I. FROM THE EDITOR

This is an interactive newsletter! Please note that following page 28 there are three forms for you to complete and return:

(1) Second Notice: Annual Dues for 1995. Particularly those of you unable to attend the February meeting may have forgotten to return the Annual Dues Notice published in the December 1994 newsletter. As a courtesy, we are mailing this newsletter to all those who were paid-up members in 1994. Please send this form with your check (made payable to ASAO) to Tamar Gordon by July 1, 1995.

(2) Ballot for Board Members. Please vote for two of the candidates on the slate selected at the February meeting, and return the completed ballot to Niko Besnier by July 1, 1995.

(3) Poll regarding possible reprint of Christianity in Oceania. Monograph Series Editor Andrew Strathern needs to know whether you would like this ASAO Monograph to be reprinted, and whether you might buy it or recommend it for courses. Please take a moment to reply to this form right now, preferably by fax or email.

The deadline for the next issue is September 1, 1995. Please do not send email or faxes between May 15-July 18 (I will be away); but after July 18, I prefer these modes! Thanks for all your help with this issue.

Jan Rensel, ASAO Newsletter Editor
2499 Kapiolani Blvd. #2403
Honolulu HI 96826
email <ahoward@uhunix.uhcc.hawaii.edu>
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II. FROM THE SITE COORDINATOR

25th Anniversary Meetings to be Held in Hawai‘i 1996

The 1996 Annual Meetings promise to be very exciting for the ASAO as we move into our 25th year. In honor of this important anniversary, we are pleased to announce a return to the Big Island of Hawai‘i as our meeting site. So that you may begin planning to attend this very special event, be sure to mark these dates in your calendar: February 6 - 11, 1996. As usual, Board Meetings are scheduled for Tuesday, February 6 while registration, exhibits, and the general meeting open on Wednesday, February 7. Regular sessions, workshops, and symposia will begin on Thursday, February 8 and carry through until Sunday, February 11 due to increasing number of program contributions. The Closing Plenary will be held on Sunday, February 11.

For this conference, room rates at the King Kamehameha Hotel in Kailua-Kona are set at $90 (single or double); special car rental rates will also be available. Detailed site information and registration forms will be mailed out with the September newsletter, so be sure that the secretary-treasurer (Tamar Gordon) has your correct address (and your 1995 dues!). We look forward to seeing you in Hawai‘i! For further site information, please contact:

(Until July 1, 1995)
Terri Aihoshi
P. O. Box 384975
68-1744 Laie Street
Waikoloa HI 96738-4975
tel 808/883-9667
email <aihoshi@uhunix.uhcc.hawaii.edu>

(After July 1, 1995):
Terri Aihoshi
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tel 416/741-9014 (h), 736-5261 (o)

III. PACIFIC ISLANDS SCHOLARS FUND: AN ASAO MEMORIAL

The Pacific Islands Scholars Fund was created as a memorial to honor deceased ASAO members. This year the funding level has been increased to $5,000 to enable more indigenous Pacific Islands scholars to attend ASAO’s 25th anniversary meetings in Hawai‘i. More than one award can be given each year and institutional cost-sharing is strongly encouraged. The funding committee will be flexible in distributing the annual allocation, and over time, funding will be distributed equitably throughout Oceania.

In most cases, the Pacific Islands Scholars Fund will provide financial support for the airfare costs of the scholar. Airfare costs will vary depending on the scholar’s location and the location of the annual meeting. Working through a reputable travel agency, a round-trip ticket will be provided to the scholar. In addition, the scholar’s conference fee will be waived and the ASAO Program Coordinator will arrange for the scholar’s accommodations at the hotel meeting site. If funds are available beyond airfare they will be applied to hotel costs.

Selection Considerations:
Each year, the funding committee will base its decisions on three considerations:
(1) the potential contribution of the scholar to a working session or a symposium;
(2) the importance of session/symposium participation to the scholar’s professional development; and
(3) individuals who have not received funding will be given priority over those having previously received ASAO Scholars Fund support.

Application Process:
The application process emphasized early communication between session/symposium organizers and the Pacific Islands scholar. The following letters should be sent to the funding committee chair (Bob Franco) by September 1:
(1) a letter from the working session or symposium organizer addressing #1 above;
(2) a letter from the Pacific Island scholar addressing #1 and #2 above;
(3) a letter of recommendation from a colleague of the scholar. If the scholar is a graduate student, this letter should come from his or her principal advisor.
Pacific Islands scholars are also encouraged to initiate informal sessions. In this case, the scholar's letter should briefly describe the newly proposed informal session, and address Selection Considerations #1 and #2 above. The letter of recommendation from colleague or advisor should be submitted to the funding committee chair as well.

The three members of the Pacific Islands Scholars Fund Committee are Karen Nero, Vilsoni Hereniko and Bob Franco. Mail, Fax, or email application letters to:

Bob Franco  
Dept. Social Science  
Kapi'olani Community College  
University of Hawai'i  
4303 Diamond Head Road  
Honolulu HI 96816  
tel 808/734-9518 or 734-9285  
fax 808/734-9151  
email <bfranco@uhunix uhcc.hawaii.edu>

Timelines for Pacific Islands Scholars Fund Committee Action  
(1) Application letters should be sent to the chair by September 1.  
(2) Letters will then be forwarded to committee members as the chair receives them.  
(3) Committee will make initial decision by October 1.  
(4) Chair will send out award announcement(s) and a "Letter of Acceptance" to be signed and returned by November 15. The award announcement letter(s) will include information about conference dates and the site. With the "Letter of Acceptance" the scholar should provide a travel plan and indicate any preferences with respect to hotel accommodations.  
(5) Upon receipt of "Letter of Acceptance," travel plan and hotel preferences, the chair will notify the ASAO Secretary/Treasurer about round-trip airfare costs. Chair will also give the name(s) of the Pacific Islands scholars to the ASAO Program Coordinator in order to arrange hotel rooms. These activities should be completed by January 1.  
(6) By January 10, ASAO Secretary/Treasurer will notify funding recipients about the dates of availability for their round-trip ticket.  
(7) Tickets will be forwarded by the travel agency to the Pacific Islands scholar(s).

IV. FROM THE CHAIR

ASAO is in its 25th year. (Well, maybe 24th or 26th, but what's a year or two?) In the last two-and-a-half decades, the Association has undergone many transformations, some of which I have witnessed, while I know about others only through the Wisdom of the Old Ones. First, there are many more of us than there used to be: gone are the days of small, intimate, one-session meetings, for better or for worse. Second, our concerns are different, undoubtedly more eclectic, probably more controversy-prone, perhaps more in tune with changing realities: for example, we are longer so sure that, for many of us, observer and observed will continue to occupy different worlds, nor do we view categories like "culture" and "society" as unproblematically as we once might have. Third, our structural position in the profession has changed dramatically in the last 25 years: many ASAO members, like academics in general, are no longer as secure in their positions or prospects as they might have been in the seventies: cutbacks and retrenchment are making our lives as academics or prospective academics more and more precarious and uncertain, closer to that of unskilled or semi- skilled members of the work force than it ever has been. In particular, graduate students today are training in a climate of intense material insecurity, which the profession, including ASAO, cannot ignore.

I am hoping that the 25th annual meeting will be a time for us to reflect on how these changes, both internal and external to our organization, have affected us both intellectually and otherwise. How have these changes shaped how we address questions and how do we go about searching for answers, models, paradigms, or whatever else we wish to call what we seek? Unlike many other professional meetings, ASAO meetings are not forums for job interviews and other unsavory aspects of our
professional lives. I am hoping that we will all be able to make full use of the freedom that this luxury affords us. The 25th meeting is also a wonderful opportunity to innovate: let us bring life into the discussion, let us explore new formats and new avenues for discussion and exploration.

At the same time, I would like to remind everyone that the spirit we are trying to maintain at ASAO meetings is one in which a focus on long-term discussion and maturation of papers remains primary. Obviously, this spirit should not be incompatible with innovation and the exploration of how Pacific ethnography relates to new theoretical avenues. However, since it is such a rare luxury not to be found at other meetings, we must strive to maintain this spirit, which makes us the envy of larger professional organizations in the discipline. Thus I strongly encourage prospective session organizers who intend to deviate significantly from the traditional ASAO format (informal-working-symposium) to consider very carefully whether ASAO is indeed the best venue for what they are planning. Our meetings are very distinct from AAA meetings, and serve different functions, and the current Board feels strongly that this should remain so. We encourage any potential event organizer planning something out of the ordinary to consult with the Program Coordinator (Larry Mayo), who, with advice from the Board, will be happy to respond as to the perceived appropriateness of the planned event for ASAO. At the same time, we are certainly encouraging everyone to explore new avenues and formats, particularly for the upcoming 25th anniversary meeting.

Niko Besnier

V. ASAONET DISCUSSION SUMMARY: AS OF 13 APRIL 1995

ASAONET was fairly quiet for the month following the meetings in Clearwater, until 6 April, when Sjoerd Jaarsma wrote a lengthy note suggesting that the three-year informal-working-symposia format in ASAO session organising needed to be rethought. He was responding to a note posted earlier by ASAO Board Chair Niko Besnier (see last paragraph above), who had encouraged people planning on attending the Hawai’i sessions next February to maintain the "traditional ASAO format," and to remember that the spirit of the ASAO was a focus on "long-term discussion and maturation of papers" (Besnier 31/03/95). Jaarsma brought up some important points: (1) that ASAO members based outside the continental USA may find it prohibitively expensive to attend meetings three years in a row; (2) that the Internet can be used in place of informal sessions, and for circulating working papers, making the transition from idea to symposium much quicker; (3) that because the Internet exists but is not used by all ASAO members, session organisers and Newsletter editors have a greater responsibility to make sure that those not using the net are kept up to date on the discussions, and given the opportunity to participate; (4) that we are all concerned about quality of papers and maturation of discussion; however, "Guarding quality is not reached by being rigid about one format or another, but [by] creating an atmosphere where quality can be reached" (Jaarsma 06/04/95).

Jaarsma’s post initiated a flurry of responses, mostly from seasoned ASAO members. There were two collateral threads running, one focusing on concerns with the slowness of the "three year formula," the other on the historical development of the three year formula, as a practical response to organisational problems encountered with ASAO’s growth between 1970 and the 1980s.

Some agreed with Jaarsma, one pointing out for instance that colleagues in other disciplines suggest that "anything that takes three years to write and complete even before it gets submitted for publication can't be very important to the real world out there" (Terrell 06/04/95). Many noted that junior faculty hoping to use ASAO publications when up for tenure or promotion could find the process too slow, perhaps even detrimental: "you gave the same paper at the same conference for THREE YEARS??" (Jorgenson 06/04/95, see also Besnier 08/04/95 for concurring remarks, but cf. Young-Leslie 09/04/95 and Pomponio 10/04/95 for some dissent). This thread itself turned into a discussion of the paucity of jobs (see below).

