

# SOCA3203:

## *Oceanic Societies: Pacific Islands Living*

**2003 • Session One**  
**Grant McCall**  
**Monday • 12 – 3**  
**Morven Brown MB212**

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#### GENERAL INFORMATION

This course provides a venue for discussion of the daily life and abiding concerns of the peoples of the Pacific Islands today and how the past is their source of ontological security. Selected topics, including a fieldwork exercise with Pacific Islanders in Sydney, try to bring some of this life and experience to us. Occasional videos, by and about Pacific Islanders, supplement the written materials.

During the first four weeks of the tutorials, I will introduce the Pacific Islands through lecture/discussions, drawing upon my own research on Rapanui, as the people of Easter Island call themselves, their language and their island.

After that, students will present their own tutorials, providing the class with background information on their chosen topics of research, indicating what specific aspect they are going to concentrate on for their final essays. All members of the class must read the weekly **Key Reading**.

There is no required textbook, but there is a highly recommended reference which is keyed to each week's topics: Crocombe, Ron. 2001. *The South Pacific*. Suva, University of the South Pacific. There are a few copies in the UNSW campus bookstore and in the library.

*The outline bibliography of the Pacific Islands* is located in Open Reserve. It is a guide to resources in the library and on the Internet for your research in this course.

Those who wish to study more about the Pacific Islands and anthropology should consider other available courses, such as:

- SOCA2204 • *Pacific Island Research Fieldwork*
- SOCA3204 • *Modernity & development in the Pacific Islands*
- SOCA3206 • *Celebration! The anthropology of fun* (in 2004)

Grant McCall's consultation hours take place in Room 148 (Morven Brown building):  
Monday 3pm to 4pm — Wednesday 9am to 11am (by appointment, please)  
Telephone 9385-2408 or **e-mail**: g.mccall@unsw.edu.au

## ASSESSMENT & REQUIREMENTS

I invite you to propose your own scheme for assessment, if you do not find the proposal below suitable. Alternative suggestions for individual students should be made known to me, in writing, before Week 7, which will give you time to carry out the work you propose.

All will **present a tutorial** on one of the weekly topics, commencing Week 5. Within two weeks of this tutorial presentation, you should submit a **Final Essay Proposal** of not more than 1 000 words of what you intend to do for your final essay. This 1 000 word Proposal will be returned to you with comments and suggestions the week after you submit it.

**All such Final Essay Proposals are due by the meeting of Week 12, irrespective of the week of your tutorial. There is no penalty for not submitting a Final Essay Proposal as the 20% value it carries is added to that of your Final Essay.**

Part of the tutorial will be a small **fieldwork assignment** for Week 8, when there will be no class. Students should identify a Pacific Island institution, the white pages of the telephone directory being a good guide. Visit and describe this institution in a short essay of at least 500 to 750 words. Examples are businesses catering to Pacific Islanders (eg: the Fiji Market), various churches with the name of a Pacific Island in their title (Samoan Assembly of God) or welfare and government bodies (eg Tongan Consulate or Samoan Advisory Council). In your paper, consider the extent of participation of Pacific Islanders in this institution and how this affects its character; what are its goals?

The **Final Essay** is due at the end of Session **Tuesday 10 June** and is to be between 3 000 and 4 000 words. You should not write your essay until you have received comments on your proposal, if you choose to submit one.

**Please consult the “Instructions for the preparation of written work” below.**

### METHODS OF SUBMISSION & RETURN OF FINAL ESSAY, FINAL ESSAY PROPOSAL & FIELDWORK ASSIGNMENT

- 1) Conventional paper submission using School of Sociology cover sheets by 5pm Tuesday 10 June (Week 14) to Essay Boxes in the foyer of School of Sociology: One of two options
  - a) Submit such work with a Stamped Self Addressed envelope and it will be posted to you when the assessment is completed. If you are uncertain of the weight, you may use an Australia Post “Express Delivery” satchel. The one permitting up to 3kg should be more than adequate.
  - b) Submit such work without a Stamped Self Addressed envelope and you must make an appointment with the Administrative Staff to collect your work after assessment.
- 2) e-mail submission before midnight, Tuesday 10 June to <g.mccall@unsw.edu.au>. I will send comments and marks by e-mail after the assessment has been made.

**LATENESS** is a problem for both staff and students. Staff organise their time and coordinate their many commitments in anticipation of work being submitted on time. Students expect equity so that no one has an unfair advantage by having extra time to complete their work. Failure to comply with the dues dates for the Final Essay without documented evidence will result in a penalty of 5% per day for that given assignment. If no work is submitted, a grade of AF will be recommended. For difficulties with submitting the assignments, please apply to the course coordinator, Grant McCall. Otherwise, general Faculty of Arts & Social Sciences policies on work requirements and submission apply.

Attendance at tutorials is mandatory. Only in this way can you derive maximum benefit from the subject. You may do your research alone, or in a group.

The assessment is weighted in the following way:

1). Final Essay (3 000 to 4 000 words)	60%
2). Final Essay proposal (1 000 words, optional))	20%
3). Tutorial contribution (presentation, discussion & fieldwork assignment)	20%
<b>Total</b>	<b>100%</b>

**All students should be familiar with “Faculty of Arts and Social Sciences Student Rights and Responsibilities” printed in the School of Sociology’s 2003 Handbook.**

## SUGGESTED ESSAY TOPICS

You are free to choose your own essay topic, in consultation and the ones listed below are but an indication of the sorts of treatments that would be accepted as final essay topics.

1. Land tenure is often the cement that binds together a small scale traditional society. Discuss land tenure comparatively in at least two Oceanic groups, comparing their major features.

2. Compare the religious beliefs of at least two populations, examining them along at least one other dimension, such as their economy or social organization.

3. What is the relationship between history and ideology, as discussed by Sahlins, in the society that you have chosen? There is a special section of the *Outline bibliography on the Pacific Islands* (Open Reserve A 1212) dealing with Sahlins work and discussions about his approach to anthropology and history.

4. Anthony Giddens (1984. *The Constitution of Society*. Cambridge, Polity Press) proposes “structuration theory” as a sensitizing series of concepts for analysing modern society. Show how structuration can (or cannot) be applied to the material from your chosen society.

5. Conduct a survey of a South Pacific Islander group in Sydney, emphasizing, through network analysis, their adaptation to life in Australia. There are small enclaves of people from Fiji, Samoa, Tonga and some smaller populations. Your task will be to see to what extent your chosen group represents a community and how their traditional practices have survived in Sydney.

6. “Cargo cults” and other millenarian movements are well-known throughout Oceania. Compare two such cults, noting differences and similarities.

7. Polynesian navigation has been revived in the last two decades, with canoes being sailed throughout Eastern Polynesia. Consider the technical, historical and political aspects of this activity in modern Oceania.

8. Gender relations vary considerably in Oceania. Consider and contrast how two societies culturally structure gender roles, including their symbolic representation. Please recall that several Oceanic societies have more than two genders in your answer.

9. Haunani Kay Trask accused Roger Keesing of insulting the Hawai‘ian people by alleging that population had “invented” their traditions. Consider what some Pacific Islanders, such as Trask, Hau‘ofa and others, have had to say about how anthropologists have represented Pacific cultures.

10. Why should we say *moko* and not “tattoo” (Moana and the Moahunters)? Reply with reference to body art in at least two Pacific Island places.



Ahu Tongariki, Rapanui (Easter Island) • 2002

**CALENDAR OF TUTORIALS FOR SOCA3203 • OCEANIC SOCIETIES • 2003**

Tutorials are held in Morven Brown 212 on Mondays between 12pm and 3pm.

