DevNet 2016
'Pacific Voices'
Chaired by Iva Magaga
Monday 05th December
11.00am-12.30pm

Silia Pa'usisi Finau (Victoria University of Wellington) *Storying as method: The voices of women leaders in traditional Samoan communities*

This study focussed on exploring the challenges that impede Samoan women from leadership positions in local government (*pulega o nu'u).* The qualitative study employed a triangulation methodology for data collection consisting of interviews, observations and document analysis. The Talanoa Research Framework (Vaioleti, 2006) facilitated interviews and observations while collected data was analysed through the Thematic Analysis Approach (Braun & Clarke, 2006). The Division of Women and the Office of the United Nations for Women in Apia provided documents, surveys and reports while a documentary of the women's activities, '*Tulitulimatagau le ufi a Sina'* was provided by Tiapapata Art Centre.

The study found that barriers affecting women's leadership in Samoa are cultural values, religious beliefs and social assumptions. These obstacles limit women's opportunities for leadership positions, enduring the domination of male leaders. Women leaders are 'servant leaders', since they provide a variety of services to benefit village communities. These services are the continuation of a legacy of the ancestors or masters of the gifted arts.

Women believe their rights to leadership are violated by local government, as leadership for them is restricted to the confinement of the Women's Committees. Women cannot participate fully in village councils *(fono)* because they neither hold matai titles nor recognised by male leaders. In their narratives, women utilised Samoan proverbs to advocate for gender equality in local government*.*

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 (University of Auckland) *Fakalakalaka –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, fakalakalaka and discuss the possibilities this might have for development practice and the sustenance of traditional knowledge. Fakalakalaka translates as 'to progress' or 'to improve'. In his early Tongan dictionary, Churchward (1954) defined fakalakalaka as 'to develop'. Similarly, Thaman (2003) translates it as 'moving forward'. These interpretations assume that fakalakalakais 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 fakalakalaka. Polynesian cultures often perceive time as cyclical, which means that the past, present and future are all considered in the notion of fakalakalaka (Herlin, 2007). Understanding this function of fakalakalaka 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
'Religion and Development I
Convener: Hannah Bulloch
Monday 05th December
11.00am-12.30pm

Hannah Bulloch (National University of Australia) *Christian Epistemologies, Diversity and Development.*

This is a standard panel in which the listed speakers, and potentially other relevant 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)

Caroline Compton (Australian National University)

Philip Fountain (Victoria University of Wellington)

Noëmi Rui (Universität Bern)

Caroline Compton *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 necessity. 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.

DevNet 2016
'The New Zealand Institute of Pacific Research'
Convenor: Associate Professor: Damon Salesa
Monday 05th December
1.30pm-3.00pm

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 vison 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.

Presenters:

David Nicholson (Ministry of Foreign Affairs and Trade)

Associate Professor Yvonne Underhill-Sem (University of Auckland)

Jenny Bryant-Tokalau (University of Otago)

DevNet 2016
'Pacific Education Tok Stori'
Convenor: Professor Kabini Sanga
Monday 05th December
1.30pm-3.00pm

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.

Session Participants:

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
'Pacific Policy - Reflections Forum'

Chair: Junior Ulu
Monday 05th December
3.30pm-5.00pm

Reflections on Pacific Policy Currents - Their Local and Global Implications

Forum presenting various government and NGO representatives on Pacific Policy

Session Participants:

Noumea Simi (Chief Executive Officer, Samoa Ministry of Foreign Affairs and Trade)

Elizabeth Wright-Koteka (Chief of Staff, Office of the Prime Minister, Cook Islands)

**Rikiaua Takeke (Executive Officer, Aia Rabwata Kauntira, the Kiribati Local Government
Association)**

Emele Duituturaga (PIANGO Executive Director)

DevNet 2016
Volunteering and Development I and II
Convenor: Anna Ravendran
Wednesday 7th December
9.00am-10.30am

Session I: Volunteering and the Sustainable Development Goals

Session II: VSA Programme in Bougainville

Participants:
- **Anna Ravendran**
- **Mattie Geary-Nichol**
- **Bridget Cassie**
- **Samantha Morris**
- Alice Clowes

Session I: Volunteering and the Sustainable Development Goals

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.

Session II: VSA 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.

DevNet 2016
'Self-Determination and Relations in Aotearoa New Zealand '
Chaired by: Murray Shearer
Monday 05th December
3.30pm-5.00pm

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.

Participants

Charissa Warea (Parihaka – Caritas Liason)

Taneora Tunoho Ryall (Kaihāpai Māori, Caritas Aotearoa New Zealand)

Gretchen Leuthart (Volunteer media and advocacy support for Caritas)

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.