



DevNet 2016
'Pacific Voices'
Chair: Iva Magaga
Monday 05th December
11.00am-12.30pm
Room CO122

Imelda Ambelye (James Cook University)
Pawa Meri's contribution to village development.

Sen's (1999) capability approach is a framework for assessing and evaluating social activities and the state of a society like standard of living, well-being and quality of life (Comim, 2001). The socio economic environment of Papua New Guinea village women systematically limits empowerment for community development. Kabeer (1999) argues that empowerment takes place where there is access to resources like education and money. However, there are other means of being empowered like the church which contributes to community development as shown by some women in the two villages where I did field work. Village women like Ata, Roris and Bela (not real names) who contribute meaningfully to community development and empowerment of youths are 'pawa meri'. They had no formal education, hence, no formal job to earn money. However, they contribute more to empower orphans and the less privileged that result from teenage pregnancy, polygamy and HIV AIDS. These social problems are common and their impact on the families and communities is detrimental but 'pawa meris' are bringing positive outcomes. 'Pawa meris' have the inner strength and will power to instil positive values and principles which they believe are fundamental in keeping the village together in peace and harmony. In this paper I outline the stories of these 'pawa meris', and explore the symbolic power of the concept of 'bilum', a hand woven bag in PNG that is made mainly by women and is significant in many ways, as a way of understanding the role of 'pawa meris' in grass roots community development.

Irene Karongo Hundleby (The University of Otago)
Resisting the tide: Sustaining Solomon Island cultures in the face of globalisation

Over the last century, global tides have increasingly influenced Solomon Island daily life, for better and for worse. In the post-2003 'tension' rebuild, many new foreign projects have been proposed and introduced. While some projects are legitimately focused on enhancing the lives of Solomon Islanders, others are focused on outcomes that exploit rather than benefit local communities. These global tides have caused significant concerns around cultural loss and erosion in Malaita, an area I call home. As in other areas of Solomon Islands, Malaitan traditions, cultures, languages and arts are endangered. The window of opportunity for sustainability is dwindling as today's culture-bearers are aging. Our community leaders ask that project organizers heed the concerns of Solomon Islanders, and align their objectives



with those of Solomon Island communities. This is a call to collaboratively address social problems; reconnect communities with their family histories, traditions and arts; and work towards a stronger, more resilient Solomon Islands that is economically, socially and culturally sustainable.

Sisikula Sisifa (The University of Auckland)
Fakalalaka –Tongan conceptualization of development.

A question that remains unanswered in development practice is the relationship between culture and development. The orthodox Western conceptualization of development is significantly different from the Tongan perception of the notion. This presentation will attempt to unpack the Tongan conceptualization of development, fakalalaka and discuss the possibilities this might have for development practice and the sustenance of traditional knowledge. Fakalalaka translates as ‘to progress’ or ‘to improve’. In his early Tongan dictionary, Churchward (1954) defined fakalalaka as ‘to develop’. Similarly, Thaman (2003) translates it as ‘moving forward’. These interpretations assume that fakalalaka is a step towards something better in the future as there is a spatial component to the term that presumes movement. There is a temporal aspect (past, present and future) intrinsic of the notion fakalalaka. Polynesian cultures often perceive time as cyclical, which means that the past, present and future are all considered in the notion of fakalalaka (Herlin, 2007). Understanding this function of fakalalaka has practical implications in viewing development project processes as more of a circular, holistic activity rather than a linear stagnant series of actions. Moreover, this cultural conceptualization of development affects the effectiveness of consultant’s engagement through different forms of contracts, short-term versus inter-generational relationships.



DevNet 2016
M2B - 'Religion and Development I'
Convener: Hannah Bulloch
Monday 05th December
11.00am-12.30pm
Room AM101

Christian Epistemologies, Diversity and Development.

This is a standard panel in which the listed speakers present on research that deals with engagements between Christian epistemologies and development.

The four speakers will be presenting ethnographically-informed research that explores engagements between Christian worldviews and development practices or issues. Appreciating that Christianity is not monolithic, speakers will empathetically consider how Christian perspectives articulate with diverse, global or local cultural norms and practices and how this influences the shape that development ideals, debates or interventions take in specific contexts.

Presenters:

Hannah Bulloch (Australian National University)
Reproductive Rights and Everyday Catholicism in the Philippines

Reproductive rights and health debates in the Philippines have been heavily informed Catholic Church doctrine that sees personhood as fixed to the moment of conception. Drawing on years of anthropological fieldwork on the Visayan island of Siquijor, in this paper I argue that much of this public debate and the policies informed by it overlook the diversity of Catholicism as it's practiced in the archipelago. As is the case in much of the Visayas, the majority of Siquijodnon are Catholic but the everyday religion they adhere to incorporates moral frameworks that differ in important ways from those promoted by Church elites. Based on conversations about pregnancy and miscarriage, I show that Siquijodnon usually understand the acquisition of foetal personhood as a gradual process. Significantly, while ensoulment is thought to occur at conception, this is not sufficient to produce a person.