Week	Date	Tutorial Topics
1	3 March	Introduction to the course and overview of Pacific Studies <b>Film:</b> <i>The Polynesian Cultural Center</i> (28 mins)
2	10 March	Oceanic empires of the past and the present <b>Film:</b> <i>Wayfinders. A Pacific Odyssey</i> (60 mins)
3	17 March	<b>Rapanui:</b> A case study <b>Film:</b> Excerpts from <i>Rapa Nui</i> (13 mins)
4	24 March	<b>Topic:</b> <i>Moko, tatau</i> and the body in Oceania. <b>Tutorial times and topics should be chosen today</b> <b>Film:</b> <i>Tatau: What one must do</i> (26 mins)
5	31 March	<b>Topic:</b> What are the main elements of contemporary Oceanic identity? Discuss with relation to both Hau'ofa and Balme. The role of youth? <b>Film:</b> <i>When I grow up</i> (27 mins)
6	7 April	<b>Topic:</b> How have Pacific Islanders dealt with outsiders who have come to "discover" them? <b>Film:</b> <i>Then there were none</i> (26 mins)
7	14 April	<b>Topic:</b> What is a "Cargo Cult"? What forms do these organisations take? Discuss three principal characteristics.
<b>Mid-session Recess from 18 April to 27 April</b>		
8	28 April	Identify a Pacific Island institution and make an appointment to visit them, writing up your observations and conclusions in a short 500 to 750 word essay, to be submitted and discussed in Week 9 <b>No class • No meeting • Fieldwork assignment</b>
9	5 May	Discussion on Pacific Island institutions in Sydney. Submission of written essay of 500 to 750 words.  Discussion Leader: _____ <b>Film:</b> <i>About us: Island style</i> (55 mins)
10	12 May	<b>Topic:</b> Discuss "topiphilia" and "topomorphia" in Oceania. <b>Film:</b> <i>Hiti tau. Building a new nation</i> (25 mins)
11	19 May	<b>Topic:</b> Exchange is a key concept in human society. Discuss exchange in Oceania, including whether or not one can give and retain at the same time. <b>Film:</b> <i>Pig tusks and paper money</i> (55 mins)
12	26 May	<b>Topic:</b> Is there anything unique about how gender roles are played out in Oceania? <b>Film:</b> <i>Paradise bent</i> (55 mins) <b>Last date to submit (optional) Final Essay proposal</b>
13	2 June	<b>Topic:</b> Discuss three aspects of music and/or dance in Oceania <b>Film:</b> <i>Pacific Star</i> (75 mins)
14	9 June	<b>NO CLASS • QUEEN'S BIRTHDAY</b> <b>Final Essay due by 5pm on Tuesday 10 June</b>

The complete course syllabus is to be found in Open Reserve.

## WEEKLY TUTORIAL TOPICS AND READINGS

**Week 1**     **Topic:** Introduction to the course and overview of Pacific Studies

**Film:** *The Polynesian Cultural Centre* (28 mins)

3

March

**Key Readings:** Kahn, Joel S. "Anthropology and modernity". *Current Anthropology* 42(5): 651-680

McCall, Grant. 2000. "A question of audience: The effects of what we write". In Sjoerd R. Jaarsma & Marta A. Rohatynskyj (eds), *Ethnographic artefacts. Challenges to a reflexive anthropology*. Honolulu, University of Hawaii Press. Pp. 61-85. (also Wk 14)

**Crocombe:** Chapters 4 & 23

**Recommended Reading:**

McCall, Grant. 1993. *Sydney talk. Australia in the South Pacific* Pacific Studies Monograph 1. Kensington, Centre for South Pacific Studies. Introduction. (for general reference)

**Week 2**     **Topic:** Oceanic empires of the past and the present

**Film:** *Wayfinders. A Pacific odyssey* (60 Mins)

10

March

**Key Reading:** Petersen, Glenn. 2000. "Indigenous island empires: Yap and Tonga considered". *The Journal of Pacific History* 35(1): 5-27; Grant McCall. 1994. *Rapanui. Tradition and survival on Easter Island*. Second Edition. Sydney, Allen & Unwin. Ch. 1. Pp. 16-29

**Crocombe:** Chapters 2 & 15.

**Recommended Reading:** Goodenough, Ward H. (ed). 1996. "Prehistoric settlement of the Pacific". *Transactions of the American Philosophical Society* Vol 86.

Terrell, John Edward, Terry L. Hunt, and Chris Gosden. 1997. "The dimensions of social life in the Pacific: Human diversity and the myth of the primitive isolate". *Current Anthropology* 38: 155-196.

**Week 3**     **Topic:** Rapanui: A case study

**Film:** Extracts from *Rapa Nui* (13 mins)

17 March

**Key Reading:** Grant McCall. 1990. "Rapanui and outsiders: The early days". *Circumpacifica. Festschrift für Thomas S. Barthel* (edited by Bruno Illius & Matthias Laubscher). Volume 2. Frankfurt am Main, Peter Lang. Pp. 165-225.

**Crocombe:** Chapter 11 & 16

**Recommended Reading:**

Grant McCall. 1998. "Rapanui wanderings: Diasporas from Easter Island". In Christopher M. Stevenson, Georgia Lee & F. J. Moran (eds), *Easter Island in Pacific context. South Seas symposium*. Proceedings of the Fourth International Conference on Easter Island and East Polynesia. Los Osos, Easter Island Foundation. Pp. 370-378.



Rapanui Flag flying over the local school • 2002

**Week 4**      **Topic:** *Moko, tatau* and the body in Oceania  
24              **Film:** *Tatau: What we must do* (26 mins)  
March         **Key Reading:** Pritchard, Stephen. 2001. "Essential marking: Maori tattooing and the properties of cultural identity". *Theory, culture & society* 18(4): 27-45.

**Crocombe:** Chapter 4 & 7

**Recommended Reading:**

Falk, Pasi. 1995. "Written in the flesh". *Body & society* 1(1): 95-105.

King, Michael. 1992. *Moko. Maori tattooing in the 20<sup>th</sup> century*. Auckland, David Bateman.

Ko Te Riria & David Simmons. 1989. *Moko rangatira. Maori tattoo*. Auckland, Reed Publishing.

<http://www.mokomuseum.co.nz>

Moana and the Moa Hunters. 2002. "Moko". on *Tino Reka. Contemporary Maori Beats Volume One*. Annandale, Didgeridoo Records.

**Week 5**      **Topic:** What are three main elements of contemporary Oceanic identity? Discuss with relation to both Hau'ofa and Teaiwa.  
31 March     **Film:** *When I grow up* (27 mins)

**Key Reading:** Teaiwa, Teresia K. "L(o)osing the edge". *The Contemporary Pacific* 13(2): 343-357; and,

Hau'ofa, Epeli. 1993. "Our sea of islands". In Epeli Hau'ofa *et al A new Oceania. Rediscovering our sea of islands*. Suva, School of Social & Economic Development, University of the South Pacific. Pp. 2-18.

And, Janet Ikimotu's poem, "Floating Niu", below.

**Crocombe:** Chapters 6 & 17

**Recommended Reading:**

Brisson, Karen J. 2001. "Constructing identity through ceremonial language in rural Fiji". *Ethnology* 40(3): 309-327.

Harrison, Simon. 2001. "Smoke rising from the villages of the dead: Seasonal patterns of mood in a Papua New Guinea society". *Journal of the Royal Anthropological Institute* (N.S.) 7(2): 257-274.

Harrison, Simon. 2002. "The politics of resemblance: Ethnicity, trademarks, head-hunting". *Journal of the Royal Anthropological Institute* (N.S.) 8(1): 211-232.

Maori Language Commission. Te Taura Whiri I te Reo Maori. 2001. *Te matatiki. Contemporary Maori words*. New Zealand Reference. Auckland, Oxford University Press.



