I. FROM THE EDITOR

This issue of the Newsletter contains the Program and Schedule of Sessions for the 2000 ASAO Annual Meeting to be held in Vancouver, British Columbia, Canada, February 15–19. Many thanks to all who contributed information, especially all the session organizers who coped so admirably with the new November 1 deadline!

ASAO members will also receive a multipurpose form, mailed with this form or airmailed separately. Please use this form for the following purposes:

(1) Pay your conference registration fee for the upcoming meeting
(2) Pay your 2000 dues (whether or not you are attending the meeting)
(3) Make a contribution to the Pacific Islands Scholars Fund
(4) Update your mailing address for the ASAO Newsletter
(5) Update your information for the ASAO membership database
(6) Order your copy of the 2000 ASAO Membership Directory*

*The Directory will be available by mail order only; price includes postage (see form).

Please mail the form (along with your check made out to ASAO) to:

Jan Rensel, ASAO
2499 Kap‘iolani Blvd. #2403
Honolulu HI 96826 USA
tel 808/943-0836
fax 808/956-4893
e-mail <rensel@hawaii.edu>
II. 2000 ANNUAL MEETING INFORMATION
The 2000 ASAO Board Meeting convenes on Tuesday evening, February 15, and the Annual Meeting is scheduled for Wednesday–Saturday, February 16–19, at the Best Western Chateau Granville in downtown Vancouver BC.

Meeting Registration (Preregistration Discount Deadline: postmarked by February 1)
Registration fees must cover all conference expenses, including refreshments during breaks, AV equipment rental, lecture honorarium, supplies, etc. Because the Chateau Granville has agreed to waive meeting room rental charges, we have been able to set registration fees even lower for this year than for last year’s meeting.

For the 2000 ASAO Annual Meeting, on-site registration fees will be US$30 general and US$20 student. But those who send in their preregistration forms and payment can take advantage of a US$5 discount: Preregistration fees are US$25 general and US$15 student. If you have not already preregistered, please send the enclosed form by February 1 with your payment in US dollars (cash or check; sorry, no credit card payments) to ASAO c/o Jan Rensel at the address on page 1.

Hotel Reservations (Conference Rate Deadline: January 25)
The Best Western Chateau Granville is a recently renovated, suite-style hotel; each guest suite has a separate bedroom and living room. The Chateau Granville is holding a block of guest rooms for us at a special conference rate of $80 (Canadian) single or double occupancy (not including 10% provincial tax and 7% GST). The cut-off date for reservations at the conference rate is January 25, 2000; reservations will be accepted at the conference rate after that date if there is space available. All reservations must be guaranteed with a credit card or deposit; cancellations must be made 48 hours prior to arrival to avoid charges.

To make your reservations, call 1-800-663-0575 (toll-free in Canada and the USA) or (604) 669-7070; fax (604) 669-4928; or write to the Best Western Chateau Granville, 1100 Granville Street, Vancouver, British Columbia V6Z 2B6, CANADA. Be sure to quote group number 2004, or tell them it’s the group block for the ASAO.

NOTE: See enclosed flyer for information about transport between Seattle or Bellingham airports and our hotel, via “Quick Shuttle Express Bus Service.”

III. FROM THE PROGRAM COORDINATOR
Other than the Annual Meeting Program that follows, I have three announcements:

(1) Volunteers are needed to work the registration desk and to supervise the book exhibit. (See schedule for times the registration desk and book exhibit are open.) As in previous years, registration desk volunteers will receive a free book, depending on supply, for every TWO HOURS worked. Book exhibit volunteers will also be rewarded!

(2) Those persons needing a roommate for the Vancouver meeting should contact me no later than December 20, 1999 with the following information: your name, phone number, sex, whether you’re a smoker or nonsmoker, and whether you want to share a double or triple.

(3) As noted in previous issues of the Newsletter, all requests for audio-visual equipment were to have been submitted to the Program Coordinator by November 1. If you will need A-V equipment and have not submitted your request, you must do so immediately. At this point, I cannot guarantee availability. I will try to help meet any requests that I receive within the next week or so, but it may be necessary, at this date, for you to make your own arrangements.

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IV. 2000 ANNUAL MEETING PROGRAM

EVENING EVENTS

Session Organizers' Meeting
Wednesday 2/16, 7:00 pm - 8:00 pm
   All session organizers are requested to attend this special meeting. Light refreshments will be served.

Opening Plenary
Wednesday 2/16, 8:00 pm - 9:30 pm
   The Opening Plenary will include meeting announcements from the Program Coordinator, reports from officers, nomination of new board members, announcement of this year’s Pacific Islands Scholars Fund recipients, and introduction of ASAO Honorary Fellows and newcomers.

Welcome Party
Wednesday 2/16, 9:30 pm - 11:00 pm
   All are invited to attend this no-host open-bar social gathering, especially to welcome our PISF awardees, new ASAO members, and first-time annual meeting participants.

Distinguished Lecture
Friday 2/18, 8:30 pm - 11:00 pm
   Prof. Patrick V. Kirch (University of California - Berkeley). Title to be announced.

Closing Plenary
Saturday 2/19, 8:00 pm - 10:00 pm
   Highlights of the Closing Plenary will include session reports (and future plans), proposed new sessions for 2000, installation of new ASAO Board Chair, announcements regarding future annual meeting sites, and other association business.

SPECIAL EVENT: ASAO Visit to University of British Columbia’s Museum of Anthropology
Sunday 2/20, 11:00 am - 1:00 pm

John Barker has arranged for an ASAO group visit to the University of British Columbia’s Museum of Anthropology. Our bus will pick us up at the hotel at 11 am, and return us by 1 pm. Dr. Carol Mayers, who among other things curates the Oceanic collection at the MOA, has kindly agreed to lead a tour for us. Carol has also offered to give a talk on her research into the Burnett Collection of Oceanic objects, which is the founding collection of the MOA, dating from the late nineteenth and early twentieth century. We will have a little time to enjoy the world-class exhibits of Northwest coast ceremonial art as well. If the weather is nice (which it often is in February), people can also stroll around the grounds, which include a replica of a traditional Northwest coast village, complete with log houses, totem poles, and a stunning view of the Straits of Georgia.

John estimates the cost, including bus transportation and museum admission, will be about $10 (Canadian). Please do not include payment with your dues/preregistration fees; payment for the museum visit will be collected separately at the meeting.

The Museum of Anthropology (MOA) is one of Canada’s favorite museums—well known for its stunning architecture and unique collections of Northwest Coast and other materials from around the world, including Europe, Asia, Africa, the South Pacific, and Classical Greece and Rome. MOA is also renowned for its creative teaching and research initiatives, its award-winning exhibitions and stimulating public and educational programs, and its innovative collaborative activities with originating communities. The museum was the first to employ an open display storage system, allowing visitors to see all of the collection (with the exception of archaeological remains and delicate fabrics).

For more information on the MOA, see their website: <http://www.moa.ubc.ca/>
2000 ANNUAL MEETING SESSIONS
Sessions are listed in order of occurrence. *Paper presented in absentia.

Symposium: Pacific Dreams
Organizer: Roger Ivar Lohmann (University of Wisconsin - Madison)
Meeting: Thursday 2/17, 8:30 am - 5:30 pm, Chateau Room

1. Roger Ivar Lohmann (University of Wisconsin - Madison)
   Perception in Dream, Trance, and Alert States of Consciousness: A Comparison of Asabano Religious Experiences

2. Wolfgang Kempf (Universität Heidelberg) & Elfriede Hermann (Universität Göttingen)
   Dreamscapes: Transcending the Local in Initiation Rites Among the Ngaing of Papua New Guinea

3.* Pamela J. Stewart & Andrew Strathern (University of Pittsburgh)
   Dreaming: When the Spirit Takes a Walk on the Wild Side

4. Joel Robbins (University of California - San Diego)
   Dreaming and the Defeat of Charisma: The Politics of Dream Reporting among the Urapmin

5. Florence Brunois (Ecole Des Hautes Etudes En Sciences Sociales)
   The Role of the Dream in the Preservation of the Kasua’s Forest

6. Robert Tonkinson (University of Western Australia)
   Ambrymese Dreams and the Mardu Dreaming

7. Jane Goodale (Bryn Mawr College)
   Tiwi Island Dreams

8. Sylvie Poirier (Université Laval)
   “This is Good Country. We are Good Dreamers”: Dreams and Dreaming in the Australian Western Desert

9. Ian Keen (Australian National University)
   Dreams, Religious Knowledge, and Agency in Northeast Arnhem Land

10. Douglas Hollan (University of California, Los Angeles)
    The Intersubjective Context of Dream Remembrance and Reporting: Dreams, Aging, and the Life Cycle in Toraja, Indonesia

