



Community archaeology, indigenous archaeology, slow archaeology:
Uncovering the past with Pacific Islanders

Indigenous Archaeologies

Decolonizing Theory and Practice



Edited by Claire Smith and H. Martin Wobst

ONE
WORLD
ARCHAEOLOGY

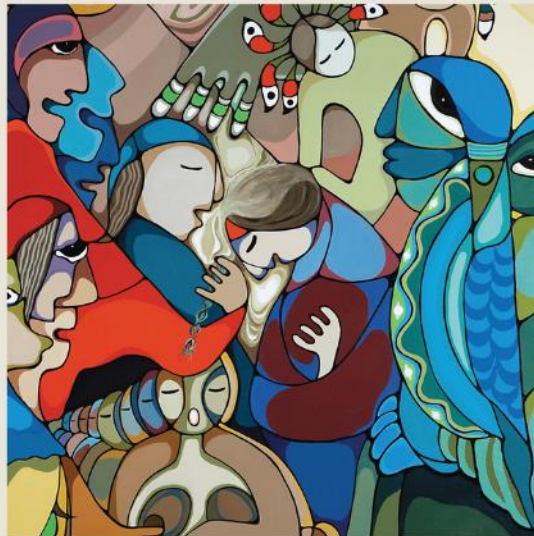
47

2005

SONYA ATALAY

COMMUNITY-BASED ARCHAEOLOGY

Research with, by, and for Indigenous and Local Communities



2012

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GESA MACKENTHUN & CHRISTEN MUCHER

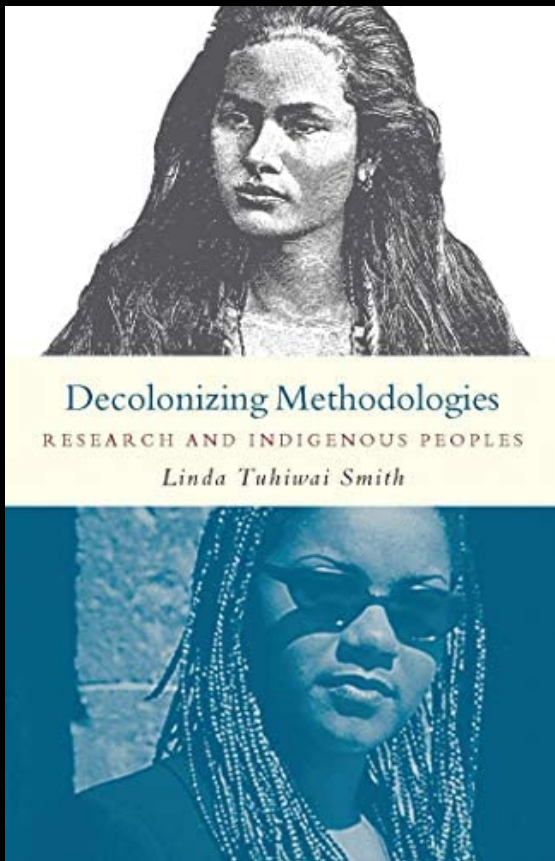


DECOLONIZING "PREHISTORY"

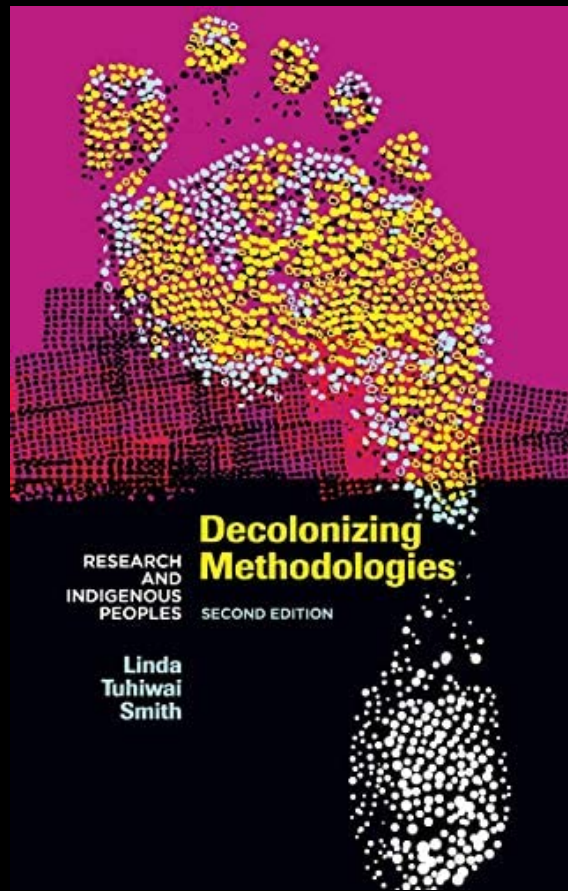
Deep Time and Indigenous Knowledges in North America