Susana Atan, Rapanui • 2001

- Week 6**     **Topic:** How have Pacific Islanders dealt with outsiders who have come to “discover” them? What role does “generification” play?  
               7     **Film:** *Then there were none* (26 mins)
- April         **Key Reading:** Foster, Robert J. 2002. “Bargains with modernity in Papua New Guinea and elsewhere”. *Anthropological Theory* 2(2): 233-251.
- Crocombe:** Chapters 5 & 22  
                   **Recommended Reading:**  
 Errington, Frederick & Deborah Gewertz. 2001. “On the generification of culture. From blow fish to Melanesian”. *Journal of the Royal Anthropological Institute* (N.S.) 7: 509-525.  
 Miles, John. 1997. *Infectious diseases: Colonising the Pacific?*. Dunedin, University of Otago Press. (for reference)  
 Minnegal, Monica & Peter D. Dwyer. 1999. “Rereading relationships: Changing constructions of identity among Kubo of Papua New Guinea”. *Ethnology* 38(1): 59-80.  
 Nero, Karen L. 1992. “Cross-cultural performances: A Palauan hoax? *Isla* 1: 37-72.
- Week 7**     **Topic:** What is a “Cargo Cult”? What forms do these organisations take? Discuss three principal characteristics.  
               14
- April         **Key Reading:** Leavitt, Stephen C. 2000. “The apotheosis of white men? A reexamination of beliefs about Europeans as ancestral spirits”. *Oceania* 70(4): 304-323.
- Crocombe:** Chapters 8 & 21  
                   **Recommended Reading:**  
 Bergendorff, Steen. 1998. “The sky came down: Social movements and personhood in Mekeo society”. *Oceania* 69: 116-131. Not in study kit  
 Giay, Benny & Jan A. Godschalk. 1993. “Cargoism in Irian Jaya today”. *Oceania* 63: 330-344. Not in study kit.  
 Kirsch, Stuart. 2002. “Rumour and other narratives of political violence in West Papua”. *Critique of Anthropology* 22(1): 53-79.  
 Lindenbaum, Shirley. 2002. “Fore narratives through time. How a bush spirit became a robber, was sent to jail, emerged as the symbol of Eastern Highlands Province, and never left home”. *Current Anthropology* 43(Supplement): S63-S73.  
 Scaglione, Richard. 1999. “Yam cycles and timeless time in Melanesia”. *Ethnology* 38(3): 211-225.

## MID-SESSION RECESS from 18 to 27 April



Benito Rapahango, Rapanui, with his first grandson • 2001



**Week 10**    **Topic:** Discuss “topophilia” and “topomorphia” in Oceania. What is “ethnolocality” and how can it be used to understand Oceanic societies?  
12 May    **Film:** *Hiti tau. Building a new nation* (25 mins)

**Key Readings:** Boellstorff, Tom. 2002. “Ethnolocality”. *The Asia Pacific Journal of Anthropology* 3(1): 24-48.

Tuan, Yi-Fu. 1974. “Summary & conclusions”. Chapter 15. *Topophilia. A study of environmental perception, attitudes and values*. New York, Columbia University Press. Pp. 245-248.

Walter, E. V. 1988. “Road to topistics”. *Placeways. A theory of the human environment*. Chapel Hill, University of North Carolina Press. Pp. 6-22.

**Crocombe:** Chapters 1 & 11

**Recommended Reading:**

Burton, Michael L, Karen L. Nero & Jim Hess. 2002. “Who can belong to a Micronesian household: Representations of composition across social contexts”. *Field Methods* 14(1): 65-87.

Elliston, Deborah A. 2000. “Geographies of gender and politics: The place of difference in Polynesian nationalism”. *Cultural Anthropology* 15(2): 171-216

Patterson, Mary. 2002. “Moving histories: An analysis of the dynamics of place in North Ambrym, Vanuatu”. *The Australian Journal of Anthropology* 13(2): 200-218.

Saura, Bruno. 2002. “Continuity of bodies: The infant’s placenta and the island’s navel in Eastern Polynesia”. *Journal of the Polynesian Society* 111(2): 127-135.

Thomas, Tim, Peter Sheppard & Richard Walter. 2001. “Landscape, violence & social bodies: Ritualized architecture in a Solomon Islands Society”. *Journal of the Royal Anthropological Institute* (N.S.) 7(3): 545-572.

Toren, Christina. 2002. “Space-time coordinates of subjectivity in Fiji”. In Giovanni Bennardo (ed), *Representing space in Oceania. Culture in language and mind*. Pacific Linguistics 523. Canberra, Pacific Linguistics, Research School of Pacific & Asian Studies, The Australian National University. Pp. 215-231.

Te Vaka. 2002. “Toku Matua”. *Nukukehe*. Auckland, Warm Earth Records. <http://www.tevaka.com>



Where is this?

**Week 11**     **Topic:** Exchange is a key concept in human society. Discuss exchange in Oceania, including whether or not one can give and retain at the same time!  
19             **Film:** *Pig tusks and paper money* (55 mins)

May           **Key Reading:** Losche, Diane. 2001. "Anthony's feast: The gift in Abelam aesthetics". Anthony Forge Lecture for 1999. *The Australian Journal of Anthropology* 12(2): 155-165.

**Crocombe:** Chapters 19 & 20

**Recommended Reading:**

Lockwood, Victoria S. 2002. "Poverty in paradise: Development and relative income poverty in rural Tahitian society". *Human Organization* 62(3): 210-225.

Mosko, Mark S. 2000. "Inalienable ethnography: Keeping-while-giving and the Trobriand case". *Journal of the Royal Anthropological Society* (N.S.) 6(3): 377-396.

Strathern, Andrew & Pamela J. Stewart. 2000. "Creating difference: A contemporary affiliation drama in the highlands of New Guinea". *Journal of the Royal Anthropological Institute* (N.S.) 6(1): 1-15.

**Week 12**     **Topic:** Is there anything unique about how gender roles are played out in Oceania? Discuss three examples to comment on this.

26             **Film:** *Paradise bent* (55 mins)

May           **Key Reading:** Alexeyeff, Kalissa. 2000. "Dragging drag. The performance of gender and sexuality in the Cook Islands". *The Australian Journal of Anthropology* 11(3): 297-307.

**Crocombe:** Chapters 3 & 18

**Recommended Reading:**

Douglas, Bronwen. 1999. "Provocative readings in intransigent archives: Finding Aneityumese women". *Oceania* 70(2): 111-129.

Reilly, Michael P. 2001. "Women in Manganian society: A historical portrait". *Journal of Pacific History* 36(2): 149-161.

Rountree, Kathryn. 2000. "Re-making the Maori female bodey. Marianne Williams's mission in the Bay of Islands". *Journal of Pacific History* 35(1): 49-66.

**Also:**

Stevenson, Karen. 1992. "Politicization of *la culture ma'ohi*: The creation of a Tahitian cultural identity". *Pacific Studies* 15: 117-136.

Wilson, Rob. 1995. "Bloody Mary meets Lois-Ann Yamanaka: Imagining Hawaiian locality from *South Pacific* to Bamboo Ridge". *Public Culture* 8: 127-158.

Mageo, Jeannette Marie. 1994. "Hairdos and don'ts: hair symbolism and sexual history in Samoa". *Man* (N.S.) 29: 407-432.

Silverman, Eric Kline. 1996. "The gender of the cosmos: Totemism, society and embodiment in the Sepik River". *Oceania* 67: 30-49.

James, K. E. 1991. "The female presence in heavenly places: Myth and sovereignty in Tonga". *Oceania* 61: 287-308.

**Last Date for Submission of (optional) Final Essay Proposal**

**Week 13**    **General Topic:** Discuss three aspects of music and/or dance in Oceania.

2            **Key Reading:** Murray, David. 2000. “*Haka fracas? The dialectics of identity in discussions of a contemporary Maori dance*”. *The Australian Journal of Anthropology* 11(3): 345-357.

