I. FROM THE EDITORS

Warm thanks to all who submitted session announcements and other information by the December 1 deadline and special thanks to Jan Rensel, Mary MacDonald, and Mark Mosko for help above and beyond the call of duty. Karen will be leaving for 3 months in Fiji in mid-March and so we ask you to submit items for the next newsletter by March 1 so that we can finish the newsletter before she leaves.

**Special Note:** Starting with the April 2005 issue, the ASAO Newsletter will be distributed to ASAO members electronically, instead of on paper. If you wish to continue to receive a hard copy of the newsletter, or if you wish to receive your newsletter at an e-mail address different from the one listed in the ASAO membership list, please return the enclosed form to Kathy Creely (address listed on form). If you do not return this form, we will send the next newsletter to you electronically.

Karen Brison and Steve Leavitt
ASAO Newsletter Editors
Department of Anthropology
Union College
Schenectady, NY 12308 USA
tel (518) 388-6673;
fax (518) 388-8035
e-mail <brisonk@union.edu>
<leavitts@union.edu>
II. FROM THE CHAIR

By now we are all looking forward to our annual meetings in Kaua‘i. Thanks to Mary McDonald, Suzanne Falgout, Judy Flores, Lamont Lindstrom, Ty Tengan, Jan Rensel and others, the February 2005 meeting schedule offers an unusual number of exciting events, including a welcome by members of the local indigenous Hawaiian community, a Distinguished Lecture by Professor Albert Wendt, and a screening of Vilsoni Hereniko’s acclaimed film, "The Land Has Eyes." A record number of Pacific Island scholars (some 40) are also expected to attend and participate in the program.

Long-standing members of ASAO will be particularly pleased that a special party in honor of out-going Secretary-Treasurer Jan Rensel has been scheduled to follow the closing plenary, so I am hoping many people attending the conference will make a special effort to lay over Saturday night so that we can appropriately celebrate Jan's many contributions to the Association over the last several years.

While we have been busy with preparations for our annual gathering, we are greatly saddened that two of our distinguished and admired colleagues, Marie Reay and Mervyn Meggitt, have passed away. Thanks to the many who have already written to ASAONET to express their sorrow and indebtedness to Marie and Merv.

Happy Holidays to you all, and see you soon on Kaua‘i.

Mark Mosko

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. Because of increased demand, the Radisson Kaua‘i has increased our guest room block, so there are still plenty of rooms available. (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 mailed 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.

**Meeting Registration:**

**Pre-registration Discount (Deadline: 15 January 2005)**

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**.

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**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, sent to all members in September.)

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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.

All current ASAO members who have not yet registered or paid their 2005 dues are being sent a second personalized meeting registration form; a generic form is also 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.

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

Please see the September newsletter and supplemental mailing or the ASAO website <http://www.soc.hawaii.edu/asao/pacific/2005meeting.htm> for information about special tours being offered on Kaua‘i prior to the meeting, including the Kaua‘i Museum and a visit to see a new double canoe under construction by the Polynesian Voyaging Society. If you are interested in either tour, please e-mail Alex Golub at <a-golub@uchicago.edu> before **1 January**. (Note: admission for the Kaua‘i Museum will be payable at the museum.)
FOR MEETING PARTICIPANTS STOPPING OVER ON THE ISLAND OF O'AHU
A number of sites, including the Mission Houses Museum and the Bishop Museum, have extended invitations or special offers to ASAO participants who might be stopping over in Honolulu on their way to the island of Kaua'i. Please see the ASAO website for updates: <http://www.soc.hawaii.edu/asao/pacific/2005meetingoha.htm>

Please note: An invitation had also been extended to ASAO meeting participants by the staff of the Pacific Collection at the University of Hawai'i-Manoa Hamilton Library. However, a flash flood that struck the campus on 30 October severely damaged the library, among other buildings. Clean-up and recovery efforts are in process, but library access and services are limited. For regularly updated information see the University of Hawai'i information website <http://www.hawaii.edu/floodinfo/index.html> or the UH library website: <http://libweb.hawaii.edu/uhmlib/index.htm>

IV. FROM THE PROGRAM COORDINATOR

With 28 sessions at the 2005 meeting in Hawai'i we need all the rooms for sessions and have been obliged to locate the book display, along with registration, in the foyer. This means we need volunteers to set up and pack up the books each day, as well as people to staff the book display and registration desk. We need at least 2 people for registration and 2 people for the book exhibit at the following times: Wednesday 2:00 - 5:00 p.m.; Thursday 8:00 a.m. - 5:00 p.m.; Friday 8:00 a.m. - 5:00 p.m.; Saturday 8:00 - 12:00. In addition we need set up and break down volunteers on Wednesday 1:00 - 2:00 p.m.; Thursday/Friday/Saturday 7:00 - 8:00 a.m. and Wednesday/Thursday/Friday 5:00 - 6:00 p.m. I shall ask those on duty late Saturday morning to begin packing up the display at 11:00 a.m. Volunteers receive one book for every two hours worked on the display or registration desk. Please e-mail me if you are willing to help out.

Mary N. MacDonald, Religious Studies Department, Le Moyne College, Syracuse, NY 13214; tel (315) 445-4364; e-mail <mnmacd@aol.com>

V. 2005 ASAO ANNUAL MEETING PROGRAM

EVENING EVENTS

Session Organizers’ Meeting
Wednesday, 2/2, 7:00 p.m. - 8:00 p.m., Orchid
All session organizers are requested to attend this special meeting, to discuss session organization and management questions. Light refreshments will be served.

Opening Plenary
Wednesday, 2/2, 8:00 p.m. - 9:30 p.m., Ginger
The Opening Plenary will include meeting announcements from the Program Coordinator, reports from officers, nomination of new board members, announcement of this year’s Pacific Islands Scholars Fund recipients, and introduction of ASAO Honorary Fellows and newcomers.

Welcome Party
Wednesday, 2/2, 9:30 p.m. - 11:00 p.m., Ginger
All are invited to attend this no-host, open-bar, social gathering, especially to welcome our PISF awardees, new ASAO members, and first-time annual meeting participants.
Film
Thursday, 2/3, 7:30 p.m. - 9:30 p.m., Kaua'i Community College Performing Arts Center
A screening of Vilsoni Hereniko's film, The Land Has Eyes at Kaua'i Community College will be followed by discussion with Vilsoni. Please note that the bus leaves at 6:45 p.m. for K.C.C.

Distinguished Lecture
Friday, 2/4, 8:00 p.m. - 10:00 p.m., Ginger/Pakalana
Albert Wendt will give this year's distinguished lecture, entitled "Pacific Fiction as Anthropology and Anthropology as Fiction."

Closing Plenary and Party in Honor of Jan Rensel
Saturday, 2/5, 7:30 p.m. – 11:30 p.m., Ginger/Pakalana
Highlights of the Closing Plenary will include session reports (and future plans), proposed new sessions for 2006, installation of new ASAO Board Chair, announcements regarding future annual meeting sites, and other association business. A party to celebrate Jan Rensel and her long and dedicated service to ASAO will follow the plenary.

SESSIONS
* Indicates papers to be presented in absentia

SPECIAL SESSION

Publishing for Pacific Island Communities
Organizers: David Counts & Dorothy Counts (Okanagan University College), Alan Howard & Jan Rensel (University of Hawai'i)
Meeting: Thursday, 8:00 a.m. - 5:00 p.m. (Pakalana)

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) 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) 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 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.

Abstracts have been submitted by Keith and Anne Chambers, David and Dorothy Counts, Alan Howard and Jan Rensel, Karen Peacock, Karen Sinclair, Katharina Stockhaus, Marlene Levine, Judith Huntsman, and Ali Pomponio. Others wanting to participate should contact the organizers.

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

FORMAL SYMPOSIA

Property and Ecology
Organizers: John Wagner (Okanagan University College) and Mike Evans (Okanagan University College)

Meeting: Thursday, 8:00 a.m. - 5:00 p.m. (Mokihana)

In this session we are exploring the ways in which customary property rights systems throughout the Island Pacific are being re-shaped as a consequence of changing social, economic, and 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.

