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I. FROM THE EDITORS

Warm thanks to all who submitted session reports and proposals and other information by the September 1 deadline. We will be leaving for four months in Fiji in early December. In order to leave ourselves enough time to put together the newsletter before we leave, we ask that you send in all items for the December newsletter by November 20. Thanks in advance.

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II. FROM THE CHAIR

The euphoria of the ASAO conference in Auckland, held in February of this year, is slowly passing away, much too soon, for me at least, because there were so many people I wanted to meet and talk to, and so many things to do—but I was unable to do either, because of other more urgent commitments at the time. But the memory is still there, especially the professionalism exhibited by the board members, officers, and members during the various stages of the conference. Let us not forget also the hospitality of the Maori people, the tangata whenua, who welcomed us to their marae.

But the show must go on. And we are now preparing for our next conference in Vancouver, Canada, from February 11-15, 2003, at the same elegant hotel we used for our 2000 meeting, the Chateau Granville. The officers, session organizers, and others are doing their best to make this conference an even greater success from every point of view. That is why we urge as many of our members as possible to attend this conference; the success of any social undertaking is dependent on the extent of support by the members. Before I proceed any further, though, there are several announcements that need to be made.

Firstly, we have the results of the election of two new members to the board, and I am pleased to announce that the new board members are Juliana Flinn (University of Arkansas, Little Rock) and Mark Mosko (Australian National University). On behalf of the board, I extend my congratulations to them. At the same time, thank you David Akin (University of Michigan) for agreeing to stand as a candidate. With this latest election, the composition of the board continues to be of a cosmopolitan nature with two from Canada, two from Australia, two from the United States, and one from Samoa.

Secondly, the board has decided, beginning in 2003, to extend the reduced dues rate, currently offered to students, to indigenous Pacific Islanders as well as to unemployed members. We will extend similar privileges with respect to the Vancouver conference registration fees, which have been set at the same low rates as in 2000.

Thirdly, with the publication of the latest ASAO Monograph, *Handle With Care: Ownership and Control of Ethnographic Materials*, edited by Sjoerd Jaarsma, we have several new ASAO Fellows, namely: Anne Chambers, Keith Chambers, Kathy Creely, Mary McCutcheon, Bryan Oles, Karen Peacock, and Nancy Guy. The other contributors were already Fellows on the basis of previous publications or service to the association as officers or members of the board: David Akin, Dorothy Counts, David Counts, Suzanne Faigout, Alan Howard, Sjoerd Jaarsma, and Amy Ku'uleialoha Stillman. (To maintain ASAO Fellow status, one must be a current, dues-paying member.)

Fourthly, ASAO will be hosting a get-together on Friday night, November 22, at the AAA meeting. ASAO Chair-elect Joel Robbins is organizing it. The get-together will be held in one of the Hyatt hotel rooms. Joel will have information about the exact time and place of the party available at the University of Hawai'i Press and University of Pennsylvania Press booths in the book room during the conference. We hope all ASAO members and interested others attending the AAA meeting will enjoy the ASAO gathering.

As I said before, I am expecting great things from the Vancouver meeting: new people to meet, new places to see, new restaurants to visit, new ideas to contemplate, new visions of the future, and so on. In short, it may be described as ASAO Dream Time. For reviewing the past, evaluating the present, planning the future. For out of such dreams are future worlds made. The world of ASAO.

Hope to see you in Vancouver in February, 2003.

With very best wishes,
Unasa L.F. Va'a, Chair
III. 2003 ASAO ANNUAL MEETING: FEBRUARY 11–15, VANCOUVER BC

The 2002 ASAO Annual Meeting will take place Wednesday, February 12, through Saturday evening, February 15, at the Best Western Chateau Granville Hotel in Vancouver, BC, Canada. (The Board meeting will convene on Tuesday evening, February 11, and finish on Wednesday morning.)

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 once again agreed to waive meeting room rental charges, we have been able to set registration fees at the same low rates as for our meeting there three years ago.

For the 2003 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.

Please preregister if at all possible. All current members will receive a personalized preregistration form (being mailed separately), and a generic form will be made available on

the ASAO website. Please mail the form by no later than February 1 with your payment in US dollars (cash or check payable to ASAO; sorry, no credit card payments) to Jan Rensel, ASAO Secretary-Treasurer, 2499 Kapiolani Blvd. #2403, Honolulu HI 96826.

Hotel Reservations (Conference Rate Deadline: January 11)
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 $82 (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 11, 2003; 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 3003, or tell them it’s the group block for the ASAO.

Note: The Quick Shuttle Express Bus Service will be offering

ASAO meeting participants a 30 percent discount on their normal fares

between SeaTac, Bellingham, and Vancouver airports and our hotel.

More details will be available with the December newsletter.

Meeting Schedule Preview
The final schedule will be published in the December 2002 ASAO Newsletter and posted on the ASAO website, but for planning purposes, here is a preview:

The book display will be open Wednesday 2–5 pm, 8 am – 5 pm Thursday and Friday, and Saturday 8 am – 12 noon. The ASAO meeting desk ("Information Central") will also be open on this schedule to handle on-site registration for those unable to pre-register.

The meeting will officially begin with the Opening Plenary on Wednesday evening, followed by a Welcome Party.

Symposia, working sessions, and informal sessions will be held between 8:30 am and 5:30 pm Thursday through Saturday.

The distinguished lecture, scheduled for Thursday evening, will be given this year by Ward Goodenough, addressing the topic, Reflections on Religion in Western Oceania. Friday evening we will be treated to a series of dances performed by the Rotuman association of Vancouver (Hugag'esea Club).

The Closing Plenary will be held on Saturday evening.
IV. 2003 ASAO PROPOSED SESSIONS

SPECIAL SESSIONS

Fieldwork, Ethnographic Realism, and Reflexivity - The Legacy of Jane C. Goodale

Organizers: Laura Zimmer-Tamakoshi (Pennsylvania) and Jeanette Dickerson-Putman (Indiana University)

This Special Session honors longtime ASAO Member and Honorary Fellow, Jane C. Goodale. It builds upon a 1998 AAA session focusing on the ethnographic legacy of Goodale including: her fieldwork in Australia and Papua New Guinea; her seminal *Tiwi Wives*; her published reflections on her fieldwork experiences and intellectual friendship with anthropologist Ann Chowning; her mentoring of students who have themselves made significant ethnographic and theoretical contributions in gender studies the anthropology of aging, Pacific ethnography, applied and development anthropology, and other fields of anthropological inquiry; and her work with other colleagues. As a teacher, Jane foregrounded the importance of solid, long-term fieldwork in the production of grounded theories and ethnographies of the sort Marcus and Fischer characterize as "ethnographic realism" (1986). From the start, Jane was also conscious of the dialogic nature of fieldwork and the role of the anthropologist in the shaping of ethnographic experience and writing. Participants in the 1998 session were chosen to represent and speak on major aspects of Jane's legacy: her fieldwork and ethnographic texts, her work at Bryn Mawr College (and beyond), her involvement with the Association of Social Anthropology in Oceania, and her influence as teacher, mentor, friend, and colleague.

We are happy to expand the number of participants at this Special Session and welcome Mimi Kahn, Eric Venbrux, and William Donner to our number. Ongoing participants and paper topics include: An Ethnographic Life: A Retrospective of Jane C. Goodale and her Students (Jeanette Dickerson-Putman); Understanding My People—the "Part-Ethnography" and the Region (Michael D. Lieber); Pulling the Right Thread (Michele Dominy); Realism and Reflexivity in Studies of the Life Course: The Legacy of Jane C. Goodale (Robert L. Rubinstein); From Pig Lunch to Praxis: A View of Jane Goodale from Outside Oceania (Joy Bilharz); Remember Malinowski’s Canoe and Luk Luk Gen (Pamela Rosi); The Ethics of Attention (Deborah Bird Rose); and It’s Never Been About Women Only: Jane Goodale and the Anthropology of Gender (Laura Zimmer-Tamakoshi). Recently received titles are Across the Reef: Separation, Conflict and Romance in the Relations Between Sikaiana Men and Women (William W. Donner); Measles or Magic?: On the Cultural Ramifications of an Epidemic in the Tiwi Islands (Eric Venbrux); and More than Techniques: The Value of Jane Goodale’s 1970s Methodology Class for 21st Century Anthropology (Miriam Kahn).

Those interested in participating or making laudatory remarks should contact Laura as soon as possible! 

**Titles and abstracts** are past due. Participants must submit to Laura any audio-visual equipment requests and scheduling conflicts (i.e. participating in two sessions) by October 15. Participants who wish to contribute to a possible publication should have working papers ready for distribution to other participants by December 15, 2002.

Laura Zimmer-Tamakoshi, 338 W. Union Street, West Chester, PA 19382 USA; email <ltamakoshi@earthlink.net> or <lauratamakoshi@yahoo.com>

Morality and Modernity in Melanesia - Papers Presented to Kenelm Burridge

Organizer: John Barker (University of British Columbia)

In a distinguished career now spanning more than a half century, Kenelm Burridge has made important contributions to a vast array of subjects which are of continuing anthropological interest: millenarianism, friendship, leadership, indigenous and Western notions of personhood, missionary activities and conversion, mythology and dreams, money and
reciprocity, the deep history of anthropology and much else. Much of this work concerns what we now describe as the transition to modernity. Indeed, Burridge’s many articles and books anticipate and remain highly relevant to current debates surrounding the experience of modernity, particularly in Melanesia. A second related central theme of his work is morality, especially in situations where moral assumptions are challenged and transformed. Burridge’s insights on such themes as reformulations of the moral self in cargo cults, missionary engendered metanoia and individuality have a central place in current research on the implications, social and historical, of the phenomenal spread of Christianity in Melanesia and elsewhere and in discussions of such cognate subjects as the impact of widespread consumerism on the ways people perceive personal self-worth and their relationships with others.

