Warm thanks to all who submitted session reports and proposals and other information by the September 1 deadline. Thanks again to Mary MacDonald and Jan Rensel for help beyond the call of duty. The deadline for the next issue is December 1. This issue contains important information about the 2005 annual meeting, to be held February 2–5 in Lihu‘e, Kaua‘i. Please read it carefully, as there are several innovations this year.

In a separate mailing, with their 2005 annual dues/meeting registration forms, ASAO members should have received informational flyers about two Hawaiian islands: Kaua‘i (where the meeting will be held) and O‘ahu (where some may stop over in Honolulu, on their way to or from the meeting). The flyers provide additional details about accommodations, ground transportation, site of interest, and resources for more information about each island. Also in that mailing are hotel reservation forms and a transportation survey/sign-up form for the optional group tours to be offered on Kaua‘i on Wednesday, February 2.
II. From the Chair

I wish to announce the election of Dorothy Counts and Eric Silverman to the ASAO Board and welcome their contributions to the Board’s deliberations over the next two years. On behalf of the Board I would also like to thank Mike Rynkiewich for allowing his name to go forward in the assurance that there will be additional opportunities for him to lend his valued support to the Association.

It is with distinct pleasure that I announce also that Prof. Ann Chowning and Prof. Dame Marilyn Strathern have been elected to become Honorary Fellows of the ASAO. This is the highest distinction awarded by our organization, and I cannot think of two scholars who are more deserving. On behalf of Ann and Marilyn, I would also like to thank the persons who organised the nominations and all those who lent them their support.

Since April, the Board has approved one more change in the Officers of the ASAO. Karen Brison and Stephen Leavitt have indicated their wish to be relieved of responsibilities as Newsletter Co-editors after three years of excellent oversight of our chief means of communication. They will continue to edit the Newsletter through the April 2005 issue and oversee its conversion to electronic distribution as announced in the previous Newsletter. Larry Carucci has courageously offered to take on the Newsletter editorship from that point. So thanks to Karen and Stephen for their fine work on the Newsletter and to Larry for carrying it forward. On behalf of the entire Association I would also like to thank Larry’s Dean at Montana State University for funding the student assistance that will make the Editor responsibilities manageable for Larry.

Plans have been confirmed for an ASAO party/reception during the AAA meetings in San Francisco. Gene Ogan and I will be hosting the party in our hotel room at the Canterbury Hotel during 5:00-7:00pm on Friday, November 19. As indicated in the April 2004 Newsletter, we encourage people attending the party to BYOB. The ASAO will be providing food, nibbles and soft drinks (and if hotel policy allows, a quantity of alcohol). The Canterbury Hotel room number for the party will be posted on the bulletin board(s) at the conference, and also on ASAONET by Thursday, November 18.

As indicated elsewhere in this Newsletter, plans are well advanced for the February ASAO annual meeting in Kaua’i. At the Kaua’i meeting there will be a very robust programme of sessions plus several additional activities that we hope the membership will find interesting and enjoyable. I want to thank the many people who have already devoted considerable time and energy to bringing the plans to fruition: Judy Flores (Site Coordinator), Mary MacDonald (Programme Chair), Suzanne Falgout (Local Planning Committee Coordinator), Jan Rensel (Secretary/Treasurer), and the members of the Board who have been consulted over many details.

Mark Mosko, ASAO Chair

III. 2005 ASAO ANNUAL MEETING: 2-5 FEBRUARY, LIHU’E, KAUA’I

The 2005 ASAO Annual Meeting will be held Wednesday, 2 February, through Saturday evening, 5 February, at the Radisson Kaua’i Beach Resort, 4331 Kaua’i Beach Drive, Lihu’e, Hawai’i 96766. (The Board meeting will convene on Tuesday evening, 1 February, and Wednesday morning, 2 February.)

Hotel Reservations (deadline 5 January 2005)
The Radisson Kaua’i Beach Resort is a beautiful, tranquil, full-service oceanfront resort, with newly renovated guest rooms and public areas; two on-site restaurants plus a lounge and a gourmet coffee/internet cafe; three miles of sandy beach for strolling, four swimming pools and a Jacuzzi, plus tennis courts; and complimentary shuttle from Lihu’e airport, 5-10 minutes away. All guest rooms have a coffeemaker and refrigerator. For more details, see the hotel websites at either <http://www.radissonkauai.com/> or <http://www.radisson.com/kauaihi>
The Radisson Kaua‘i is offering us a special conference rate of $130/night + tax, double or single occupancy, for a mountain-view guest room. Rooms with pool or ocean view may be arranged for $150 and $170/night + tax, respectively, single or double occupancy.

Rooms are furnished with either one king-sized bed or two double beds; rollaway beds are also available (but with two double beds, there isn’t a lot of space for a rollaway). For each additional adult there is a charge of $20/night + tax, up to a maximum 4 to a room (if they don’t mind sharing a bed; maximum 3 for individual beds). Children 17 years and under are free when sharing room with parent(s), using existing bedding.

All guest room rates also apply for four days before and four days after the meeting.

The Radisson Kaua‘i will hold our guest room block until 5 January 2005; after that reservations at our conference rate will be subject to availability. But remember that February is high season in Hawai‘i, so be sure to make your reservations early! (There are other places to stay in Lihu‘e or Kapa‘a, but none within walking distance of the Radisson.)

ASAO participants can make their room reservations online at <http://www.radisson.com/asao>; phone toll-free 1-888-805-3843 or direct 1-808-245-1955; fax or mail the reservation form that was enclosed in a separate mailing to all current members in September; or e-mail <rhi_kahi@radisson.com> for further information.

If you are interested, the Radisson Kaua‘i is also offering packages for room & car rental; room & air travel (within the US); or room, air, & car; book online at <http://www.radissonkauai.com/private1/> or use the reservation form to reserve room and car through the hotel. (International air travel must be booked separately.)

Both Radisson websites offer links to other websites for further information about Kaua‘i, air and ground transportation, area restaurants, sites of interest, etc.

**Special Room Rate for PISF (application deadline 1 December 2004):** The Radisson Kaua‘i has also offered us up to 15 rooms at a reduced rate of $99/night + tax. Rooms at this rate will be allocated to Pacific Islands Scholars Fund (PISF) participants by 15 December.

PISF travel grant application deadline: 15 September 2004; PISF mini-grant [registration fee waiver only] deadline: 15 January 2005, but because of the hotel’s deadline for ASAO reservations, only applications received by 1 December 2004 will be considered for the reduced room rate.

Session organizers should apply for PISF mini-grants and reduced room rates on behalf of their Pacific Islander participants; send applications to PISF Coordinator Paul Shankman <paul.shankman@colorado.edu>. For more details of the PISF program, see the April 2004 Newsletter or the ASAO website <http://www.soc.hawaii.edu/asao/pacific/pisf.htm>.

**Student Waiting List for Reduced Room Rate (deadline 1 December 2004):** After 15 December, if we have not allocated all 15 rooms at the reduced rate, the remainder will be assigned to ASAO student members, who can write to incoming ASAO Treasurer Kathy Creely to get on a waiting list; deadline 1 December 2004. E-mail <Kathy@library.ucsd.edu> or write to her at Melanesian Studies Resource Center, Geisel Library, 0175-R, 9500 Gilman Drive, University of California-San Diego, La Jolla CA 92093-0175. Priority will be given to groups of two (or three) students sharing rooms, staying all four nights of the meeting (Wednesday through Saturday), and then in the order of signing up. But all should make their reservations with the hotel now at the regular rate to guarantee getting a room. They will keep their existing reservations; only the room rate will be changed if possible.

Before 5 January Kathy will supply the hotel with the list of names/rooms to be charged the reduced rate, and she will notify students on the waiting list regarding whether they will be paying the reduced $99 rate or the regular conference rate of $130. (At either rate, the additional charge for a third person sharing the room is $20+tax/night.)

**Meeting Registration: Pre-registration Discount (Deadline: 15 January)**

Because the Radisson Kaua‘i is waiving charges for ASAO’s use of their meeting rooms, we are able to keep our conference registration fees close to our usual low rates. Registration fees will
cover morning and afternoon refreshment breaks, AV equipment rental, and all other meeting expenses.

In addition, because no complimentary guest rooms are available this year, the ASAO Board has approved a surcharge of US$10 on the general meeting registration fees (but not on student fees) to help cover the cost of some of the PISF accommodations.

Including the surcharge, onsite registration fees for the 2005 ASAO annual meeting will be US$65 general and US$35 student. But those who mail in their preregistration forms and payment can take advantage of a US$5 discount: Preregistration fees will be US$60 general and US$30 student. Deadline for the preregistration rate is 15 January 2005.

