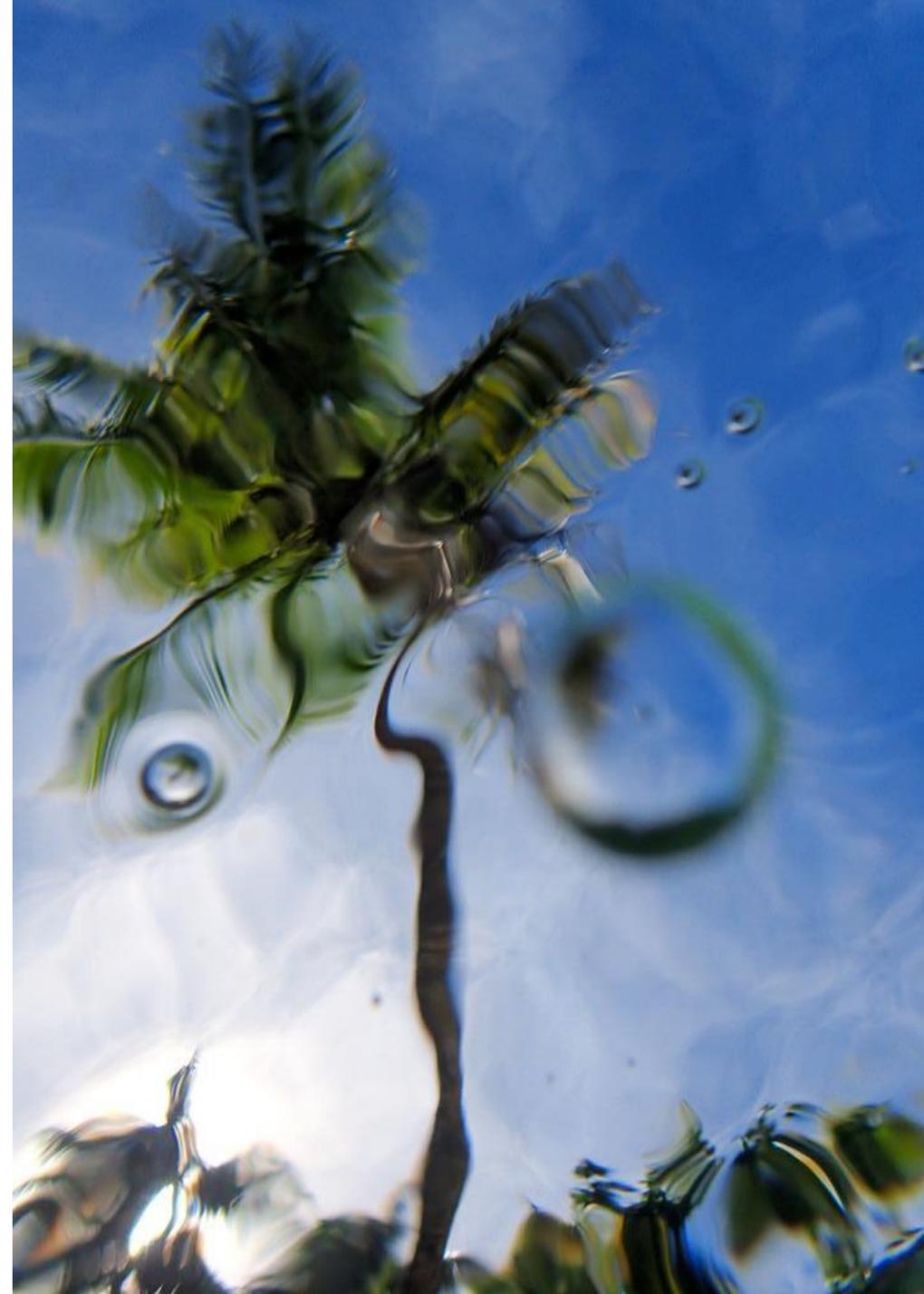
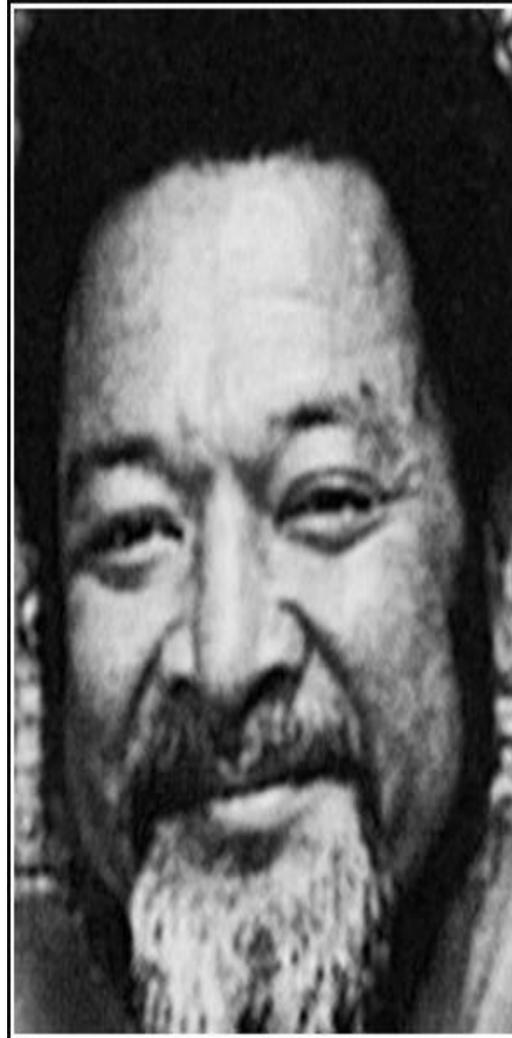


