliographie/view/27543>



HYEEHEN. Construction, destruction and reconstruction of the link to the land in Kanak country, 1853-2020.

Hienghène, northeast coast of New Caledonia. In 1853, when France took possession of the archipelago, two Great Houses were established in the region, looking after the link to the land as a major component of the social identity of groups and individuals. In 1896, the region was the last to experience the spoliation of land and displacement of populations imposed by the colonial government's cantonment policy. Years of unrest followed, until 1917, when the last major uprising against colonial rule took place. At the end of the 1970s, the first Kanak land claims. In the 1990s and 2000s, settlers deserted the region, and the Kanak reclaimed much of the land that had been confiscated from them. The link to the land remains an essential component of identity, but over more than a century it has been reformulated and transformed. It is the process of this transformation that we propose to describe and analyze in our paper.

HOCHET, Antoine (FAO, headquarters Rome, Land Tenure Unit)

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Assoc Prof of Anthropology, University of Mayotte.
Has published widely on Development issues in Vanuatu.
More recently senior officer at FAO Rome, Land Tenure Unit.



Presentation of the Land Tenure Unit...

IATI, Iati (VUW, PSIR-CSS) iati.iati@vuw.ac.nz

Senior Lecturer VUW, School of History, Philosophy, Political Science and International Relations. Ph. D from University of Hawaii at Manoa. Iati joined Victoria University of Wellington in 2019 from the University of Otago, where he was a Senior Lecturer in the Department of Politics. He was a co-director for the 48th and 50th Otago Foreign Policy schools.

See publications : <https://people.wgtn.ac.nz/iati.iati>

<https://people.wgtn.ac.nz/iati.iati>

<https://www.youtube.com/watch?v=m7hmEObsibw>

<https://www.newstalkzb.co.nz/on-air/heather-du-plessis-allan-drive/audio/dr-iati-iati-victoria-university-international-relations-says-us-clearly-doesnt-understand-the-principle-of-respect-in-the-pacific/>



The commercialisation of customary land in Samoa : agriculture Vs. tourism

The commercialization of Samoan customary lands will affect economic development, cultural, social, and political institutions, and traditional rights. To understand the impact of commercialization, their rights and responsibilities must be understood in relation to relevant customs, traditions, and current legislative framework. Analyses of these must centre on the Land Titles Registration Act (LTRA) 2008, a landmark legislative change that provides for the alienation of customary lands through the introduction of the Torrens land registration system up to the leasing of customary lands. This paper critically analyses the impact of commercialization on customary land rights in the context of the current legal framework, particularly the LTRA 2008. It compares commercialisation focused on the tourism industry versus the agricultural industry. It argues that commercialization focussed on tourism threatens customary land rights, while a focus on agriculture better protects customary land rights while allowing for the use of lands in development efforts.

**KUMAR, Raushan (FAO of the United Nations
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LATAI-NIUSULU, Anita- Assoc. Prof of Geography (FOA - NUS)

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Anita is a Geography lecturer at the National University of Samoa. Her research has focused on gathering Pacific Islander perspectives of environmental changes and issues that affect and bother them as well as exploring relevant and sustainable survival strategies.



Customary land access and climate mobility in Samoa

Climate change and other environmental challenges have caused many Samoan households that live within the coastal area to build alternative residences and/ or shift to live in higher and more inland locations. Some have moved to customarily owned lands and alienated (rural) lands while others have bought privately owned lands, either within the same village or elsewhere. This paper explores the experiences of Samoan families as they negotiate access and move within customarily owned lands, to avoid climate related as well as other environmental challenges.

MAIAVA Iosefa A. iosefam@gmail.com

Maiava Iosefa A. lives and 'works' in Samoa after spending many years serving in the region (USP, PIFS, and Nauru Govt) and the UN (ESCAP). He had previously worked in-country, in Govt (part-time), NUS, and UNDP; he registered/set up our first environment NGO and undertook



some consultancy work before becoming a full-time regional and international civil servant. Maiava's current interest is investigating the existential risk of Climate Change and some of the related threats (NCDs and Violence) facing our fallen paradise.