**ASAO Luncheon, Saturday, 5 February:**
All meeting participants are invited to a performance by participants in the symposium, The New Voyagers: Pacific Artists in the Global Art World, on Saturday at lunchtime. Prior to the performance, the hotel’s Naupaka Terrace restaurant (which is otherwise closed at lunchtime) will serve ASAO participants a buffet deli lunch at a cost of $15 including tax and gratuity. ASAO will subsidize the cost of lunches for students, asking them to pay just $10. (The menu is included on the Kaua’i informational flyer in the separate mailing.)

Please preregister for the meeting and lunch, if at all possible. For the past two years, 70 percent of ASAO meeting attendees have preregistered, which makes planning and record-keeping much easier—and, besides the discount, you get a pre-printed name tag, which some people treat as a souvenir! We realize that paying in cash on site is the best way for some members who do not have a US dollar checking account, but otherwise, please do your best to register by mail before the 15 January deadline.

In the separate mailing, all current ASAO members have been sent a personalized meeting registration form; a generic form is also being made available on the ASAO website. Please mail the form with your payment (check payable to ASAO, or US cash; sorry, no credit card payments and no cash payments in non-US currency) to Jan Rensel, ASAO Secretary-Treasurer, 2499 Kapi‘olani Blvd. #2403, Honolulu HI 96826.

**Meeting Schedule Preview**
The final schedule will be published in the December 2004 ASAO Newsletter and posted on the ASAO website, but for planning purposes, here is a preview:

- The book display will be open Wednesday 2:00–5:00 pm, Thursday and Friday 8:00 am–5:00 pm, and Saturday 8:00 am–12:00 noon. The ASAO meeting desk will also be open on this schedule to handle on-site registration for those unable to preregister.
- The meeting will officially begin on Wednesday evening. All session organizers should plan to attend a special meeting from 7:00–8:00 pm. The Opening Plenary for all ASAO meeting participants will begin at 8:00 pm. We will be welcomed by the kupa (native-born people) of Kaua‘i, represented by Kehaulani Kekua and Halau Palaihiwa O Kaipuawai. The Opening Plenary will be followed by a no-host reception, as an opportunity to greet our special guests and newcomers as well as to reconnect with other friends and colleagues.
- Symposia, working sessions, a special session, and informal sessions will be held between 8 am and 5 pm, Thursday through Saturday.
- The film, *The Land Has Eyes*, will be shown Thursday evening at Kaua‘i Community College (see below).
- The Distinguished Lecture will be given on Friday evening (see below).
- The Closing Plenary will be held on Saturday evening.
Special Evening Events

Special Screening: Feature Film by Vilsoni Hereniko:
"The Land Has Eyes"
Thursday evening, 3 February 2005, Kaua‘i Community College Performing Arts Center

Filmed entirely on the island of Rotuma, in Rotuman language (with English subtitles), with nearly all-Rotuman cast, The Land Has Eyes is the first feature film to be made in Fiji by an indigenous filmmaker: ASAO member and Professor at the University of Hawai‘i’s Center for Pacific Islands Studies, Vilsoni Hereniko. This film was seven years in the making and premiered in January 2004 at the Sundance Film Festival. Since then it has been screened at several other prestigious film festivals, including Rotterdam, Moscow, Brisbane, Montreal, Hawai‘i—and was shown at the 9th Festival of Pacific Arts, held in July 2004 in Palau. We are fortunate that Vili has agreed to share his film with us during the 2005 ASAO annual meeting; a question-and-answer session about the film and the filmmaking process will follow.

Transportation: The film will be shown at the Performing Arts Center of Kaua‘i Community College, a few miles from the meeting venue. To determine transportation needs, we are asking everyone planning to attend the meeting to let us know whether they will have a rental car, be able to take other passengers, or need bus transportation. A transportation survey form is included with the separate mailing. Thanks for your help by completing and returning this form to ASAO member & meeting volunteer Alex Golub by no later than 1 January 2005 (or e-mail him at <a-golub@uchicago.edu>).

2005 ASAO Distinguished Lecture by Albert Wendt:
"Pacific Fiction as Anthropology, and Anthropology as Fiction"
Friday evening, 4 February 2005, Radisson Kaua‘i Beach Resort

Professor Albert Wendt, currently holding the prestigious Citizen’s Chair in English at the University of Hawai‘i, is the author of six novels, three collections of short stories, four volumes of poetry, and a play. His works have been translated into many languages. Leaves of the Banyan Tree won the New Zealand Wattie Book of the Year Award and is considered a classic of Pacific literature. Wendt’s recent books include Sons for the Return Home and his newest landmark novel, The Mango’s Kiss, which was eighteen years in the making. His most recent book of poetry, The Book of the Black Star, combines words and images in short poems, drawing on Samoan language and myth, on dreams and memories, as well as on the daily life of the poet. His play The Songmaker’s Chair was a highlight of the first Auckland International Arts Festival. As well as being the pioneer of Pacific writing, he is a mentor to many writers and has been responsible for anthologizing the literature of the Pacific region, as in the collection Whetu Moana: Contemporary Polynesian Poems in English, which he coedited with Robert Sullivan and Reina Whaitiri. Professor Wendt’s recent honors include New Zealand’s Senior Pacific Islands Artist’s Award, and the Companion of the Order of New Zealand for services to literature.

Informational Flyers for Kaua‘i and O‘ahu
Many thanks to the ASAO 2005 Local Planning Committee, especially coordinator Suzanne Falgout, and committee members Ty Tengan, Ben Finney, Gene Ogan, Jane Barnwell, Jan Rensel, Alan Howard, Heather Young Leslie, and Tisha Hickson, for their help to date in gathering logistical information, making arrangements, and negotiating special tours and discounted admissions to a variety of sites of interest—both on the island of Kaua‘i (where the meeting will be held) and on the island of O‘ahu (where some travelers may stopover en route to the meeting). Thanks also to Alex Golub, who has agreed to keep track of the sign-up lists for the optional group tours and transportation on Kaua‘i.
Two 4-page flyers—one for each island—are being mailed to all ASAO members with their dues notices/registration forms, including details on accommodations, ground transportation, optional group tours (on Kaua‘i only) and other sites of interest, as well as recommended sources for further information about each island. Each flyer features a modified version of the ASAO logo (thanks to ASAO member Michael Wesch for adapting it), which can be used as proof of membership for discounted admission to some sites, as indicated below.

**Optional Group Tours on Kaua‘i, Wednesday, 2 February**

**Voyaging Canoe Construction**

Ben Finney, a founding member of The Polynesian Voyaging Society (PVS), tells us that they will be assembling a new double canoe at a location within walking distance (approximately 20 minutes) from the Radisson Kaua‘i Beach Hotel. The PVS invites ASAO members to join them Wednesday in working on the canoe (lashing, sanding, etc.) and for a show-and-tell. More information on the exact location and time will be available in the December 2004 ASAO Newsletter. Please indicate your interest in this event using the transportation/tour sign-up sheet (in separate mailing), or e-mail Alex at <a-golub@uchicago.edu> before 1 January 2005.

**Kaua‘i Museum**

The Kaua‘i Museum is a privately owned, nonprofit institution that provides "cultural sanctuary for the art and artifacts of Native Hawaiians." Located at 4428 Rice Street in downtown Lihu‘e, the museum will host two special behind-the-scenes tours for ASAO members on Wednesday. The cost of admission and tour is $4 per person. Space is limited to 12 members per tour, one to be held at 1 pm and another at 3 pm; please sign up before 1 January 2005, using the transportation/tour sheet, or e-mail Alex at the address above.

The museum is also offering reduced admission to ASAO members throughout the meeting period; it is open Monday–Friday from 9–4, Saturday 10–4, and is closed on Sunday. *(Bring the flyer with the ASAO logo as proof of membership.)* Regular admission prices (for non-ASAO members) is $7 for adults, $5 for seniors (65 and over), $3 for students (13–17), $1 for children (6–12), and free for those 5 years and under. "Family Saturday" is held on the first Saturday of each month (this will be the Saturday we are there); kama‘aina (Hawai‘i residents, with identification) are offered free admission on that day.

**Other Sites of Interest on Kaua‘i**


Besides links from the Radisson hotel reservation websites mentioned earlier, another useful resource is the official Kaua‘i County Visitors Bureau website <http://www.kauai-hawaii.com>. Under "Island Events," click on "February 2005" to see what will be offered while we are there.