The discussion on the development of the three-year formula generally noted that it has always been a flexible guideline, rather than a strict regimen (Jorgenson 06/04/95, Barker 06/04/95, Lieber 06/04/95). In a brief demonstration of the helpfulness of an historical perspective, Lieber explained how the "three year rule" arose
out of a need to channel the requests and needs of session organisers, and that the "traditional" informal-working-symposium format also developed over time: Bob McKnight called the first informal session in 1973; Mac Marshall invented the ASAO working session in 1974; Program Coordinator Dorothy Counts created the three-year system as a way of "controlling for time and space" (Lieber 06/04/95). [Dorothy Counts later (17/04/95) posted a correction to this description, noting that the 3-tier system was already in place when she became the scheduling officer. "My contribution to the confusion was to limit all sessions to one full day." Those wishing to go on longer had to meet informally by the pool, etc. She also required evidence that a working session or formal symposium had at least 7 participants with papers in hand, in order to get as much as half a day on the schedule.] At any rate, these ideas have stuck because they offer specific benefits. Advantages include having more time for discussion and thinking during the meetings (Pomponio 10/04/95) and the maturation of papers that results from circulating and reading papers during the year between sessions.

Recurring commentary in the net discussions dealt with how ASAO sessions differ from the AAA's "wham-bam" style (Besnier 08/04/95). Most agreed that what we want from the ASAO is a meeting format allowing for maximum thought, high quality of intellectual commitment and of publications, all in a context which is purposefully anti-hierarchical and downright friendly. Of especial concern was what is often called "creeping AAAsm" (Tonkinson 09/04/95): the session-surfing, performative, career management-style behaviour that occurs not only at AAA but at many meetings with multiple concurrent sessions. Terrell observed that ASAO folks seem to use the three year formula as a tribal marker and magical chant (08/04/95, 09/04/95), but consensus on the net has it that the three year formula is less a straight-jacket than a pragmatic solution: "The 3 year cycle is a space management device that breaks the symposium, traditionally a two day meeting, into two one-day sessions spread over two years. It is an organizational response to rapid growth of meeting size and demands for time and space" (Lieber 09/04/95). Within practical limits, many urged flexibility to meet people's needs and allow for creativity (e.g. Barker 06/04/95, Counts 17/04/95).

A derivative thread, as I mentioned above, included a quick lament for the state of employment in anthropology (Gewertz 09/04/95, Jaarsma 10/04/95), especially the fact that many graduates will end up working outside of academic anthropology. This thread turned problematic when one vitriolic ASAONET subscriber posted an abusive criticism of anthropology in general and another net subscriber in particular (Johnson 10/04/95). As I write, the focus of discussion is on finding the means to ensure the freedom of individuals to speak their minds (Gewertz 11/04/95, Akin via Fisher 12/04/95), while protecting other participants from serious abusers of the net (Lieber 11/04/95). The ASAONET owners and some other volunteers are currently drafting amendments to the ASAONET Statement of Being to be presented to the Board of the ASAO (Lieber 13/04/95). Stay tuned for details.

Now that Jaarsma has broken the ice, the net has begun to hum. Lieber posted a review by Danny Yee of Patrick Kirch's newest book *The Wet and the Dry* (Lieber 11/04/95). Mike Evans had begun a thread on sustainability, the definition of which Charlie Stevens has begun to flesh out (Stevens 10/04/95). It is currently receiving some serious attention, including an ongoing bibliography-generating project (Stevens 11/04/95, Hess 13/04/95).

This summary cannot do justice to the intensity and depth (and humor!) of ASAONET discussions. Our apologies to those whose postings we did not mention or any we may unintentionally have misrepresented in the interest of saving space.

Those of you who wish to join ASAONET can do so very easily. Send a message to: <listserv@uicvm.uic.edu>. Leave the subject line, and the top two lines in the body of the message blank. The message should read only: <subscribe asaonet your name>. To post messages to ASAONET, the address is: <asaonet@uicvm.uic.edu>.

All postings cited in this summary can be retrieved from the archives. To get a list of the available archived files, send a command to the Listserver (same address as above) which says: <index asaonet>. When you see the list of available files (e.g. "log 9504" for April 1995), enter the command <get asaonet logxxx> to get each file you want (xxx representing the file numbers). *Heather Young-Leslie*
VI. GUIDELINES FOR ASAO SESSION ORGANIZERS & PARTICIPANTS

I. There are three types of sessions at the ASAO Annual Meetings:

(A) INFORMAL SESSIONS are for the informal sharing of ideas to determine if there is a common ground of interest and data to justify organizing, at a later meeting, a session with formal papers. Informal Sessions receive the lowest priority for allocation of time and meeting space. While participants are not required to write papers for an Informal Session, it is recognized that some Informal Sessions will have very little organization, while others may be only a paper shy of meeting the criteria for a Working Session and, therefore, be well organized with committed participants and some complete papers. Accordingly, 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 Informal sessions will be given no more than three hours, and most will receive only one-and-a-half hours of time. The organizers should send a brief description of the focus of the session to the Program Coordinator and to the Newsletter Editor no later than the September 1 deadline for the September Newsletter. The organizers of Informal sessions are responsible for keeping the Program Coordinator posted regarding the number, state of preparedness, and names of interested people. This will facilitate scheduling and the appropriate allocation of time and space.

(B) WORKING SESSIONS are based on the existence of prepared papers that are summarized (NOT READ) during the session. It is recognized that Working Sessions are often crucial sessions at ASAO meetings, and that they require considerable time for the delivery of papers and the exchange of ideas. Accordingly, Working Sessions will ordinarily be given first priority when meeting time and space is allocated. The organizers of a Working Session are responsible for: (1) sending a description of the topic of the session and call for papers to the Program Coordinator and the Newsletter Editor no later than the September 1 deadline for the September Newsletter; (2) Obtaining from participants an abstract or 2 page synopsis of all papers; (3) sending to the Program Coordinator the names, paper titles, copies of the abstract/synopsis of all papers and a realistic indication of how many participants will actually be attending the meetings. These materials should be sent to the Program Coordinator by November 15. A Working Session requires the presence of seven participants with papers. A session that does not meet these criteria by November 15 (so the Program Coordinator can meet the December 1 Newsletter deadline) will be listed on the Program as an Informal Session. Complete information (brief description of topic, list of participants by name and paper title, order of presentation) will be included in the December Newsletter if it is sent to the Program Coordinator by November 15. Available time will be allocated according to the number of participants attending and presenting papers.

(C) SYMPOSIA are sessions that normally have met at a lower level of organization at least once before and that are based on papers that have been pre-circulated among the participants for written criticism leading to revision. The Symposium is a forum for the discussion of ideas and issues arising from the papers rather than for the presentation of the papers themselves. The organizers of a Symposium are responsible for: (1) sending topic description and call for papers to the Program Coordinator and Newsletter Editor before the September 1 deadline for the September Newsletter; (2) Assuring that drafts of papers are circulated among participants; (3) Sending (via standard or email) to the Program Coordinator the first page of each full paper (with title and author) together with a dated note indicating to whom the paper has been circulated and whether the author will be physically present at the session. The Association recognizes that some Symposia may require only an hour-and-a-half to wrap up unfinished business while others may need as much as six hours or more to discuss issues, themes, and future plans. It is, therefore, the responsibility of a Symposium organizer to indicate to the Program Coordinator the amount of time that the session will require. This information must be sent to the Program Coordinator by November 15. The presence of seven participants with pre-
circulated papers is required for full Symposium status. Sessions that do not meet these criteria will go on the Program of the Annual Meeting as Informal Sessions or Working Sessions, according to the judgment of the Program Coordinator.

Organizers should take note that neither the designation "Working Session" nor "Symposium" automatically guarantees any specific block of time. The designation is meant to reflect the actual state of the papers in the session.

NOTE: Organizers must send to the Program Coordinator by November 15 all information to be published in the December Newsletter. Descriptions of sessions, names and paper titles of participants, and order of presentation will be published if they are received by the deadline. Session organizers who do not contact the Program Coordinator will not have their session on the Program of the Annual Meeting. Please remember that time and space is limited and will be allocated on the basis of number of papers, the number of participants actually attending the meetings, the level of organization of the session, and the request of the session organizers. No session will be given more than three blocks of time or one full day, including two or three evening hours, and these latter will be very rare. If a session requires more time, the organizers will be responsible for informally arranging extra meetings with their participants.

II Participation by a member in a single session is ideal. All members should limit themselves to participation in no more than two sessions, preferably at different levels. If you are in two sessions, and it is not absolutely clear which session has priority if scheduling conflicts should occur, please send to the Program Coordinator a note indicating your priority. There is no guarantee that scheduling conflicts can be avoided for all multiple participants.

III Session organizers or participants who have particular scheduling needs (e.g., must arrive late or leave early), or who require audio-visual equipment such as slide projectors and screens should contact the Program Coordinator as early as possible. Satisfaction is not guaranteed but we do try harder.

IV Session organizers should send to the Program Coordinator your addresses and telephone numbers (work and home), your e-mail address if you have one, and a schedule of when and where you will be if you plan to move around during the year.

V More Guidelines, entitled "Musts for Session Organizers and Prospective Volume Editors" are available from the Program Coordinator. All Session Organizers and Prospective Volume Editors should have one. If you do not, contact the Program Coordinator and ask for one.

VI All session organizers are expected to deliver to the closing Plenary Session (usually held on Saturday evening or Sunday morning) a report on the results of their session and future plans. If the organizers cannot be present at the Plenary Session please appoint one of your participants to deliver the report for you. A written copy of the report must also be sent to the Newsletter Editor before the deadline for inclusion in the next Newsletter.

VII All correspondence to the Program Coordinator should be sent to:

Larry Mayo
LA&S Deans Office
DePaul University
2320 N. Kenmore
Chicago, IL 60614-3298
tel 312/325-7300 ext. 1851 (o),
312/267-8834 (h)
fax 312/325-7304
e-mail <lmayo@wppost.depaul.edu>
VII. SESSION REPORTS FROM 1995 ANNUAL MEETING

Ethnography of Ethnography: Generating Ethnographic Statements and Cultural Brokerage
Organizers: Sjoerd Jaarsma (Utrecht) and Marta Rohatynskyj (Guelph)

Participants included: Michael Goldsmith (Waikato), Jane Goodale (Bryn Mawr), Sjoerd Jaarsma (Utrecht), Grant McCall (New South Wales), Mary Macdonald (Lemoyne), Judith MacDonald (Waikato), Marta Rohatynskyj (Guelph), Shane Solomon (Centre for Maaori Studies and Research, Waikato), Toon van Meijl (Nijmegen). Unable to attend were Peter Black (George Mason) and Douglass St. Christian (McMaster).