I ask what implications this understanding may have for research on reproductive rights and health issues in the country.



Caroline Compton (Australian National University)

Epistemologies of disaster relief: the church and humanitarian work in the Philippines

Typhoon Haiyan, which hit the central Philippines in November 2013, displaced over a million people, and caused extensive physical damage to infrastructure. The humanitarian response was enormous, and grounded in a variety of epistemological frameworks. This paper contracts several of these different approaches to humanitarian relief, comparing in particular, technocratic and International best practiced models to projects grounded within a discourse of Roman Catholic spirituality. It compares the different mandates generated by these frameworks, and how they direct project activity. For example, Church projects are represented as both a physical response to the mandate of environmental justice given by Popes Benedict and Francis, and as a way of furthering the Church's contribution to the fight against poverty. In comparison, the City of Tacloban frames its activities as a political necessary. The result of these frameworks is a radically different set of objectives: on one hand, projects where disaster relief is reframed as religious obligation with an explicit interlinking of environmental and ecological vulnerability, and on the other, technical interventions that pay little attention to the experiential aspects of vulnerability.

Philip Fountain (Victoria University of Wellington)

The Service of Faith: An Ethnography of the Mennonite Central Committee

Concepts and practices of 'service' are central to the work of the Mennonite Central Committee (MCC), a North American Christian NGO in the Anabaptist tradition. Service is a theological keyword that permeates the organisation, shaping discourses and legitimating its activities around the world. Service animates practices of giving among American and Canadian donors and it informs the activities of 'service worker' volunteers who implement MCC's projects in development, disaster relief and peacebuilding around the world. Service is powerful because it deeply resonates with Mennonite theologies and social imaginaries. But despite its pivotal role within MCC service is striking for its opacity and ambiguity. Service means many different things, and this promiscuity ensures also a perennial lack of clarity. Acts of translating service into diverse contexts around the world are always complex negotiations between diverse actors in which Mennonite visions are never the only factor at play. In this paper I present findings from 22 months of anthropological fieldwork centred on MCC's work in Indonesia. An ethnography of the workings of service in MCC provides insights into the tensions and negotiations shaping Christian development.

Noëmi Rui (Universität Bern)

Global development concepts and their implementation on a local level
– A comparative study of the work of ICCO in Indonesia, the
Pacific Region and Latin America 1975-1985

Because of increased criticism of Christian missionary activities in the early nineteen sixties mission organisations had to redefine their missions and overall outlook and aims. To counter the critics many former missionary organisations had to strengthen their involvement in



development and they began formulating their own concepts of development. This paper deals with the transition of development concepts and asks how western concepts were developed and transmitted. It delineates how they evolved in the discursive practices of development actors in the global South and analyses the changes to the concept brought forth by local and global influences. Drawing on Corinna Unger’s (2010) call that „ [...] it would be useful to analyse in greater detail how ideas about development and modernization circled the globe, how they were appropriated, and who transported them”, this article will analyse the linkages between global ideas and their local implementation. The paper will focus on the question how the theoretical concepts and global discussions were implemented in local practice and how the concepts became adapted to the needs of a particular country. The Dutch organisation ICCO and the village-development-project will serve as the basis for a comparative study of the developmentalist discussions in Indonesia, the Pacific Islands and Latin America.





DevNet 2016

M3A - 'The New Zealand Institute of Pacific Research'

Convenor: Associate Professor Damon Salesa

Monday 05th December

1.30pm-3.00pm

Room CO122

Associate Professor Damon Salesa (NZIPR)
The New Zealand Institute for Pacific Research.

The New Zealand Institute for Pacific Research is a newly-established national institute to promote and support excellence in Pacific Research. The institute is funded by the Ministry of Foreign Affairs and Trade and is a collaboration between the University of Auckland, Otago University and the Auckland University of Technology.

In this session the Director, Associate Professor Damon Salesa will outline the vision for the institute, its current work programme, forthcoming events and the development of its future research programme. In addition leaders of existing NZIPR- funded research projects will report on work currently being undertaken.

Participants:

- **David Nicholson (Ministry of Foreign Affairs and Trade),**
- **Associate Professor Yvonne Underhill-Sem (University of Auckland),**
- **Jenny Bryant-Tokalau (University of Otago).**



DevNet 2016
M3C - 'Pacific Education & Development Panel'
(tok stori, korero, talanoa)

Convenor: Professor Kabini Sanga

Monday 05th December

1.30pm-3.00pm

Room AM102

Professor Kabini Sanga (Victoria University of Wellington)

Rethinking Pacific Education Initiative story as a global counter tide.

This 'tok storii' (Melanesian Pijin) is a facilitated participant-driven story-telling session allowing for attendees to connect with the focus story by sharing their own stories as linked to the focus story; then drawing out insights and lessons relating to 'counter global tide' in development practice and theory.