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**FOR MEETING PARTICIPANTS STOPPING OVER ON THE ISLAND OF O‘AHU**

If your air travel requires or allows you to stop over in Honolulu on your way to the island of Kaua‘i, you may want to take a little time to visit some of the following sites of interest on O‘ahu, for which special arrangements have been made for ASAO members. *(For "members only" offers, please take the flyer with the ASAO logo as proof of membership.)*

**The Pacific Collection**

The Pacific Collection at the University of Hawai‘i-Manoa Hamilton Library extends a special invitation to all ASAO members. If possible, they encourage everyone to plan some time visiting the collection, if members are on O‘ahu before or after the conference on Kaua‘i. Depending on your needs and interests, they can demonstrate the *Hawaii-Pacific Journal Index*; provide hands-on instruction in how to access *Voyager*, the UH library online catalog; and provide some orientation to the wealth of resources in the collection.
Those who would like to visit the collection are asked to contact Jane Barnwell in advance at barnwell@hawaii.edu so that she can coordinate a schedule for those who are interested in this opportunity. The reading room is open from 9 am – 5 pm on Monday–Friday and from 1 pm – 5 pm on Sunday.

For information about the collection, see http://libweb.hawaii.edu/libdept/pacific/

The Mission Houses Museum
The Mission Houses Museum (555 South King Street, Honolulu, HI 96813) offers historic house tours, innovative temporary exhibitions, and a wide range of public programs. ASAO member and MHM executive director Kim Kihleng tells us that in February 2005, the museum will present an exhibition on Body Language: Adornment and Identity in the Pacific.

For ASAO members, the museum will offer half-price admission: House Tour: $5; Exhibit: $3; House Tour & Exhibit: $6.

The museum is open Tuesday–Saturday 10 am – 6 pm (Thursday till 8 pm) and Sunday 12 noon – 6 pm. For information on house tour schedules, call (808) 531-0481 or e-mail amaynard@missionhouses.org.

Bishop Museum
The Bernice Pauahi Bishop Museum, the State Museum of Natural and Cultural History (located at 1525 Bernice Street, Honolulu, HI 96817) is also offering ASAO members reduced admission: $5 per person. (Sorry, this offer is limited to "members only.")

The museum is open daily, 9 am – 5 pm. For bus or driving directions, see the museum website: http://www.bishopmuseum.org/plan/directions.html

Polynesian Cultural Center
The Polynesian Cultural Center, located in La’ie, is 35 miles from Waikiki (see their website at http://www.polynesia.com/gettinghere/driving.html for a map and driving instructions). Faculty at Brigham Young University–Hawai‘i receive a few guest passes each year to visit the villages during the day, and also discounts on the full admission or just the night show. If there are a few ASAO members who would like to request a pass, please contact Dale Robertson directly at Robertsd@byuh.edu no later than 1 December 2004. (This offer is limited to ASAO members and their families, only.)

Other Sites of Interest on O‘ahu

Online, see the Hawai‘i Visitors and Convention Bureau website: http://www.gohawaii.com; it also links with the O‘ahu Visitors Bureau website: http://www.visit-oahu.com/

Pre- and Post-Meeting Accommodation Options in Honolulu (before 2 February and after 5 February)

East-West Center Housing
Immediately adjacent to the University of Hawai‘i - Manoa campus is the East-West Center, with dormitory rooms in Hale Manoa ($26 single; $35 double room for one or two people); or in Lincoln Hall: studio apartment ($49) or one-bedroom with kitchen ($65). Visitors must have proof of an educational or nonprofit affiliation or sponsorship. Children accompanied by parents are allowed to reside in Lincoln Hall only. No rooms are currently being held for ASAO. For more information, see http://www.eastwestcenter.org/. To check on availability or make reservations, contact East-West Center Housing Office, 1711 East-West Road, Honolulu, HI 96848-1711; tel (808) 944-7805; fax (808) 944-7790; e-mail: housing@eastwestcenter.org.
An EWC housing request form is also included in the separate mailing.
**Radisson Waikiki Prince Kuhio**

Because our meeting is being held at the Radisson Kaua’i, its sister hotel in Waikiki—the Radisson Waikiki Prince Kuhio—is offering a special rate for pre- and post-conference stays: $139 + tax for mountain view room, single or double occupancy. The cost for each additional adult is $30 + tax; maximum of 4 persons per room. Children under 17 years are free when sharing room with parents and using existing bedding (one king-sized bed or two double beds).

All guest rooms have coffee maker, refrigerator, balcony, and blackout drapes. The Radisson Waikiki has a fitness room, sundeck pool and whirlpool spa. It is close to Waikiki Beach, Honolulu Zoo, Waikiki Aquarium, and Kapi’olani Park. A block from the hotel, the Kuhio Beach end of Waikiki was extensively relandscaped in 2003; renovations of public areas of the Radisson Waikiki hotel, as well as Kuhio Avenue itself, are scheduled for completion in December 2004. Radisson Waikiki Prince Kuhio parking: $10 self park; $14 valet park.

Guest rooms are being held for ASAO at the special rate for these dates:
- before our conference: 28 January - 2 February; reservation deadline 15 December.
- after our conference: 6-9 February; reservation deadline 22 December.

(The special rate may also be applied to stays extending three days before and after these dates, that is, as early as 25 January or until 12 February, subject to room availability.)

To make reservations, mail or fax the reservation form (see separate mailing) to the Radisson Waikiki Prince Kuhio (2500 Kuhio Avenue, Honolulu HI 96815; fax 808-921-5511), or reserve online via <www.radisson.com/waikikihi> using promotional code ASAO.

**Note re accommodations:**

There are certainly many other options for places to stay in Honolulu, but remember that February is high season in Hawai‘i, and hotel rooms in Waikiki will especially be booked up the week prior to the Pro Bowl (football), 13 February 2005. **Make your reservations early!**

**IV. 2005 ASAO PROPOSED SESSIONS**

**SPECIAL SESSION**

**Publishing for Pacific Island Communities**

Organizers: David Counts and Dorothy Counts (Okanagan University College), Jan Rensel and Alan Howard (University of Hawai‘i, Manoa)

During the sessions organized by Sjoerd Jaarsma on "The Repatriation of Field Material: Possibilities, Prospects, and Problems," which resulted in the ASAO Monograph *Handle with Care* (2002), there was much discussion and debate on ways of making research results available in the communities that hosted the research. The minimum now required by many host societies is that researchers deposit copies of their published work in appropriate institutions in the host country. However, the obligation goes beyond providing access to research results to the educated elite of host societies. Researchers must find ways to make such access available directly to those who have provided the knowledge, and to their descendants. These are people who may have little opportunity to see what is in research centers, university libraries, or government document repositories, and who may not have the literacy skills to read materials that are written largely for an academic or metropolitan audience. The ASAO Board has suggested that in 2005 we hold a first Special Session to discuss how we, as individuals and as an organization, can fulfill our moral obligation to return to host communities the material they have shared with us. The following are some possibilities.

a) We could explore ways to publish some research results in national or local languages and in levels of English/French/German or other major world languages that are accessible to the general public of the countries where we conduct research. This includes providing local schools with collections of their oral histories and other
literature that we have recorded, if possible in both a local vernacular or widely understood trade language, Creole, or pidgin, and at least one of the official languages of the country.

b) We could make use of contemporary technology such as the Internet for publication of research results and oral histories and literature they have shared with us. While many or most villages and villagers do not have access to the Internet, this situation is likely to change dramatically in the next decade. "Publication" on the Internet will eventually give indigenous people inexpensive access to research results and to materials from their own culture. It will be particularly important that material made available through electronic media be written in languages and in a style accessible to the intended audience.

c) We could consider a special series of publications in various vernaculars made available at cost to schools and libraries through professional organizations such as the ASAO.

This first Special Session will be dedicated to brainstorming ideas about how to return research results to host communities. Many ASAO members are already doing this, and we invite them to attend and share their ideas, and examples of their work, with the rest of us. For further information, please contact us for further information, and send a short statement regarding your interests by no later than October 25, 2004.

