

List of abstracts

Dan Bendrups: “Latin American popular music in Polynesia: Three case studies of musical migration”

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Contemporary Pacific cultures reflect diverse social and cultural influences, borne out of historical and continuing processes of contact, colonialism and migration. One little-acknowledged aspect of cultural diversity in the Pacific is the long standing presence of Latin American popular music and musicians, particularly within the so-called ‘Polynesian triangle’ of Polynesian island societies whose network stretches from New Zealand to Hawai‘i, and out to remote Easter Island. Latin American migrants have played a diverse range of roles at different times in the colonial and post-colonial histories of these Polynesian islands, and popular music has become a symbol of their social cohesion in places where the formation of Latin American migrant communities has occurred.

In many cases, Latin American migrant musicians in the Pacific use music as a means of negotiating both connectedness to ‘home’ and their engagement with the society and culture that surrounds them in the post-migratory context. Drawing on examples from each corner of the Polynesian triangle, this paper provides an overview of Latin American popular music in the Pacific, focussing on ethnographic case studies of migrant musicians whose performances and commercial music releases reveal a connection between music, identity and the conceptualisation of place and belonging.

Dan Bendrups: “Performing Identity: The role of music and dance in interactions between Easter Island and Chile”

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The Polynesian island of Rapanui, or Easter Island, became a Chilean territory in 1888 and remains a prominent Chilean possession to this day, appearing frequently in cultural heritage discourses, in tourism industry initiatives and in commercial advertising for a diverse range of products that usually don’t bear any relationship to the island.

Meanwhile, the contemporary indigenous people of Rapanui, numbering around 2000, delicately preserve customs, language and cultural practices in the face of ever increasing national and international tourism, as well as political, cultural and commercial engagement with Chile. Music and dance have long figured in Rapanui islanders’ attempts to engage with Chile, and indeed, for most Chileans, music and dance performances are the main point of engagement with Rapanui culture.

This paper argues that performance, in this context, acts as a ‘contact zone’ through which the various tensions and opportunities presented by Chile’s annexation of Rapanui may be mediated.

Indeed, music and dance provide a vital context for indigenous empowerment, as they allow Rapanui performers to assert an alternate identity without alienating a Chilean audience. This paper will provide a historical overview of key points of contact through performance in the twentieth century, as well as findings from recent ethnographic research with Rapanui performers. While restricted to the particular case of Rapanui, these findings may resonate with the experiences of other indigenous peoples in Chile and other colonised indigenous peoples in the Pacific.

Catherine Burdick: “Mapping cinnamon and pepper in Alonso de Ovalle's ‘Tabula Geographica Regni Chile’ ”

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"Tabula Geographica Regni Chile" of 1646, a map published in Rome by Chilean Jesuit Alonso de Ovalle, became the cartographic point of reference for the European conception of Chile during the 17th century. Published together with the first Chilean history, *Histórica Relación del Reyno de Chile*, "Tabula Geographica" presents an illustrated cartographic landscape of geography, nature, ethnography, history and Christian progress. This interdisciplinary study combines art history, anthropology, and geography to explore Ovalle's mapped Patagonian region as a physical, conceptual, and economic link between Europe and Asia.

The study initiates with an exploration of Ovalle's attempt to frame Chile, a Spanish province essentially unknown in Europe, in terms of its position along the Spice Route by mapping cinnamon and pepper on the shores of the Strait of Magellan. Cinnamon and pepper were highly valued products of the spice trade, shipped to Europe from Asia for their flavours, aromas, and medicinal properties. This study ultimately offers forth an interpretation of this preternatural mapping of Asian spices on Patagonian shores as an attempt to align Chile, in the European mind, within the exoticism and financial success of the Spice Route that linked Europe and Asia during the 16th and 17th centuries.

Monisha Das Gupta: “Shadowed Lives: Invisibility and visibility of Mexicans in Hawai’i”

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Hawai’i’s colonial relationship with the United States has established migration patterns from east and southeast Asia with the result that Asians comprise the largest immigrant group there. It is not associated with a destination for Mexican immigrants even though Mexicans traveled and settled in the Hawaiian Kingdom in the first half of the nineteenth century, and contemporary Hawai’i has seen the Mexican population grow mostly through migration by 157 percent between 1990 and 2009.

The contemporary transpacific flow of Mexican migrants to Hawai’i is overshadowed by the continued infusion of Asian migrants, and the flow of migrants from other island nations and U.S. territories in the Pacific.