In an all day working session, eight participants spoke on papers which had been pre-circulated while one additional presentation was made. The topics ranged from the ethnographic subjects' right to decide on the uses of the ethnographic information produced, to the influences of past ethnographic description on present-day ethnographic research. A number of issues were consistently addressed by all participants. These issues included concepts such as audience, access to information, rapport, and ethnographic authority. At the end of a long day all participants agreed that enough basic consensus was present to continue as a symposium next year.

The following three themes will be used to structure rewriting of contributions:

1) Negotiating an ethnographic discourse
   In what we write or otherwise produce, in whatever medium, we address an audience. As such, even with a minimally defined audience, there will be things that we stress and others we downplay. We may even have to guard secrets, while we are writing. This certainly is no simple process we are looking at. It is an interactive process even when we do not have a clear idea of our audience in mind. In assuming an audience we will define it, give it voice. Using an audience, we not only filter what we write, we also confirm or disconfirm the audience's self-image(s). Conversely, our audience tends to dictate or be the focus of our ethical consciousness. This is something that begins to develop while we are students. We are, however, increasingly left to ourselves to do this. These are all things we need to relate to when we take a critical look at ethnographic discourses.

2) The ethnographer and ethnography put to good use
   We not only make use of our subjects, they also make use of us. Question is, how well are they equipped to do so? Are they able to reciprocate our questions? Are they interested in doing so? Can they fit us in? Not only in the physical sense, but also socially and intellectually, ascribing us a place in society allowing them to manage and manipulate us. Skills like literacy, a tradition of absorption of new knowledge and changes (whether in a critical way or not), the extent of relations to the outside--all these can imaginably strengthen the grip our subjects have on us and the statements we produce.

3) Gatekeeping
   The 'gatekeeper' is a role in the process of social research defined by John Barnes as a person or institution controlling access to subjects, research field and available information. It is, however, more than just a role. It is part of the behaviour pattern we call research. All involved, researcher, researched, interested third parties, even audiences are continuously attempting to manipulate access to what is being studied, as well as contesting the right to define what is appropriate data. Figuratively, we can depict this as the opening and closing of gates in a maze, continuously reconfiguring it. Practically, it is the politics of ethnography, the game of getting access to what we seek to discover.

   Of the three themes the last one is, we think, the most basic as it includes at least to some degree the other two.

   We thank the Pacific Scholars Fund Committee, especially Bob Franco, for making Shane Solomon’s participation possible.

Marta Rohatynskyj, Department of Sociology and Anthropology, University of Guelph, Guelph, Ontario N1G 2W1, CANADA; tel +1 519/824-4120 ext. 3554 (o); fax +1 519/837-9561; email <mrohat@css.uoguelph.ca>
Righting Wrongs: Compensation, Apology and Retribution in Contemporary Pacific Societies
Organizers: David Akin (Ann Arbor) and Jan Rensel (Honolulu)

Participants included: Joel Robbins (Virginia), David Boyd (UC Davis), David Akin (Ann Arbor), Karl Rambo (Oklahoma), Andrew Strathern (Pittsburgh), Richard Feinberg (Kent State), Alan Howard (Hawai‘i), Jan Rensel (Honolulu), Cluny Macpherson (Auckland), Susan Philips (Arizona), Ernest Olson (Wells College), and Juliana Flinn (Arkansas-Little Rock).

In an all day working session, eleven pre-circulated papers were presented (two in absentia) and discussed by an enthusiastic group of participants and observers. We tackled issues ranging from cultural definitions of wrongs to identifying the steps in the process of righting them; from the contrasting “cultural logics” (both old and new) that underlie processes for righting wrongs, to the knowability and importance of emotions and intentions, questions of (contested) jurisdiction, implications of insider/outsider boundaries, the significance of hierarchy, the role of supernatural sanctions, and varying impacts of church and state involvement in righting wrongs. Contrasts between Melanesia and Polynesia, and their importance, were the subject of lively debate. The participants have decided to proceed to a symposium next year, and Richard Scaglion has agreed to be our discussant. We are not seeking new participants for the symposium.

As we revise our papers, we will be taking care to address the following organizing themes: (1) What are the key goals of the process of righting wrongs in the society we are studying? (2) What mechanisms are invoked in pursuit of these goals? (3) What are the underlying cultural logics that support the effectiveness of these mechanisms in settling disputes? What cultural ideas are salient? (In comparing our papers, we will explore the degree to which common cultural logics underlie diverse mechanisms for righting wrongs.) (4) How have strategies, formal mechanisms and cultural logics of righting wrongs been changing? What have been the impact of political, religious, social and economic changes?

David Akin, 8483 Crane Road, Milan MI 48160; email <telf@umich.edu>; Jan Rensel, 2499 Kapiolani Blvd. #2403, Honolulu HI 96826; email <ahoward@uhunix.uhcc.hawaii.edu>

Television, Nationalism and Transnationalism in the Contemporary Pacific
Organizer: Kathleen Adams (Loyola)

This informal session was attended by thirteen people, and generated wide-ranging discussion on the topic of television and video-viewing in Pacific island societies. The group decided to move ahead with a working session next year, and eight at the conference also conveyed their interest in joining the group. Our primary focus will be on drawing on ethnographically-grounded case studies to problematize assumptions made about television and video-viewing in the Pacific.

Our interests include the following themes: (1) What is the role of television (and videos) in fostering reflections on local, national, and transnational relations/identities? (2) What is television’s influence on local patterns of social interaction? (3) Is television the globalizing/unifying force that it is often assumed to be (especially by Pacific island governments)? (4) Do television and video images become vehicles for imagining new kinds of identities (gender, ethnic, regional, class, religious, etc.)? (5) What are the ethnocentric ideas and assumptions we bring to our fieldsites about television and video-viewing?

Titles and one-page abstracts should be submitted by September 1 and paper drafts should be circulated by December 15 in preparation for the working session. Those interested in joining the session should contact:
The Culture of Contact: Experiences of Colonialism in the Pacific
Organizer: Naomi McPherson (Okanagan University College)

Eight people met in this informal session to talk about colonialism in the Pacific from the perspective of those persons who could variously be described as "the colonizers." Clearly, colonialism was not a monolithic entity but an ideology and a politics that was unevenly understood, experienced, and enacted by those who were its agents and exemplars, people such as patrol officers, agricultural officers, medical assistants and nurses, wives, missionaries and sundry other "outsiders." The colonial experience in Papua New Guinea and other regions of the Pacific was a contested domain of meaning. In this session we would like to explore the "culture of contact" from various perspectives, including but not limited to (1) the primary agents of colonialism, especially the administrative fieldworkers or "outside men" (and women) and the administrative hierarchy within which they had to operate; (2) the people who were encompassed by and experienced the colonial presence; and (3) the anthropological fieldworkers who conducted their research during the colonial era. Originally organized to provide a venue for exploring and sharing the archival material contained in the microfiche of patrol reports for PNG, I encourage anyone who is looking for a forum for those documents to join the group. This session will continue as a Working Session at the next meetings; anyone interested in joining should contact:

Naomi McPherson, Anthropology, Okanagan University College, Kelowna BC V1V 1V7, CANADA; tel 604/762-5445, fax 604/861-5545 or 604/470-6001, email pending.

Sustaining Islanders: Political Ecology and Pacific Island Nations
Organizers: Charles Stevens (Arizona) and Mike Evans (McMaster)

This informal session was loosely structured around the notion of "sustainability." The session, like the term, operated on several different levels, with participants discussing the place of Pacific Islanders in the economies and ecologies of single islands, and the entire globe.

Rather than restrict consideration of the different levels at which culture, economy, and ecology operate, it was decided to set a framework for understanding what inter-relationships among these levels lead to the creation of "sustainable development" (or its absence) in Pacific Island states. It was agreed to proceed with further discussion from this perspective by structuring discourse along two axes, the geographical issues of development and sustainability, and the cultural issues of development and sustainability. The former concern would deal with such issues as regional, national, and international relations of production among Pacific nations, and the impact of these relations on cultural, social, and environmental sustainability and resilience; the second focus would deal with the more anthropological concerns of localized cultural, social, and economic forms.

Although we tentatively agreed to attempt a working session next year, it seemed to me (Evans), that a number of people at the session (not least the organizers) would likely have conflicts given the large number of informal sessions intending to move to working sessions in Hawai‘i. For this reason we have decided to remain at the informal level next year. Just how informal this session will be will depend on response. As we discussed in the session, we will be building a bibliography on ASAONET. Those on the net, and interested in participating next year can contact the organizers on-line. Those interested but not on the net should contact us by regular mail so that we can download pertinent information and send it out.
Constructing and Imagining Images of Women in Contemporary Pacific Culture(s)
Organizers: Pamela Rosi (Bryn Mawr) and Teresia Teaiwa (Santa Cruz)

Sixteen people contributed to our informal session, including several students about to go to the field. General issues taken up were: (1) the question of agency. Who are the image-makers constructing images of Pacific women? (2) What old and new media (dance, song, theater, art exhibitions, books, ads, posters, newspapers, radio, and TV., etc.) are communicating representations of Pacific women to local and international audiences? (3) How does the control of media production affect ways images of women are being mediated or stereotyped?

As participants agreed, imagery of women is complex and ambiguous and needs to be conceptually linked to a range of factors that include: dynamics of gender and sexuality, class, ethnicity, Christianity, nationalism, urbanization, education, tourism, and global communication--among others. Five people at the session agreed to contribute papers, and Teresia has just recruited five Pacific Islanders to join us in Hawai'i. However, we urge anyone who is interested out topic--including lesbian and gay constructions of the feminine in the Pacific--to contact one of the organizers as soon as possible.

Indigenous Currencies and Changing Exchange Spheres in Melanesia
Organizers: David Akin (Ann Arbor) and Joel Robbins (Virginia)

This informal session consisted of 3 hours of productive discussion. Along with addressing the focus on changing exchange spheres laid out in the original abstract (April 1994 Newsletter, p.14), participants addressed a wide range of topics including, for example, symbolic potentials of the material qualities of currencies, uses of currencies in healing, gendered aspects of indigenous and state currencies, the importance of differing means of producing or acquiring currencies, dynamics of inflation in different systems, ways that currencies can articulate regional systems, and how state discourses on money enter local understandings. The session drew participants from many regions of Papua New Guinea and one from the Solomons. Eight people who attended and three who presented abstracts in absentia will be delivering papers at a working session in Hawai'i.