John Wagner (Okanagan University College, Kelowna, BC, Canada)
Theoretical overview of the session and update on publication venue.
Conservation as Development in Papua New Guinea: The View from Blue Mountain
* Leah S. Horowitz (The Australian National University)
  Spaces, Species, Spirits: Cultural Heritage, Tourism Potential, and the Management of
  Common Property Resources in New Caledonia

* 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

Malia Talakai (University of Nijmegen, The Netherlands)
  The Atmosphere, Global Commons, Climate Change and the Concept of Fonua

Michael J. Evans (Okanagan University College, Kelowna, BC, Canada)
  Sandalwood, Markets, and Super-ordinate Kin: Property, Propriety, and Ecology in
  Contemporary Tonga

* Andrea Bender (University of Freiburg, Germany)
  Changes in Social Orientation: Threats to a Cultural Institution in Marine Resource
  Exploitation in Tonga

* Christopher R. Morgan (Department of Pacific and Asian Studies, University of Victoria,
  Canada)
  Property of Spirits: Hereditary and Global Value of Sea Turtles in Fiji

Martha MacIntyre (University of Melbourne) and Simon Foale (ANU)
  Land and Marine Tenure, Ownership and New Forms of Entitlement on Lihir: Changing
  Notions of Property in the Context of a Gold-Mining Project

Alex Golub (University of Chicago)
  Uncommon Properties: Ambiguity and Anti-Commons in Papua New Guinea

* Adrian Tanner (Memorial University, St. John's, Newfoundland, Canada)
  On Understanding Too Quickly: The Problem of Colonial and Post-Colonial
  Misrepresentation of Fijian Land Tenure

* Bryan Oles (Department of Human Ecology, Rutgers University)
  Access and Alienation: The Promises and Threats of Stewardship on Mokil

Mary McCutcheon (George Mason University)
  The Fluidity of Marine Tenure Rules in Palau

Nancy J. Pollock (Development Studies, Victoria University, Wellington, New Zealand)
  Access to Collateral for Development: A Marshallese Case

Discussant: Michael Lieber (Department of Anthropology, University of Illinois)

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John Wagner, Department of Anthropology, Okanagan University College, 3333
University Way, Kelowna, BC V1V 1VY, CANADA; e-mail <jwagner@ouc.bc.ca>

Michael J. Evans, Department of Anthropology, Okanagan University College, 3333
University Way, Kelowna, BC V1V 1V7, CANADA; e-mail <mjevans@ouc.bc.ca>

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**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, Whitewater)

**Meeting: Thursday, 8:00 a.m. - 5:00 p.m. (Ginger)**

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.

Paul Shankman (University of Colorado, Boulder)
Virginity and Veracity: Re-reading Historical Sources in the Mead-Freeman Controversy

Sharon W. Tiffany (University of Wisconsin, Whitewater)
"Representing Paradise": Popular Media and Margaret Mead's Coming of Age in Samoa

Merrily Stover (University of Maryland University College)
Samoan Reaction to Margaret Mead

Carolyn Thomas (Waikato University)
Friends, Colleagues, Enemies: Human Relations in the Professional Career of Reo Franklin Fortune

*Ira Bashkow/*Lise Dobrin, (University of Virginia)
Pigs for Dance Songs: Empathy in the Ethnography of Reo F. Fortune

Roger Ivar Lohmann (Trent University)
Dreams of Fortune

Judith Schachter Modell (Carnegie Mellon University)
From Biographical Studies to Anthropology: A Benedictine Journey

Nicola Tannenbaum, (Lehigh University)
Benedict and the Study of the Thai: An Early Yet Persistent Paradigm

Maureen Malloy (University of Auckland)
Disorderly Women and Disordered Culture: Margaret Mead and the Omaha

Patricia Francis (Library of Congress)
Margaret Mead and Children's Drawings as Projective Tests

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

Phillip Guddemi (The Union Institute and University)
The Ecology of the Anthropological Mind: Gregory Bateson's Influence in the Published Work of Three Pacific Scholars in the Late 20th Century

John S. Gilkeson (Arizona State University West)
Clyde Kluckhohn, the Conference on Science, Philosophy, and Religion, and Making the World Safe for "Orchestrated Heterogeneity"

Ralph Litzinger
Civilizing the Yao: Reo Fortune and the Lingnan Science Journal Project

Discussants: Nancy McDowell (Beloit), Nancy Lutkehaus (University of Southern California), Marta Rohatynskyy (University of Guelph), and Margaret Caffrey (University of Memphis)

Language Ideology and Social Change in Oceania
Organizers: Bambi Schieffelin (NYU) and Miki Makihara (Queens College, CUNY)
Meeting: Thursday, 8:00 a.m. - 5:00 p.m. (Midori)

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.

Christine Jourdan (Concordia University)
Linguistic Paths to Urban Self in Post-Colonial Solomon Islands
Miki Makihara (Queens College, CUNY)
Ture (‘Fight’) Talk: Purist Registers and Language Ideologies on Easter Island
Kathleen Riley (Johnson State College)
A Tangle of Pride and Shame: Socializing Heteroglossia in the Marquesas
*Courtney Handman (University of Chicago)
Native Language and the Construction of Authority: Bible Translation Projects in Papua New Guinea
Rupert Stasch (Reed College)
Demonic or Demotic? Ideologies of Indonesian in an Incipiently Bilingual West Papuan Community
Bambi B. Schieffelin (New York University)
Christianizing Language and Community in Bosavi, PNG
Joel Robbins (University of California, San Diego)
On Speaking God’s Truth: Christianity and Changing Language Ideologies in a Papua New Guinea Society
Susan U. Philips (University of Arizona)
Scholarly Representations of Tongan Honorifics
Keir Martin (Manchester University)
There are Social Groups in the New Guinea Islands: Contested Language Ideologies in East New Britain, PNG

Jeannette Marie Mageo (Washington State University)
Language Ideology and Kea in Samoa

Bambi Schieffelin, Department of Anthropology, New York University, 25 Waverly Place, New York, NY 10003-6790 USA; e-mail <bs4@nyu.edu>
Miki Makihara, Department of Anthropology, Queens College CUNY, 65-30 Kissena Blvd., Flushing, NY 11367-0904 USA; e-mail <mikimakihara@qc.edu>

The New Voyagers: Pacific Artists in the Global Art World
Organizers: Pamela Rosi (Bridgewater State College) and Eric Kjellgren (Metropolitan Museum of Art)
Meeting: Friday, 8:00 a.m. - 5:00 p.m.; Saturday, 8:00 a.m. - 5:30 p.m. (Pakalana)

Whether practitioners of new or "traditional" art forms, contemporary Pacific artists increasingly are seeking to move beyond local and regional venues to 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.

This symposium, which includes the voices of academics, museum curators, gallery owners, and indigenous artists, will explore the range of arts being produced in Pacific societies today and the ways Pacific artists and their works engage and contest with forces within the global art system. It will address issues of artistic agency, construction of personal and group identity, gender, authorship, copyright, gate keeping, and unequal power relations between Pacific artists and the global art system. We also will consider how the issues affecting rural artists differ from those working in urban contexts as each group seeks to participate in a global art world where multiculturalism and visual culture are of growing importance.

In addition to formal papers and artists’ presentations listed below, the Pacific Islander artists in our symposium will exhibit their work and stage a public performance on Saturday during the lunch break. This performance as an integral aspect of the symposium and will embody many of our themes and concerns.

Friday morning
*Anna-Karina Hermkens (Radbound University, Nijmegen, The Netherlands)
  Appropriating Women’s Art: Dynamics of Gender in the Commercialization of Tapa-cloth in Melanesia
Judy Flores (Richard Flores Taitano Micronesian Area Research Center and University of Guam)
  Navigating Chamorro Art and Identity
Vince Reyes (Cultural Arts Instructor, Inarajan Middle School, Guam Department of Education)
  New Voyagers: Issues of Reclaiming Lost Heritage
Carol Meyer (University of British Columbia Museum of Anthropology)
  Remnants of Authenticity, Expressions of Continuity and Reflections of Rupture: Contemporary Pacific Art in Ethnographic Collections
Elaine Monds (Director, Alcheringa Gallery, Victoria, BC, Canada)
Pacific Artists in the Fine Arts Market
Ake Lianga (Contemporary Solomons Islands Artist, Victoria, BC, Canada)
Journey from the Islands

**Friday afternoon**
Tusiata Avia (Samoan/Palagi writer, poet, performer, Christchurch, NZ)
Wild Dogs Under My Skirt
Shigeyuki Kihara (Samoan/Japanese fashion designer, artist, performer, Auckland, NZ)
Shigeyuki Goes to Hawai‘i
Anne D’Alleva (University of Connecticut, Storrs) and Rosanna Raymond (Contemporary artist, Aotearoa and London, England)
Sex/Lies/Videotape
Rosanna Raymond (Contemporary artist, Aotearoa and London, England)
Northern Nights, Southern Stars

**Saturday morning**
Eric Kjellgren (The Metropolitan Museum of Art, New York)
In Unknown Country: East Kimberley Artists and the Art World
Eva Raabe (Museum of World Cultures, Frankfurt am Main, Germany)
Individualism and Tradition: Curating Contemporary Art from Papua New Guinea
Marion Struke-Garbe (Dept. Austronesian Studies, University of Hamburg, Germany)
Just Another Exclusion: Some Perceptions of Papua New Guinea Art
Pamela Rosi (Bridgewater State College)
Picturing My Country Papua New Guinea: The Creative (Contested) Vision of Larry Santana
Konousi Aisake (Contemporary Rotuman Artist, Vancouver, BC, Canada)
Art is Life
*Shirley Campbell (Dept of Anthropology, Australian National University)
Image Making: Negotiating Fields of Identity for Contemporary Artists

**Saturday lunch hour**
12-30-1.30 Artists’ performance

**Saturday afternoon**
Discussants:
Vilsoni Hereniko (Center for Pacific Island Studies, University of Hawai‘i-Manoa)
Robert Welsch (Department of Anthropology, Dartmouth College)

Creating Town and Country: New Places and Old in Melanesia
Session Organizer: Jerry Jacka (North Carolina State University)
Meeting: Friday, 8:00 a.m. – 4:45 p.m. (Midori)

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 to contemporary social circumstances of Melanesian people as well as to discussions within anthropology about the proper location of anthropological study.