The contributors to this session wish to acknowledge Burridge’s scholarly legacy by exploring the continuing relevance of his work on morality and modernity in a variety of ethnographic and theoretical contexts. Current participants include John Barker, Cyril Belshaw, Fred Errington, Deborah Gewertz, Dan Jorgensen, Roger Lohmann, Bill McKellin, Jean-Marc Philibert, Joel Robbins and Bob Tonkinson. Ken Burridge will also attend and participate in our discussions.

Additional contributors are welcome, but need to contact John Barker no later than October 1st. Participants need to provide titles and abstracts for papers to the organizer by October 25th. Draft papers must be ready for circulation by early January.

John Barker, Department of Anthropology and Sociology, University of British Columbia, Vancouver, BC V6T-1Z1 CANADA; tel (604) 822-4982; fax (604) 822-6161; email <barker@interchange.ubc.ca>

FORMAL SYMPOSIA

Back in the Field Again

Organizers: John Barker (University of British Columbia) and Ann Chowning (Auckland)

This symposium focuses upon the implications, both personal and professional, of long-term fieldwork in various Pacific islands communities. The papers deal with a range of topics of both theoretical and historical interest, including: the impact of revisits upon one’s perceptions of host communities and upon personal relations; the evolution of research topics and concerns over time; changing perceptions and expectations of the fieldworker by members of host communities; the politics of one’s relationships with other outsiders present "in the field"; and the implications of changes in communications between host communities and the outside world—both where these have improved and where, as in several parts of Melanesia, rural areas have become progressively more isolated. Participants must have revised papers prepared for circulation and comment prior to November 1.


John Barker, Department of Anthropology and Sociology, University of British Columbia, Vancouver, BC V6T-1Z1 CANADA; tel (604) 822-4982; fax (604) 822-6161; email <barker@interchange.ubc.ca>
Ann Chowning, 1 Croydon Rd., Mt. Eden, Auckland 1003 NEW ZEALAND; tel +64-9-630-7630; fax +64-9-373-7441
Gender Histories: Reading Pacific Colonial Experience between the Lines

Session Organizer: Jeannette Mageo (Washington State University)

This symposium will focus on particular, embodied histories of gender in the colonial and postcolonial Pacific. We will ask, where does one look for permutations in cultural constructions of femaleness and maleness, and for the mutating gender relations these constructions reflect? For missionized and colonized peoples, the surviving words are predominantly those of dominating foreign groups. Indigenous gender histories are of necessity patchwork chronicles—some pieces of which emerge in one text, other pieces in another. They must be puzzled together from varieties of accounts: missionaries’ letters and journals, travelogues, stories of adventurers, beachcombers, and consuls, as well as early ethnological and anthropological records. These accounts present a multiplicity of subject locations, each reflecting upon the others, such that quiescent histories can be discerned in their confluences and contradictions. These unavoidably provisional histories are nonetheless powerfully latent in the present and can help us to crack it open, allowing new insight into the legacies of colonialism.

Participants should send Jeannette Mageo the first and last page of each complete paper by October 18th. Along with your paper, please send any special requests for audio-visual equipment and pertinent information about any possible scheduling conflicts. For information about possible participation please contact Jeannette Mageo.

Jeannette Mageo, Department of Anthropology, P. O. Box 644910, Washington State University, Pullman, WA 99164-4910 USA; tel (509) 335-7337; fax (509) 335 3999; email <jmageo@mail.wsu.edu>

Partnerships in Museum Practice

Organizers: Karen L. Nero (University of Canterbury), Ralph Regenvanu (Vanuatu Cultural Centre, Pacific Islands Museum Association)

Since the 1970s academic and indigenous discourses on museums focused on repatriation of items of cultural heritage held in metropolitan museums. We explore the ethical, political, economic, and pragmatic implications of recent shifts toward partnership practices in the custodianship of Pacific heritage, based on the ethnographic case of Pacific museums/national institutions and of their relationships with researchers and overseas institutions. How (and by whom) are the bases of partnership, representation and governance defined? What is the history of partnership practices? What models are working effectively? (Negative examples may also be useful!) Who are the participants, including regional and international (e.g., PIMA, ICCROM, UNESCO, World Heritage) as well as local institutions?

Please note that for a symposium we agree to precirculate drafts of our papers to the session organizers and other participants prior to 1 November. The organizers will keep circulating an up-to-date list of confirmed participants as it develops in mid-September. If possible, please send the copy via email; if that is difficult and you would like to airmail a copy to Karen for distribution to participants she will be happy to do so.

Karen L. Nero, Department of Anthropology, University of Auckland, Private Bag 92019, Auckland, NEW ZEALAND; tel +64-9-373-7599 x5316; fax +64-9-373-7441; email <k.nero@auckland.ac.nz> or <Karen.Nero@canterbury.ac.nz>
WORKING SESSIONS

Revisiting Sex and Temperament in Three Primitive Societies and Patterns of Culture: Anthropological and Historical Dialogues

Organizer: Sharon W. Tiffany (University of Wisconsin-Whitewater)

The intellectual partnership of Margaret Mead and Ruth Benedict, two significant "foremothers" of anthropology, is unique in the history of American anthropological ideas. Encouraged, in part, by the Margaret Mead Centennial Year of 2001, anthropologists and historians initiated discussion of their disciplinary perspectives on the works and lives of these remarkable women. The purpose of this working session is to continue this dialogue by focusing on the social and intellectual connections between Patterns of Culture, published in 1934, and Sex and Temperament in Three Primitive Societies, published a year later. In her preface to the 1950 edition, Mead described Sex and Temperament as her "most misunderstood book." It received mainly positive reviews in popular publications, but mixed to negative reviews from anthropologists. In comparison to Benedict’s legacy with Patterns of Culture, Sex and Temperament is not frequently mentioned as one of Mead’s major works in obituaries published in the popular media. While often dismissed by anthropologists as, at worst, an ethnographic "fiction" or, at best, as a "curiosity," Sex and Temperament nonetheless continues to hold great interest to scholars of feminism and gender issues in other disciplines. It is widely cited, for example, in introductory women’s studies and sociological texts that deal with cross-cultural gender issues.

I suggest two major themes for this working session: (1) To examine Sex and Temperament and Patterns of Culture as companion texts, given the close collaborative and intellectual relationship between Benedict and Mead; and (2) To revisit the 'misunderstanding' of Sex and Temperament in the social-historical contexts of Mead’s fieldwork and conceptual framework. Session participants may consider these larger themes in conjunction with more specific topics as a focus of discussion in their papers. For example: (1) Issues of fieldwork, ethnographic authority, reflexivity, and literature in Patterns of Culture and/or Sex and Temperament; or (2) The social, historical, and intellectual contexts of Patterns of Culture and/or Sex and Temperament. Participants may choose to focus on either Mead’s or Benedict’s books; to examine both texts together; to consider Benedict’s Patterns of Culture in relation to her other work, or Mead’s Sex and Temperament to her other writings. Interested participants to date include: Patricia Francis, David Lipset; Naomi McPherson; Marta Rohatynskyj; Gerald Sullivan; and Nikki Tannenbaum.

Participants must be prepared to send their paper title and an abstract of 150-250 words to the session organizer by October 15.

Sharon Tiffany, Anthropology Department, University of Wisconsin, Whitewater, WI 53190-1790 USA; tel (262) 472-1965; fax (608) 238-3565; email <s.tiffany@juno.com>

Common Property and Customary Right in the Contemporary Pacific

Organizers: Mike Evans (University of Alberta), Charlie Stevens (Miami University of Ohio), and John Wagner (St. Francis Xavier University)

Building on an extensive informal session held at the University of Auckland last year, we propose to move to a full working session in Vancouver. Some seventeen persons have expressed interest in participating in some form. Some of the key issues we will be building on are: the relationship between common property rights and emerging institutions of modernity that assume and/or demand the existence of private property regimes; the continuity of common property practices in spite of legal frameworks to the contrary; and the discursive tension between local notions of common property, communal rights, and local autonomy, and state level attempts to govern through resource management regimes.
A concise common bibliography will be circulated shortly. All participants must submit titles and abstracts to the organizers during the month of October and have a paper ready for pre-circulation by **November 30**. For further information, please contact the organizers.

| Mike Evans, Department of Anthropology, University of Alberta, Edmonton, AB T6G-2H4 CANADA; tel (780) 492-7518, fax (780) 492-5273; email <mevans@ualberta.ca> |
| Charlie Stevens, Department of Anthropology, 375 Upaham Hall, Miami University, Oxford, OH 45056-1879 USA; tel (513) 529-1926, fax (513) 529-8525; email <stevencj@MUOHIO.EDU> |

**Social Life and Mining in the Pacific**

Organizers: Martha Macintyre (University of Melbourne) and Paige West (Barnard College, Columbia University)