June

Using “Google” or similar, search for Pacific Island music websites, especially those of contemporary groups.

**Film:** *Pacific Star* (85 mins)

**Crocombe:** Chapters 14 & 24

**Recommended Reading:**

Hale, Constance. 2002. “The hula movement”. *The Atlantic Monthly* 290(1): 166-168.

Leach, James. 2002. “Drum and voice: Aesthetics and social process on the Rai coast of Papua New Guinea”. *Journal of the Royal Anthropological Institute* (N.S.) 8(4): 713-734.

Love, Jacob. 2002. “Review of *Nouvelle-Caledonie/New Caledonia: Danes et musique Kanak/Kanak Dance and Music*”. *Ethnomusicology* 46(1): 189-191.

Moyle, Richard. 2001. “Review of *Weavers of Song: Polynesian Music and Dance*”. *Ethnomusicology* 45(1): 172-174.

Smith, Barbara B. 2000. “Review of *Maori Music*”. *Ethnomusicology* 44(2): 329-331.

Tilley, Christopher. 1997. “Performing culture in the global village”. *Critique of Anthropology* 17(1) 57-89.

**Week 14**    **NO CLASS • QUEEN’S BIRTHDAY**

**Final Essay due by 5pm on Tuesday 10 June**

9 June



Rapanui Living in Barcelona, with friends (2001)

## A FLOATING *NIU*

Janet Christopher Ikimotu wrote this poem spontaneously during a writer's presentation in "The Barn" in Suva during the VIIIth Pacific Science Association Inter-Congress in Suva, Fiji, on 16 July 1997. Janet was in Suva for the Teaching The Pacific Forum (TTPF) workshop as the delegate from the Department of Education of Niue.

I'm a floating *niu*  
Still looking for my roots  
Mama and papa gave me away  
To a childless kin who came to *bubuti*\*

I'm a floating *niu*  
Still looking for my roots  
My new Mama and Papa sent me away  
To an all girls boarding school

I'm a floating *niu*  
Still looking for my roots  
I gave myself away  
To a man of an island called Niue

Is this my roots at last?  
A Banaban I-Kiribati  
Fiji Born and bred  
Still holding on to my Fiji passport  
And a Niuean Resident  
Floating to and fro  
Please help me find my roots

**Janet Christopher Ikimotu**

"Written at the BARN during the USP Writers Poem Reading night.  
Inspired by the night's theme FREE Floating Coconut.  
I remove the *Free* because..."

\* *bubuti* (I kiribati) meaning to get, to ask for an adoption

The author was born of Banaba parents on Rabi Island in Fiji, is married to a Niue man and lives on that island, which is one of the world's smallest countries (see Table 2 below).

## PACIFIC ISLANDERS IN SYDNEY

Though few realize it, Sydney has been a South Pacific city for some time, since its very inception, in fact, in 1788. South Pacific Islanders were crew on ships calling at the town and some stayed on for varying periods of time. Peter Cunningham, in 1827, for example, observes:

*In the streets of Sydney ... may often be seen groups of natives from various South Sea islands, with which we trade, in all their accompanying of costume ... Melted with the wilde melody of an Otahitian love-song from one ship and have your blood frozen by the terrific whoop of the New Zealand war dance from another* (Peter Cunningham. 1828. *Two years in New South Wales*. London. Vol. 1, pp. 57-9)

Today, amongst the many populations in Sydney, there are sizable groups of Tongans, Samoans and Fijians. There also are others from Tuvalu, Kiribati, Papau New Guinea, Vanuatu, Pitcairn and, even, Rapanui. The largest Pacific Islander group in Sydney is the Maori of Aotearoa. As with other migrant groups, restaurants and shops have emerged to cater for the special tastes of these communities.

Located within a few blocks of each other on King Street, Newtown, there are two shops stocking products from the South Pacific. The oldest by a few years is **The Fiji Markets** (591 King Street, Newtown — Telephone 9517-2054). Such establishments carry a large stock of root crops, such as taro, yam, sweet potato and casava, as well as tinned products from the Island countries, as well as many Indian spices and specialities. The **Markets** also sell a variety of newspapers, published in Australia and Fiji, about Pacific Islanders.

Eight of the governments of the Pacific Islands are represented in Sydney by consulates and there are two international organisations representing Pacific Island interests:

Consulate of Samoa Level 2, 80 William Street SYDNEY NSW 2000 Telephone: 9331-7120	Cook Islands Consulate 8/8 Lauderdale Avenue FAIRLIGHT NSW Telephone: 9907-6567
Consulate of the Solomon Islands Level 5, 376 Victoria Street DARLINGHURST NSW Telephone: 9361-5866	Consulate-General of Tonga 158 Pacific Highway NORTH SYDNEY NSW 2060 Telephone: 9929-8794
Consulate General of Tuvalu Level 3, 301 George Street SYDNEY NSW 2000 Telephone: 9299-8475	Consulate General of Kiribati 35 Dover Road ROSE BAY NSW 2029 Telephone: 9371-7808
Consulate of the Republic of Vanuatu 54 Eden Street ARNCLIFF NSW Telephone: 9597-4046	South Pacific Trade Commission Level 11, 171 Clarence Street SYDNEY NSW Telephone: 9290 2625
Fiji Consul General & Trade Commission 9/8 Brumby Street SURRY HILLS NSW Telephone: 9699-5437	South Pacific Project Facility Levels 18/19 CML Building, 4 Martin Pl SYDNEY NSW Telephone 9223-7773

For French Polynesia, New Caledonia/Kanaky and Wallis & Futuna, the French Consulate General is the official representative: 31 Market Street, SYDNEY: Telephone: 9261 5779.

As well, there are missionary and commercial organisations related to the South Pacific, all of which may be found in the telephone directory; most of whom will be willing to assist you in your researches. These institutions and others are useful especially for the **fieldwork assignment**.

Pacific Islanders themselves tend to form their communities around their respective religious organisations. Sunday morning on Church Street features Samoans and Tongans at services said (and sung) in their languages. There is a monthly service in Rotuman at the Wesley Centre, Pitt Street. Again, the telephone directory can be of assistance for locating those congregations by their islands of origin.

## MODERN PACIFIC ISLAND POPULATIONS & TERRITORIES • MAPS & TABLES

**The broadest definition of the Pacific Islands** encompasses those twenty-three island states and territories of the Pacific Ocean, including Micronesia (mostly north of the equator) and Papua New Guinea, but excluding the European populations of Hawaii (Hawai'i) and New Zealand (Aotearoa). West Papua, or Irian Jaya, has a substantial Melanesian number of people, but population figures for the indigenous inhabitants are not available on that province of Indonesia, which was siezed in 1960 and in which there is a lively resistance movement.

The eight "Pacific Island Countries" or "PICs" are nominally independent, and they comprise some of the larger states in area and population, excluding the special case of Papua New Guinea. These eight Pacific Island Countries are Fiji, Kiribati, Nauru, Samoa, Solomon Islands, Tonga, Tuvalu and Vanuatu. At its most restricted, these countries formed the basis of the South Pacific Forum, called today, simply, The Forum.