Maxine Craig (California State University, Hayward)
Idle Village/Productive Village: Rascal Town/Work Town: Labor and Place in PNG
Peter Balone Kanaparo and Benedict Imbun (University of Papua New Guinea)
Doing Good to Avoid 'Bad Name' at Ples: The Generosity, Pressures and Challenges of Engans in Port Moresby
Debra McDougall (University of Notre Dame)
Local Towns and Their Demise: Alienated Land, Postwar Projects, and Marginality on Ranonnga, Solomon Islands
Jerry Jacka (North Carolina State University)
From the Bush to the Highway: The Geography of Modernity in the Porgera Valley, PNG
Jean de Lannoy (Linacre College, Oxford University)
The Judge and the Historians: New Places and Old in South Malakula, Vanuatu
Rupert Stasch (Reed College)
Heterogeneity of Spatial Experience Before and After Village Formation: Shifting Geographies of Belonging among Korowai of West Papua
Thomas Strong (Princeton University)
Negative Connections: Town Life Haunted by the Village
James Pile (Princeton University)
Blood is Still Their Argument: Are There 'Events' in the New Guinea Highlands?
Alex Golub (University of Chicago)
Imagining 'Global' and 'Local' Actors in Papua New Guinea's Mining Industry

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; e-mail <jerry_jacka@ncsu.edu>
**WORKING SESSIONS**

**AIDS in Oceania**
Organizers: Leslie Butt (University of Victoria) and Richard Eves (Gender Relations Center, RSPAS, ANU)

**Meeting: Saturday, 8:00 a.m. - 5:30 p.m. (Ginger)**

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 that 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 reactions, 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?

Herick Aeno (Papua New Guinea Institute of Medical Research)
When PPS Fails: Surveillance and Sampling in Suspicious Settings

Christine Salomon and Christine Hamelin (Institut National de la Santé et de la Recherche Médicale)
HIV Protection and Screening in Women in New Caledonia

Lawrence Hammar (Papua New Guinea Institute of Medical Research)
What’s Love (or Fidelity) Got to Do With It? The Risk of Sex and Reciprocity in Papua New Guinea

Bettina Beer (Institut für Ethnologie, Heidelberg)
HIV/AIDS and Interethnic Sexual Relations among the Wampar (Markham Valley, Papua New Guinea)

Naomi McPherson (Department of Anthropology, Okanagan University College)
Sik Nogut: Growing Awareness of HIV/AIDS in Rural West New Britain, PNG

Kathy Lepani (Gender Relations Centre, Australian National University)
“Still in the Process of Knowing”: Making Sense of HIV and AIDS in the Trobriand Islands

Nicole Haley (Department of Anthropology, RSPAS, ANU)
When There’s No Accessing Basic Health Care

Holly Wardlow (Department of Anthropology, University of Toronto)
“You Have to Understand: Some of Us Are Glad AIDS Has Arrived”: Christianity and Condoms among the Huli of Papua New Guinea

Richard Eves (Gender Relations Centre, Australian National University)
Moral Reform and Miraculous Cures

Leslie Butt (Pacific and Asian Studies, University of Victoria)
Elite Responses to the AIDS Epidemic in Highlands Papua

Litiana Kuridrani (School of Public Health & Primary Care, Fiji School of Medicine)
Indigenous Fijian Women’s Experiences Living with HIV/AIDS
Anita Jowitt (School of Law, University of the South Pacific)
Legal Responses to HIV, Societal Responses to Law

Vicki Lukere (State, Society and Governance in Melanesia Project, Australian National University)
The Timescapes of HIV and AIDS in the Pacific

Discussant: Margaret Jolly (Gender Relations Centre, Australian National University)
Film: "Margaret - Story of an HIV Mother"

Richard Eves, Gender Relations Centre, Research School of Pacific and Asian Studies, Australian National University, Canberra ACT 0200, AUSTRALIA;
e-mail <Richard.Eves@anu.edu.au>

Leslie Butt, Department of Pacific and Asian Studies, University of Victoria, Box 3045, STN CSC, Victoria, BC V8W 3P4, CANADA; e-mail <lbutt@uvic.ca>

Survival at Sea
Organizers: David and Dorothy Counts (Okanagan University College)

Meeting: Saturday, 8:00 a.m. - 5:30 p.m. (Mokihana)

This session is a continuation of the 2004 Informal Session 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.

David Counts and Dorothy Counts (Okanagan University College)
The Ordeal of Ben Paga
Judith Huntsman (University of Auckland)
Tagavaka-Konelio Taupe’s Account
Wolfgang Kempf (University of Göttingen)
Escape, Survival and Witness: Nabetari’s Epic Voyage by Canoe during the War
Dirk H R Spennemann (Charles Sturt University)
When the Ill-wind Blows: Micronesian Castaways in Japan and China
Karen Peacock (University of Hawai‘i)
“The Waves Were As High as Hills”: A Survey of Micronesian Survival at Sea
Margaret Rodman (York University)
Land and Sea: Sela Tubou’s Voyage from Tonga to Vanuatu in 1906
Michael Goldsmith (University of Waikato)
Drifting About Tuvalu: On the Seamanship of Missionaries and Pastors

David & Dorothy Counts, 15130 Old Mission Road, Oyama, BC V4V 2A9 CANADA;
e-mail <countsdcablelan.net>
INFORMAL SESSIONS

Regional Comparison in the Western Solomon Islands
Organizers: Debra McDougall (University of Notre Dame), Cato Berg (University of Bergen), and Christine Dureau (University of Auckland)
Meeting: Thursday, 8:00 a.m. - 11:30 a.m. (Orchid)

The various societies of the Western Solomons are linked through marriage and exchange, shared cultural practices, and a common colonial history. Yet, until recently, there have been few attempts 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. The session aims to bring together those with an interest in 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) to pursue such a regional comparison. In last year’s informal session, several participants focused on how Western Solomon islanders have engaged with or incorporated those defined as foreign or other, whether islanders or European "ship men." We hope to pursue this theme this year. Anyone interested in participating should contact the organizers.

Debra McDougall, Department of Anthropology, Notre Dame University, 611 Flanner Hall, Notre Dame IN 46556-5611, USA; e-mail <dmcdougall@nd.edu>
Cato Berg, Department of Social Anthropology, University of Bergen, PO Box 7800, N5020 Bergen, NORWAY; e-mail <Cato.Berg@sosantr.uib.no> [on fieldwork, late 2004]
Christine Dureau, Department of Anthropology, University of Auckland, PB 92019, Auckland, NEW ZEALAND, e-mail <cm.dureau@auckland.ac.nz>

Crosstalk: Dialectics with the "Me" of West Papua
Organizers: Eben Kirksey (University of California, Santa Cruz) and Octovianus Mote (Yale University)
Meeting: Thursday, 8:00 a.m. - 11:30 a.m. (Hibiscus)

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 groups—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 neocolonial 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.

Eben Kirksey, Department of History of Consciousness, University of California, 1156 High Street, Santa Cruz CA 95064; cell (831) 227-4347; e-mail <eben.kirksey@marshallscholarship.org>
Octovianus Mote, Genocide Studies Program, Yale University, 340 Edwards Street, New Haven CT 965121; tel (203) 432-8390; cell (203) 520-3055; e-mail <octovianus.mote@yale.edu>

Issues of Representation, Identity and Empowerment in Oceanic Film
Organizer: Michelle M. Kamakanoenoe Tupou (University of Auckland)
Meeting: Thursday, 1:30 p.m. - 3:00 p.m. (Plumeria)

This informal session will focus on how representation, identity and empowerment are manifested in Oceanic film. Many Oceanic dramatic films give voice to those who have a story to tell, in some cases, creating a whole new mythology. There are a handful of dramatic feature films that have been made by the Indigenous peoples of Oceania. These films directly and indirectly have as their focal point, issues pertinent not only to native people but to a universal audience as well. Each film gives voice to those who have previously had none, enabling those outside the culture to gain insight into indigenous perspectives, values, and aesthetics.

The topic can be approached from several different vantage points; a comparison may be made between the social and political contexts within narrative filmmaking; the linking of Polynesian oral tradition and film; various ways in which cultural identity is sought out for both the filmmaker and the audience and the inspiration and motivation for the making of these films.

This session is to assess interest and explore the topic of Oceanic Film/making more in depth. Short presentations (10 minutes) will be followed by a round-table discussion. Those interested in taking part (formally or informally) are encouraged to e-mail a brief abstract to the organizer as soon as possible. Participants are asked to bring copies of their abstracts to distribute at the session.

Michelle M. Kamakanoenoe Tupou, Film, Television and Media Studies, University of Auckland, Private Bag 92019, Auckland, NEW ZEALAND; e-mail <wahinecinema@yahoo.com>

Research in Vanuatu: Past, Present and Future
Organizers: Haidy Geismar (UCL and New York University), Jean de Lannoy (Oxford), and Benedicta Rousseau (Cambridge)
Meeting: Thursday, 1:30 p.m. - 5:00 p.m. (Orchid)

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 and countries such as the US, Australia, France and the UK, amongst others, 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, despite being officially an informal session we are planning to allot short presentation times to all interested (maximum of 10 minutes), with a longer round-table discussion drawing out more general research themes and issues. We have encouraged people to prepare longer presentations/papers, which they can circulate upon request at the conference, but the format will emphasize dialogue rather than formal presentation. We hope that this session will be a springboard for future projects, both in Vanuatu and at the ASAO. On Friday evening between 5:00 and 7:00 p.m. in the Midori Room we shall be screening some of the more recent films that have been produced out of collaborative research projects in Vanuatu, as this has been a rich part of Vanuatu research over the past few years.

