

# SOCA3203: *Oceanic Societies: Pacific Islands Living*

1999 • Session One  
Grant McCall  
Monday • 12 — 3  
Morven Brown MB212



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### GENERAL INFORMATION

This subject provides a venue for discussion of the daily life and traditional concerns of the peoples of the Pacific Islands.

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 topic of research, but indicating what specific aspect they are going to concentrate on for their final essays.

During the first four weeks of the tutorials, you will get more out of the meetings if you read some of the general references cited below. A reader of the main articles is available from Unicity.

*The outline bibliography of the Pacific Islands* is located in Open Reserve at W1212. It is a guide to resources in the library and on the Internet for your research in this subject.

Grant McCall's consultation hours take place in Room 148 (Morven Brown building):  
Monday 3 to 4pm — Tuesday 10am to 11am — Wednesday 10am to 11am  
Contact on 9385-2408 or e-mail: [g.mccall@unsw.edu.au](mailto: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.

Ordinarily, you are to choose an island, an island group or a tribe on which you will work for bringing your different interests and problems to the literature. For example, you might choose to concentrate on Tahiti (an island), the Marquesas (an island group) or the Enga (a large Highland New Guinea population). 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 Ethnographic/Theoretical 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.**

The essay due at the end of Session is to be between 3 000 and 4 000 words. You should not write your essay until you have received comments on your proposal.

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

### **METHODS OF SUBMISSION & RETURN OF MARKED WORK**

- 1) Conventional paper submission using cover sheets at the end of this syllabus by 5pm Friday 11 June (Week 13) to Essay Boxes next to Morven Brown Room 161: 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, Friday 11 June to <[g.mccall@unsw.edu.au](mailto:g.mccall@unsw.edu.au)>. I will send comments and marks by e-mail after the assessment has been made.

*Faculty and School general policy on extensions shall apply for work not submitted on time. All work not submitted according to this policy will receive the grade of AF for absent work..*

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)	20%
3). Tutorial contribution (presentation & discussion)	20%
<b>Total</b>	<b>100%</b>

**All students should be familiar with “Faculty of Arts and Social Sciences Student Rights and Responsibilities” printed on pages 52 to 54 of the School of Sociology’s 1999 Handbook.**

### **SUGGESTED ESSAY TOPICS**

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

**CALENDAR OF TUTORIALS FOR SOCA3203 • OCEANIC SOCIETIES • 1999**

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

<b>Week</b>	<b>Date</b>	<b>Tutorial Topics</b>
<b>1</b>	1 March	Introduction to the subject and overview of Pacific Studies
<b>2</b>	8 March	Main principles for analysis in the subject
<b>3</b>	15 March	Cultural and historical characteristics of the Pacific Islands <b>Tutorial times and topics should be chosen today</b>
<b>4</b>	22 March	<b>Rapanui:</b> A case study
<b>5</b>	29 March	<b>Oceanic Topic:</b> What are the main elements of contemporary Oceanic identity? Discuss with relation to both Hau'ofa and Balme.
<b>Mid-session Recess from 2 to 11 April</b>		
<b>6</b>	12 April	<b>Micronesia:</b> How have Pacific Islanders dealt with outsiders who have come to “discover” them?
<b>7</b>	19 April	<b>Melanesia:</b> What is a “Cargo Cult”? What forms do these organisations take? Discuss three principal characteristics.
<b>8</b>	26 April	<b>Polynesia:</b> How might body, identity and sociality intersect in Samoa and along the Sepik River?
<b>9</b>	3 May	<b>Polynesia:</b> Discuss the presentation of self in everyday (Tongan) life.
<b>10</b>	10 May	<b>Micronesia:</b> If all Pohnpeians are liars who is telling the truth? Discuss.
<b>11</b>	17 May	<b>Micronesia/Polynesia:</b> Suicide is an increasingly common feature of life in Polynesia, particularly Samoa; contemporary researchers have noted its presence in some parts of Micronesia as well. What does suicide mean as a “cultural form”?
<b>12</b>	24 May	<b>General Topic:</b> Tradition, <i>kastom</i> and other similar forms are not straight forward, but complex bargaining sessions and highly political as well as personal. Analyse some conflicts over culture in the Pacific  <b>Final Date for Submission of Final Essay Proposal</b>
<b>13</b>	31 May	<b>General Topic:</b> How is kava use and identity linked in Oceania?

