ASSOCIATION FOR SOCIAL ANTHROPOLOGY
IN OCEANIA

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I. FROM THE EDITOR

Our new March 20 and August 20 submission deadlines have been extremely helpful, and I am grateful to all of you who sent in session announcements and other materials by the new deadline. As always, special thanks to our Program Chair, Roger Lohmann, and to Jan Rensel for their extra efforts in preparing and reviewing materials that appear in the Newsletter. With our 2008 Annual Meetings scheduled in Canberra, special thanks to Michael Rynkiewich, our Annual Meetings Site Coordinator and to Mark Mosko for their extra efforts in planning for the conference. I would also like to give a final recognition to Jayde James, my editorial assistant, who has worked diligently for ASAO over the past two years, and welcome Samantha Brockman who begins her work as editorial assistant with this issue.

Please note that all materials to be included in the December Newsletter must be received by November 20.

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II. FROM THE CHAIR

As the north begins to cool into autumn and we harvest our organic backyard gardens (my tomatoes runneth over) and the south begins to heat up as our colleagues read organic seed catalogues and look for rain, all of our thoughts are turning to our next ASAO meeting in Canberra...papers to prepare and circulate, travel arrangements to be made, and contemplation on the pleasure of seeing old and new colleagues again. I look forward to it all very much. The roster of sessions being pulled together looks very interesting indeed and we are going to enjoy a wonderful venue and the hospitality of our Australian colleagues at ANU. Margaret Jolly has graciously accepted our invitation to be our Distinguished Lecturer. More on that in the December Newsletter.

In my last “Note from the Chair,” I mentioned that some changes were in the works. Dan Jorgensen (your Chair-elect) worked very hard with his IT colleagues at the University of Western Ontario, London, to create an electronic voting system for our annual elections. It worked superbly! We were able to eliminate the need for paper votes and postal stamps; best of all, we increased our voter participation three-fold. Obviously you all liked the new e-voting system. I am pleased to announce that Toon van Meijl (Nijmegen) and Tevita Ka’ili (BYU-Hawai’i) are our two new Board members and that Alan Howard is unanimously elected to our stellar list of Honorary Fellows. We thank everyone who put their name forward to the Board and Alan for their ongoing commitment to the Association. You are all what makes this a fabulous organization.

A couple of reminders: Session organizers please look to the deadlines for newsletter insertions and for circulating your session papers. And, if any of you wish to nominate someone as an Honorary Fellow, your letters of nomination need to be submitted to the Board (e-mail to me) by the end of November.

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. THE 2008 ASAO ANNUAL MEETINGS

The 2008 ASAO meetings will be held at the Australian National University at Canberra, Australia. The board meeting will convene on Tuesday evening, February 12, and Wednesday morning, February 13. The general meeting will begin Wednesday evening, February 13, and run through Saturday evening, February 16.
ANU: http://www.anu.edu.au/

HOUSING
1. The University House (across from the meeting rooms in Coombs)
- Twin rooms at A$115 (US$96.60) including breakfast for one person, or $125 (US$105.00) for the room for two with breakfast.
- Superior suites at A$122 (US$102.48) with queen bed & small lounge, A$137 (US$115.08) for couple with breakfast.
- Two-bedroom apartments with cooking, A$179 (US$150.36) for two people cooking.
- Only one room is wheelchair accessible, on the ground floor. All the rest require stairs.
- Internet access is an additional A$5 (US$4.20) per day.
Online: www.anu.edu.au/unihouse/accomm/reservations.htm
E-mail: UniHouse@anu.edu.au
When you call, e-mail or register online, please specify the type of room you want, and indicate that you are registering for the ASAO meetings in order to get the ASAO rate.

2. **The Rydges Hotel** (a 10 minute walk to the meeting rooms in Coombs)
   - Standard (double) rooms at A$170 (US$142.80) per night.
   - Elevator.
   - Handicap accessible.
   - Buffet breakfast is A$19 (US$15.96) per person.

   Online:  

   Phone: Australia: 1300 857 922
   New Zealand: 0800 446 187
   Overseas +61 2 9261 4929

   Address: London Circuit, Canberra City, ACT 2600 Australia

   Again, when you call, e-mail or register online, please indicate that you are registering for the ASAO meetings in order to get the ASAO rate.

**Exchange Rate:** Note that all exchanges were figured at A$1=US$0.84. The exchange rate will vary.

**MEETING ROOMS**

The Department of Anthropology at ANU will be our hosts, along with The Research School of Pacific and Asian Studies. The Coombs Building will be the center of our meetings, including the registration and book display room, the seminar rooms and the plenary sessions. Plenary sessions will be in The Theatre in Coombs.

**Meals**

The Student Union is an 8 minute walk from University House and the Coombs building, and it has a number of fast-food choices. In addition, there are four other restaurants on campus within 10 minutes walk from Coombs. Also, the University Art Gallery is nearby, and the Canberra National Museum is within walking distance.

**TRAVEL**

**Flights**

Many airlines fly into Sydney. However, Qantas is the only cross-Pacific provider that also flies to Canberra. [www.qantas.com.au](http://www.qantas.com.au/)

**Local Transport to Conference Venue**

1. Those flying into Canberra will have to hire a taxi to University House ANU from Canberra airport for around A$30.

2. Alternatively, one can take a bus ("coach") from Sydney International to downtown Canberra at a considerable savings. Greyhound ([www.greyhound.com.au](http://www.greyhound.com.au)) and Murrays ([www.murrays.com.au](http://www.murrays.com.au)) pick up passengers at Sydney International right outside arrivals and drops them off roughly three hours later in downtown Canberra for only A$40. From there, it is a quick cab ride or 15 minute walk to the University House. Also, if incoming flights do not connect conveniently with the airport pickups, there are many more frequent departures on Greyhound or Murrays from Sydney Central Station to Canberra (in which case you need to take a short, no-hassle train ride from Sydney International to Central Station).

3. From the Sydney airport it is also possible to rent a car for the 3 1/2 hour drive to Canberra. Check the standard rental agencies.
Local Attractions
Additional information about activities and sites to see in Canberra will follow in the next Newsletter.

The 2009 ASAO meeting will be held on the West Coast of North America. (Specific location to be determined at the 2008 meeting.)

Pacific Islands Scholars Fund Information

Now is the time for applications for ASAO support for Pacific Islands Scholars to attend the annual meetings in Canberra, Australia, February 2008. The ASAO web site has program information as well as downloadable application forms for travel awards and mini-grants. Travel award applications are due no later than November 1, 2007.