A current list of participants is: Mary Patterson, William Rodman, Stephen Zagala, Sabine Hess, Miriam Meyerhoff, Margaret Rodman, Anita Jowitt, Robert Tonkinson, Carlos Mondragon, Margaret Jolly, Lissant Bolton, Ralph Regenvanu, Craig Lind, Maggie Cummings, Sandra Widmer, Lamont Lindstrom, Yoko Nojima, Jean Mitchell, Thorgeir Kolshus, Nicholas Thieberger, Benedicta Rousseau, Jean de Lannoy, Marc Tabani, Fabienne Tzerikiantz, Dorothy Jauncey, and Haidy Geismar.

Haidy Geismar, Program in Museum Studies, New York University, 240 Greene Street, Suite 400, New York NY 10003-6675; tel (212) 998-8086; fax (212) 995-4185; e-mail <haidy.geismar@nyu.edu>

Anticipating the Social Impact of Mine Closure in PNG
Organizers: Dan Jorgensen (University of Western Ontario) and Glenn Banks (UNSW@ADFA)
Meeting: Thursday, 1:30 p.m. - 5:00 p.m. (Hibiscus)

Mining has had profound but incompletely understood effects on the lives of people in many parts of Papua New Guinea in the generation since independence, and for many people in PNG mining projects have become synonymous with “development.” Since the 1990s there has been a growing body of scholarship taking the relation between mining and local people as its focus, addressing land rights, compensation, and the politics of environmental issues. The start of this decade, however, has brought a new range of concerns into view as plans for winding down a number of mining projects begin to take shape. The Misima mine has recently been closed, and two of PNG’s largest mines—Ok Tedi and Porgera—are slated to close around the end of the decade. It goes without saying that mine closure is likely to have important consequences for the same people that experienced dramatic changes attending mining’s introduction. This session will focus on issues and strategies in anticipating the social impact of mine closure for affected communities. Themes to be explored may include: livelihood, loss of income, and the social dimensions of “sustainability”; town/camp/community relations; remittance economies and the integration of absentees; workers, women, and youth in the context of closure; services, infrastructure, and the role of the state; local visions of past, present, and future.

Participants in this session include: Nick Bainton, Glenn Banks, Aletta Biersack, Lorenzo Brutti, John Burton, Colin Filer, Philip Gibbs, Alex Golub, Jamon Halvaksz, Jerry Jacka, Dan Jorgensen, Martha Macintyre, Joel Robbins, and Robin Wilson.

Dan Jorgensen, Department of Anthropology, University of Western Ontario, London, Ontario N6A 5C2, CANADA; tel (519) 661-2111 ext. 85096; fax (519) 661-22157; e-mail <dwj@uwo.ca>
Glenn Banks, Geography, PEMS, UNSW@ADFA, Canberra ACT 2600, Australia; tel +61-2-6268-8309; fax +61-2-6268-8002; e-mail <Glenn.Banks@adfa.edu.au>
Pacific and Hawai'i Web Sites: Archiving Strategies and Issues
Organizers: Jane Barnwell (University of Hawai'i) and Dore Minatodani (University of Hawai'i)
Meeting: Friday, 8:00 a.m. - 11:30 a.m. (Mokihana)

Following up on our 2004 Informal Session we shall 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.

Jane Barnwell, Hamilton Library, University of Hawai’i at Manoa, 2550 McCarthy Mall, Honolulu, HI 96822; e-mail <barnwell@hawaii.edu>
Dore Minatodani, Hamilton Library, University of Hawai’i at Manoa, 2550 McCarthy Mall, Honolulu, HI 96822; e-mail <dorem@hawaii.edu>

Gender Violence in Oceania
Organizers: Dorothy Counts (University of Waterloo/Okanagan University College) and Christine Stewart (Australian National University)
Meeting: Friday, 8:00 a.m. - 11:30 a.m. (Ginger)

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 e-mail or snail mail, and please bring a dozen or so copies to distribute to the other participants.

Participants in the session include: Dorothy Counts, Lydia Gah, Paula Glick, Nicole Haley, Christine Hamelin, Lawrence Hammar, Anna-Karina Hermkens, Kathy Lepani, Ann Lockwood, Victoria S. Lockwood, Abby McLeod, Martha MacIntyre, Marta A. Rohatynskyj, Benedicta Rousseau, Christine Salomon, Penelope Schoeffel, Karen Sinclair, Christine Stewart, Paige West, and Jean Zorn.
Indigenous Anthropology in/of Oceania
Organizers: Ty P. Kawika Tengan (University of Hawai‘i at Manoa), Tevita O. Ka‘ili (University of Washington), and Unasa L.F. Va’a (National University of Samoa)
Meeting: Friday, 8:00 a.m. - 11:30 p.m. (Orchid)

What happens when the distinction between the "native" and the "anthropologist" is blurred, when the "home" becomes the "field," or when none of these terms seem to apply at all? What do indigenous perspectives and politics bring to anthropological practice, and what can anthropology offer indigenous peoples? Indeed, is the concept of indigeneity even useful any more? If so, how do indigenous peoples construct and maintain identities and communities in Oceania specifically, and can or should anthropology be a part of those processes? This session will initiate discussions on any one or more of the following topics:
1. conceptualizations and meanings of being "indigenous" in Oceania/Pacific/Moana and beyond
2. models for doing anthropological research and review of the historical relationship between anthropology and indigenous peoples in Oceania
3. challenges indigenous anthropologists and other indigenous scholars or cultural workers face when doing "homework" instead of "fieldwork"; or alternatively, when their own identities, practices, and locations defy any easy categorizations
4. anthropological paradigms and research methodologies that combine indigenous experiences, protocols and worldviews with contemporary anthropological theory, analysis, and research practice
5. experiences of Kanaka ‘Oiwi Maoli (Indigenous Hawaiians) and other Moanan anthropologists, as well as those of non-indigenous anthropologists who have worked in collaboration with or supported the efforts of indigenous anthropologists in the Pacific
6. strategies for looking ahead to the past to indigenous ways of thinking and doing "anthropology," and using these ideas and practices to form an indigenous anthropology for the present and the future


Ty P. Kawika Tengan, Anthropology Department, University of Hawai‘i at Manoa, 2424 Maile Way, Saunders 346, Honolulu HI 96822; tel (808) 956-7831; fax (808) 956-4893; e-mail <ttengan@hawaii.edu>
**Current Knowledge about Polynesian Outliers**
Organizers: Richard Scaglion (University of Pittsburgh) and Rick Feinberg (Kent State University)
**Meeting: Friday, 8:00 a.m. - 11:30 a.m. (Hibiscus)**

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. 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.

Participants who plan to be at the Kaua'i meeting are Rich Scaglion, Rick Feinberg, Roger Lohmann, Mimi George, and Niko Besnier. Others who have expressed interest in the project but will not be at the 2005 meeting are Rolf Kuschel, Pat Kirch, Janet Keller, Bill Donner, Jacob Love, Judy MacDonald, and Paul Roscoe. Others interested in participating may contact either of the organizers.

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

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**An Ambivalent Commodity: Marijuana in the Contemporary Pacific Islands**
Organizers: Jamon Halvaksz (University of Minnesota) and David Lipset (University of Minnesota)
**Meeting: Friday, 1:30 p.m. - 5:00 p.m. (Orchid)**

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 as it raises questions concerning 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 does it have on the body? Does it invest users with confidence or knowledge? Or does it inhibit them?

Jamon Halvaksz and David Lipset (University of Minnesota)

**Bad Tobacco: State, Media and Local Representations of Marijuana in the Insular Pacific**
Globalization, Diet, and Health
Organizers: Lisa Henry (University of North Texas) and Jeanette Dickerson-Putman (Indiana University-Indianapolis)

Meeting: Friday, 1:30 p.m. - 5:00 p.m. (Ginger)

This 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.

Participants include: Lisa Henry, Jeanette Dickerson-Putman, Mac Marshall, Mike Evans, Nancy Pollock, Rose Elu, and Deborah Gewertz.
"From the Native’s Point of View," Revisited: On the Problem of "Empathy" in the Pacific
Organiizers: C. Jason Throop (UCLA) and Douglas W. Hollan (UCLA)
Meeting: Friday, 1:30 p.m. - 5:00 p.m. (Mokihana)

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 recogn-
ized 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;

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/recognizing/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
channel the development of culturally shaped understandings of empathy?