<b>14</b>	7 June	<b>Final Paper Due 11 June. Video visits with Pacific Islanders</b>
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The complete subject handout is to be found in “Open Reserve” at W 1362

### KEY TUTORIAL READING

**Week 1**     **Topic:** What is this subject about?

1 March     **Key Reading:** Ron Crocombe. 1989. *The South Pacific*. Fifth Revised Edition. Suva, Institute of Pacific Studies. Chapter One, pp 3-19.  
Keesing, Roger M. 1989. “Anthropology in Oceania: Problems and prospects”. *Oceania* 60: 55-59

**Week 2**     **Topic:** Main principles for analysis in the subject

8 March     **Key Reading:** Terrell, John Edward, Terryh 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.

**See also:** Goodenough, Ward H. (ed). 1996. “Prehistoric settlement of the Pacific”. *Transactions of the American Philosophical Society* Vol 86.

**Week 3**     **Topic:** Cultural and historical characteristics of the Pacific Islands

15 March     **Key Reading:** Grant McCall. 1994. *Rapanui. Tradition and survival on Easter Island*. Second Edition. Sydney, Allen & Unwin. Ch. 1, 16-29  
K.R. Howe. 1984. *Where the waves fall*. Honolulu, University of Hawaii Press. Ch 2, 25-66.

**Week 4**     **Topic:** Rapanui, a case study

22     **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.  
March     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.

**Week 5**     **General Topic:** What are the main elements of contemporary Oceanic identity?  
Discuss with relation to both Hau‘ofa and Balme.

29 March

**Key Reading:** Balme, Christopher. 1998. “Hula and haka: Performance, metonymy and identity formation in colonial Hawaii and New Zealand”. *Humanities Research* 3: 41-58.  
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.

## MID-SESSION RECESS from 2 to 11 April

- Week 6**      **Micronesia:** How have Pacific Islanders dealt with outsiders who have come to "discover" them?  
12  
April      **Key Reading:** Nero, Karen L. 1992. "Cross-cultural performances: A Palauan hoax? *Isla* 1: 37-72.
- Week 7**      **Melanesia:** What is a "Cargo Cult"? What forms do these organisations take? Discuss three principal characteristics.  
19  
April      **Key Reading:** Bergendorff, Steen. 1998. "The sky came down: Social movements and personhood in Mekeo society". *Oceania* 69: 116-131.  
Giay, Benny & Jan A. Godschalk. 1993. "Cargoism in Irian Jaya today". *Oceania* 63: 330-344.
- Week 8**      **Polynesia/Melanesia:** How does body, identity and sociality intersect in Samoa and along the Sepik River?  
26  
April      **Key Reading:** 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.
- Week 9**      **Polynesia:** Discuss the presentation of self in everyday (Tongan) life.  
3  
May      **Key Reading:** Kavapalu, Helen. 1995. "Power and personhood in Tonga". *Social Analysis* 37: 15-28.  
James, K. E. 1991. "The female presence in heavenly places: Myth and sovereignty in Tonga". *Oceania* 61: 287-308.
- Week 10**      **Micronesia:** If all Pohnpeians are liars who is telling the truth? Discuss (truthfully).  
10 May      **Key Readings:** Petersen, Glenn. 1993. "*Kanengamah* and Pohnpei's politics of concealment". *American Anthropologist* 95: 334-352.
- Week 11**      **Micronesia:** Suicide is an increasingly common feature of life in Polynesia, particularly Samoa; contemporary researchers have noted its presence in some parts of Micronesia as well. What does suicide mean as a "cultural form"?  
17  
May      **Key Reading:** Rubinstein, Donald h. 1992. "Suicide in Micronesia and Samoa: A critique of explanations". *Pacific Studies* 15: 51-76.
- Week 12**      **General Topic:** Tradition, *kastom* and other similar forms are not straight forward, but complex bargaining sessions and highly political as well as personal. Analyse some conflicts over culture in the Pacific.  
24 May      **Key Readings:** Lawson, Stephanie. 1993. "The politics of tradition: Problems for political legitimacy and democracy in the South Pacific". *Pacific Studies* 16: 1-30.  
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.

**Last Date for Submission of Final Essay Proposal**

**Week 13**      **General Topic:** Kava and power: Why is kava/yaqona such a core part of life in Tonga, Fiji and Samoa, Vanuatu and Pohnpei? How is kava use and identity linked in Oceania?  
31 May

**Key Readings:** Crowley, Terry. 1995. “The national drink and the national language in Vanuatu”. *Journal of the Polynesian Society* 104: 7-22.

Lynch, John. 1996. “Kava-drinking in southern Vanuatu: Melanesian drinkers, Polynesian roots”. *Journal of the Polynesian Society* 105: 27-40.

Luders, David. 1996. “Legend and history: Did the Vanuatu-Tonga kava trade cease in A.D. 1447”? *Journal of the Polynesian Society* 105: 287-310.