The Ties of Tonga from the Local to the International
Organizer: Ernest Olson (Wells College)

This informal session had six very active participants, plus two contributors in absentia who sent outlines. Session members took advantage of the ASAO meetings for pursuing a more organized discussion of common ethnographic interests. In general, the session centered on the interconnections between local, national, and international
Tongan spheres. In particular, there was debate about the regional differences from one island group to another within the Kingdom of Tonga in regard to such things as the production and distribution of mats and tapa cloth, agricultural development in response to a changing global market, the role of the court system at both the local and national level, the organization of village and community leadership, gender construction, and the importance of church affiliation. In conjunction with this, there was some mention of the important ties from local Tongan communities to Fiji, New Zealand, Australia, and the United States. There are tentative plans for another session, either informal or working, for the 1996 meetings. We hope to widen the scope of the session and bring in scholars working or residing in the Pacific region. Anyone interested in this session should correspond with:

Ernest Olson, Wells College, Aurora NY 13026; tel 315/564-7416, fax 315/364-3227.

Current Trends in Marriages in Oceania
Organizer: John Altrocchi (Nevada)

Six people attended this informal session and two others sent written material or proxies. The participants represented field work, past or planned, in Samoa, the Cook Islands, the Marshall Islands, Bellona Island, Pohnpei, Fiji, and Nauru. The discussion was wide-ranging and, like last year, more exploratory than definitive. For instance, what do the two genders expect of marriage in this era? What are the traditional and the transitional methods of resolution of marital conflict? What do people do in marriages as compared with what they say about marriages? What changes will occur in the next few years, as women today have more options in and outside of marriage? I will be continuing work on this topic and request contributions for a Working Session next year in Hawai'i; but there must be commitments from at least seven people to go ahead with such a session. Contributions are welcomed from all major regions in Oceania. Contributions may include not only new field work data but also data gathered incidentally on projects with other foci, and literature reviews of what other investigators have found. Please contact:

John Altrocchi, Department of Psychiatry and Behavioral Sciences, Manville Medical Building/354, University of Nevada School of Medicine, Reno NV 89557-0046; tel 702/784-4917, fax 702/784-1428.

Touristic Encounters in the Pacific: Identity, Representation and Ethnicity
Organizer: Eric Silverman (DePauw)

This informal session began with Silverman reviewing various approaches that anthropologists and others have used in studying tourism in the Pacific and beyond. Next, each participant discussed their own interests in the topic. The goal was to frame a series of theoretical questions that will orient our more formal papers next year. The discussions were interesting and spirited, and there was considerable interest in moving towards a working session next year, in Hawai'i (an apt location for studying Pacific tourism!). At this point, interested participants are working on an abstract that will include both mention of “data” and the theoretical questions that frame the research. These will be sent to Silverman (by email or snailmail) this Spring. Over the Summer (or Fall) he will cull from these abstracts a coherent set of questions and issues that will provide continuity for next year's session. ASAOers who are interested in the session, but were unable to attend the meeting in Clearwater, are encouraged to contact Silverman. He will also gladly send anybody a copy of the bibliography that was circulated this year.

Eric Silverman, Sociology/Anthropology, DePauw University, Greencastle IN 46135, tel 317/658-4889, email <ERICS@DEPAUW.EDU>
Multiple Media: From Oral Histories to Video
Organizers: Karen Nero (Auckland) and Rufino Mauricio (FSM, in absentia)

This three-hour informal session, involving Vili Hereniko, Jim Hess, Karen Nero, Shane Solomon, Jukka Siikala, and Jane Thomas, began exploring issues surrounding the use of visual media, especially the readily accessible video, and the ways they are used by insiders and outsiders today in Pacific Island communities. We discussed issues of representation, the sometimes unanticipated effects of new technologies, interactions with trainers in the new media (often but not always anthropologists), the performative aspects of oral and visual media, and similarities and disjunctures between the oral transmission of knowledge from elders to youth and the recording of such transmissions for posterity. We also discussed issues that arise in establishing culturally-sensitive protocols for the use and preservation of visual media.

For the Hawai‘i meetings we have decided to focus on indigenous productions, and to attempt ethnographies of the production and use of videos by Pacific Islanders both at home and abroad. These would include the entire range from personal videos (i.e., videotapes of life-crisis ceremonies abroad sent to home communities) to those produced by professional teams (i.e., historic preservation offices) that might then be archived. Vili Hereniko has agreed to be our discussant. We welcome new participants to join our discussion, in particular Pacific Islanders who make and use videos. We welcome written presentations, but since we are discussing the transition from oral to video media, do not necessarily wish to require that this process be discussed only in written media! Presentations focused around video presentations are welcomed. We will do all possible to obtain funding for Pacific Islander participants.

Those interested in the session may contact either of the organizers:

Karen Nero, Department of Anthropology, University of Auckland, Private Bag 92019, Auckland, NEW ZEALAND; tel 649/373-7599 x 5316, fax 649/373-7441, email <k.nero@auckland.ac.nz>
Rufino Mauricio, FSM Division of Archives and Historic Preservation, P. O. Box PS 35, Palikir, Pohnpei FSM 96941; tel 691/320-2343, fax 691/320-5634)

Festival and Communitas: Enacting Identity in the Pacific
Organizers: Keith Chambers (Southern Oregon State) and Karen Stevenson (Canterbury, NZ)

Eight papers were presented in this informal session (which originally met last year in San Diego very informally), with presentations representing the three major areas of the Pacific. Our goal is to bring to focus festivals and festival behavior in Pacific Island societies. We discovered that our interests and ethnographic materials cover a widely diverse set of scales, from small village-level events which are "played" out for an entirely local audience, through multi-village, island-wide, and then national and even multi-national events.

The challenge is to find in this variety common themes and issues, our task for the Working Session we have scheduled for the 25th Anniversary meeting in Kona in 1996. Among areas for exploration in our papers for next year will be scale and scope of the festival event(s), rationale and motivation (including audience), issues of authenticity and of community expression/creation, and gender. This is a partial list, not an exhaustive one.

We invite additional participants, who should communicate with Keith Chambers in the first instance (since Karen will soon be moving to Christchurch, New Zealand to take up a new job). Our timetable for draft papers to be circulated to participants is October 1, 1995. Keith will circulate a reading list (suggestions invited and welcomed!) and a more developed discussion of themes to participants and any others who express interest.
Weaving the World: "Cloth" in Oceania
Organizer: Heather Young-Leslie (York)

The issues addressed in the informal session were: (1) The relevance of gender, ethnicity and aesthetics in the production, deployment and outward flow of 'cloth'; (2) The ways in which fibre-based technologies underlie many of the important social relationships that are marked by exchange, gifting or reciprocal co-operation; and (3) notions of authenticity and the problems of dealing with changes and variations in techniques as seen historically and geographically.

The definition of 'cloth' and textile was discussed at some length, and in the end we have adopted a broad definition of a "fibre based product whose aesthetic evaluation is used to make a difference". This definition allows consideration of a number of articles, from fine mats to fans, hair strings to bilum.

The meeting had fairly equal participation from material culture specialists and ethnographers, with representation from Kapingamarangi, The Marshalls, Kiribati, Sepik, and Tonga. We feel there is room for more participation, and interested parties should contact me at the address below.

We are going to a working session in Hawai‘i, under the same name. I need to see a three page precis, by October 1st 1995 (email is fine), which will be circulated to all participants. Within that precis, the following specific questions (at least) should be addressed: Who produces, from what material, how is it processed? What type of work arrangements (solitary or cooperative)? What is the 'cloth' for, how does it get used, where does it get used, and how does it get there? Who teaches the technique, who owns the knowledge? How is the cloth evaluated, how is it valued? Why is it 'cloth', and why/how does it 'make a difference'? Participants are encouraged to read Annette Weiner's *Inalienable Wealth*, and to have a common starting point. We will mostly keep in touch via email, but those who prefer snail mail should not feel left out--I can act as a mediary.

Informal Session: Culture, Class, and the Modern Pacific Island State
Organizer: Gene Ogan (Minnesota)

Although set up as an informal session, this discussion took on more structure, thanks to the contributions of five people who came prepared to present material in an organized fashion. These were:

Grant McCall (University of NSW), "Land and Class in Rapa Nui."
Jukka Siikala (University of Helsinki), "Hierarchy, Stratification and Class in the Cook Islands."
Toon van Meijl (University of Nijmegen), "Class and the Maori in New Zealand Society."
Paul Shankman (University of Colorado), "Part-Samoans and Class in Western Samoa."
Glenn Petersen (Baruch College, CUNY), "Stratification or Class? On the Comparative Utility of Some Anthropological Concepts in the Study of Pacific Island Societies."

More than a dozen other participants provided spirited discussion. Two major concerns were that the incomplete articulation of Pacific Islands into a world capitalist system made application of the concept "class" even more problematic than in modern industrialized societies, and that the historically specific conditions under which such articulation took place offered more fruitful possibilities for comparisons and contrasts than the older divisions of Melanesia/Micronesia/Polynesia.
Participants expressed commitment to move on to a more organized format in next year’s meeting. For a Working Session there must be at least seven papers. In order to meet the appropriate deadlines for Newsletter and Program Chair, those wishing to participate in Kona should send, at a minimum, two-page abstracts not later than 1 September 1995. General inquiries at the same address are welcome.

Gene Ogan, Anthropology, University of Minnesota, 215 Ford Hall, 224 Church St. SE, Minneapolis MN 55455; fax 612/625-3095; email <oganx001@maroon.tc.umn.edu>

Informal Session: Representations of the Past in the Pacific
Organizers: John Terrell (Field Museum) and Lin Poyer (Cincinnati)

Representations of the Past met in a final session to decide on the disposition of papers. The organizers have decided not to pursue publication as a volume; although the topic is important and individual papers have much to contribute, the papers as a group did not mesh sufficiently to produce a compelling volume. Participants are free to seek individual publication of their papers. Lin Poyer will investigate possibilities for a special issue of a journal for a selected set of papers.

John Terrell, Anthropology Field Museum of Natural History, Chicago IL 60605; tel 312/922-0410 ext. 330,
Lin Poyer, Department of Anthropology, University of Cincinnati, Cincinnati OH 45221; tel 513/556-2772, email <poyerla@ucbeh.san.uc.edu>

The Crisis of AIDS and Sex Industries in the Pacific
Organizer: Lawrence Hammar (Lewis and Clark College)

The first half of this informal session focused on three issues. First there is the problem of numbers regarding HIV and AIDS incidence and prevalence. “Recent” figures (circa 1992) indicate between 5,000-10,000 “official” cases of HIV antibody positive serologies throughout the Pacific. Those figures could represent as much as one half or as little as one hundredth of the “true” numbers, and translation into “AIDS” (real and imagined) presents even more difficulties.