Session organizers, please note that you will need to write a letter in support of any Pacific Islands scholars in your session applying for travel awards. Also, organizers will need to submit a short form for any scholars in your sessions you are nominating for mini-grants. Let’s do all we can to encourage strong participation in Canberra from our Pacific Islands colleagues.

PISF information and forms can be found on the ASAO web site:  
http://www.asao.org/pacific/pisf.htm

IV. 2008 ASAO PROPOSED SESSIONS

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 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 are listed below. Other WNBP researchers welcome: please contact Naomi McPherson.

Jonathan Friedlaender (Temple University) and Françoise Friedlaender “The Population Structure of Pacific Islanders”

Robin Torrence (Australian Museum), Christina Pavlides (La Trobe University), and Jim Specht (Australian Museum) “A Remarkable Record of Human Persistence: Assession over Thirty Years of Archaeological Research in WNB”

Robin Torrence (Australian Museum) “The Effects of Catastrophic Environmental Changes in the Willaumez Peninsula”

Christina Pavlides (La Trobe) “Coping with Inland Environments in WNB”

Jim Specht (Australian Museum) “Living Successfully on the South Coast of WNB: An Archaeological Perspective”

Ann Chowning “What Constitutes West New Britain?”
Articulating the Genealogies of Indigenous Anthropology in/of Oceania

Organizers: Ty P. Kawika Tengan, Tevita O. Ka’ili and Rochelle Tuitagava’a Fonoti

Following our successful working sessions in San Diego and Charlottesville, it was a unanimous decision to make next year’s session a formal symposium. In Charlottesville, provocative papers and engaging dialogue reflected on the possibilities and limitations of fieldwork methodologies, theoretical frameworks, and ethical guidelines with regard to indigenous anthropology in/of Oceania. In this symposium, the co-organizers are seeking to articulate how genealogies within the discipline of anthropology have shaped and informed indigenous anthropology in/of Oceania. In our last working session, participants felt that it was not only useful to trace their respective “intellectual genealogies” but also to articulate the “interconnectedness” that inevitably positions advocates, anthropologists and cultural practitioners within actual communities.

For many indigenous anthropologists who claim Oceania as their home, the practice/tradition of citing one’s genealogy is critical in gauging what one’s identity is in relation to va or space. Therefore, genealogy as an index of articulation for indigenous anthropology within Oceania allows us to further assess the various ways the native/indigenous anthropologist is bound to her particular field-site or community. Genealogy is also inextricably bound with sense of place; the va or space/place inherently determines or shapes what then becomes manifested in one’s fieldwork and ethnographic data. Through tracing our intellectual development as indigenous anthropologists to Euro-American anthropologists (such as Boas, Mead, Bateson and others), we are inadvertently connected to each other within the discipline. By acknowledging these connections or ties, how does this inevitably affect our respective work as Kanaka Maoli/Moanan/Pacific Islanders?

In lieu of our respective genealogies, how does this shape indigenous anthropology in/of Oceania? What direction does homework/fieldwork take when we continue to articulate our own anthropology? What issues do we choose to address/highlight within our respective
communities? For the medical anthropologist in Tonga, what does this entail when traditional medicinal practices are discouraged by the state? For the visual anthropologist in the Samoan diaspora—in Aotearoa or California—what issues emerge in terms of representation for inner city youth? For the museologist/artist, how does the politics of representation manifest itself in exhibits or performances in/of our communities in locales/sites far from home?

Due to the scope and format of the formal symposium, we are asking that abstracts be submitted by Monday, October 1st 2007. Once abstracts are approved, participants will be contacted and asked to have their papers submitted by Thursday, November 1st 2007 for circulation amongst potential panelists. All abstracts, submissions and other inquires can be sent to Rochelle Fonoti.

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“From the Native’s Point of View,” Revisited: On the Problem of “Empathy” in the Pacific
Organizers: C. Jason Throop and Douglas W. Hollan

Ethnographers working in the Pacific have for decades now investigated the ways in which local understandings of intentionality, motivation, emotion, cognition, dreams, and imagination differentially articulate in the formation of cultural subjectivities. In the process, they have contributed much to the development of culture theory by presenting many of the most trenchant critiques of previously taken-for-granted assumptions regarding personhood, subjectivity, communication, and social action in the context of “Western” academic traditions. This symposium will draw from, and contribute to, this body of literature by setting out to explore the problem of “empathy” in the context of Pacific cultures. Key themes to be addressed by contributors include (1) discussing local theories of empathy in relation to concepts of personhood and emotional exchange; (2) investigating communicative norms for demonstrating, displaying, and recognizing empathy, in particular focusing on what culturally available nonverbal idioms may be utilized in communicating empathy (i.e., transactions in which material goods are exchanged between interlocutors); (3) examining the how empathy is implicated in discourses of suffering, pity, compassion and care; (4) exploring what place empathy has in those communicative contexts wherein which the establishment and maintenance of ambiguity is a valued goal and where there are prevalent strategies for concealing personal knowledge, motives, and intentions; (5) interrogating methodological concerns regarding the role of empathy in ethnographic research and practice; and finally, (6) detailing cultural articulations of empathy in connection to individual differences in personality, gender, and status.

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WORKING SESSIONS

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.

Chris Ballard (Australian National University) “Not Very White’: Early European Accounts of Papuans”


Helen Gardner (Deakin University) “Early Studies of Oceanic Kinship: Lewis Henry Morgan and Lorimer Fison”

Elena Govor (Australian National University) “Nikolai Miklouho-Maclay and the Russian Science of Race”


Sandra Manickam (Australian National University) “Questioning ‘Negritos’ in the Malay Archipelago in the Early Nineteenth Century”


Paul Turnbull (Griffith University) Title to be announced

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Chris Ballard, Division of Pacific and Asian History, RSPAS, The Australian National University, Canberra ACT 0200, AUSTRALIA; <chris.ballard@anu.edu.au>
**Diaspora, Identity and Incorporation**  
Michael D. Lieber and Michael A. Rynkiewich

After informal sessions involving 26 scholars in 2006 and 2007, the Diaspora Communities meetings move to working session status for 2008. The following issues appear as those to which ethnographic contributions to the working session can be addressed.

* Emphasis on processes over categories: how migrants fit adaptation strategies to local circumstances

* To the extent possible specify the numbers of people living in resettled enclaves and how they are distributed over space. How many does it take to reach a tipping point wherein an enclave coheres into something like a community?