Land and Climate Change

This will be a reflection on why it's important to consider climate change projections and the environment when discussing the future status and use of land. Yes, it is important to discuss the roles of legal, political, and socio-economic frameworks and imperatives, in the governance of land and other 'assets' we have. But it is probably more important to also promote cultural (lived) values and norms, including through these various governance frameworks, to incentivize a collective 'will' to change towards a more sustainable form of land use, development, and way of life. Not only is this more likely to help us slow down climate change while adapting to its impacts, it may also help us address other forms of existential risks we are experiencing in this small 'paradise' of ours"

MATATUMUA Leua Latai (FOE – NUS) i.leonard@nus.edu.ws

Leua Latai has taught for over 30 years in Samoa and USA. She is a Senior Lecturer for Visual Arts & Education at the Faculty of Education at the National University of Samoa. Her interests include arts as therapy involves intervening with children traumatized by a tsunami, adults in an alcohol/drug abuse program, and expressive art as therapy for tertiary students at the National University of Samoa. Her areas of interest include the arts, counselling, well-being, and mental health. She is a poet and an artist.



Imaging Paradise: Future Eden

Paradise is described as a space of utopia, ecstasy, heaven, wonderland filled with virgin unspoiled fauna and flora. An environment where man lives in harmony with

nature. Where Eden the garden created by our maker was uncontaminated and uncorrupted. It is in this context in ancient Samoa that our land was our paradise and at the birth of a Samoan child (tama), the umbilical cord (pute) is cut and the placenta (fanua) is buried on ancestral land (ele'ele) in which the child is the heir. This connection with the land becomes the crux of a Samoans identity. We, the heirs to, children (fanau) living on this land gifted to us by our ancestors. With climate change looming in the horizon our paradise is threatened, and our lands ravaged through our own egocentric callousness. This paper will discuss the dilemma we are facing and a possible future Eden that we can envision.

MOLIMAU-SAMASONI, Seesei (SROS) samasoni@srosmanagement.org.ws

Dr. Seesei is the Manager for the Plants & Postharvest Technologies Division (PPTD) of the Scientific Research Organisation of Samoa (SROS). She leads and oversees research projects funded through grants from Australia, New Zealand, and the Samoan government. Although technically trained in molecular bioscience and Samoan traditional medicines, her research interests have diversified to systems/transdisciplinary research aimed at improving food security and nutrition security in Samoa and the Pacific.



Pacific Food Systems in the face of Climate Change

The Pacific regional communities are quite diverse with race and culture, but with a commonality of where food plays a central role with strong cultural significance. Food is more than what one consumes. It is viewed as a demonstration of love, generosity, care, godliness, the environment, power, and strength. It represents culture, language, and habits. It is a source of health and wealth, medicine, social interaction, traditional currency, and a means to gain status. Food is also often given as a gift and is where policies meet the people. Food is generally easy to get if people have access to land and sea, and it is rare to hear of a person dying of starvation in the Pacific Islands, but many Pacific Island people are inactive and are dying from nutritional-related deficiencies and their consequences on health. This paper will discuss food security in the Pacific in the context of Pacific food systems in the urban, rural, and atoll settings, and how these food system settings are impacted by climate change and extreme weather events.

NANAU, Gordon (USP, SoLaSS-GDIA) nanau_g@usp.ac.fj

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Gordon has carried out research and published around Pacific islands politics and development with a particular focus on governance of service delivery, constitutional reforms, elections, land tenure, sub regional cooperation, leadership, personhood, informality, rural development, ethnicity, vulnerability, resilience, political (in) stability, research methodology, and the impacts of globalization in local communities. He has been awarded research grants and has also led research and consultancy projects in the Pacific Islands