A second, related issue is the problem with numbers. Research programs, technologies, strategies, and funds emanating from the "First World" often go rather unmediated to the "Third World." Moreover, the relationship between "medicine" and "medical ethics/ists" is too symbiotic. Since Pacific islanders are already under siege in so many ways, they will surely become the objects of greater surveillance, unwitting subjects of inappropriately-designed behavioral studies, too often the focus of blame and stigma, as when, for instance, inappropriate E.L.I.S.A. tests are used, when results are read inappropriately, and when such readings underwrite exclusionary, discriminatory immigration policies. (A must read is Alfred Fortin 1991, "Ethics, Culture, and Medical Power," AIDS and Public Policy Journal 6(1):15-24.)

Third, we are interested in how we might contribute methodologically. Anthropologists of all stripes and colors have barely dipped into these waters. We mediate very little between medical power, medical technology, and medical ethics in our host communities. Though not perfect, we should be designing and helping to carry out such studies as can be carried out more appropriately and effectively.

Another informal session will be proposed for next year’s meetings regarding the more basic methodological question of how one goes about studying sex in the field. Questions include: How does one do participant/observational work on sex (individually, as part of a team, with “same sex,” “opposite sex,” and so forth)? How can one communicate most effectively the results of one’s work? How can one not make what are often already bad situations worse in reifying instances into behaviors into patterns into pathologies? (This has happened virtually everywhere else in the world that western HIV technologies and programs have penetrated.) Others are encouraged to join those who attended this year. Please contact:
Museums in and about the Pacific
Organizer: Mary McCutcheon (George Mason)

This informal session was intended for people interested in museums both in Pacific Islands and about Pacific Islands. The discussion that took place helped focus the subject on museums in Pacific Islands and especially museums that intend to represent a new nation or a newly defined polity. We decided to try to assemble Pacific Island museum directors and individuals interested in setting up museums in the Pacific together in Hawai'i at next year's ASAO meeting.

We reviewed alternative themes and decided to ask the open-ended question "why do you want a museum?" We hope discussion will revolve around such issues as the function of a museum as a statement of national identity, the affirmation of symbols of cultural and national identity through museum collections and displays, the expectations that museums will boost tourism and economic development, and the use of museums as tools to gain international credibility.

There have already been at least two meetings of Pacific Island museum directors in recent years and we are getting information on these. We made lists of possible participants and welcome any recommendations from the ASAO membership. And we pondered ways to obtain funds to help participants with travel and housing expenses.

The intention is not for this session to follow the usual path through working session to symposium to publication, but rather to serve as a chance--perhaps to be repeated every time ASAO is held in Hawai'i--for museum personnel to meet and share thoughts.

Mary McCutcheon, Anthropology, George Mason University, 4400 University Drive, Fairfax VA 22030, tel 703/993-1434 (o), 703/243-3643 (h), email <mmccutch@osf1.gmu.edu>

VIII. PROPOSED NEW SESSIONS FOR 1996 MEETING

The Transmission of Skills and the Status of Experts in the Pacific
Organizer: Bernd Lambert (Cornell)

This informal session will discuss the possible existence of Oceanic patterns in the social functions of privately held knowledge and in the roles of the men and women who possess it. Scholars concerned with Pacific cultures have long been aware of restrictions on the transmission and use of the knowledge of many technical skills, aspects of subsistence activities, artistic creation, and traditions. Such knowledge may be believed to have a supernatural origin and be transmitted through chains of individual teachers and pupils, who constitute intellectual genealogies and are sometimes affiliated with rival schools. We will focus on indigenous explanations for the norms governing the teaching, learning, and practice of specialized skills. This approach may reveal that Oceanic knowledge is regarded as a means of creating or reinforcing social ties, a way of enhancing one's social personality, or as a public trust, rather than primarily as intellectual property in the Western sense of a source of income. The contributors may want to question whether particular forms of knowledge can be utilized across the boundaries of gender, kinship, and rank. We can also investigate the extent to which Western and other introduced forms of knowledge have been assimilated to indigenous systems and the status that is accorded to its custodians. Those interested should contact:

Bernd Lambert, Department of Anthropology, McGraw Hall, Cornell University, Ithaca NY 14853; tel 607/255-6777, email <BL16@cornell.edu>
Anthropology on New Britain and its Outliers: A Current Assessment
Organizers: David Counts (McMaster) and Jane Goodale (Bryn Mawr)

In the early 1950s New Britain was anthropologically terra incognita, and was one of the areas listed as needing “urgent ethnographic research” lest what were perceived to be moribund local cultures should disappear. In the forty years since then, an enormous amount of research has been carried out on New Britain and the small Island groups associated with it (the Vittus, the Duke of Yorks, the Siasi, etc.). We feel that it is time for an assessment of the value of that work and that ASAO is the appropriate venue. The scope of the research projects that have been carried out is very broad—from physical anthropology and linguistics to archaeology and social anthropology—and the topics in the subfields have been equally broad. We invite our colleagues who have worked in New Britain and the neighbouring islands to meet in Hawai’i for an informal session, in order that we may assess the possibility of organizing one or more thematic conferences with a view to bringing together what we now know about the anthropology of New Britain.

David Counts, Department of Anthropology, McMaster University, Hamilton, Ontario L8S 4L9 CANADA; tel 905/525-9140 (o), 905/627-0959 (h), email <counts@mcmail.cis.mcmaster.ca>
Jane Goodale, Anthropology Department, Bryn Mawr College, Bryn Mawr PA 19010; tel 610/526-5026 (o), 610/525-5981 (h), fax 610/526-7476, email <jgoodale@brynmawr.edu>

Community Creation in Urban Settings
Organizer: Judith Modell (Carnegie Mellon)

Issues concerning Pacific Islanders in urban settings are of pressing importance today, and this session is organized to clarify, analyze, and assess those issues. The general focus is on processes of establishing “community” in an urban setting, not only in structural terms but also in terms of creating a moral order and developing forms of representation for common interests. Movements into cities are occurring all over the Pacific, and the intention is to cover a wide geographical and cultural range in the session. Participants should consider: (1) patterns of individual and family migration; (2) existing social and economic resources in the urban setting; (3) residential patterns; (4) symbolic and ritual representations of community. All of these should also be regarded from a historical perspective; how much and how have things changed? If possible, Pacific Islanders will participate in the session.

Judith Modell, Department of History, Carnegie Mellon University, Pittsburgh PA 15213; tel 412/268-3239, fax 412/268-5288, email <jm1e@andrew.cmu.edu>

Current Research in Polynesia
Organizers: Jeanette Dickerson-Putman (Indiana) and Victoria Lockwood (Southern Methodist)

Over the last decade, the diverse islands of Polynesia have attracted renewed interest on the part of anthropologists. Today, research is being conducted on a large number of issues including the arts and politics, ethnic identity, cultural pluralism, nation building, economic development (fisheries, agriculture, tourism), ethnomedicine, gender relations, and many others. The co-organizers hope both to provide a forum for recent research findings and to identify shared interests or perspectives that could be the focus of a subsequent working session. If you would like to participate in this informal session, please forward a brief abstract of your research/interests (by September 1st) to either:
Biography, History and the Person  
Organizers: Andrew Strathern (Pittsburgh) and Gabriele Stürzenhofecker (Pittsburgh)

Over the last decade work in Pacific ethnography of an interpretive kind has made good use of the investigation of concepts of the person. Some of these enquiries have taken into account questions of biography and history in addition to cultural forms and concepts as elucidated by the ethnographer; but the predominant paradigms have not grappled directly with micro or macro aspects of change. More recently there has been a surge of interest in the emergence of "modernity" as a cultural pattern, a kind of latter-day successor to "modernization" which was a focus of studies in the 1960s. There are some problems with these trends. One is the risk of occidentalism; another is the denial of individuality or its exclusion from purview; a third is the inability to conceptualize change other than as a switch from an old to a new ideology. A more nuanced approach is needed, drawing on the possibility that hybrid concepts and practices may draw their components from muted as well as dominant elements of earlier cultural forms. In this session we suggest the beginnings of an exploration of these problems, simultaneously using and problematizing the three concepts of biography, history, and the person, and aiming to integrate them together as a synthetic means of coming to grips with contemporary lives in the post-colonial Pacific world.

Rights to Land and Resources in Oceania: Changing and Conflicting Views  
Organizers: Anton Ploeg (Utrecht) and Paula Brown Glick (New York)

The problem has reached giant proportions recently with governments holding a position and also conflicting with local indigenous views and those of development organizations, local and foreign. In many parts of Melanesia, Polynesia, Micronesia, and Australia, mining, timber and forestry leases to local or foreign companies, fisheries, and land leases for development or plantations are of great concern. The questions of interest include rights to resources in the community and government contracts, and how local people or traditional land holders have reacted to the revaluation and loss of resources, and to the proposals and procedures of compensation. Newer issues are the conservation of resources, protection of the environment, sustainable development--have these become issues within local communities? In some places, mining activities and contracts have existed for many years; in others, community land was given, leased or sold to private companies for plantations, commercial sites, to missions for churches, schools, and farms. In different areas, the land might have been regarded as vacant or waste, unclaimed by any person or group; in others it was clan, village, family or personal property. But all of these earlier practices are being re-evaluated today. We invite participants to discuss these questions, from viewpoints of local communities, including the legal, environmental and political issues involved. Sufficient statements and messages of interest have been received that we are now requesting participants to submit abstracts, with the intention of holding a working session next year.

Interested participants should send an email confirmation of interest and intention, if not already sent and acknowledged, to <pglick@ccmail.sunysb.edu>
Participants should mail their abstracts to Paula Brown Glick, 59 West 12th Street, New York NY 10011 or fax them to her at 212/242-1036.

Special Session in Appreciation of Karen Watson-Gegeo:
The Social Responsibilities of Anthropologists
Organizer: Rick Feinberg (Kent State)

Karen Watson-Gegeo has been an important contributor to Pacific Islands anthropology for over two decades. During that period, she has influence and inspired many of us with her ideas, experience, accomplishments, friendship, encouragement, and good cheer, all despite a chronic, serious, and sometimes life-threatening medical problem. Since August 1994, Karen has been suffering from a condition known as Multiple Chemical Sensitivity Syndrome, which required her to undergo six months of intensive, exhausting, and expensive treatment at an environmental health center in Texas. In February 1995 she was finally able to return to California, but it is not known when and to what extent she will be able to resume her teaching and other professional duties.