**Week 14**      Summary of subject and discussion.

7 June      **Video visits to Pacific Islands**

**Final Essay due 11 June**

## 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. As with other migrant groups, restaurants and shops have emerged to cater for the special tastes of these communities.

In the Newtown and Enmore areas, there are two restaurants specifically dedicated to the South Pacific. The **Restaurant Fijiana** is managed by Bob Chauhan (543 King Street, Newtown - Telephone 9517-1051) and has been open for about five years. **Fijiana** features dishes from the Indian and Fijian communities, providing also a unique "Findian" cuisine which imaginatively combines the two. The other is of more recent vintage and is located on Enmore Road.

People from the South Pacific may open a restaurant more referring to their ethnic group, rather than their country of origin. This is the case with some Indian establishments that have emerged in the last few years. An early example, featuring lovo (coconut milk) dishes and other Fiji specialities is the **Hing Ham Café** (367 Darling Road, Balmain - Telephone 9810-3055). Another is the **Fijian Curry Hut**, 25 Dixon Street, City (Telephone 9281-1428).

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). Both 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.

Six of the governments of the South Pacific are represented in Sydney by consulates:

Fiji Consulate–General 225 Clarence Street SYDNEY NSW 2000 Telephone: 9290-1615	Nauru Consulate 10 Martin Place SYDNEY NSW 2000 Telephone: 9233-8044
Papua New Guinea Consulate–General 100 Clarence Street Box 4201 GPO SYDNEY NSW 2000 Telephone: 299-5151	Consulate–General of Tonga 158 Pacific Highway NORTH SYDNEY NSW 2060 Telephone: 9929-8794
Tuvalu Consulate 46 York Street SYDNEY NSW 2000 Telephone: 9262-1344	Consulate General of Kiribati 35 Dover Road ROSE BAY NSW 2029 Telephone: 9371-7808

As well, there are missionary and commercial organisations related to the South Pacific, all of which may be found in the telephone directory, and many of whom will be willing to assist you in your researches.

South 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. 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 seized 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 “Secretariat of the Pacific Community” to keep the “SPC” acronym on its fiftieth anniversary in 1998, 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 1996	Land Area (km <sup>2</sup> )	EEZ (000s km <sup>2</sup> )	Population Density (land)
American Samoa	58,900	200	390	234
Cook Islands	19,900	237	1,830	79
Easter Island (Rapanui) <sup>a</sup>	2,500	166		15
Federated States of Micronesia	109,200	701	2,978	149
Fiji	800,500	18,272	1,290	39
French Polynesia	220,000	3,521	5,030	54
Guam	153,700	541	218	246
Kiribati	78,400	811	3,550	89
Marshall Islands	57,400	181	2,131	240
Nauru	11,200	21	320	472
New Caledonia (Kanaky)	196,800	19,103	1,740	9
Niue	2,300	259	390	9
Northern Mariana Islands	62,700	471	1,823	92
Palau (Belau)	17,700	488	629	31
Papua New Guinea	4,141,800	462,243	3,120	8
Pitcairn	47	5	800	11
Samoa (formerly “Western Samoa”)	165,100	2,935	120	55
Solomon Islands	395,200	28,530	1,340	10
Tokelau	1,500	10	290	158
Tonga	90,000	747	700	127
Tuvalu	9,600	26	900	348
Vanuatu	173,900	12,190	680	12
Wallis & Futuna	14,800	255	300	54
<b>South Pacific</b>	<b>6,783,147</b>	<b>551,913</b>	<b>30,569</b>	<b>12</b>
<b>South Pacific Excluding Papua New Guinea</b>	<b>2,641,347</b>	<b>89,670</b>	<b>27,443</b>	<b>28</b>