Safeguarding customary land tenure for livelihood and security in Melanesia

This paper looks at how colonial expansion and policies facilitated early forms of land alienation, dispossession, and the marginalization of indigenous landowning groups in Melanesia. It further highlights how independent Pacific island states continue to use general aspect of such colonial policies to disadvantage their own citizens. The neo-liberal perception of land as a commodity with monetary value versus the Pacific worldview that customary land and natural resources are inseparable aspects of one's existence, belonging, livelihood, and identity is plausibly one of the dilemmas for Pacific islanders in many rural communities. Indeed, earlier disputes over state's manipulation of this customary-modern land tenure and natural resource nexus proved catastrophic in some Melanesian countries. It contributed to the Bougainville crisis in Papua New Guinea, the ethnic tensions in Solomon Islands, and serious anxieties over land speculation in Vanuatu. Fears over who controls land and coastal resources also contributed to all the coups in Fiji. Food security and peace in the Western Pacific may be contingent on limiting change to customary land and natural resources tenure and find ways to empower customary landowning policies.

PASTOREL, Jean-Paul (UPF, GDI) jean-paul.pastorel@upf.pf

emeritus <https://recherche.upf.pf/fr/membre/jean-paul->
<https://www.upf.pf/fr/thematique/equipe-daccueil-gdi-->
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Vice-Président de l'Université de la Polynésie Française (UPF)



The specificity of land tenure in French Polynesia and perspectives

How a working team from Law specialists (French Ministry of Justice and University scholars) led to the modification of the Civil Code specifically for French Polynesia. How can Polynesia's land problems be resolved in a post-colonial context? How can the Polynesians' link to the land be reconciled with French Romano-Germanic law?

PFERSMANN, Andréas (UPF, EASTCO) andreas.pfersmann@upf.pf

Professor of General and Comparative Literature at the University of French Polynesia, where he has worked since 2008.--Taught at several metropolitan French Universities in the field of cooperation in Guinea and Tunisia. Research, books, edited books on literature and politics (2017 devoted to “Francophonies océaniques” and the other in 2029 entitled “Littérature et Politique en Océanie which led to the 2022 “Literature and Politics in Oceania” international colloquium at University of French Polynesia).



The link to the land in French-speaking Pacific fiction

The link to the land, the place where newborn babies' placentas are traditionally buried in Polynesia, is clearly apparent in *L'Île des rêves écrasés* by Chantal Spitz, where the announcement of the creation of a missile base at Ruahine causes Tematua an intimate wound. But the land is also a burial place for the dead, and the attack on a pre-European cemetery in *Le Bambou noir* by Jean-Marc Tera'ituatini Pambrun is one of the causes of the revolt by local residents, supported by the main protagonist, against a luxury hotel project in Punaauia. Some of Déwé Gorodé's stories also show the extent to which the relationship with the land is at the heart of Kanak identity. A similar dimension can be seen in Paul Tavo's novel *Quand le cannibale ricane*, in which William, engulfed in alcohol and drugs in Port Vila, returns to Lamap to re-learn, with his family and friends, the traditional gestures of cultivating the land and thus re-forge his Pacific identity.

PORCHER, Titaua (UPF, EASTCO) titaua.porcher@upf.pf

Titaua Porcher is associate professor in French and Francophone literature at the University of French Polynesia. She co-edited with Andréas Pfersmann two special issues on Pacific literature, one in 2017 devoted to “Francophonies océaniques” and the other in 2029 entitled “Littérature et Politique en Océanie which led to the 2022 “Literature and Politics in Oceania” international colloquium at University of French Polynesia.



<https://www.upf.pf/fr/actualites/colloque-litterature-et-politique-en-oceanie>. She is

also a playwright and draws from Polynesia heritage the material of her recent two plays: “Hina, Maui et compagnie” and “Oh my! Omai” played for the Salon du Livre de Tahiti on October 20th 2023.

The visceral land in Déwé Gorodé and Chantal T. Spitz’s works.

“We are part of the land. We do not own it. We are property of the land. I’m not giving you land , but I’m telling you to be with this piece of land because it’s a part of you”. (Jean-Marie Tjibaou) For Pacific peoples, the attachment to the land must be understood as a visceral bond that touches the body of men and women themselves and conditions their being-in-the-world. Whether it appears as “irrational, unreasonable love” (Chantal T. Spitz) or “roots that dig to reach the womb” (Déwé Gorodé), the link to this sometimes despoiled, mourned or bloodied land engages a truly Pacific philosophical and political reflection.