David and Dorothy Counts, 15130 Old Mission Road, Oyama, B.C. V4V 2A9 CANADA; email <countsd@cablelan.net>
Jan Rensel and Alan Howard, 2499 Kapi‘olani Blvd. #2403, Honolulu HI 96826 USA; email <rensel@hawaii.edu> <alanhoward@hawaii.rr.com>

FORMAL SYMPOSIA

Creating Town and Country: New Places and Old in Melanesia

Organizer: Jerry Jacka (North Carolina State University)

The categories of "town/taun," "village/ples," and "bush/bus" permeate Melanesians' discourse about their own lives and anthropological representations of those lives. People work with an opposition between taun and ples, but they also fold taun into ples (and vice versa), as when they recreate rituals in town that address ples issues, or they reconvene in the village to adjudicate conflicts that occur in town. "Where" are these locations? These essays raise questions about these categories. How do people define themselves and their place in opposition to, or in conjunction with, their definitions and understands of town and village? How do rural places and spaces get made in relation to urban places and spaces? How are town and village imagined by people in either location? What are the social, economic, religious, and political connections and disconnections between villages and towns? How do these categories inhabit outsider understandings of Melanesia, such as those of conservationists, development workers, missionaries, and anthropologists? How do taun/ples relations differ for young and old, men and women, and are generational differences refracted through varied responses to these categories? How do taun/ples relations contribute to senses of Melanesian nationality?

Social and spatial categories are actively made and re-made by persons; they are material and symbolic creations. Contrasts between town and village, contrasts that capture a whole range of values and practices through the metonymically concrete imagery of particular places and their associated lifestyles, also capture a sense of historical change and modernity.
The "new" place might be town, and its modern markets and discos, or it might be the "country" of Papua New Guinea, a place in which people today find themselves. Conversely, "country" might be the countryside of village and bush, often (but not always) characterized as backwards or marginal or old, positively or negatively contrasted to both dangerous and desirous aspects of town life. The reification of these places (town and village) as separate, and as culturally-contrastive, might be shown in the liminality of the spaces that connect them, roads and routes and the buses and boats that move along them. The essays draw on long-standing interests in the social anthropology of Melanesia in mobility, interstitiality, processes of synthesis and anti-synthesis, encompassment, regional trade, ideologies of place, and gender relations—and extends them into contemporary social circumstances of Melanesian people as well as into discussions within anthropology about the proper location of anthropological study.

Papers for the symposium should be sent to Jerry Jacka by October 15.

Jerry Jacka, Department of Sociology and Anthropology, North Carolina State University, Campus Box 8107, Raleigh, NC 27695-8107 USA; tel: (919) 513-0288; fax (919) 515-2610; email <jerry_jacka@ncsu.edu>

The Gang of Four, or Bateson, Benedict, Fortune and Mead in Multiple Contexts

Organizers: Jerry Sullivan (Collin County Community College) and Sharon Tiffany (University of Wisconsin, White Water)

Gregory Bateson, Ruth Benedict, Reo Fortune and Margaret Mead, especially Benedict and Mead, are sometimes lumped with the so-called Culture and Personality "school," and too often treated as if their work is completely understood thereby; there is as yet no adequate term for this quartet, even our sometime phrase "gang of four" being suspect. They all knew each other reasonably intimately, personally and intellectually. They all worked either with, or on, a series of peoples inside and outside of Oceania. Their encounter produced books and essays that continue to influence scholars. Thus, for good reason, the work and lives of these four scholars continue to draw the attention of scholars working in several disciplines and genres.

This symposium will take the work gang of four and all the peoples they worked among or wrote about as the primary context for understanding the import of the four singly and together. 2004 is the centenary of Gregory Bateson's birth. While there are other plans for conference sessions celebrating his work or reckoning his influence, papers on Bateson are most welcome. We anticipate bringing out a volume containing papers presented to the symposium shortly thereafter. While we anticipate soliciting papers, discussions thereof and reminiscences, we also invite colleagues to propose papers for inclusion in the session. Draft papers will be circulated for comment and discussion by 1 November.

The following people have confirmed their participation. Others wishing to participate should contact Jerry Sullivan (pakdjeri@earthlink.net) by October 15.

Carolyn Thomas (Waikato University)
Rediscovering Reo
Ira Bashkow and Lise Dobrin (University of Virginia)
The Great Arc of Human Possibilities and a Small Circle of Friends: From Method to Intuition in Margaret Mead's Ethnography
Gerald Sullivan (Collin County Community College)
On the Memorandum for Dr. Ribble, or Margaret Mead, The Attitude of the Mother and the Reproduction of Character
Judith (Modell) Schachter (Carnegie Mellon University)
From Biographical Studies to Anthropology: A Benedictine Journey
Language Ideology and Social Change in Oceania

Organizers: Bambi Schieffelin (New York University) and Miki Makihara (Queen's College, CUNY)

Contact between agents of colonial and post-colonial governments, religious institutions, and indigenous social groups has spurred profound social change in Oceania and has transformed communicative practices and ideologies. While small speech communities of Oceania have often been conceived as homogeneous entities by outsiders, on closer inspection, they often reveal heterogeneous linguistic ideologies and practices, where multiple codes, styles, and modes of communication develop, compete and coexist simultaneously. Small speech communities often experience language change at an accelerated rate, as innovations and continuity routinely depend on the imagination, creativity, and charisma of fewer individuals. We can gain insight into the history of a language because it is marked by the history of its users and by the contexts in which they transform and construct their ethnolinguistic landscape. An examination of these changes and the resulting codes and choices provides a lens for understanding yet another set of relationships between linguistic ideologies and practices and their role in the transformation of social relations over time. With this in mind, we ask how and why new codes and genres are created, and what choices among multiple codes and modes mean for languages, speakers, and genres across a range of Oceanic societies. The papers in this symposium will provide detailed ethnographic and theoretical analyses of language ideologies and practices in a range of Melanesian and Polynesian
societies. The case studies represent diverse contact zones between indigenous and introduced institutions and ideas and between local actors and the outsiders, and involve different lingua franca, colonial, and local language varieties. The papers foreground the simultaneity and multiplicity of linguistic phenomena, such as interactions between communicative modes (e.g., spoken and written), genres, and registers. Local actors in these societies have created new genres and registers to accommodate and participate in their changing social contexts and have cultivated new cultural conceptions of language, for example, as a medium for communicating religious truth and for constructing social boundaries. One common theme running through our analyses is how language is objectified and manipulated in order to constitute new social realities. Drawing on and transforming metalinguistic concepts, local agents actively shape language, reproducing and changing the communicative economy. All levels of language may be deployed from lexical and grammatical through a range of tropic and discursive strategies to mobilize new social and political formations. Furthermore, language ideologies are not just about language, but are intricately enmeshed with changing conceptions of person and community. The papers will demonstrate that notions of agency, morality, emotion, authority, and authenticity link language to the changing consciousness of self and to religious and political ideas. These notions inform agents’ choices and evaluations of modes of communication and particular discursive strategies. The participants will circulate their papers by the end of October.

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Property and Ecology

Organizers: John Wagner (Okanagan University College) and Michael J. Evans (Okanagan University College)

In this session we explore the ways in which customary property rights systems throughout the island Pacific are being re-shaped as a consequence of changing social, economic, political relations within and among communities, regions and nations. Over the past two years we have assembled a rich and varied but representative set of case study materials that describe contemporary processes of change throughout the region, including those associated with logging, mining, commercial agriculture, fishing, labour migration, ecotourism and conservation. The session arose, in part, out of participants’ concern over the increasing tendency by scholars worldwide to treat customary property systems as one type of common property system. While common property theorists have worked hard to establish the legitimacy of customary systems in opposition to simplistic and destructive land privatization schemes, their work has also led to the construction of common property as an ideal type, one that can be reduced, as Ostrom would have it, to a set of institutional rules and universal "design principles." Contributors to this session, on the other hand, seek to describe property systems as they operate on the ground, as mixed and complex systems in which private, common, corporate and public rights are interwoven. The theoretical framework emerging from our case studies emphasizes that property rights, as sets of social and ecological relations, are increasingly global in nature, that the trajectory of change is not linear in either economic or ecological terms, but variable and reversible, and that customary systems often generate particularly effective strategies for managing economic risk.
Session Participants:

Andrea Bender (University of Freiburg, Germany)
  Changes in Social Orientation: Threats to a Cultural Institution in Marine Resource
  Exploitation in Tonga
Mark A. Calamia (University of Colorado at Boulder)
  Property Rights and Institutional Practices in the Establishment of Community-Based
  Marine Protected Areas: A Case Study from the Outer Islands of Fiji
Michael J. Evans (Okanagan University College)
  Sandalwood, Markets, and Super-ordinate Kin: Property, Propriety, and Ecology in
  Contemporary Tonga
Alex Golub (University of Chicago)
  Uncommon Properties: Ambiguity and Anti-Commons in Papua New Guinea.
Leah S. Horowitz (The Australian National University)
  Spaces, Species, Spirits: Cultural Heritage, Tourism Potential, and the Management of
  Common Property Resources in New Caledonia
Martha Macintyre (University of Melbourne), Simon Foale (The Australian National University)
  and Colin Filer (The Australian National University)
  Land and Marine Tenure, Ownership and New forms of Entitlement on Lihir: Changing
  Notions of Property in the Context of a Gold-Mining Project
Mary McCutcheon (George Mason University)
  The Fluidity Of Marine Tenure Rules In Palau
R. Christopher Morgan (University of Victoria)
  Property of Spirits: Hereditary and Global Value of Sea Turtles in Fiji
Bryan Oles (Rutgers University)
  Access and Alienation: The Promises and Threats of Stewardship on Mokil
Nancy J. Pollock (Victoria University, New Zealand)
  Access to Collateral for Development: A Marshallese Case
Malia Talakai (University of Nijmegen, The Netherlands)
  The Atmosphere, Global Commons, Climate Change and the Concept of Fonua
Adrian Tanner (Memorial University)
  On Understanding Too Quickly. The Problem of Colonial and Post-Colonial
  Misrepresentation of Fijian Land Tenure
John Richard Wagner (Okanagan University College)
  Conservation as Development in Papua New Guinea: The View from Blue Mountain

Participants are committed to preparation of revised papers for circulation by October 1, 2004.