Working Session: Anthropologists and Consultancy Issues
Organizers: Andrew J. Strathern and Pamela J. Stewart (both University of Pittsburgh), and Martha Macintyre (University of Melbourne)
Meeting: Thursday 2/17, 8:30 am - 5:30 pm, Granville

This session addresses the process of how consultancy work is done by anthropologists and how anthropological investigation and writing is impacted and altered through working as a consultant. Martha Macintyre will be running the session at the conference. Contributors should have submitted their abstracts to the organizers by October 15, and are asked to complete their session papers and have them ready to be circulated at the meeting. All interested persons are invited to join the session. Those currently involved are:
Holly Barker (American University)
Consulting

John Young (Oregon State University)
Consulting and its Impact on Ethnography

Penelope Schoeffel (University of Auckland)
Development Discourses and the Practicing Anthropologist’s Dilemma

Martha Macintyre (University of Melbourne) and Simon Foale (WWF, Solomon Islands)
Working for the Mine and Assorted Others: Being a Consultant in Melanesia

Don Gardner (Australian National University) and Dan Jorgensen (Western Ontario University)
Riding the Tiger

Dorothy Counts and David Counts
Consultant or Employee? Issues of Control

*Pamela J. Stewart and Andrew J. Strathern (University of Pittsburgh)
Consultancy Issues

Richard Scaglion (University of Pittsburgh)
From Anthropologist to Government Officer and Back Again

John Wagner (McGill University)
The Politics of Accountability: The Role of Social Science in the Implementation of Integrated Conservation and Development Projects

Informal Session: Meetings as Cross-Cultural Context among Pacific Islanders
Organizer: Eve Pinsker (University of Illinois - Chicago)
Meeting: Thursday 2/17, 8:30 am - 12 noon, Executive Boardroom

I propose to call an informal session for the meeting in Vancouver on Meetings as Cross-Cultural Context among Pacific Islanders, to continue the discussion begun in last year’s informal session Meetings in Context in the Pacific with a more specific focus. For the purposes of this session, meetings will still be broadly defined, as multiparty discursive gatherings in which there are shared assumptions about the context that can be articulated, including some sense of an expected collective focus and/or outcome. Data examined can include a range of meeting types or genres in terms of context, format, and audience—from public to restricted, from legislatively or judicially structured congresses, hearings, or trials to village-based “traditional” forms of meeting oratory, from therapeutic sessions to kava gatherings. In this broad area, what we will focus on is how meeting contexts, contents, and formats reflect and create cross-cultural boundaries and blendings—such as the adaptations of Western-imported legislative or court formats to Pacific contexts, how clinical therapeutic practice can include multiple participants and indigenous forms of “disentangling discourse” (cf. Watson-Gegeo and White 1990), or how Pacific Island immigrants use kava sessions or other community gatherings to maintain an ethnic field within mainland society. Anyone who wishes to participate please contact (preferably by email):
Informal Session: Exploring Models of Collaboration for Anthropology and Community in Chuuk
Organizers: Joakim Peter (College of Micronesia - Chuuk) and James Nason (Burke Museum, University of Washington)
Meeting: Thursday 2/17, 8:30 am - 12 noon, Pigalle 2

This informal session will focus on ways to establish, promote, and maintain collaborative and supportive work between anthropologists and indigenous scholarly projects in Chuuk, particularly at the College of Micronesia in Chuuk. The growing interest by indigenous scholars in Chuuk to study their own cultures and histories has led to a number of initiatives such as the Chuuk Culture and Education Studies Program. The focus of the Program is to bring Chuukese cultures, languages, traditional skills and practices, and contemporary problems and issues as driving forces in curriculum development, instruction, and preservation activities. These efforts depend on the collection or re-collection of relevant written materials, oral narratives, object collections, images, and other significant primary and secondary sources of information. All of these are vital for the enrichment of the current educational system, and, because of resource limitations, really depend on the support and collaboration of anthropologists who have so importantly generated such materials and made such collections.

The increasing sensitivity of anthropologists to indigenous community needs and efforts is often matched by local concerns that anthropologists do need to “give back,” or contribute, to those communities in which they've lived and worked. As noted in the recent Marshall and Kiste volume (American Anthropology in Micronesia), communities in Chuuk have served as a training ground for generations of anthropologists. In this session we'll explore models to initiate ongoing supportive collaborations between those anthropologists who've worked in Chuuk and indigenous scholars and educators in Chuuk who now seek assistance in establishing and promoting new educational programs for the preservation and advancement of Chuuk language and culture.

Joakim Peter, Chuuk Culture and Education Studies Program, College of Micronesia - Chuuk Campus, P. O. Box 879, Weno, Chuuk FM 96942; tel +691-330-2689; fax +691-330-2740; email <jojo@mail.fm>; James D. Nason, Burke Museum, University of Washington, Box 353010, Seattle WA 98195 USA; tel 206/543-9680; fax 206/685-3039; email <jnason@u.washington.edu>

Informal Session: Short, Sweet and To the Point: Pacific Anthropology for General Audiences
Organizer: Ali Pomponio (St. Lawrence University)
Meeting: Thursday 2/17, 2:00 pm - 5:30 pm, Executive Boardroom

This informal session seeks to explore ways for anthropologists to reach a wider audience than the normal academic research-to-professional colleagues-or-classroom formula we usually follow. We will be discussing such items as: appropriate topics for a general audience; appropriate target audience for particular pieces; specific genres; and likely venues for publication of our pieces as a theme volume. Rather than add to the international discussions taking place at the theoretical level (which are considerable and varied and already have their venues staked out), this session will focus on the process of writing ethnographically correct, informative, and entertaining pieces to educate audiences about Pacific Island peoples and cultures without exoticizing them. Anyone who has such a piece in progress or already written (published or not) should consider bringing copies to the meeting for discussion. Preliminary investigation into the kinds of publications I had in mind (e.g., National Geographic, Faces, Discovery) indicates that contributions should range between 300–1000 words. Those interested in joining this informal session should contact:
Informal Session: Critical Ethnography in the Pacific
Organizers: Laurence Carucci (Montana State University) and Michèle Dominy (Bard College)
Meeting: Thursday 2/17, 2:00 pm - 5:30 pm, Pigalle 2

This session offers an opportunity to reassess the positioning of anthropology as a discipline not only in relation to the neocolonial and post-colonial persons and communities with whom anthropologists continue to interact, but equally with the academy’s emergent multicultural framework. We wish to invite interested participants to examine with us the ways in which anthropologists and anthropological practice are being essentialized, reified, and challenged at a moment when anthropology increasingly seems to be “othered.” Our own co-authored contribution, tentatively titled “Anthropology in the Savage Slot: Reflections on the Epistemology of Knowledge,” derives from our shared attempt to make sense of the radical critique of anthropology posed in the field and in the classroom. We invite participants in this ASAO session to draw on the specificity of their own fieldwork and cultural practices as ethnographers in order to (1) assess the complex dynamics of these current interactions (both academic and disciplinary) and to (2) work collectively to salvage what is of value in our own anthropological practices and identities. We wish to include aspects of the following: an examination of culture as contested commodity in the multicultural era; consideration of poststructuralism as colonialist and postcolonialist discourse; reconciling fieldwork of the local and the particular with a shift in focus to transnational flows of information and multi-sited ethnography; critical engagement with new ways of conversing that the centrality of intercultural sites and border/contact zones invite; and the relationship of ethnographic to literary and visual modes of representation. Participants are: Sandra Bamford, Laurence Carucci, Michèle Dominy, Don Gardner, Mike Goldsmith, Tina Jamieson, Bruce Knauft, Rena Lederman, Lamont Lindstrom, Shelley Mallett, Karen Sinclair, Toon van Meijl, Geoff White. Five-page discussion statements outlining proposed contributions will be circulated among and by participants by January 31st.

Symposium: Repatriation of Field Material: Possibilities, Prospects, and Problems
Organizer: Sjoerd R. Jaarsma (Centre for Pacific and Asian Studies, Nijmegen University)
Meeting: Friday 2/18, 8:30 am - 12 noon, Chateau Room

Over the past two years we have brought the discussion on the repatriation of field materials a long way. Not only did we provide in the various papers presented a wide-ranging inventory of the problems and prospects involved, we also showed these issues to be very much at the core of future developments in and of anthropology. During this symposium we expect to finalize our efforts in drawing together eleven papers into one volume. The volume will consist of three main sections, dealing respectively with general considerations on the practice of repatriation, repatriation from museum and archive collections, and repatriation in the field. We also expect to discuss concept texts of an introduction to the volume and (we hope) a closing chapter drawing together its presently very multivocal argument. Participants/contributions:

1. Dorothy Counts and David Counts
   Talking to Ourselves, or Getting the Word Out
Working Sessions: Historical and Contemporary Transformations in Pacific Island Exchange
Organizers: Paula Brown Glick and Maria Lepowsky (University of Wisconsin - Madison)
Discussant: Maurice Godelier (Ecole Des Hautes Etudes en Sciences Sociales, Paris)
Meeting: Friday 2/18, 8:30 am - 5:30 pm, Granville

At ASAO 1999, most participants in the Informal Session on exchange and transformation focused particularly on aspects of change or transformation that included uses of money and manufactured goods in ongoing exchange systems, and in some instances, during new exchange situations. Another key theme was exchange systems, situations, valuables, and ideologies that were more impervious to the most obvious impacts of cash economies and manufactured goods—although in all the cases we discussed, there were clearly direct consequences of colonialism, postcolonialism, and global economies for “traditional exchange,” one widespread example being inflationary spirals in shell valuables.