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Professor at Pacific Islands University (*Guam*) and Founder of Micronesia Institute of Research and Development, <https://www.pacificleaders.com/dr-gonzaga-puas-ph-d/>



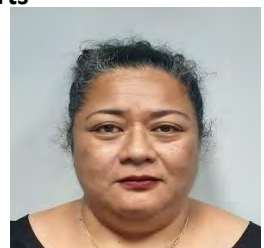
The Interaction Between Foreign and Customary Laws in the FSM

This paper focuses on the Federated States of Micronesia (FSM) and how foreign judges in the FSM Supreme Court have made decisions which led to the establishment of constitutional jurisprudence almost devoid of any meaningful consideration and development of the role of customary practices within that jurisprudence. The FSM Constitution was promulgated in 1979. Some questions arise as to whether foreign judges have the capacity to adjudicate the constitutionality of customary law noting the social configuration of the islands especially in relation to land disputes. A further issue is whether both foreign and indigenous judges can co-exist moving forward despite the public perception that foreign judges are not equipped to adjudicate customary law. This gives rise to the question as whether the current hybrid legal system is adequate to ensure that justice is served to all based on the idea of “fairness” and “equality” before the law”. These issues will be investigated within the context of FSM’s legal history particularly with respect to decisions made by foreign judges where customary values were ignored.

SAUI’A, Dr Louise Mataia Milo, Dean of the Faculty of Arts

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Louise Mataia Milo is the Senior Lecturer of History



and the Dean of the Faculty of Arts. Her research interests are mainly gender, politics and environmental history, conflict, development, and indigenous philosophy.

Paradise Wasteland and Paupers

It is important for Samoa to ensure the management and protection of customary lands for future generations especially during times of crisis. Neglect would lead to the loss of land rights, making Samoans become paupers on their own land. Using Samoan examples from the Second World War period, this paper will highlight some of the uncertainty experienced by indigenous people during times of conflicts that resulted to land loss.

SILAFU, Professor Sina Vaai – s.vaai@nus.edu.ws

Sina Vaai is currently a Professor of English in the English and Foreign Languages Department in the Faculty of Arts at the National University of Samoa. Her research interests involve literary representations of the Pacific in writing by migrant and indigenous writers especially those of Western Polynesia (Samoa, Tonga and Fiji), Robert Louis Stevenson and Samoa, literacy skills of Foundation students and the promotion of creative writing in Samoa



Land and Identity in Contemporary Samoan Fiction and Poetry

At the heart of all creative writing and the literary legacy of every society is the story, it contains the power to transmit cultural knowledge, traditions, beliefs, morals, engage the imagination and transform individual lives as it hits the heart as well as the head. Whatever genre is chosen and whatever medium, whether it be via oratory or other oral forms like the fagogo, or the page, the stage, the radio, television, social media platforms like personal blogs, YouTube or Facebook, the narrative can be compelling, even addictive for those who love story and the word. For creative writers of the Pacific and particularly those from Samoa, Albert Wendt is held in high esteem as the father of Pacific literature. In his long novel, *Leaves of the Banyan Tree*, which he describes as ‘the rise of a capitalist’ he has Toasa, the leading orator address the village council about dividing the uncultivated land among all the aiga, stating ‘The land is our greatest blessing from God, our most precious inheritance from our forefathers. Without it, we have no roots, we would be like a canoe without a secure anchor, birds with no permanent and safe nesting ground. The land defines us, gives

meaning to our titles and history. Our forefathers made sure our land was not lost, for they knew that without it, we would be nothing.” (1981, 37) This paper will address the question posed by the Symposium, ‘What future for customary land tenure?’ by analysing selected literary works with relevant thematic strands by contemporary Samoan creative writers in both fiction and poetry.

