

選送世界南島研究碩、博士生短期出國研修補助案

台灣大學人類學暨研究所李孟珊

目 錄

一、修課名稱.....	1
二、教學大綱.....	2
2-1 PACS 108 Pacific Worlds	2
2-2 PACS 603 Researching Oceania	19
2-3 ANTH 408 History and Memory	31
2-4 Anthropology 408 Supplementary graduate readings	38
三、研修期間之研修論文.....	39
3-1 PACS 108 Pacific Worlds	39
3-2 PACS 603 Researching Oceania	42
3-2-1 Book summary.....	42
3-2-2 Applied Ethnographic Research.....	50
3-2-3 Research Proposal.....	53
3-3 ANTH 408 History and Memory	63
3-3-1 Family Memory Assignment.....	63
3-3-2 Comics (Comix) History Assignment— <i>MAUS I</i>	66
四、參考文獻.....	69
4-1 PACS 108 Pacific Worlds	69
4-2 PACS 603 Researching Oceania	70
4-3 ANTH 408 History and Memory	70
五、研修期間之照片.....	72
六、計畫成果自評.....	81
附錄一：相關成績證明.....	84

一、修課名稱

Spring 2008

PACS 108 Pacific World Vilsoni Hereniko

PACS 603 Researching Oceania David Hanlon

ANTH408 History and Memory Geoffrey White

教師簡介和聯絡方式



Viksoni Hereniki e-mail: vili@hawaii.edu

Professor and Editor of *The Contemporary Pacific*, Center for Pacific Islands Studies; PhD University of the South Pacific (1990)



David Hanlon e-mail: hanlon@hawaii.edu

Professor and Director, Center for Pacific Islands Studies; PhD University of Hawai'i at Mānoa (1984)



Geoffrey M. White, PhD (Chair)

cultural anthropology, cultural studies, history and memory, self and emotion, ethnographic methods, Pacific Islands, America < white@hawaii.edu >

資料照片來源：http://www.hawaii.edu/cpis/people_1.html

<http://www.anthropology.hawaii.edu/people/faculty/faculty.htm>

<http://www.anthropology.hawaii.edu/faculty/white/>

二、教學大綱

2-1 PACS 108 Pacific Worlds

Spring 2008

PACS108 : PACIFIC WORLDS : An Introduction to Pacific Islands Studies

Time: Tues. and Thurs; 10.30-11.45 a.m.

Venue: Kuykendall 209

Instructor: Dr. Vilsoni Hereniko

Teaching Assistant: James Viernes

Office: Moore 212

Office: Moore 220

Telephone: 956-2658

Telephone: 956-2658

Email: vili@hawaii.edu

Email: james.viernes@gmail.com

Course Description

Aloha kakou, bula vinaka, Talofa lava, malo e lelei, kam na mauri, yokwe, hafa dai, noa`ia `e mauri, and welcome to “Pacific Worlds: An Introduction to Pacific Islands Studies”. In this course you will be introduced to the history and nature of migration and colonization; issues of governance, regionalism, and globalism; tourism, development and climate change; the Pacific diaspora; and finally, the contemporary arts and cultures of the Pacific Islands region, also known as Oceania. You will be introduced to concepts that draw upon a wealth of knowledge and experience across the region, allowing you to become more familiar with both the differences and the connections among the islands of Oceania. Hawai`i is an integral part of Oceania, and we will be making constant references to social, economic, political, and artistic similarities and differences between America’s 50th state and its Pacific Islands neighbors. In short, this course will explore the intersections between Hawai`i and the rest of the Pacific region, broaden your knowledge of the Pacific, and provide you with insights into the Pacific Islander communities living in multicultural Hawai`i.

Learning Outcomes

At the end of the course students are expected to be able to :

- a. Explain the interdisciplinary nature of Pacific Studies in relation to teaching, learning, and research.
- b. Name and identify locations of most Pacific island countries as well as their capital cities.
- c. Discuss the nature and kinds of islands that make up Oceania.
- d. Explain indigenous and colonial settlement of the Pacific and link this to the concept of a diverse region.
- e. Describe Pacific worldviews and relationships between people, land, and sea, and demonstrate understanding and appreciation of the diversity of Pacific island

cultures.