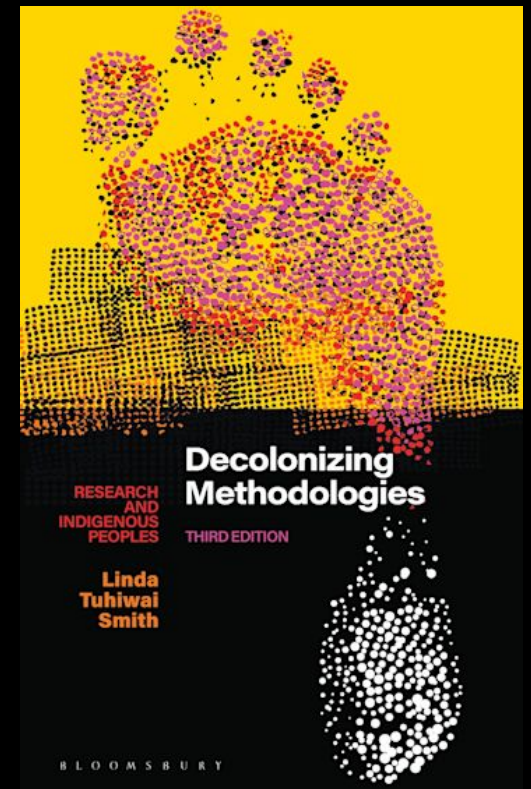
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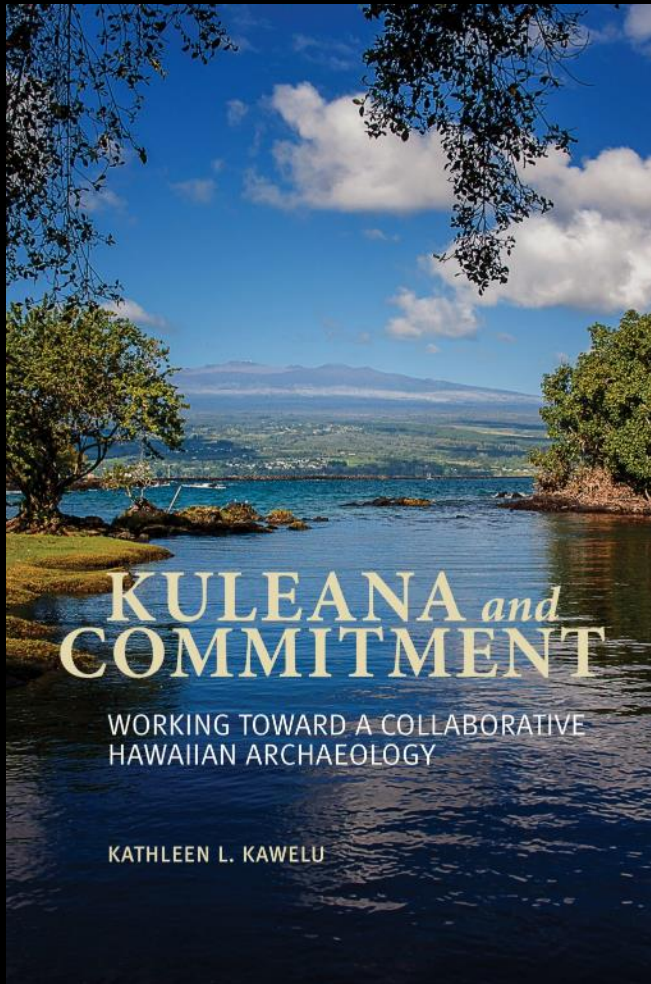
1999