TABANI, Marc (CREDO – AMU/CNRS/EHESS) marc.tabani@cnrs.fr

Chargé de recherche au CNRS, directeur du CREDO, has published numerous works on Vanuatu (especially Tanna) politics, social relations, local cults, history.

<https://www.pacific-credo.fr/index.php/fr/9-categorie-fr-fr/54-m>

<https://www.pacific-credo.fr/index.php/fr/32-categorie-fr-fr/men>
[-marc-tabani-publications](#)

<https://www.amazon.fr/Livres-Marc-Tabani/s?rh=n%3A301061>
[Tabani](#)

http://www.vers-les-iles.fr/livres/Vanuatu/Tabani_M_1.html



The impact of foreign juridical influences on traditional relationships to land: the case of Vanuatu

We are all familiar with the constant invocations of *kastom* (the local term in bislama for « custom ») in the political and social life of Vanuatu. The island of Tanna is unanimously considered by all Ni-Vanuatu as the island where *kastom* seems to be the most respected and the most solid. The people of Tanna are fond of pointing out that, although their island looks no bigger than a match head in world-wide vision, their *kastom* derives powerful powers from their land, and gives them a strength that they can wield far beyond their shores. We will attempt to clarify the rules of custom in the area of land tenure, and, in addition, we will ask which social agents, individual collective or institutional, use invocations of *kastom* in their attempt to normalise land tenure.

TCHERKEZOFF, Serge (CREDO – AMU/CNRS/EHESS and ANU)

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Serge Tcherkézoff is a Professor of Anthropology and visiting scholar at the Faculty of Arts—NUS. His works bring together the results of his field enquiries in Western Polynesia (Sāmoa) and an ethno-historical critique of European inventions (16th-20th centuries) about Polynesia: mainly, settlement and



“races”, fabrications about first encounters with Westerners (the myth of the “Vahine” and the silence on the initial violence, misunderstandings about political systems, hierarchies and “gender” relations (particularly “gender-variant” communities).

1858 in Australia, 2008 in Samoa - the ghost of R.R. Torrens and 'Real Property'

In the light of the recent reflections about the possible « colonial » or « Western » or « global » or « developmentalist » influence that had affected some of the Samoan laws and debates about title of « ownership » in « customary » lands and « freehold » lands, it is useful to remember the lobbying of certain prominent members of the « Colony of South Australia » during the 19th century, a given Robert Richard Torrens and Ulrich Hübbe. Because the first one became at some point Registrar-General and Treasurer of the colony of South Australia and later a member of the House of Assembly, it is his name that went into history: the so-called « Torrens system ». It is relevant to note that they took their ideas from older system of registration of commercial ships. Because of The Australian Colony origin, the system became familiar and much adopted in the Commonwealth world, while French colonial and post colonial territories continued the older system of « deeds ».

TO’OTO’OLEAAVA Dr Fanaafi Aiono-Le Tagaloa (USP)

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Currently the Director of USP – Samoa Campus. She assumed the role in March 2021, after spending a year at the University of Waikato, Hamilton, New Zealand, at Te Piringa Faculty of Law as a Lecturer, and Convenor of Pacific Engagement. She is a lawyer and an historian by training, completing in 2001 a LLB (Hons.) and BA (Hons.) in History at the University of Otago, Dunedin, New Zealand. She was admitted to the New Zealand and Samoan Bars in 2002, and 2003 respectively.



“Let Sleeping Dogs Lie?”- Custom, Customary Land, Law and the Land and Titles Court of Samoa

The presentation will address the interface, tensions and mix at that crossing of social and juridical regulations regarding customary land tenure in Samoa and the cultural and customary values and imperatives attached to this essential part of Samoa.

TUILOMA, Professor Susana Taua’a, Prof of Geography-(NUS)

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Tuiloma Susana Tauaa is a Professor of Geography in



the Social Sciences Department in the Faculty of Arts. Her research interests are spatial extent and intensity of socio-economic change in the Pacific (Samoa), rural development and land use changes in Samoa, gender stereotypes, gender issues in Samoan culture, climate change and health.