- f. Describe the importance of the arts to cultural survival among migrant populations as well as connections between art and other aspects of Pacific life.
- g. Identify and explain several important social, cultural and environmental concerns in the contemporary Pacific.
- h. Describe personal experiences of Pacific Islanders in Honolulu to support intellectual knowledge about Oceanic diasporic populations.

Readings and Resources

There are three Readers for this course: two that contain the assigned (mandatory) readings and another that has the recommended (supplementary) readings. You will need to purchase all three readers at a cost of \$18.00 only. Readers are available for purchase from the Center for Pacific Islands Studies (Moore Hall 215). All students are expected to have purchased the Readers no later than 17 January, 2008.

Online Resources

Pacific Islands Report at <http://pidp.eastwestcenter.org/pireport/> provides daily news stories, extensive links to other sites and resources, as well as a searchable archive.

Pacific Magazine at www.pacificmagazine.net; monthly news magazine and associated website that features daily news updates.

Carving Out: Development in the Pacific at <http://www.abc.net.au/ra/carvingout/radio> is a website containing full transcripts from 13-part series of programs on Pacific development issues broadcast on Radio Australia in 2001. You can listen to the programs or read the transcripts.

Pacific Islands Aids Foundation at <http://www.pacificaids.org/> is a website containing an archive of newsletter, events and helpful links on the growing concern of HIV/AIDS in the Pacific.

Polycafe at <http://polycafe.com/> is a Polynesian/ Pacific daily news report focusing on popular Pacific related events in both the islands and diaspora.

Spasifik magazine covers Pacific history, culture, music, fashion, the visual arts and sports in New Zealand and cross the region, produced in Auckland, New Zealand, and is a useful text that you may want to consult every month.

Assessment

Class Participation and Attendance	10%
Group Project	10%
Map quiz	10%
Short Random tests (6)	30%

Essay	10%
Final Exam	30%
Total	100%

Class participation and attendance

You are expected to attend every class, keep up with the readings, and contribute to class discussions. You should arrive a few minutes before the class begins. A note from the doctor is required to take a missed or make up quiz or test. If you are sick and do not want to be marked absent, you must let the instructor know in advance. Two absences without a reasonable excuse (given to the instructor before the class) will result in a deduction of 1 mark, and so on.

Group Project

You will be asked to join a group of four or five for the group project. This group assignment is intended to give you actual experience interacting with Pacific Islanders as well as working collaboratively with your peers. All members of the group will receive the same mark for this assignment. However, if you are not pulling your weight in this group exercise, other members might complain about you, in which case you could receive a lower mark.

Map quiz

To do well, you will need to know the names and locations of islands, countries, and their capitals. You will be expected to know how to spell all names correctly.

Short/ Random tests (during class)

These tests are given out in class. The purpose of these tests is to encourage you to read weekly readings as well as attend the classes. There will be six tests of this nature during the semester. These tests will be given at the instructor's discretion so make sure you attend all classes. Unlike the essay question, these are short answer questions that will focus on facts rather than interpretations.

Essay

The essay should be approximately five pages long, typewritten, double-spaced, and in a standard font of a normal size (12 point). Use a Times, Palatino, or Courier font. Your essay will be evaluated according to content, organization of ideas and correct expression. It should cite at least three sources to demonstrate evidence of research. No late assignment will be accepted. Plagiarism will result in a 0 mark and possible disciplinary action.

Examination

The exam will consist of three sections, each worth 10 marks. The first section will consist of multiple choice questions; the second will require you to define or explain the meanings of terms; and the third will require you to write an essay of about 5 pages long. Material for the examination will be based on lectures and films shown during class as well as the readings.

Grading Scale

Your final grade will be assigned as follows:

96-100% = A+

93-95% = A 77-79% = C+ 59% and below = F

90-92% = A- 73-76% = C

87-89% = B+ 70-72% = C-

83-86% = B 67-69% = D+

80-82% = B- 60-66% = D

Syllabus.

PART 1 : MIGRATION AND COLONIZATION

WEEK1 :

Jan. 15 : Studying and Knowing the Pacific.

Introduce syllabus and requirements of the course. Explain the interdisciplinary nature of Pacific Studies and how it relates to the course and the study of the Pacific.