2012



2021



Article

Mā'ohi methodologies and frameworks for conducting research in Mā'ohi Nui

Pauline Reynolds¹  and Vehia Wheeler²

Abstract

Historically, scholarship of and about Mā'ohi Nui (French Polynesia) has been conducted using western methods, methodologies, and frameworks which has, to a large extent, resulted in inaccurate and degrading representations of the people and the islands. In accordance with the empowering trends of Critical Pacific Studies, this article proposes a new way forward by advocating for the creation of Mā'ohi (French Polynesian) methodologies and frameworks and the incorporation of values and protocols in an effort to re-centre and de-centralise the historical inaccuracies of European scholarship, encouraging scholarship founded within the principles of *for Mā'ohi researchers, by Mā'ohi researchers, or for Mā'ohi, by Mā'ohi*.

Keywords

French Polynesia, Mā'ohi Nui, Pacific Island studies, research methodology, Tahiti, theoretical framework

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1–8

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The “helicopter” problem

19

Science

SCIENCEINSIDER SCIENTIFIC COMMUNITY

‘Helicopter research’ comes under fire at Cape Town conference

Statement presses for equity when scientists from wealthy nations do research in poorer ones

6 JUN 2022 • 1:40 PM • BY CATHLEEN O’GRADY



Careful with the ‘d-word’ (or, why I’m also an anarchist)

HYPERALLERGIC

Opinion

The Risks That Lurk in Europe’s “Scramble for Decolonization”

As the global consensus on restitution passes the tipping point, some skepticism towards these sudden, improbable Damascene conversions towards restitution is probably justified.



by Dan Hicks
July 6, 2022



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The museum will not be decolonised

Media Diversified © November 15, 2017 Culture curate, decolonise, museums



<https://mediadiversified.org/2017/11/15/the-museum-will-not-be-decolonised/>

Building
authentic
community
partnerships
in fieldwork



**Bislama
terms
people use
all the time**

Aelan

Vilej

Famli

Ples

**Terms you
rarely hear
outside of
an NGO (or
not at all)**

Komuniti

Indijenus



From lecture hall to nakamal

- History of Vanuatu research involved a shift from a colonial, extractive model, through a moratorium to the establishment of a national network of *filwokas*
- Research ideas often begin at the grassroots level and outside researchers engaged through VKS
- National-level training of *filwokas* in archaeology key to public awareness and interest



Archaeology in non-state space

- Remote islands in Vanuatu feature a marked degree of autonomy
- State government power and presence are 'light' on the ground
- Work proceeds through negotiations with the *jifs* ('chiefs', *Fan lo*, *Yani*, *Ariki*) who are the real arbiters of local authority and decision-making



In sugarcane country

- The descendants of the 'sugar slaves' imported from 1863
- Impacts of the 'White Australia Policy' 1901
- Survival on the margins
- Indigenous but not to Australia
- Schisms and splits
- Community organisations and bureaucratic process



Community-led, Indigenous, slow (or none of these)?

- Community involvement and buy-in, but how do we know when they're really leading the way?
- What to do when research and interests diverge?
- Keeping up in the context of COVID-19 and beyond



Unresolved contradictions

- Is community archaeology an incomplete revolution?
- Differences in wealth, access to information, institutional structures keep relationships unequal (fighting against history)
- 21st century 'fast' research model incompatible with community ethos



Possibilities and brighter horizons

- Indigenous futures: building a world in which the first peoples direct where research goes
- Scholarly commitment: bring diverse voices into the academy and professions
- Restitution: making up for past wrongs via our institutions
- Degrowth: reversing capitalism's damage while building society around commons and conviviality



Thank you/Tanak asori/Kombolongi tama/Faafetai/Tangyu tumas

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Direction de la Culture et du Patrimoine
Te papa hiro'a 'e faufa'a tumu