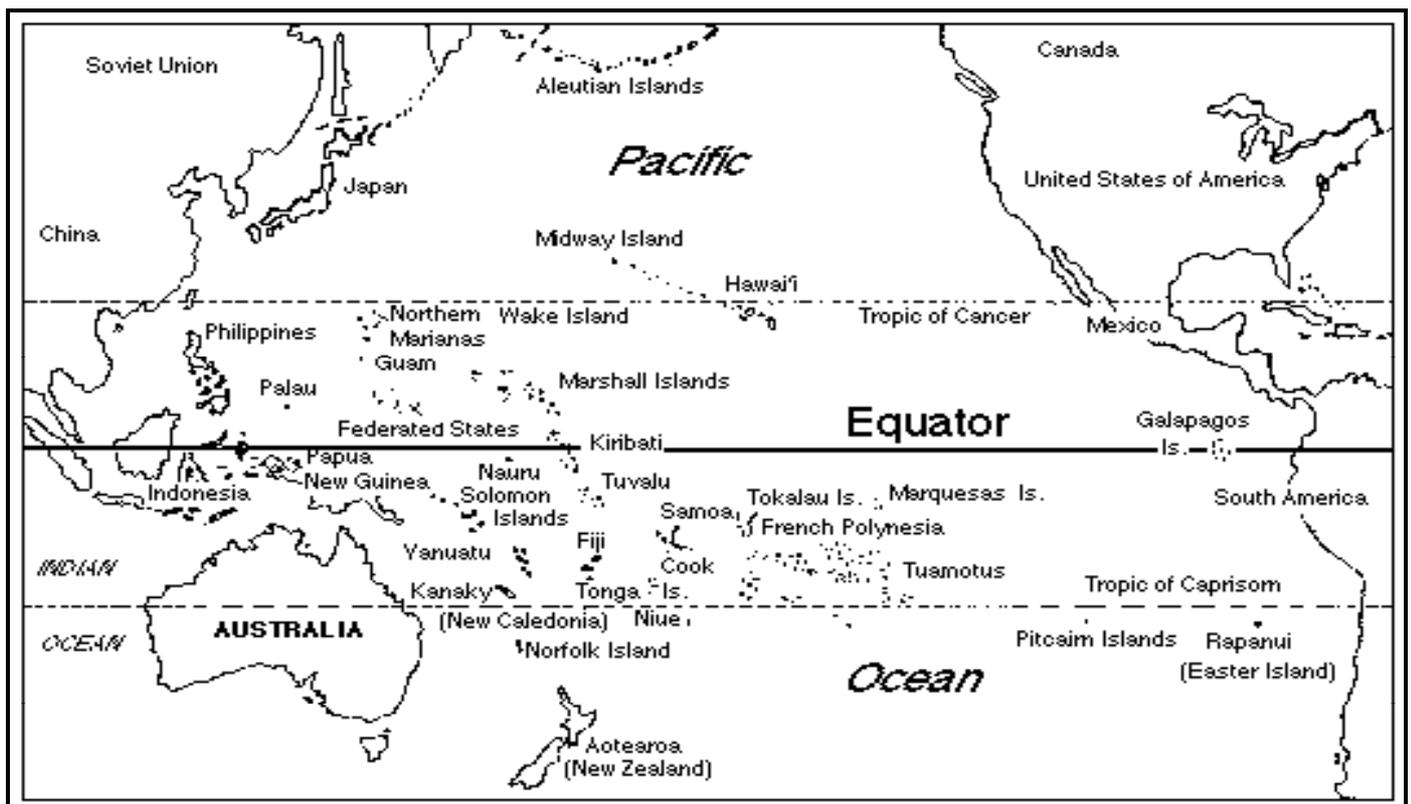
**Sources:**

*Pacific Islands Populations Data Sheet 1996*, Noumea, Population/Demography Programme, South Pacific Commission.  
 a. Rapanui (Easter Island) figures are based upon genealogical fieldwork of Grant McCall, carried out in 1985–1986 and projected at an approximate growth of 50 persons per year.

These 23 states and territories demonstrate a wide spectrum of political status, from Rapanui (Easter Island), which is an integral part of the Chilean state, to 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.

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



**STAFF DETAILS**

**Administrative Staff**

Janette Murdock • Secretary to the School	Room 157	Ext. 2399	<a href="mailto:j.murdoch@unsw.edu.au">j.murdoch@unsw.edu.au</a>
Cathy Milfull • Administrative Assistant	Room 159	Ext. 1807	<a href="mailto:socidept@unsw.edu.au">socidept@unsw.edu.au</a>
Deborah Worsley • Administrative Assistant	Room 159	Ext. 1807	<a href="mailto:D.Worsley@unsw.edu.au">D.Worsley@unsw.edu.au</a>

**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.

**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 not on reading lists that you have found through your own research 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

	<p>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.</p> <p>In 1990, <i>Mankind</i> became <i>TAJA</i>, <i>The Anthropological Journal of Australia</i>.</p>
<p><b>S572.99406</b> <b>1</b></p>	<p><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.</p>
<p><b>GP700.9905</b> <b>1</b></p>	<p><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.</p>
<p><b>S338.09905</b> <b>4</b></p>	<p><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.</p>
<p><b>SQ996.05</b> <b>1</b> <b>SM</b> <b>3443</b> <b>GP996.05</b> <b>1A</b></p>	<p><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.</p>
<p><b>S300.5</b> <b>42</b></p>	<p><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.</p>
<p><b>GP990.05</b> <b>8A</b> <b>S990.05</b> <b>8</b></p>	<p><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.</p>
<p><b>S950.05</b> <b>10</b></p>	<p><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>.</p>
<p><b>S572.99406</b> <b>2</b></p>	<p><i>TAJA. The Anthropological Journal of Australia</i>, Vol. 1 (1990)+ TAJA replaced <i>Mankind</i> 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, <i>TAJA</i> 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.</p>

## 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/rai> > 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.

You might wish to take your study of sociology and social anthropology further and participate in a “Discussion List” managed by the School, called soca-list.