Assigned Reading:

Wesley-Smith, Terence (1995) Rethinking Pacific Islands Studies. Pacific Studies 18 (2): 155-137.

Recommended Reading:

Thaman, K.H. (2003) "Decolonizing Pacific Studies: Indigenous Perspectives, Knowledge, and Wisdom in Higher Education." The Contemporary Pacific 15 (1): 1-17.

Jan. 17: Voyaging Through the Pacific

Explain the various migration theories and discuss the archaeological evidences that point to the origins and initial migrations of Pacific islanders. Also refer to the Polynesian Voyaging Society and the Hokule'a, as well as the role of Mau Piailug and Nainoa Thompson in the revival of Polynesian voyaging techniques and subsequent debunking of earlier theories of migration.

Assigned Reading:

Gibbons, Ann (2001) The Peopling of the Pacific. Science Vol. 291, 1735-1737.
Kyselka, Will (1987) The Wayfinder and Perspective in A Ocean Mind. Honolulu: University of Hawai'i Press, 204-233.

Recommended Reading:

Ramirez, Tino. Na'alehu Anthony Island Son, Island Filmmaker. Ocean Lifestyle Magazine, September/October 2007, 7-13

Assigned Film: Wayfinders: a Pacific Odyssey.

WEEK 2 :

Jan. 22 : Geography of the Pacific Islands Region.

What are the different kinds of islands in the Pacific and what are important features of island ecology and the physical environment ?

Assigned Reading:

Crocombe, Ron (2001) Chronology of Main Periods; Where is the South Pacific? The South Pacific, Suva, University of the South Pacific, 9-43.

Jan. 24 : Contact with Europeans and Asians.

Discuss how the Pacific was named, mapped, and constructed by the West. Explain how we define the boundaries of the Pacific Islands Region and describe the distinguishing features of Melanesia, Micronesia, and Polynesia.

Assigned Reading:

Crocombe, Ron (2001) People. The South Pacific, Suva, University of the South Pacific, 43-74.

Recommended Reading:

Denoon, D. (1997) Human Settlement. The Cambridge History of the Pacific Islands. Cambridge, Cambridge University Press, 37-69.

Assigned Video: The Navigators: Pathfinders of the Pacific.

WEEK 3 :

Jan. 29 : Colonization and Imperialism.

Whalers, Traders, Beachcombers, Captain Cook. Explain the cultural, political, and discursive domination of colonialism in the Pacific. Describe the violence of colonialism and how it has impacted issues of class, race, and gender in the Pacific.

Assigned Reading:

Kiste, R.C. (1994) Pre-colonial times. Tides of History: the Pacific Islands in the twentieth century. Edited by K.R. Howe, R.C. Kiste and B.V. Lal. St. Leonards, N.S.W, Allen & Unwin: 3-28.

Recommended Reading:

Teaiwa, T. (2005) The Classroom as Metaphorical Canoe: Cooperative Learning in Pacific Studies. World Indigenous Nations Higher Education Consortium. Available online at <http://www.win-hec.org/docs/pdfs/Journal/Teresia%20Teaiwa-Final.pdf>.
Assigned Film: Then There Were None.

NOTE: GROUP PROJECT WILL BE ASSIGNED TODAY – DUE APRIL 24, 2008.

Jan. 31 : Christianity in the Pacific.

Describe the historical impacts of Christianity on Pacific societies. What role did the missionaries play in social change in the Pacific? Explain how Christianity has become “traditional” in Oceania.

Assigned Reading:

Crocombe, Ron (2001) Belief: More Choice, Less Certainty in Religions, Philosophies, Ideologies, Values and Ethics. The South Pacific, Suva, Institute of Pacific Studies, University of the South Pacific, 205-236.

Recommended Reading:

Douglas, B. (2002) “Christian Citizens: Women and Negotiations of Modernity in Vanuatu.” The Contemporary Pacific. 14(1): 1-38.

PART II : GOVERNMENT, REGIONALISM, AND GLOBALISM

WEEK 4 :

Feb. 5 : Traditional and Colonial Politics.

Second World War; Independence movements. Micronesia’s relationship with the United States; France and Britain in the Pacific.

Assigned Reading:

Crocombe, Ron (2001) Government: Traditional and Colonial Politics. The South Pacific, Suva, Institute of Pacific Studies, University of the South Pacific, 412-437.