For our Working Session at ASAO 2000, we expect to have several papers on precolonial, contact period, and colonial period exchange and historical transformations. Another set of papers will be more focused on recent colonial and post-colonial transformations, addressing issues such as monetization, individual and corporate exchange, and the interrelations of exchange with global economy, church, and state. Additional themes that will appear in both sets of papers are the interplay of rank (of persons or objects), status, and newer forms of social
position with exchange; and the place, within contexts of transformation, of sacred objects and that which is not exchanged. We are asking session participants to be prepared to discuss one or more of these themes in theoretical and comparative perspective at ASAO 2000.

Shankar Aswani and Peter Sheppard (University of Auckland)
Gifts, Commodities and Inalienable Possessions: Exchangeable and Non-exchangeable Objects in Pre-colonial Roviana, Solomon Islands

*Petra Maria Autio (University of Helsinki)
The “Customs” of Palauan Migrants on Guam

Paula Brown Glick (SUNY Stony Brook, Emeritus)
Chimbu Exchange: Competition, Display, Largesse

Doug Dalton (Longwood College)
Expenditure, Inalienable Objects, and Modernity among Papua New Guinea Rawa Speakers

*Melissa Demian (Cambridge University)
Suau

Lilli Perez Iyechad (University of Guam)
An Ethnography of Reciprocity Among Chamorros in Guam

Kimberlee Kihleng (University of Guam)
Gendered (Re)presentations and Transformations of Exchange in Pohnpei, Micronesia

Rena Lederman (Princeton University)
What Money Means and Ends: Shifting Frameworks for Evaluating Exchange Practices in the Southern Highlands, PNG (and Beyond)

Maria Lepowsky (University of Wisconsin - Madison)
Kula and History

John Liep (University of Copenhagen)
Dimensions and Transformations of Ranked Exchange

Martha Macintyre (University of Melbourne)
Exchange Relations on Lihir: The Impact of the Mining Project on Property Relations

Cluny Macpherson (University of Auckland)
The Ifoga of Samoa: Exchanging Deference for Forgiveness

Martin Orans
Gifts and the Flow of Valuables: From Love to Poison

Anton Ploeg
Wealth Items in the Western Highlands of Irian Java

Nicole Santos (University of Guam)
Filipina Domestic Helpers in Palau

Eric Venbrux (University of Nijmegen)
Diagnostic Events: Artifact-Collecting and Exchange in the Tiwi Islands, Northern Australia, 1905-16
Informal Session: Reconsidering the Compacts of Free Association in Micronesia  
Organizers: Jim Hess (University of California - Irvine) and Ted Lowe (University of California - Los Angeles)  
Meeting: Friday 2/18, 8:30 am - 12 noon, Pigalle 2

Despite ongoing interest in the topics and goals of the sessions “Reconsidering the Compacts of Free Association in Micronesia,” we will not have the critical mass for the Vancouver meetings to hold a working session. Hence we will have an informal session to discuss progress on our projects. This will include looking at the possibilities for alternative meeting venues that will promote increased collegial participation by people of the Freely Associated States (FAS), who have the largest stake in evaluations of the Compacts and the upcoming renegotiations.

Leaders within the FAS have helped us learn some of their priorities. These include evaluations of programs, particularly in education, health, and nutrition, that can help them cut through the welter of proposals and programs to identify priorities and form policy. The creation of reference and teaching materials on the Compacts and their influence, suitable for students, is another important need. We invite people with suggestions or resources in these areas, regardless of area specialization, to join us.

We encourage anyone wishing more information to contact the organizers.

Jim Hess, SSPB 4264, University of California - Irvine, Irvine CA 92697 USA; tel 949/824-4371 (o), 949/856-3213 (h); fax 949/824-4717; email <j2hess@uci.edu>; Ted Lowe, Sociobehavioral Research Group, Neuropsychiatric Institute, UCLA, 760 Westwood Plaza, Rm. C9-848, Los Angeles CA 90095-1759 USA; tel 310/825-6216 (o); 949/650-9337 (h); fax 310/825-9875; email <elowe@ucla.edu>

Informal Session: Recent Events in the Solomon Islands  
Organizer: Christine Jourdan (Concordia University)  
Meeting: Friday 2/18, 8:30 am - 12 noon, Executive Boardroom

In the aftermath of an extended email conversation involving a number of Solomon Islanders and anthropologists, I would like to invite anyone concerned about recent events in the Solomon Islands to join me in a very informal session. Our objective will be to achieve a better understanding of the ethnic conflict that has broken out and to find ways in which anthropologists may be able to assist Solomon Islanders in coping with their current difficulties.

Christine Jourdan, Dept. of Sociology and Anthropology, Concordia University, 1455 de Maisonneuve West, Montréal, Quebec H3G 1M8, CANADA; tel (o) (514) 848-2169; fax (514) 848-4539; email <Jourdan@vax2.concordia.ca>

Regarding relief efforts for people in the Solomon Islands, please see “Requests for Assistance,” page 23.

Informal Session: Social and Economic Transformations in Samoan Island and Continental Communities  
Organizers: Penelope Schoeffel (University of Auckland) and Bob Franco (Kapi‘olani Community College/University of Hawai‘i)  
Meeting: Friday 2/18, 2:00 pm - 5:30 pm, Pigalle 2

This informal session will engage Samoan and non-Samoan scholars in a discussion of contemporary social and economic developments in Samoan island and continental communities. The session will provide a forum to share current research findings and identify
new collaborative projects, including the publication of materials in both Samoan and English. The following people have indicated they will participate, and it is expected that others, yet uncommitted, will also take part.

Melani Anae (University of Auckland)  
Samoan communities in New Zealand

Bob Franco (Kapi'olani Community College)  
“Multilocality” in Samoan studies: Developing a network of Samoan scholars linking communities of scholars in New Zealand, Hawaii, and continental US

Eve Coxon (University of Auckland) and Peggy Fairbairn Dunlop (University of the South Pacific)  
Education for sustainable human development in Samoa

Ilana Gershon (University of Chicago)  
Learning what your Samoan elders know – New Zealand–Raised Samoan anxieties

Malama Meleisea (UNESCO, Bangkok)  
The Asia Pacific Migration project and its relevance for Samoan studies

Martin Orans  
Samoan economic practice in a south Upolu village

Penelope Schoeffel  
Impacts of emigration on a south Upolu village

Serge Tcherkézoff (CREDO-MAP, Université de Provence, France)  
The Fa'amatai and democracy, a critique of Lawson’s political analysis

Paul Shankman (University of Colorado)  
Cluny Macpherson (University of Auckland)

Gerard Ward (Australian National University)  
Unasa Felise Va’a (National University of Samoa)

Informal Session: New Healths and Old: Living the Health Transition in the Pacific
Organizer: Douglass Drozdow-St. Christian (University of Western Ontario)
Meeting: Friday 2/18, 2:00 pm - 5:30 pm, Chateau Room

Though not without its critics, the concept of the health transition has proved useful as a framing model for the examination of health and illness behavior, health care economics, and health and illness surveillance under conditions of social and economic change. The advantage of this approach is that it moves the debate beyond discussions of simple medical pluralism, traditional and Western Bio-Medical syntheses and the subtext of victimization that underlies a great deal of the discussion of globalization and global culture change. By viewing shifts in health and illness behavior as historically, culturally and structurally dynamic and poly-directional, health transition studies offer an opportunity for understanding the indivisibility of embodied practice and social-historical process.

There are a multiplicity of approaches to health and illness change in the Pacific, although all to often these do not speak to each other. I would like to invite as diverse a group as ASAO can muster to get together in Vancouver to map out the terrain that needs to be covered in addressing a critical apprehension of the various forms the health transition is taking across the Pacific. This would need to begin with a Pacific-specific definition or refinement of the health transition models, but could not be limited solely to a critique of the inadequacy of studies done elsewhere for grasping the dynamics of health and illness change in Pacific societies. Rather, I think we have ground breaking work on health and illness in the Pacific on which to build a detailed analysis of the current state of health and illness affairs among the Pacific peoples we work with, a body of work that can enhance and refine the health transition model.
As we end a century bracketed by two great epidemics, it is also timely and useful that we explore what we have come to understand about health and illness and social change in the Pacific as part of our ongoing commitment to contribute-back, proactively, to the people we work with.

