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I. FROM THE EDITOR

At the Charlottesville meeting the Board of Directors agreed to reschedule the submission deadlines for the April and September Newsletters to March 20 and August 20 in order to ease the burdens on the Program Coordinator and the Newsletter Editor. This decision has greatly facilitated the publication of the current Newsletter, and I am most grateful to those of you who submitted session announcements and other materials by the March 20 deadline. Equally, I would like to thank our Program Chair, Roger Lohmann, for his work in assembling the session reports, and Jan Rensel for her effort in completing a final review of the Newsletter. Finally, I would like to thank Jayde James who has continued to work as my editorial assistant on the Newsletter for a full year beyond her date of graduation.

Please note the procedural changes that have been adopted in order to vote for the ASAO Board of Directors and for our Honorary Fellow Nominee (outlined in Naomi’s letter and at the beginning of the Biographical Information section).

All materials to be included in the September Newsletter are due by August 20.

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II. FROM THE CHAIR

While the 2007 meeting at Charlottesville, VA, ended in a flurry of winter weather that delayed and rerouted many of us on our way home, the meeting itself was hugely successful. We had a terrific roster of Pacific Island Scholar awardees who enriched our sessions in many ways, both by their very presence and their intellectual contributions. We were also graced by the presence of one of our Honorary Fellows, Ward Goodenough, and enjoyed his participation and contributions to our sessions. Brad Shore’s Distinguished Lecture was poignant and intellectually fascinating, and we all enjoyed every minute of it. Another special treat was the visit to the Kluge-Ruhe Aboriginal Art Collection, hosted by Ira Bashkow and the faculty and students of the Department of Anthropology at University of Virginia. It was a great get-together for us all, lovely food and wine, and a wonderful opportunity to view the Aboriginal art. The bus trip going and coming was alive with conversation and laughter, like a bunch of kids off on a fabulous adventure.

As anthropologists we know that culture is change. The culture of ASAO is changing while retaining such core values of diversity, intellectual stimulation, collegiality and the nurturing and mentoring of our students as future scholars in our discipline. As I humbly assume the mantle of leadership for this venerable organization, I look forward to a great year of working with the Board and Officers to make our association the best it can be. We have already accomplished a couple of things to tell you about. Dan Jorgensen, your Chair-elect 2009, has worked very hard to create an electronic voting system for us. We are hoping this system will enable more people to vote in the elections for Board Members, Honorary Fellows and whatever else may come our way that requires a vote from the membership. Secondly, members of the Board created and have sent out a profile of our organization and our publishing needs to a select list of publishers. We hope to have a new press to announce to you soon.

I hope all in the northern hemisphere enjoy a splendid summer break with fruitful research and writing, and that all of you in the southern hemisphere enjoy a great academic year of teaching and writing.

I am as far away as your e-mail; if you have questions, comments or suggestions, please contact me at naomi.mcpherson@ubc.ca

All Best
Naomi McPherson,
Chair, ASAO Board

III. PACIFIC ISLANDS SCHOLARS FUND

Report following 2007 Charlottesville Meeting

The PISF Committee (Leslie Butt representing the Board, Ty Tengan and Ping-Ann Addo as at-large members, and Keith Chambers continuing as chair) received eleven applications in late 2006, for travel support for the Charlottesville meeting. Seven applicants were selected and awarded full or partial travel funds and, happily, all attended the Charlottesville meeting. Each of these young scholars also had her or his registration fee paid and received a year’s membership in ASAO. New this year was provision of up to half the cost of the awardee’s stay at the conference hotel, for up to five nights. Awardees were also honored at a board-sponsored luncheon. 2007 travel awardees were: Jade Baker (Aotearoa/New Zealand), Patricia Fifita (Tonga/Oregon USA), Fiona Hukula (Papua New Guinea), Andrew Moutu (Papua
New Guinea), Victor Narsimulu (Rotuma/Fiji), Malia Talakai (Tonga/New Zealand) and Esther Tinirau (Aotearoa/New Zealand).

PISF funds are replenished following each meeting by donations from the membership, and from an allotted portion of each membership fee. With the 2008 meeting slated for Canberra, we urge all members to donate to PISF during 2007 to enable us to help a diverse set of Pacific Island scholars attend that meeting. ASAO is a 501(c)3 nonprofit corporation, meaning all contributions are tax-deductible for those paying taxes in the US.

For the year going forward, the PISF committee includes continuing members Ty Tengan, Ping-Ann Addo and Keith Chambers, and Judith Schacter as the new representative of the board, replacing Leslie Butt. Many thanks to Leslie for her good work this year. The full PISF report is available from the ASAO Secretary.

Keith Chambers
PISF Committee Chair

Applications and Awards Information

The Pacific Islands Scholars Fund supports two types of awards. The bulk of our award funds go to Travel Awards, which are allocated through a competitive process in which applications are due annually in early September. In most cases these awards cover the cost of round-trip airfare. Awards also provide meeting registration and a year’s ASAO membership. Mini-Grants allow us to further encourage participation in ASAO sessions by Pacific Island scholars and extend our recognition for their valuable contributions -- they provide meeting registration fee waivers and a year’s membership in ASAO. Both travel grants and mini-grants are awarded to Pacific Islander participants who are taking an active part in one or more sessions, either by serving as organizer, presenting a paper, or making a presentation in another format. Further information on application procedures is available on the ASAO Web site.

IV. FROM THE PROGRAM COORDINATOR

In this issue of the newsletter you will see reports of the sessions held at the 2007 conference in Charlottesville. For those sessions that will continue at the 2008 meeting, organizers are asked to send updated announcements to me for the September newsletter by August 20th. Please mark your calendar. Guidelines for session organizers and participants and a timetable can be found in this issue for your convenience, and are also available at the ASAO web site.

One of the things that makes ASAO a different kind of scholarly organization is the rich discussion made possible by the three-year sequence of sessions. This allows for a progressively developing collaborative project, pursued as long as needed to investigate a topic across Pacific Oceania. Sessions normally meet for three successive years. Organizers should be members of ASAO. An informal session allows an exploratory discussion of a topic to determine the level of interest and possible directions for a new collaboration. Participants may precirculate abstracts, statements of interest, or drafts, or may meet without advance preparation. A working session involves precirculated papers, which, rather than being formally presented, are discussed by participants. If a coherent theme and common focus emerges from the discussion, and at least seven participants agree to further develop and recirculate advanced drafts of their papers, they may proceed the next year to meet for a formal symposium. Symposia allow a more sophisticated discussion to emerge from the long-term engagement with one another’s papers, and include final honing of the project as a whole, typically with the goal of publication as an ASAO volume, an edited book published by another academic press, or a special issue of a journal.

Typically, the three types of session occur in successive years; however, the full sequence is not required. For example, a group with advanced papers already prepared may commence at
the working session level and proceed to symposium the following year. While joint publication is often a goal, sometimes participants seek publication for their work individually. Participants in informal or working sessions sometimes decide not to meet again the following year, if their interests are disparate or the collaboration has already served its purpose. Any session that generates new insights through discussion can be celebrated as a success.

I welcome any questions you may have about organizing sessions after reading the guidelines below.

Roger Lohmann

V. GUIDELINES FOR SESSION ORGANIZERS AND PARTICIPANTS

ASAO is characterized by social informality and collegial cooperation regardless of rank. At the same time, the rigorous examination of data and ideas in ASAO sessions is designed to lead to high quality, publishable sets of comparative papers on topics of importance in Pacific anthropology. The format of ASAO sessions differs from those at many scholarly meetings where individual papers are presented. Instead, ASAO sessions feature the ongoing give-and-take required for penetrating intellectual examination of difficult, yet vital, issues. ASAO sessions are of three types:

(A) INFORMAL SESSIONS involve the informal sharing of ideas to determine whether there is common ground for further inquiry. Anyone who has relevant data is welcome to attend and participate. If such sessions generate enough interest, participants make plans to develop and share lists of bibliographic references, draft and circulate papers, and discuss them (possibly via e-mail) in preparation for the next stage (see below).

Informal Sessions are of two types. Impromptu Informal Sessions can be announced at the Opening Plenary Session of the annual meeting and posted on the bulletin board in the registration area during the meeting. These sessions do not have prearranged meeting locations but may meet in available conference rooms, participants’ rooms, or local cafes. The second type of Informal Session may be announced at the prior year’s meeting, proposed in the ASAO Newsletter or on ASAONET, or otherwise prearranged. To appear in the full schedule of the annual meeting, which is published in the December Newsletter, announcements of Informal Sessions must be submitted to the Program Coordinator by November 1 (see timetable).

The level of organization for Informal Sessions varies. Participants are not required to write papers in advance, although it is helpful to session organizers if people advise them of their interest beforehand. If planned with sufficient lead time, some Informal Sessions may be well organized, with precirculated abstracts or papers and, perhaps, be only one or two papers shy of meeting the criteria for a Working Session.

Thus, time given to Informal Sessions will vary depending on the number of committed participants or people indicating an interest in the topic, and the level of organization of the session. Ordinarily, scheduled Informal Sessions will be given no more than three hours of meeting time, and most will receive only one and a half hours.

(B) WORKING SESSIONS are based on prepared papers that are briefly summarized (NOT READ) during the session. Abstracts, if not drafts of papers, must be precirculated among session organizers and participants. Most of the meeting time during the session is allocated for discussing common themes, with an eye toward finding coherence and preparing for a second round of writing.