The South Pacific Commission, renamed on its fiftieth anniversary in 1998 the "Secretariat of the Pacific Community" to keep the "SPC" acronym, comprises states and territories of various political arrangements. This larger grouping comprises 23 entities, the latter being a USA term:

**TABLE 1 • CURRENT PACIFIC ISLAND POPULATIONS, AREAS & DENSITIES**

Country, State or Territory	Population in 2000	Land Area (km <sup>2</sup> )	EEZ (000s km <sup>2</sup> )	Population Density (land)
American Samoa	64,100	200	390	234
Cook Islands	18,700	237	1,830	79
Easter Island (Rapanui) <sup>a</sup>	3,800	166		15
Federated States of Micronesia	105,506	701	2,978	149
Fiji	775,077	18,272	1,290	39
French Polynesia	219,521	3,521	5,030	54
Guam	133,152	541	218	246
Kiribati	77,658	811	3,550	89
Marshall Islands	50,840	181	2,131	240
Nauru	9,919	21	320	472
New Caledonia (Kanaky)	196,836	19,103	1,740	9
Niue	2,088	259	390	9
Northern Mariana Islands	58,846	471	1,823	92
Palau (Belau)	17,225	488	629	31
Papua New Guinea	3,607,954	462,243	3,120	8
Pitcairn	47	5	800	11
Samoa (formerly “Western Samoa”)	161,298	2,935	120	55
Solomon Islands	285,176	28,530	1,340	10
Tokelau	1,507	10	290	158
Tonga	97,784	747	700	127
Tuvalu	9,043	26	900	348
Vanuatu	193,219	12,190	680	12
Wallis & Futuna	14,166	255	300	54
<b>South Pacific</b>	<b>6,103,462</b>	<b>551,913</b>	<b>30,569</b>	<b>12</b>
<b>South Pacific Excluding Papua New Guinea</b>	<b>2,495,508</b>	<b>89,670</b>	<b>27,443</b>	<b>28</b>

**Sources:**

*Pacific Islands Populations Data Sheet* 2000, Noumea, Population/Demography Programme, South Pacific Commission. [http://www.spc.org.nc/demog/pop\\_data2000.html](http://www.spc.org.nc/demog/pop_data2000.html)

a. Rapanui (Easter Island) figures are based upon genealogical fieldwork of Grant McCall, carried out in 2001-2002.

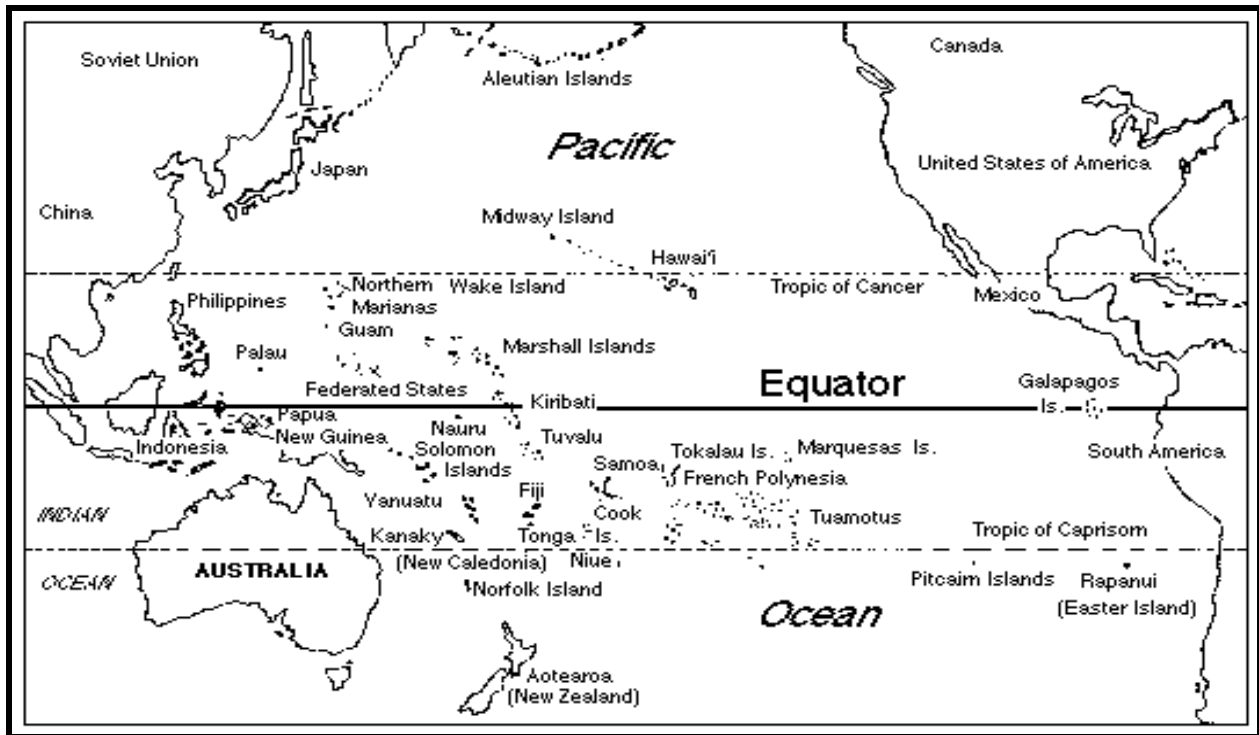
These 23 states and territories demonstrate a wide spectrum of political status, from Rapanui (Easter Island), which is an integral part of the Chilean territory, to fully independent states. Along the way, there are special statutes for the French territories which provide them with a kind of home rule, to the situation of the Cook Islands and Niue, whose citizens carry New Zealand passports, but who have elected assemblies for internal and, occasionally, foreign affairs.

Micronesia, except for Kiribati and Nauru, is within the sphere of influence of the United States of America and persons there have open access to their metropolitan power, though their political status exhibits considerable variation, from the total dependency of Guam (a possession) to the status of “Autonomous Self-Governing” countries. The same facility for USA entry is available to those living in American Samoa.

Large numbers of Pacific Islanders, particularly those from Polynesian places, have emigrated and live on the Pacific Ocean rim in Australia, New Zealand and the USA.



## MAP 1 • NORTH AND SOUTH PACIFIC OCEAN AND RIM



### STAFF DETAILS

#### Administrative Staff

Tulika Yadev • Secretary to the School	Room 157	Ext. 2399	t.yadev@unsw.edu.au
Deborah Broder • Administrative Assistant	Room 159	Ext. 1807	d.broder@unsw.edu.au
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#### Academic Staff who have developed and teach in this subject:

McCALL, Grant (AB California; MA San Francisco; BLitt Oxford; PhD Australian National)  
Associate Professor Room 148 Ext. 2408 g.mccall@unsw.edu.au  
Social Anthropology; Kinship; Social Change & Development; Social Exchange  
Theory; Cyberculture; Eastern Polynesia.

#### **SOME SOURCES TO CONSULT • MAJOR JOURNALS**

The Third and Fourth Levels of the University (“Menziess”) Library store the main collections of the “Social Sciences & Humanities” section where the above sources are to be found. The staff are located on Level Three, along with the Information Desk, catalogues, serials and photocopying facilities. You should become familiar with the main print and electronic indexes of literature in the field, and use them to supplement the recommended reading provided. The staff in the Social Sciences and Humanities Library will assist you in researching your work and you should take one of the tours of the library early in the year to familiarise yourself with its resources. In particular, database availability and other research facilities change frequently, generally towards improvement.