Some issues we may want to discuss, though I list them here more as indications of my own interests and not as limiting factors, could include:
- the importance of governmentalism (Foucault) in the prosecution of the health transition in Pacific societies
- the impact, both medically, culturally, and ideologically, of HIV/AIDS
- the political economy of “imported” disease and treatment models
- the role of international aid and disease surveillance structures on the directions the health transition is taking in different societies
- the importance of “diasporic” identities in the changing health and healing practices of Islanders
- changes in the concepts and practices surrounding risk, risk behaviors, and risk groups
- demographic shifts, in infant mortality, longevity, life-course disease burden and so on, and their effect on the processes of the health transition
- changes in patterns of noncommunicable or “lifestyle” disease epidemiology
- the effect of medical globalization on who owns and controls health and illness knowledge

I would like to invite anyone interested in health in general in the Pacific to join in this discussion in Vancouver. Please contact me if you would be interested in participating in this informal session. I am asking participants to precirculate, by no later than January 5, 2000, a brief (not more than 3 or 4 pages) discussion paper outlining the kinds of issues you feel need to be addressed and the ethnographic ground on which you wish to explore them.

Douglass Drozdow-St. Christian, Department of Anthropology, University of Western Ontario, London, Ontario N6A 5C2, CANADA; home tel (anytime): 416/234-9978; office: 519/679-2111 Ext 5067; email: <stchri@julian.uwo.ca> or <pacifichealth@jackoo.net>

Informal Session: Grandparenting in Contemporary Pacific Societies
Organizers: Jocelyn Armstrong (University of Illinois at Urbana - Champaign) and Juliana Flinn (University of Arkansas - Little Rock)
Meeting: Friday 2/18, 2:00 pm - 5:30 pm, Executive Boardroom

Worldwide, with increase in life expectancy, more older women and men are experiencing the role of grandparenthood and the length of occupancy in the role is also increasing. In other ways, too, the contexts and experience of grandparenting are changing. In response, a new wave of attention to grandparent research has emerged. This informal session will consider grandparenting in contemporary Pacific societies. We propose a general focus on definition and relevance of the grandparent role. Topics could include: changing dynamics and contingencies of grandparenthood, interactions with other family and community roles, grandparenthood as a marker of being socially old, grandparents as parents, grandparenting styles, diversity in the grandparenting experience, the value of grandparenthood as a social role. Other topics are invited. Anyone who is interested in participating please contact us with an expression of interest.

Jocelyn Armstrong, Department of Community Health, University of Illinois at Urbana - Champaign, MC-588, 1206 South Fourth Street, Champaign IL 61820 USA; tel 217/244-1196; fax 217/333-2766; email <jocelyn@uiuc.edu>; and Juliana Flinn, Department of Sociology and Anthropology, University of Arkansas at Little Rock, 2801 South University, Little Rock AR 72204-1099 USA; tel 501/569-3173; fax 501/569-8271; email <jblflinn@ualr.edu>
The aim of this session is a consideration of the processes of space within the communities of the Pacific. Until recently, most discussions of space have fallen generally into one of two camps: philosophical discourse or ethnographic description. Here we will try to bridge the gap between these two approaches via the theoretical consideration of space as process as it is embedded within the diverse ethnographic record of the Pacific world.

Space is fundamental to social existence. Individuals are embedded in space; a space created for and by the society in which they function. Consequently the built environment (and by this I do not mean architecture alone) acts as a means of communication within the society which envisions, creates, and manipulates it. In her discussion of contemporary research into the art and aesthetics of Polynesian peoples, Adrienne Kaeppler (1989: 211) asks: “How can we as outsiders understand Polynesian worlds if we rigidly separate categories? Can we comprehend social and cultural patterns without understanding the layout of space, how one moves in it, what one wears while moving, and how all of these elements change according to contexts and activities?” This caveat can apply to a study of all the cultures of Oceania, not just Polynesia. However, I would add to this plea the need to consider space as a dynamic mechanism rather than just the frame in which other events and processes take place. We need to readjust our categorization of space to take in its actual expression in Pacific cultures.

Heidegger merges the concept of spatial framework with that of spatial mechanism while acknowledging the cultural importance of the resulting product. “A space is something that has been made room for, something that is cleared and free, namely within a boundary, Greek peras. A boundary is not that at which something stops, but as the Greeks recognized, the boundary is that from which something begins its presencing” (Heidegger 1971). Room is made for space: physical, conceptual, temporal room. The very act lends importance to the process and product. Space is conceptualized, defined (Heidegger’s border), utilized, and transformed. Although acknowledging the physical reality of a given space, Pacific peoples often give priority to what happens there and why, moving us from mathematical loci to mental concept. In studying this more dynamic aspect, we expand beyond just the physical limitations to a consideration of the actual process of space as it is found in the practices of real communities.

Physical space coalesces with spatial processes in at least three basic ways: in its conceptualization, its actualization, and its eventual transformation. This formulation allows for a more complex consideration of space than either its Euclidean or actualized expression alone. The conceptualization of space is essentially a mental process while transformation incorporates the element of time. In a sense this postulation moves beyond both the physical mapping of Newtonian space and the relativity of Einstein’s time-space to add the component of agency. Perhaps it is useful to think of this process grouping as a triad in which each component interacts and potentially influences both the others. Any shifts in the conceptualization of space may influence the actions taking place within or result in an actual physical transformation.

Transformations of a community’s spaces can either reflect the changing concepts of a society’s spatial organization or directly influence that view. At the same time, any transformation will have an impact in how that space is expressed or actualized. (And so on.) This formulation allows for a more complex consideration of space than mathematical mapping or its equivalent. The mechanisms are in turn directly linked to the mental or physical construction of a given society and thus (to have any value) must derive from and be reflected in the ethnographies of actual Pacific communities.

Presentations will be organized by sub-topics: Conceptualizing, Actualizing, Transforming.

A. Conceptualizing
1. Naomi M. McPherson (Okanagan University College)
   Women’s Houses, Men’s Houses: Gender, Cosmology and the Life Cycle in a West New Britain Community
Meeting: Saturday 2/19, 8:30 am - 5:30 pm, Granville

At the close of an highly stimulating and well-attended informal session in Hawai‘i, it was unanimously decided to move to a working session in Vancouver. As stated in the December 1998 Newsletter, we are concerned with “features of the maritime environment as locally construed and applied and with their meanings and historical transformations within both local and global areas of power.” In our initial explorations, several themes emerged which we plan to continue to pursue. They include the logic of underlying features of the maritime environment; cognitive mapping of land and sea and their juxtaposition; knowledge as property; knowledge and identity; portability of knowledge; the valuation of indigenous knowledge by governments and development agencies; and the place of such knowledge in national and international development projects. New participants are invited to join.

Frank Rolland Thomas (University of Hawai‘i - Manoa)
Prospects for a New Marine Tenurial System in Kiribati

Antony Hooper
Words of the Canoe Stern

Richard Feinberg (Kent State University)
The Anutan Seascape

Janet Dixon Keller (University of Illinois - Urbana)
Reefscapes in Pacific Islands Folklore
Simon Foale (WWF Solomon Island Community Resource Conservation and Development Project)
Commensurability of Local and Scientific Knowledge in Coastal Melanesia and its Importance to Contemporary Marine Resource Management

Edvard Hviding (University of Bergen)
Time and the Ocean: Spatiotemporality of Seascapes in Marovo Lagoon

Shankar Aswani (University of Auckland)
Roviana Ethnoicthyology: Seascapes in Transition

Gene Ammarell (Ohio University)
Knowing When to Set Sail: Efficacy and Change in Bugis Navigational Strategies

Gene Ammarell, Dept. of Sociology and Anthropology, Lindley Hall, Ohio University, Athens, OH 45701 USA; tel 740/593-1379, fax 740/593-1365; email <ammarell@oak.cats.ohiou.edu>

Working Session: Transformations of Food and Drink
Organizers: Eric Silverman (DePauw University), Heather Young Leslie (University of Alberta), Nancy Pollock (Victoria University - Wellington)
Meeting: Saturday 2/19, 8:30 am - 12 noon, Pigalle 1

This session follows upon a well-attended informal session in Hilo last year (Food, Identity and Bodies in the Contemporary Pacific), which itself was sparked by a lively and creative ASAONET thread on Pacific edibles. Papers address one or a combination of seven key themes: food as symbol; food as communication; food and ethnicity/identity; ethnonutrition; food and the body; issues of production and consumption; new food habits and cuisines. Participants agreed that Anne Becker's Body, Identity and Society was a text to be read and addressed, thus providing the papers with a centralizing analytic focus.