Session organizers can be imaginative in how they organize Working Sessions. Participants should respond to and make constructive suggestions on each other’s papers. If complete drafts are precirculated, some organizers assign people to read particular papers and prepare commentary ahead of time; some have participants present each other’s papers, allowing the authors time afterward to clarify points and respond to questions. One or more invited discussants can be helpful at this stage, but again, only if complete drafts of papers are circulated in advance.
Working Sessions form the heart of ASAO meetings and require considerable time for the discussion of provocative ideas, the analysis of different approaches, and the search for core themes. Accordingly, Working Sessions are ordinarily given first priority when meeting time and space are allocated. Time will be allocated according to the number of participants attending and presenting papers.

A minimum of seven participants presenting papers in person at the meeting is required for Working Session status. A list of participants, paper titles, and copies of their abstracts must be sent to the Program Coordinator by the November 1 deadline (see timetable). Sessions that do not meet these criteria by the November 1 deadline will appear on the Program of the Annual Meeting as Informal Sessions.

(C) SYMPOSIA are sessions that normally have met at a lower level of organization at least once before. Papers must be precirculated among the session organizers, participants, and any invited discussants. Contributors do not read their papers but discuss the key issues that arise from them. Conversation in the session focuses on those issues and provides a constructive critique that contributes to building a coherent set of papers or book chapters.

Time should be set aside during the Symposium to discuss whether and how to pursue publication. Options include the ASAO Monograph Series (which has an informal right of first refusal for volumes arising from ASAO sessions) or other academic publishers; a special issue of an appropriate journal; or separate publication of individual papers.

Some Symposia may require only an hour and a half to wrap up unfinished business, while others may need as much as six hours to discuss issues, themes, and future plans. Symposium organizers should advise the Program Coordinator of their time requirements.

The presence of seven participants with precirculated papers is required for full Symposium status. A list of participants, paper titles, and copies of the first and last pages of their papers must be sent to the Program Coordinator by the November 1 deadline (see timetable). Sessions that do not meet these criteria by the November 1 deadline will appear on the Program of the Annual Meeting as Informal Sessions or Working Sessions, according to their level of preparedness as judged by the Program Coordinator.

Responsibilities of Session Organizers:

1) Submit the required information about your session to the Program Coordinator by the March 20, August 20, and November 1 deadlines. (See Timetable for Session Organizers and Participants.)

2) Assist any Pacific Islands scholars who are interested in applying for support from the Pacific Islands Scholars Fund. (See PISF Guidelines.)

3) Advise the Program Coordinator by no later than November 1 of any particular scheduling needs (e.g., late arrivals, early departures, or potential conflicts with other sessions).

4) Advise the Program Coordinator by November 1 of audio-visual or other special needs. The hotels are responsible for providing equipment for those with disabilities. In all other cases, however, the rental of equipment from hotels is quite expensive for ASAO. Session organizers should encourage their participants to make their own arrangements for costly equipment.

5) Send the Program Coordinator your contact information, and advise any changes during the year.

6) Plan to attend both the Opening Plenary and Closing Plenary Sessions at the annual meeting. All session organizers are expected to deliver a Closing Plenary Report on the results of their sessions and future plans. If the organizers cannot be present at the Closing Plenary, they should appoint one of the participants to deliver the report. A written copy of the report must be sent to the Newsletter Editor before the March 20 deadline.
Responsibilities of Session Participants:

1) Please respect the deadlines for your particular session and your session organizer’s responsibility for meeting the overall deadlines (see timetable). Submit and circulate your abstracts and draft papers on time. Advise the organizer well in advance (before the organizer’s November 1 deadline) as to whether you will be able to attend the session in person.

2) Members should limit themselves to participation in no more than two sessions, preferably at different levels. In the past, problems have sometimes resulted from members participating in multiple sessions. For the ASAO format to work, contributors must give their sessions their undivided attention. Multiple participation creates scheduling conflicts, which often disrupt sessions and distract contributors. If you must be in more than one session, please send the Program Coordinator a note indicating your priority. First priority in case of scheduling conflicts will go to session organizers and discussants. However, since ASAO sessions are lengthy and relatively few in number, there is no guarantee that scheduling conflicts can be avoided.

All correspondence to the Program Coordinator should be sent to:

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Timetable for Session Organizers and Participants

<table>
<thead>
<tr>
<th>Deadline</th>
<th>INFORMAL SESSION</th>
<th>WORKING SESSION</th>
<th>SYMPOSIUM</th>
</tr>
</thead>
<tbody>
<tr>
<td>March 20</td>
<td>to Program Coordinator: announcement of proposed session</td>
<td>to Program Coordinator: report on informal session held at annual meeting; call for papers, deadlines, etc.</td>
<td>to Program Coordinator: report on working session held at annual meeting; next steps, deadlines, etc.</td>
</tr>
<tr>
<td>August 20</td>
<td>to Program Coordinator: updated description of proposed session</td>
<td>to Program Coordinator: updated description of session and call for papers, deadline reminders.</td>
<td>to Program Coordinator: updated description of session, deadline reminders, etc.</td>
</tr>
<tr>
<td>Before November 1</td>
<td>Participants submit abstracts to session organizer(s) and send to other participants.</td>
<td>Participants circulate drafts of papers to session organizer(s) and other participants.</td>
<td></td>
</tr>
<tr>
<td>November 1</td>
<td>to Program Coordinator: updated description of proposed session; list of people who have expressed interest, total number expected to attend. Last chance to have a room and time scheduled in the program.</td>
<td>to Program Coordinator: names of participants, titles of papers, order of presentation; all abstracts; which papers will be presented in absentia; how much time requested.</td>
<td>to Program Coordinator: names of participants, titles of papers, order of presentation; first and last pages of each paper; which papers will be presented in absentia; how much time requested.</td>
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VI. 2007 ANNUAL MEETING SESSION REPORTS

SYMPOSIA

After Mining
Organizers: Glenn Banks and Dan Jorgensen

Our session was a productive discussion of themes and issues arising from nine papers in all (three in absentia), and we profited from additional commentary and interventions by others who attended the session. One thread pervading the discussions dealt with the overlapping and sometimes contending expectations surrounding questions of disengagement or continuation of relations between local people, developers, and the state in PNG’s entangled mining enclaves. From a local standpoint, such expectations ranged from the near-millennial to the pessimism of abjection as the termination of mining activities came into view, perspectives that are part of the regional politics of marginalization that mining projects engender. A related theme concerned the extent to which remittance economies and links between communities and the beneficiaries of mining projects (recipients of compensation, royalties, lease payments, wages) could be sustained following the end of mining, with significant differences emerging in terms of the “footprint” of different projects. One consistent theme—both in cases of anticipated closure and in terms of at least one instance of a mine already out of production—was that communities affected by mining do not willingly embrace the notion of a cashless future based on subsistence agriculture. Turning to mine closure planning, queries about the role of traveling discourses, such as “sustainability,” “corporate social responsibility,” “capacity building,” “project dependency” and so on, suggested that such concepts served to both shape the optics of mine closure and inform specific policies. Finally, an additional theme emerged concerning the ways in which discussions surrounding closure positioned various parties in terms of responsibility or liability for the post-mining outcomes.

Although most of the papers were in a good state of finish, our intention is to pursue revision over the northern hemisphere’s summer prior to seeking publication as a special journal issue. At present we are considering venues addressing an audience beyond the Pacific, and will be following this up with enquiries to likely journals.

Interpreting the Discourse of Intellectual Property Rights in the Pacific
Organizers: Toon van Meijl and Malia Talakai

Although last year we had some qualms about moving from a working session to a symposium, we are pleased to report this year that the symposium was a success. We discussed eight papers, two by colleagues who could not attend the meeting in Charlottesville, but whose contribution to the discussion was important nevertheless. Mark Busse of the University of Auckland acted as discussant and with his contribution he laid the foundation for an epilogue of the collection we are hoping to publish as a special issue of a journal (e.g. the International Journal of Cultural Property). With this publication we are seeking to make two general points. First, the discourse of intellectual property rights emerged throughout the Pacific and elsewhere relatively recently. It was deconstructed rather quickly, almost immediately, among
others by Michael Brown, who argued that Western legal property regimes are not suitable for the protection of indigenous knowledge, which is generally older than 50 or 70 years and is commonly held in collective ownership. Some 10 years later, however, we may conclude that Pacific peoples have not been discouraged by Western legislation as they are now developing their own strategies to protect their cultural and intellectual property, their traditional knowledge and traditional expressions of knowledge, receiving support from global organizations such as UNESCO and the World Intellectual Property Organization (WIPO) of the United Nations. WIPO has even drafted guidelines for the protection of traditional knowledge which has been passed on from generation to generation and which is also held in collective ownership. In the Pacific this process has since resulted in the development of sui generis legislation in the form of a Model Law for the protection of traditional knowledge and traditional expressions of culture. Over the next few years this Model Law is likely to be implemented in a number of Pacific countries. Our second point is that developments of this sort also imply that the discourse of intellectual property rights is not a temporary phenomenon, as some people have predicted. Rather, it is a new, important dimension of Pacific practices that will undoubtedly develop in new directions that will be interesting, challenging and significant for all scholars working in the Pacific.