Smallholder farming and food security- case study from Samoa

Smallholder farmers play a pivotal role on the social and economic direction of many developing countries such as the Pacific Island states. Advancing food security and nutrition, absorbing surplus labour in the wider informal economy are well documented contributions by smallholder farmers that is well documented. Since the MDG era and the current period of sustainable development goals, the plight of smallholders are highlighted in social economic data related to poverty, malnutrition, and unemployment. Undoubtedly, smallholders encounter a combination of interrelated risks and challenges which threaten their livelihoods and food security. Challenges emanating from lack of capital and poor access to infrastructure, markets and technologies are well documented. Added threats from climate shocks, disease, poor health and low prices for their agricultural products only serve to heighten smallholder vulnerabilities. To avoid risks and vulnerabilities, many small holders are more likely to practice and remain in more subsistence-oriented activities, perpetuating hardship among many smallholders. This paper explores the challenges and vulnerabilities of small holder farmers and probable course of action.

VISELLI, Antonio with MOUHICA, Eric (UC, SLSPS French studies)

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Convenor of MATI, Master of Applied Translation and Interpreting.

Dr. Antonio Viselli is Head of French Studies as well as Translation and Interpreting at Te Whare Wānanga O Waitaha, University of Canterbury (NZ).

His research in Comparative Literature, Intermediality, and Translingualism focuses on interdisciplinary topics in the Humanities in French, English, Italian, and Spanish, combining such areas as literary studies, translation, and musicology. <https://researchprofile.canterbury.ac.nz/Researcher.aspx?Researcherid=5036546>



Customary Land in two works by Déwé Gorodé and Paul Gauguin:

Untangling Roots and Dis-tressing Selves in Oceanian Literature and Art.

This paper offers a comparative study of two Oceanian works that represent customary land in New Caledonia and French Polynesia in unique and yet similar ways. What Déwé Gorodé's novel *Tâdo tâdo wéeé!, ou "No more baby"* (published in 2012, a Kanak vision of the « custom », an assertively pro-independence and profoundly feminist vision) and Paul Gauguin's *The Afternoon of the Faun* (a wooden sculpture of 1892) have in common is what Douglas Hofstadter describes as "an eternal golden braid": that is, fugal form or counterpoint—both musical and literary—in which the interweaving of melodies as well as individuals through time and space echoes the tressed selves of modern Pacific subjectivities. What is at stake in this study are questions related to customary braiding, musico-literary braids, as well as cultural appropriation, all enlightened by theories of adaptation and intermediality.

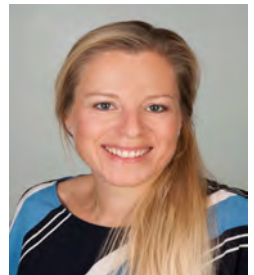
WORLICZEK Elisabeth BOKU University of Natural Resources and Life

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Short Bio Elisabeth Worliczek

Elisabeth Worliczek holds a PhD in Social and Cultural Anthropology from the University of New Caledonia and the University of Vienna. She is currently working at the Climate Change Center Austria (BOKU University of Natural Resources and Life Sciences) in the area of strategic planning in European climate change research. Furthermore, she is involved in research projects in the South Pacific. She spent ten years working and living in the South Pacific, focusing on the interaction between humans and their environment in Oceania with a special emphasis on climate change.

Publications on <https://independent.academia.edu/ElisabethWorliczek>



Variations and parallels in climate change induced migration models:

Customary land tenure in Francophone Pacific Islands [presentation via Zoom] (Europe time)

It is very tempting to assume that across all Pacific Islands, Potential Climate Change-Induced Migration (PCCIM) due to sea-level rise can be approached in a unified manner. However, the diversity of the Pacific Islands requires an in-depth analysis in order to establish culturally coherent migration models. In this paper, the possibilities and limits that customary land tenure can offer in this context on the four islands Lifou (New Caledonia), Wallis, Futuna (Wallis & Futuna) and Rangiroa (French Polynesia), are analysed through four lenses: the intergenerational transfer of land rights, the distribution of land plots (geographically and between families), the extent of power exercised by customary authorities and the different types of ownership or usufruct. The examination of common threads and variations shows that guiding principles (access to land at the interior of a respective island, strength of land rights on a certain plot, infrastructure issues, concepts of mobility, importance of primary land ownership, importance of primogeniture, potential inter-island access) are shared to different degrees across the islands. The fourfold matrix allows a robust

analysis of the possibilities in the context of PCCIM in different locations through examining parallels, differences, advantages and disadvantages of the different systems.