* What are the migration/resettlement narratives current in the enclave? Are they as diverse as the individual people themselves or is there a shared set of models for story construction? Is there a connection between population and narrative diversity in the enclave?

* Are there institutionalized activities forming a locus or loci for personal/group identities? Are these activities analogs for what would be places in the community of origin?

* How are people in the enclaves connected to the home community and to one another? What flows in which directions using what kinds of vehicles?

* Home communities have longed maintained different CLASSES of social contexts, e.g., colonial/indigenous, “things of the office/things of the people.” Are the classes of context in the diaspora enclaves transformations of those of the community of origin, or are new classes of context formed differently?

Papers for the working session will be mainly ethnographic with a length of about 25 pages. Abstracts are due November 1, 2007 and are to be sent to both organizers. First drafts of papers are to be precirculated by January 7, 2008.

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

Our session began in 2005 with a broadened view of gender violence, and has progressed through considerations of the scope of our topic, which is not limited to domestic violence. We consider that 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 last February, we further developed these relationships between societal configurations of gender identity and violence. 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 behaviour. 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 examine the production of troubled masculine identities through the process of Christianization; through economic pressures on individuals and entire 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; through injured pride and the emerging class structures which create a need to develop new identities. A further two papers reveal how these troubled masculine identities act out in violent ways, such as rape and witch-killing. 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, by constructing them as submissive Christian wives; as polluting, dangerous prostitutes; as rape victims unworthy of the law's attention.

We have decided to allow opportunity to develop these themes further by conducting a further working session at next year’s Canberra meeting. This not only allows current participants to revise and review papers, it also affords an opportunity for new contributors to indicate their interest. Please do so as soon as possible. **Before the end of October**, we would like drafts or at least abstracts to be submitted to the session organizers, for forwarding to the program coordinator. Previous participants should resubmit abstracts as we anticipate some changes in some areas.

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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; <christine.stewart@anu.edu.au>

**Imagination and Innovation in Pacific Oceania**
Organizer: Roger Ivar Lohmann

The imagination is intimately involved in apprehending, engaging, and altering the material world as well as worldviews. In this session we explore the role of the imagination in cultural innovations of all sorts, including developments in technology and style, belief and ideology, creativity and activism, cosmology and political organization. Questions participants might consider regarding their own ethnographic contexts include the following: Where do new ideas come from? What are the imaginative and cognitive sources of agency in historical change and the active maintenance of tradition? How does the interface between the real and the imagined world play out in moment-to-moment decisions about what is true, what is desirable, and what to do next?

The 2008 working session continues last year’s informal session, retaining the central focus on how imagination and innovation articulate in practice. At the informal session participants discussed how this articulation plays out in a wide variety of situations including childhood socialization; invention; blending ideas; creativity in generating new knowledge and lying; play and acting “as if”; human creativity as a model of divine creation; purposeful fantasy versus autonomous imagining; illness, healing, and the placebo effect; 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. For the working session in Canberra, papers should address emic and etic models of how imagination facilitates (or obstructs) innovation in specific cultural settings.

Additional participants are welcome, and should contact the organizer as soon as possible for
inclusion. All participants should e-mail the organizer a title, a 100-word abstract, and an indication of whether you will be participating 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; <rogerlohmann@trentu.ca>

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

Peoples of Oceania have been, over the last four decades, publicly fighting for their rights. They have been engaged in indigenous struggles on the world scene, achieving—with varying degrees of success—“visibility,” challenging at different levels their political, economic, and cultural domination by the state and the majority population.

However, over the years, indigenous struggles and movements themselves have considerably changed since their first expressions. From our experiences of Oceania, new movements, new claims, new expressions of claims in the name of indigeneity and a new generation of activists are emerging today. In this session, we are thus interested in original and recently produced ethnographies that take into account the historical contexts of such struggles. What do those who claims rights in the name of indigeneity ask for? How do the [new] movements define themselves? What kind of political rights are they demanding: autonomy, full sovereignty, control over resources, royalties from multinational companies? How are narratives, discourses, and actions articulated in terms of indigeneity used today to challenge the state, majority populations, regional and transnational organisations and businesses? How does indigeneity create new opportunities for connections with other peoples and nations within and outside Oceania as they pursue their political goals? How do the State and nonindigenous populations react to these narratives, discourses, and actions? How are these indigenous struggles different or similar to previous ones? How are they different or similar to those outside Oceania?

Following the discussions during our 2007 informal session, here are the three more specific themes and questions that we propose for our working session in February 2008:

1) Ongoing changes in struggles: new objects, new expressions? How have the struggles changed in recent years in terms of meanings, claims, expressions, and leadership? What have framed the changes? What kind of sociological analysis can we make of the new forms and expressions of the struggles? What about the politics of representation? Who is talking in the name of indigeneity and in the name of the indigenous people? When? How? How do they legitimate themselves? Some sovereignty movements (in Hawai‘i, New Zealand or Australia, for instance) are experiencing a growing conservative counter movement. How does this recent backlash affect their claims? How do indigenous peoples react to the increasing number of legal challenges against them? How do they react to the changes in public (i.e. majority) opinion?

2) The articulation between the local, the national and the global: During the session, we agreed on the importance of taking into account the fact that struggles occur at various levels, from micro-local to national, regional as well as international levels. The questions are then the following: how does each level influence the others in the struggles for indigenous rights? For example, how do international debates surrounding indigenous rights and indigenous struggles in diverse parts of the world impact on local and regional struggles? How do regional contexts frame local struggles in terms of indigeneity?

3) Indigeneity / residence: What does it mean to be an indigenous person or group away from home or in the absence of native land? How does the identification as an “indigenous” person
or group articulate with claims to locality? How is “rootedness” claimed by people who are actually living away from their ancestral land?

We send a special invitation to indigenous researchers from Oceania to join us in this session. Those interested are asked to send us a one page statement outlining plans for their paper **before October 30th**. These statements will be circulated among respondents during the Fall 2007. The participants will also be expected to send their paper at least **one month before** the conference in Canberra for pre-circulation among participants.