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New Perspectives on Adoption and Fosterage in Oceania
Organizers: Judith Schachter and Jeanette Dickerson-Putman

The symposium was attended by seven participants, and several visitors. Two papers were delivered in absentia. Discussant Susan McKinnon attended and provided cogent and important comments on the session. Discussant Mac Marshall was unable to attend, but sent his equally cogent comments to the organizers in advance of the session. Given the strength of the papers and the contributions of the discussants, we decided to move toward publication in a volume. The overriding theme for the volume will be “relative power,” and chapters will address issues of the changes brought by capitalism and modernization, the shifts in power over generations that accompany these changes, the significance of independence movements (decolonization), the impact of media on views of adoption, and the impact of adoption on individual identity and sense of personhood. In every case, contributors address the problem of defining terms and the diverse meanings adoption, fosterage, child exchange, and love and nurture have in different contexts. While the papers depend on close ethnographic studies, each also addresses theoretical and methodological issues that link work in the Pacific to concerns of the discipline in general. Revised papers are due to the organizers by June 30, 2007. Jeanette Dickerson-Putman and Judith Schachter will write an introduction, Susan McKinnon a concluding essay, and Mac Marshall a preface to the volume. Drafts of these materials are also to be completed by June 30.

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Jeanette Dickerson-Putman, Department of Anthropology, Indiana University-Indianapolis, 425 University Blvd., Indianapolis, IN 46202, U.S.A.; tel (317) 274-2995; e-mail <jdickere@iupui.edu>
WORKING SESSIONS

Articulating Indigenous Anthropology in/of Oceania
Organizers: Ty P. Kawika Tengan, Rochelle Fonoti, and Tevita O. Ka’ili

Following our successful working session in San Diego last year, we chose to open this working session with an ‘āva/‘awa/kava ceremony that articulated the kava drinking rituals of “our sea of islands.” In this working session, we reflected on the possibilities and limitations of fieldwork methodologies, theoretical frameworks, and ethical guidelines with regard to indigenous anthropology in/of Oceania. The following participants presented engaging and provocative papers: Andrew Moutu, Patricia Fifita, Dionne Fonoti, Victor Narsimulu, Esther Tinirau, Che Wilson (in absentia), and ‘Okusitino Mahina. As co-organizers, we anticipate making this session a formal symposium at next year’s session in Canberra.

En/Gendering Violence in Oceania
Organizers: Dorothy Counts and Christine Stewart

As we proceeded through two informal sessions on Gender Violence in Oceania, we found ourselves engaged in a highly interesting discussion concerning the scope of our topic. We consider that “gender violence” is not limited to domestic violence, nor is it necessarily confined to violence enacted between male and female. It is gender violence, or gendered violence, when the victim of the violence is determined by gender relations and/or when the perpetrator of the violence is required to do so by gendered considerations. In the “En/Gendering Violence in Oceania” working session, we further developed these relationships between societal configurations of gender identity and violence. The violence may also take many forms: physical, mental, emotional, and sexual. We discovered as we discussed the interconnections amongst the eight draft papers presented at the working session, that one of the sources of violence in the rapidly changing societies of Oceania is the stress put on male identity formation, a stress that often finds its outlet in violent behavior. In her paper, Tamakoshi (adapting from Jolly’s “embattled masculinities”) referred to this phenomenon as “troubled masculine identity,” a term we happily adopted. Two of the papers presented at the working session (those by McPherson and Tamakoshi) examined the production of troubled masculine identities—through the process of Christianization; through economic pressures on individuals and communities who have become or perceive themselves as financially disadvantaged; through pressures of modernization such as the availability of Western medicines and changing demographics which alter views and values of women as child-bearers; and through injured pride and the emerging class structures which create a need to develop new identities. Additional papers revealed how these troubled masculine identities act out in violent ways, such as rape (Hukula) and witch-killing (Gibbs). Gibbs’s paper is intriguing because, unlike most papers on witches which focus on the people (usually elderly, though not always women) accused of witchery, Gibbs focuses upon the fact that it is almost always young men who decide to defend society by torturing and killing witches.

Paralleling the production of troubled masculine identities is the emergence of embattled female identities (again, adapting Jolly). In societies that are themselves troubled, women,
through various constructs, perforce take the blame for society’s ills. Violence against women is legitimized via several avenues: by constructing them as submissive Christian wives (Hermkens); as polluting, dangerous prostitutes (Stewart); and as rape victims unworthy of the law’s attention (Zorn). But this process is being contested by women themselves, as the Hamelin/Salomon and Hermkens papers show. At present, we are planning to go to a symposium next year, and thereafter to the publication of most of our collection as an ASAO monograph. Further papers proposed or promised should develop these themes. Papers should be submitted to the organizers by **August 31**.

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Christine Stewart, Gender Relations Centre, Research School of Pacific & Asian Studies, Australian National University, Canberra ACT 0200 AUSTRALIA; tel +61 2-6125-9937; e-mail <christine.stewart@anu.edu.au>

**Materializing Oceania: Why Things Still Matter**
Organizers: Joshua A. Bell and Haidy Geismar

We would first like to begin by thanking all our panelists who presented papers in person or absentia at this year’s working session, as well as our extremely engaged audience. In addition to our introduction, seven papers were presented in person and two in absentia. Over the course of the papers’ historic and ethnographic objects—photographs, yams, heirlooms, trophies, mortuary offerings and museum collections—we discussed how, while avoiding fetishism, the focus on things in Oceania must examine the various material qualities of objects. As part of this we discussed the merits and pitfalls of using terms such as *materiality* or *objectification*. Our development of the term *materialization* aims to encompass the diverse approaches to the discussion of persons and things, subjects and objects, highlighting the interplay of both form and process. In this way, our approach is both theoretical and methodological: by placing objects at the center of our ethnographic and historic examinations, we ask both what things *do*, and how what they do in the world is intimately bound up with the material qualities of what they are. Due to the strength and sophistication of the papers, we have decided to forgo the formalities of a formal session and instead plan to publish the papers as a special issue of a journal.

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Haidy Geismar, Program in Museum Studies, Graduate School of Arts and Science, New York University, 240 Greene Street, Suite 400, New York, NY 10003-6675 U.S.A.; e-mail <haidy.geisman@nyu.edu>

**Mortuary Rites in the Pacific**
Organizers: Eric Silverman and David Lipset

The session occupied the liminal space between informal and working—but lively conversation and keen interest nonetheless made it clear that we will move forward to a full working session next year. We discussed a variety of topical interests, spanning several locations in PNG as well as Tonga, New Zealand, Samoa, and elsewhere, including syncretism, memory, identity, nationalism, politics, objects, gender, land, the body, globalization and post-colonialism, morality, and, as Doug Dalton so nicely put it, “the struggle for meaning.” The organizers enthusiastically invite additional participants, who should not hesitate to contact Eric Silverman. Over the coming months, we will share a bibliography and a list of common themes, and our goal is to swap paper drafts prior to reconvening in Australia.
“From the Native’s Point of View” Revisited: On the Problem of “Empathy” in the Pacific
Organizers: C. Jason Throop and Douglas W. Hollan

This was our second working session on the problem of empathy in preparation for our final symposium at next year’s meeting. The papers addressed a number of thematically interlinked issues concerning the place, definition, understanding, and practice of empathy in the Pacific. Some of the topics explored in the papers and in the ensuing discussion included: (1) attachment and the socialization of particular varieties of empathy; (2) the dynamic and intersubjective nature of empathy; (3) the difference between empathy and projection; (4) communicative strategies aimed at fostering ambiguity in the service of concealing one’s inner experiences from others; (5) historical, colonial, and Christian influences on the practice and significance of empathy; (6) the role of imagination, perception, and emotion in local views of empathy; (7) the limits of, and possibilities for, empathy in ethnographic research; (8) the central place of discourses of empathy, compassion, love, and pity in defining, contesting, and negotiating social relationships; (9) the cost, risk, burden, and/or strategic use of empathy; (10) how empathy is enacted in responses to perceived humiliation, shame, and contempt; (11) the overall balance of empathy and its absence in a community; (12) the multiple communicative channels through which empathy can be expressed and recognized; and (13) the moral contexts within which empathy is emplaced and defined for given social actors.

Vanuatu Taem: Historicity, Temporality and Memory in Vanuatu
Organizer: Jean de Lannoy

Over two years, the session has brought together contributions covering a wide range of aspects of the relation to the past in Vanuatu, including traditional narratives, histories of colonization and of independence, modern debates about tradition, and prophesies linking past, present and future. The focus on Vanuatu made the ethnographic variety more amenable to comparisons, revealing how the theoretical approaches adopted by the authors derive from the particular salience of various aspects of temporality or memory in discourses about the past in different parts of Vanuatu. The prominence of eschatological discourse on Tanna led to analyses of the merging of past and future (Tabani), or of the contradiction between stability and flux (Lindstrom). In most contexts a major concern is the political dimension of memory. At a national level this included case studies of history redressing past torts dating from the yet unhealed independence struggle (Abong), or underlining contradictions in commemorations of the 4th centenary of European “discovery” (Mondragon). Most other papers focused on or included references to rivalries in the interpretation of history. In particular, the political importance of histories of a cultural hero common to several islands (Taylor), the dense polyphony of land claims (de Lannoy), or the reinterpretations of archaeological discoveries (Ballard). The session also articulated verbal and nonverbal dimensions of memory, including the literal embodiment of history in the postures as well as clothing of women (Hess), the Vanuatu Cultural Centre’s decades-long efforts to revive Erromango bark cloth production (Bolton), or the introduction of a Pig Bank to foster economic empowerment through a
traditional source of wealth (Regenvanu). Similarly, Patterson analyzed the national debates on the development of chiefly power and how it has been influenced by anthropological writings. The place of anthropology in the constitution of a written archive was presented by Kolshus and Geismar, who reported on the reception of ethnographies and photographs in Mota and Vao respectively. Such anthropological classics provided the basis for a new section of the national history curriculum on “Features of Traditional Society,” co-authored by Lightner, who presented the various ways through which this curriculum will train young people in Vanuatu to interpret ethnographic writings.