The New Voyagers: Pacific Artists in the Global Art World

Organizers: Pamela Rosi (Bridgewater State College) and Eric Kjellgren (The Metropolitan
Museum of Art)

Whether practitioners of new or "traditional" art forms, contemporary Pacific artists
increasingly are seeking to move beyond local and regional venues and achieve recognition in
the global art world. As they do this, they enter a world art system that puts emphasis on
individualism, authorship, innovation, diverse markets and marketing systems, and
encompasses a plethora of critical and consumer tastes -- all of which present challenges to
success. At the same time, as artists explore novel media and techniques that engage the new
cultural and political realities of the contemporary Pacific, their art is becoming an increasingly
heterogeneous phenomenon. This creative hybridity has, in turn, been criticized in some circles
as being somehow inauthentic -- that is, not essentially "indigenous." Hence, the scope and
nature of Pacific art itself has in recent years become contested terrain.

The Informal and Working sessions have explored the range of arts being produced by
Pacific artists today and the ways the artists and their works engage and contest with forces
within the global art system. They have addressed, but have not been limited to, issues of the
construction and politics of personal and group identity, artistic agency, gender, gatekeeping,
and unequal power relations between indigenous artists and the art world within in a global art
arena in which multiculturalism and visual culture play increasingly prominent roles.
The organizers invite contributions on any of these topics and, in particular, encourage
participation by Pacific Island artists, members of regional museums and cultural institutions,
and anyone engaged in promoting Pacific arts in the global arena. For the 2005 session we are
pleased to welcome Vilsoni Hereniko of the University of Hawai'i, Manoa, and Robert Welsch of
Dartmouth College as discussants for the symposium papers. As in previous years, the session
will encompass both presentation and discussion of papers by all the session members as well
as performances presented by contemporary Pacific artists from the panel. Confirmed or
probable participants include: Anne D'alleva, Judy Flores, Whare Heke, Anna-Karina
Hernkens, Carol Ivory, Shigeyuki Kihara, Eric Kjellgren, Ake Liangga, Carol Mayer, Elaine
Monds, Eva Raabe, Rosanna Raymond, Vince Reyes, Pamela Rosi, Karen Stevenson, and
Marion Struck-Garbe. Those interested in participating in the formal Symposium in 2005 are
asked to contact the organizers.

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Eric Kjellgren, Oceanic Art, AAOA, The Metropolitan Museum of Art, 1000 Fifth Avenue, New
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WORKING SESSIONS

AIDS in Oceania

Organizers: Leslie Butt (University of Victoria) and Richard Eves (Australian National
University)

This session aims to explore social facets of the HIV/AIDS epidemic in Oceania. Even though
the epidemic has arrived later than in the rest of the world, per capita rates of infection in
Oceania are high. Yet there are complex cultural and political factors which appear to be
having a significant impact on how communities respond to the problem. The few studies of
AIDS in Oceania have suggested intransigence, stigma, and shame dominate social reacti
ons, and may significantly hamper the development of effective preventive measures.

This session seeks to foreground two critical social domains in the fight against
HIV/AIDS: culture and politics. Both play vital roles in shaping the epidemic, and the
organizers welcome contributions addressing these themes or the following questions: In what
ways have local leaders in Oceania responded to the issue of AIDS? How linked are political
decisions about AIDS to local-level political status and decision-making? What effect do
powerful gender norms have on the funding and implementing of AIDS intervention efforts? In
what ways are local cultural beliefs pivotal to understanding how people respond to AIDS
information? What is the relationship between domestic violence and AIDS? What role does the
church play locally, regionally, and across the Pacific in fomenting, or curtailing, productive
AIDS initiatives? How important are cultural categories of stigma, shame and denial in the Pacific, and are they extricable from forms of politics? What role does the media play in validating or challenging cultural and political approaches to AIDS? What possibilities for transformations in AIDS approaches reside in the domain of civil society?

We invite all interested researchers to attend this session. If there is sufficient commitment, we would like to run it at the working session level. Please contact either Richard Eves or Leslie Butt for more details and consider sending an abstract by no later than October 31. Potential participants should indicate if they can commit to producing a 7-10 page paper for circulation before the February meeting.

Richard Eves, Gender Relations Centre, Research School of Pacific and Asian Studies, Australian National University, Canberra, AUSTRALIA; email <Richard.Eves@anu.edu.au>
Leslie Butt, Department of Pacific and Asian Studies, University of Victoria, Box 3045, STN CSC, Victoria, B.C., CANADA V8W 3P4; email <lbutt@uvic.ca>

An Ambivalent Commodity: Marijuana in the Contemporary Pacific Islands.

Organizers: Jamon Halvaksz (University of Minnesota) and David Lipset (University of Minnesota)

The spread of Western commodities throughout the world has been viewed as transforming cultural differences, reducing them, homogenizing them, and giving rise to a new, bounded concept of personhood, a concept of personhood which mimics the commodities in which it is immersed, not transacted by kin but by strangers in markets. The intense allure of technology, low and high, the sweet taste of sugar, the prestige of Western goods, have presented little challenge to the view that capitalism, and the market, is an unstoppable force. But, there are interesting aspects of this process that create ambivalences. Throughout the Pacific, marijuana has come into widespread use in the past ten to fifteen years or so among urban and rural youth. Governments and mass media, otherwise enthralled with everything Western, have condemned it. Gendered and generational conflicts have arisen in connection to it. However, very little research has been done about this new phenomenon, about rejections of and resistances to capitalism and Western values. Participants in this session might address any number of questions about this most ambivalent commodity.

What impact does it have on their perceptions of the West? What role does marijuana play in the local economy? In the national economy? In what contexts is it exchanged? How is its use and circulation gendered? How does it shape gender and generational relations? To what degree is it associated with criminal, if not rascal, activities? Why do people smoke? What effect is it perceived to have on the body? Does it invest users with confidence / knowledge / agency? Or does it inhibit them?

Expected participants include: Joshua Bell, David Counts, David Gegeo, Jamon Halvaksz, Rolf Kuschel, David Lipset, Mac Marshall, Thomas Pinhey, Tom Strong, Eric Wittershein, Susan Wurtzburg. Participants will need to submit abstracts by October 15, and drafts need to be ready for circulation in early January. Additional contributors are welcome at this time but will need to contact the organizers.

David Lipset, Department of Anthropology, 301 19th Ave. S., 395 HHH Center, University of Minnesota, Minneapolis, MN 55455 USA; tel: (612) 626-8627; fax (612) 625-3095; email <lipset001@umn.edu>
Jamon Halvaksz, 3144 Bryant Ave. #1, Minneapolis, MN 55408-3449 USA; email <halv011@maroon.tc.umn.edu>
Historical and Contemporary Research in Western Solomon Islands

Organizers: Debra McDougall (University of Notre Dame), Cato Berg (University of Bergen), Christine Dureau (University of Auckland)

Scholars of the Western Solomons have understood the various societies of the region to be linked through marriage and exchange, shared cultural practices, and a common colonial history. Yet, until recently, there has been little collaboration among scholars of the Western Solomons to flesh out the commonalities, differences, and specific connections among various islands -- or to consider the way that similar institutions may have different meanings and functions in different places within the island group. This session aims to bring together scholars working throughout the Western Solomons (here broadly defined to include islands and island groups from Bougainville in the Northwest to Rendova in the South and also including islands such as Santa Isabel in the East) for such a regional comparison. Responses to the first session in 2004 were positive and organizers are planning another informal session for the February 2005 meetings.