All participants were asked to email the organizers with a list of 5 references on the anthropology of food that would be key to their presentation. These were due mid-May 1999 with the understanding that they would be used to create a common bibliography. Each continuing participant must submit a 5-page paper to all three session organizers by January 15, 1999. Papers may be submitted electronically (preferred) or in hard copy. Please consult with us first as to word-processing packages used in e-copies. We will then assign two other members to read and comment (in writing) on each paper at the meetings in Vancouver, 2000.

Participants (current and potential) may contact the session organizers as follows: Eric Silverman <erics@depauw.edu>, Heather Young Leslie <hyleslie@ualberta.ca> and Nancy Pollock <Nancy.Pollock@vuw.ac.nz>. Please be sure to send copies to each of us. We look forward to reading your papers, and to seeing you in February.

Caroline Fusimalohi Tupoulahi (Central Planning Department, Nuku’alofa, Tonga)
Obesity and Tonga’s Healthy Weight Loss Campaign

Celia Ehrlich (Lebanon, NH)
A Chiefly Pudding and a Chiefly Drink with Reference to Tonga

Douglass Drozdow-St. Christian (University of Western Ontario)
Food and Identity: Millennial Forecasts and Reflections

Heather Young Leslie (University of Alberta)
Social Embodiment, Dangerous Diets and Ugly Health: Discourses of Food, Gender and Eating in Tonga

Nancy Pollock (Victoria University, Wellington)
Identity Represented through Food Events: Food Security in Pacific Societies Today
Dawn Sly-Terpstra (University of Iowa)
  The Breast as Symbol of Colonialism and the Consequences to Infant Health in Palau

Penny Schoeffel (University of Auckland)
  Infant Feeding Patterns in Samoa and the Pacific

Jukka Siikala (University of Helsinki)
  Food and Consubstantiality: The Folkloric Body in the Cook Islands

Eric Silverman (DePauw University)
  Food and Colors, Men and Mothers: Levi-Strauss’s “Culinary Triangle” in the Sepik

Nancy Pollock, Dept. of Anthropology, Victoria University, Wellington, NEW ZEALAND; fax +64 4 495 5064; Eric Silverman, Dept. of Sociology/Anthropology, DePauw University, Greencastle IN 46135 USA; tel 765/658-4889; fax 765/658-4799; and Heather Young-Leslie, Dept. of Anthropology, Tory Bldg. 13-6, University of Alberta, Edmonton, AB T6G 2H4 CANADA; tel 780/492-9879; fax 780/492-5273.

[NOTE: See also the conference on Food in Asia and the Pacific to be held at ANU in April 2000; “Other Conferences,” p. 21.)

Informal Session: Studying Religion in Oceania
Organizer: Mary N. MacDonald (Harvard University)
Meeting: Saturday 2/19, 8:30 am - 12 noon, Pigalle 2

This session welcomes discussion of themes, methods, and theories related to the study of religion in Oceania. The informal session could, depending on the interests of participants, lead to a working session in 2001 on the history of the study of religion in Oceania. If you have ideas for the informal session please send them to:

Mary N. MacDonald, Center for the Study of World Religions, Harvard University, 42 Francis Avenue, Cambridge MA 02128 USA; tel 617/493-4075; email <mnmacd@aol.com>

Informal Session: Back in the Field Again
Organizers: John Barker (University of British Columbia) and Ann Chowning (Auckland)
Meeting: Saturday 2/19, 2:00 pm - 5:30 pm, Pigalle 2

Most anthropologists who have the opportunity to return to their “field” after a long absence find the experience exhilarating and challenging. A few, such as Margaret Mead, Kenneth Read and recently Don Tuzin, have written powerful memoirs of their experience. Most fieldwork accounts, however, focus on an individual’s initial research. Among other things, this reinforces the stereotype of the lone ethnographer who, after working under difficult conditions in a distant and exotic land, packs up her data and returns home, never to return again. If this was ever generally the case—and there are reasons for skepticism—it is certainly less true as travel and communications have become steadily easier and, usually, cheaper. Fieldwork for many professionals implies a strong and lasting commitment to the people with whom they work.

We invite to this Informal Session those who have gone back to the field again as well as those studying the long-term collaborations between anthropologists and their host communities. Participants will have an opportunity to discuss how returns to the field affect fieldworkers’ perceptions of their hosts and of themselves and their discipline; the identification of research topics and the ways that research is carried out; the generation of collaborative projects; and social relations. We would also like to extend an invitation to Pacific Island scholars who might talk about their own fieldwork experiences as well as local perceptions of returning foreign researchers in their home countries. Those interested in participating in this informal session are asked to contact:
Informal Session: Worth, Morality, and Modern Success in the Western Pacific
Organizers: Bruce Knauft (Emory University) and Joel Robbins (University of California - San Diego)
Meeting: Saturday 2/19, 2:00 pm - 5:30 pm, Pigalle 1

This session will address issues and new research that emerge through the developing relationship between notions of worth, morality, and success in the contemporary Western Pacific. Clearly Western in provenience, these terms encompass a range of issues that are nonetheless locally and regionally important. The hybrid character of “worth,” “morality,” and “success”—at once part of Western modernity and of indigenous concern—recommends them to us. It is our hope that they can serve as handles to provide us a better analytic grip on aspects of Pacific cultures that are currently in quite turbulent motion. In our session, these terms provide an entree to local or national constructions that fundamentally recast our understanding of issues such as so-called “modernity” or “development, on the one hand, and “kastom” or “tradition” on the other.

“Worth” as we understand it here includes senses of value, merit, importance, and esteem. But it also takes in ideas of monetary worth and its role in the construction of social life. Though Melanesians and others would not all agree with Webster’s prime definition of worth as “material value, especially as expressed in terms of money...” this is nonetheless of increasing import in relation to more long-standing notions of worth in the Western Pacific. (Notions of collective monetary worth complement those of customary relationality, for example.)

“Morality” pertains to beliefs about right and wrong, about ethical behavior versus that which is improper or evil. In the contemporary Western Pacific, moral ideas are in variable relationship to those of worth, both in customary terms and in terms of monetary valuation. This can happen in ways counterintuitive from a Western perspective (for instance, money can increase the “goodness” of customary exchange, while overemphasis on the things money can buy may be critiqued as “unchristian”). Morality also introduces an almost intrinsically gendered component to our concerns, since morality contains or evokes notions of sexual propriety which may be inflected differently for men and women and which resonate with other connotations of goodness or worth. These in turn relate to contemporary notions of masculinity and femininity—in their myriad forms and tensions. Furthermore, in situations of rapid social change, behavior that is immoral either in relation to traditional or modern canons of goodness can fundamentally influence the direction in which personal and collective lives are heading.

“Modern success” puts the question of progress and other vectors of innovative self-fashioning squarely into our concerns. Increasingly in the Pacific, notions of worth and morality engage standards of development and progressiveness that are locally configured in both moral and economic terms. This does not imply that customary or renegotiated dimensions of indigenous success are being dispensed with, but rather that their assertion is increasingly configured in the context of alternative or competing standards of being successful—e.g., through self-designated and/or non-traditional means.

The type of contributions we envisage for this session can range across diverse roles or tracks in personal development in contemporary Melanesia, and especially their interdigitation, conflict, and articulation in the life course of social communities or individuals. These can involve the contexts and trajectories and valuations of hunting, feast-giving, being a person of knowledge, student, wage-worker, raskol, passenger meri, Christian (or non-Christian), church leader, man or meri bilong bisnis, man or meri bilong gavman, and so on. Issues of collective relationality as well as individuation or personal agency are often important and importantly related in these contexts. Our larger goal is two-fold: first, to come to greater appreciation of the ways worth, morality, and success are being expressed and manifested in contemporary Melanesia, and second, to reflect on the cultural and subjective
and political economic processes that are at stake in these developments. In this respect, the renowned cultural diversity of Pacific peoples is perhaps not being effaced through contemporary developments so much as refracted yet further through the diverse negotiation of contemporary developments. Those interested in participating in this session should contact either Joel Robbins or Bruce Knauft.

Bruce Knauft, Department of Anthropology, Geosciences Bldg., 1557 Pierce Drive, Emory University, Atlanta GA 30322 USA; tel 404/727-5769; home fax: 404/315-7936; office fax: 404/727-2860; email <knauft@learnlink.emory.edu> and Joel Robbins, Department of Anthropology - 0532, University of California - San Diego, 9500 Gilman Drive, La Jolla CA 92093-0532 USA; tel 858/822-2612; email <jrobbins@weber.ucsd.edu>

Informal Session: Computer Applications in Oceanic Anthropology
Organizers: Cathy Small (Northern Arizona University) and Anne DiPiazza (CREDO, Université de Provence, Marseille)
Meeting: Saturday 2/19, 2:00 pm - 5:30 pm, Executive Boardroom

As a follow-up to our first meeting at the Hilo meetings in 1999, we are convening a second informal session for those who are using computer representation, analysis and simulation to investigate archaeological, physical/medical anthropology, and ethnographic problems in Oceania. The session will give participants an opportunity to demonstrate their computer-based projects as well as discuss common issues about the use of computer technology in research and teaching. Interested scholars include: Barbara Glowczewski-Barker, Anne DiPiazza, Erik Pearthree, Pierre Maranda, Bill McKellin, and Lynne Wolfforth. We welcome new participants in the session!