We have decided not to go further with a meeting next year and instead will try to publish together in a special issue of a journal. The rich but nevertheless overlapping ethnographies in the context of Vanuatu should make the collection of interest to other Pacific scholars, while the various theoretical approaches of a common theme of time and memory should also make the collection relevant to a wider readership whose interests straddle the past and the present.

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INFORMAL SESSIONS

Anthropology of the Senses in Oceania
Organizer: Bettina Beer

The aim of this informal session was to discuss current and projected research on senses in Oceania. Seven of the 22 participants presented accounts of their work, but the lively discussions we enjoyed drew on many themes and ideas. Participants had carried out, or are planning, empirical research in different regions in Oceania, on synaesthesia and the different senses in their specific contexts. They are interested in topics such as the idea of a “fifth taste” as a culturally constructed combination of tastes and textures (Gene Ammarell); the changing cultural domain of smell, social relations and consumption (Bettina Beer); sensory perceptions of oceanographic phenomena used in navigation in the Marshall Islands (Joseph Genz); the symbolic connections of water, place and sound in PNG (Alexis von Poser); and the conversion of one sensory modality into another in ideal aesthetic experiences among the Iatmul (Eric K. Silverman). Many participants expressed interest in proceeding to a working session next year in Canberra. In this report I will try to summarize some of the common questions and topics discussed and organizational issues. Since the early 1990s, interest in the formation, use and meanings of the senses, as well as relations among them, has grown in anthropology. Talk of a “sensory revolution” (Howes 2006) might, however, be thought to be slightly premature given how little substantial empirical work has so far been done. Of the influential publications that have appeared in this literature, several have focused on Melanesia, notably, Steven Feld’s Kaluli acoustemology (1990) and David Howes’s comparison between Massim and Middle Sepik ways of sensing the world (2003). David Howes and the Concordia Sensoria Research Team have focused on variations in the sense hierarchies of different societies. This approach has been criticized by Tim Ingold (among others) for “its naturalization of the properties of seeing, hearing and other sensory modalities, leading to the mistaken belief that differences between cultures in the ways people perceive the world around them may be attributed to the relative balance, in each, of a certain sense or senses over others” (Ingold, in The Perception of the Environment: Essays on livelihood, dwelling and skill. London, New York: Routledge. 2000: 281).

Building on the notion of a sensorium, understood as a set of senses inflected by and used within contexts defined by specific cultural meanings, the following central problems, topics and questions emerged as foci of our discussions: Is it possible to speak of how “a culture senses the world” (Howes) if age, gender and specific situations condition the way senses are developed and used? Sensorial experiences are not stable across individuals nor, for a given individual, across situations; they are often transformed by context and synaesthesia, context
dependent, and heterogeneous. A “sense” should not be thought of as a clearly bounded entity. Senses interact with one another (drum beats, for example, are sometimes felt as well as heard and one might experience seeing something sacred as a form of touch) and might be transformed by particular circumstances, for example in rituals. Our senses are not merely anatomical features or “groups of receptors,” but constitute an active engagement with the world. Our senses come into being through culturally mediated processes. The way children learn to use their senses is of central interest for many of the ongoing and planned research projects. Emic and etic descriptions of the senses must be treated very carefully. The taste of hot chili, for example is described by biologists as a perception mediated by pain receptors, while it is classified in many local contexts as one “taste” among others. Often, it is as important which senses are not used as it is which ones are. Blindfolding or darkness in rituals, for example, gives the other senses a different priority and decisively affects the experience of a given setting. In all papers, the senses were seen as central media of communication with spirits, human beings and the environment. All presenters stressed the ethnographer’s problems in learning different ways of sensing and understanding, and in translating sensual experiences.

In light of these common issues, I suggest the more specific title “Translations and Transformations of Sensual Experiences in Oceania” for the planned working session. Some practical and organizational issues should also be mentioned. All papers for the working session will be precirculated. One reviewer will be assigned for each paper. That person will also act as discussant at the next meeting. I will ask one or two colleagues to serve as discussants for the working session as a whole. All participants will be kept informed by e-mail and I will circulate an updated reading list. Those interested in being on the e-mail list should contact Bettina Beer.

Diaspora, Identity and Incorporation
Michael D. Lieber and Michael A. Rynkiewich

For the second year, this group ran an informal session. There were 12 presenters, besides the two conveners, and five others who expressed interest but could not attend. We were privileged to have Ward Goodenough and Joan May as discussants. As each person presented their area of interest and we discussed the material, we were able to narrow our interests to several questions: How are identities that have been shaped by place, biology and/or genealogy transformed into identities shaped by story, sociality and/or community? What practices define identity in the diasporic community and how is identity represented in performance? How do persons and communities negotiate multiple identities in diverse diasporic contexts and over time? What kinds of networks for communicating or circulating ideas, objects and persons are emerging as new technologies are introduced into diasporic communities? We decided to move to a working session next year.

Food and Globalization: Negotiating Sociality and Power
Organizers: Lisa Henry and Jeanette Dickerson-Putman

Although we met as an informal session, this is the third year our session has met. Two years ago we met as an informal session in Hawai‘i and had a great discussion on Food, Diet and
Globalization. We narrowed the focus of that session and moved on to a working session in San Diego under the title of Food, Power, and Globalization. In San Diego we narrowed our focus even further to the power and social role of food and decided to meet this year as another working session. Unfortunately, we had several participants who couldn’t make this year’s meeting and consequently didn’t have enough for an official working session. The 5 remaining papers were precirculated this year, and we continued to have a great discussion with 12 informal participants joining us. We decided not to meet next year, but will instead move forward with trying to publish a set of our papers in a journal.

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Jeanette Dickerson-Putman, University of Indiana-Indianapolis, Department of Anthropology, 425 University Blvd., Indianapolis, IN 46205, U.S.A.; tel. (317) 274-2995; e-mail <jdickere@iupui.edu>

Imagination and Innovation in Pacific Oceania
Organizer: Roger Ivar Lohmann

Our well-attended session included the informal sharing of six plans for papers. Several others expressed interest in participating in the future. We have decided to go ahead with a working session next year in Canberra. Our discussion ranged over several topics including: how imagination and innovation articulate in childhood socialization, invention, the blending of ideas, the creativity of generating new knowledge, and lying, play and acting “as if”, using human creativity as a model of divine creation; purposeful fantasy versus autonomous imagining; experiencing illness and healing including placebo, emotional life and rational calculation, idealism and fatalism, visionary experiences, positive thinking and magic, cargo cults, change as crisis and as everyday, spirit mediumship, ethnic and national identity, environmentalist politics, empathy, translating between languages, envisioning what is read and heard, experiencing stories and movies, poetic and musical creativity, subjects making sense of their ethnographers, and overcoming inconsistent beliefs. We agreed that all papers should address how people model and distinguish imagination from sensory perception, and how they understand imagination to facilitate innovation in different cultural settings. These emic models should be related to etic understandings of imagination, perception, and cultural dynamics using tools like schema theory, object relations theory, or other appropriate models. Those interested in participating in next year’s working session should prepare ethnographic papers that address the intersection of imagination and innovation along these lines. To be included, e-mail the organizer a title, a 100-word abstract, and an indication of whether you will be presenting in person or in absentia by October 26, 2007. Participants should also e-mail the organizer a draft of their papers for circulation no later than January 11, 2008.

Roger Lohmann, Department of Anthropology, Trent University, 2000 Simcoe St. N., Oshawa, Ontario L1H 7L7 CANADA; e-mail <rogerlohmann@trentu.ca>

Indigenous Struggles and Issues in Oceania
Organizers: Marie Salaün and Natacha Gagné

Sixteen people participated in our session and two persons sent us a statement of interest in absentia. We had interesting discussions about struggles articulated in terms of indigeneity in Vanuatu, Papua New Guinea, New Caledonia, Fiji, Rotuma, the Solomon Islands, and New Zealand. We agreed on the importance of taking into account the fact that struggles occur at various scales, from micro-local levels to national, regional as well as international levels. For instance, at the international level, indigenous claims are part of the United Nations’ agenda, and indigenous peoples are dealing with NGOs and multinational companies. We also insisted on the importance of taking into account the diverse contexts of emergence of present-day indigenous claims such as the colonial history, nation-building processes, as well as economic
development projects. At this point, we have sufficient interest and the required number of participants for continuing as a working session next year in Canberra. However, we would like to cover more areas of Oceania. We send a special invitation to indigenous researchers from Oceania to join us in this session. We invite all interested people to send us a one-page statement outlining plans for papers to be developed for our working session next year before June 15th.