The discovery of gold in Papua and New Guinea in the 1920s, during a depression in Australia, brought numerous expatriate prospectors to the island. The exploratory journeys by these men and the Australian colonial patrol officers who often accompanied them “opened up” the interior of New Guinea to outsiders. There have been numerous studies of the effects of “first contacts” between Papua New Guineans and Europeans as well as arguments about the social, cultural, and material consequences of these encounters. In this session we shall explore some of the social, cultural, and material interactions and exchanges that contemporary mining projects generate. The emphasis is on the everyday social interactions between mining-related expatriate groups and Pacific Islanders in Papua New Guinea and elsewhere, and the ways that these effect social and cultural changes in affected communities. What are the daily social interactions between mining-related expatriates and Pacific Islanders? How do these interactions (or lack of interactions) stimulate local desires for commodities, modernity, and further interactions? What are the locally generated critiques of mining-related activities? How do modern narratives about mining merge with traditional narratives to create new social lens through which nature and culture are understood and acted upon?

| Paige West, Department of Anthropology, Barnard College, Columbia University, 3009 Broadway, New York, NY 10027-6598 USA; tel (212) 854-5933; email <pwest@barnard.edu> |

**Grandparenting in Contemporary Pacific Societies**

Organizers: Jocelyn Armstrong (University of Illinois at Urbana-Champaign) and Juliana Flinn (University of Arkansas at Little Rock)

This working session builds on informal sessions held at the 2001 and 2002 meetings in Miami and Auckland. A general focus on the definition and relevance of contemporary grandparenting has continued with contributors reporting on a significant set of specific topics including: attitudes about aging which affect attitudes about grandparenting; advantages and disadvantages of the grandparenting role; gender differences; being a grandparent as a marker of being socially old; grandparents as caregivers of grandchildren; the impact of changing demographics; the social networks of grandparents; and the changing dynamics and contingencies of the role. Dorothy Counts served as discussant for the 2002 session and will continue in that role. Continuing paper presenters are: Vicki Torsch, Sela Panasasa, Sally Keeling, Juliana Flinn, Rose Elu, Jeanette Dickerson-Putman, Beth Crites, David Counts, Ann Chowning, and Jocelyn Armstrong. New participants are welcome. Both continuing and new participants must submit **titles and abstracts** to the organizers by **October 15, 2002**, and 7-10 page **working papers** for pre-circulation by **November 15**.
The Current State of Research on the Polynesian Outliers

Co-organizers: Rick Feinberg (Kent State University) and Janet Dixon Keller (University of Illinois at Urbana-Champaign)

This session has met twice at the Informal level, in 2001 and 2002. The previous sessions were intended as initial steps toward producing a systematic comparative assessment of Polynesian outlier ethnography. Topics addressed thus far have included notions of privacy and intimacy, ethnic stereotyping and ethnic humor, subsistence practices, gender relations, seafaring knowledge and practices, oral traditions, and music. Owing to the unevenness of research as well as cultural differences across the area, we decided that participants in the 2003 Working Session will focus primarily on their own ethnographic materials and current theoretical interests, but that they will bring in comparative observations wherever feasible and relevant. Contributors must provide either full papers or extended abstracts (three- to five-page discussions of the points to be developed at greater length at the meeting), which they will circulate to the organizers and all participants no later than October 15. Anyone else wishing to join the working session may contact either of the organizers.

Mythology

Organizer: Serge Dunis (University of French Polynesia)

Creation myths, myths revolving around gathering, fishing, hunting, and agriculture, all the myths we dare interpret only once we know the minute workings of the societies which have given them birth: here is the theme of our session. Can we muster the numerous versions of the myths which characterize the societies we study, unravel their connections, winkle out their profound messages, and rebuild their structures? Can we discover invariants which would give the session its profound unity? The onus is on us to plunge into the wealth of Pacific mythology! Prospective participants include Jean-Guy Cintas, Dorothy Counts, Serge Dunis, Ben Finney, Wolfgang Kempf, Heather Young Leslie, Roger Lohmann, and Naomi McPherson.
INFORMAL SESSIONS

The New Voyagers: Pacific Artists in the Global Art World

Organizers: Pamela Rossi (Stonehill College) and Eric Kjellgren (Metropolitan Museum of Art)

Whether practitioners of new or “traditional” art forms, contemporary Pacific artists increasingly are seeking to move beyond local and regional venues to achieve recognition in the global art world. As they do this, they enter a world art system which puts emphasis on individualism, authorship, innovation, diverse markets, and marketing systems, and encompasses a plethora of critical and consumer tastes—all of which present challenges to success. At the same time, as artists explore novel media and techniques that engage the new cultural and political realities of the contemporary Pacific, their art is becoming an increasingly heterogeneous phenomenon. This creative hybridity has, in turn, been criticized in some circles as being somehow inauthentic—that is, not essentially “indigenous.” Hence, the scope and nature of Pacific art itself has, in recent years, become contested terrain.

The session proposes to explore the range of arts being produced in Pacific societies today and the ways Pacific artists and their works engage and contest with forces within the global art system. It will address, but is not limited to, issues of artistic agency, construction of personal and group identity, gender, authorship, copyright, gatekeeping, and unequal power relations between indigenous artists and the global art system. We also will consider how the issues affecting rural artists differ from those working in urban contexts as each group seeks to participate in a global art world where multiculturalism and visual culture are of growing importance.

The organizers welcome contributions on any of these topics and, in particular, encourage participation by Pacific Island artists, members of regional museums and cultural institutions, and anyone engaged in promoting Pacific arts in the global arena. Confirmed or probable participants include: Koní Aisake, Liz Bonshek, Judy Flores, Anna-Karina Hermkens, Eric Kjellgren, Mary MacDonald, Carol Mayer, Julie Mota, Pamela Rosi, Eric Silverman, Karen Stevenson, Eric Venbrux, and Rob Welsch. Plans are also underway to hold a small exhibition of works by local Pacific artists and those participating in the session.

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Eric Kjellgren, Oceanic Art, AAOA, The Metropolitan Museum of Art, 1000 Fifth Avenue, New York, NY 10028 USA; tel (212) 650-2597 fax (212) 396-5039; email <eric.kjellgren@metmuseum.org>

Language Ideology and Linguistic Change in Oceania

Organizers: Bambi Schieffelin (NYU) and Miki Makihara (Queens College, CUNY)

Small speech communities of Oceania have often been conceived as homogeneous entities by outsiders. At closer inspection, however, they reveal heterogeneous linguistic ideologies and practices, where multiple codes, styles, and modes of communication compete and coexist simultaneously. Recent linguistic anthropology highlights the role of linguistic ideology, or cultural conceptions of language, in the transformation of social relations and of linguistic structure and use. The history of a language is marked by the history of its language users, who actively transform and construct the linguistic landscape. Small speech communities often experience language change at an accelerated rate, as innovations and continuity may depend on the imagination, creativity, and persuasiveness of fewer individuals. An examination of the changes and simultaneities of codes and choices offers a lens for understanding the relationship between linguistic ideology and practice and between language variation and change. Questions we might ask include: how and why are new codes created, what do choices among multiple codes and modes mean for languages, speakers, and genres across a range of societies?
We welcome contributions pertaining to language ideology and practice and in particular those pointing to the simultaneity and multiplicity of linguistic phenomena, such as interactions between spoken and written communicative modes and registers, between standardization and homogenization (e.g., prompted by language policy or globalization) and heterogenization and diversification of language varieties and communicative styles, etc.

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Issues and Challenges in Pacific Research

Organizers: 'Okusitino Mahina (University of Auckland), Linita Manu’atu (Auckland University of Technology), Malia Talakai (University of Auckland), and Nuhisifa Williams (University of Auckland)

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

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

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

To do away with these problematic issues presents both foreign and local researchers with multiple challenges. Epeli Hau'ofa, for one, calls for a change in the theoretical and practical conduct of research in the Pacific. It is about time, according to Hau'ofa, that our seeing the Pacific as "islands in the far sea" shifts to viewing it as "our sea of islands." Generally, though, the theoretical and practical challenges for outsider and insider researchers, in the Pacific or
elsewhere, are to root out all elements of relativism and evolutionism embedded in their projects.

You are, therefore, warmly invited to contribute to any of the above-named topics/issues or other topics/issues of some relevance to the theme by participating in this informal session.

The Social Understanding of Localities in Melanesia

Organizers: Paige West (Barnard College) and Tom Strong (Princeton University)

The accepted categories of "town/taun," "village/ples," and "bush/bus" permeate Melanesians' discourse about their own lives and anthropological representations of those lives. People work with an opposition between taun and ples, but they also fold taun into ples as when they recreate rituals in town that address ples issues, or they reconvene in the village to adjudicate conflicts that occur in town. "Where" are these locations? This informal session is intended to raise questions about these categories. We hope to connect the discussion to the literature on "locality" and the debate about the "local" in anthropology, the literature on the production of space and place from anthropology and geography, and the literature about the kinds of "flows" connected to commodity chains. We hope to begin with some of the following questions: How do (or do not) people define themselves and their place in opposition to or in conjunction with their definitions and understandings of town? How do rural places/spaces get made in relation to urban places/spaces? How is town imagined by people who live in rural places? How is town experienced by people who live in rural places? What are the social, economic, religious, and political connections between "villages" and "towns"? How do outsiders (conservationists, development workers, and others) understand the "authentic" in Melanesia, and how is this understanding tied to locality? How does the experience of town/ples relations differ for young and old, men and women? How does town contribute to emergent senses of Papua New Guinean (or other Melanesian) nationality?

Anyone interested in contributing to this informal session should contact the organizers.