**Using additional sources in your work for this subject not only makes your work more interesting, but also relieves the pressure on the few, selected sources in Open Reserve. Works you have found through your own research that are not on reading lists are much easier to obtain.**

The journals in the UNSW Library most relevant to your studies of the Pacific Islands are the following:

<b>SQ990.05 14</b>	<i>Islands Business</i> , Vol. 17 (1991) + This publication has changed names twice, but remains a combination news magazine and political commentary journal of the contemporary Pacific, published in Fiji. Not surprisingly, articles emphasise commerce and economic development.
<b>GP995.005 4 S995.0005 4A</b>	<i>Journal of the Contemporary Pacific</i> , Vol 1, no 1/2 (Spring/Fall 1989) + The Center for Pacific Islands Studies (CPIS) at the University of Hawaii at Manoa publishes this journal, which focuses on contemporary events and the history that led up to them. There is a periodic roundup of news and political events in various parts of the Pacific that is useful for keeping up. As it publishes only two volumes per annum, coverage sometimes is a bit behind. The journal is useful especially for the American dominated Pacific Islands, north of the equator.
<b>S990.5 1</b>	<i>Journal of Pacific History</i> , Vol. 1 (1966) + Published by the Department of Pacific and Southeast Asian History, Research School of Pacific Studies, at The Australian National University, <i>Journal of Pacific History</i> deals with the history of the (mainly South) Pacific, including both pre-contact and more contemporary events. The book reviews and annual bibliography are useful especially to anyone wishing to specialise in this area.
<b>S996.05 1</b>	<i>Journal of the Polynesian Society</i> , Vol. 1 (1892) — Vol. 50 (1941); Vol. 75 (1966) + This New Zealand published journal is an absolute necessity for anyone seeking to study a Polynesian topic. The articles vary in quality, from those of the interested amateur, particularly in the early days, to contributions from the best in the field. The articles tend to be long and highly detailed. There is a small book review section. Coverage includes both pre-contact and historical topics.
<b>S572.99406 2</b>	<i>Mankind</i> , Vol. 1 (1931–1935) + Published usually three times per year, this is the second oldest journal of anthropology in Australia. It is produced by the Anthropological Society of New South Wales, the editor being in the Department of Anthropology at The University of Sydney. The ethnographic focus tends to be on the western Pacific and Southeast Asia, with a good book review section, specialising in Australian work. In 1990, <i>Mankind</i> became <i>TAJA</i> , <i>The Anthropological Journal of Australia</i> .
<b>S572.99406 1</b>	<i>Oceania</i> , (Vol. 1 (1930–1931) + This quarterly journal is published by “Oceania Publications” at The University of Sydney, an institution separate in funding from the Department of Anthropology at that institution. The articles deal mostly with Aboriginal and Melanesian topics, with a small book review section.
<b>GP700.9905 1</b>	<i>Pacific Arts: The journal of the Pacific Arts Association</i> N° 13/14 (1996) + The <i>Pacific Arts Newsletter</i> started in about 1990 and this new name was adopted more recently. Articles and news of events about the arts of the Pacific.
<b>S338.09905 4</b>	<i>Pacific Economic Bulletin</i> Vol 1, N° 1 (July 1986) + The National Centre for Development Studies at The Australian National University publishes this economics journal which does contain articles on the Pacific Island, as well as Asian economies.

<b>SQ996.05</b> <b>1</b>  <b>SM</b> <b>3443</b>  <b>GP996.05</b> <b>1A</b>	<i>Pacific Islands Monthly</i> , irregular coverage from 1930 This journal, once known as “the planter’s Bible” started in Sydney in 1930 and continues to this day, but comes out of Suva. At various times, indexes have been produced, but there is an enormous bulk of primary material in the pages of this journal about the Pacific Islands and, especially, the Europeans who inhabit it. In more recent times, especially since independence of many countries from the 1960s, Islanders themselves have come to take prominent roles in the Pacific and this publication. It is worth going into for details on various Pacific places with, even, ethnographic observations.
<b>S300.5</b> <b>42</b>	<i>Pacific Perspective</i> Vol 1 (1972) – v. 14 N° 1 (1985) This journal was published by the Institute of Pacific Studies of the University of the South Pacific and contains many articles by both students and academics at that institution. The journal ceased publication in 1985 and was never replaced. Perhaps it represents a view of an era in Pacific development.
<b>GP990.05</b> <b>8A</b>  <b>S990.05</b> <b>8</b>	<i>Pacific Studies</i> , Vol 1, no 1 (Sept 1977) + The Laie Campus of Brigham Young University, Hawaii, produces this journal of mixed articles, from history to anthropology, political science to folklore. In spite of its place of publication, there is no noticeable influence from the journal’s sponsors the Mormons.
<b>S950.05</b> <b>10</b>	<i>Pacific Viewpoint</i> , Vol. 1, no 1 (1960) – v. 36, no 2 (1995) This journal is identified mostly as featuring articles in the discipline of geography, but it contains materials published by researchers in other disciplines. In 1995, there was a name change to <i>Asia Pacific Viewpoint</i> .
<b>S572.99406</b>  <b>2</b>	<i>TAJA. The Anthropological Journal of Australia</i> , Vol. 1 (1990)+ TAJA replaced Mankind in 1990. Published three times per year, this is the second oldest journal of anthropology in Australia. It was produced by the Anthropological Society of New South Wales, the editor for the last decade or so being in the Department of Anthropology at The University of Sydney. Since 1997, TAJA has become the official journal of the Australian Anthropological Society. The ethnographic focus tends to be on the western Pacific and Southeast Asia, with a good book review section, specialising in Australian work.

## SOME SOURCES TO CONSULT • INTERNET

Because of the breadth of anthropology, anything on the Internet could be considered anthropological. Indeed, most of the topics there have been the object of anthropological investigation. So, the sources listed here are more specific to the broad discipline of anthropology.

The School of Sociology and its resources are located on the Faculty of Arts and Social Sciences server at < <http://www.arts.unsw.edu.au/schools/sociology/schlsoc.htm> >.

There are several on-line resources in sociology and anthropology and, even, a few on-line journals, such as *AnthroGlobe* <<http://www.webzines-vancouver.bc.ca/AnthroGlobe/>>. The reference librarians in the Library can assist you in locating many of these. *AnthroGlobe* is linked also to WEDA, The World Electronic Director of Anthropologists <<http://wings.buffalo.edu/WEDA/>>.

The Royal Anthropological Institute maintains the *Anthropological Index* is available on <<http://lucy.ukc.ac.uk/raij>> and has been so since 1996. It is an excellent source for articles in the world wide anthropological literature. A rather more general source listing resources in a variety of fields is *Web-Cite* which includes material from several humanities and social science sources and literatures. It is located at <<http://web-cite.com>>.

The Centre for South Pacific Studies maintains a website with references to all the islands of the Pacific. The URL is

<http://www.arts.unsw.edu.au/Centres/SouthPacific/homepage.html>

The reference librarians in the Library can assist you in locating many more resources that will be useful to you in your studies of the Pacific Islands.

Aotearoa (New Zealand) is a Polynesian land and there are a number of resources there on the net that are useful for understand Maori as well as other Pacific Islander populations. A recent Maori site dealing with *moko* is:

<http://www.tetaurawhiri.govt.nz/>

You can get the latest news from the Pacific Islands sent to you by subscribing to:

[pacific\\_media\\_watch-subscribe@lists.c2o.org](mailto:pacific_media_watch-subscribe@lists.c2o.org)

Several Pacific Island media, such as newspapers in Fiji, Guam, Samoa and Papua New Guinea, are on-line for news of those individual places. New Caledonia and French Polynesia have several sources in French.

### **AUSTRALIAN ANTHROPOLOGICAL SOCIETY MEMBERSHIP**

Students wishing to become more involved in social anthropology might apply to join the AAS, Australian Anthropological Society. AAS meets once each year in a different capital city and publishes an informative *Newsletter* every three months with both local and international news of anthropology. The AAS also is the publisher of *TAJA. The Australian Journal of Anthropology*. There is a special student membership rate of \$10 *per annum* for the AAS, with an additional subscription for *TAJA*.