Marie Salaün, Maître de Conférences, Université Paris 5, 12, rue Cujas, 75 230 Paris, FRANCE; <marie.salaun@paris.sorbonne.fr>
Natacha Gagné, Department of Sociology and Anthropology, University of Ottawa, 550 Cumberland (388), Ottawa, Ontario K1N 6N5 CANADA; <natgagne@uottawa.ca>

Race Ideology: Ideas and Practice
Organizer: Pauline McKenzie Aucoin

Participants (14 in all) in this very successful informal panel gathered to discuss race ideologies in various historical and contemporary contexts in the Pacific. We welcomed a number of colleagues (our “French delegation”) whose work has focused on French Melanesia and Polynesia. After introductions, we reviewed our current and proposed research, and found a wide range of interests to be represented by our work. We discussed how, historically and comparatively, race as an identity factor has been put into practice; how race differs from or is similar to systems of ethno-cultural distinction; how various practices of categorization “order humans” in everyday life; notions of whiteness; issues of self identification vs. externally imposed identity categories; and variations between political systems where ethno-racial legal categories have informed residence patterns as well as citizenship rights in colonies throughout the Pacific. Participants agreed that there is enough interest to proceed to a working session next year. However, to accommodate the number of broader concerns regarding “identity and processes of categorization” that are of interest to our panelists, we agreed that the session’s name would be changed to “Identity Issues and Ethno-Racial Categorization in the Pacific.” Anyone who would like to be involved in our working session next year is asked to send an abstract to me by May 30, 2007, at the e-mail address below, with the hope that drafts of our papers can be circulated early in the Fall of 2007. New participants are welcome.

Pauline McKenzie Aucoin, Ph.D. Department of Sociology and Anthropology, Carleton University, 1125 Colonel By Drive, Ottawa, ON K1S 5B6 CANADA; e-mail <rpaucoin@aol.com>

Schooling the Nation(s): Pedagogies of Colonization, Decolonization and Vernacularization in the Contemporary Island Pacific
Organizers: John Wagner and Ali Pomponio

Our informal session on language and education was well attended, stimulating and informative with representation from across Oceania. Participants discussed a wide array of topics such as: the changing patterns of vernacular language use in a wide range of settings including elementary school programs in Papua New Guinea; the creation of a vernacular environmental dictionary in the Solomon Islands; the use of Tongan online and in academic publications; vernacular language diasporas; and language loss, language revitalization programs and curriculum development. Participants also discussed changes in the patterns of use of pidgins and creoles, and the varied perceptions held by communities and individuals about the role of “national” languages like English and French. While vernacular education programs remained the main topic of discussion, it became clear that these programs emerge for quite different reasons in different settings. Whereas the introduction of a vernacular language program can, in some instances, be understood as a form of decolonization, in other instances such programs are used to enhance the capacity of students to learn a “national”
language introduced during the colonial era. Participants agreed that, taken as a whole, vernacular education programs are not characterized by a common set of values or meanings in relation to colonization, decolonization and globalization but rather, constitute a field of contestation in which new and often unpredictable forms of cultural identity are being constructed.

In order to pursue this line of enquiry further, participants agreed to reconvene as a working session at next year’s conference in Australia and to focus more explicitly on the contested nature of vernacular education programs throughout the Pacific. Papers will cover a broad range of language issues, focusing on the use of vernacular languages in educational settings, but will also include papers on language loss and, more broadly, on the meaning of language choices in relation to nation building and cultural identity. Anyone who is interested in this session and who expects to attend the conference in Australia is invited to submit an abstract to the organizers.

John Wagner, Community, Culture, and Global Studies, University of British Columbia – Okanagan, 3333 University Way, Kelowna, BC V1V 1V7 CANADA; tel. (250) 807-9318; fax (250) 807-8001; e-mail <john.wagner@ubc.ca>

Alice Pomponio, Anthropology Department, St. Lawrence University, Canton, NY 13617, U.S.A.; tel (315) 229-5797 or 229-5106; fax (315) 229-5803; e-mail <apomponio@stlawu.edu>

VII. NEW SESSIONS PROPOSED FOR 2008 ANNUAL MEETING

SPECIAL SESSION

Research in West New Britain: Then and Now
Organizer: Naomi McPherson

This session brings together researchers from many disciplines who have conducted research in the West New Britain Province of Papua New Guinea. The intent is to have completed and precirculated papers by January 2008 focusing on an aspect of research in WNBP, either past or present, in order to create a “picture,” for example, of the place, both historic and prehistoric, its geography, the people and their cultures, contemporary issues, and future directions. Participants to date include Ann Chowning (NZ), David & Dorothy Counts (UBC Okanagan), George Curry (Curtain U.), Rick Goulden (Okanagan College), Holger Jebens (Frankfurt am Main), Gina Koczberski (Curtain U.), Christina Pavlides (LaTrobe), Jim Specht (Sydney), Robin Torrence (Aus. Museum), and Bil Thurston (UBC O). Other WNBP researchers are welcome and are encouraged to contact Naomi McPherson.

Naomi McPherson, Ph.D. Anthropology, Associate Professor and Head, Community, Culture and Global Studies, Irving K. Barber School of Arts & Sciences, University of British Columbia Okanagan, 3333 University Way, Kelowna, BC V1V 1V7 CANADA; tel (250) 807-9325; e-mail <naomi.mcpherson@ubc.ca>

WORKING SESSION

Constructing Human Difference in Oceania, 1500-1900
Organizers: Bronwen Douglas and Chris Ballard

This one-off working session will investigate the mutually constitutive relationship between shifting metropolitan discourses on human difference and an important component of their evidential base: the field materials produced by European travelers, missionaries, naturalists, settlers, administrators, or anthropologists in the context of encounters with indigenous people
in Oceania (the Pacific Islands, New Guinea, New Holland, Van Diemen’s Land, New Zealand, and the Malay Archipelago). We shall track particular instances of the production and reproduction of racial knowledge from its metropolitan inceptions, through its disruption or confirmation in the intimacy of encounters, to its reinscription as scientific orthodoxy, and its return to the regional field as received wisdom under renewed empirical challenge. We aim to show how racial representations and collections were generated in personal exchanges between European and indigenous interlocutors and how theorists appropriated such empirical materials to support or qualify their deductions about the nature and extent of human differences. By grounding the history of a ubiquitous but unstable idea in the ethnohistory of embodied interactions, we shall problematize the hoary (but still widely held) stereotype that Europeans controlled both the praxis and the representation of encounters. The session will showcase work in progress in an Australian Research Council Discovery project on “European Naturalists and the Constitution of Human Difference in Oceania: Cross-cultural Encounters and the Science of Race, 1768-1888,” but other appropriate contributions are warmly encouraged. Papers should be no longer than 20 minutes and should address one or more aspects of the nexus between racial discourses and field experience in Oceania between 1500 and 1900. We anticipate publishing a selection of the papers as a special issue of a journal. Deadlines: expressions of interest by 31 July 2007; and abstracts by 30 September 2007.

INFORMAL SESSIONS

Agency of the Past in Melanesia: Relating the Past to the Present
Organizers: Lissant Bolton and Liz Bonshek

This informal session considers how people use the past in contemporary Melanesia. How are ideas about the past deployed in arenas such as politics, religion, ritual formations, heritage and education and in relation to the environment? We invite people to consider this question from a number of locations (from town, from rural areas, as well as in museums, archives and other institutions). We are also interested in addressing how people negotiate ideas about the past in the changing contexts of the present, especially in the postcolonial era. If you are interested in participating, please contact Dr. Liz Bonshek at the e-mail address below.

Christian Politics
Organizer: Matt Tomlinson

Religious and political forms of authority intertwine in many societies. However, in many indigenous societies, the dense and interwoven connections between traditional forms of religious and political authority and those configured with the adoption of Christianity may be significantly and consequentially different. This informal session will bring together anthropologists who are interested in analyzing the cultural force of Christianity in Oceania
politics. Analyses are welcome at local, national, and transnational levels, especially as they address such topics as: the practical effects of reflexive discourse concerning Christianity’s “proper” place in society; competition between denominations for political influence, and the effects of ongoing evangelical work within Christian societies; Christianity’s use as an emblem uniting multiple social categories, such as the triad of ethnicity-religion-citizenship seen in Fiji; the impact of religious educational institutions; and the impact of internationally famous preachers and faith healers and their “crusades,” such as those of Benny Hinn and Reinhard Bonnke. Expressions of interest should be sent to Matt Tomlinson.

Matthew Tomlinson, Lecturer in Anthropology, Monash University, Victoria, AUSTRALIA, tel (61) 3 9905 8754; e-mail <Matt.Tomlinson@arts.monash.edu.au>

From Free Choice to Autonomy: History and Challenges of the Free West Papua Campaign
Organizer: Andrew Moutu

This informal session aims to bring together experts from different disciplines and indigenous activists to discuss in a scholarly manner the history and challenges of the struggle for a free and independent West Papua. Scholars from disciplines such as anthropology, history, political science, international relations, economics, education, journalism and environmental sciences are invited to be part of this session. After this informal session, it is expected that different kinds of issues may be mapped out and developed into future discussions. Although this is an informal session and does not require precirculation of papers, it would be helpful to the session organizer for any interested person to indicate their interest to participate at least by October 1, 2007. If you are interested in participating in this informal session, please forward your name and your possible topic of discussion to the organizer.