Short Bio Elisabeth Worliczek

Elisabeth Worliczek holds a PhD in Social and Cultural Anthropology from the University of New Caledonia and the University of Vienna. She is currently working at the Climate Change Center Austria (BOKU University of Natural Resources and Life Sciences) in the area of strategic planning in European climate change research. Furthermore, she is involved in research projects in the South Pacific. She spent ten years working and living in the South Pacific, focusing on the interaction between humans and their environment in Oceania with a special emphasis on climate change.

Publications on <https://independent.academia.edu/ElisabethWorliczek>

Acronyms of institutions mentioned (alphabetical order)

ANU= Australian National University <https://www.anu.edu.au/>----College of Asia and the Pacific <https://asiapacific.anu.edu.au/>--School of Culture, History and Language--<https://chl.anu.edu.au/>--www.pacific-dialogues.fr/home.php

BOKU University of Natural Resources and Life Sciences, Vienna <https://boku.ac.at/en/>

CCC=Canterbury Council of Chiefs

CREDO=Centre de recherches et de documentation sur l'Océanie www.pacific-credo.fr/-- co-organised by AMU=Aix-Marseille Université <https://www.univ-amu.fr/>---CNRS=Centre National de la Recherche Scientifique <https://www.cnrs.fr/fr>---EHESS=Ecole des Hautes Etudes en Sciences Sociales <https://www.ehess.fr/fr>

MIRAD=Micronesian Institute for Research and Development <https://www.zagmirad.org/>

NUS=National University of Samoa. <https://nus.edu.ws/>

UC=University of Canterbury---School of Language, Social and Political Science---
<https://www.canterbury.ac.nz/arts/schools-and-departments/school-of-language-social-and-political-sciences>
<https://www.canterbury.ac.nz/>--<https://www.canterbury.ac.nz/study/subjects/french/>--<https://www.canterbury.ac.nz/arts/schools-and-departments/french/>

UHM= University of Hawaii at Manoa <https://manoa.hawaii.edu/>----CPIS= Centre for Pacific Islands Studies, Honolulu <https://hawaii.edu/cpis/>

UNC=Université de la Nouvelle-Calédonie <https://unc.nc/>----TROCA=Centre of research Pacific social sciences ("Trajectoires d'Océanie : les dynamiques des changements historiques, géopolitiques, sociétaux et littéraires qui traversent les territoires de l'Océanie ») <https://troca.unc.nc/>

UPF=Université de la Polynésie française (Tahiti) <https://www.upf.pf/fr/>----GDI=Centre of research in UPF (political science, economics, law...): Gouvernance et Développement Insulaire <https://www.upf.pf/fr/thematique/equipe-daccueil-gdi-> <https://www.upf.pf/fr/gdi>----EASTCO=Centre of research in UPF (anthropology, history, linguistics, literature, arts...): Equipe d'Accueil: Sociétés Traditionnelles et Contemporaines en Océanie <https://www.upf.pf/fr/eastco>--<https://www.upf.pf/fr/thematique/equipe-daccueil-eastco>

USP=The University of the South Pacific <https://www.usp.ac.fj/>----SOLASS=School of Law And Social Sciences. <https://www.usp.ac.fj/usp-solass/>

VUW=Victoria University of Wellington <https://www.wgtn.ac.nz/>----PSIR-CSS=[School of History, Philosophy, Political Science and International Relations](https://www.wgtn.ac.nz/hppi/psir/)--<https://www.wgtn.ac.nz/hppi/psir/>--CSS=Center for Strategic Studies <https://www.wgtn.ac.nz/strategic-studies>