The literature about migration to Hawai'i reflects the invisibility of this flow. Yet, the experiences of Mexicans in Hawai'i emerge from their interactions with Asian and Pacific Islander migrants, and represent an interesting departure from the triangulated Black-White- Latino race and ethnic relations found on the U.S. continent.

This paper draws on a qualitative research conducted by the author in 2010 to argue that the experiences of Mexicans in Hawai'i reveal a unique set of contradictions. Compared to the residential and workplace segregation that Latinos often face on the U.S. continent, Mexicans live and work with Asian and Pacific Islander residents, and report blending into this multi-ethnic society. These positive indicators of integration, however, promote the group's social and political invisibility, and cover up the inter-ethnic tensions between them and the Asian and Pacific Islander groups, including Native Hawaiians. At the same time, in this Asian dominated state, Mexican-origin residents are often culturally and racially othered.

In keeping with the U.S. continental targeting of Latinos as quintessentially "illegal," residents of Mexican descent in Hawai'i are hypervisible to local law enforcement and immigration enforcement. They are deported at higher rates than undocumented Asian residents who form the majority of the undocumented population. Thus, we see that Hawai'i's unique demographics and structure of political power have marginalized Mexicans so that they are acutely underserved, and underorganized even though they share the same challenges with their counterparts on the continent, and with other newcomer Asian and Pacific Islander groups.

Eveline Dürr: "Transpacific Indigenous Strategies: The case of language revitalization"

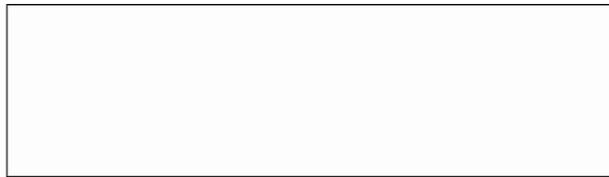
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This paper scrutinizes the transpacific migration of a successful Māori concept called the language nests (*kōhanga reo*), an early childhood language immersion environment aiming to transmit Māori language and culture. Originating in the late 1970s, language nests were part of the Māori renaissance movement and served as strategies to recover and restore Māori cultural principles in the wider New Zealand society. Language nests began with Māori but today similar programs can be found across the Pacific, not only in other parts of Polynesia, such as Hawai'i, but also in the Americas. Drawing on examples from Mexico and Canada, I will examine the ways these concepts have traveled and how they have played out on the local level. I argue that they are assembled in specific ways in their new cultural contexts and take on revised, sometimes ambiguous meanings. They are integral parts of cultural politics, reaching beyond postcolonial critique and issues of cultural ownership.

Lars Frühsorge: "Rapa Nui: Cultural interactions between Latin America and Polynesia"

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Rapa Nui (Easter Island) has a long history of cultural interactions and appropriations. After several claims of European nations the island was finally annexed by Chile in 1888.



In the 20th century historical fantasies of early interactions between Polynesia and Latin America were fueled by authors such as Thor Heyerdahl or Antonio del Busto who claimed that the island had been visited by the Inca. Recent research however suggests that it were rather people from Polynesia who reached Chile in pre-Hispanic times.

The current integration of Rapa Nui into Chile's national identity is best illustrated by the omnipresence of the moai (the island's iconic statues). They appear in colorful images of the tourism industry and are exhibited in museums or public parks in Santiago de Chile. Textbooks also list the indigenous population of Rapa Nui as one of the pueblos originarios de Chile. However the contemporary people of Rapa Nui do not identify very much with Chile. In contrast they emphasize their own history and commemorate individuals who actively resisted Chilean domination. In their endeavor to revitalize their native culture they have participated in various forms of cultural exchanges with other parts of Polynesia. As a result of these efforts the development of a new pan-Polynesian identity can currently be observed.

Victoria Grieves: " 'La bestia: ...' - The Beast as a global phenomenon? Comparative existences in Australia and Mexico"

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..... somewhere in sands of the desert
 A shape with lion body and the head of a man,
 A gaze blank and pitiless as the sun,
 Is moving its slow thighs.....
And what rough beast, its hour come round at last,
 Slouches towards Bethlehem to be born?
 (W. B. Yeats 1919)

Understandings of the phenomenon of la bestia place it as purely a localized phenomenon of the (mythological) quest of the peoples of Central America and Mexico for modernity: that a train speeding into the North and the promise of a carefree, even luxurious life, also collects human bodies and destroys them in the process, is a reflection of the nature of poverty ridden, globally marginalized peoples and their violent lives. However it is my contention that The Beast, essentially a genocidal force on Indigenous custodians of land exists, albeit in a different form, in the predominantly white, settler colonial nation of Australia and also possibly in other contexts as well. Where do we find The Beast in Australia?