The 29<sup>th</sup> Conference of the Australian Anthropological Society takes place at the University of Sydney from 2 to 14 October 2003. Ask for a programme and come along. There are special student rates. Details of the conference are located at the website:

For further details, please contact:

AAS Secretariat (Liz Bell, Administrator)  
LPO Box 99  
Australian National University ACT 0200  
Telephone: 6125 3208 • FAX: 6125 2711  
e-mail: [aas@anu.edu.au](mailto:aas@anu.edu.au) • <http://www.aas.asn.au>

**The "Instructions for the Preparation of Written Work" and the "Study Planner 1999" that follow are intended for your use during this subject.**

**The "Instructions" should be followed carefully when preparing your written work.**

### **INSTRUCTIONS FOR THE PREPARATION OF WRITTEN WORK**

There are a number of published guides about academic writing. One of the newest, containing information about online research as well is:

Richlin-Klonsky, Judith *et al.* 1998. *A guide to writing sociology papers*. Fourth Edition. New York, St Martin's Press. ISBN 0-312-13762-1. rrp \$22.95

Not too far-fetched is a small volume, unusually Australian produced, called:

Evans, David. 1995. *How to write a better thesis or report*. Melbourne, Melbourne University Press. ISBN 0 522 84665 3. rrp \$24.95

There probably are several online guides for this sort of thing. Most USA and many British universities have extensive online helps for their students. A locally produced (by Joe Wolfe) writing guide comes from UNSW's School of Physics in English and Spanish:

<http://www.phys.unsw.edu.au/~jw/thesis.html>

The following notes have been prepared to assist you in the preparation of your written work for this subject. They are based on the work of Dr. Lenore Manderson, formerly of the anthropology group here at UNSW. For best results in your work, you should adhere to the instructions below.

There are a few general points to keep in mind.

- *READ* the requirements for the assignment carefully so that you understand what you are required to do. For example, a question on Gregory Bateson calls for you to discuss his work, as well as the comments by various other theorists.
- *ORDER* your thoughts before you begin to write: an outline of major points is something that many people find useful. You should be clear about how much you intend to cover and that all of your points bear directly upon the work required.
- *ENSURE* that your work has a clear introduction, setting out what you intend to discuss in your work, its aims and focus. You will find it best to write this part last, as most people do!
- *USE* short, clear sentences as they are far preferable to long rambling ones in which the point is lost. Watch your grammar and spelling.
- *END* your assignment with a clear conclusion, in which you describe what you have done and its significance. Conclusions should occupy a substantial part of your essay and not simply be a few sentences.
- The *final essay* should have the following components:
  - A. *TITLE PAGE* with the name of the assignment & the title of the subject, followed by your name, tutor and tutorial day and time. These are at the end of this handout.
  - B. *SYNOPSIS* of around 100 words, covering the main arguments
  - C. *TEXT* (Introduction, main body and conclusions)
  - D. *BIBLIOGRAPHY* in proper style (See below)

### *Referencing and Footnote style*

One of the greatest difficulties into which a hapless student can fall is to be mistakenly accused of plagiarism. Correct and clear footnoting and referencing of all your sources is the best protection against such a danger.

Citations should include the proper attribution of general statements which you have developed from other people's works, as well as direct quotations.

There are two alternative styles which you can use to acknowledge your sources: one uses footnotes and the other is called the "Harvard" system of "in-text" citations. Either is clear and correct, but be consistent within the one assignment.

**THE FOOTNOTE STYLE** is as follows:

Angel and Weismann argue that the ritual of Christmas provides for the focus of religious belief, at the same time allowing expression of solidarity amongst members of the Christian

community.<sup>1</sup> In contrast, Claus maintains that Christmas celebrations in contemporary industrialised societies cannot be analysed except in the context of late monopoly capitalism: "Capital has created the forms in which Christmas is celebrated, and has elaborated this ritual according to market demands."<sup>2</sup> In summary, Angel and Weismann and others<sup>3</sup> analyse Christmas in functional terms; whilst Claus has interpreted the ritual following a Marxist inspired theory.

Claus is not a determinist, however, and cites as his motto Marx's famous phrase, "Men make history, but not in circumstances of their own choosing."<sup>4</sup>

Observe that the footnote numbers, which should run sequentially throughout the essay, follow the sentence, author or quote rather than precede it; and that the number is placed above and not below the line. Some people circle their footnote numbers, and they always are smaller than the main text. When you first refer to a work, you should give the *full* bibliographic citation in the footnote, which should be placed at the bottom of the appropriate page. Alternatively, you may list all your footnotes on pages after the main body of the text, but before the bibliography. Note, in particular, Footnote 4, where the citation is to Claus and *not* to Marx, since your source is the latter and not the former.

The footnotes to the above passage would read as follows:

1. Angel, A.N. and T.H.E. Weismann, Silent Night, Holy Night: Christmas Ritual in a Contemporary Australian Community. Limbo: Heaven and Earth Publishing Company, 1985, pp. 33-49. [**This refers to a general statement**]

2. Claus, S. "The political economy of Christmas", North Pole Journal of Radical Anthropology 6 (2): 59. 1988. [**This refers to a specific quotation on a specific page**]

3. See, for example, Gabriel, A. "Group solidarity and religious rites", in S.T. Peter (ed), Christianity: Anthropological Perspectives, Bethlehem, Mass.: Bethlehem University Press, 1966; and Herod, K. Infant Mortality Rates and Sex Differentiated Life Expectancy Variables in Judaea, 33 BC. Unpublished Ph.D. diss., University of Samaria, Caesaria, 1981. For a totally different perspective, see Magdalene, M. "Santa Claus and the politics of paedophilia". Unpublished paper, Centre for Women's Studies, University of Capernaum, Capernaum, 1987. [**This refers to a number of different works on a theme, including one counter argument**]

4. Claus, op.cit., p. 51. This quotation, to be found in the introductory paragraphs of Karl Marx's, "The Eighteenth Brumaire of Louis Bonaparte" served as the basis for structuration theory. Giddens, A. The Constitution of Society. Outline of the Theory of Structuration. Cambridge, Polity Press, 1984, p. xxi). [**This refers to a specific quotation on a specific page, from a work already fully cited. It includes commentary, and a further reference**]

The full citation includes the place of publication (the city, not the country) and the publisher. When you next refer to the work, you should use the appropriate Latin terminology in the footnotes. Thus:

The symbolism of Christmas celebrations helps to further our understanding of Australian Christmas culture. The persistent use of snow (white) in shop windows, notwithstanding the climatic inconsistency, is symbolic of purity and reflects the importance of chastity in Christian ideology.<sup>5</sup> The red holly berries represent

life (blood).<sup>6</sup> The green leaves, however, are problematic, since typically the third symbolic colour is black, symbolizing death. Here perhaps green, like red, is also symbolic of life, but of the male gender,<sup>7</sup> red being associated with the female.<sup>8</sup>

The footnotes for this paragraph would be:

5. Angel and Weismann, op.cit., p. 63.
6. ibid., p. 64.
7. Gabriel, op.cit., p. 121.
8. Magdalene, op.cit., p. 16.

Op.cit. refers to a work cited in full earlier in the work; ibid refers to the work cited immediately above. You may use also loc.cit. for “in the passage quoted earlier”, but this is usually unnecessary and confusing.