Paige West, Department of Anthropology, Barnard College, Columbia University, 3009 Broadway, New York, NY 10027-6598 USA; tel (212) 854-5933; email <pwest@barnard.edu>

Thomas Strong, Department of Anthropology, Princeton University, 100 Aaron Burr Hall, Princeton, NJ 08544 USA; fax (609) 258-1032; email <tpstrong@princeton.edu>
Conceptions of Social Relationships in Pacific Societies

Organizers: Alan Howard (University of Hawai'i) and Andrew Moutu (Cambridge University)

The focus of this session will be on the ways in which social relationships are conceptualized in various Pacific societies, with the goal of reflecting on differences between Eurocentric models of relationships and those derivative from (or inherent in) indigenous constructions.

The topic can be approached from several different vantage points, including the ways personal names (the topic of a 1981 ASAO symposium); place names; chiefly titles; names given to features of the landscape, structures, vehicles and vessels, special artifacts, etc. reflect relationships between people (as individuals or categories); between people, gods, and spirits; between people and the natural environment. Other approaches might include the ways in which conceptions of relationships are embedded in religious ideology, notions of exchange, concepts of competition, cooperation, and conflict, etc.

Contributions from individuals with research experience in two or more Pacific societies would be especially welcome.

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Pacific Collection Librarians' and Archivists' Management of "Grey Literature"

Organizer: Jane Barnwell (UH, Manoa)

This session will continue discussions from the Pacific History Association conference to be held in Apia in December 2002 on the management of "grey literature." The Fourth International Conference on Grey Literature, held in 1999 in Washington, DC, defined grey literature as "that which is produced on all levels of government, academics, business and industry in print and electronic formats, but which is not controlled by commercial publishers." In general, grey literature publications are non-conventional, fugitive, and sometimes ephemeral publications. They may include, but are not limited to the following types of materials: reports, theses, conference proceedings, non-commercial translations, bibliographies, and official documents not published commercially. For more information, please see:<http://www.nyam.org/library/greylit/whatis.shtml>

It will also discuss ongoing special projects, including the Pacific Ethnomedicine Bibliography project and the Pacific Ethnomathematics Digital Library.

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V. OTHER CONFERENCES AND EVENTS

2003 Society for Economic Anthropology Meeting. Theme: Migration and Economy in Monterrey, Mexico, April 4-5, 2003

Call for papers: The conference will focus on migration in all its facets, focusing on the ways in which people’s movements in space affect, and are affected by, other social and economic institutions. The theme is intended to be as inclusive as possible of all types of population movement, of the past as well as the present, to provide a broad comparative perspective.
Cultural anthropologists, archeologists, historical anthropologists, as well as those from other social sciences interested in the study of migration, are invited to participate.

Population movements, especially in the form of movements across national boundaries, are currently the focus of broad academic and policy debates about issues such as transnational migration and its implications for home and receiving countries, immigration policies and their effects, the dynamics of refugee movements, and so on. The conference theme is intended to broaden the comparative framework, to place current debates and emphases within a context which considers both internal and international movements, and which considers historical as well as contemporary dynamics of mobility. Papers are invited that consider mobility in socioeconomic context, addressing issues of the impact of migration on social institutions, as well as the question of how broader social and economic forces affect population mobility.

Some issues include: 1) Population mobility as a key element in cultural processes throughout history and pre-history; 2) Relationships between contemporary processes of internal migration and international/transnational migration; 3) Population mobility from the perspective of those involved. Related issues include migration and the household economy, migration and gender relations; 4) The creation of linkages across time and space through population mobility. Topics here could include studies of remittances, in both internal/international migration, ways in which households and communities span more than one locale; 5) National and regional causes and consequences of mobility. Related issues are: the creation of refugee populations, large-scale population movements as a result of war and civil strife and the effect of these on receiving areas, and the impact of state policies encouraging or discouraging migration/immigration; 6) Migration and identity.

Send one page abstracts of proposed papers to the conference organizer by November 1, 2002. The abstract submission should include institutional affiliation, address, telephone number, fax and email address. Poster submissions may be considered after that date. New members and graduate students are especially invited to present their work. Abstracts should be sent to the program organizer.

All participants are expected to pre-register for the meeting and to become members of the SEA. Participants should plan to have their written papers ready for the conference organizer by the time of the meeting.

The conference will take place in Monterrey, Mexico, April 4-5, 2003 at the Hotel Ancira. Monterrey is easily accessible from the US, with direct flights from Houston, Dallas and Atlanta. A large city in northern Mexico, Monterrey is a major industrial center surrounded by beautiful mountains [La Sierra Madre Oriental], 640 miles north of Mexico City and 310 miles south of San Antonio, Texas. William Breen Murray is in charge of local arrangements.

Lillian Trager, Department of Sociology and Anthropology, University of Wisconsin-Parkside, Kenosha WI 53141 USA; email <trager@uwp.edu>


This four-day conference seeks to remake Asia Pacific studies around curricula that better reflect movements of people and ideas across boundaries, as well as the complexities of global-local relations. It considers the changing relationship between knowledge and power in Asia Pacific scholarship, and explores exciting new interactive pedagogies that establish more equitable relations with studied communities. Remaking Asia Pacific Studies features analysis of the student-centered Asia Pacific learning communities recently created at the University of Hawai’i in collaboration with partner campuses in Japan, the Philippines, Singapore, Fiji, and New Zealand. The keynote speaker will be Neil Smith, Director Center for Place, Culture, and Politics, City University of New York. In addition to invited speakers, the conference will include panel presentations.

Papers will address one or more of the following broad themes: Asia Pacific studies for the new millennium: critical discussion of the geopolitical and cultural categories informing Asia
Pacific studies programs and the search for alternatives; Moving Cultures: curriculum issues: developing courses and programs that reflect the dynamics of transnational and transregional flows of capital, people, and ideas; institutional collaboration: cultural and other issues in building collaborative, equitable, and viable relationships between institutions engaged in Asia Pacific studies; students crossing borders: developing student-centered learning in Asia Pacific studies programs, international interactions and exchanges, and building web-based regional learning communities.

Remaking Asia Pacific Studies is the capstone conference of the Moving Cultures project, funded by Ford Foundation’s Crossing Borders initiative.

Moving Cultures Website <http://www.Hawaii.edu/movingcultures/>
Terence Wesley-Smith, Conference Convener, email <twsmith@Hawaii.edu>

Hawai‘i International Conference on Arts and Humanities, Sheraton Waikiki Hotel, Honolulu Hawai‘i, January 12-15, 2003.

The 2003 Hawai‘i International Conference on Arts and Humanities will be held from January 12 (Sunday) to January 15 (Wednesday), 2003 at the Sheraton Waikiki Hotel in Honolulu, Hawai‘i. The Conference will provide many opportunities for academicians and professionals from Arts and Humanities and related fields to interact with members inside and outside their own particular disciplines. Cross-disciplinary submissions are welcome.

Topic Areas include: American Studies, Archeology, Architecture, Landscape Architecture, Art, Dance, English, Ethnic Studies, Film, History, Languages, Literature, Linguistics, Music, Performing Arts, Philosophy, Religion, Second Language Studies, Speech, Theatre, other areas of Arts and Humanities, and cross-disciplinary areas of the above related to each other or other areas.

Website <http://www.hichumanities.org>; email <humanities@hichumanities.org>


Opening Night will feature The Lam Lecture by Sir Hugh Kawharu, Ngati Whatua Maori elder and recent Order of New Zealand recipient on Treaty, Tribes and Governance in New Zealand. Also presenting will be: Kathryn Teneese, Chief Negotiator, Ktunaxa Treaty Council; Jimmy Naouna, PCRC, Fiji; Chief Judith Sayers, Hupacasath First Nation, BC; Sister Lorraine Garasu, Inter-Church Women’s Fellowship, Bougainville; Stella Spak, UVIC Indigenous Governance Lecturer, BC; Harry Nyce, Nisga’a Lisims Government, BC; Shelly Rao, Ecumenical Centre for Research, Education and Action, Fiji; Felix Narasia, Solomon Islands Development Trust; Lopeti Senituli, Tonga Human Rights and Democracy Movement; Katsitsaronkwas Jacobs, Kahnawake Environmental Office, Sharon McIvor, NVIT, Merritt, BC; Terri-Lynn Williams Davidson EAGLE, BC; Ponipate Ravula, Citizens Constitutional Forum, Fiji; Chief Simon Lucas, BC Aboriginal Fisheries Commission, BC; Emele Duituturaga, Fiji; BC; Amanda Jusquaan Bedard, Haida-Gwaii Rediscovery Project and many more.

Pacific Peoples’ Partnership, 1921 Fernwood Road, Victoria, British Columbia, V8T 2Y6 CANADA; tel (250) 381-4131; fax (250) 388-5258; email <programmes@sppf.org>; website <http://www.sppf.org>
Thanks to Letitia Hickson and Pacnews for the following announcements:

Myth, Terrorism and Justice Conference, Center for Pacific Islands Studies, University of Hawai‘i at Manoa, Nov. 5-8, 2002.

This year’s annual conference at the Center for Pacific Islands Studies focuses on "Myth, Justice, and Terrorism" in film and literature from the Pacific and Asia. The conference will be held 5-8 November 2002 in Honolulu in cooperation with the Hawai‘i International Film Festival, the UH Department of English’s Fall Festival of Writing, and NETPAC (Network for the Promotion of Asia/Pacific Film). In addition to films from the Pacific and Asia, including several Hawai‘i premieres, the conference will feature interviews with filmmakers and panels that explore themes of terrorism and justice in film and literature. Vilsoni Hereniko and Ruth Hsu are the conference convenors.