We are planning a Special ASAO Session at the 1996 Kona meeting as a token of appreciation and support. The session’s theme will be the social responsibilities of anthropologists--a leitmotif of Karen’s multifaceted career. Participants are asked to produce well thought out and developed papers but, in deference to colleagues’ time constraints and multiple commitments, are not required to pre-circulate them. Karen has endorsed the session and intends to draw on it as motivation to recover to the point that she can attend next year’s meeting. Her husband, David Gegeo, has agreed to serve as discussant. Anyone interested in participating should contact:

Rick Feinberg, Department of Anthropology, Kent State University, Kent OH 44242; tel 216/672-2722 or 678-0727, fax 216/672-2999, email <rfeinber@kentvm.kent.edu>

IX. OTHER CONFERENCES

Twentieth Annual University of Hawai‘i Pacific Islands Studies Conference
CONTESTED GROUND: KNOWLEDGE AND POWER IN PACIFIC ISLANDS STUDIES
7-9 December 1995, Honolulu, Hawai‘i

This international and interdisciplinary conference will discuss the increasingly contested nature of knowledge about Pacific Islands societies and cultures, and identify new directions for the field.

The increasing prominence of indigenous voices, perspectives and epistemologies, together with the postmodern shift within Western academic disciplines that define the field, have opened up Pacific Islands studies to a whole new array of possibilities and opportunities. Disciplinary boundaries have been eroded, conventional wisdoms challenged, and fundamental questions raised about how the subject matter should be organized and taught in schools and universities. Key themes of the conference include the relevance of indigenous ways of knowing; the role of interdisciplinary approaches; issues of power and representation; the politics of Pacific Islands scholarship; issues of gender, class and race; and the implications of recent developments for teaching and learning. Professor Ranginui Walker, head of the Auckland University Department of Maori Studies, has agreed to give a keynote address.

Those interested in presenting a paper at the conference are invited to submit a one-page abstract along with a brief biography that includes professional background and interests, address, telephone and fax numbers, and email address. Abstracts are due 1 May 1995, however: If you would like to give a paper but are unable to meet this deadline for abstracts, please contact the conference organizers (below).

Speakers will be chosen by a selection committee by 1 June 1995. Completed papers are due 1 November 1995. Funding may be available to offset transportation and accommodation costs.
The conference is sponsored by the UH Center for Pacific Islands Studies; UH Center for Hawaiian Studies; UH Population Studies Program; and the Program for Cultural Studies, East-West Center.

Paper abstracts and biographies should be sent to:
Terence Wesley-Smith, Center for Pacific Islands Studies, University of Hawai‘i at Manoa, 1890 East-West Road, Moore 215, Honolulu HI 96822. Tel 808/956-7700, fax 808/956-7053, email <twsmith@uhunix.uhcc.hawaii.edu>

The conference will be open to the public. For more information, please contact:
Tisha Hickson, Center for Pacific Islands Studies (address above), tel 808/956 2652, fax 808/956-7053, email <ctisha@uhunix.uhcc.hawaii.edu>

The Eleventh Pacific History Association Conference
HISTORY, CULTURE AND POWER IN THE PACIFIC
9-13 July 1996 University of Hawai‘i at Hilo, Hawai‘i, USA

The 1996 PHA conference endeavors to address critically these three very formidable concepts--history, culture, and power--that have informed and continue to inform the study of Pacific pasts. More particularly, this conference will examine the following: (1) what history in the Pacific has been, is now and might become; (2) the possibilities and issues for doing history in the Pacific posed by the convergence of academic disciplines with their multiple theories and methodologies, and by the changing politics of what remains for many areas of the region an essentially on-going process of decolonization--politically and/or intellectually; (3) the ways in which the historical interplay between global forces and local conditions has been understood and represented, and how that interplay might be understood and represented differently using varying approaches that are more culturally nuanced and locally sensitive; (4) the intimate, bound-together relationship between Pacific pasts and presents, and how particular forms of localized historical knowledge, expression and consciousness are now showing themselves.

The format for the exploration of these issues will involve but not necessarily be limited to presentations and discussions. Given the resurgence of vernacular forms of expression and the appropriation of new technologies and art forms, the conference also encourages cultural performances that sing, dance, chant or speak about island pasts. Cinematic, theatrical and other artistic expressions of local histories are most welcome as well.

Panels are planned thus far on the following themes; please contact panel organizers directly for more information:
Reconceptualizing History in the Pacific (Dr. Kanalu G. Terry Young, Center for Hawaiian Studies, University of Hawai‘i-Manoa, Honolulu, HI 96822 USA, tel 808/956-6825, fax 808/956-9253)
Local Histories/Vernacular Sources (Dr. Karen Nero, Anthropology Department, University of Auckland, Private Bag 92019, Auckland, NEW ZEALAND, tel 64-9/373-7599 ext. 5316, fax 64-9/373-7441, email <kn@antnov1.auckland.ac.nz>)
Colonialism’s Cultures (Dr. Grant McCall, PO Box 1, Centre for Pacific Studies, University of New South Wales, Kensington, NSW 2033 AUSTRALIA, tel 61-2/385-3386, fax 61-2/313-6337, email <g.mccall@unsw.edu.au>)
Gender Relations in Colonial Pasts & Decolonizing Presents (Ms. Teresia Teaiwa, Box 3720, Samabula, Suva, FIJI, tel 67-9/313-900 (USP), fax 67-9/301-305 (USP), email <Teaiwa_T@usp.ac.fj>)
Sovereignty & Decolonization in the Pacific (Dr. Brij Lal, Division of Pacific & Asian History, Research School of Pacific & Asian Studies, Australian National University, GPO Box 4, Canberra, ACT 2601 AUSTRALIA, tel 61-6/249-5111, fax 61-6/249-5525)
Hawaiian History and Sovereignty (Mr. Jonathan Kamakawiwo’ole Osorio, Center for Hawaiian Studies, University of Hawai‘i-Manoa, Honolulu, HI 96822 USA, tel 808/956-6825, fax 808/956-9253)
Public Histories & History's Publics in the Pacific (Ms. Fermina Brel Murray, 442 Danbury Court, Goleta, CA 93117 USA, tel 805/967-7189)
Diasporas and Nationhood (Dr. David Chappell, History Department, University of Hawai‘i-Manoa, Honolulu, HI 96822 USA, tel 808/956-7674, fax 808/956-9600)
Post-Colonial Historiography (Dr. Vicente Diaz, Humanistic Studies, University of Guam, UOG Station, Mangilao, Guam 96923, tel 671/734-9402, fax 671/734-7403; and Dr. Roger Maaka, Director, Maori Studies Department, University of Canterbury, Private Bag 4800, Christchurch, NEW ZEALAND, tel 64-3/364-2595, fax 64-3/364-2999, email <r.maaka@csc.canterbury.ac.nz>)
Christianity & Religious Transitions in the Pacific (Dr. Heinz Schutte, 5 Bd. de Port Royal, 75013 Paris, FRANCE)
Imaging, Representation & Photography in the Pacific (Dr. Max Quanchi, Queensland University of Technology, Carseldine Campus, Beams Road, P. O. Box 284, Zillmere O 4034, Queensland, AUSTRALIA, tel. 61-7/864-4563, fax 61-7/864-4719)

 Anyone wishing to propose and/or chair additional panels should contact the conference convener:  Dr. David Hanlon, Department of History, University of Hawai‘i-Manoa, Honolulu, HI 96822 USA, tel 808/956-9957, fax 808/956-9600.

Registration materials will be available on or before 1 February 1996. If you are planning to attend the organizers ask you, as an aid to planning, to advise them whether or not you are interested in presenting a paper, and if so, for which panel. Contact Dr. Letitia Hickson, Center for Pacific Islands Studies, University of Hawai‘i-Manoa, Moore Hall 215, Honolulu HI 96822 USA, tel 808/956 2652, fax 808/956-7053, email <ctisha@uhunix.uhcc.hawaii.edu>

X. EMPLOYMENT AND RESEARCH OPPORTUNITIES

Lectureship in Biological Anthropology, University of Auckland, New Zealand

The University of Auckland, New Zealand, seeks a biological anthropologist for a tenurable Lectureship (equivalent to North American tenure-track assistant professor) in the Department of Anthropology. Applicants should have a PhD at the time of appointment and a demonstrated capacity for research and publication. Applicants should have research interests in one or more areas of human biology, including ecology, genetics, and behaviour. The applicant should have skills in a variety of contemporary perspectives and be able to participate in a general graduate and undergraduate teaching programme. The successful candidate must make a research commitment to the Pacific. The successful applicant will be one of three biological anthropologists in the Department of Anthropology, which has 23 tenured academic appointments in archaeology, biological anthropology, social anthropology, linguistics and ethnomusicology. Current academic and technical staff have a strong focus in the tropical Pacific Islands, New Zealand, Australia, and Island Southeast Asia, benefiting as much as possible from the unique opportunities presented by Auckland’s locale. Close academic links exist between the Department and the School of Biological Sciences, the School of Medicine, the Centre for Pacific Studies, the Centre for Asian Studies, the Department of Maori Studies and the Polynesian Society. The Department regularly hosts international visiting scholars and sponsors weekly seminars in general anthropology and also in various sub-disciplines of anthropology. The department has substantial resources, including technical support, a library, computer network, research laboratories, Photographic Archive, Archive of Maori and Pacific Music, Centre for Archaeological Research and a range of audio-visual and field equipment. University staff policies include relocation expenses, research grants for new appointees, internal and external research grant opportunities, teaching loads (currently three courses per year), research and study leave, promotion, and superannuation.

APPLICATION CLOSING DATE:  19 June 1995
Research Opportunities in the Anthropology of Pacific Art

In 2000 the National Gallery of Australia will stage a major exhibition on 'Oceania' to coincide with the Olympics in Sydney. The show will deal with both European and indigenous art in the Pacific, and the development of interaction over time. A research program connected with the exhibition will be convened by Nicholas Thomas at the Australian National University. This will involve work by graduate students on topics such as the following:

- the emergence of non-traditional art in Papua New Guinea since the 1960s
- changing tattooing practices in Polynesia; neotraditional tattooing among Samoan migrants in Aotearoa New Zealand; the revival of Maori tattooing
- the changing significance of Cook Islands quilts (tivaevae) in the Cook Islands and among Polynesian migrant communities in Aotearoa New Zealand

Anthropologically-informed proposals on European and settler art in the Pacific are also welcome. Although it is anticipated that the research projects will inform components of the exhibition and associated publications, the specific topics and methodologies of each project will be determined by the student in consultation with supervisors, as is normally the case. Each project will involve sustained ethnographic fieldwork, and research on historical records and in collections. It is anticipated that most projects will be carried out toward PhDs but applications for work at the MA level will also certainly be considered. Applications from students from the Pacific are especially encouraged. At present no special funds are allocated to the program. However potential students can apply for ANU scholarships and Australian Government Postgraduate Research Awards (in the case of Australian residents). The ANU normally provides fieldwork funds for graduate students, which may be supplemented by external grants.