One site is the prison system that holds as much as 40% of Aboriginal men in some regions and that has one of the highest rates of deaths in custody in the world. Another site is the space in which the blatant construction of Aboriginal men as deviant, child sex offenders, inherently violent and their own worst nightmare by governments and the media occurs. Even through the apparently unpunished masquerade of a Ministerial advisor as a "tell-all" person from the community telling lies.

This was operative in precipitating the neo-colonial Northern Territory Intervention into Aboriginal communities, and a subsequent loss of standard of living, power and control of Aboriginal people over their lives and lands. This paper describes further activity of the Beast in Australia and in Mexico and Central America seeking a definition of this phenomenon that is seemingly an irresistible force, emerging out of issues and problems that have no obvious solution in the day-to-day lives of Indigenous people.

Anne Grob: “Our aspirations are linked to and expressed by other indigenous people throughout the world’ – Indigenous higher education and transcultural interactions in North America and New Zealand”

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Indigenous colleges and universities in both North America and New Zealand, created as a response to decades of unsuccessful and ethnocentric education efforts, are still a fairly young and to the wider public oftentimes unknown phenomenon compared to mainstream institutions.

These institutions offer a viable alternative to conventional education models and are in many ways best equipped to address indigenous students’ and tribal communities’ needs.

While both settings are characterized by unique cultural and linguistic realities, indigenous education facilities in New Zealand and North America also represent successful models of culture and language revitalization for their students and tribal communities as a whole. Moreover, as part of a close-knit global indigenous network, many of these tribally chartered and controlled educational institutions cooperate across national borders on a wide array of affairs, and are thus able to learn and benefit from each other’s experiences in the struggle for recognition and cultural survival.

This paper will present a selection of indigenous higher education connections, links, and interactions between these cultural spaces, exemplified by two specific institutions: Te Whare Wānanga o Awanuiārangi – *indigenous university* in New Zealand, and Salish Kootenai College in the US. The presentation will also offer crucial information on their role as important agents in the cultural and linguistic revitalizing process that is under way in indigenous communities around the globe.

Silja Klepp: “Climate change and migration: New rights and resources for environmental migrants in the Pacific Region”

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Building on concepts of a ‘legal anthropology of emergence’, the paper discusses negotiation processes around migration strategies and new rights for ‘climate change refugees’ in Oceania. In 2011 I was conducting studies in New Zealand and in the Republic of Kiribati, which is globally perceived as one of the first “victims of climate change” and has been recently developing innovative “climate migration” strategies. Labelled as “climate change migration” and with the overall strategy to “migrate with dignity” the government is e.g. negotiating different labour programs with New Zealand and other countries. A *Memorandum of Understanding* with the government of Fiji regarding the issue of community relocation from Kiribati to Fiji in the context of climate change is planned for the next future.

My paper aims to examine these migration strategies, their political and social context and the impacts these policies and practices have in the Pacific region, on the island state of Kiribati and on its citizens. Negotiation processes of rule-setting and law-making “bottom up” and the more general change of values in the context of climate change are the focus of my research. The paper also discusses the inter-connections and developments between local, national and supra-national actors.

Viola König: “One history, many perspectives: From the early contact terms of trade at Northwest Coast to a transpacific modernity”

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Continuities and changes in the Pacific Rim will be discussed focusing on museum collections and the history of collecting at the Northwest Coast and its special connections with the South Pacific. The contribution of different ethnic groups at the Northwest Coast and the south Pacific in the global history from the early European "discoveries" up today will be regarded from different perspectives. These include economic, cultural and aesthetic aspects that can be traced in museums collections.

From the very beginning production of native objects mirrors continuities and mutual changes in material and function, while native forms and iconography were conserved being converted into most successful trade items. These include both everyday material culture including decorative qualities as well as ritual regalia. White traders, settlers, mariners and office holders of different European (and North American) backgrounds in the Pacific Rim not only took such objects back home but traded them at the South pacific transfer spots such as Hawaii. Thus native objects came into the possession of new native owners. Their function and application got changed and new transcultural objects created. The terms of trade changed with the demand for native art works in the first quarter of the 20th century, which continues up today. Once again, though mostly unnoticed, the Pacific Rim as a whole is affected. This is a challenge for the acquisition policies of museums, as both, the so-called "ethnic art" as well as the global so-called "Biennale-proved Art" and transcultural contemporary artists are involved.