Oceanic Spirituality, Eco-Relational Consciousness, and Climate Security

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'Oceania Turn' (Oceanic Renaissance)



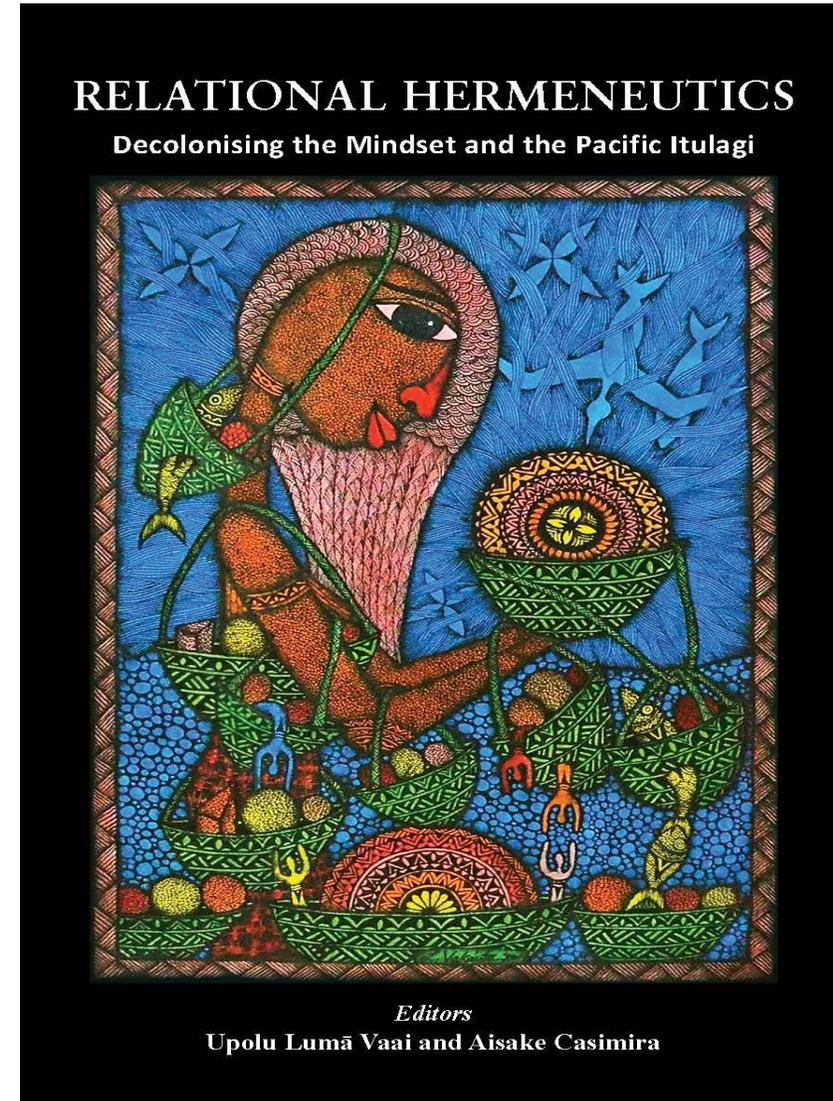
Oceania is vast, Oceania is expanding,
Oceania is hospitable and generous,
Oceania is humanity rising from the
depths of brine and regions of fire
deeper still, Oceania is us. We are the
sea, we are the ocean.