Dr Andrew Moutu, University of Cambridge, Department of Social Anthropology, Free School Lane, Cambridge CB2 3RF, UNITED KINGDOM; tel +1223 334 619; fax +1223 338 896; e-mail: <am308@cam.ac.uk>

History and Movement in the Southern Lowlands of New Guinea
Organizers: Mark Busse and Joshua A. Bell

We are organizing this informal session to provide an opportunity for people who have worked in the Southern Lowlands of New Guinea to meet and discuss their work in terms of how it addresses the issue of comparison and the conceptualization of a region. After a dearth of anthropological research in the Southern Lowlands after World War II, since the early 1980s more and more researchers are working in this vast area. In 1993, Bruce Knauft published one of the very few existing comparative works on New Guinea, South Coast New Guinea Cultures, which is a landmark for the study of the South Coast, with implications for the whole Southern Lowlands. The book is a twofold project: in its introduction it is a reflection on the project of comparison and regional anthropology, and in its body, an attempt at outlining some defining characteristics of the Southern Lowlands as a region. For our session, we wish to keep in view this dual project of theoretical reflection and substantive engagement with the lives and cultural practices of the peoples of the Southern Lowlands. For this reason two foci of Knauft’s treatment are foregrounded in this session: history and movement. History and movement provide a frame within which to explore the historical connections between the different peoples of the Southern Lowlands through the movement of people, ideas, practices, things, and stories. By focusing on movement in concrete relationships, communications and interactions between communities as manifestations of historical processes, we wish to initiate discussions and debates among participants that lead to a reconsideration of the sense of the Southern Lowlands as a “region.” Region here can be understood both as a cultural perspective and as an analytic notion, both of which are linked to ideas about similarity and difference.
The themes of connectedness, borrowing, circulation and concrete relationships are critical to this discussion. As this is an informal session, we ask at present that people interested in participating send us a brief statement of interest, outlining their ideas for a paper, if possible.

Mark Busse, Department of Anthropology, University of Auckland, Private Bag 92019, Auckland 1142, NEW ZEALAND; e-mail <m.busse@auckland.ac.nz>
Joshua A. Bell, Sainsbury Research Unit for the Arts of Africa, Oceania and the Americas, University of East Anglia, Norwich, NR4 7TJ, UNITED KINGDOM; e-mail <joshua.bell@uea.ac.uk>

Obesity and Oceania
Organizer: Margaret Mackenzie

Eight of the ten countries with the highest percentage of heavy people are located in the island Pacific, a World Health Organization 2005 database reported in 2007. This informal session requests papers and discussions about any anthropological aspects of body weight, physical activity, food, and eating, possibly related to health issues, such as non-insulin-dependent diabetes mellitus, or to alcohol consumption. Contributions might range from cultural and societal interpretations through individual narratives, to aspects of genetics, epidemiology, medicine, and metabolism, or to questions about distressed eating. Participants are invited to open up conventional certainties, such as about disease and danger, or to raise questions about exporting stigma and shaming associated with obesity treatment in metropolitan countries, or to explore moral axioms that may be imported along with the introduced medicine. Those interested are asked to send a one or two page statement outlining plans for a paper to be developed for a possible working session next year to Margaret Mackenzie at the address below before November 1, 2007. These statements will be precirculated among respondents before the meeting.

Margaret Mackenzie, California College of the Arts, P.O. Box 1286, Point Reyes, CA 94956, U.S.A.; e-mail <mmackenzie@horizoncable.com>

Pacific Anthropology through the Archival Lens
Organizer: Kathy Creely

This informal session will focus broadly on the history/representation of anthropological research in the Pacific Islands, as reflected in the holdings of libraries and archives. Descriptive presentations from Pacific Studies librarians and archivists are especially solicited. Contributors should contact the session organizer with a brief (2-3 sentences) summary of their proposed topic.

Kathy Creely, Melanesian Studies Resource Center, Geisel Library, 0175-R, University of California, San Diego, La Jolla CA 92093 U.S.A.; tel (858) 534-2029; fax (858) 534-7548; e-mail <kcreely@ucsd.edu>

VIII. RECENT JOURNALS

The December 2006 issue of The Journal of the Polynesian Society, Volume 115 (#4), features the following articles:

What House Posts Tell Us about Status Difference in Prehistoric Tahitian Society: An Interpretive of Charcoal Analysis, Sacred Woods and Inter-site Variability

Jennifer G. Kahn and James Coil
Two Offering Stands from Mangareva in the Collection of the Peter-the-Great Museum of St Petersburg and the Musée du Quai in Paris
*Catherine Orliac*

From Oriori to the Everly Brothers: Observations on the Music of Nukumanu
*Jennifer Johnstone and Richard Feinberg*

*The Contemporary Pacific*, Volume 19 (#1) 2007, contains the following articles and dialogue pieces:

Nemesis, Speaking, and *Tauhi Vaha‘a*: Interdisciplinarity and the Truth of “Mental Illness” in Vava‘u, Tonga
*Michael Poltorak*

Fashion as Fetish: The Agency of Modern Clothing and Traditional Body Decoration among North Mekeo of Papua New Guinea
*Mark S. Mosko*

The *Fiji Times* and the Good Citizen: Constructing Modernity and Nationhood in Fiji
*John Connell*

Pacific Islands Trade, Labor, and Security in an Era of Globalization
*Stewart Firth*

Diasporic Deracination and “Off-Island” Hawaiians
*J. Kehaulani Kauanui*

*Survivor Vanuatu*: Myths of Matriarchy Revisited
*Lamont Lindstrom*

The issue also features the work of visual and performance artist Shigeyuki Kihara, as well as fourteen political reviews of Polynesia and Micronesia, a feature review of five videos about sea-level rise in Tuvalu by Keith and Anne Chambers, and sixteen other book and media reviews.

For subscriptions to *The Contemporary Pacific*, contact the Journals Department, University of Hawai‘i Press, 2840 Kolowalu Street, Honolulu HI 96822; tel: 808/956-8833; Web site http://www.uhpress.hawaii.edu/journals/cp/; e-mail <uhpjourn@hawaii.edu> The journal may also be accessed online (if your institution subscribes to Project MUSE):
http://muse.jhu.edu/

The March 2007 issue of the *American Anthropologist*, Volume 109 (#1), contains two items of interest:

Hawaii as a Model System for Human Ecodynamics
*Patrick V. Kirch*

Fasu Solidarity: A Case Study of Kin Networks, Land Tenure, and Oil Extraction in Kutubu, Papua New Guinea
*Emma Gilberthorpe*

This new issue of *History and Anthropology*, Volume 18 (#1), contains the following article:

Anthropologist and “Native” in Early Twentieth Century New Guinea: Malinowski and Thurnwald
*Gustav Jahoda*
The spring 2007 issue of *Human Organization*, Volume 66 (#1), is a special issue that grew out of an ASAO session. Entitled "Customs, Commons, Property, and Ecology," and edited by John Wagner and Mike Evans, it contains the following papers:

Customs, Commons, Property, and Ecology: Case Studies from Oceania  
*John Wagner and Malia Talakai*

Changes in Social Orientation: Threats to a Cultural Institution in Marine Resource Exploitation in Tonga  
*Andrea Bender*

Property, Propriety, and Ecology in Contemporary Tonga  
*Mike Evans*

Conservation as Development in Papua New Guinea: The View from Blue Mountain  
*John Wagner*

Ironies of Organization: Landowners, Land Registration, and Papua New Guinea's Mining and Petroleum Industry  
*Alex Golub*

Land and Marine Tenure, Ownership, and New Forms of Entitlement on Lihir: Changing Notions of Property in the Context of a Goldmining Project  
*Martha Macintyre and Simon Foale*

Property of Spirits: Hereditary and Global Value of Sea Turtles in Fiji  
*R. Christopher Morgan*

On Understanding Too Quickly: Colonial and Postcolonial Misrepresentation of Indigenous Fijian Land Tenure  
*Adrian Tanner*

Access and Alienation: The Promise and Threat of Stewardship on Mokil Atoll  
*Bryan Oles*

Conclusion: Oceanic Conceptions of the Relationship between People and Property  
*Michael D. Lieber and Michael Rynkiewich*

**IX. BIBLIOGRAPHIC INFORMATION**

For more information about this book, go to www.cap-press.com

The new publication *Pacific Genes & Life Patents*, edited by Aroha Te Pareake Mead (VUW) and Dr. Steven Ratuva (USP), is published by Call of the Earth and the United Nations University Institute of Advanced Studies.

*Pacific Genes & Life Patents* comprises the writings of sixteen Pacific indigenous authors from Aotearoa, Cook Islands, Fiji Islands, Hawaii, Papua New Guinea, Royal Kingdom of Tonga, Samoa and Vanuatu.

The Pacific region has experienced more than its fair share of external experimental research that has resulted in the commodification and misappropriation of important elements of the ancestral heritage of communities. For others it might be difficult to understand how a plant
could be regarded as a living ancestor, or that human blood could retain its life spirit even after it has been collected for medical research. Such values are still very much part of the daily lives and analysis of Pacific communities.

*Pacific Genes & Life Patents* has been developed as an educational resource to inform a global audience about biotechnology and cultural and intellectual property issues in the Pacific. The book represents the first publication of its kind in the region in terms of profiling the direct experiences of Pacific communities who have had an acrimonious encounter with science, biotechnology and intellectual property rights. It records these events and the efforts Pacific activists and communities have gone through in order to “put right” research, policy and legislation that has either gone askew or was not developed to adequately and appropriately address the issues that come about when, science, culture and property rights interface.


This comprehensive volume examines the future effectiveness of regional institutions as well as key questions concerning the attempts to overcome ongoing serious problems of security, governance and poor economic performance in the Pacific. What is obvious from this collection is that a new and stronger commitment to overcoming national problems is required through regional cooperation. The volume is highly suited to courses on international political economy, security and regional cooperation.