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Natacha Gagné, Department of Sociology and Anthropology, University of Ottawa, 55 Laurier E. (8107), Ottawa (Ontario) K1N 6N5, CANADA; <natgagne@uottawa.ca>

**Kava in Australasia**
Organizers: Grant McCall and Shane G. Aporosa

It has been near two decades since Grant McCall convened a one day symposium on kava at the University of New South Wales, which resulted in a joint publication with the National Drug and Alcohol Research Centre of that same institution (edited with John Prescott): *Kava: Use and abuse in Australia and the South Pacific*. Monograph N° 5. Kensington, National Drug & Alcohol Research Centre, 1989. ISBN 0947 229 04 3. The perspective of “Australasia,” an old term that includes all the -nesias (Micro-, Poly-, Mela- and Mega-) indicates how widespread kava has become, from a still sacred accompaniment to village ritual to an easy social lubricant and, for a time, neutraceutical in urban worlds desperate for calm in their busy lives. What are some of the major issues involved in Kava today across this broad spectrum? What is the clinical data on kava use of various types? How do “sea of island” Oceanic migrants use their home drink in foreign contexts? Has kava become in Gustav Schenk’s (“Book of Poisons”) a “foreign poison,” torn from its small scale context to be added to the modern pharmacopia? The Session will grow organically based on participant interests and expertise. Those interested, please contact the organizers.

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Grant McCall, Centre for South Pacific Studies, The University of New South Wales, Sydney, NSW 2052, AUSTRALIA; Tel (61+2) 9385-2408; <g.mccall@unsw.edu.au>

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

We will be moving forward to a full working session. We aim to continue discussing the 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, modernity, globalization and postcolonialism, fear, morality, and, as Doug Dalton so nicely put it, “the struggle for meaning.” We will be submitting a bibliography and a list of common themes to everyone by 1 October. Participants: please submit a paragraph abstract to David Lipset by **1 November**. Our goal is to circulate drafts prior to the Canberra meeting and have each participant discuss one of them at our session. Please contact us for more information. Should anyone desire to join us, please make your intentions known to one of the organizers ASAP.

Eric K. Silverman, American Studies and Human Development, 200 The Riverway, Wheelock College, Boston, MA 02215, USA; tel (617) 879-2423; <esilverman@wheelock.edu>
Schooling the Nation(s): Vernacular Education, Nation Building and Cultural Identity in Oceania
Organizers: John Wagner and Ali Pomponio

Vernacular languages throughout the Island Pacific are increasingly under threat as the result of the widespread and growing use of English, French and various national and regional *linguae francae* such as *Tok Pisin* in Papua New Guinea and *Bislama* in Vanuatu. The disappearance of vernacular languages and the sweeping changes that accompany their loss are resulting in radical transformations of Pacific Island economies, ecologies and cultures. Colonization, migration, trade, economic development and globalization all contribute to language transformation, but in this session we focus on the role of educators and educational programs as agents of language transformation, loss and/or revival. During our first informal ASAO session in 2007, it became clear that vernacular education programs emerge for very different reasons in different Pacific Island settings. In some settings, for instance, they represent a move towards decolonization, while in other settings they 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 nation building and cultural identity but rather constitute a field of contestation within which new and often unpredictable forms of identity are being constructed. In order to pursue this line of enquiry further, participants agreed to reconvene as a working session in 2008 and to focus more explicitly on the contested nature of vernacular education 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. Although this will be a working session with pre-circulated papers, we also welcome the contributions of individuals who would like to participate on a more informal basis. Time will be provided during the session for both formal and informal presentations and discussion.

Translations and Transformations of Sensual Experiences in Oceania
Organizer: Bettina Beer

This working session continues the informal session “Anthropology of the Senses in Oceania.” Participants had carried out, or were planning, empirical research on synaesthesia or the different senses in their specific context. They are interested in such topics 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).
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 premature given how little substantive 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’ 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 naturalisation 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: 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 for further discussions 1) 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? 2) 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 heterogenous. 3) 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. 4) Our senses are not merely anatomical features or “groups of receptors,” but constitute an active engagement with the world. 5) 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. 6) Emic and etic descriptions of the senses must be treated very carefully. The taste of hot chilli, 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. 7) Often it the senses that are not involved in an experience are as important as those that are. Blindfolding or darkness in rituals, for example, gives the other senses a different priority and decisively affects the experience of a given setting. 8) In all papers, the senses were seen as central media of communication with spirits, human beings and the environment. 9) All presenters stressed the ethnographer’s problems in learning different ways of sensing and understanding, and in translating sensual experiences.

Some practical and organizational issues: participants are asked to send abstracts to the organizer by October 15, 2007. All papers for the working session will be precirculated and should be submitted by December 15. One reviewer will be assigned for each paper; that person will also act as the paper’s discussant at the next meeting.

Bettina Beer, Institut für Ethnologie, Universität Heidelberg, Sandgasse 7, 69117 Heidelberg, GERMANY; <Beer.Fischer@t-online.de>

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 to address 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.

Lissant Bolton, The British Museum, Africa, Oceania and the Americas, Great Russell Street, London WC1B 3DG, UNITED KINGDOM; tel +44 (0) 207 323 8047; fax +44 (0) 207 323 8013
Liz Bonshek, The British Museum, Africa, Oceania and the Americas, Great Russell Street, London WC1B 3DG, UNITED KINGDOM; <lbonshek@thebritishmuseum.ac.uk>

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 Oceanic 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; 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; <Matt.Tomlinson@arts.monash.edu.au>

Community Development as Fantasy
Organizer: Penelope Schoeffel

This is a call for interest in an informal session at the Canberra ASAO meeting, leading to a formal session in 2010 and subsequent publication of a collection of critical, analytic, case-based papers.

To fulfill their proclaimed commitments to helping the poor or otherwise disadvantaged rural people, aid donors to Pacific states have embraced a notion of “participatory, community-based development.” Perhaps the most well known exponent of this approach to development is Robert Chambers (1980). For donors, an underlying agenda may be that is allows them to bypass dysfunctional states, by providing aid direct to “communities.” Non-government organisations or purpose-formed “community-based organisations” deliver the aid. The underlying assumption is that “community empowerment,” “community participation,” “community management of assets” and “community development” will result from such direct assistance. There is also an assumption in many donor agencies that because Pacific Islanders live in “communities” this approach to aid will be the most just and effective. Around the Pacific dozens of NGOs have been founded and funded to deliver aid this way, a mode that is perceived widely to be more virtuous and humanitarian than standard forms of bilateral and multilateral aid. But what is this thing called “community”? Sporadic anthropological critiques have made no impression on the continuing institutionalisation of participatory community-based development projects, now built into operational guidelines of most aid donors. Please send expressions of interest and, if possible, short abstracts to the organizer.