— Epeli Hau'ofa —

AZ QUOTES

'Relational Turn' (Relational Renaissance)

1. Life in Oceania is structured according to relationality
2. All of life from people, land, ocean, sky, is an assemblage of relationality
3. Relationality is the hermeneutical key to decision making
4. It is the underpinning value that shapes daily activities and relationships
5. It is not a system. It is life
6. It weaves together ecology, economy, and oikoumene



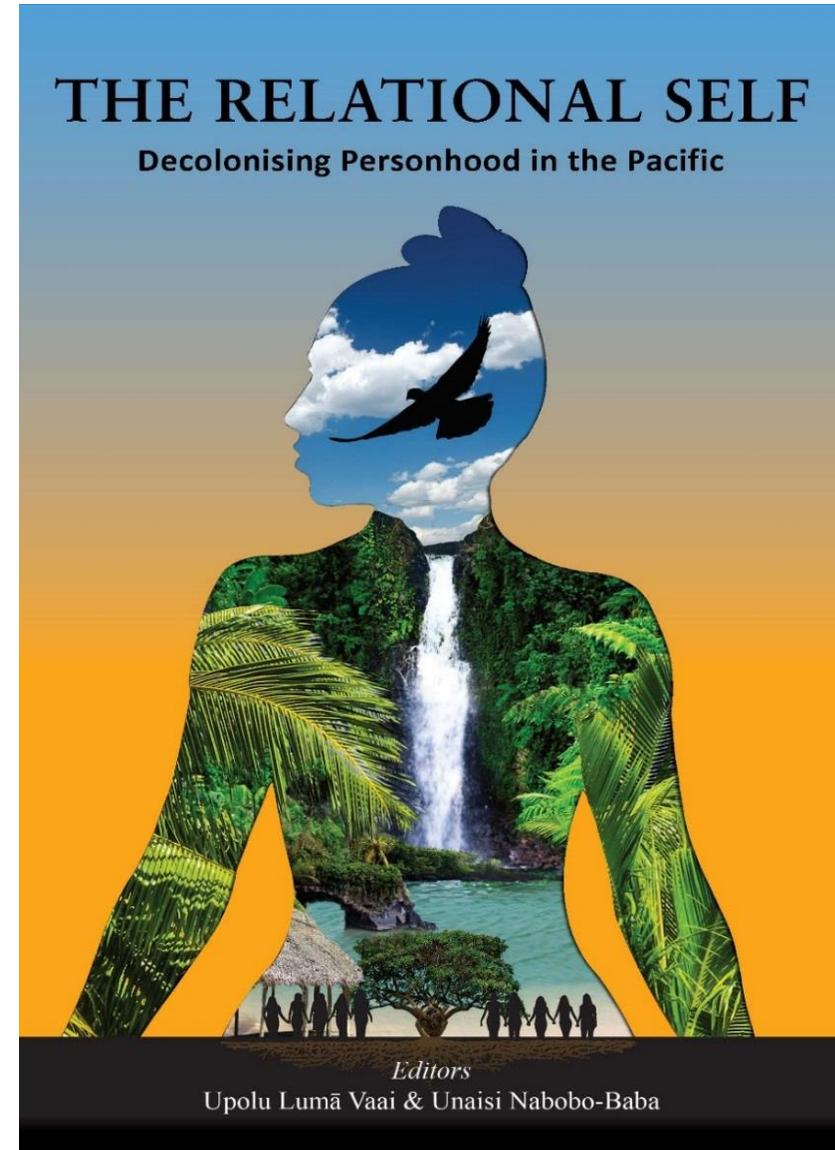
Multidimensional Relationality

1. Climate change narrative has to take seriously how Oceanic people think and do things. They think very differently from the context in which climate security and adaptation strategies were created.
2. Like a *magimagi*, life is a multiple interconnected interwoven thread. This relational multidimensionality of life is important to understand as it includes the weaving of words, movements, bodies, ecological patterns and systems, to name a few.
3. **“One-truth ideology”** in the climate change narrative – “science-based knowledge”
4. Indigenous relational worldviews and spirituality often excluded from the current climate change discourse



A. Multiple dimensions of the Oceanic Self

1. *Tagata, taata, kanaka*, etc is communal. A person is the embodiment of many faces (father, mother, ancestors, land, ocean, etc).
2. If we deal with personal or social conflict, we have to deal with not only the entirety of factors but also entirety of dimensions and relationships
3. In this multiplicity of relationalities, perhaps the most fragile and insecure person is one without emotional connections to their lands. Disconnection will have ripple effects on identity and wellbeing.
4. This is why we have to deal first with this multiple relationality before we talk about relocation, adaptation or climate security.