*Fiji: An Encyclopaedic Atlas*

*Fiji: An Encyclopaedic Atlas*, the first comprehensive reference book written on Fiji, was published by the University of the South Pacific in November 2006. Comments by informed people in Fiji, Australia and New Zealand who have seen the book have been most encouraging.

The book covers a wide range of geographic, historical, demographic, social, economic, religious, political and cultural topics occupying over 400 cross-referenced A4-sized pages. Each topic comprises text, maps, and, where appropriate, charts, diagrams and tables, and all topics are as up-to-date as they could possibly be. There is even a section on the 2006 election and the reasons for the Government-Military impasse that led to December's coup.

The book was written by people with many years of Fiji and Pacific experience, cumulatively in excess of one hundred years. The author, Professor Crosbie Walsh, is a population and development geographer. Contributors include linguists Professors France Mugler and Paul Geraghty, and historian Professor Robbie Robertson.

X. OTHER CONFERENCES AND EVENTS

The Easter Island Foundation and Gotland University are hosting the VII International Conference on Easter Island and the Pacific Islands: Migration, Identity, and Cultural Heritage. The conference will be held at Gotland University in Visby, Sweden, from August 20-25, 2007.

Gotland University and the Easter Island Foundation invite you to attend this special conference. We hope you will join us for an educational and entertaining experience as we celebrate the past achievements of the Pacific Islanders, share their present challenges, and look to the future.
The forthcoming workshop, **Film and History in the Pacific**, will now be held 6-8 February 2008 at the Australian National University in Canberra, the week before the ASAO Conference.

Four themes will guide the workshop:

Film, frontiers and imperialism – how film has been used to document Pacific frontiers and advance or oppose imperial interests;

War and identity – cinematic portrayals of war and their formative effects on local and metropolitan identities;

Islanders and others – representations in film of, by and for Islanders and the depiction of minority groups in the Pacific;

Pacific pasts and history through film – on the use of film as a source material; as an approach to researching and representing history; and as a means of communicating to audiences

Sessions on this last theme particularly will have a practical and participatory character, and serve postgraduate students, filmmakers and historians who have pioneered the use of film or wish to make greater use of it; and teachers or academics guiding and assessing students who want to use film in their research and theses.

A program of screenings is planned in association with the workshop and participants will have the opportunity to visit film repositories in Canberra.

The deadline for the submission of abstracts (no more than 200 words) is 31st May 2007. Please forward abstracts to the convenors, Chris Ballard, chris.ballard@anu.edu.au or Vicki Luker, vicki.luker@anu.edu.au.

For more information, please contact the convenors or visit http://rspas.anu.edu.au/pah/filmandhistory.

**XI. ASAO PROGRAM COORDINATOR’S ANNUAL REPORT FOR 2007**

This marks the end of the first year of my three-year term as program coordinator. I would like to warmly thank my predecessor, Mary MacDonald, for providing me with an extremely valuable list of monthly duties and other materials, and for making herself available whenever I had questions. I also thank especially Kathy Creely and Mike Rynkiewich, with whom I have worked most closely organizing this year’s meeting, and Larry Carucci and Alan Howard for their careful publication of information I passed to them in the newsletter and on the web site. Thanks also to Lamont Lindstrom for arranging this year’s distinguished lecture by Bradd Shore, Keith Chambers for arranging the PISF Luncheon, and Ira Bashkow for arranging the evening reception at the Kluge-Ruhe Aboriginal Art Collection. Eric Silverman was also a guiding light, as was the peerless Jan Rensel. Other officers and board members have also been of great help in organizing the program, and I thank you all!

**Program**

This year the program included 16 sessions—three symposia, six working sessions, and seven informal sessions. In absolute numbers of sessions, this represents a continuing drop over the past two years, for the 2006 meeting had 20 sessions, and the 2005 meeting had 27. We had no requests for audiovisual devices for sessions.

**Book Display**

This year I made an effort to expand the number of publishers who send us books for the display room. Last year 14 presses were invited to send materials. This year I contacted the

Local Arrangements
I am grateful to Mike Rynkiewich and Ira Bashkow and their helpers for their efforts to make local arrangements. Ira was instrumental in arranging the reception and transportation for us at the Kluge-Ruhe Aboriginal [Australian] Art Collection jointly sponsored with the University of Virginia’s Department of Anthropology.

Deadline Issues
As Larry Carucci outlines in his Newsletter Editor’s Report, we propose changing the deadlines for submissions to enhance our ability to disseminate information on time. I propose setting the deadline to get materials to the Program Coordinator at two weeks before the deadline to pass on materials to the Newsletter Editor.

Proposal to Develop ASAO Officers’ Manual of Duties
I mentioned above how helpful my predecessor Mary MacDonald’s month-by-month list of duties has been to me. There has nevertheless occasionally been some confusion among the officers, including me, on many how-to issues as well as where specific responsibility for each task lies. To prevent this in the future, I propose that over the next year each officer update or construct a manual outlining the position’s duties, together with the dates by which these tasks must be completed, and tips on how to accomplish them well. Then, at next year’s meeting we could each present electronic copies of these to be assembled into a single manual for posting on the ASAO web site or distribution to all new officers and board members when they take office, and updated each year as needed. This manual would be of similar value as the “Tips for Session Organizers” and “How to Edit an ASAO Volume” which are currently available at the ASAO web site.

Thanks to all who have submitted materials to me on time, volunteered to staff the book display and registration, and otherwise made my tasks a pleasure.

Respectfully submitted,

Roger Lohmann
Program Coordinator

XII. ASAO SITE COORDINATOR REPORT FOR 2007

The 2007 meeting at the Omni Hotel in Charlottesville, Virginia was successful on several fronts. The Omni Hotel provided a gracious atmosphere where the staff worked hard to keep everything running smoothly. The sessions were interesting and well attended.

The Board approved the Australian National University at Canberra as the site for the 2008 meeting. This is the year for our meeting in the Pacific. The Department of Anthropology, the Research School of Pacific and Asia Studies, and the newly-formed College of Asia and the Pacific are all supportive of the plan. The meeting will be held on February 12-16, 2008. ASAO members may stay on campus at University House or at nearby hotels, particularly Rydges Hotel, which is a ten-minute walk away.Sessions will be held in the Coombs Building
where there is full electronic support. There are a variety of museums and art galleries both on campus and nearby in Canberra.

Mike Rynkiewich

XIII. FROM THE SECRETARY

This year saw completion of the transition, begun in 2005, from a combined secretary/treasurer office to separate secretary and treasurer positions. Collaborations with Treasurer Kathy Creely were critical to the completion and are gratefully acknowledged. In addition to ongoing and routine tasks such as correspondence, minutes of association meetings, elections, and distribution of the membership directory, I completed the special task of drafting amendments to the association bylaws. The amendments revise sections on the office of secretary to update the description of responsibilities and reflect the division of the office into separate secretary and treasurer positions. I thank Kathy Creely, Rick Feinberg, and Eric Silverman for their review of the draft amendments. The amendments await approval by the Board and, pending approval, distribution to the membership by way of publication in the *Newsletter*.

Respectfully submitted,
Jocelyn Armstrong

XIV. ASAO MONOGRAPH SERIES REPORT

We are in transition. In November of 2006, our three-year contract with University of the Pennsylvania Press expired. It was not a wholly satisfactory relationship on either end. We did not feel Penn did a good job of promoting and marketing the ASAO series and, aside from one volume that initiated our relationship to the press, Penn seemed reluctant to seriously review the monographs we submitted to them. The ASAO Board has decided that, to form a more productive publishing relationship, we need to develop a statement that clarifies the identity and place of the ASAO series in academic publishing.

The series makes a unique contribution to anthropology in that it provides the thickest ethnography, in Geertz’s best sense of the term, available in the discipline today—ethnography that is also highly contemporary, topical, timely, and theoretically sophisticated. These volumes are born of intense and long-term conversations among engaged fieldworker-scholars at all levels, from graduate students first trooping to the field to world-famous scholars reflecting on a lifetime of work, who come together in comity for the rich and often electric conversations through which these volumes are born. Another feature of ASAO conference sessions and the series they produce is a deep commitment to supporting indigenous scholars who are virtually always present in our sessions, who organize and lead sessions themselves, and who have served the association as board members and chairs. Other anthropological and aerial associations have tried to copy the ASAO format but our dedication to radical inclusion, to open and fruitful dialogues between opposing viewpoints and to a determined rejection of any politics of exclusion have created a history and an organizational culture that has never been replicated elsewhere.

After the ASAO Board has developed a one-to-two page statement on the character of our series, we will take up a number of suggestions we already have from board members as to presses that would welcome and promote our volumes. We feel that it is extremely important that the series move forward as rapidly as possible. The board has promised that they will produce an identity statement very soon. We ask your patience and hope you will continue to think of our series for session volume publication. As always, we welcome your contributions, both to the composition of an identity statement about the series and as to presses that you believe would forward it with the greatest enthusiasm and competence. Please e-mail your suggestions as soon as possible to myself (jimageo@mail.wsu.edu) and to the new ASAO Board Chair Naomi McPherson (naomi@emusoftware.ca).
XXV. SPECIAL PUBLICATIONS EDITOR’S REPORT

We received no royalty payments in 2006 from our three ASAO Special Publications. The first two are out of print (and rights returned to the authors). Special Publication #3, Marilyn Strathern’s *Partial Connections*, was reprinted in Spring 2005 by AltaMira, a branch of Rowman & Littlefield. Strathern has donated royalties from this (should any eventuate) to the Pacific Islands Scholars Fund. Possible additional Special Publications include one by Bob Tonkinson on cross-cultural comparison based on his 2002 ASAO Distinguished Lecture, and one by Bradd Shore drawing on the talk he presented at the February 2007 meeting in Charlottesville. The Special Publications account currently totals $7,146.45.