Dr. Penelope Schoeffel, c/- UNESCO, GPO Box 57, House 68, Road 1, Block 1, Banani, Dhaka 1213, BANGLADESH; <pschoeffel@yahoo.com.au>
**Dumont in the Pacific**  
Organizers: Serge Tcherkézoff and Joel Robbins

Over the years, there have been a number of efforts to apply various of Dumont’s ideas to the study of Pacific societies. But those making these efforts rarely address one another’s work, and there has been no sustained debate about how Dumont’s theoretical perspective, or its various parts, might contribute to the analysis of societies in the region. Earlier discussions have touched on such important themes in Dumont’s work as hierarchy, value, and holism. We hope to further take up these and others issues in an informal session at the 2008 ASAO meeting. Our goal will be to identify those aspects of Dumont’s work that prove most relevant in the Pacific and to plan for future sessions that will include formal papers. We are open to people who want to explore any parts of Dumont’s work, but ask that everyone who participates be thinking of how they can use Dumont’s ideas in ethnographic analysis. Our goal is not simply to engage in theoretical critique, but to improve theoretical work through deploying it in concrete analyses.

We would like to ask those who think they would like to attend such an informal session to contact us as soon as possible, as we need to inform the Program Coordinator very soon about the session. It is not necessary at this point to provide an abstract, as we will not be giving formal papers this year. Please e-mail both of us at the addresses below.

Joel Robbins, Department of Anthropology – 0532, University of California, San Diego, 9500 Gilman Dr., La Jolla, CA 92093-0532, U.S.A.;<jrobbins@weber.ucsd.edu>

Serge Tcherkézoff, Maison Asie-Pacifique, Campus Universitaire St. Charles, 3 place Victor Hugo, Marseille 13003, FRANCE; <serge@pacific-credo.fr>

**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 that may be mapped out and developed into future discussions. Although this is an informal session and does not require pre-circulation of papers, it would be helpful to the session organizer for any interested person to indicate their interest to participate by at least **1st October, 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; <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. The following people have indicated that they will participate: Joshua Bell (U of East Anglia), Mark Busse (U of Auckland), Alison Dundon (ANU), Sebastian Haraha (PNG National Museum), Garrick Hitchcock (Arafura Consulting), Bruce Knauft (Emory), Erna Lilje (Australian Museum), Grahame Martin, Kevin Murphy (ANU), Jude Philip (Macleay Museum, U of Sydney), Jim Spect (Australian Museum), Ron Vanderwal (Museum Victoria), Jimmy Weiner (ANU), Charles Wilde (ANU), Mike Wood (James Cook University).

Mark Busse, Department of Anthropology, University of Auckland, Private Bag 92019, Auckland 1142, NEW ZEALAND; <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; <joshua.bell@uea.ac.uk>

Identity Issues and Ethno-Racial Categorization in the Pacific.
Organizer: Pauline McKenzie Aucoin

This informal session will continue the 2007 working session “Race Ideology: Ideas and Practice” during which participants introduced their research and discussed race ideologies in various historical and contemporary contexts in the Pacific. During this session a shared interest emerged in the cultural construction and use of race categories, and we are keen to explore further the interplay of ethnic, racial and cultural identity factors in the formation and/or imposition of self and collective identity.

For our proposed session, we are especially concerned with articulating what race ideologies have existed in the Pacific and how have they been put into practice in various contexts; in particular, how are these conceptualized and applied as part of a wider political process of distinction, differentiation, and valorization.

Questions that participants in our proposed session will consider include the following: In what ways does race differ from other systems of ethno-cultural distinction? How do various practices of categorization “order humans” in everyday life? How do political systems vary in terms of their practices of categorization? In what ways have ethno-racial legal categories informed residence patterns as well as citizenship rights in colonies across the Pacific? How are notions of whiteness represented in discourses on race? And finally, how do we comprehend differences between self imposed identity constructs and externally imposed identity categories?
Participants in our 2007 session agreed to widen our discussion to encompass identity issues and ethno-racial categorization so as to better understand and compare identity factors in colonial and contemporary contexts in the Pacific.

Participants are asked to send abstracts to the organizer by October 15, 2007, and all papers should be submitted by December 15, 2007.

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

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 pre-circulated among respondents before the meeting.

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

Pacific Anthropology through the Archival Lens
Organizer: Kathy Creely

This informal discussion will focus broadly on the history/representation of Pacific Islands anthropological research, as reflected in the holdings of libraries, archives, museums, and other institutions. Brief descriptive presentations on particular collections will be welcomed, as will discussion of various projects to provide/improve access to these materials (through digitization, microfilming, and so forth). Expressions of interest should be sent via e-mail before October 20th.

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; <kcreely@library.ucsd.edu>

Remembering Donald Tuzin
Organizers: Kathy Creely and Joel Robbins

We plan to organize for the upcoming meeting a memorial session for Donald Tuzin, a great scholar and important colleague to so many of us in ASAO who passed away in 2007. Rather than have people give formal papers, we would like to have an open-ended discussion of Don’s life and work. In order to facilitate planning and scheduling, it would be useful if people who want to participate can sign up for this session as they would for other informal sessions.
V. RECENT JOURNALS

Paideuma, Volume 53 (2007)

The recent issue of Paideuma includes the following articles and book reviews which may be of interest to Pacific scholars and students:

The anthropologist’s fieldwork as lived world: Margaret Mead and Reo Fortune among the Mountain Arapesh
*Ira Bashkow and Lise M. Dobrin*
Canoe, mission boat, freighter: The life history of a Melanesian relationship
*Melissa Demian*
The Chairman of the clan: Emerging social divisions in a Melanesian social movement
*Keir Martin*

Reviews:
*The python spirit and the cross* by Hans Reithofer: Berlin 2006. (reviewed by Jerry Jacka)
*The making of global and local modernities in Melanesia* edited by Joel Robbins and Holly Wardlow: Aldershot 2005. (reviewed by Hans Reithofer)
*Das verkaufte Museum* by Birgit Scheps: Keltern-Weiler, 2005. (reviewed by Markus Schindlbeck)

*Anstelle eines Nachrufs* by Brigitta Hauser-Schäublin: Begegnungen mit Gerd Koch (1922–2005)

Journal of the Polynesian Society Volume 116 (#1), March 2007 contains the following articles:

*Vincent O’Malley,* "English Law and the Maori Response: A Case Study from the Ru nanga System in Northland, 1861-65"
*Michael Reilly,* "Transforming Mangaia’s Spiritual World: Letters from the Early Christian Community of Oneroa"

shorter communication:

*F. Allan Hanson and Christian Ghasarian,* "‘The Land Belongs to Everyone’: The Unstable Dynamic of Unrestricted Cognatic Descent in Rapa, French Polynesia"