Cathy A. Small, Department of Anthropology, Box 15200, Northern Arizona University, Flagstaff AZ 86011 USA; tel 520/523-1090; fax 520/523-9135; email <cathy.small@nau.edu> and Anne DiPiazza, CREDO-MAP, Université de Provence, 3 place Victor Hugo, 13331 Marseille Cedex 3, FRANCE; email <dipiazza@wanadoo.fr>

Canceled Sessions

Love Songs of the South Seas

“Love Songs” does not have the required number of participants for a Working Session in 2000, and so will not meet at Vancouver. We may revive this topic at a later date, when a greater number of those who expressed interest can actively participate. Thanks to all who joined us for our Informal Sessions.

Lin Poyer, Department of Anthropology, University of Wyoming, Laramie WY 82071 USA; tel 307/766-5140 (o); 307/721-9443 (h); fax 307/766-2473; email <lapoyer@uwyo.edu> or Amy K. Stillman (School of Music, University of Michigan), 2845 Whippoorwill Lane, Ann Arbor MI 48103 USA; tel 734/763-5634 (o); tel/ fax 734/665-5461 (h); email <akstill@umich.edu>

Diasporic Politics and Pacific Islander Communities in the United States

“Diasporic Politics” does not, as a session, have the required number of participants for a Working Session in 2000, and so will not meet at Vancouver. However, the chairs—Linda Allen and J. Kehaulani Kauanui—intend to move forward with the project and will work to edit an interdisciplinary collection. Please send essay abstracts by January 15, 2000, to:

J. Kehaulani Kauanui, History of Consciousness, University of California, Santa Cruz CA 95064 USA; email: <lilikoi@cats.ucsc.edu> OR Linda Allen, Kirkwood Community College, Social Sciences, 209 Cedar Hall, 6301 Kirkwood Blvd. SW, Cedar Rapids, IA 52406 USA; email: <lallen@kirkwood.cc.ia.us>
V. OTHER CONFERENCES AND EVENTS

Native Pacific Cultural Studies on the Edge, 11-12 February 2000, Santa Cruz
Symposium to be held at the University of California at Santa Cruz, Oakes College Learning
Center. Keynote Speakers: James Clifford, David Gegeo. Other confirmed participants include:
Teresia Teaiwa, Geoffrey White, Donna Matahaere, Vicente M. Diaz, Margaret Jolly, Mike
Perez, Dana Takagi, Jon Kamakawiwo'ole Osorio, Chris Connery, J. Kehaulani Kauanui, Glen
Mimura, Sepa Sete, Joakim Peter, and April Henderson.

The Pacific is on the move, unleashing forces along its edges (especially) that have the twin
to destroy and to create. Long before modern theories of plate tectonics, or postmodern
epistemologies, Pacific Islanders have enshrined this productive capacity in cosmologies and
performance, or operationalized them in seafaring technologies constructed on dynamic
cartographies.

Pacific Studies has more recently begun to move as well, from orientalist beginnings,
which engendered the Pacific as an insular “tabula rasa” for Euro-American desires and
anxieties, through post-World War II accommodation of native political and cultural agencies,
to post-independence and post-and neo-colonial conditions and their respective analyses. In
the 1990s major academic conferences at particular sites within the Pacific have attended to
“Island Discourses” (Pacific History Association, University of Guam, 1990), “Flux” in the
Pacific (Melbourne University, Australia, 1994), Pacific Studies’ “Contested Grounds”
(University of Hawai’i - Manoa, 1995), and “History, Culture and Power in the Pacific” (Pacific
History Association, University of Hawai’i - Hilo, 1996). In these and major publications on
the Pacific, the themes of power, representation, and indigeneity have been foregrounded as
necessary components of inquiry and critique.

But what happens when the grounds of indigeneity, of Pacific Islandness, get too fixed, or
move too far? At the end of the twentieth century, one finds more Pacific Islanders at other
edges of the Pacific (in places like Auckland, Sydney, Seattle, Los Angeles, and San Diego) than
at “home,” a condition that can help to illustrate the limitations of insular views of native
culture and identity. For example, the fact that there are more Samoans, Chamorros, and (as
the 2000 census may report) Hawaiians living in these edge sites than in their respective
islands “back home” has raised vexed questions regarding their political and cultural status as
authentic islanders. Unfortunately the more common view, in popular and mainstream
academic discourses (native and non-native alike) is to regard displaced islanders as having
forfeited their heritage on account of their distance from the islands, rather than to view their
journeys back and forth as essential to the making of island traditions. At the same time, their
critical distance from home has the effect of reinforcing the insular and insulating ideas of the
home islands as exclusive sources of authenticity.

More recent scholarship on the Pacific has begun to consider the dynamics of island
cultural production, most notably by appropriating or re-deploying highly charged debates
such as “invention of tradition,” concerns with diaspora, and postcolonial traditions.
Unfortunately, these applications in the Pacific setting have not satisfactorily contended with
the specificities of indigenous island traditions crafted in—or in relation to—the islands.
Perhaps more importantly, these innovative approaches to Pacific Studies emanate from
academic institutions implicated too deeply and too directly in the most heavily-colonized
areas in the Pacific (such as Hawai’i, Aotearoa/New Zealand, Guam, and Australia) where the
indigenous peoples comprise the minority populations, and where colonial discourse
frustrates any attempt to explore the regions between native and non-native. It is not
surprising that one finds in these same places, notably in Aotearoa/New Zealand and Hawai’i,
the strongest, most vociferous anti-colonial, native-centered studies in strikingly
oppositional terms.

Committed to and also uncomfortable with battles at home and beyond, we envision a two-
day symposium that features Native and non-native Pacific scholarship that engages
traditions in the Pacific from geographic and discursive places not usually considered within
the domain of the islands. Seizing on Cultural Studies (and area studies) as possible, though far
from innocent, vessels, and California as a productive fault line (for, tectonically speaking,
California is the islands’ east coast), this symposium will ask participants to discuss
alternative grounds on which to stake Native Pacific Cultural Studies for the twenty-first
century.
Melanesia 2000 and Beyond, 13-16 March 2000, Port Moresby
Melanesia 2000 and Beyond: Empowering Village and Rural Development will be held 13-16 March 2000, at the Travelodge, Port Moresby, Papua New Guinea. The conference goal is to provide a forum to discuss a vision for Papua New Guinea and Melanesia in the twenty-first century and to develop a framework for realizing that vision.

Field School on Sustainable Agriculture in Mo’orea: Unraveling Its Roots
An interdisciplinary field school in agroecology will be held 18–31 March 2000 at the University of California’s Gump Research Station in Mo’orea, French Polynesia (visit the website at <http://ib.berkeley.edu/moorea> to learn more about this research facility). Offered for the first time on location, this two-week intensive course (3 semester units in Environmental Science, Policy, and Management) will present a unique opportunity to observe the agroecological adaptation of smallholder farmers in French Polynesia. The course will combine intensive reading, lecture and discussion, and field excursions. Students with diverse and interdisciplinary approaches, e.g., an interest in women’s roles in economic and ecological change, are invited to apply. Instructors are Miguel Altieri, professor of agroecology at UC Berkeley; Clara I. Nicholls, PhD, home/community horticulture advisor for UC Cooperative Education, Alameda County; and Charles Stevens, visiting assistant professor, Department of Sociology, Gerontology, and Anthropology at Miami University in Ohio. Tuition of $1,750 includes all instruction, some course materials (to be mailed to all participants prior to 10 March 2000), dormitory-style accommodations at Gump Station, field trip transportation, and translation services. Participants are responsible for all transportation costs to and from Gump Station, and all meals. Deadline for applications is 24 January 2000.

Food in the Pacific and Asia, 27–28 April 2000, Canberra
The Centre for the Contemporary Pacific (RSPAS, ANU) is planning a two-day conference on food as a mediator in intercultural relations and invites papers from scholars across a range of disciplines as well as people from the region who have a special interest or expertise in relevant aspects of food in social and cultural contexts.

Those interested should send a one-page curriculum vitae and $300 deposit to Diane Wolcott, Environmental Management, UC Berkeley Extension, 1995 University Avenue, Berkeley, CA 94720-7012; email: <dlw@unx.berkeley.edu>
part in shaping cultural notions of self and other. At the same time, these different factors provide the cultural bases for sharing substance through commensality, as well as various rationales for marking social proximity and distance and disparities in wealth and status.