CPI website <http://www.Hawaii.edu/cpis>

Pacific Islands Association of Libraries and Archives

The 12th Pacific Islands Association of Libraries and Archives (PIALA) conference will be held November 20-22, with preconference activities taking place November 18-19, and post conference activities being held November 23rd in Weno, Chuuk, Federated States of Micronesia.

CPI website <http://www.Hawaii.edu/cpis>

Pacific Islands Political Studies Association Conference, Noosa Australia, December 4-6, 2002.

The Pacific Islands Political Studies Association (PIPSA) Conference will be held 4-6 December 2002 in Noosa, Queensland, Australia. The theme is "Pacific Islands Security: Old Challenges, New Threats." The host is the University of the Sunshine Coast.

Dr. Ivan Molloy, email <imolloy@usc.edu.au>


The fifteenth Pacific History Association (PHA) Conference will be held at the National University of Samoa in Apia, December 9-13, 2002. The theme is "Addressing Past Differences and Easing the Tensions." The host institutions are the Institute of Samoan Studies, National University of Samoa, and the Department of History and Politics at the University of the South Pacific. Some of the panel themes are histories of tribal ancestors and colonial hierarchies, progression of rights and values, village/district histories and governance, historical metaphors and mythical realities, diaspora, indigenized churches, gender and cultural identity, and negotiating indigenous identities.

Conference website <http://www.usp.ac.fj/pha/>
Asofou So'o, email <asofou@yahoo.com> or <a.soo@nus.edu.ws>
Morgan Tuimaleali‘ifano, email <tuimalea_am@usp.ac.fj>
VI. MELANESIAN INTEREST GROUP SPECIAL EVENT AT 2003 AAA

The special event organized by MIG is to be held during the AAA meetings in New Orleans on Friday, November 22nd, between 6:15-7:30. Unfortunately, as you probably know, MIG will not be entitled to a full "scientific session" until next year—and special events are only granted a short amount of time during an inconvenient time slot. Nonetheless, this special event promises to be both informative and important.

The event will be: Anthropology, Activism and Indigenous Rights in West Papua: A Panel Discussion Organized by the Melanesia Interest Group. This special event will bring together anthropologists, activists, and interested others to discuss the political situation in West Papua, the name given by Papuan nationalists to the Indonesian province of Papua (formerly, Irian Jaya). Famous in the anthropological literature (largely) as the home of the Asmat and the Dani and in the popular imagination (primarily) as the place of Michael Rockefeller’s death, West Papua is also well known in the world of transnational capital as the site of Freeport McMoran’s huge copper and gold mine. Defined by the Indonesian state as, at best, second-class citizens in their own land, West Papuans have not only been dispossessed of their natural resources; they have also been displaced, subjected to a massive state-sponsored influx of settlers from elsewhere in Indonesia. And, to effect this dispossession and displacement, the Indonesian state has subjected West Papuans to the harsh discipline of its internal security forces. Anthropologists and activists (some of whom are anthropologists) have been engaging in publicizing this political circumstance as well as in otherwise facilitating the work of West Papuan leaders. We anticipate this special event to take the form of a discussion led by some of those long active in these attempts to see justice done in this part of Melanesia.

Deborah Gewertz  
Amherst College

VII. IN MEMORIAM: A. MARGARET OLIVER, JEHANNE TEILHET-FISK

A. Margaret Oliver

Annie Margaret McArthur Oliver, wife of ASAO Honorary Fellow Douglas Oliver, died in Honolulu on May 12, 2002, at age 82 and after a long illness. Her ashes will repose alongside the remains of her parents and siblings in the cemetery of her birthplace in Ararat, Victoria, Australia.

The numerous notes, photographs, and unpublished writings from her field researches in Arnhem Land, New Guinea, and Malaya have been deposited in the Archives of Sydney (New South Wales) University, where she taught for many years, and where the basis of a fund is being established, under administration of the University’s Department of Anthropology, to encourage and assist students and other scholars to utilize them in the composition of publishable writings. (Those wishing to make additional donations to this fund are invited to send them to that Department.)

The principal part of her monetary estate will be donated to her undergraduate alma mater, Melbourne University, for fellowships to postdoctoral, preferably women, candidates. The following is an excerpt from the Editor's Introduction to Margaret’s publication, The Curbing of Anarchy in Kunim Society, Sydney, New South Wales: University of Sydney, Oceania Monograph 49. 2000. This excerpt gives a condensed summary of Margaret’s career.

A. Margaret McArthur was born in Ararat, Victoria on December 6, 1919. She attended Melbourne University in 1939-1942, graduating with BSC and MSC degrees; worked for the CSIRO [Commonwealth Scientific and Industrial Research Organization] 1943-45; completed a post-graduate course in Nutrition at ANU [Australian National University] in 1946; was a member of the New Guinea expedition of the Commonwealth Department of Health in 1947; was Nutritionist with the Australian-American Scientific Expedition to Arnhem Land in 1948-49; and obtained a post-graduate Diploma in Social Anthropology at University of London in 1952. Also, just prior to her field work in Kunimaipa [New Guinea] she attended a training course in recording and analyzing unrecorded languages offered
by the Summer Institute of Linguistics. Since her field work among the Kunimaipa in 1953-1957 she has carried out anthropological field studies in Malaya for WHO [World Health Organization of the United Nations], was Nutrition Consultant for the FAO [Food and Agriculture Organization of the UN] in Indonesia, Research Officer in the Institute of Advanced Studies in ANU, took up a temporary Lectureship in anthropology at Manchester University, worked as Nutrition Consultant for FAO in Africa, did part-time teaching in Anthropology at the London School of Economics and London School of Hygiene, and was Senior Lecturer in Anthropology in the University of Sydney from 1965 until her retirement in 1975.

Douglas Oliver
Honolulu, Hawai‘i

**Jehanne Teilhet-Fisk**

I regret to announce that Jehanne Teilhet-Fisk passed away on August 28, 2002. She had been suffering from a brain tumor for some time, and while she remained fairly active, her prognosis had been terminal since at least January. Jehanne (Ph.D. UCLA 1975) was a professor at Florida State University, specializing in Non-Western Art History, with a strong anthropological focus. In addition to field trips in West Africa and studies on American folk art, she conducted numerous field trips with students to Tonga, Aotearoa/New Zealand and Tahiti. She was a member of the Tongan History Association as well as ASAO. Jehanne's work combined art history and anthropology, but she also interviewed contestants in, and wrote about, the Tongan Miss Heilala beauty pageant. At the last ASAO meetings, the session on Hybrid Textiles in the Pacific was dedicated to her. Jehanne Teilhet-Fisk was a lovely person, a good colleague, and will be missed.

Heather Young Leslie
University of Hawai‘i at Manoa

**VIII. MEMBER NEWS**

*Thanks to Letitia Hickson and Pacnews for the following items:*

Heather Young Leslie, a Pacific medical and cultural anthropologist, is a new assistant professor with the University of Hawai‘i Department of Anthropology. Prior to joining UH she was an assistant professor of anthropology at the University of Alberta, in Canada, where she taught courses dealing with Pacific ethnography, biomedicine, gender, theory in medical anthropology, and the social and cultural determinants of health. She has conducted research in Tonga on a variety of topics over the past ten years. She is currently teaching a cross-cultural course in folk medicine. In the fall of 2002, she will teach a course on Pacific Island cultures and a research seminar on ethnomedicine in the Pacific.

Karen Nero, who lectures in anthropology at the University of Auckland, has been appointed director of the center and professor of Pacific Studies at the University of Canterbury. She will take up the appointment in November 2002. Dr. Nero has specialist research experience and postgraduate training expertise in the area of Pacific Island household economy and food production and has published widely in anthropology, history, and health studies. She also has extensive experience in the areas of cultural heritage and museums as well as in garnering external grants, which will be helpful to the center as it seeks to carry out research on issues facing Pacific Islanders in New Zealand.
IX. EMPLOYMENT OPPORTUNITIES

Staff Archaeologist, Office Public Service Commission, Republic of the Marshall Islands

The Republic of the Marshall Islands Office Public Service Commission is accepting applications for the following position:

EA No: MI-02-056
Position Title: Staff Archaeologist
Term of Employment Contract: one or two years subject to negotiation.
Grade and Salary: PL-15/1-15/3; U.S. $32,000 - $36,000 per annum subject to negotiation.
Fringe benefits: housing allowance, sick and vacation leave, life and health insurance options.
Location: Majuro Atoll, Republic of the Marshall Islands

Duties: serve as the Republic’s technical expert on archaeology and historic preservation. The Archaeologist will guide or assist the Historic Preservation Office in the following activities and meet the following requirements:

head the archaeological compliance program established by the Historic Preservation Act of 1991; train Historic Preservation Office staff in archaeology and cultural resource management to enable them to be as knowledgeable, self-sufficient and self-directed as possible in carrying out their mission; develop, coordinate and carry out plans for archaeological surveys and test excavations including the preparation and delivery of final reports; establish and maintain standardized cultural resource inventories and registration systems; monitor ground disturbing projects; assess the condition and evaluate the significance of a variety of cultural resources; develop a long-term cultural resource management plan; design and manage cultural resource databases; review and monitor compliance with Section 106 of the U.S. National Historic Preservation Act with regard to U.S. federal undertakings in the Republic of the Marshall Islands;

Qualifications: minimum professional qualifications consist of a graduate degree (MA, MS, or Ph.D.) in archaeology, anthropology, or a closely related field plus:
1. At least one year of full-time professional experience or equivalent specialized training in archeological research, administration or management (preferably in Oceania);
2. At least four months of supervised field and analytic; and
3. Demonstrated ability to carry research to completion.