Pacific Studies Volume 27 (#3/4) & vol. 28 (#3/4)

After many delays, Pacific Studies has returned to publication. Vol. 27 (#3/4) entitled “Back in the Field Again: Long-Term Fieldwork in Oceanic Anthropology,” was edited by John Barker and Alan Howard. The special issue emerged from an ASAO session of the same name organized by John Barker and Ann Chowning over several years.
Introduction

Alan Howard and John Barker
Contextualizing Histories: Our Rotuman Experience

Alan Howard and Jan Rensel
Living a “Convenient Fiction”

Anne Chambers and Keith Chambers
Changing Perceptions of a Missionary-Researcher

Philip Gibbs
Films and Other Trials: Reflections on Long-term Fieldwork among the Maisin, Papua New Guinea

John Barker
Life in Dis-place: Re-searching Processes of Imagining with Enewetak-Ujelang People

Laurence Marshall Carucci
Returning to the Field: I’m Older and They’re Wiser

Juliana Flinn
We Didn’t Think You was Comin’ Back’: Art, Fieldwork, and History in the East Kimberley, Western Australia

Eric Kjellgren

Pacific Studies Volume 28 (#3/4) is another special issue that began at ASAO, with a symposium at the 2001 ASAO meeting in Florida.

Guest Editor’s Note
Sharon W. Tiffany
Introduction: The Essentialization of Margaret Mead

Nancy McDowell
Contesting the Erotic Zone: Margaret Mead’s Fieldwork Photographs of Samoa

Sharon W. Tiffany
Margaret Mead’s Other Samoa: Rereading Social Organization of Manu’a

Paul Shankman
The Correspondence Associated with Margaret Mead’s Samoa Research: What Does It Really Tell Us?

James E. Côté
Margaret Mead and Psychology: The Education of an Anthropologist

Patricia A. Francis
Margaret Mead’s Individual in Culture, or Cultures and Personalities without Embarrassment

Gerald Sullivan
The Good, the Bad, and the Inverted: Rhetorical Strategies in the Portrayal of Cultures in Ruth Benedict’s Patterns of Culture and Margaret Mead’s Sex and Temperament in Three Primitive Societies

Phillip V. Guddemi
Margaret Mead and Gregory Bateson in the Sepik, 1938: A Timely Polemic from a Lost Anthropological Efflorescence

Eric Kline Silverman
Tales from the Internet: Margaret Mead’s Legacy in American Culture

Merrily Stover
Using and Abusing the Works of Ancestors: Margaret Mead

Mary Catherine Bateson

The Contemporary Pacific, Volume 19 (#2) 2007, contains the following articles, dialogue pieces, and resources:

A Fishy Romance: Chiefly Power and the Geopolitics of Desire, by Heather Young Leslie
The Trouble with RAMSI: Reexamining the Roots of Conflict in Solomon Islands, by Shahar Hameiri
Making a Case for Tongan as an Endangered Language, by Yuko Otsuka
Viewing Diasporas From the Pacific: What Pacific Ethnographies Offer Pacific Diaspora Studies, by Ilana Gershon
Imagining Oceania: Indigenous and Foreign Representations of a Sea of Islands, by Margaret Jolly

The issue also features the art of Ralph Regenvanu, including several storyboard-style drawings accompanied by the Uripiv (Vanuatu) oral traditions they reflect; political reviews of Melanesia and the Pacific region as a whole; and seventeen 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 (for institutional subscribers to Project MUSE): http://muse.jhu.edu/

Oceania, Volume 77 (#1)

This issue is an all-qualitative, all-ethnographic contribution to describing and analysing the contours of “the national response” in Papua New Guinea to HIV, AIDS, and STDs. Many other important issues are raised regarding sexual and reproductive health, sexual behaviour, intervention efforts and ideas, and the sociology-of-knowledge itself produced. Those interested in obtaining copies should contact Dr. Charles Wilde: CWilde@cylic.org.au

Introduction: HIV/AIDS in Rural Papua New Guinea
Alison Dundon and Charles Wilde
Sovasova and the Problem of Sameness: Converging Interpretative Frameworks for Making Sense of HIV and AIDS in the Trobriand Islands
Katherine Lepani
Warrior Women, the Holy Spirit and HIV/AIDS in Rural Papua New Guinea (pp. 29-42)
Alison Dundon
Knowledge, Morality and ‘Kastom’: ‘SikAIDS’ among Young Yupno People, Finisterre Range, Papua New Guinea
Verena Keck
‘Turning Sex into a Game’: Gogodala Men’s Attitudes Towards Condom Use, Risk and HIV/AIDS in Western Province, Papua New Guinea
Charles Wilde
Epilogue: Homegrown in PNG – rural responses to HIV and AIDS
Lawrence Hammar

VI. BIBLIOGRAPHIC INFORMATION


From Election to Coup in Fiji: The 2006 Campaign and its Aftermath, a collection of essays by 31 of Fiji’s best-known commentators on Fijian affairs. Edited by Jon Fraenkel and Stewart Firth. The book is a joint publication by IPS Publications at USP and Asia Pacific Press at ANU.

Contributing authors include Ratu Joni Madraiwiwi, Mahendra Chaudhry, Laisenia Qarase, the Rev. David Arms, Apolosi Bose, Michael Field, Brij Lal, Graham Leung, Samisoni Pareti, Baro Saumaki, Suliana Siwatibau, Piccolo Willoughby, the ‘Yellow Bucket’ and several academics from the University of the South Pacific and their overseas counterparts, including editors Jon Fraenkel and Stewart Firth.

A new World Bank report Opportunities to Improve Social Services Human Development in the Pacific Islands is available online (3.5 Mb, 132 pages) at:


Religious Communities of the Anglican Communion, Australia, New Zealand and the South Pacific, T W Campbell
A new historical study on Anglican religious communities in Australia, NZ and the South Pacific. This volume is privately published and is not likely to show up on the shelves or in reviews, but it is an important reference. The history of the Anglican religious communities that have worked in the Solomons and PNG forms part of this work.
ISBN 978-0-9757004-2-6
Copies are available only from the author (or library supplier James Bennett Pty Limited):
T W Campbell
PO Box 5063
Braddon ACT 2612 AUSTRALIA


The Trukese-English Dictionary, the first volume of which has been out of print, is now back in print and can be ordered from the American Philosophical Society Publications, 204 S. Fifth Street, Philadelphia, Pennsylvania 19106.