At the end of the assignment, you then list *only* those references *cited* in your essay in alphabetical order, providing full bibliographic details as in your first footnote. Do *not* list works you have not cited. You do not provide pages for books, etc., but full pagination should be provided for articles in journals or edited volumes, thus:

Angel, A.N. and T.H.E. Weismann, Silent Night, Holy Night: Christmas Ritual in a Contemporary Australian Community. Limbo: Heaven and Earth Publishing Company, 1985. [**This is the reference for a book with joint authorship**]

Claus, S. “The political economy of Christmas”, North Pole Journal of Radical Anthropology 6 (2): 58-73, 1988. [**This is the reference for an article in a journal**]

Gabriel, A. “Group solidarity and religious rites”, in S.T. Peter (ed), Christianity: Anthropological Perspectives, Bethlehem, Mass.: Bethlehem University Press, pp. 14-42, 1966. [**This is the reference for an article in an edited volume, a book**]

Giddens, A. The Constitution of Society. Outline of the Theory of Structuration. Cambridge, Polity Press, 1984. [**This is the reference for a book with a single author**]

Herod, K. Infant Mortality Rates and Sex Differentiated Life Expectancy Variables in Judaea, 33 BC. Unpublished Ph.D. diss., University of Samaria, Caesaria, 1981. [**This is the reference for an unpublished thesis or book length manuscript**]

Magdalene, M. “Santa Claus and the politics of paedophilia”. Unpublished paper, Centre for Women's Studies, University of Capernaum, Capernaum, 1987. [**This is the reference for an unpublished article or short manuscript**]

**THE HARVARD SYSTEM** or “in-text” system, of referencing includes the references within the text and footnotes are used only for elaboration. The “Harvard System” is the one used for the references in this handout. Ibid. can be used if you wish to acknowledge an author previously cited by op.cit. is not employed. Following the Harvard system, the first paragraph would read as follows:

Angel and Weismann (1985: 33-49) argue that the ritual of Christmas provides for the focus of religious belief, at the same time allowing expression of solidarity amongst members of the Christian community. In contrast, Claus maintains that Christmas celebrations in contemporary industrialised societies cannot be

analysed except in the context of late monopoly capitalism:  
"Capital has created the forms in which Christmas is celebrated, and has elaborated this ritual according to market demands"(1988: 59). In summary, Angel and Weismann and others (Gabriel, 1966; Herod 1981; cf. Magdalene 1987) analyse Christmas in functional terms; whilst Claus has interpreted the ritual following a Marxist inspired theory.

Claus is not a determinist, however, and cites (1988: 59) as his motto Marx's famous phrase, "Men make history, but not in circumstances of their own choosing."<sup>1</sup>

"cf." in the above paragraph means "compare" and indicates that the citation following contrasts with the previous ones. The footnote for this paragraph in Harvard style would be:

1. This quotation, to be found in the introductory paragraphs of Karl Marx's, "The Eighteenth Brumaire of Louis Bonaparte", served as the basis for structuration theory (Giddens, 1984: xxi).

Notice that the reference here is to Giddens, who cites the quotation, as he has given it, from a particular work of Karl Marx. You have read Giddens, not Marx, and so cite only the former. The next paragraph would run as follows using the "Harvard" system:

The symbolism of Christmas celebrations helps to further our understanding of Australian Christmas culture. The persistent use of snow (white) in shop windows, notwithstanding the climatic inconsistency, is symbolic of purity and reflects the importance of chastity in Christian ideology (Angel and Weismann, 1985: 63). The red holly berries represent life (blood) (*ibid*: 64). The green leaves, however, are problematic, since typically the third symbolic colour is black, symbolizing death. Here perhaps green, like red, is also symbolic of life, but of the male gender (Gabriel, 1966: 121) red being female (Magdalene, 1987: 16).

At the conclusion of the essay, provide full bibliographic details again, but place the date of publication immediately after the author's name. If the author has published more than one work in the same year, then call one (a) and the second (b) and cite them as such in the text. For example:

Way, A. 1986. "Cribs and beds: Asexuality and sexual allusion in early Christian texts", Jericho Ethnologist 6 (2): 58-73, 1988. [This is the reference for an *article in a journal*]

\_\_\_\_\_1987a. In a Manger: The Ethnography of Birth in Old Judaea. Babel: Tongue and Sons, Inc. [This is the reference for a *book*]

\_\_\_\_\_1987b. "Virginity as symbol: Doctrine and dogma in early and contemporary Christianity" in V. Mary (ed), Jerusalem at the Census. Bethlehem, Mass.: Bethlehem University Press, pp. 62-97. [This is the reference for an *article in an edited volume, a book*]

Always check your references before submitting your work to ensure that they are accurate.

Assignments may be typed (word-processed!) or hand written *clearly*. Unless you have large handwriting, the essay should be double-spaced to make it easier to read.

#### **A NOTE ABOUT ELECTRONIC CITATIONS**

This is a very new area of bibliographic style, so hard and fast rules are being developed still.

For an e-mail message that you cite, it is relatively easy: cite it as you would a *pers com* ("personal communication"), with the person's surname, other names or organisation's name, followed

by the date and the subject or heading on the message. Here are some examples:

McCall, Grant. 21.02.99. "Message to student". Personal communication (e-mail).

South Pacific Commission. 01.02.99. "Island populations". Personal communication (e-mail).

For something from a website, the situation is even more imperative that you cite the exact date you obtained the information. Websites can change at any time; they are not like fixed, print publications. You should have the name of the person (Last name, other names) or organisation, the exact date you obtained the information and the exact URL (Uniform Resource Locator) or "address" for that section of the page you accessed. So, if you copied information from the fisheries section of the South Pacific Commission, use the specific URL for that part. The easiest citation would be something like this:

Centre for South Pacific Studies. 01.03.99. General Site and Guest Information.  
<http://www.arts.unsw.edu.au/Centres/Southpacific/Homepage.html>

Centre for South Pacific Studies. 05.03.99. Links to other Pacific Island sites.  
<http://www.arts.unsw.edu.au/Centres/Southpacific/Links.html>

Tom's Pacific Page. 28.10.98. Everything about islands in the Pacific Ocean and surrounding countries. <http://www.uni-sb.de/z-einr/ub/tom/pacific.html>

A very comprehensive discussion of referencing electronic sources may be found at:

Spennemann, Dirk H.R. (1995)  
Guide to referencing on-line material. Johnstone Centre of Parks, Recreation  
and Heritage, Charles Sturt University, Albury, NSW, Australia. Document  
[http://life.csu.edu.au/~dspennem/Publications/WWW\\_Publishing/Referencing.html](http://life.csu.edu.au/~dspennem/Publications/WWW_Publishing/Referencing.html)

Closely linked to Spennemann's 1995 recommendations is the reference style of the following magazine, whose style section may be consulted:

*Computer-Mediated Communications Magazine* (1995)  
Style Guidelines. Computer-Mediated Communications Magazine.  
<http://www.december.com/cmc/mag/editorial/style.html>

The (American) Modern Language Association (MLA) has long been a source of information on writing style for academic purposes. Their recommendations cover all forms of electronic communications (at 15 February 1997) and may be consulted at:

[http://nagps.varesearch.com/NAGPS/academic/MLA\\_Inet\\_Citing.html](http://nagps.varesearch.com/NAGPS/academic/MLA_Inet_Citing.html)



Three Ships at Rapanui (2001)

## STUDY PLANNER • SESSION ONE 2003

<b>1</b>	3 — 7 March	<b>3 March</b>
<b>2</b>	10 — 14 March	<b>10 March</b>
<b>3</b>	17 — 21 March	<b>17 March</b>
<b>4</b>	24 — 28 March	<b>24 March</b>
<b>5</b>	31 March — 4 April	<b>31 March</b>
<b>6</b>	7 — 11 April	<b>7 April</b>
<b>7</b>	14 — 17 April	<b>14 April</b>
<b>Final Date to propose alternative assessment</b>		
<b>Mid-session Recess from 18 to 27 April</b>		
<b>8</b>	28 April — 2 May	<b>28 April</b>  <i>No Class • Fieldwork Assignment</i>
<b>9</b>	5 — 9 May	<b>5 May</b>
<b>10</b>	12 — 16 May	<b>12 May</b>
<b>11</b>	19 — 23 May	<b>19 May</b>
<b>12</b>	26 — 30 May	<b>26 May</b>  <b>Last date to submit (optional) Final Essay Proposal</b>
<b>13</b>	2 — 6 June	<b>2 June</b>
<b>14</b>	9 — 13 June	<b>9 June</b> <b>10 June – Major Essay due before 5.00pm</b> <b>No Lecture • No Tutorial • Queen’s Birthday</b>