Vek Lewis: “Translocal trajectories in the context of colonial difference: Indigenous knowledges between Australia and Latin America”

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Indigenous Knowledges can be defined as knowledges generated about social, ethical and ecological relations in the context of enduring residency in specific places and spaces. They draw on ancestral systems and practices that cover law, spirituality, social organization, interaction with environment, relations between human beings and non-human beings, especially in connection to the survival and wellbeing of peoples and place.

As bodies of thinking and doing they are not static and “locked in the past”: they are dynamic, reshaped over time and in changing settings, emerging from colonial conditions of historical and contemporary marginalization, subjugation and resistance, as well as in the context of displacement and mobility, across a range of urban and non-urban environments. In this way, they represent multiple epistemological sites formed at the interface between land, community, dispossession, resistance to same, interaction and cultural revitalization. A dialogue of knowledges across and against the grain of the Anglophone Western academy – among native and Indigenous intellectuals and educators in English-dominant settler state contexts – has been several decades in the making. Only recently has the more multilingual and transdisciplinary initiative of engaging Indigenous Knowledges from the geopolitical South – between Australia and Latin America – been advanced.

Making reference to the December 2011 symposium, *Indigenous Knowledges in Latin America and Australia: Locating Epistemologies, Difference and Dissent*, which brought together Indigenous and non-Indigenous scholars from the two continents, this paper centres on what has begun to emerge in this South-to-South dialogue of Indigenous Knowledges, focusing on examples from Mexico (among Nahua and Mayan intellectuals), the Mapuche (from the Argentine-Chilean border) and representatives of the many varied Aboriginal groups in Australia such as the Warrimay and Ningala Maykina. Although important differences can be found among the knowledge perspectives that arise from and circulate in these localities, it is sustained that their translocal value is found precisely at the juncture where their differences and their points of convergence subvert the dominant paradigms of knowing and learning promoted in the name of the colonial nation-state and in the university system.

María Cristina Manzano Munguía: “Encountering the Chinese: Constructing the present and the future of Puebla”

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Puebla is one of the most outstanding colonial cities in Mexico, founded in 1531 as the middle point of trade between Mexico City and the port of Veracruz also known as “La Villa Rica de la Veracruz” (Méndez 1987). Historically, the term “Chino\China” (Chinese) had multiple meanings in the New Spain from referring to the descendants of various castes such as lobo y negra (Saltoatrás and African), lobo e india (Saltoatrás and Indian), mulato e india (Spanish/African and Indian), or Español y morisco (Spanish and Spanish/Mulato), to mistakenly considering Mirrha or Catalina de San Juan as “China” (a Chinese) and creating the legend of “La China Poblana” (Chinese Poblana) (De Valle-Arizpe 1957).

While in reality she was an Asian descendant (specifically Hindu) who was abducted by Portuguese pirates and then brought to Mexico as a slave by merchants during the XVII century. Despite these historical (dis)continuities in constructing and understandings the term “Chino\China” in Mexico, the current reality is that an escalating number of Chinese migrating to Mexico and specifically, living in Puebla.

This paper has two entwined goals; first, to look at the historical (dis)continuities of what has been known as “Chino\`a”; and second, to elaborate a better understanding of the current cultural and economic contributions of Chinese immigrants dwelling in the City of Puebla. At the end, this paper aims to contribute to our understanding of the shifting relations between Chinese immigrants and “Poblanos” in Mexico, with particular attention on the dynamics in cultural, economic and social exchange.

Grant McCall: “Chile and Rapa Nui: A foundational misunderstanding”

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Chile felt an affinity for Rapa Nui (Easter Island) from the first visit of a Chilean vessel there in 1837 to 1888 when that South American country annexed that Polynesian island to its national territory. The Rapa Nui signed a treaty - written in their language - expecting a Protectorate whilst the Chileans believed in their Spanish text that they were the saviours of that small polity. That misunderstanding continues today as Rapa Nui, the only South American colony in the Pacific Islands, seek self-determination and autonomy in the Chilean unitary state that sees them still as "lost orphans". My concept, "Oceanic Empires" is based on extensive travel in the Pacific Islands over the years; Rapa Nui has been my principal fieldwork site since 1972.