Those interested should write in the first instance to: Nicholas Thomas, Department of Archaeology and Anthropology, Faculty of Arts, Australian National University, Canberra, ACT 0200, AUSTRALIA, email <Nicholas.Thomas@anu.edu.au>

Intending applicants should also request application forms for scholarships and admission, and general information concerning the ANU graduate programs, from: Graduate Student Section, Chancelry Annex, ANU, Canberra, ACT 0200, AUSTRALIA

XI. PERSONAL NEWS

David Akin (PhD 1993, Univ. of Hawai'i) has received a Wenner-Gren Richard Carley Hunt Postdoctoral Fellowship to aid him in writing a book on change in Kwaio society. David has also been awarded National Endowment for the Humanities and National Science Foundation postdoctoral fellowships to conduct fifteen months of research in the Solomons beginning next October. Research foci will be the role of religious interpretation in changing gender relations, and processes of educational and economic innovation.

Anne Chambers, at Southern Oregon State College in Ashland, has been appointed to a tenure-track position in the Department of Sociology and Anthropology, after numerous years in a temporary role. She reports that she and her colleagues have recently gained approval for a major in anthropology at SOSC. Anne's course on the Pacific is a regular offering. Anne may be reached at <achambers@wpo.sosc.osshe.edu>

Becky Stephenson (Dept. of Anthropology, University of Guam) and Julia Hecht (Group Health Cooperative of Puget Sound, Seattle, Washington) met up with each other at lunchtime at Cook's Corner in Rarotonga early in the new year, while back in
the Cook Islands visiting their host families for the holidays. Both women conducted their doctoral dissertation field research there in 1973-74, Becky in Atiu and Julia on Pukapuka. They used to spend time together in Rarotonga in those "old days." Small world...again!

Linda Allen (ABD, University of Iowa) has completed 8 months of fieldwork with the transmigrant Marshallese community in Enid, Oklahoma. She is now back in Iowa analyzing data and writing her dissertation. Anyone wishing to correspond can reach her at the Department of Anthropology, University of Iowa, Iowa City IA 52242.

Obituary for Renée Heyum
I'm writing this after having attended the memorial gathering for Renée Heyum, Honorary Fellow of ASAO, who passed away on 14 December 1994. The gathering was held at 5:00 pm on 18 January 1995, at Treetops at Paradise Park in Manoa, a lovely and appropriate setting. The gathering was well attended by Renée's many friends and admirers. Colleagues, old friends, and relatives all spoke eloquently in fitting testament to her memory. Renée was, of course, THE curator of the Hawaii/Pacific Collections at the Hamilton Library, University of Hawaii. Hired from the Musee de l'Homme in the 1960s, she was instrumental in amassing holdings in excess of 100,000. Many of these volumes were acquired by her personally, during her trips throughout the Pacific Islands, where she would barter macadamia nut chocolates for publications. Her many honors included the Medal of Merit, France's highest civilian honor. Ever concerned for native-born Pacific Islanders, Renée gave a fully-funded scholarship in Pacific Studies to the University of Hawaii for the benefit of Island students. Her ashes were scattered in the Pacific that she loved so well.

Richard Scaglion

I am among many "from beyond the skies" of Hawai‘i who would want to voice my love and admiration for Renée Heyum as you gather to celebrate her life. There isn’t a day in my scholarly life in which she does not touch me somehow, directly and indirectly. But her friendship touched me more personally than that. Her courage humbled me. Her strong principles encourage me. The pain in her body and in her life never crippled her spirit. She crossed her beaches in a remarkable way, retaining her French stylishness and blending it with island generosity. There will be many monuments to her in Hawai‘i, but Hawai‘i will not be the same without her.

Greg Dening

Reminder: The "Friends of Heyum" campaign has been launched to add to Renée’s scholarship fund. Contributions by check in any amount, made payable to UH Foundation/Heyum Endowment, can be mailed to Robert C. Kiste, Director, UH Center for Pacific Islands Studies, 1890 East-West Road, Moore 215, Honolulu HI 96822.

XII. BIBLIOGRAPHIC INFORMATION

Burbank, Victoria K.

Fighting is common among contemporary Aboriginal women in Mangrove, Australia. Women fight with men and with other women--often with "the other woman". Victoria Burbank's depiction of these women offers a powerful new perspective that can be applied to domestic violence in Western settings. Noting that Aboriginal women not only talk without shame about their emotions of anger but also express them in acts of aggression and defense, Burbank emphasized the positive social and cultural implications of women's refusal to be victims. Human aggression can be experienced and expressed in different ways, she says, and is not necessarily always "wrong". Timely and controversial, Fighting Women will stimulate discussion of aggression and gender relations and will enlarge the debate on the victimization of women and children everywhere. (Description from University of California Press catalog)
This collection of essays, including several on the Pacific, examines obesity not as an objective medical or psychological problem but as a subjective social and cultural phenomenon. The contributors take a cross-cultural perspective, examining both the negative casting of obesity in developed countries and the traditional view of obesity as a positive characteristic in subsistence societies, which is threatened by the dominance of Western culture. The book helps Western readers to understand better the deeper implications of their culture's obsession with thinness and "health," and abhorrence of fat, as well as the influences of this cultural judgment on other societies.

Forman, Charles W.

This review article and bibliography may be useful to researchers whose studies involve Christianity in the Pacific Islands. Forman traces the development of mission studies in the region over the last century, "from neglect to abundance," citing the pivotal role of ASAO, among other organizations, in focusing on cultural forms of Pacific Christianity. Noting the richness of largely untapped oral sources, Forman encourages researchers to interview members of the last generation of missionaries which they are still with us, but indicates that thus far it is primarily students in theological colleges (especially Pacific Theological College in Suva and Rarongo Theological College near Rabaul) who consistently use oral accounts. Forman finds there is much to be done in this field, including a need for studies that focus on indigenous church leaders, that explore the interaction between island Christianity and ancient beliefs and social structures, and that help create a better understanding of the relation between Christianity and nationhood.

Hereniko, Vilsoni

This study of clowning in Rotuma combines the subjective experience of an insider--Hereniko is a native of Rotuma--with a comparative perspective on indigenous theater based on thorough scholarship. Woven Gods documents the author's personal quest to come to grips with his cultural heritage, to find his roots. His intellectual and emotionally-charged journey leads to the figure of the female clown who performs at weddings. Embedded in the clown's humorous activities, Hereniko finds a symbolic representation of all that is important in Rotuman culture. By inverting normal gender and status roles, she exposes tensions in the social system, objectifies religious beliefs and sacred myths, and gives public expression to basic Rotuman values. Woven Gods will serve well as a supplementary text for courses in anthropology, literature, and Pacific studies, encouraging reflection and discussion on enduring issues of cultural experience.

Institute of Ethnology, University of Basel, eds.

This project was started twenty years ago and encompasses material from approximately one century of scientific research (starting 1873). The atlas aims to document the increase of published knowledge about ethnic groups and languages. The area was first divided into eleven regions, and the time into five periods (1873-1907, 1908-1921, 1922-1946, 1947-1959, 1960-1975). For each
period a map of ethnic groups and languages was drawn up, each region therefore represented in ten maps. A detailed legend for each region and time period quotes the references processed. Volume 2, Parts 1 and 2, on the North-West Coast and Sepik/Highlands respectively, is forthcoming, by Nigel Stephenson.

O'Hanlon, Michael

Dr. Michael O’Hanlon is an Assistant Keeper in the British Museum's Museum of Mankind. In this book he describes processes of change and continuity in the Wahgi Valley, and records his experiences in collecting and exhibiting Wahgi artifacts. 16 color and 57 black and white photos.

Stephenson, Rebecca A., ed.
1994 *Traditional Technological Structures and Cultures of the Pacific--Five Papers.* Mangilao, Guam: Micronesian Area Research Center, University of Guam.

The papers in this volume were originally presented during a Symposium entitled "Technology and Cultural Change in the Pacific" chaired by Rebecca Stephenson at the XVII Pacific Science Congress, Honolulu, Hawai‘i, 27 May-2 June 1991. The papers in the volume include "On Technology and Culture Change" by Rebecca A. Stephenson, "Palauan Bai—Traditional Versus Present Day Functions" by Faustina K. Rehuher, "Are Karieti--The Cook Islands' House of Entertainment" by Jon Johassen, "Melanesia--Culture, Technology and 'Tradition' Before and After Western Impacts" by Robert Tonkinson, and "Times Change, and So Do Traditional Cultures" by Leonard Mason. The volume is dedicated to Francis Raymond ("Ray") Fosberg.

Thomas, Nicholas
1995 *Oceanic Art.* Thames and Hudson (World of Art s series).

The dazzling colours and patterns of the art of the Pacific Islands—spears and shields, carved canoe prows, feather capes or tortoiseshell ornaments—have entranced Western audiences ever since the legendary voyages of Captain Cook and Bougainville. Oceanic art has had an international impact on 20th-century art in particular, and was crucial to the development of the European modernist movement, influencing artists such as Gauguin, Picasso, Glacometti and Kirchner.

Until recently, the tendency in the West has been to view the art of Oceania as "primitive," mysterious, shrouded in taboo. Nicholas Thomas sets the record straight in this new survey, looking at and beyond the stunning surfaces to discover the meaning and significance of art for the people of the Pacific. While each region has certain art forms and practices that characterize it, Oceanic art as a whole is continually being shaped by cross-cultural stimuli within the Pacific and beyond, combining local motifs and materials with new styles and techniques. The illustrations reflect this dynamism and diversity—from works that evoke the most deep-rooted customs to those that address contemporary political issues. (Description from Thames and Hudson announcement)

van der Grijp, Paul and Toon van Meijl, eds.

This special issue contains a selection of papers originally presented at the First European Colloquium on Pacific Studies, which was organized by the newly established Centre for Pacific Studies at the University of Nijmegen, The Netherlands, in December 1992. Articles in the first part by Alan Howard, Paul van der Grijp, Toon van Meijl, Rolf Kuschel and Andrew Strathern concern the integration of anthropology and history in the Pacific, and the changing political
relationships in the region. The second section focuses on the politics of culture and identity, with contributions by Jonathan Friedman, Anton Ploeg, Christin Kocher Schmid and Edvard Hviding. For ordering information contact KITLV Press, P. O. Box 9515, 2300 RA Leiden, The Netherlands, tel +31 71 27 23 72, fax +31 71 27 26 38.