In addition to these minimum qualifications, a professional in prehistoric archeology shall have at least one year of full-time professional experience (typically gained after award of the graduate degree) at a supervisory level in the study of archeological resources of the prehistoric period. A professional in historic archeology shall have at least one year of full-time professional experience at a supervisory level in the study of archeological resources of the historic period.

Filing Instructions: provide a completed Public Service Commission job application form, curriculum vitae or detailed resume including three professional references, and a brief transmittal letter referencing the job title and reference number to: Office of the Public Service Commission, P.O. Box 90, Majuro Atoll, Marshall Islands, MH 96960. Send electronic copies of your curriculum vitae or resume and your transmittal letter to: Office of the Public Service Commission at <pscrmi@ntamar.com> and the Secretary of Internal Affairs at <ltlanki@hotmail.com>. To obtain copies of the application form please email the Office of the Public Service Commission at <pscrmi@ntamar.com> with a copy to <ltlanki@hotmail.com> and provide them with your fax and surface mail address as well as your email address.
Assistant Professor in Ethnic Studies and Anthropology, University of Hawai’i at Manoa

Applications are invited for a tenure-track appointment beginning preferably January 1, 2003 or August 1, 2003, half time in Ethnic Studies and half time in Anthropology, with Ethnic Studies serving as home department. We are seeking an individual who has experience in cultural, historical, or applied anthropology in Polynesia, preferably in Hawai’i, and an active research agenda. Position number 84807 & 84921, UHM College of Social Sciences, tenure track. Duties: Teaching undergraduate and graduate courses in Anthropology and Ethnic Studies on issues of identity, cultural policy, land rights and use, environmental interactions, or political systems; mentoring undergraduate students.

Dean Alegado, Chair, Ethnic Studies Department; tel (808) 956 8086; email <alegado@Hawaii.edu>. Continuous recruitment and review of applications will begin on Nov. 15, 2002 and will continue until the position is filled.

Visiting Pacific Researcher, Kagoshima University Research Center for the Pacific Islands

Kagoshima University Research Center for the Pacific Islands seeks a visiting professor or associate professor for a six to eleven-month period between May 1, 2003 and March 25, 2004. The center aims to promote interdisciplinary research on islands in Oceania through five projects: people-nature interactions, physical geography, social and cultural changes, medical approach to human ecology, and political and economic functions of island nations.

For more information e-mail the center director at tatoken@kuas.kagoshima-u.ac.jp

X. WEBSITE NEWS

Pacific Ethnomedicine Bibliography Project: Call for Submissions to Website

Interest in, and respect for, Pacific peoples’ healing therapies, protocols and practices is growing, but much of the knowledge that is being collected and preserved is “hidden” in elusive grey literature and unpublished reports, or not well catalogued in mainstream databases. The purpose of the Pacific Ethnomedicine Bibliography Project is to identify and compile a database of resources concerning a full range of healing therapeutics and processes, from songs, prayers and invocations, through oral and topical herbal and mineral decoctions, to surgical and physical manipulations of skin, bone, tissue and essence.

Please send in appropriate citations, articles, papers and so on.

Jane Barnwell, Hamilton Library, University of Hawai’i at Manoa, 2550 The Mall, Honolulu, HI 96822; tel (808) 956 9779; email <barnwell@hawaii.edu>
Heather Young Leslie, Department of Anthropology, University of Hawai’i at Manoa, Honolulu HI 96822; tel (808) 956 7556; email<hyleslie@hawaii.edu>

Library of Congress, Margaret Mead Website

The US Library of Congress has posted a website in honor of the 100th anniversary of Mead’s birth. If you haven’t already seen it, it’s a wonderful resource! The address is: <http://www.loc.gov/exhibits/mead/>

Heather Young Leslie,
University of Hawai’i at Manoa
A New Perspective for Anthropology: The Philosophy of Aesthetic Realism Website

This website describes the place of aesthetics in anthropology and contains information from doctoral research among the Oksapmin of Papua New Guinea. The URL is: <http://www.perey-anthropology.net/>.

Arnold Perey, Ph.D.
Aesthetic Realism Foundation
New York, NY 10012

XI. BIBLIOGRAPHIC INFORMATION

Barclay, Robert.

"It is wonderful to have a novel of the Pacific, of people firmly rooted in the past and present of the great ocean, its atolls, islands, homes, and spiritual homelands. This is a wrenching story of people—voiceless, powerless—as they attempt to survive the horrors of nuclear testing, relocation, Western arrogance and domination. It is a good story with robust characters-some real and contemporary, others mythical and ancient—and an important book." Patricia Grace, author of Dogsie Story

"What separates this novel from others, even highly respected ones, is its extraordinary descriptive mastery.... This precise and vivid evocation of experience is what writing has been about from the beginning. In all respects, this is a superb book." —Ian MacMillan, author of Village of a Million Spirits

On Good Friday, 1981, Rujen Keju and his two sons come face to face with their complicated inheritance—one that includes years of atomic testing and the continued military presence of the U.S. in the Pacific. In this highly original work of history and adventure, novelist Robert Barclay weaves together characters and stories from mythological times with those of the present-day to give readers a rare and unsparing look at life in the contemporary Pacific.

Corrin Care, Jennifer, and Jean Zorn.

At independence, many Pacific island nations chose to recognize the importance of their traditional legal processes by conferring on customary norms the constitutional status of formal, state law. However, more than a quarter of a century after most of these constitutions were drafted, state law consists primarily of statutes and the imported common law. Unlike the common law, custom is hard to find and harder to prove. In most Pacific jurisdictions, customary law must be pleaded and proved as if it were not law but fact. To do that, counsel must marshal convincing evidence of custom's existence, not an easy thing to do when the "facts" are unwritten norms that are either so old they exist only as memory and hearsay or so new they exist only as changing behavior patterns. In this title Zorn and Corrin Care aim to encourage common law courts to use custom as a standard by which to decide cases. It is an invaluable aid to understanding the difficulties that courts have in finding custom and also to evaluating the efficacy of the various means devised to assist the courts in this endeavor. The authors provide detailed analysis of statutes and case law governing the pleading and proof of custom, as well as recent cases and suggestions for future policy and practice. [from publisher's announcement]
Drozdow-St. Christian, Douglass.  

Based on ongoing field research in Samoa, *Elusive Fragments* explores the body as a central reality of culture and a fundamental site at which culture is expressed. By linking everyday embodying practices with Samoan concerns for dignity, humility, and strength, this book is an anthropological study that presents an argument for a different way of looking at bodies. Drozdow-St. Christian uses his research to describe some of the everyday practices through which embodiment is carried out as a culture-making process. He argues that the body needs to be understood as the key site at which and through which culture is made possible. In this book, the reader is challenged to locate the body as a process of awareness and enactment, and not simply a thing culture acts upon. Addressing such issues as health, healing, morality, embodiment and the body, *Elusive Fragments* is a unique and interesting read and would be an excellent text for various anthropology and medical anthropology classes.

Hesselt van Dinter, Maarten.  

A great many cultures throughout the world have at one time or another practiced tattooing: the decoration of the body by puncturing the skin in a specific design and inserting an indelible pigment. A survey of the world’s tribal tattoo designs reveals an enormous variety. One unifying factor is the use of black pigment, which leaves a bluish color on the skin. Whilst the practice of tribal tattooing has been declining, there has been an upsurge in what could be termed “new tribal” tattooing, especially in Western countries. Here, the original tribal designs are applied but without any of the associated cultural links. In particular, Dayak and Kayan designs from Borneo are popular and, and to a lesser extent, designs originating from the Pacific islands.

Jaarsma, Sjoerd, ed.  

Who owns ethnographic information? The anthropologist who collects data hoping for an advanced degree, a book, scholarly articles, and/or tenure? Or the indigenous people studied, who recognize not only the value of the material to their own culture, but to the researcher’s career?

*Handle with Care* presents a broad exploration of a wide array of problems and pitfalls inherent in the practice of anthropology, with particular focus on the question of repatriation of ethnographic materials. Filled with practical, hands-on suggestions, the contributors to this collection ask difficult questions, grapple with key ethical dilemmas, and offer a simple set of recommendations that will change the way anthropologists conduct research.

**Introduction**  
Thinking through Repatriation, by Sjoerd R. Jaarsma

**Part I Issues of Access**  
Talking to Ourselves, or Getting the Word Back, by Dorothy A. Counts And David R. Counts  
[www.repatriating_ethnography.edu/rotuma](http://www.repatriating_ethnography.edu/rotuma), by Alan Howard  
Wish, Need, and Dilemma, by Sjoerd R. Jaarsma  
You Can’t Die till You Clean Up Your Mess, by Mary McCutcheon

**Part II Managing the Collected Past**  
A Kwaio Case Study from the Melanesian Archive, by David Akin And Kathryn Creely  
Archiving Jack Fischer’s Micronesia Field Notes, by Suzanne Falgout  
Returning History through the Trust Territory Archives, by Karen M. Peacock
Resurrecting Archival Poetic Repertoire for Hawaiian Hula, by Amy Kuʻuleialoha Stillman

**Part III Transformation, Interpretation, and Ownership**
Ethnographer as Taker and Maker in Tuvalu, by Keith S. Chambers And Anne Chambers
Dangerous Data from Mokil Atoll, by Bryan P. Oles
Trafficking in Taiwan Aboriginal Voices, by Nancy Guy

**Epilogue**
Returning Ethnographic Materials, by Anne Chambers et al.

Jeudy-Ballini, Monique, and Bernard Juillerat.