Karoline Noack: “Machu Picchu in Bollywood: India and new cultural practices in Lima and Peru”

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Transcultural processes between Peru and India reach back as far as the 16th century. Also at the present time they are of great actuality. In this history of the *longue durée* we can find certain moments of concentration. One of it is the trading of silk between Asia, the Americas and Europe – the first globalization. Textiles and designs, the media of the 16th and 17th centuries, constituted new virtual worlds and social and political relations in the viceroyalty of Peru. With recourse to the historical situation this lecture will show in what actual ways textiles and other objects are an important media of transcultural exchange processes between Peru and India, now seen in the context of new terms of integration between South America and Asia.

Taking Peru as an example, I like to analyse the new local and cultural form of appropriation to these exchange relations taking place on an economical and political level. Popular culture, religion and landscape as fields of these new practices and also the social and cultural differentiated actors will be shown in their connections. What is the role of this specific social condition in both countries with their particular national imaginations, also seen in the global context? How do experience, strategy and practice from the *longue durée* affect the constitution of these new spaces?

Abeyami Ortega: “Taxidermic memories/claiming the spirit back: The quest for the re-inscription of social memory through human remains repatriation in Mexico and Australia”

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In 1993, 109 years after his death, the embalmed corpse of Kukamumburra, a Palm Island, Queensland, Australia, native was found in a funeral parlor in Cleveland, Ohio, in the US. His remains were returned to his homeland and buried on Palm Island in February 1994. In 2012, the University of Oslo, Norway, accepted to retrieve to the local government of Sinaloa, Mexico, the remains of Julia Pastrana, an indigenous Mexican woman who had hipertrichosis and gingival hyperplasia. Entrepreneur T. Lent, who named her “The Ugliest Woman on Earth”, bought her in the early XXth Century. He took her to tour Europe as a spectacle and also married her.

The repatriation of human remains from colonial centers of power to their communities of origin involves cross-cultural efforts to reconcile agendas and challenge hegemonic narratives regarding historical and cultural memory. Through repatriation, novel configurations regarding identity, descendancy, sovereignty and citizenship are established. In this paper, I will examine the parallelisms as well as the divergences in the cases of the repatriation of the human remains of Julia Pastrana to Mexico and Kukamumburra to Australia, in order to analyse the resignifying “monstrous geographies” through claiming embodied cultural heritage.

I will also enquire how through scientific narratives depicting bodily features and corporeal gestures as a sign of moral and political difference, the gaze of hegemonic social agents established agendas of citizenship where a division between the “modern subjects” of public policy and the left-behind “subjects of modernity” has been staged. Finally, this paper engages mediated performances and representations of gender and indigeneity that draw on, co-opt, compete with, challenge, and reconfigure anthropological representations of the trans-pacific subaltern “others” regarding the biopolitical imagination of modernity, race and ethnographical spectacle.

Fernanda Penalzo: “Transpacific encounters/obsessions with primitivism: Scrutiny and control of ‘Fuegians’ and ‘Tasmanians’ in the nineteenth and twentieth centuries”

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The Indigenous peoples of Tasmania and of Tierra del Fuego have endured the same constructions of being the most primitive people on earth. This was originally reported by Charles Darwin who visited both places in his voyages and judged these peoples to be the most savage, incomplete humans on earth and doomed to extinguishment.

This assessment has been borne out by the ensuing attentions of colonial authorities, anthropologists and scientists over the course of the nineteenth and twentieth centuries and associated “civilising” projects. Both locations have been characterised by anthropological discourses of self-extinguishing natives and the parading and spectacle of “the last of the tribe”. This paper seeks to establish the commonalities of experience of the peoples located on opposite sides of the Pacific.