Assigned Video: Tanim.

NOTE: MAP QUIZ TODAY, AT THE BEGINNING OF CLASS.

Feb. 7 : Hawaiian Struggles for Sovereignty.

Hawai`i’s history and relationship with United States.

Assigned Reading:

Trask, Haunani. (1987) The Birth of the Modern Hawaiian Movement: Kalama Valley, Oahu. The Hawaiian Journal of History, v.21

Recommended Reading:

Faludi, Susan. (1991) Broken Promise: Hawaiians Wait in Vain for Their Land. The

Wall Street Journal. Monday, September 9, A-1.

Assigned Video: Act of War.

WEEK 5 :

Feb. 12 : Other Struggles for self-determination in Oceania.

A comparative look at struggles of the Aborigines of Australia and the Maori of New Zealand.

Assigned Reading:

Crocombe, Ron (2001). Identity: Seeking a Pacific Way? The South Pacific, Suva, Institute of Pacific Studies, University of the South Pacific, 459-482.

Trask, Haunani (1993). Imperialism and Native Self-Determination. From a Native Daughter: Colonialism and Sovereignty in Hawaii. Monroe, Common Courage Press, 51-77.

Recommended Reading:

Robie, David (1989). Belau: Trust Betrayed. Blood on Their Banner: Nationalist Struggles in the South Pacific. London: Pluto Press Australia, 143-160.

Feb. 14 : Coups in “Paradise.”

Discuss recent conflicts in the following countries: Bougainville, Fiji, the Solomons and West Papua. Examine some of the reasons for corruption and violence.

Assigned Reading:

Finin, G. A. and T. Wesley-Smith (2001). “Coups, Conflicts and Crises: the New Pacific Way?” Race and Class April-June Vol. 42.

Hereniko, Vilsoni (2003). Interdisciplinary Approaches in Pacific Studies: Understanding the Fiji Coup of 19 May 2000. The Contemporary Pacific. Vol. 15.1, 75-90.

Recommended Reading:

Murray, W. E. and D. Storey (2003). “Political conflict in postcolonial Oceania.” Asia Pacific Viewpoint 44(3): 213-224.

Derek McDougall, D. (2004). “Conflicts in the Southwest Pacific: the relevance of new security perspectives.” Contemporary Security Policy 25(2): 339-359.

Assigned Video: A Race for Rights.

WEEK 6 :

Feb. 19 : Regional Cooperation.

Vast distances in Oceania’s “sea of islands” as well as cultural, historical, and economic differences make regional cooperation difficult and expensive. And yet Pacific nations continue to operate cooperate as a single entity in some areas. What

are the benefits and challenges of a regional identity for Oceania?

Assigned Reading:

Crocombe, Ron (2001). Regionalism: Cooperation, Competition, Conflict, and Assimilation into Bigger Regions. The South Pacific, Suva, Institute of Pacific Studies, University of the South Pacific, 591-626.

Feb. 21 : Globalism.

The Pacific is not an island unto itself; instead, it is connected to and influenced by external forces outside the region. It is therefore vulnerable to special interests of powerful countries such as the United States, China and Japan.

Assigned Reading:

Crocombe, Ron (2001). Globalism: Being Small in a Big World. The South Pacific, Suva, Institute of Pacific Studies, University of the South Pacific, 627-655.

PART III : TOURISM, DEVELOPMENT, AND CLIMATE

CHANGE

WEEK 7 :

Feb. 26 : Traditional cultures and tourism.

The Pacific is often seen as a hospitable tourist destination and many Pacific island nations rely heavily on the tourism industry for employment for its citizens as well as revenue. Is it possible to reconcile the expectations and desires of tourists with island cultures and traditions?

Assigned Reading:

Crocombe, Ron (2001). Creativity: Reconciling the Soul with the Wallet. The South Pacific, Suva, Institute of Pacific Studies, University of the South Pacific, 183-204.

Thaman, Konai H. (1993) Beyond Hula, Hotels, and Handicrafts: A Pacific Islander's Perspective on Tourism Development. The Contemporary Pacific 5(1):1-17

Recommended Reading:

Harrison, David (2004) Tourism in Pacific Islands. The Journal of Pacific Studies. Vol. 26, 1&2, April, 1-28.