Participants in this session include: John Kirkpatrick, Bambi Schieffelin, Ilana
Gershon, Michael Lieber, Martha Macintyre, Pamela Stewart, Andrew Strathern, Karen Sykes,
Kathleen Kimball, Naomi McPherson, Richard Scaglion, Maria Lepowsky, Josephine Wright,
Assessing the Discourse of Intellectual Property Rights in the Pacific
Organizers: Toon van Meijl (University of Nijmegen) and Malia Talakai (University of Nijmegen)
Meeting: Friday, 1:30 p.m. - 5:00 p.m. (Hibiscus)

This session aims at addressing the debate about the protection and use of Pacific knowledge systems within the context of globalization. More specifically, this workshop aims at analyzing the tension that exists between, on the one hand, political, legal and economic discourses of Pacific peoples who wish to retain control and who seek protection of the use of their cultural heritage, and, on the other hand, the view of many non-Pacific parties who argue that it is in the interest of the general public to lift as many embargos as possible in order to stimulate research, including ethnographic fieldwork by "professional strangers," and to increase economic growth. At a theoretical level this tension is related to the epistemological debate between cultural relativism and universalism, which was recently renewed in the context of discussions about human rights. For this session we invite contributions that address the debate from a variety of different angles in order to initiate a dialogue between insiders and outsiders, between lawyers and anthropologists, and between fieldworkers and theoreticians. Contributors are requested to submit a one-page abstract to the session organizers by mid-January 2005.

List of participants include: Nick Bainton, Jane Barnwell, Anne & Keith Chambers, Mimi George, Michael Goldsmith, Rena Lederman, Lamont Lindstrom, Toon van Meijl, Jo Recht, and Malia Talakai. For more information, or if you are interested in participating, please contact the session organizers.

New Perspectives on Adoption and Fosterage in Oceania
Organizers: Jeanette Dickerson-Putman (Indiana University-Indianapolis) and Judith Schachter Modell (Carnegie Mellon University)
Meeting: Saturday, 8:00 a.m. - 11:30 a.m. (Midori)

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. While the session in informal, we would welcome any papers that are in process that discuss
adoption, fosterage, or both. Such papers will contribute to our conversation and possibly raise common themes and issues that can help the session move forward. We also encourage participants to bring bibliographic material.

Participants in this session include: Karen Sykes, Mac Marshall, Laurel Monnig, John Terrell, Lisa Henry, Thorgeir Storesund Kolshus, Jeanette Dickerson-Putman, Rose Elu, Michael Jenkins, and Judith Schachter Modell. For more information or to express interest, please contact Jeanette Dickerson-Putman.

Jeannette Dickerson-Putnam, Department of Anthropology, Indiana University-Indianapolis, 425 University Blvd., Indianapolis IN 46202 USA; tel (317) 274-2995; e-mail <jdickere@iupui.edu>
Judith Schachter Modell, Department of History, Carnegie Mellon University, Baker Hall 240, Pittsburgh, PA 15213-3890 USA; tel (412) 268-3239; e-mail <JM1e@andrew.cmu.edu>

Issues and Challenges in Pacific Research
Organizers: Nuhisifa Williams (University of Auckland), ’Okusitino Mahina (University of Auckland), and Malia Talakai (University of Nijmegen)
Meeting: Saturday, 8:00 a.m. - 11:30 a.m. (Orchid)

This session was convened in the 2003 meeting at Vancouver, it will be reconvened at the 2005 meeting in Hawai‘i.

Generally speaking, research can be regarded as a relation that links the researcher and the researched in a process of critical inquiry about the operations of things in reality. It follows that the primary aim of research is itself knowledge. Knowledge, in this context, leads us to another set of relationship. Like research, knowledge can be taken as a relation between the knower and the known. Arising from this context are the fundamental issues and challenges in research in general, including Pacific research in particular. These issues and challenges amount to a host of problems that are thought to take place on two specific yet related fronts. The first relates to the form and content of research (or knowledge). The second is to do with the quality and utility of research (or knowledge). Thus, these two sets of problems are situated in the broader context of the complimentary and opposed relationships between theory and practice of research.

The separation of form from content and the fusion of quality and utility give rise to problems surrounding theory and practice in Pacific research, ideologically informed mainly by a variety of relativism and evolutionism. The long history of relativist and evolutionist thinking informing Pacific research are manifested initially in terms of functionalism and structuralism and of late by way of post-structuralism and post-modernism. The problems brought about by the so-called linguistic turn are reminiscent of the anthropological separation of culture from history, where the theoretical preoccupation with the symbolic has no bearing on the historical realities actually lived by people. These theoretical problems, while deeply entrenched in the practice of research in the Pacific, tend to cut across all fields of inquiry.

The same is evident in the newly emerged politics of tradition literature and unwarranted yet now popular social construction view of knowledge. By extension, these theoretical and practical problems are witnessed in the treatment of the political economy of the Pacific, especially in view of such problematic issues as economic development, traditionalism, modernity, sustainable development, good governance, dependency, consultancy and many more. In this global context, however, we see the persistence of the same relativist and evolutionist tendencies, which continue to underpin the issues of insiderism and outsiderism, scientific and indigenous knowledge, intellectual, cultural and biological property rights and knowledge society, economy and education amongst others.
Similarly, the function of education and art is allotted more prominence than their form which is, in the case of the Pacific, given very little or no significance at all.

To do away with these problematic issues presents both foreign and local researchers with multiple challenges. Epeli Hau’ofa, for one, calls for a change in the theoretical and practical conduct of research in the Pacific. It is about time, according to Hau’ofa, that our seeing the Pacific as “islands in the far sea” shifts to viewing it as “our sea of islands.”

Generally, though, the theoretical and practical challenges for outsider and insider researchers, in the Pacific or elsewhere, are to root out all elements of relativism and evolutionism embedded in their projects.

You are, therefore, warmly invited to contribute to any of the above-named topics/issues or other topics/issues of some relevance to the theme by participating in this informal session. For those of you who will be interested in taking part are now asked to contact the organizers as soon as possible.

Nuhisifa Williams, Centre for Professional Development/Centre for Pacific Studies, University of Auckland, Private Bag 92019, Auckland, NEW ZEALAND; fax +64-9-373-7474; tel +64-9-373-7599 ext. 88327; e-mail <ns.williams@auckland.ac.nz>

‘Okusitino Mahina, Department of Anthropology, University of Auckland, Private Bag 92019, Auckland, NEW ZEALAND; fax +64-9-373-7441; tel +64-9-373-7599 ext. 85188; e-mail <o.mahina@auckland.ac.nz>

Malia Talakai, Centre for Pacific and Asian Studies, University of Nijmegen, P.O. Box 9104, 6500 HE Nijmegen, THE NETHERLANDS; e-mail <M.Talakai@ru.nl>

Polynesian Modernity
Session Organizer: Heather Young Leslie, University of Hawai’i at Manoa

Meeting: Saturday, 8:00 a.m. - 11:30 a.m. (Hibiscus)

Participants are invited to a focus on three sets of questions, with a very targeted publication in mind:

Question 1: What are the state of the art writings on Polynesia, the “must reads,” and whose are the key VOICES? We seek to identify a ‘canon’ of essentials and classics: chapter-length material written about Polynesians that could be included in a reader. I am thinking about work like Shore on mana & tapu, Hanson on cultural invention, Levy on socialization, Goldman on status rivalry, Sahlins on mythic structures, on chiefs, Greg Dening, East vs Western Polynesia, etc, etc.

I also want to draft a list of important Polynesian VOICES who have influenced us, and/or to whom we should be listening: Buck/Hiroa, Hau’ofa, Smith, Tuhiwai Smith, Tapsell, Te‘iwa (sort of), Silva, Trask, Kame‘eleihiwa, Tengan,...

I ask participants to come, bibliographies in hand, ready to nominate and defend their selection for la creme de la creme of anthropology of Polynesia, with the view to identifying material essential for reprinting/republication. This will be a very tough list to hone down, and the discussion is sure to be lively!

Question 2: What is Polynesian Modernity? I ask participants to reflect on what Sahlins says about ‘indigenous modernity,’ and what other modernity theorists—Giddens, Beck, Lash, Latour, Bruce Knauft & contributors for example (see the bibliography below for ideas)—are saying about ‘modernity.’ I want us to critically compare and contrast those definitions, descriptions and delimitations with the Polynesians we know and love. In this I seek to balance Eurocentrism in the discourse about modernity, and to bridge the eastern and western, and Anglo and Franco Polynesias; I especially want to forefront Polynesian voices and current, critical examples of Polynesia in the present.

Question 3: What should the definitive "Polynesia canon" for the future include? How shall we understand and represent Modernity, fakapolinesia?
Assuming all goes well, at the end of the session participants should go away to write papers addressing either: a) what "the old canon" implied, contributed, got right or got wrong, or b) revising the themes of old, and establishing themes for tomorrow by writing what we know about Polynesia and Polynesians of the present.

I would hope to see papers with very current data, on topics essential to the discourse on Polynesian Modernity such as: arts; biodiversity & bioprospecting; border-defining; disease; drugs; democracy; ecosystems; ethnoscapes; family; fish; gender; guns; globalization & connectivity; governance; hybridity; indigeneity; sovereignty & decolonization; spaceports; lands; language, rhetoric & linguicide; medicines; militarization; oceans; people-smuggling & passports; power/biopower/knowledge; professionalization; religion; representation; resistance & revitalization; sex & STDs; violence; wealth;

Ultimately, I want to collect critical, reflexive and historically situated ethnographies of what is happening right now, of what is important to understand about Polynesian Modernity, in the context of the most important literature that has gone before, while laying the groundwork for what we predict will be ‘the canon’ of the future. The goal: to produce a cutting edge one-stop shopping ‘reader,’ suitable for upper level undergrads, graduate students and ourselves, that addresses both the need for a convenient compilation of classic literature, critical assessment of that literature, and a redress for the current dearth of teaching materials that capture the swiftly moving present.