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Cato Berg, Department of Social Anthropology, University of Bergen, PO Box 7800, N5020 Bergen, NORWAY; email <cato.berg@sosantr.uib.no>
Christine Dureau, Department of Anthropology, University of Auckland, PB 92019, Auckland, NEW ZEALAND, email <cm.dureau@auckland.ac.nz>

Pacific and Hawai’i Web Sites: Archiving Strategies and Issues

Organizers: Jane Barnwell (University of Hawai’i) and Dore Minatodani (University of Hawai’i)

Following up on our 2004 Informal Session, we are proposing a Working Session to continue discussion and begin planning a strategy to archive web sites of concern to the Pacific, including Hawai’i. Proposed goals of the session are to: (1) continue discussion of concerns and issues, and expand to include interested Pacific and Hawai’i-based librarians and archivists who did not participate in the 2004 Session; (2) develop criteria (or sets of criteria) for web-based and digital content to be archived and managed by participating libraries; (3) develop strategies for implementing an archiving plan based on regional and institutional collaboration. Participants are invited to submit a statement on their, their institution’s or their region’s issues and concerns, and a summary of any efforts or activities underway that relate to archiving of web sites and digital content. You may also wish to submit a working draft of a paper detailing your views of the concerns and issues.

Please send abstracts of papers/statements (preferably as Word documents attached to an email message) to Jane Barnwell by October 15.

Jane Barnwell, University of Hawai’i at Manoa, Hamilton Library, 2550 McCarthy Mall, Honolulu, HI 96822 USA; email <barnwell@hawaii.edu>
Dore Minatodani, University of Hawai’i at Manoa, Hamilton Library, 2550 McCarthy Mall, Honolulu, HI 96822 USA; email <dorem@hawaii.edu>
**Survival at Sea**

Organizers: Dorothy and David Counts (Okanagan University College)

This session is a continuation of the Informal Session in 2004 in which we exchanged the often-dramatic stories of hardship and privation, despair and hope of people who were lost at sea and of their friends and family who waited for their return. We also heard 'mythic' tales of survival in some distant, never visited, place where one might find the descendants of seafarers who never returned home. In this working session our goals are: 1) to gather as many well-fleshed-out accounts--especially but not exclusively first-person accounts--as possible; 2) to find a way to publish these stories in a venue that will make them available to the people of the Pacific whose tales they are. The aims of session are consistent with the goals of the Special Session, Publishing for Pacific Island Communities.

New participants are welcome. If you wish to participate in the session please contact the organizers with an abstract or description of your contribution by **October 15.**

David & Dorothy Counts, 15130 Old Mission Road, Oyama, B.C. CANADA V4V 2A9; Email <countsd@cablelan.net>

**INFORMAL SESSIONS**

**Crosstalk: Dialectics with the "Me" of West Papua**

Organizers: Eben Kirksey (University of California, Santa Cruz) and Octovianus Mote (Yale University)

In the mid-20th century the Me went from being "the humans" (me) to being one among West Papua’s 253 peoples. In several phonologically distinct languages from the eastern highlands of West Papua, me literally means human. One of these group -- the "Me" who number approximately 60,000 -- is the subject of this session. The Me continue to embrace the word "human" to identify themselves as an ethnic group.

Since initial encounters with ogai (foreigners) in 1938, the Me experienced a series of violent colonial and neo-colonial assaults. In 1969 the United Nations “took note” of Indonesia’s claim to West Papua. Many indigenous Papuans continue to desire independence from Indonesia. As calls for West Papua to be granted freedom from Indonesia intensified in the late 1990s, many Me assumed prominent roles in the movement. Following Leopold Pospisil’s pioneering fieldwork among the Me in 1954-1955, the next generation of foreign anthropologists and oral historians first began entering the area in 1998 at the start of Indonesia's reform era.

Recognizing that ethnography is an inherently collaborative enterprise, we will invite leading Me intellectuals and ogai (foreign) scholars to enter into conversation. This panel will be a metalogue: we will explore how the structure of our own dialogue informs understandings of the Me. Our discussion will center on a single question: What novel political and cultural formations have arisen as ogai (foreign) ideas, goods, categories, and institutions have been indigenized by the Me? For more information, or if you are interested in participating in this session please contact the organizers by **October 25.**

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Octovianus Mote, Genocide Studies Program, Yale University, 340 Edwards Street, New Haven, CT 06511 USA; tel: (203) 432-8390; cell: (203) 520-3055; email <octovianus.mote@yale.edu>


**Current Knowledge about Polynesian Outliers**

Organizers: Richard Scaglion (University of Pittsburgh) and Rick Feinberg (Kent State University)

Since the 1960s, extensive ethnographic fieldwork has been conducted on most of the western Polynesian outliers in Melanesia and Micronesia by professional anthropologists and scholars in related disciplines. Rick Feinberg and Rich Scaglion would like to hold an informal session at ASAO 2005 for those interested in summarizing this research. Our objective is to assess the current state of knowledge relating to these (mostly) small, remote, "traditional" communities. We aim to produce a volume synthesizing the state of Polynesian outlier ethnography, and would like to discuss how such a publication might best be organized. Participants need not have actually worked on one of the islands. We are particularly eager to have participants interested in cross-cultural synthesis within a somewhat discrete culture area.

Those interested in participating may contact either of the organizers. Please let us know by **October 25** if you are interested in joining the session.

| Richard Scaglion, Department of Anthropology, University of Pittsburgh, Pittsburgh, PA 15260 USA; tel:(412) 648-7512; email <scaglion@pitt.edu> |
| Rick Feinberg, Department of Anthropology, Kent State University, Kent, OH 44242, USA; tel: (330) 672-2722; email <rfeinber@kent.edu> |

"From the Native's Point of View," Revisited: On the Problem of "Empathy" in the Pacific

Organizers: C. Jason Throop (UCLA) and Douglas W. Hollan (UCLA)

*If we are going to cling—as, in my opinion we must—to the injunction to see things from the native's point of view, where are we when we can no longer claim some unique form of psychological closeness, a sort of transcultural identification, with our subjects? What happens to verstehen when einfühlen disappears?*  

(Clifford Geertz 1974)

Ethnographers working in the Pacific have for decades now investigated the ways in which local understandings of intentionality, motivation, emotion, cognition, dreams, and imagination differentially articulate in the formation of cultural subjectivities. In the process, they have contributed much to the development of culture theory by presenting many of the most trenchant critiques of previously taken-for-granted assumptions regarding personhood, subjectivity, communication, and social action in the context of "Western" academic traditions. Importantly informing these critiques are what appear to be a number of widely recognized psycho-cultural patterns in the region. These include: (1) epistemic stances that focus not on "things in themselves" but on relationships and the contextual grounding of experience (Shore 1982); (2) tendencies to orient to external social cues at the expense of internal feelings, thoughts, emotions, motives or intentions (White and Kirkpatrick 1985); (3) prevalent communicative strategies that rely upon indirection, concealment, and secrecy (Petersen 1993); (4) sensitivities to the maintenance of community cohesion through the social and personal management of aggression and conflict (Watson-Gegeo and White 1990); and (5) senses of self that are often characterized as "socio-centric" (Lutz 1988) and/or founded upon "extended agency" (Kirkpatrick 1985; c.f. Mageo 1998).

In this first informal session, we would like to draw from, and contribute to, this long-standing tradition in Pacific ethnography by taking some initial steps toward exploring how these various insights might contribute to ongoing discussions of the problem of "empathy" in
philosophy, psychoanalytic theory, and the social sciences. Accordingly, we believe that the regional patterns noted by ethnographers working in the Pacific suggest important points for potential critique and convergence with those notions of "empathy" articulated in North American and Western European academic traditions. Traditions that often characterize empathy as a process that is predicated upon: (1) de-centering the self; (2) imagining the perspective of another from a quasi-first person perspective; and (3) approximating the feelings, emotions, motives, concerns, and thoughts of an-other mind (Halpern 2001; Rosen 1995; Wikan 1992).

Contributors to the session will be asked to explore the problem of empathy ethnographically in relation to the ways that it is locally construed, as well as in terms of its epistemological and methodological entailments, through addressing the following questions: (1) Are there local models of empathy in Pacific communities that bear a family resemblance to "Western" academic characterizations? (2) If so, what are the cultural and communicative norms for demonstrating, displaying, and recognizing empathy? (3) What are the local epistemological assumptions regarding the possibility for empathizing with an-other? (4) How do local understandings of personhood, self, emotion, motivation, and social action figure into local models of empathy? (5) Can empathy be understood as a viable methodological tool for ethnographers interested in investigating the constitution of cultural subjectivities (c.f. Black 1985) (6) How do issues of power, hierarchy, and social position inform local understandings of the possibility, desirability, and practicality of demonstrating/recognition/communicating empathy? (7) What forms of understanding or knowledge are thought to be accessible through empathy? (8) To what extent are these forms of understanding/knowledge culturally recognized, valued, or preferred? and finally, (9) What processes of socialization serve to canalize the development of culturally shaped understandings of empathy?