This book is a collection of eleven essays, each of which analyzes one or more forms of gift-giving, exchange, or ritual use of objects in societies of Polynesia, Melanesia, and Australia. As considered in these essays, objects used in exchange relationships have the capacity to mediate individual relationships and relationships among groups, as well as relationships between men and spirits.

By "objects" authors Jeudy-Ballini and Juillerat mean both the utilitarian and the religious, including shell currency, animals, plants, sacred drinks, even enemy heads or imaginary goods. These objects may serve as compensation for services rendered or for women received in marriage; indeed, the object of exchange may be another woman. An object may also be kept in reserve as a precious relic or capitalized as ceremonial gift. Elsewhere the object of exchange may be received from a god or presented as an offering to spirits of the dead. In every case it is the incarnation of an identity—individual or collective.

Contributors to the volume include Françoise Douaire-Marsaudon, Serge Tcherkezoff, Barbara Glowczewski Barker, Marika Moisseeff, Brigitte Derlon, Maurice Godelier, Pierre Lemonnier, Stéphane Breton, Alban Bensa, and the editors.

Osorio, Jonathan K. K.

Jonathan Osorio investigates the effects of Western law on the national identity of Native Hawaiians in this impressive political history of the Kingdom of Hawai'i from the onset of constitutional government in 1840 to the Bayonet Constitution of 1887, which effectively placed political power in the kingdom in the hands of white businessmen. Making extensive use of legislative texts, contemporary newspapers, and important works by Hawaiian historians and others, Osorio plots the course of events that transformed Hawai'i from a traditional subsistence economy to a modern nation, taking into account the many individuals nearly forgotten by history who wrestled with each new political and social change. A final poignant chapter links past events with the struggle for Hawaiian sovereignty today.

Sillitoe, Paul, Pamela J. Stewart, and Andrew Strathern.

This monograph provides a range of materials on subsistence gardening practices in different parts of the highlands region of Papua New Guinea. It consists of one main case study executed in considerable depth of detail on a single people, the Wola, by Sillitoe; followed by a comparative sketch on gardening patterns in three areas, inhabited by the Duna, Pangia, and Hagen peoples, by Stewart and Strathern. This comparative sketch is intended to illustrate similarities in overall practices between
different parts of the Highlands, showing that the Wola gardening system is characteristic of a wider regimen found throughout the region. The sketch is also intended to introduce some broad suggestions on how gardening patterns may have developed and diffused over time in particular parts of the Highlands. We do not deal with questions of change resulting from cash-cropping of coffee, tea, and vegetables, although these changes have greatly impacted gardening arrangements since the 1950s in most parts of the Highlands. The monograph as a whole contributes significantly to debates on the history of agricultural practices in the Highlands, where Jack Golson’s work has established a considerable time depth for agriculture at Kuk in the Hagen area; on the relative efficiency of stone versus steel tools; and on the precise details of subsistence practices in terms of inputs and crop production among the Wola.


thanks to the author for the following description: Village on the Edge is in part a look at Kragur Village, Kairiru Island, East Sepik Province (star of Hard Times on Kairiru Island), 20 years or so after I did my doctoral research there. But it is also about how Papua New Guinea as a whole is changing.

The general topics will be familiar to any anthropologist who has been observing Papua New Guinea: generational change, relationships between townies and villagers, the growth of Pentecostal Christianity, the moral dilemmas of money and commerce, the tensions between a relational social world and an individualistic one, growing social inequality, tourism and other forms of local bisnis, mining and the local environment, the implications of Western education, and the inescapable pressures of global political economy and national economic crisis. I was able to draw on my experience as a consultant to the World Bank and an interpreter for American Museum of Natural History tourists to deal with some of these topics. The overarching theme is the effort of Kragur villagers and the country as a whole to find their own meanings for progress, development and the good life.

I find that most of the books available on Papua New Guinea fall toward one of two poles: scholarly tomes that the intelligent general reader is likely to find pretty hard to chew, or travel literature, which is easy to ingest but not very nutritious. Village on the Edge aims for a middle ground. I try to provide anthropological understanding of Papua New Guinea life without requiring any prior knowledge of Papua New Guinea, anthropology, social theory, or the vocabulary (and sometimes peculiar syntax) of anthropological and theoretical adepts. I even throw caution to the winds and endeavor at times to entertain the reader. I think it should be of interest, however, to hard-core scholars as well as students and a wider audience.


For the New Guinea Highlands, this book opens up a perspective on gender relations at the point of courtship and marriage that has not previously been made central to analyses. It takes its readers into the world of courting songs, folktales, ballads, myths, and rituals that formed an important part of the way in which gender relations were imagined and performed in the Papua New Guinea Highlands. The time period involved is the 1930s to the 1990s, and the ethnography mostly relates to the western part of the Highlands region as a whole. The aim is to re-set the images of gender relations in these areas by revealing the sensuous and emotional modalities of expressive genres and their aesthetic qualities. Ideas and practices centered on female spirit entities are shown to be important and pervasive in cult contexts, and these spirits were felt to have a significant influence on relations of courtship, marriage, and
reproduction. Both women and men are also shown to have complex expressions of emotional dispositions in the spheres of courting and the choice of marital partners. By entering into these domains, the book modifies earlier analyses of the Highlands societies that have concentrated on antagonisms, behavioral taboos, separation, and domination as themes in gender relations in the Highlands region. Drawing copiously on courting songs, ballads, folktales, and myths, the authors display the emotional sensibilities of the people. The analytical framework on the emotions and sensibilities involved sets the discussion firmly into debates within interpretive anthropology in general.

XII. RECENT JOURNALS

Volume 51 part 3 (July 2002) of The International and Comparative Law Quarterly (ICLQ) includes the following article:

'Barava Tru' – Judicial Approaches to the Pleading and Proof of Custom in the South Pacific, by Jean G. Zorn and Jennifer Corrin Care

For subscriptions to the ICLQ, please contact Oxford University Press, Academic Division, Journal Subscriptions, Great Claredon Street, Oxford OX2 6DP, UK. tel +44 (0) 1865 556767; fax +44 (0) 1865 267485; email <jnlscust.serv@oup.co.uk>; website <http://www3.oup.co.uk/iclqaj/>

The Spring issue of the Amherst Magazine includes the following article:

Margaret Mead and the Death of Alexis Gewertz Shepard, by Deborah Gewertz and Frederick Errington.

The article is also available at:
<http://www.amherst.edu/~pubaff/news/magazine/issues/02spring/features/Gewertz.html>

Thanks to Jan Rensel for the following information on articles of interest in recent journals:

Volume 24, Nos. 3/4 (September/December 2001) of Pacific Studies is now available. Articles include:

Germs or Rations? Beriberi and the Japanese Labor Experiment in Colonial Fiji and Queensland, by Judith A. Bennett
Imagining the South Seas: Thoughts on the Sexual Politics of Paradise in Samoa, by Sharon W. Tiffany
Legal Discretion in a Territorial Justice System: The Case of the Territory of Guam, by Daniel A. Lennon
The Book Review Forum on John Lynch’s Pacific Languages: An Introduction, features reviews by Byron W. Bender, Richard McGinn, and Susan U. Philips, and a response by the author; in addition there are three other book or visual media reviews.

To order, please contact: Pacific Institute, BYU-Hawai‘i, 55-220 Kulanui St., La‘ie HI 96762-1294 USA; tel (808) 293-3665; fax (808) 293-3664; email <toluonoj@byuh.edu>
The Fall 2002 issue of *The Contemporary Pacific* (14:2) includes the following articles:

Seattle *Fa’a Samoa*, by Barbara Burns McGrath
Maori Retribalization and Treaty Rights to the New Zealand Fisheries, by Steven Webster

Also, in the Dialogue section:
Crime and Criminality: Historical Differences in Hawai’i, by Sally Engle Merry
Political reviews of the region and Melanesia and twenty-four book and media reviews round out this issue.

For subscriptions to *The Contemporary Pacific*, contact the Journals Department, University of Hawai’i Press, 2840 Kolowalu Street, Honolulu HI 96822 USA; tel 808/956-8833; website <http://www.uhpress.Hawaii.edu/journals/cp/>; email <uhpjourn@Hawaii.edu> The journal may also be accessed on-line (if your institution subscribes to Project MUSE). See: <http://muse.jhu.edu/>
Note: as a bonus, all new subscribers to volume 14 (2002) will receive a complimentary copy of the Fall 2001 special issue (13:2), Native Pacific Cultural Studies on the Edge.

Recent issues of *The Micronesian Counselor* include:

A Close Look at the Proposed Amendments to the FSM Constitution, by John Haglegam (March 30, 2002, No. 41)
A Leap into the Unknown, by Augustine Kohler and Eugenia Samuel (April 15, 2002, No. 42)
Too Young to be Mothers, by Eugenia Samuel (June 20, 2002, No. 43)

Copies of *The Micronesian Counselor* are complimentary; join MicSem’s mailing list online at <www.micsem.org/mail.htm> or write to Micronesian Seminar, P. O. Box 160, Pohnpei FM 96941.