Heather Young Leslie, Anthropology Department, University of Hawai‘i at Manoa, 2424 Maile Way, Saunders Hall 306, Honolulu, HI 96822; tel (808) 956-8415; fax (808) 956-4893; e-mail <hyleslie@hawaii.edu>

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Scale and Complexity in Melanesia
Organizer: Paula Brown Glick
Meeting: Saturday, 2:00 – 3:30 p.m. (Orchid)

The session will examine forms of social complexity in Melanesia. In Melanesia, expansion of social relations beyond the local group has not been by political centralization. The neo-evolutionary model tracing a series of political formations from segmentary, to chieftainship, to state, with such forms as hereditary power, authoritative rule, legal sanctions, tribute, conquest, and incorporation does not fit Melanesia. The Papuan or non-Austronesian peoples, mostly of inland New Guinea, have warrior leaders, Great Men and Big Men who do not fit hierarchical leadership models and who do not occupy hereditary positions. Rather, in Melanesia increasing scale of social forms brings people, clans and local groups together in ritual, exchange, and regional cults. People are connected outside the local group by marriage links, kinship, exchange and trade. There are networks of individuals, trading partners, and middlemen. Warfare between local groups is common but does not result in conquest and control of the defeated. In interior New Guinea big men accumulated power through exchanged of perishable foodstuffs. There were few valuable things, although bird of paradise plumes and feathers and large polished stone axes, or ritual stones in the Highlands and shells among the Me did have long-term value. In the Highlands, the Kuma (Reay 1959) destroyed the valuables of a rich man when he died. There was no inherited wealth. Likewise, the Kula shell valuables circulated and gave high status to the temporary owners. This did not lead to hereditary status or power. Among some Austronesian-speaking peoples (e.g. Mekeo, Manam, Trobriands) there are chiefs with hereditary, ritual status, but little political power.
With the same ecological situation, crops, pigs, perhaps less resources, Micronesians and Polynesians (Austronesian speakers) did develop hierarchy, differential status, large chieftainships, etc.

The Session will examine forms of regional organization in Melanesia. Participants are invited to speculate about the causes of this distinctively Melanesian pattern. I would also like to discuss new forms of social complexity.

Paula Brown Glick, 59 West 12th Street, New York, NY 10011-5827; e-mail <pbglick@aol.com>

Moanan (Polynesian) Concept and Practice of Ta and Va, "Time and Space"
Organizers: 'Okusitino Mahina (University of Auckland) and Tevita O. Ka'ili (University of Washington)
Meeting: Saturday, 2:00 p.m. - 5:30 p.m. (Midori)

Ontologically, all things, whether they be natural, mental, artistic, or sociocultural, take place in time and space- a single level of reality or four-sided dimensionality. However, epistemologically, time and space, are arranged and constructed in various ways within and across cultures. For Tongans, time and space are expressed as ta and va, and are arranged as intersecting (felavai) entities. This intersecting arrangement of ta ("time") and va ("space") locates the past in front (kuongamu'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 (muiaki - persons following the backs of the past generations).

In Tonga, ta, the older term for time, means to beat or to demarcate time through beats, and va, the term for space, denotes the space between things or social space between people. In creating artistic productions and maintaining social relations, Tongans organize ta and va by beating time in symmetrical form in space. This symmetrical arrangement/forming of time within space is designed to produce potupotutatau, harmony, and malie, beauty. For example, the Tongan material art of ta tatau, tattooing, is performed through the beating (ta, 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 ngaue fakamea'a, crafts. In a similar artistic arrangement of ta and va, 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 va literary means the artistic beating/forming of interacting (ta-beat; uhi - interact) social space (va). 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 ta-va, "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, wa) 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 tafua, rhythm, tatau, symmetry, heliaki, elliptical metaphors, potupotutatau, harmony, and malie, 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 that emphasize form (fuo/fotunga).

If you are interested in participating in this session, or know someone who might be, please feel free to contact the session organizers. Participants include: Viliami Uasike Latu, Mele Ha'amoa Mahina, Filipe Tohi, Heather Young Leslie, Rochelle Fonoti, Ping-Ann Addo, Maile T. Drake, and Lea Lani Kinikini.

Parenting and Childhood in the Pacific
Organizers: Eric Silverman (DePauw University) and Leslie Butt (University of Victoria)
Meeting: Saturday, 2:00 p.m. - 5:30 p.m. (Hibiscus)

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 kids 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 are, 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.

Eric Silverman, Department of Anthropology & Sociology, 307 Asbury Hall, DePauw University, Greencastle, IN 46135 USA; tel (765) 658-4889; fax (765) 658-4799; e-mail <erics@depau.edu>
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 (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.

Glenn Petersen, Department of Sociology & Anthropology, Baruch College, CUNY, New York NY 10010, USA; e-mail <glennpetersen@baruch.cuny.edu>
### IV. 2005 ASAO ANNUAL MEETING SCHEDULE

Breaks: Thursday & Friday 9:30-10:00, 11:30-1:30 (lunch on own), 3:00-3:30. Saturday 9:30-10:00, 11:30-2:00 (lunch on own), * 3:30-4:00. (S) Symposium (W) Working Session (I) Informal Session.

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<td><strong>Board Meeting</strong></td>
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<td><strong>Wednesday, 2/2</strong></td>
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<td>2:00 p.m. - 5:00 p.m.</td>
<td><strong>Session Organizers Meeting</strong></td>
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<td>8:00 p.m. - 11:00 p.m.</td>
<td><strong>Opening Plenary &amp; Welcome Party</strong></td>
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<td><strong>Thursday, 2/3</strong></td>
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<td>8:00 a.m. - 5:00 p.m.</td>
<td><strong>Publishing for Pacific Islands (Special)</strong></td>
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<td>8:00 a.m. - 5:00 p.m.</td>
<td><strong>Property and Ecology (S)</strong></td>
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<td>8:00 a.m. - 5:00 p.m.</td>
<td><strong>Bateson, Benedict, Fortune, and Mead (S)</strong></td>
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<td>8:00 a.m. - 5:00 p.m.</td>
<td><strong>Language Ideology and Social Change (S)</strong></td>
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<td>8:00 a.m. - 11:30 a.m.</td>
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<td>8:00 a.m. - 11:30 a.m.</td>
<td><strong>Crosstalk: The <em>Me</em> of West Papua (I)</strong></td>
<td><strong>Hibiscus</strong></td>
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<td>1:30 p.m. - 3:00 p.m.</td>
<td><strong>Oceanic Film (I)</strong></td>
<td><strong>Plumeria</strong></td>
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<td>1:30 p.m. - 5:00 p.m.</td>
<td><strong>Research in Vanuatu (I)</strong></td>
<td><strong>Orchid</strong></td>
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<td>8:00 a.m. - 5:00 p.m.</td>
<td><strong>Anticipating the Mine Closure in PNG (I)</strong></td>
<td><strong>Hibiscus</strong></td>
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<td>7:30 p.m. - 9:30 p.m.</td>
<td><strong>Film: The Land Has Eyes: Vilsoni Hereniko</strong></td>
<td><strong>KCC PAC; bus 6:45</strong></td>
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<tr>
<td><strong>Friday, 2/4</strong></td>
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<td>8:00 a.m. - 5:00 p.m.</td>
<td><strong>New Voyagers: Pacific Artists (S)</strong></td>
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<td>8:00 a.m. - 4:45 p.m.</td>
<td><strong>Creating Town and Country (S)</strong></td>
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<td>8:00 a.m. - 11:30 a.m.</td>
<td><strong>Pacific and Hawai'i Web Sites (I)</strong></td>
<td><strong>Mokihana</strong></td>
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<td>8:00 a.m. - 11:30 a.m.</td>
<td><strong>Gender Violence in Oceania (I)</strong></td>
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<td>8:00 a.m. - 11:30 a.m.</td>
<td><strong>Indigenous Anthropology in/of Oceania (I)</strong></td>
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<td>8:00 a.m. - 11:30 a.m.</td>
<td><strong>Polynesian Outliers (I)</strong></td>
<td><strong>Hibiscus</strong></td>
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<td>1:30 p.m. - 5:00 p.m.</td>
<td><strong>An Ambivalent Commodity (I)</strong></td>
<td><strong>Orchid</strong></td>
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<td>1:30 p.m. - 5:00 p.m.</td>
<td><strong>Globalization, Diet, and Health (I)</strong></td>
<td><strong>Ginger</strong></td>
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<td>1:30 p.m. - 5:00 p.m.</td>
<td><strong>From the Native’s Point of View” Revisited (I)</strong></td>
<td><strong>Mokihana</strong></td>
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<td>1:30 p.m. - 5:00 p.m.</td>
<td><strong>Discourse of Intellectual Property Rights (I)</strong></td>
<td><strong>Hibiscus</strong></td>
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<tr>
<td>5:00 p.m. - 7:00 p.m.</td>
<td><strong>Vanuatu videos</strong></td>
<td><strong>Midori</strong></td>
</tr>
<tr>
<td>8:00 p.m. - 10:00 p.m.</td>
<td><strong>Distinguished Lecture: Albert Wendt</strong></td>
<td><strong>Ginger/Pakalana</strong></td>
</tr>
<tr>
<td><strong>Saturday, 2/5</strong></td>
<td><strong>Book Exhibit/Registration</strong></td>
<td><strong>Foyer</strong></td>
</tr>
<tr>
<td>8:00 a.m. - 12:00 noon</td>
<td><strong>New Voyagers: Pacific Artists (S)</strong></td>
<td><strong>Pakalana</strong></td>
</tr>
<tr>
<td>8:00 a.m. - 5:30 p.m.</td>
<td><strong>AIDS in Oceania (W)</strong></td>
<td><strong>Ginger</strong></td>
</tr>
<tr>
<td>8:00 a.m. - 5:30 p.m.</td>
<td><strong>Survival at Sea (W)</strong></td>
<td><strong>Mokihana</strong></td>
</tr>
<tr>
<td>8:00 a.m. - 11:30 a.m.</td>
<td><strong>Adoption and Fosterage (I)</strong></td>
<td><strong>Midori</strong></td>
</tr>
<tr>
<td>8:00 a.m. - 11:30 a.m.</td>
<td><strong>Issues &amp; Challenges in Pacific Research (I)</strong></td>
<td><strong>Orchid</strong></td>
</tr>
<tr>
<td>8:00 a.m. - 11:30 a.m.</td>
<td><strong>Polynesian Modernity (I)</strong></td>
<td><strong>Hibiscus</strong></td>
</tr>
<tr>
<td>11:30 a.m. - 12:30 p.m.</td>
<td><strong>’Buffet Luncheon ($15 general; $10 student)</strong>*</td>
<td><strong>Naupaka Terrace</strong></td>
</tr>
<tr>
<td>12:30 p.m. - 1:30 p.m.</td>
<td><strong>Artists’ Performance</strong></td>
<td><strong>Ginger/Pakalana</strong></td>
</tr>
<tr>
<td>2:00 p.m. - 3:30 p.m.</td>
<td><strong>Scale and Complexity (I)</strong></td>
<td><strong>Orchid</strong></td>
</tr>
<tr>
<td>2:00 p.m. - 5:30 p.m.</td>
<td><strong>Moanan Concept and Practice of Ta and Va (I)</strong></td>
<td><strong>Midori</strong></td>
</tr>
<tr>
<td>2:00 p.m. - 5:30 p.m.</td>
<td><strong>Parenting and Childhood (I)</strong></td>
<td><strong>Hibiscus</strong></td>
</tr>
<tr>
<td>4:00 p.m. - 5:30 p.m.</td>
<td><strong>Pacific Culture Areas (I)</strong></td>
<td><strong>Orchid</strong></td>
</tr>
<tr>
<td>7:30 p.m. - 11:30 p.m.</td>
<td><strong>Closing Plenary and Party</strong></td>
<td><strong>Ginger/Pakalana</strong></td>
</tr>
</tbody>
</table>
**VII: OTHER CONFERENCES AND EVENTS**