For more information, or if you are interested in participating in this session, please contact the organizers by October 25.

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Douglas W. Hollan, Department of Anthropology, University of California, Los Angeles, 341 Haines Hall, Box 951553, Los Angeles, CA 90095-1553 USA; tel: (310) 825-3366; fax: (310) 206-7833; email <dhollan@anthro.ucla.edu>

**Gender Violence in Oceania**

Organizers: Dorothy Counts (Okanagan University College) and Christine Stewart (Australian National University)

Gender Violence in Oceania. Gang rape, wife-beating, sexworker persecution, gay-bashing, witch-burning. We know it's there, but even after many discussions and publications, how much do we know about it in its various manifestations today? Where is it happening? Who are the victims? Who are the perpetrators? What forms is it taking? How long has it been going on? Why is it going on? Is it getting better or worse? Who is confronting it, who is denying it, and why? And possibly most importantly, what, if anything, is anyone doing about it?

The newspaper report earlier this year about a police raid on an alleged brothel in Port Moresby sparked off a lively discussion on ASAONET on gender violence in the Pacific. Much of the discussion presupposed that violence against women is growing, particularly in PNG, although this assumption was challenged by descriptions of various traditional sanctions and mechanisms of redress, and the ethnic imbalance in violent practices. Certainly, despite the national and international rhetoric of human rights and equality, we are witnessing at present a burgeoning misogyny amongst today's authorities, police included, which accepts violence
against women and endorses customary laws which are repressive, discriminatory and involve violent punishment of women for such things as adultery, witchcraft and disobedience. And there is evidence that this victimization is now extended to that other marginalized gender group, gay men.

This session aims to explore the wider issues surrounding present-day gender violence in Oceania, in the hope that the development of successful interventions can be guided by our findings. Although abstracts of papers are not required for an informal session, they would be most welcome. If you do wish to submit an abstract, please send us a copy in advance by email or snail mail, and please bring a dozen or so copies to distribute to the other participants.

Let us know by **October 25** if you are interested in participating in the session.

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### Globalization, Diet, and Health

Organizers: Lisa Henry (University of North Texas) and Jeanette Dickerson-Putman (Indiana University-Indianapolis)

This informal session will focus on the current issues regarding globalization, diet, and health. The session idea is partially in response to the 2004 global strategy on diet, physical activity, and health by the WHO and the UNDP in Suva addressing the application of the Millennium Development Goals to the Pacific. We envision a discussion of the short and long-term impacts of increased global integration on issues related to health, illness, disease, diet, healthcare decisions, and health practitioners. Session participants from the public health field are encouraged to participate.

For more information or if you are interested in participating in this session, please contact Lisa Henry by **October 25**.

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### Moanan (Polynesian) Concept and Practice of Tā and Vā, "Time and Space"

Organizers: ‘Okusitino Mā hina (University of Auckland) and Tē vita O. Ka‘ili (University of Washington)

Ontologically, all things, whether natural, mental, artistic, or sociocultural, take place in time and space. However, epistemologically, time and space, are arranged and constructed in various ways within and across cultures. For Tongans, time and space are expressed as tā and vā, and are arranged as intersecting (felava) entities. This intersecting arrangement of tā ("time") and vā ("space") locates the past in front (kuonga'a-time in the front) and the present (lolotonga-time in the middle) and the future (kuongamui-time in the back) as the times that come after the past. Thus Tongans, as well as all Moana cultures, "are thought to walk forward
into the past and walk backward into the future, where both the actual past and elusive future are constantly fused and diffused in the ever-changing, conflicting present. Moreover, past generations (mu'aki to'utangata-generations leading in the front) locate on their backs the future of their descendants (muiauki-persons, following the backs of the past generations).

In Tonga, tā, the older term for time, means to beat or to demarcate time through beats, and vā, the term for space, denotes the space between things or social space between people. In creating artistic productions and maintaining social relations, Tongans organize tā and vā by beating time in symmetrical form in space. This symmetrical arrangement/forming of time within space is designed to produce potupotutatau, harmony, and mā lie, beauty. For example, the Tongan material art of tā tatau, tattooing, is performed through the beating (tā, time) of symmetrical patterns (tatau) into the human body (space) in order to produce proportionate and beautiful tattoos. This symmetrical arrangement of time-space is manifested in Tongan artistic creations—mats, tapa clothes, carvings, lashings, proverbs, poetic compositions, songs, and dances. In other words, it is manifested in tufunga, material arts, faiva, performing arts, and ngaeu fakame'a, crafts. In a similar artistic arrangement of tā and vā, Tongan social relations are formed in accordance to a symmetrical arrangement of time and space. For instance, tauhi va, the Tongan cultural concept and practice of maintaining social relations, or sociospatial relations, is performed in a symmetrical form through the reciprocal sharing of goods and services, giving rise to social harmony. Tauhi vā, literary means the artistic beating/forming of interacting (tā-beat; 'uhi-interact) social space (vā). This artistic arrangement of time and space is also manifested in many other social relations. In fact, the person who is responsible for organizing and re-organizing sociopolitical relations is called a tufunga fonua, an artisan of the land and its people.

In recent years, an increasing number of anthropologists have been advocating for anthropological theories of space. This session will examine both space and time. We argue that time and space are intrinsically connected dimensions of reality and both dimensions must be examined together, and in relation to one another, in order to gain a better understanding of natural and sociocultural phenomena and practices. Thus, this session will focus on the epistemological arrangement of Moanan tā-vā, "time-space," in natural phenomena, social relations, artistic creations, mental processes, etc. We encourage participants to discuss the ways in which ta and va (or ka, va) are conceptualized and practiced in the various Moanan cultures. In addition, this session will explore concepts and practices that are related to time and space such as tā fua, rhythm, tatau, symmetry, heliaki, elliptical metaphors, potupotutatau, harmony, and mā lie, beauty. Lastly, we invite participants to examine the form (rather than the function) of art and social relations, and explore the possibility of developing anthropological theories which emphasize form (fu'o/fo tuma).

If you are interested in participating in this session, or know someone who might be, please feel free to contact 'Okusitino Mā hina or Tē vita O. Ka'ili by October 31.

New Perspectives on Adoption and Fosterage in Oceania

Organizers: Jeanette Dickerson-Putman (Indiana U-Indianapolis) and Judith (Modell) Schachter (Carnegie Mellon University)

The importance of adoption and fosterage to the construction of social relations in Oceania has not been a focus for an ASAO session since the 1970s. We propose to return to the exploration of these topics and especially to consider how social change and globalization have affected old
patterns and initiated new patterns of social relations based on adoption and fosterage. We encourage the participation of individuals who have an interest in issues surrounding legally based patterns of adoptions and non-legalized indigenous forms of adoption and fosterage.

For more information or to express interest, please contact Jeanette Dickerson-Putman by October 25.

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Pacific Culture Areas Reconstructed, Rehabilitated, and Reclaimed

Organizer: Glenn Petersen (Baruch College, CUNY)

The existence, nature, and composition of Pacific culture areas have all been contested since Dumont d'Urville modified De Rienzi's initial tripartite scheme in 1832. This is as it should be, given that culture areas are by definition constructs, whether they are vernacular or scholarly in origin. In recent years ethnological challenges to the Polynesia-Melanesia divide have become commonplace and Micronesia has increasingly been dismissed as a "nonentity." A recent issue of the Journal of Pacific History and a threaded discussion on ASAONET make it clear that the topic remains controversial.

It is worth noting that culture areas or geographic regions, whether defined by specialists or deriving from everyday consciousness, have always been delimited in terms of varying functions, purposes, or characteristics and are by definition ambiguous, uncertain, and somewhat nebulous. For comparative purposes it is instructive to look for a moment at North Africa, where there are multiple subculture areas. Much as in the Pacific, these are divided into contiguous, relatively discrete bands of disputed dimensions. Their names draw upon different sorts of sources for their etymology: Maghrib ("west," i.e., relative location), Sahara ("desert," i.e., climatic regime), Sudan ("black," i.e., purported skin coloration of its inhabitants), Sahel ("coast," i.e., a metaphorical description of its topography). While the nature and composition of each of these areas is inherently debatable, people who speak of them know roughly "where" they are and "what" is being spoken of when the categories are used. There is utility in these terms and concepts, no matter what meanings they are used to convey. It is also the case, however, that the terms have for the most part declined into desuetude in the past half century or so, probably because the entire area has been carved up into nation-states; for a variety of reasons it is simpler to refer to places outlined by national borders than to ambiguous expanses of territory.