Participants:

- **Professor Kabini Sanga (Victoria University of Wellington),**
- **Adreanne Ormond (Victoria University of Wellington),**
- **Iva Magaga (Education Expert, Papua New Guinea),**
- **Lorena de la Torre (Victoria University of Wellington).**



DevNet 2016
M4A - 'Pacific Policy Reflections Forum'
Chair: Junior Ulu
Monday 05th December
3.00pm-5.00pm
Room CO122

Reflections on Pacific Policy Currents—Their Local and Global Implications

Forum presenting various government and NGO representatives on Pacific Policy

Participants:

- **Noumea Simi** (*CEO, Ministry of Foreign Affairs and Trade, Samoa*)
- **Elizabeth Wright-Koteka** (*Chief of Staff, Office of the Prime Minister of the Cook Islands*)
- **Rikiaua Takeke** (*Executive Officer, Kiribati Local Government Association*)
- **Emele Duituturanga** (*Pacific Islands Association of Non-Governmental Organisations*)



DevNet 2016

M4C - 'Volunteering & Development I & II'

Convenors: Anna Ravendran and Mattie Geary Nichol

Monday 05th December

3.30pm-5.00pm

Room AM102

Session I:

Anna Ravendran (Volunteer Service Abroad)

This session will look at how volunteering can contribute to the SDGs and what VSA is doing to promote them in our work, both internally and externally. This session will be 45 mins including a time for questions.

Session II:

Mattie Geary Nichol (Volunteer Service Abroad)

Volunteer Service Abroad's Programme in Bougainville

As a learning organisation committed to best practice development and as a recipient of government funding, Volunteer Service Abroad (VSA) undertakes a range of monitoring and evaluation activities. In the last three years this has included an in-depth review of a single country programme; first in Timor-Leste, second in Solomon Islands, and most recently in the Autonomous Region of Bougainville. This session will explore some of the outcomes of that review and explore some of the challenges of undertaking reviews like this and incorporating them into the overall monitoring and evaluation framework. The session will also look at the challenges of incorporating recommendations of such reviews back into everyday practice and programme operations within a busy organisation to ensure continuous improvement.

Participants

- **Anna Ravendran (VSA Programme Officer),**
- **Samantha Morris (VSA Programme Officer),**
- **Hannah Stewart (VSA Manager – Programme Operations),**
- **Alice Clowes (VSA Programme Administrator),**
- **Kelly Agassiz (VSA Recruitment Administrator).**





DevNet 2016

M4D - 'Self-Determination and Relationships in Aotearoa New Zealand'

Convenor: Murray Shearer

Monday 05th December

3.30pm-5.00pm

Room AM105

Gregor Peterson (Massey University)

Towards Self-Determination:

Māori Values of Health and Wellbeing in New Zealand

In common with other indigenous people who have experienced colonisation, Māori experience significant health inequality compared to non-Māori in Aotearoa New Zealand. Indigenous development and post-development theorists advocate greater self-determination and control of resources to as a way of achieving meaningful development for indigenous people. Māori have had some success in achieving self-determination in healthcare through influencing the Government to incorporate Māori values into healthcare policy. Through utilising the Government policy framework, Māori have created tribal-based health services organisations that deliver in accordance with indigenous approaches in the development of health care. The extent to which Māori values have been incorporated into policy is investigated through a comparison between the Māori expression of those values and how that has been interpreted and incorporated into policy by Government. The extent to which this policy is seen in practice, as perceived by Māori health professionals, is explored through a case study with a tribal-based health service provider. While Māori values of health and wellbeing are evident in Government health policy they are not consistently evident among Government agencies in practice. Although Māori health benefits from the provision of health services by tribal-based health service providers, health inequality persists.

Murray Shearer (Caritas Aotearoa New Zealand)

*Building and maintaining relationships of trust: lessons from Caritas' engagement with
tangata whenua of Aotearoa*

The building of strong relationships between development actors is a slow and difficult business. It relies on the intangible elements of trust and respect, which are hard-earned and easily lost. But if we want to engage in the kind of development that fosters mutual learning –and results in empowerment and self-determination – then we must invest time and resources into laying solid foundations. Caritas Aotearoa New Zealand's engagement with





tangata whenua of Aotearoa is gradually reshaping our agency culture and influencing our overall approach to development, particularly our work in the Pacific and with other indigenous peoples. Building relationships of trust and respect with our tangata whenua partners, including the communities of Parihaka, has challenged any lingering perception that, as development practitioners, we are the development experts. When we enter Te Ao Māori, we are just as much the subject of development as our partners – arguably more so. At Caritas, we have been gently but resolutely challenged by our tangata whenua partners to lay aside our own agendas and timeframes, and to start tuning in to theirs. This is making a profound impact on us as individuals, on the culture of our organization, and on the way we plan and monitor our development programmes in the Pacific and beyond.

The presentation will tell some of the stories and share insights from our Parihaka partners (Charissa Waerea), Caritas Kaihāpai Māori (Taneora Ryall) and Caritas Programmes Coordinator (Murray Shearer). It will also present findings from research undertaken by Caritas volunteer and international development Masters Student Gretchen Leuthart. These include recommendations for developing more appropriate forms of monitoring and evaluation that not only measure programme outcomes, but also enhance trust-based relationships in indigenous contexts