*Thanks to Letitia Hickson and Pacific News from Manoa for the following items:*

**Consuming Cultures: Change, Tradition and Choice in Asia and the Pacific**, United Nations University and School of Hawaiian, Asian, and Pacific Studies, University of Hawai'i at Manoa, Honolulu, Hawai'i May 18-21, 2005.

This will be an intense, three-day exploration of significant contemporary issues affecting the Asia-Pacific region. Students and young professionals will engage with scholars, artists, and experts working in the global network of the United Nations and international universities. Participants, chosen by a selection process, will focus on consumption as a global practice that helps articulate political ideologies, spiritual beliefs, personal values, fashion, and dietary choices. Conference conveners seek applications from students and young professionals who are interested in the ways in which exchange of ideas and materials have transformed the lives of peoples across Asia and the Pacific. Invited speakers includes Whang Sang-min (Yonsei University), George Tanabe (UHM), April Henderson (Victoria University of Wellington), Christine Yano (UHM), Tarcisius Kabutaulaka (EWC), Katerina Teaiwa (UHM), Merry White (Boston University), Shana Brown (UHM), and Jun Yoo (UHM).

The application deadline is **January 28, 2005**. For application information, including scholarships, see the seminar website

<http://www.hawaii.edu/shaps/unconf/2005/>


Call For Entries: Hawai'i Cultural Foundation cordially invites and welcomes filmmakers and multi-media artists producing shorts, bio-pics, documentaries and feature length films/videos exhibiting the cultural heritage of Hawai'i and the Pacific Islands. The festival presents works that explore questions of history, human rights, and identity of Hawaiians and other Pacific Islanders. The film festival is an annual 3 day cultural celebration involving a weekend of films, discussions, activities and workshops that express the rich tradition of native islanders throughout Polynesia. It is a unique opportunity for all islanders to come together and share their artistic expressions in the dynamic cultural context of New York City.

Please send submission tapes (vhs/dvds), producer info/contacts by **March 15, 2005**

to: Hawai'i Cultural Foundation, P.O. Box 1201, Honolulu HI 96828. Contact: Janu Cassidy, tel. (808) 922 5634 or e-mail <janu@hcfnyc.org>

**VIII: IN MEMORIAM: MERVYN J. MEGGITT, MARIE REAY, CARLTON SKINNER**

**Mervyn J. Meggitt**

Mervyn J. Meggitt, one of the first doctoral graduates from Sydney University, and successively, Lecturer in Anthropology at Sydney University, Professor of Anthropology at the University of Michigan, and finally Distinguished Professor Emeritus at the City University of New York, died 14 November 2004 in New York. He was eighty.

Meggitt was author of the classic studies *Desert People: A Study of the Walbiri Aborigines*
of Central Australia (1962); The Lineage System of the Mae Enga of New Guinea (1965); Blood is Their Argument: Warfare among the Mae Enga Tribesmen of the New Guinea Highlands (1977); and numerous other works.

Mervyn leaves a widow, Joan Meggitt, who accompanied him on all his fieldwork. (adapted from notice in New York Times, 23 Nov 2004)

Marie Reay

It is sad to record the death of Marie Reay, a consummate ethnographer of great sensitivity, who for almost thirty years was a member of the Anthropology Department in the Research School of Pacific Studies. She died at Booragul in NSW on 16 September 2004 in her eighty-second year.

Marie’s career in anthropology began at Sydney University where she studied for her MA under A.P. Elkin who directed her fieldwork among fringe-dwelling Aborigines in western NSW. In 1951 Marie went to Papua New Guinea to research social change among the Orokaiva, where she narrowly survived the catastrophic eruption of Mt Lamington. As one of the first research scholars in the RSPacS Department of Anthropology at the ANU, Marie worked under Siegfried Nadel. She conducted her doctoral research among the Kuma of the Wahgi Valley in the central highlands of New Guinea, a region then largely unknown. Her PhD thesis was published as The Kuma: Freedom and Conformity in the New Guinea Highlands in 1959, the same year that she was appointed to a Research Fellowship.

During the next thirty years, Marie revisited the Kuma regularly pursuing an abiding interest in political and social change, about which she wrote innumerable articles. A graceful writer (of poetry and short stories as well as anthropological essays), Marie succeeded in making her academic writings accessible to a non-specialist readership.

As a teacher, Marie was a notable if somewhat eccentric fixture of the Department for many generations of students. Her academic standards were of the highest order, and although she encouraged independence of mind in her students she was alert to any suspicion of fudged data. She was particularly harsh on sloppy writing. Nevertheless, many of her students and colleagues will remember her with great respect and affection. A full obituary will appear in the next issue of The Asia Pacific Journal of Anthropology.

Michael Young

Carlton Skinner

Carlton Skinner, former governor of Guam and husband long-time ASAO member Solange Petit Skinner, died 22 June 2004 in Boston, at the age of ninety-one.

During World War II, Skinner initiated the integration of US Navy and Coast Guard seagoing units by commanding the first two completely integrated crews on the USS Sea Cloud and the USS Hoquiam. On the basis of this experience, Skinner was appointed by President Harry Truman as Guam’s last navy governor and then as its first civilian governor. Skinner drafted the Organic Act that granted Guam civilian rule (and is still the constitution of Guam). He also established the University of Guam and helped establish and run Air Micronesia and several other area enterprises. Following the announcement of Skinner’s death, current Guam Governor Felix Camacho issued a statement hailing Skinner for his service to the people of Guam during “a critical time of restoration and rebuilding.”

Skinner was also appointed by Presidents John Kennedy and Lyndon Johnson to consecutive terms on the South Pacific Commission. It was while at the SPC in 1967 that he met French anthropologist Solange Petit, who was also working for the commission. They married in 1970. “He gave a speech in Guam in 2000, on the anniversary of the Organic Act, and he said he did all he did back then because he wanted to liberate all the energy there,” Solange said. “It was what he wanted to do for everyone—give them the freedom to liberate all their energy.” Carlton Skinner is the author of After Three Centuries: Representative Democracy and a Civilian Government for Guam. The ASAO has lost a friend. (adapted from obituaries in the Boston Monitor, 9 July 2004, and the San Francisco Chronicle, 29 Aug 2004)
IX. FROM THE SECRETARY-TREASURER: 2004 MEMBERSHIP REPORT

The 2004 ASAO membership totaled 354, which, coincidentally, is also the average membership for the past nine years. Because of space constraints, just two other years (every third year) are included here for comparison. For annual totals 1996-2003, please see the December 2003 ASAO Newsletter.