It is likely that use of the terms Polynesia, Melanesia, and Micronesia will continue to decline as Oceania is increasingly conceptualized in terms of its constituent nation-states. This does not mean, however, that for ethnological, historical, and geographical purposes these concepts need be entirely abandoned. It seems that this is as good a time as any to reassess the meaning and utility of Pacific island culture areas. Yes, they are constructs, but some constructs are more useful than others, and are better suited to some purposes than to others. The classic tripartite division proposed by Dumont D'Urville caught on immediately, and has been used (and abused) ever since, precisely because it serves a host of practical purposes.

This informal session is intended to explore and reclaim for contemporary purposes the characters, compositions, and meanings of the classic Pacific culture areas. It assumes that because these are constructs they are malleable, and seeks instead (or in addition) to ask why they have proven to be of such imaginative power that we continue to fall back upon them despite virtually universal agreement that there is something wrong with them. Presentations dealing with single or multiple culture areas, smaller regions within them, relations between
and among them, or with Oceania as a whole are encouraged, as are discussions dealing with relevant, but cross-cutting phenomena (e.g. high/low, island clusters/isolates, etc.), and negative, unproductive, and counter-productive aspects of these concepts. Dissidents, skeptics, and agents provocateurs are welcome.

For more information, or if you are interested in participating in this session, please contact the organizer by **October 25**.

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**Parenting and Childhood in the Pacific**

Organizers: Eric Silverman (DePauw University) and Leslie Butt (University of Victoria)

This session will explore parenting and childhood in the Pacific and Pacific diasporas. To enable comparison, and to encourage a variety of perspectives, we invite participants to focus on traditional or modern practices, as broadly construed, or both (e.g., clashes, contradictions, and continuities). All “ethnographic presents” are equally welcome -- the 1930s, say, the 1980s, or last week. Contributors can respond to any number of questions, including: What are the meanings and ideologies of parenting and childhood, and the aspirations and actual practices? What sources of information—newspapers, myth, health care, ritual, church, television, kin, etc. -- do Pacific parents use when creating and modeling their parenting? How do local folks understand the tensions, aspirations, and goals of traditional and/or modern parenting? How is parenting associated with the state, and with tradition? How are the kinship categories "mother" and "father" constructed and changing? How do children play, and with what toys? What is the local construction of childhood? How do children understand their "family" and parents? How do young women see their partners as "fathers" -- and vice versa? Are there regional generalizations we can offer? Can pacific anthropology dialogue with, or critique, debates and assumptions in Western societies over parenting and childhood -- debates occurring in political discourse, popular media, and other scholarly disciplines? What historical changes have occurred? And so forth.

Although the session is Informal, we aspire to approach the structure of a Working Session. Ideally, participants will present prepared "mini" papers (say, 10 pages) that they will also circulate at the session, along with a relevant bibliography. These essays will be, of course, preliminary -- in some cases, perhaps prior to some actual fieldwork. But they will hopefully allow the session to have greater structure, empirical content, and theoretical conversation than is possible if we solely offer impromptu comments. If you are interested in participating, please contact Eric Silverman by **October 15**.

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**Research in Vanuatu: Past, Present and Future**

Organizers: Haidy Geismar (New York University), Jean de Lannoy (New York University), and Benedicta Rousseau (Cambridge University)

Ten years on from the lifting of the moratorium of foreign research in Vanuatu, there is a growing new interest, as well as a renewed interest from an earlier generation of scholars, in working in the archipelago. The primary objective of this session is to bring scholars together from Vanuatu, the US, Australia, France and the UK in an informal manner to present individual research projects and discuss future collaborations. This is the first time that any such international initiative has been instigated. We hope that researchers will be able to
discuss the impact of research on local communities in Vanuatu with representatives of the
Vanuatu Cultural Centre and to develop potential collaborations between researchers that
might arise out of common themes and issues in their work.

As there has been a significant interest in the session, we are planning to allot short
presentation times to all interested (10 minutes), with a longer round-table discussion about
research themes and issues. We do encourage people to prepare longer presentations/papers
that they can circulate upon request at the conference, but the format will emphasize dialogue
rather than formal presentation. Please send emails expressing interest and a brief abstract or
statement of research to Haidy Geismar by October 25.

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Livelihood Systems, Strategies and the Role of Agriculture in Oceania

Organizer: W. Mark Drew (University of Florida)

As globalization continues, how are agricultural-based livelihoods in Oceania being impacted,
what are the agricultural related strategies they are employing in response to globalization, and
what is the specific role of agriculture within the context of the natural environment, economy,
and health of local islanders? The objective of this Informal Session is to explore what research
is being conducted that can help begin to answer some of these questions. Furthermore, this
session aims to bring specialists together from various fields to identify common interests and
central themes within this sphere of focus leading to the preparation and circulation of relevant
papers for discussion during the ASAO 2006 meeting. Session participants from the farming
systems research and extension, development economics, and the health and nutrition fields
are particularly encouraged to participate. Those interested in formally or informally
participating in this session are encouraged to contact Mark Drew with ideas and suggestions
no later than October 25.

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PROPOSED SESSION FOR 2006 MEETING

Managing West Papuan Identities

Organizer: Sjoerd R. Jaarsma (Papua Heritage Foundation, Nieuwegein, The Netherlands)

Owing to organizational difficulties at my end the session will be postponed till February 2006.
The present participants to the session will, however, stay in touch and work on their ideas
and contributions to the session. Over the next year we will precirculate papers if possible so
we can perhaps resume as a working session in 2006. If you are interested in participating in
the session send me an abstract of what you want to write about (or a first draft of your paper)
before April 2005, preferably by email.

Dr. Sjoerd R. Jaarsma, Beethovenlaan 6, NL-1217 CJ Hilversum, THE NETHERLANDS;
phone/fax +31 35 628 0866; email <s.jaarsma@papuaheritage.org>.
V. IN MEMORIAM: Per Hage

The following appeared on Rednova

Per Hage was born October 9, 1935; his brilliant mind closed in the morning hours of July 25, 2004 after a valiant fight with a long illness which he endured with characteristic stoicism and grace.

Per joined the faculty of the Department of Anthropology at the University of Utah in 1971 and remained there, with brief interruptions as Visiting Scholar at the University of Copenhagen and Cambridge University (Robinson College). Per was a social anthropologist initially interested in cognition, but whose restless mind soon wandered to the classic topics of social structure and kinship. He pioneered the use of graph theoretical models in anthropology to greatly enhance our knowledge of the human mind, human society and human history, especially in his beloved Polynesia. The three books he wrote (co-authored with Frank Harary), Island Networks, Exchange in Oceania, and Structural Models in Anthropology, have been the cornerstones of a new appreciation of kinship in all of social science.

Always generous with his time for students and colleagues alike, he was most often found in his office quietly reading in one of a number of languages in which he was fluent or writing another article or book. He received accolades from the most prestigious scholars from around the world and was treasured by his colleagues as a man of high integrity who demanded high standards of all, but first and foremost of himself. Of the old school, he was a true gentleman and a scholar.

He leaves behind his loving wife, Andrea, who stood by his side throughout and fought as hard as Per to win the precious extra years that he was able to gain over the illness.

VI. RECENT JOURNALS

Issue 18 (2) 2004 of The Journal of Ritual Studies contains the following contributions of interest to Pacific scholars.


Several ASAO members have recently published review articles in the Annual Review of Anthropology:

Volume 32, 2003:
In Pursuit of Culture, by Ward H. Goodenough (1-12)
Resource Wars: The Anthropology of Mining, by Chris Ballard and Glenn Banks (287-313)

Volume 33, 2004:
Anthropology and Circumcision, by Eric K. Silverman (419-445)
Globalization of Pentecostal and Charismatic Christianity, by Joel Robbins (117-143)
The Whole Person and its Artefacts, by Marilyn Strathern (1-19)Thinking About Cannibalism, by Shirley Lindenbaum (475-498)

The ASAO Newsletter is published three times yearly (April, September, December) and is a benefit of ASAO membership. Annual dues are US$35 general, US$20 student. Institutional subscriptions are available for US$15 per calendar year. ISSN 1095-3000
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