The Spring 2002 issue of *Tok Blong Pasifik: News and View on the Pacific Islands* (56[1]) focuses on the topic “Traditional Medicine: Conserving Culture and Promoting Health.”
Articles include:

Wainimate: Saving Lives, Saving Culture, by Ruth Lechte, Kone Laqere, and Francine Prevost
The Highs and Lows of Pacific Kava, by Laura Palmer
Aspirations of a Healer: A Day with Alisi Tuilakeba, by Francine Prevost
Institutionalizing Traditional Medicine in the Fiji Islands, by Litiana Kuridrani
Keeping the Medicines Alive: Traditional Healthcare in Sto:Lo Nation, by Mazine Prevost and John Dwyer
Bioprospecting or Biopiracy?, by Francine Prevost

The last page of this issue provides information on websites, organizations, and books on traditional health and knowledge. Also included are an update on West Papua, news notes from other Pacific Islands, and a short piece on "Maori Made Mark: A Costly Initiative or a Good Investment?" by Angie Shuter. For more information about *Tok Blong Pasifik*, contact:

Pacific Peoples’ Partnership, 1921 Fernwood Road, Victoria BC V8T 2Y6, CANADA; tel (250) 381-4131; fax (250) 388-5258; email <sppf@sppf.org>; webpage <http://www.sppf.org>
Papers from the 1997 ASAO Symposium "Community Creation in Urban Settings" have been published in a special issue of Pacific Studies (25 [1 & 2]). The issue, entitled Constructing Moral Communities: Pacific Islander Strategies for Settling in New Places, edited by Judith S. Modell, has been designated an ASAO publication by the ASAO Board of Directors, and includes the following articles:

Judith S. Modell
  Introduction

  The Material Conditions of Moral Communities

William W. Donner
  Rice and Tea, Fish and Taro: Sikaiana Migration to Honiara

Richard Feinberg
  Anutans in Honiara: A Polynesian People's Struggle to Maintain Community in the Solomon Islands

Cluny Macpherson
  From Moral Community to Moral Communities: The Foundations of Migrant Social Solidarity among Samons in Urban Aotearoa/New Zealand

Linda Allen
  Maintaining Marshallese Fundamentals with Christian Fundamentalism

Daniel Rosenblatt
  "Titirangi Is the Mountain": Representing Maori Community in Auckland

Paul Tapsell
  Marae and Tribal Identity in Urban Aotearoa/New Zealand

Judith S. Modell
  Abuse and Discipline: The Creation of Moral Community in Domestic Violence Groups on the Wai'anae Coast (Hawai'i)

Sally Engle Merry
  Comparative Criminalization: Cultural Meanings of Adultery and Gender Violence in Hawai'i in 1850 and 1990

This special issue is available as part of a subscription to Pacific Studies (4 issues/year); classroom and bookstore discounts for bulk orders of this special issue are also available. For further information, please contact the Institute for Polynesian Studies, Brigham Young University-Hawai'i #1979, 55-220 Kulanui, Laie, HI 96762 USA. tel 808/293-3665, fax 808/293-3664, email <toluonoj@byuh.edu>.

Volume 48 of Paideuma includes the following articles:

My Wife Can't Break Off Part of Her Belief and Give It To Me: Apocalyptic Interrogations of Christian Individualism among the Urapmin of Papua New Guinea by Joel Robbins

Travelling Gods and Nasty Spirits. Ancient Religious Representations and Missionization in Tonga (Polynesia) by Paul van der Grijp

Also in Book reviews:
Hermann Joseph Hiery (ed.): Die Deutsche Südsee 1884-1914. Paderborn: 2000 reviewed by Gunter Senft


Paideuma. Mitteilungen zur Kulturkunde is the official academic publication of the Frobenius-Institut at the J.W. Goethe University (Frankfurt am Main), and is a peer-reviewed journal. Founded in 1938 by Leo Frobenius and edited with support from the Frobenius-Gesellschaft,
*Paideuma* has published articles on African societies and history, as well as on other regions and topics of general theoretical interest. In recent years *Paideuma* has widened its scope to focus also on Eastern Indonesia and Oceania.

Manuscripts in English, German or French, and of not more than 40,000 characters (without special characters) are welcome any time. They should be submitted as hard copy and a document file on DOS/WINDOWS formatted disk, or as an attachment to an email. Formatting and the use of tabs and spaces should be kept to an absolute minimum. Citations, references, footnotes and bibliographies should follow the conventions used in this issue of *Paideuma*. Submissions are reviewed anonymously by the scientific advisory board. Upon acceptance of an article, provisional page proofs are sent to the author for correction within seven days. Finally, authors receive 25 free offprints of their articles.

Dr. Holger Jebens, Managing Editor *Paideuma*, Grüneburgplatz 1, D-60323 Frankfurt am Main, Germany E-mail: <Paideuma@em.uni-frankfurt.de>

**XIII. CALLS FOR PAPERS FROM JOURNALS**

*Spectator* 21st Anniversary Edition. USC School of Cinema-Television invites papers for a collection entitled Oceania in the Age of Global Media

For its coming-of-age, 21st anniversary edition, the USC School of Cinema-Television’s critical journal *Spectator* explores the contexts that underpin cinematic, televisual, internet, gaming and other multimedia interpolations of Oceania, one of the most politically and culturally contested, massive regions on earth. Textual images and narratives of the Pacific Basin have circulated widely since the celebrated voyages in the 18th century of Captain James Cook. Ethnographers, Anthropologists and Archeologists have added to discourses established by Indigenous People, Travel Culture, Contract Explorers, Merchant Sailors, Military Personnel and Missionaries. These discursive traditions, along with those of travel writers, colonialists, plantation owners, sea captains, novelists, poets, military and political leaders, academicians, native aristocracy, native nationalists, dancers and artists, musicians, tourists, bureaucrats, journalists, filmmakers, TV producers and webmasters have helped in part to shape mediated culture in and about Oceania. This discourse is now part of an evolving multimedia, telecom-immersive environment. Satellite communications, fiber optics, digital cameras, CD-ROM and DVD, not to mention Playstation and Gameboy, Xbox, the world wide web, traditional TV, radio and the mobile phone are relatively ubiquitous 21st century phenomena. These "popular" technologies have helped wire the vast Pacific and its culturally unique peoples to a global, albeit federated, economy, with much at stake, politically and fiscally, in mapping and representing the region.

*Spectator* welcomes previously unpublished papers, chapters in books, interviews and reviews that examine regional mythologies, ancient and modern, and that track how such faire influence, and in turn are influenced by, the mediated image, and text. The *Oceania* edition is not limited to a specific genre or tradition of discourse. The issue focuses on symbolic communications, whether cinematic, photography, televisual, acoustic, animation, internet, gaming, simulations, 3D, literary, presentational, anthropological, archeological, petroglyphic, sand art, what have you, and the vectors at which these media interlace, interlock, overlap, and intersect other ways of knowing and being.

**Deadline for Submission: October 1, 2002**

Peter Britos, 21st Anniversary Editor, 3812 Aloha Street, Los Angeles, CA. 90027; tel (323) 662 1817 or (213) 7403334; email <pbritos@cinema.usc.edu>; website <http://www.blacksand.tv>
XIV. VIDEO RESOURCES

Thanks to Letitia Hickson and PacNews from Manoa for the information on these videos:

The Coconut Revolution is the modern-day story of native peoples up against the mining corporation Rio Tinto Zinc at the Panguna Mine on Bougainville, Papua New Guinea. Winner of several international media awards, the film was directed by Dom ROTHEROE. 50 minutes, PAL format video, Stampede Productions, 2001. For more information see the website <http://www.cultureshop.org>.

Behind the Labels: Garment Workers on US Saipan, Oxygen Productions, was produced and directed by Tia LESSIN for the human rights Witness project in New York in 2001. The 45-minute video in NTSC format tells a story of Chinese and Filipina women working in sweatshop conditions in Saipan and the international protests waged against global capital. Portions of the video are viewable on the Witness website at <http://www.witness.org> or see their store section for price categories, which range from $50 to $150.

Clear Stream Communications and PuaTahiti Productions have produced two cultural performance videos. First Annual Tahiti Fête of Hilo-Heiva 2000 is available in a long version, featuring entire performances, $59.95, and a short version, featuring highlights, $29.95. Eleventh Annual Tahiti Fête of San Jose 2000 is also available in two versions: $35 for each day’s performances (first, second, or third) and all three days for $100. For more information see the website at <http://www.cscvideo.com/>.

World War II: The War in the Pacific, was produced by Lou Reda Productions for A&E Television Network. Two videotdiscs (185 minutes) contain footage originally released in 1993-1994, including graphic combat footage and expert commentary on battles, strategy, and the “horror and heroism” of the war in the Pacific. Also available in NTSC video format. DVD and video are available from <http://www.amazon.com> for $17.96.
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Constructing Moral Communities
Pacific Islander Strategies for Settling in New Places

Introduction, Judith S. Modell, Guest Editor

THE MATERIAL CONDITIONS OF MORAL COMMUNITIES

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SITES AND STRATEGIES IN THE CREATION OF MORAL COMMUNITIES

Maintaining Marshallese Fundamentals with Christian Fundamentalism, Linda Allen
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