For more information please contact: Centre for the Contemporary Pacific, Research School of Pacific and Asian Studies, Australian National University, Canberra 0200, AUSTRALIA; tel +61-2-6249-2170; fax +61-2-6249-5525; email: <mburns@coombs.anu.edu.au> website:<http://rspas.anu.edu.au/ccp/workshops.htm>

ISLANDS IV, 16–21 October 2000, Isle of Skye
Conference theme: Small Islands in the Third Millennium: Sharing Solutions to Common Problems. Grant McCall, president of the International Small Islands Studies Association (ISISA) writes: "Islands VI promises to be a very interesting series of meetings around island topics, continuing the tradition of multi-disciplinarity and comparative international perspective set at the first Islands conference on Vancouver Island in 1986. (Subsequent Islands conferences were held in Tasmania (1988), Bahamas (1992), Okinawa (1994), Mauritius (1998); and the 2002 Islands VII conference is scheduled for the Azores.)

"Registration fee is 450 pounds per delegate, covering: hotel accommodation (with breakfast) for 7 nights; coffee/refreshments during breaks; lunches on the conference days (Monday 16 October through Friday 20 October); coach transfers from Inverness/Glasgow airports to Skye; one evening reception and meal; one cultural evening and buffet dinner; one Taste of Skye dinner; one Gala dinner and dance; full or half day coach tour of Skye with guide (on Saturday 21 October); and conference pack. The only additional cost for delegates will be for their evening meals on Tuesday and Saturday nights."

The website for preliminary expressions of interest is: <http://www.islandstudies.org> Also on the website is the alternative of cheaper accommodation at local Bed and Breakfast accommodations. The Skye tourism board can make such bookings. Their details are on the Islands VI website. For more information contact the conference organiser:

Graeme Robertson, Habitat Scotland, Hazelmount, Heron Place, Portree, Isle of Skye IV51 9EU Scotland UK; tel +44 (0)1478 612898; fax +44 (0)1478 613254; email: <sitc@skyejet.demon.co.uk>

VI. FROM THE SECRETARY-TREASURER: 1999 MEMBERSHIP REPORT

ASAO membership for 1999 totaled 373 (including 15 honorary fellows). This represents an increase of almost 10 percent over 1998, when we tallied 341 members. Although numbers grew in all geographical areas, the percentage of membership shifted slightly, to include proportionally more members in the Pacific Islands and proportionally fewer in the United States:

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*In 1999: Japan (3), Thailand (1). In 1998 and before: Japan and Botswana.

Within the United States, members reside in 37 states and in Washington, DC. The highest concentrations are in the Northeast (69 members), followed by the West Coast (53), upper Midwest (45), and Hawaii (44). In addition, the ASAO Newsletter has 33 institutional subscribers, including 12 in the US, 6 in various Pacific Islands, and a total of 15 in Europe, New Zealand, Australia, Canada, the Philippines, and Mexico. (If interested, please contact me for more details.) Jan Rensel
VII. ASAO MONOGRAPH SERIES UPDATE

The volume, *Identity Work: Constructing Pacific Lives* (ASAO Monograph Series No. 18, University of Pittsburgh Press), is scheduled to be published in late Spring 2000. A flyer should be available at the upcoming meeting in Vancouver.

Naomi McPherson’s edited volume on colonialism has been submitted to the Press and is currently under revision following evaluation. *Andrew Strathern*

VIII. REQUESTS FOR ASSISTANCE

Solomon Islands Relief
You are probably aware of the difficult situation that has existed on Guadalcanal for the past year. As a result of “ethnic tensions,” people have been killed; schools have been destroyed and closed on Guadalcanal and are overcrowded in Malaita; and large numbers of people have been repatriated to Malaita, where hospitals and other social services are stretched to the limit. At the suggestion of Solomon Islands colleagues, several ASAO members are planning to collect donations to send to the Red Cross to provide needed food and medical supplies. If you would like to contribute, please send your check, made out to the International Red Cross, to Christine Jourdan at the following address:

Dept. of Sociology and Anthropology, Concordia University, 1455, de Maisonneuve W., H3G 1M8, CANADA; tel 514/848-2169; fax 514/848-4539.

Palau Community College Library Seeks *Micronesica*
The Palau Community College Library has a very incomplete set of the journal *Micronesica* and is seeking donations to help fill the gaps. If you have any issues you would be willing to donate to the library’s developing Micronesia-Pacific Collection, please contact:

Jane Barnwell, Librarian, Palau Community College, PO Box 9, Koror, Republic of Palau, PW 96940; email <janeb@belau.org>

Reminder: Anthropology Books, Journals, and Articles Needed in Samoa
The National University of Samoa is offering its first, introductory level anthropology courses next year (2000). There is very little anthropology material in their university library, and their Dean of Arts (who is an anthropologist) is desperately looking for books.

- If you as an individual or your institution would like to help, and have duplicate copies of ethnographies, collections of articles, or copies of journals, and you want them to go where they will be appreciated, or
- If you, or someone you know, is retiring and would like to donate your professional library to a place where it will be treasured and used, please contact Dr. Va’a at this address:

Unasa Dr. L. F. Va’a, Dean of Arts, National University of Samoa, P. O. Box 5768, Apia, SAMOA; fax +685-20938 or 21370. Or: Unasa Dr. L. F. Va’a, P. O. Box 1227, Apia, SAMOA; email: <ulfv@samoa.net>

Also please notify the Chief Librarian at NUS when you are sending your donations:

Togi A. Tunupopo, Chief Librarian, National University of Samoa, P. O. Box 5768, Vaivase, SAMOA; tel +685-20072 x 129, 166, 165 & 170; fax +685-20938 or 21370; email <t_tunupopo@hotmail.com>

Dr. Va’a has the full support of the Vice Chancellor who has funds to pay shipping costs. There are a number of ways the book shipments can be accomplished. Depending on where you are, it may be less expensive to ship things first to American Samoa where Dr. Va’a can arrange to have them sent here to Western Samoa. Please contact him first for information and to work out details. If you are able to provide him with the comparative costs of shipping books to both
American and Western Samoa, then he can advise you how he would like you to proceed.

Note: Merrily Stover just sent off several boxes of books and journals to Dr. Va’a, and she discovered: “The US Post Office has a special rate called “M-bag” for mailing books and journals overseas. For slow boat, the cost is 79 cents/pound. M-bag requires a minimum of 11 pounds and a maximum of 66 pounds per bag.”

Institutions wishing to make a large shipment might be able to interest an aid agency (such as US Aid, the Canada Fund, or AusAID) in helping defray shipping costs. Cooperation between institutions, donor agencies, and the National University of Samoa would be of public relations benefit to both the donor institution and the donor agency, and would help NUS obtain the books they need to develop an excellent program. Dorothy Counts

IX. IN MEMORIAM: A. L. “Bill” Epstein, 1924-1999 ¹

The last time I saw Bill, in September 1999, we reminisced about Raymond Firth’s seminars at the London School of Economics, which we both attended 1948–1951. It was characteristic of Bill to remember my key point in a paper I gave there on my fieldwork among the Ojibwa. He always took an interest in what other people had to say and entered into every discussion with appreciation of others, without attempting to get credit for his own ideas. At that time he had studied law and anthropology, and was about to go to Northern Rhodesia for his first field work, with the Rhodes-Livingstone Institute, which lasted for several years among the Bemba, on the Copperbelt and in Ndola (now Zambia). Neither of us expected to work in the Pacific field. Bill spent some time in Manchester where he got his PhD. There is a sizable bibliography on his African studies, as he returned there some years later. His interest in urbanization stems from that, I think.

It was 1959 when we met again in Canberra at the Australian National University, where Bill and Scarlett were to begin fieldwork in New Britain.² And we met in many places, from Matupit to Sussex, after that. Working as research fellows at the Australian National University, Scarlett, whose interest was economic development, settled in Rapitok, and after a few months Bill established a field site in the urbanized village Matupit, concentrating on land and politics. From that research his numerous publications on Tolai have flowed. He had another period in Manchester, and in 1966 took the Professorship of Anthropology at the ANU. Scarlett and their daughters, aged one and two, went along. During that time his book, Matupit (1969), as well as many articles were published.