<table>
<thead>
<tr>
<th>Region</th>
<th>2004</th>
<th>2001</th>
<th>1998</th>
</tr>
</thead>
<tbody>
<tr>
<td>USA</td>
<td>232</td>
<td>230</td>
<td>237</td>
</tr>
<tr>
<td>Europe</td>
<td>39</td>
<td>39</td>
<td>36</td>
</tr>
<tr>
<td>Canada</td>
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</tr>
<tr>
<td>Australia</td>
<td>20</td>
<td>16</td>
<td>15</td>
</tr>
<tr>
<td>Pacific Is.</td>
<td>17</td>
<td>19</td>
<td>19</td>
</tr>
<tr>
<td>NZ</td>
<td>10</td>
<td>8</td>
<td>10</td>
</tr>
<tr>
<td>Japan</td>
<td>3</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Other*</td>
<td>3</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td><strong>totals</strong></td>
<td><strong>354</strong></td>
<td><strong>345</strong></td>
<td><strong>341</strong></td>
</tr>
</tbody>
</table>

*In 2004, "other" was Taiwan; in 1998, "other" was Botswana.

Within the United States, members reside in 37 states and in Washington, DC. The highest concentrations are in the Northeast (75 members), followed by the West Coast (52), Hawai‘i (41), and the upper Midwest (34). Hawai‘i is the single state with the most members.

The 2004 membership list includes 14 honorary fellows, 125 ASAO fellows, 164 general members, and 51 student, indigenous Pacific Islander, or unemployed members. (Honorary fellows are elected by the ASAO membership in recognition of their distinguished contributions to the field of social anthropology in Oceania. Fellows are dues-paying members who have served as officers or on the board of directors of ASAO; have edited ASAO Monographs or other officially recognized ASAO publications; or have authored contributions to ASAO Monographs or other ASAO publications. There is a reduced dues rate for student, unemployed, and Pacific Islander members.)

In addition, the ASAO Newsletter has 30 institutional subscribers, including 11 in the US, 4 in New Zealand, 3 in Australia, and 12 others in Canada, Germany, United Kingdom, France, Mexico, the Philippines, Fiji, Saipan, and Palau. (If interested, please contact me for more details.)

Jan Rensel

X. BIBLIOGRAPHIC INFORMATION

Dunis, Serge, ed.

This is a collective book directed by Serge Dunis, with contributions from Alain Bonneville, Marie-Noël Capogna, Claude Delmas, Flora Devatine, Serge Dunis, Ben Finney, Odile Ganner, Simone Grand, Armand Hage, Léopold Musiyan, Christine Pérez, Christophe Sand, and Serge Tcherkézoff. *Le Grand Océan* is the last of a trilogy whose first two titles were *Le Pacifique ou L'odyssée de L'espèce, Bilan Civilisationniste du Grand Océan* and *D'Ile en Ile Pacifique*, published in Paris by Klincksieck in 1996 and 1999, also directed by Serge Dunis.

Dunis, Serge, ed.

This is a collective work of sixteen PhD students directed by Serge Dunis.
Strathern, Andrew, and Pamela J. Stewart

"This accessibly written book is a very welcome addition to the literature on the Papua New Guinea highlands. It is refreshingly free of jargon, written in a highly readable style but, drawing on the authors' enormous fund of experience, evidencing considerable anthropological depth and awareness. The focus is on issues of change and the book adopts a welcome commonsense perspective balancing between the timeless ideas of tradition—seen not as static but a constantly shifting perspective—and modernity—seen not as globalizing similarity but as a pluralizing process. It has a particular interest in ritual responses to change that are prominent in Duna culture, presenting some fascinating ethnography on these issues. The book will appeal to those interested in ideas about the constitution of highland New Guinea social groups, from the early debate on the relevance of African models—to which one of the authors made prominent contributions—to today's concerns with the flexibility of these local entities."

Paul Sillitoe, Head of Anthropology Department, University of Durham

XI. MEMBER NEWS

Recent Ph.D.
Sa'iliemanu (Sa'ili) Lilomaiva-Doktor graduated in August 2004 with her doctoral degree (Ph.D.) in Geography from University of Hawai'i-Manoa. The title of her dissertation: Fa'a-Samoa and Population Movement from the Inside Out: The Case of Salelologa, Savai'i.

XII. PUBLICATIONS FROM THE CENTER FOR PACIFIC ISLAND STUDIES

Thanks to Letitia Hickson for the following:

Pacific News from Manoa
The University of Hawai'i Center for Pacific Islands Studies publishes a quarterly newsletter, Pacific News from Manoa. If you would like to receive it, either in hard copy and/or, in a more timely manner, via e-mail, get in touch with Tisha Hickson <ctisha@hawaii.edu>. If you want to receive hard copy, please include your mailing address. If you would like to see what the newsletter looks like or you would like to read it online, it is also posted (with photos) at <http://www.hawaii.edu/cpis/Newsletter.htm>.

The Contemporary Pacific Online
With University of Hawai'i at Manoa's Hamilton Library closed indefinitely because of severe flood damage (see <http://hawaii.edu/ur/newsatuh/2004/1108/>), we would like to remind everyone at UH, and elsewhere, that issues of The Contemporary Pacific, beginning with volume 12 (2000), are accessible online, for those universities participating in Project MUSE. The MUSE website is <http://muse.jhu.edu/> (with an Australian mirror site at <http://muse.uq.edu.au>). A list of subscribing institutions is located at <http://muse.jhu.edu/about/muse/subscribed.html>. Articles, political reviews, and book and media reviews are available in HTML and PDF formats, for reading, downloading, and printing.
XIII. CALL FOR PAPERS

*This Vast Marae: Maori writing from outside Aotearoa*

We are looking for poetry, waiata, stories, song lyrics, personal essays, memoirs and artwork to include in a collection, *This Vast Marae: Maori writing from outside Aotearoa*. Taking its name from a poem by Vernice Wineera, who was the first Maori woman to publish a book of poetry and is based in Hawai‘i, this anthology will gather together writing and other texts produced outside of Aotearoa New Zealand by writers who identify as Maori.

We hope this anthology will ask not only "what is it to be Maori?" but "where is it to be Maori?" Maori have been traveling outside of Aotearoa—sometimes establishing homes away, and sometimes returning—since earliest European contact. Now, there are significant Maori communities in Sydney, Australia’s Gold Coast, La’ie (Hawai‘i), Utah, and London, to name but a few. Little has been written about this "Maori diaspora"—those writing from beyond the ocean surrounding Aotearoa—and it seems that the best way to hear this perspective is to consider what we’re saying in our imaginative works.

The collection will be edited by two Maori women who are both literary scholars and writers, and whose experiences of being Maori outside Aotearoa are very different. AnnaMarie Christiansen, Ngapuhi, teaches at BYU-Hawaii and was raised in Las Vegas, while Alice Te Punga Somerville, Te Atiawa, moved to the US in order to study at Cornell University in Ithaca, NY, and is returning to teach in Aotearoa, where she was born and raised.

Please send your contribution, or any inquiries, by 15 February 2005 to either Anna or Alice.

AnnaMarie Christiansen, 55-220 Kulanui St., Campus Box 1964, Brigham Young University Hawai‘i, La‘ie, HI 96762 USA; tel +64-9-373-7599 ext. 5188; fax (808) 293-3662; e-mail <christia@byuh.edu>

Alice Te Punga, School of English, Film and Theatre, Victoria University of Wellington, Post Office Box 600, Wellington, Aotearoa, NEW ZEALAND; e-mail <aas42@cornell.edu>

XIV. POST-DOCTORAL FELLOWSHIP

The University of Hawai‘i John A Burns School of Medicine is seeking applicants for the 2005-2006 Imi Ho‘ola Program. Imi Ho‘ola is a twelve-month program that offers a wide range of education experiences that prepares participants for the challenges of medical school. Eligible candidates are those from a disadvantaged background who are highly motivated and have demonstrated a commitment to serve areas of need in Hawai‘i and the US-affiliated Pacific islands. The deadline for applications for the coming year is 14 January 2005.

For more information, see the Imi Ho‘ola website at <http://hawaiimed.hawaii.edu/programs/imihooola.html>

The ASAO Newsletter is published three times yearly (April, September, December) and is a benefit of ASAO membership. Annual dues are US$35 general members and fellows, US$20 indigenous Pacific Islanders, students, and unemployed members. Institutional subscriptions are available for US$15 per calendar year. ISSN 1095-3000
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<kathy@library.ucsd.edu>

Program Coordinator
Mary MacDonald <mmmacd@aol.com>

ASAO Website Manager
Alan Howard <alanhoward@hawaii.rr.com>

ASAO Archivist
Gene Ogan
1711 Dole St. #204
Honolulu HI 96822-4904
<Eoganx@aol.com>

Monograph Series Editor
Jeannette Mageo
Department of Anthropology
Washington State University
Pullman WA 99164-4910
<jmageo@mail.wsu.edu>

Special Publications Editor
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<lamont-lindstrom@utulsa.edu>

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