NOTE: ESSAY ASSIGNMENT WILL BE GIVEN OUT TODAY – DUE 10

APRIL, 2008.

Feb. 28 : Tourism in Hawai'i.

In this class we look at the impact of the tourist industry in Hawaii.

Assigned Reading:

Trask, Haunani (1993). Lovely Hula Hands: Corporate Tourism and the Prostitution

of Hawaiian Culture. From a Native Daughter: Colonialism and Sovereignty in Hawai'i. Common Courage Press, Monroe, 179-197.

Assigned Listening

Radio_Australia (2001). Program 10: Conserving the Future. Carving Out.

<http://www.abc.net.au/ra/carvingout/radio/radio10.htm> Accessed on May 16, 2006.

Radio_Australia (2001). Program 13: Pacific Perspectives on Development. Carving

Out. <http://www.abc.net.au/ra/carvingout/radio/radio13.htm> Accessed on May 16, 2006.

WEEK 8 :

March 4 : Development: Who Benefits ?

Explain the internal and external forces calling for development in Oceania. What are the positive and negative social, cultural, and environmental impacts of development in the Pacific? Why do many development projects in the Pacific fail to prosper?

Assigned Reading:

Hau'ofa, Epeli (1983). The Tower of Babel. Tales of the Tikongs. University of Hawai'i Press, Honolulu, 18-26.

Thaman, Konai H. (1992). A Conservation about Development. The Institute of Education Occasional Paper Series Number One. Suva, Institute of Education, 1-10.

Recommended Reading:

Overton, J. (1999) Sustainable Development and the Pacific Islands. Strategies for sustainable development: experiences from the Pacific. J. Overton and R. Scheyvens. Sydney, Australia, University of New South Wales Press: 1-15.

Recommended Video: Black Harvest.

March 6 : Development in Hawaii.

This class focuses specifically on development in Hawai'i.

Assigned Reading:

For this class, you are expected to research the local newspapers and/or magazines and come to class prepared to discuss what you discovered about development and its impact on the environment or Hawaiian culture. If possible, photocopy the article you discovered and be prepared to read excerpts from it.

Recommended Reading:

Rambo, A Terry (1997) The Fallacy of Global Sustainable Development. Asia Pacific. Honolulu, East-West Center, 1-8.

If possible, try to read this play on development, written by a Hawaiian playwright.

Apio, Alani (2003). Kamau. He Leo Hou: A New Voice: Hawaiian Plays and Playwrights. Ed. by Wat, John H.Y. and Meredith M. Desha. Honolulu: Bamboo

Ridge Press.

WEEK 9 :

March 11 : Global Warming and Rising Sea Levels.

The effects of global warming on Pacific atolls. A closer look at Tuvalu and its plight.

Assigned Reading:

Adams, Jonathan, (2007) Rising Sea Levels threaten small Pacific island nations. International Herald Tribune Asia-Pacific, 1-2.

Recommended Reading:

Chambers, Anne and Keith S. (2007) Five Takes on Climate and Cultural Change in Tuvalu. The Contemporary Pacific. Vol. 19.1, 294-306.

Assigned Film: Time and Tide.

March 13 : Other Issues of Concern in Micronesia.

These include emigration, missile testing, and militarism.

Assigned Reading:

Hezel, Francis and Eugenia Samuel. (2006) Micronesians Abroad. Micronesian Counsellor, Pohnpei, Issue 64, 2-12.

Hezel, Francis and Chris Lightfoot (2005) Myths of the FSM Economy. Micronesian Seminar, Pohnpei, Issue 59, 1-11.

Dvorak, Greg (2007) From Islands to Atolls: Relating Reefs of History to Kwajalein. Indigenous Encounters: Reflections on Relations between People in the Pacific. Ed. Katerina Martina Teaiwa. Honolulu, Center of Pacific Islands Studies, 63-84.

PART IV : PACIFIC DIASPORA

WEEK 10 :

March 18 : Overview of Migration and Remittances.

Explain the links between people and their land in the Pacific? Discuss how links to home/land can extend beyond island shores?

Assigned Reading:

Hau'ofa, E. (1993) Our Sea of Islands. The Contemporary Pacific 6(1): 148-161.