B. Multiple dimensions of Oceanic Language

1. **Both/and way** of thinking vs *either/or* way of thinking
 - a) **Vanua/aba** – blood, life, people
 - b) **Taimi** (time) – *past* and *future* existing simultaneously in the *present*
 - c) **Pouliuli** (darkness) – space of endless recreation
 - d) **Leai** (nothingness) – more, presence of consciousness and life
2. **“O’o le vao”** (forest of multiple meanings). When it comes to working with communities, what we might say or do offend the communities. We have to learn and understand the ambiguous allusive side of relationality when it comes to working with communities
3. **Science-based knowledge** – often the physical dimension is embraced at the expense of spiritual/allusive/mystery dimensions



C. Multiple dimensions of Relational Spirituality

1. Spirituality is the 'realization' of wholeness of LIFE by embracing the hidden/mystery dimensions beyond the physical material.
2. The neo-liberal philosophy of "GROWTH" is so obsessed with the known physical that the unknown is often excluded. It promotes a "MORE IS BETTER" paradigm
3. From a relational perspective, growth is realized in the "LESS YET MORE". It is about less disturbance of land, ocean, etc, because there is more into than just the physical. Once we realize this, we are heading towards the fulfilment of **OLA** (Fullness of Wellbeing or Abundance of Life).
4. What we see in the physical dimension is not the whole. **OLA** is something deeper than the known, made of interconnected spiritual dimensions that creates **OLA** (land, ocean, sky, ancestors, unknown, etc).
 - a) Ocean/land/people/tree/mountain is physical, but also spiritual because of **OLA**
5. Vulnerability cannot be measured because we have to deal with not only the physical, but also the immeasurable and incalculable dimensions: emotions, spiritual, ancestors, etc.
6. Resilience can be more effective when we consider the spiritual dimensions of LIFE. Any development strategy, adaptation strategy or climate resilience that excludes the spiritual dimension is not **OLA**. It is death.



D. Multiple dimensions of Eco-Relational Consciousness

1. Oceanic consciousness operates according to multiple relationships. Everything have to be aligned to the encompassing Eco-Relational Consciousness
2. When we think, we use the *mafaufau* (mind, stomach region). *Mafaufau* comes from the word *fau* (create) or *faufau* (recreate). *Mafaufau* is where life and relationships are initially created and generated.
3. *Mafaufau* creates life, makes connections, nurtures emotions, and align ourselves to the encompassing Eco-Relational Consciousness. It takes days to do this.
 - a) **Fale (house or ecology)** – land, ocean, tress, mountains, rivers, that make up the body of the house
 - b) **Fuaifale (household or oikoumene)** – people, church, governments, living creatures, ancestors, spirits, that occupy the house
 - c) **Anofale (housekeeping or economy)** – relational values, ethical principles, emotions, spirituality, that are like the veins and organs that manage, sustain, and give life to the house

Word of Caution

1. Whether indigenous values, concepts, and Oceanic identity are appropriated to fit into the current development narrative and the climate change story? Eg. Blue Economy? Blue Pacific?
 - a) *Conservation* – no longer has that “otherward” aspect but about improved economic activity
 - b) *Stewardship* – no longer about “deep connections” but about “resource management and development”
 - c) *Blue identity* – no longer about the “we are” but about the “we have”
 - d) *Climate Security* – no longer about Oceania, but about a marketing agenda
2. Whether climate security is a “Needs driven agenda”? Whose needs are we aiming to achieve?
3. Whether we are imposing by trying to replace the Climate Adaptation strategies of local communities’ guilds they already have: *fishing, agricultural, food security, healing*?
4. Whether we are promoting colonial perceptions of vulnerability and disempowerment (Jenny Bryant-Tokalau, 2018) which pushes consultants to come and tell local communities what to do, which many times, do not work at all.

Soifua!

“Let there be Life”