Gigi Peterson: “Cousins in anti-imperialism: Filipino and Latin American resistance to US policy”

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This presentation links Filipino and Latin American activism against US imperialism in the twentieth century, exploring commonalities and collaboration that crossed national and ethnic boundaries and created new political cultures. The paper centers on Filipino/Pinoy and Chilean exile activists in Seattle, Washington in the 1970s-early 1990s. These activists contested and linked the US-supported dictatorships of Ferdinand Marcos in the Philippines and Augusto Pinochet in Chile and they collaborated to support each others’ struggles. Influenced by the experiences of diasporic populations and by leftwing perspectives, they participated in transnational and cross-ethnic networks and engaged in community-based organizing. They developed media campaigns and held educational and cultural events to raise awareness and funds. At the same time that they strove to transform US attitudes and policies toward their homelands, they provided support to anti-dictatorship organizations in the Philippines and in Chile. The activists framed their struggles as part of a long history of US intervention and anti-imperialist resistance, emphasized human rights issues in order to develop additional allies, and built a “culture of solidarity” that sustained grassroots organizing. The paper analyzes the activists’ own arguments and representations of their experiences and struggles, their methods and impacts, and their place in the broader history of Filipino-Latin American linkages. The parallels and intersections—understood and articulated by activists themselves—underscore an approach to inter-American relations that includes additional Pacific Rim connections.

Allison Ramsay: “Re/building cultural connections: Cultural revitalisation and museums in the Pacific and the Americas”

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A particularly under-researched field is the export of successful models of cultural revitalisation across the Pacific and their localised appropriation and reinterpretation by indigenous actors. Since the 1970s, museums and cultural centres have been growing at a rapid rate throughout the Pacific. In many cases, present day museums and cultural centres are fusing elements of local traditional forms with the Western idea of museum to serve individual communities, contemporary needs and purposes.

From this era, indigenous museums and cultural centres have been at the centre of cultural revitalisation and heritage preservation movements throughout the Pacific. Museums and cultural centres established by local communities in particular have provided a venue for restoring and strengthening cultures and promoting a renewed sense of cultural identity. This too has taken place in the region of the Americas, in places such as the British West Indies. This paper seeks to examine cultural revitalisation in the Pacific and the Americas through the examples of the Fiji Museum and the Barbados Museum and Historical Society. As Small Island Developing States (SIDS), cultural preservation is paramount to SIDS.

This paper delves into how these cultural institutions explore ways to protect and preserve their cultural heritage and identities through various initiatives and how indigenous communities are using museums and cultural centres to reclaim and preserve their cultural heritage. These two Museums have also played a role in their countries' UNESCO World Heritage bids with Barbados achieving this in June 2012 with the UNESCO World Heritage Site, Historic Bridgetown and its Garrison. Fiji is currently seeking to achieve a successful bid of its potential site at Levuka. The Museums' roles in such processes in relation to heritage preservation movements will also be examined.

Phillip Ramírez: “Los Chinos Poblanos – A study of Asians in the Spanish colonial city of Puebla de los Ángeles”

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The most famous Asian resident of Puebla (and perhaps all of New Spain) was Caterina de San Juan, a Mughal Indian woman who today is better known as *La China Poblana*. Though she captured the fascination of her contemporaries (a fame that endures even today with the fashion-style she “inspired”), her story often obscures the fact that she was only one of thousands of other South and East Asians living in colonial Mexico. In the seventeenth century, Asians (often collectively called *chinos*) were a common presence, in numbers both great and small, throughout the many provinces of New Spain. From the sixteenth onwards, settlers from all-over the continent crossed the Pacific to start their lives anew in the multiracial societies of Spanish America—though most in the condition of slaves. Of the many *chino* settlements, colonial-era documents reveal a high population of Asians in Puebla. This study, therefore, makes use of original research conducted in the notarial, municipal and judicial archives of Puebla, and others around Mexico, to reconstruct their local (ethno) history. My research aims to reveal the lives that these colonists led far away from their homelands, describe economic and labor roles that they held, and understand how they were perceived in colonial society.

Philipp Schorch: “Te Papa travel stories: Negotiating the Americas and the South Pacific in a pluralist cosmopolitan space”

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Museums have always been entangled with the cultural praxis of ‘travelling cultures’ and ‘contact zones’ as places and spaces of encounter, translation and dialogue. ‘Cosmopolitanised’ contacts have shaped the cultural institution ‘museum’, which inherently depends on the contextualisation, de-contextualisation and re-contextualisation of cultures, people and objects through different forms of travel and cross-cultural engagements. This paper approaches tourism as particular cultural praxis and medium for the dynamic interaction and transfer between cultural worlds of meaning. The Museum of New Zealand Te Papa Tongarewa (Te Papa) is investigated as a specific ‘contact zone’ of cross-cultural travel encounters.



Drawing on a long-term narrative study of global visitors from Australia, Canada and the USA to Te Papa, this paper offers a hermeneutic exploration of travel experiences as interpretive negotiations. While all global visitors are linked to a national place, they simultaneously face the dynamics of a 'cosmopolitanised' discursive space.