The Limits of Meaning: Case Studies in the Anthropology of Christianity, edited by Matthew Engelke (London School of Economics) and Matt Tomlinson (Monash University),
features articles of interest to scholars of Oceania including a chapter by Ilana Gershon titled "Converting Meanings and the Meanings of Conversion in Samoan Moral Economies," a chapter by Danilyn Rutherford titled "Nationalism and Millenarianism in West Papua," and a chapter by Matt Tomlinson titled "The Limits of Meaning in Fijian Methodist Sermons."

**Governance Challenges for PNG and the Pacific Islands**, edited by Nancy Sullivan. Contact <dwupress@dwu.ac.pg> or ANU State, Society and Governance in Melanesia Project <ssgm@coombs.anu.edu.au> for more details regarding this book.


The University of California Press is pleased to announce the publication of **Wayward Women: Sexuality and Agency in a New Guinea Society**, by Holly Wardlow. Full information about the book is available online: [http://go.ucpress.edu/Wardlow](http://go.ucpress.edu/Wardlow)


Andrew Strathern, Pamela J. Stewart and Neil L. Whitehead have combined their efforts into editing **Terror and Violence: Imagination and the Unimaginable.** (London and Ann Arbor: Pluto Press, 2006). This volume offers a number of timely and original anthropological insights into the ways in which acts of terror - and reactions to those acts - impact on the lives of virtually everyone in the world today, as perpetrators, victims or witnesses. ISBN: 0745323987


**VII. OTHER CONFERENCES AND EVENTS**

**Re-interpreting Pacific Governance: Voices of the Pacific**
WHEN: 23-24 November 2007
WHERE: Victoria University, Flinders Street Campus, Melbourne, Australia

Further Information:
Associate Professor Michael Hamel-Green
michael.hamel-green@vu.edu.au
(03) 9919 5012
Professor Hurriyet Babacan
Hurriyet.Babacan@vu.edu.au
(03) 9919 5485

**Film and History in the Pacific**
A workshop at the Australian National University
6th-8th February 2008
This workshop welcomes any participants in the 2008 ASAO Conference who might like to come to Canberra early and join us for a few days of films and presentations from 6th to 8th February at the ANU’s Coombs Lecture Theatre.

The workshop has four main themes: Film, frontiers and imperialism; War and Identity; Islanders and others; Pacific pasts and history through film. While the program promises a range of local and overseas presenters and screenings, the organizers also want to highlight Canberra’s film archives, filmmakers and film-researchers and foster relationships for promoting film in the exploration, presentation and teaching of Pacific pasts.

Attendance at the workshop is free of charge, but prospective participants should register their interest with the convenors Chris Ballard chris.ballard@anu.edu.au or Vicki.Luker vicki.luker@anu.edu.au. For more information, including the draft program and abstracts, please contact the convenors or visit http://rspas.anu.edu.au/pah/filmandhistory/

The Sainsbury Research Unit for the Arts of Africa, Oceania and the Americas is pleased to announce the following interdisciplinary symposium: Image as Embodiment: Cross-Disciplinary Perspectives, to be held at the University of East Anglia (UK) on 9-10 November.

The aim of this symposium is to develop a series of ongoing topical workshops between academic disciplines and regional specialisations that focus on the sensual matter of our material world. It will be an excellent opportunity for researchers, students, and professionals from all disciplines to network and to identify opportunities for new research projects, and collaborations. A range of acclaimed international speakers will be presenting their work (see list below), with time for discussion by participants. This symposium is a part of a new initiative by the Sainsbury Research Unit and is part of the new Groupement De Recherche International (GDRI) entitled “Anthropology and History of the Arts” hosted at the Musée du Quai Branly. The symposium will take place adjacent to the Sainsbury Centre for Visual Arts, which displays the renowned Sainsbury Collection of art from many different regions of the world. Registration is now under way and further details about the symposium's costs, and accommodation can be found in the attached registration form and our website: http://www.sru.uea.ac.uk/embodiment-workshop-nov07.php

**IMAGE AS EMBODIMENT: CROSS-DISCIPINARY PERSPECTIVES**

Conceiving images in their widest sense, this symposium asks how and what do different material forms embody in the world? While diverse types of images (‘artworks’, devotional objects, photographs, monuments, etc.) possess different ontological statuses, they are united by the fact that they are each embodiments of various sets of social relations, practices, desires and ideologies. We invite scholars working within anthropology, archaeology and art history to explore issues implicated in the notion of images as embodiments. Whether dealing with the miniature or the monumental, the symposium seeks to consider embodiment as a process (cyclical or terminal) situated in time and space. Given the socially and culturally infused nature of our material world, the strategies of embodiment are significant. They are affective decisions that impact the way images are engaged with, and how images themselves act upon us, channelling behaviour in both the short and long-term. It is anticipated that the following questions and issues, amongst others, will be considered at this symposium:

1) Examining embodiment as process we are interested in considering what intangible qualities are substantiated and transformed when images are wrapped, carved, bound, modified and or collected?

2) Once made what is it that images do?

3) What is released and made possible through the destruction, dissolution and decay of an image?

4) What are the culturally specific aspects of these intentions and qualities of embodiment?

5) What is the significance of different materials and forms in the composition of images?
6) What are the social effects of the different qualities of surfaces (e.g., burnishing versus incision in pottery)?
7) What perspectives on the relationship between persons and things emerge when taking these aspects of images as processes of embodiment?
8) How do different disciplines help in our understanding of embodiment?

Confirmed speakers for the symposium include:
Suzanne Preston Blier (Harvard University, Cambridge, USA) Stephen Hugh-Jones (University of Cambridge, Cambridge, UK) Christian Kaufmann (Basel, Switzerland) Pierre Lemonnier (CNRS, Marseille, France) Howard Morphy (Australia National University, Canberra, Australia) Ruth Phillips (Carleton University, Ottawa, Canada) Allen F. Roberts (University of California, Los Angeles, USA) Mike Rowlands (University College, London, UK) Ann-Christine Taylor (Musée du Quai Branly, Paris, France)

COSTS:
The symposium fee is £30 (£10 for student delegates). This includes refreshments (tea/coffee/biscuits), lunch on both days, the Friday drinks reception and a delegate pack. It does not include accommodation or transport or the conference dinner (£35, £20 for students). The fee charged to attendees is to cover the basic running costs associated with the event. Only prepaid bookings can be accepted; booking and payment should be received by 15th October 2007.

DEADLINES:
Deadline for booking places on the symposium and for the dinner is 5pm Monday, 15th October 2007.