Lamont Lindstrom

XVI. BIOGRAPHICAL INFORMATION FOR ASAO BOARD OF DIRECTORS

This year ASAO will be inaugurating a new system of electronic voting for Board elections and for Honorary Fellow Nominees. This move is consistent with our adoption of an electronic format for the newsletter and has the advantage of dispensing with the cost and inconvenience of printing and mailing paper ballots. Members will be sent an e-mail with a link that will take them to the ballot on a secure server housed at the University of Western Ontario (there will be additional security features explained in the e-mail sent out to members at the time of the vote). The voters’ list for these elections will be closed on May 1st, and only those who have renewed their memberships by then will be able to vote. We will continue to print and mail paper ballots to members who do not have e-mail addresses. Voting will close on June 1st.

ASAO Board of Directors Candidate
Jeanette Dickerson-Putman

Jeanette Dickerson-Putman is an Associate Professor and former Chair of the Department of Anthropology at Indiana University-Indianapolis. Under the guidance of Jane C. Goodale, she received her doctorate from Bryn Mawr College in 1986. In her dissertation fieldwork she explored the systems of age stratification among the Bena Bena of the Eastern Highlands Province of Papua New Guinea and the implications of these systems for the participation of women in newly introduced development organizations. Since 1994 she has been actively involved in research on the Austral Island of Raivavae in French Polynesia. The construction of an airport, various types of environmental degradation and increased global changes have brought dramatic changes to island life and the longitudinal impacts of these changes are the current focus for her research.

Since 1991 Jeanette has drawn on both these bodies of research to organize and participate in various ASAO sessions. She has organized or co-organized seven three-year ASAO sessions. During the period 1991-2004, three of the five sessions that she was involved with were brought to publication as either edited volumes or special journal issues. Two of these three-year sessions were completed at this year’s annual meeting with the strong intention of transforming the sets of papers into either an edited volume or themed journal publication. Jeanette’s growth as an anthropologist has been greatly enriched by her involvement in ASAO and she looks forward to the opportunity of serving the organization in the future.
ASAO Board of Directors Candidate
Rochelle Fonoti

Talofa lava!

My name is Rochelle Fonoti and I am a doctoral student in the sociocultural anthropology program at the University of Washington. I am a diasporic Samoan; born in Auckland NZ, raised in both American and Western Samoa but now based in the U.S. For the last two years, I have co-organized the working session “Articulating Indigenous Anthropology in/of Oceania” and am ecstatic about the groundbreaking work many of our indigenous Pacific Islander anthropologists and scholars are engaged from within their respective communities and homes. I am truly grateful to ASAO and the Pacific Islander Scholar Fund and would be honored to serve as a board member within this esteemed organization.

Ma lou faaloalo lava,
Rochelle.

ASAO Board of Directors Candidate
Tevita O Ka’ili

Tevita O Ka’ili is from Nuku’alofa, Tongatapu, with genealogical ties to Tonga, Fiji, and Rotuma. He attended Brigham Young University – Hawai’i, University of Utah, and the University of Washington. He has bachelor’s degrees in accounting and psychology, and master’s degrees in social work and anthropology. Tevita is currently working on his Ph.D. dissertation at the University of Washington, in Seattle. His dissertation focuses on the sociocultural expression of tā-vā, time-space, within the Tongan practice of tauhi vā – maintaining harmonious sociospatial relations. He conducted his fieldwork among Tongans in Maui, Hawai’i, from 2004-2005. Tevita’s research interests include the cultural arrangement of time and space, indigenous anthropology, and transnationalism. Tevita is currently a faculty member in the International Cultural Studies & World Languages at Brigham Young University – Hawai’i. He teaches courses in cultural anthropology and Pacific Islands studies. He is the editor of Tefua-a-Vaka-Lautala, an online Tongan language journal, and the Book and Review Editor for Pacific Studies. Tevita has been a member of ASAO for 4 years.

ASAO Board of Directors Candidate
Thorgeir Storesund Kolshus

I was born in 1971, started my anthropology studies at the University of Oslo in 1994 and have been a member of ASAO since 2005. My research interests stem from fieldwork on Mota island in the Banks Islands to the north of Vanuatu, of altogether 21 months in 1996-97 and 2002-2003, and shorter stays among Mota islanders living on Vanua Lava, Espiritu Santo and in Port Vila. My first thesis deals with the interplay between the rituals and worldviews associated with the secret male Tamate cults and the teachings of the Mota Anglican Church, which arguably is the first wholly independent Melanesian Church. My second thesis discusses processes of leadership and authority on the island, linking contemporary developments with Melanesian Mission archive material – in particular the legendary missionary ethnographer Robert Henry Codrington’s letters and journals – and other historical sources. In a project in its dawning, I aim to show how the concepts of mana, tapu and rōngō have been introduced, appropriated and altered in central insular Melanesia, including the Tikopa and the Anglican Melanesian Mission as key players. This might contribute to a revision of sub-regional boundaries currently defined by the prevalence of graded male societies, and it could also challenge the emerging national research paradigms that seem to consolidate the relevance of the (inevitably artificial) political boundary between the Solomon Islands and Vanuatu.
ASAO Board of Directors Candidate
Toon van Meijl

Toon van Meijl studied social anthropology and philosophy at the University of Nijmegen and the Australian National University in Canberra, where he completed his PhD in 1991. His doctoral dissertation was based on ethnographic fieldwork in a Maori community in New Zealand and focused on the politicization of tradition in the context of Maori development programmes. At present, he is Associate Professor in the Department of Anthropology and Development Studies at the University of Nijmegen. In addition, he is Academic Secretary of the Centre for Pacific and Asian Studies (see http://www.ru.nl/cps/). Since 1999 he has also been a Board Member of the European Society for Oceanists. His research concentrates on issues of cultural identity and the self, particularly among young Maori people, and on socio-political questions emerging from the debate about property rights of indigenous peoples. He has co-published eight volumes and special issues of academic journals and numerous book chapters and articles in refereed journals. His most recent paper was entitled “Multiple Identifications and the Dialogical Self: Maori Youngsters and the Cultural Renaissance”, and was published in the Journal of the Royal Anthropological Institute, 2006, 12(4): 917-33. He has been a member of ASAO since 1991 and participated in a range of different sessions. Over the past few years he co-organized a session on intellectual property rights that finished with a successful symposium at the meeting in Charlottesville this year. For more information, go to: http://www.ru.nl/cultureleantropologieenontwikkelingsstudies/virtuele_map/van_meijl/

ASAO Board of Director Candidate
Malia Talakai (University of Nijmegen)

Biographical information unavailable

XVII. HONORARY FELLOW NOMINEE

Letter of Nomination for Alan Howard

The two of us, Mac Marshall and Eric Kjellgren, are delighted to nominate Alan Howard to become an Honorary Fellow of ASAO. Alan has been an international leader in developing the anthropology of Polynesia over the past three decades, a stalwart in our organization almost from its beginning, and he has held numerous ASAO leadership positions over the years. He has also been extremely active as a session organizer and contributor of papers at ASAO annual meetings.

Alan’s long-term commitment to research in Rotuma, and his dedication to finding ways in which his research results and those of others can benefit the Rotuman community as well as other scholars, offers an admirable example of the ways in which we anthropologists can repay the generosity of the people and communities who host us. He has used his excellent computer skills, for example, to develop the innovative Rotuma website that makes nearly all the extant published information on that island available online, and also provides a vital forum that links members of Rotuma’s diaspora to each other and to their relatives in Fiji and Rotuma. Alan has published about this, and his example has spawned a number of similar ventures.

Mac Marshall recalls that as he went through graduate school he endeavored to read all of the cutting edge work that was being done on kinship in Oceania, since that was where anthropological theory “happened” in those days. He remembers reading and being much impressed by a number of Alan’s early articles, chapters, and books (e.g., Learning to be Rotuman). Alan also conducted extensive fieldwork on O’ahu (e.g., his book, Ain’t No Big
Thing), and collaborated with Paul Baker and numerous others in the multi-sited research project on the varied effects of migration from Samoa to Hawai'i and California.

As he did with many graduate students at the University of Hawai'i, Mānoa during his decades of teaching there, Alan served both as a mentor and a dissertation committee member for Eric Kjellgren; and Eric, like so many of Alan’s students before and since, is deeply grateful for his guidance, advice and enthusiasm. Since retirement, Alan has continued his active involvement with students, with ASAO, and with the Rotuman community.

Perhaps the one thing, however, for which we are all very much in Alan’s debt is his voluntarily-assumed job as ASAO webmaster and the online ASAO archives. We are sure that we’re not alone, following each year’s annual meeting, in eagerly searching the archives link to view the latest meeting photographs once Alan has posted them.

For all of these reasons we wholeheartedly nominate Alan Howard for Honorary Fellowship in ASAO.

Mac Marshall
Emeritus Professor of Anthropology and Community & Behavioral Health
University of Iowa

Eric Kjellgren
Evelyn A.J. Hall and John A. Friede Associate Curator for Oceanic Art
The Metropolitan Museum of Art, New York
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