The research material supports my argument that cross-cultural dialogue is processed not only through the opening towards the Other but through the interpretive ontological endeavour of what I term the shifting Self. Importantly, the associated multiple identifications subject otherness to an endemic relativity and transform the 'neither/nor' dilemma of a 'hybrid Third Space' into a 'both/and' prospect of what I call a pluralist cosmopolitan space. This discursive terrain for the interpretive negotiations of a cross-cultural hermeneutics is characterised by a twofold movement of the frame of reference: the simultaneously expanding 'cosmopolitanised' horizon and contracting humanisation of culture through 'stories' and 'faces'.

Alan Smart: "The moral economy of food trade: Import bans and regional governance in the transpacific region"

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This paper will focus on the dynamics of Transpacific trade in food products, with an emphasis on emerging regimes of regional governance of food safety and security. The discussion begins from a case study of import bans arising from mad cow disease (BSE) on Canadian beef in Pacific Asia, particularly in China, South Korea and Taiwan. The patterns of readmission of Canadian beef, and the specific conditions of admission, disclose a distinctive moral economy of fears around food. Much has been written about food scandals in China, and the resulting attempts to control the import of tainted food products. The broader issues, and their implications for Transpacific trade and regional cooperation in areas such as public health and animal health, are examined through consideration of ongoing negotiations about agriculture in the Transpacific Partnership.

Irene Strodthoff: "The role of the Pacific Ocean and progress in the discursive identity construction in contemporary Chile and Australia"

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In a context of scarce research on transpacific connections between South America and Oceania, this paper aims to shed light on how Australia and Chile, two geographically imagined distant countries in the Pacific Rim, have reshaped their discourse of national identity and signed a Free Trade Agreement (FTA) in 2008, the first that Australia signed with a Latin American country. As former European colonies – albeit with different trajectories –, Australia and Chile have found common ground around the idea of economic progress and regional exceptionality. At the same time Chile was portrayed as the "jaguar" of South America – the equivalent for an Asian "tiger" –, Australia ensured a position as a "middle power" in the international context. Theoretically, this paper is situated within notions of imagined geographies (Derek Gregory, 1994) and the construction of identity, space and place (Doreen Massey, 1995, 2005 and Gillian Rose, 1995).

Secondly, this paper examines the narrative of progress developed by Richard Norgaard (1994) and the symbolic and tangible implications of the discourse of development, based on theoretical tools spelt out by Arturo Escobar (1992, 1995). By combining these analytical tools, this paper helps to deconstruct the current dynamics of bilateral exchange between Chile and Australia and to understand how the Pacific Ocean as a space where capital and people freely flow gave rise to the re-imagination of these two relatively distant countries as connected places.

Alexander C. Widmann, Bayerische Forschungsallianz GmbH: “Shifting from the transatlantic to a transpacific perspective? Rethinking recent political and research initiatives of the European Union and future options and strategies for socio-economic and humanities research”

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The ongoing economic crisis in Europe and the US reinvigorates the debate on a geopolitical shift from a “declining” unilateral western-dominated towards a new multi-polar world order. This intellectual controversy has been re-instigated by some recent provocative resp. apodictic statements that the 21st century will be a “Pacific” century succeeding a hitherto “Transatlantic” one. The overall growing interest in the Pacific region is also echoed by most recent political activities of the European Union reconsidering not only the “old continent’s” transatlantic, but also transpacific ties and re-defining its role in a more multi- and inter-polar world. Hence, the paper highlights most recent developments in EU Foreign and Development Policies towards establishing resp. strengthening partnerships with Latin America and the southern Pacific region.

Moreover, it strives to pinpoint the interplay mechanisms between academia and evidence-based policy making with regard to the EU’s foreign policies addressing the wider Pacific region. The paper will give insights here into both, the policy-driven genesis of the EU Research Framework Programmes and funding-schemes and, conversely, the political impact of funded research projects on the general set-up conditions of the EU’s foreign and international policies. In addition, it will provide an exemplary overview on ongoing research initiatives and multilateral collaborative projects bringing together scientific expertise not only from across Europe, but also from abroad. The paper finally concludes with a brief outlook on the forthcoming 8th Research Framework Programme “Horizon 2020”, pointing out future opportunities for conducting joint collaborative Socio-economic Sciences & Humanities research on transpacific connections between Europe, the Americas and the South Pacific.