CONTACT DETAILS:
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VIII. MEMBER NEWS AND ANNOUNCEMENTS

Pamela J. Stewart and Andrew Strathern would be pleased to receive prospectuses from authors for the following Series:

*Anthropology and Cultural History in Asia and the Indo-Pacific*
Series Editors: Pamela J. Stewart and Andrew Strathern

This series offers a fresh and unique perspective on Asian Anthropology that joins Asian studies with the wider Indo-Pacific region. The series publishes scholarly single-authored or collaborative texts or thematically organized sets of essays that will appeal to a multidisciplinary range of readers.

*Oceania Newsletters* 46, June 2007, and 47, September 2007, are available at the site of the Centre for Pacific and Asian Studies at the Radboud University in Nijmegen, Netherlands: http://www.ru.nl/cps/
**GRIKPIC Award**

This year, for the first time, ASAO has awarded a Grant to Return Indigenous Knowledge to Pacific Islands Communities or “GRIKPIC.” The 2007 GRIKPIC grant, for $1000, was awarded to Dr. Haidy Geismar, to help underwrite the publication of a Bislama-language publication, *John Layard Long Malakula 1914-1915* (see http://www.asao.org/pacific/GRIKPIC.htm)

At 100 pages, this is a substantial and attractive publication, which we are proud to have supported. It includes beautiful reproductions of nearly 150 of Layard’s original photographs, together with Bislama translations of his detailed captions, and essays in Bislama by Anita Herle, Haidy Geismar, and Numa Fred Longga. Mr. Longga is the Curator of the Malakula Kaljoral Senta.

This is a "second edition" of a larger book project by Haidy Geismar and Anita Herle, *Moving Images: John Layard, Fieldwork and Photography on Malakula since 1914*, which is forthcoming at the end of this year from Crawford House and University of Hawai‘i Press. Together, both books aim to make museum and archival collections and the results of academic research more accessible throughout Vanuatu. Anita Herle, senior curator at the Cambridge Museum of Archaeology and Anthropology, writes in the preface, "It is hoped that their presentation and the translation of Layard’s original captions into Bislama will enable the images and associated documentation to be readily accessible to ni-Vanuatu and the Malakulan communities from which they originated." 1000 copies of the book have been printed and will be made available to the communities on Vao and Atchin, schools and other educational organizations in Vanuatu. For more information on the book, please contact haidy.geismar@nyu.edu

The ASAO Board is committed to making available to host Pacific Islands communities the information gathered from research there, and in forms appropriate and usable at the village level. This goes beyond the normal practice of providing copies of theses and dissertations and subsequent academic publications to in-country libraries or government agencies, although these may be useful for in-country scholars. Rather, it involves the preparation and delivery of materials targeted specifically for the village audience and to meet local needs. It is hoped that ASAO’s official acknowledgment and support will help raise the profile of and validate this practice in academia. This organizational imprimatur is especially important for junior scholars, who might otherwise not be accorded credit for such activities or publications in their formal tenure and promotion reviews.

The board delegated a special committee to explore and propose a program for encouraging and supporting such return of materials, and at the February 2006 meeting the board approved the following plan.

**Application procedure and eligibility criteria:**

Applicants must be ASAO members and preference will be given to junior scholars. Examples of eligible projects include but are not limited to dictionaries, oral histories, biographies, photo books, interviews, and recordings of storytelling events and performances. The applicant is responsible for ensuring that the material being published is appropriate for the audience to whom it is being given.

Proposals of up to 1,000 words (4 double-spaced pages) must include descriptions of:
- the island community, including its technological capacities
- what materials are currently available there, and what kind(s) of materials the applicant is preparing
- how the materials would be used in the community
- most efficient way of getting materials to the community
- anticipated expenses for production and delivery of materials (grant does not cover stipends, travel, or purchase of equipment)
- possible additional sources of practical and monetary assistance that the applicant might tap
Application review process:
The ASAO Board has appointed a four-member GRIKPIC panel (David Counts, Alan Howard, Karen Peacock, and Ali Pomponio), who will review applications received by the deadline of December 1, for awards to be given at the following year’s annual meeting. The panel will forward their recommendations to the Board for consideration.

Project completion:
Upon the completion of the project, the awardee must submit a report including how award funds were used; provide a presentation at the following ASAO annual meeting; and provide a copy of the materials to the ASAO archives as well as one or more copies to the national or university library in the country of the community involved.

Funding:
Awards will be given in any year that at least one project meets criteria outlined above and is approved by the panel and the Board. Award amounts (whether for one or more projects) will total no more than US$1,000 per year.
Please note that financial donations may be made to ASAO in support of the GRIKPIC project (as with the Pacific Islands Scholars Fund [PISF]); all donations to ASAO are tax-deductible in the United States, since ASAO is a 501(c)3 nonprofit corporation.

Submit applications by December 1, 2007, to:
Karen Peacock, ASAO GRIKPIC Panel Chair, Pacific Collection, UH Library, 2550 McCarthy Mall, Honolulu, HI 96822; fax (808) 956-5968; e-mail peacock@hawaii.edu

Co-operation between the Divine Word University, Madang, and the Institute of Anthropology, University of Heidelberg, Germany

The Divine Word University, Madang, Papua New Guinea, and the Institute of Anthropology, University of Heidelberg, Germany, have developed a four-year programme of scientific co-operation. The primary aims are to establish a social anthropology strand, with courses on theory, history as well as on subfields in anthropology, as for example medical anthropology or the anthropology of landscape, taught by scholars and PhD students from Heidelberg; in a reciprocal way, scholars from Papua New Guinea will visit the Institute of Anthropology, Heidelberg, to teach on contemporary issues in PNG Studies, since it is an important goal of the co-operation to integrate the perspective of indigenous scholars into the European perspective of anthropology.
The programme is founded by the German Academic Exchange Service and will start in early 2008. Further information: juerg.wassmann@urz.uni-heidelberg.de

Carol E. Mayer, Ph. D, the curator of Oceania & Africa at the University of British Columbia’s Museum of Anthropology, has been awarded a Visiting Fellowship at the Sainsbury Research Unit, University of East Anglia, to prepare a publication about the UBC Museum’s founding collection of Pacific objects and photographs. The collector, Frank Burnett, traveled the Pacific between 1898 and ca 1920.
http://www.moa.ubc.ca
The ASAO Newsletter is published three times yearly (April, September, December) and is a benefit of ASAO membership. Annual dues are US$35 general members and fellows, US$20 indigenous Pacific Islanders, students, and unemployed members. Institutional subscriptions are available for US$15 per calendar year. ISSN 1095-3000

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