Bill was a meticulous field worker, using notebooks fitted for carbon copies, which he sent back to his home base regularly. Each night he typed up the day’s notes and filed them, often under several headings. His description of methods and documents can be seen in his chapters in books he edited: The Craft of Social Anthropology (1978) and Contention and Dispute (1974). He was chairman of the Association of Social Anthropologists 1977–1981, a fellow at Palo Alto and at the University of California - San Diego. Kathy Barlow tells me “the Epsteins were at UCSD when I was there and we had our Melanesian seminar going. I so enjoyed Bill’s contributions to it. So generous and constructive to those of us just starting out, and his own work really a model.” Indeed, all his friends, colleagues and students will concur. Bill and Scarlett returned to England when Bill was made Professor at the University of Sussex, where they remained until he retired. His interests in affect developed then, I think, culminating in In The Midst of Life (1992). Since that time he had not been in good health, yet his scholarship and originality had been productive, with several articles and a new book, Gunantuna, published this year.³ In a recent letter he wrote, “I think that rounds up all I have to say about the Tolai.” We must be grateful that he felt that he had completed this work, even if there might have been collected papers to follow. As a friend and as an anthropologist, he was one of the best that anyone could know.

¹ This note is written quickly, to meet the ASAO Newsletter deadline. I have no opportunity to check dates or other information. All his publications and citations are given as A. L. Epstein, and when I asked him he said that he had always been called Bill by his family. I never knew what his given names were.

² The notorious occasion when Max Gluckman was refused a permit to visit New Guinea because of alleged communist connections was during Bill’s fieldwork, when Max had hoped to visit him in New Britain.

³
See Bibliographic Information, p. 26, regarding this book. Also among A. L. Epstein’s recent publications are articles on dreaming (Oceania 68[3]:200–213); on sorcery and social change among the Tolai (to be published in Ethnology); and “Tubuan: The Survival of the Male Cult Among the Tolai.” in the Journal of Ritual Studies 12(2), Winter 1998.

Paula Brown Glick, ASAO Honorary Fellow, Professor Emeritus SUNY Stony Brook

X. ANTHROPOLOGY PhDs

Thanks to Mac Marshall for drawing our attention to these Pacific Islands–related dissertations, announced in the new AAA Guide to Departments.

Anae, Melani 1998

Ehrlich, Celia 1999
The ethnobotany of Cordyline fruiticosa (L.) Chev., the “Hawaiian ti plant.” University of Buffalo.

Fernstrom, Katherine W. 1999
Exchange and information processing problems of archaeological measurement, a case study from New Guinea. Southern Illinois University at Carbondale.

Kirkendall, Melissa A. 1998
Demographic change on Matuku Island, Fiji in response to infectious diseases introduced at European contact. University of Hawai‘i.

Leslie, Heather Young 1999
Inventing health: Tradition, textiles and maternal obligation in the Kingdom of Tonga. York University.

Makihara, Miki [year not stated; 1998 or 1999]
Bilingualism, social change, and the politics of ethnicity on Rapanui (Easter Island), Chile. [institution not stated]

McMullin, Juliet 1999
Kahea ola (the call to life): Revitalizing a healthy Hawaiian identity. University of California - Irvine.

Oles, Bryan 1999
Keeping our roots strong: Place, migration and corporate ownership of land on Mokil Atoll. University of Pittsburgh.

Redd, Alan 1998
The origins and affinities of Pacific populations: Evidence from mitochondrial and Y chromosome genetic data. Pennsylvania State University.

Thomas, William 1999
Traditional environmental knowledge and its implications for modern conservation among the Hewa of Papua New Guinea. Arizona State University.

Young, Raymond 1999
Pathways as metaphors of movement—Fiji. Victoria University of Wellington.

XI. BIBLIOGRAPHIC INFORMATION

Craig, Barry, Bernie Kernot and Christopher Anderson, eds.

Twenty-four papers from the Fifth International Symposium of the Pacific Arts Association deal with “Production and Performance,” “Social and Cultural Context,” “The Record and the Remainder,” and “The Mission of Museums.” Leading authors in the field of Pacific art and anthropology record and advance our understanding of the arts of this region. [from Crawford House]
Epstein, A. L.

This book is built around four essays on aspects of Tolai ethnography that have not been covered in the otherwise extensively documented culture: adoption; names and naming; the experience of shame; and privacy and the boundaries of the self. An introduction sets the discussion in a wider theoretical context, and the book as a whole takes issue with the recent tendency in ethnography to do away with the individual, and thus to make it impossible to deal with individuality, which would make no sense in the Tolai context. *[from Crawford House]*

Ewins, Rory

This book is based on Rory Ewins' doctoral research in Fiji and Tonga in 1993. The book contributes to the on-going debate on the relationship between tradition and politics in the Pacific Islands region. In particular, this work can be seen as something of a dialogue between Fiji and Tonga and the West and among the people of each, rather than as a "scientific study" by an objective outsider. The title refers to the way in which Fijian and Tongan tradition evolves over time to meet the needs of a changing world, yet remains of central importance to Fijian and Tongan life (and hence politics). *[from the publisher]*

Hauser-Schäublin, Brigita, and Gundolf Krüger, eds.

*James Cook: Gifts and Treasures from the South Seas* for the first time illustrates and documents 500 of the exquisite, cultural art objects that Cook and his team amassed on their voyages. It is a collection of non-European art that today is unparalleled in both its breadth and scope. Among the scientists and artists who traveled with Cook was a team led by the German scholar Johann Reinhold Foster. In cooperation with The Royal Society, which commissioned the British Admiralty to make the voyages, they returned with this collection to Germany, where it lay more or less untouched for more than 200 years. It is only recently that specialists in the art of the Americas and Oceania have rediscovered the historical and cultural importance of this vast collection, which is now owned by the University of Göttingen (125 miles north of Frankfurt).

This richly illustrated volume details the history of Cooks voyages and discusses the international importance of the collection, dividing the objects into three main groups: Polynesia, Melanesia, and the Americas. In addition to providing an essential reference for anthropologists, collectors, and historians, it brings to life the travels and adventures of Captain Cook in vivid color photographs of objects that he and his team saw for the first time. With contributions by Christian F. Fest, Volker Harms, Brigitta Hauser-Schäublin, Adrienne L. Kaeppler, Gundolf Krüger, Markus Schindlbeck, Manfred Urban. *[submitted by Brigitta Hauser-Schäublin]*
Ito, Karen

Many indigenous Hawaiians who have moved to the islands’ cities languish at the bottom of the socioeconomic scale and are thought to have lost their cultural roots. Initially apolitical urban Hawaiians were often skeptical of activists who sought to revitalize traditional ways; yet, as Karen Ito shows, Hawaiian women in particular continue to maintain and express crucial aspects of their cultural heritage in their lifestyle and interactions with others. Ito conducted intensive fieldwork with six Honolulu families, all of which shared the distinguishing characteristics of Hawaii’s matrilineal society. In her close examination of the friendships and family relations among the women in these households, she focuses on the significance of a traditional manner of speech known as “talk story” which they use when conversing together. She describes how her subjects employ metaphoric language to address issues concerning responsibility, retribution, understanding of self and personhood, and methods for conflict resolution. For these “lady friends,” Ito finds, the emotional quality and quantity of their social relationships help define personal identity while their common concepts of morality bind them together. [from the publisher]

Parkinson, Richard

The first complete translation into English of Parkinson’s landmark 1907 ethnography of the Bismarck Archipelago, *Dreissig Jahre in der Südsee,* in which he drew together and expanded on the scientific and popular papers he had been publishing since 1887. The translation, which contains an accurate description of all Parkinson’s linguistic work, and all his illustrations, is accompanied by an extensive introduction by Jim Specht, one of the foremost scholars of Bismarck history and anthropology.

XII. VIDEO RESOURCES

*The following information is provided courtesy of “Pacific News from Manoa,” the newsletter of the Center for Pacific Islands Studies, University of Hawai‘i - Manoa.*

“Cracks in the Mask,” a film by Frances Calvert, follows Ephraim Bani, a Torres Strait Islander, as he sets out on a voyage of discovery to the museums of Europe where part of his cultural heritage, elaborate turtleshell masks from Torres Strait, now lie. The film looks at the history of this collecting endeavor and questions the role of museums and the way they decontextualize cultures. 1997, 58 minutes, color, in video, distributed by First Run/Icarus Films, 153 Waverly Place, New York, NY 10014 USA; website: <http://www.frif.com> Other recent films on the Pacific distributed by First Run/Icarus include “Advertising Missionaries,” “Mabo: Life of an Island Man,” and “Taking Pictures.”

“Selo! Selo! Bigfala Canoe” documents the inaugural arrival of a cruise ship on the coast of a village community in Vanuatu. The 26-minute video, directed by Randall Wood and produced by Axis Productions, explores the experience of a small community coming to terms with cultural change, negotiated contracts, and a visit by 1050 tourists. The video is not yet in distribution but programming availability is being handled by Jennifer Cornish Media, 142 Cathedral Street, Woolloomooloo, NSW 2011, Sydney, AUSTRALIA; email: <jcmedia@jcmedia.com.au>; website: <http://jcmedia.com.au>
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