XIII. GENERAL NEWS

The European Society for Oceanists (ESO) Conference was held 15-17 December 1994 at the Institute of Ethnology of the University of Basel, Switzerland. The general theme of the conference was "Knowing Oceania: Constituting Knowledge and Identities." The topic was discussed in working sessions under the following titles (names of chairs in brackets): (1) Local and imported knowledges [Maurice Godelier]; (2) Common worlds and single lives [Andrew Strathern and Christina Toren]; (3) Cultural practices of identity construction and nation building [Barbara Glowczewski-Barker and Toon van Meijl]; (4) Genealogies, land and titles [Ton Otto]; (5) Competing and converging systems of exchange [Allen Abramson]; (6) Ecological pluralism? [Ulla Hasager]; (7/8) Scrutinizing regional systems and modeling Oceania [André Iteanu]; (9) Identity of objects--objects of identity [Michael O'Hanlon and Mark Busse]; (10) Ethics and politics of field work [Gunter Senft]; (11) Informal audiovisual working session [Rolf Husmann]. Around 200 participants from European and overseas countries came together. A total of 90 papers were presented by researchers from different disciplines with an interest in Oceania. Marilyn Strathern, Robert Tonkinson and Jonathan Friedman were invited to give the keynote speeches elaborating the main theme from the viewpoints of Melanesia, Australia and Polynesia. It was a special honour to have a contribution by Sir Raymond Firth (presented by Michael O'Hanlon). The discussants were Maurice Godelier, John Morton, Serge Tcherkézoff, Christine Jourdan, Ton Otto, Meinhard Schuster and Andrew Strathern. The next conference will be held in 1996.

For further information about the ESO, please contact: Jürg Wassman (chair) or Verena Keck (deputy), Ethnologisches Seminar der Universität Basel, Münsterplatz 19, CH-4051 Basel, SWITZERLAND; tel 41-61/261-2638, fax 41-61/266-5605.

Editor Christina Thompson sends us more about the special issue of the journal Meanjin (4/1994), "In Oceania," mentioned briefly in the December ASAO newsletter: "This issue is devoted entirely to the literature, history and politics of the Pacific. Not the Pacific as you usually think of it, but the real, multicultural Pacific. We have New Zealand writer Elizabeth Smither on trying to get to the cricket at Lord's, Aboriginal activist Sam Watson on beating up the Queensland cops, American anthropologist Monty Lindstrom on Nicholas Thomas' Colonialism's Culture, poet Sudesh Mishra on the languages of Fiji, a story by Claire Helfensdorfer about the Irish in New Zealand, Australia's eminent art historian Bernard Smith on nineteenth century Aboriginal art, John Kasaipwalova, William Takaku and Steven Winduo on the advantages and disadvantages of using English in PNG, Tessa Morris-Suzuki on Japan's approach to indigenous minorities, Max Quanchi and Peter Hempenstall on Micronesia then and now, Ross Gibson on Oceanic Australia and much more." Thompson suggests the possibility of using this issue as a text for Pacific Studies courses, and notes that anyone who decides to subscribe to Meanjin will receive a free copy of an earlier issue (4/1990) called "Imagining the Pacific," featuring essays by Brij Lal, Paul Sharrad, John Lamb, Paul Fox, poetry by Sudesh Mishra, fiction by Satendra Nandan, etc.

For more information about the special issues, orders or subscriptions, contact Christina Thompson, Editor, Meanjin Quarterly, University of Melbourne, Parkville VIC 3052 AUSTRALIA, tel 61-3/344-6950, fax 61-3/347-2550.

Updating the previous notice about the television programme about Polynesia, "Tagata, Tangata" Nancy Pollock writes: "Mona Papali'i presented the sequences and contributed to the script and direction. Hone Edwards was the director. As Mona says, Tagata, Tangata is about 'what we held to be true after our journeys of discovery'
around the Pacific.’” Titles for five of the six parts are: (1) Nga Tapuwae established the Polynesians’ place in the history of humanity; (2) The fisherman has a special place in Polynesian folklore; (3) The coming of the European; (4) The call for sovereignty throughout Polynesia examined in Hawai‘i, Tahiti and New Zealand; and (5) A look at traditions in conflict with the modern world.

Information about copies of Tagata, Tangata episodes can be obtained from John Maynard Productions, Pasifika Knowhow, P. O. Box 1852, Auckland, NEW ZEALAND.

Nancy Pollock also reports on “The Thrifty Genotype Revisited”—a workshop held in Auckland in December 1994, convened by Dr. Boyd Swinburn of the Community Health Department, Auckland Medical School. The workshop, focused on Pacific and Aboriginal communities, brought together researchers from a range of disciplines, including epidemiologists, genetics specialists, human biologists, physical and social anthropologists. Participants discussed “new information about genetic links between the thrifty genotype as a determinant of NIDDM, with biological correlates, and environmental and cultural factors. There is more knowledge of genetic variation associated with manifestations of diabetes, as well as more acceptance today than in 1962 that biological and cultural factors combine to influence phenotypic expression. Large body size is one such manifestation.”

These-Pac Competition 1995
The "These-Pac" Association awards each year two prizes of 100,000 CFP Francs ((5000 French Francs or 1000 US/A/NZ $) to reward the best university work (1) on the South Pacific Islands and Australasia, and (2) about New Caledonia. In as much as possible, the These-Pac Association will endeavour to publish the winning documents. All works selected for the second and third place in each of the two categories will also be awarded 10,000 F CFP each. A special prize on the French Speaking Pacific will be awarded to one of the competing university works; the winners of the first two prizes cannot qualify for the special prize. Three 'health' and/or 'social' prizes of a total amount of 30,000 F CFP each shall reward (1) the best work of thesis either in general medicine or specialised medicine; (2) the best third-year thesis for a degree of diploma in a social, medical or related field; (3) the best work in respiratory health. Two prizes of a total amount of 50,000 F CFP will be the Gaston Bourret Awards awarded to the best thesis in nursing.

"University works" include all reports, dissertations, theses and other documents submitted for the award of a higher education degree or diploma. The South Pacific includes the area served by the South Pacific Commission with the following 22 countries: American Samoa, Cook Islands, Federated States of Micronesia, Fiji, French Polynesia, Guam, Kiribati, Commonwealth of the Northern Marinas, Republic of the Marshall Islands, Nauru, New Caledonia, Niue, Belau, Papua New Guinea, Pitcairn Island, Solomon Islands, Tokelau, Tonga, Tuvalu, Vanuatu, Wallis and Futuna and Western Samoa, as well as Easter Island, Hawai‘i, New Zealand and Australia.

No registration fees are required, but copies of university works sent to the These-Pac Association will remain the property of the Association. The aim of the Association being the dissemination of such information, works submitted will be microfilmed or copied in collaboration with the New Caledonia Administration. These-Pac reserves the right to reproduce wholly or partly all university works submitted, either for exchange or donation purposes with research workers/students, information centers/libraries or research organizations.

The jury is the supreme decision-making body of the competition. No objections or protests will be accepted and all competitors agree to abide by these rules. The jury’s membership and working procedures are determined according to the internal rules of procedure.

All works submitted need not have been written recently but will only be considered once and may not be submitted again. They must be forwarded to the Association before 31 December each year at the following address:
XIV. FROM THE SPECIAL PUBLICATIONS EDITOR

Copyright to Greg Dening's History's Anthropology was transferred to the author last year (as was Marshall's Sahlin's Historical Metaphors and Mythical Realities previously). Dening plans to republish the book in Australia. Publisher Rowman and Littlefield informs us that Special Publication 3, Marilyn Strathern's Partial Connections, is now out of stock. The Special Publication series is currently building up funds to subvent the publication of a fourth volume, which the Board hopes will originate as a distinguished lecture presented to the organization.

Lamont Lindstrom, Department of Anthropology, University of Tulsa, Tulsa OK 74104; tel 918/631-2888, fax 918/631-2540, email <anth_ll@vax1.utulsa.edu>

XV. FROM THE MONOGRAPH SERIES EDITOR

The ASAO Monograph Series has done well since being taken over by University of Pittsburgh Press and has generated more royalties for the Association in three years than was paid previously by University Presses of America (Rowman and Littlefield) for a much longer period. The volumes published through Pittsburgh have been: Aging and its Transformations, edited by David and Dorothy Counts (reprint); Clowning as Critical Practice, edited by William Mitchell; The Business of Marriage, edited by Richard Marksbury, and Migration and Transformations, edited by Andrew Strathern and Gabriele Stürzenhofecker. The latest monograph was on display at the recent ASAO meeting in Clearwater, Florida.

The Editor wishes to draw the attention of the Membership as a whole to a number of points:

(1) For the last two years, the Series has not received a contribution from members’ annual fees and is therefore faced in the future with creating its own financial success and stability. The Board has, however, endorsed the importance of the Series in the Association’s overall activities.

(2) This means that it is very important for the Members to give priority to purchasing at the offered discount of 20% copies of each new monograph as these come out, since our sole revenue is generated from royalties. This is how the series can continue to operate and provide publication venues to members as authors.

(3) Further, the University of Pittsburgh Press reviews each of the series it sponsors every three years. A review is due soon and a new Press Director is taking office on April 1st. The contract with the Press was on the understanding that the Membership provides a solid community of buyers for the monographs, while ASAO meets composition costs of the volumes (between $2,000 and $4,000 per volume). This is another reason why it is important for ASAO members to support the series by purchasing its publications and where possible prescribing them as texts in courses. At present, the discount is exclusive to ASAO members. This will not be maintained in future is purchases by members do not justify it.

(4) The flyer distributed at the Clearwater meeting is enclosed with this edition of the Newsletter, for those members who were not able to attend the meeting itself. If you cannot purchase the monograph, please recommend it at any rate to your Library!

(5) The Editor also wishes to ask the Membership at large if they would like the Christianity in Oceania volume, edited by John Barker, to be reprinted. A form is included in this newsletter (next page). Please take a moment to reply to this form and return it to the Editor as soon as possible, preferably by fax or by email, to:

Andrew Strathern, Department of Anthropology, University of Pittsburgh, Pittsburgh PA 15260 USA; fax 412/648-5911; email <stratherr+@pitt.edu>

Reminder: Please vote for new ASAO Board members! For a valid election, at least 10% of ASAO members, fellows and honorary fellows must cast ballots.

Reminder: If you have not yet paid your 1995 dues, please do so now.
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