To subscribe to soca-list, send a message to

**soca-list@explode.unsw.edu.au**

There should be no signature and nothing in the Subject line. All the message should contain in the main body is

subscribe soca-list

The subscriber receives an automatic message of welcome with simple instructions on how to use soca-list.

To send a message to the list, complete an e-mail in the ordinary way and send it to:

soca-list@explode.unsw.edu.au

If you have not subscribed to soca-list, of course, you will not receive any of the replies.

## AUSTRALIAN ANTHROPOLOGICAL SOCIETY MEMBERSHIP

Students wishing to become 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 25<sup>th</sup> Conference of the Australian Anthropological Society takes place at UNSW from 10 to 13 July 1999. Ask for a programme and come along. There are special student rates. Details of the conference are located at the website:

<http://www.arts.unsw.edu.au/Centres/Southpacific/AAS/AAS1999UNSWConference.html>

For further details, contact:

Australian Anthropological Society  
c/— Department of Anthropology  
University of Sydney NSW 2006  
Telephone/FAX: 9351–5489  
e-mail: [aas.taja@anthropology.su.edu.au](mailto:aas.taja@anthropology.su.edu.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)

## Notes

## STUDY PLANNER • SESSION ONE 1999

<b>1</b>	1 – 5 March	<i>1 March</i>
<b>2</b>	8 – 12 March	<i>8 March</i>
<b>3</b>	15 – 19 March	<i>15 March</i>
<b>4</b>	22 – 26 March	<i>22 March</i>
<b>5</b>	29 March – 1 April	<i>29 March</i>
<b>Mid-session Recess from 2 to 11 April</b>		
<b>6</b>	12 – 16 April	<i>12 April</i>
<b>7</b>	19 – 23 April	<i>19 April</i>  <b>Last week to propose own method of assessment</b>
<b>8</b>	26 – 30 April	<i>26 April</i>
<b>9</b>	3 – 7 May	<i>3 May</i>
<b>10</b>	10 – 14 May	<i>10 May</i>
<b>11</b>	17 – 21 May	<i>17 May</i>
<b>12</b>	24 – 28 May	<i>24 May</i>  <b>Last week to submit Final Essay proposal for comments</b>
<b>13</b>	31 May – 4 June	<i>31 May</i>  <b>Final Essay proposal returned</b>
<b>14</b>	7 – 11	<i>7 June</i>

	June	<b>Final Essay due 5pm Friday 11 June</b>
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**SOCA33203:**  
***Oceanic Societies: Pacific Islands Living***

**Final Essay Cover Sheet**

**Due Friday of Week 14 (11 June)**

**To be deposited in Essay Boxes adjacent to  
Morven Brown 161  
(See other methods in syllabus)**

**Final Essay** is to consist of between 3 000 to 4 000 words.

This Assignment must be carried out with reference to *both* theoretical *and* substantive material.

**Please note School and Faculty policies on lateness**

You must refer to “Instructions for the Preparation of Written Work” in the Handout for writing your Final Essay.

**Please Keep a Copy of Your Essay**

**NAME** \_\_\_\_\_

**ADDRESS** \_\_\_\_\_

\_\_\_\_\_

**TELEPHONE** \_\_\_\_\_

**QUESTION ANSWERED • N°** \_\_\_\_\_

\_\_\_\_\_

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**SOCA33203:**  
***Oceanic Societies: Pacific Islands Living***

**Essay Proposal**

**Due Not Later Than the Tutorial of**

**Week 12 (24 May)**

**May be submitted by e-mail**

The purpose of the **Essay Proposal** is to provide early feed back on your plans for your Final Essay. Therefore, you should be as complete in your Proposal as possible, including discussion of your theoretical structure and the sources for your essay.

The Proposal should be analytical and should consist of about 1 000 words.

**Please Keep a Copy of Your Proposal**

**NAME** \_\_\_\_\_

**ADDRESS** \_\_\_\_\_

\_\_\_\_\_  
**TELEPHONE** \_\_\_\_\_

**QUESTION ANSWERED • N°** \_\_\_\_\_

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