Recommended Reading:

Hezel, F. X. (2001) Land. The New Shape of Old Island Cultures: a half century of social change in Micronesia. F. X. Hezel Honolulu, University of Hawai'i Press, 33-45.

March 20 : Personal Reflections on Identity and Mobility.

Theories about migration and identity need to be grounded in the reality of personal

experiences. The two readings below are personal and remind us that when we talk about migration or diaspora, we are really talking about human beings with fears, hopes, and dreams.

Assigned Reading:

Gegeo, D. W. (2001). Cultural Rupture and Indigeneity: Re-envisioning Place. The Contemporary Pacific13(2): 491-507.

Thaman, Konai-Helu (1985) The Defining Distance: People, Places and Worldview. Pacific Viewpoint. Vol 26.1, 1985, 106-115.

Recommended Video: Chamoru Dreams.

March 24-28 : SPRING RECESS

WEEK 11 :

April 1 : Polynesians in New Zealand.

Discuss reasons for migration to New Zealand and New Zealand's relationship to Samoa, Niue, Cook Islands, Tokelau and other Polynesian countries.

Assigned Reading:

Melani Anae (2006). From Kava to Coffee: the Browning of Auckland. Almighty Auckland? Ian Crter, David Craig and Steve Matthewman. Palmerston North, Dunmore Press, 89-110.

Melani Anae (2003). O A`u/I—My Identity Journey. Making Our Place: Growing Up in New Zealand. Ed. Peggy Fairbairn-Dunlop BD Gabrielle-Sisifo Makisi. Palmerston North, Dunlop Press, 89-101.

Recommended Reading:

Mallon, Sean and Pandora Fulimalo Pereira. Introduction. Pacific Art Niu Sila. Wellington, Te Papa Press, 7-19.

Assigned Video: Various scenes from the feature film Sons for the Return Home.

April 3 : Islanders in the United States.

Describe and discuss the Pacific Islander American Experience. What are the challenges and opportunities for Islanders in the U.S.?

Assigned Reading:

Helen Morton (1998) Creating Their Own Culture: Diasporic Tongans. The Contemporary Pacific 10(1): 1-30

Recommended Reading:

Kauanui, Keehaulani. (2007) Diasporic Deracination and "Off-Island" Hawaiians. The Contemporary Pacific 19(1): 138-159.

Assigned Video: Tatau: what one must do.

WEEK 12 :

April 8 : Islanders in the diaspora.

What is the population of Oceania and where is the diaspora? What are the push and pull factors of mobility in the Pacific?

Assigned Reading:

Asesela Ravuvu (2002). Security and Confidence as Basic Factors in Pacific Islanders Migration. in Pacific Diaspora: Island Peoples in the United States and Across the Pacific edited by Paul Spickard, Joanne L. Rondilla and Debbie Hippolite Wright: 87-98.

Ward, G. (1997) Expanding Worlds of Oceania: Implications of Migration.

Contemporary Migration in Oceania: Diaspora and Network. K. Sudo and S. Yoshida. Osaka, Japan Center for Area Studies, National Museum of Ethnology. 179-196.

Recommended Reading:

Murray Chapman (1991). Pacific Island Movement and Socioeconomic Change: Metaphors of Misunderstanding. Population and Development Review. 17(2): 263-292.

April 10 : Assimilation, Adaptation, Resistance.

What does “globalization” mean in the Pacific region? Explain how Oceania is responding to the forces of globalization?

Assigned Reading:

Lockwood, V. (2004). The Global Imperative and Pacific Island Societies.

Globalization and Culture Change in the Pacific Islands. V. Lockwood. Upper Saddle River, Pearson Prentice Hall, 1-39.

Recommended Listening:

Radio_Australia (2001). Program 4: Sailing the Global Currents. Carving Out.

<http://www.abc.net.au/ra/carvingout/radio/radio04.htm> Accessed on May 16, 2006.

Assigned Video: Pacific Images.

NOTE: ESSAY ASSIGNMENT IS DUE TODAY, NO LATER THAN 4.30 P.M.

PART V : CONTEMPORARY ARTS AND CULTURES

WEEK 13 :

April 15 : Overview of contemporary arts and cultures in the Pacific.

Explain what traditional culture is and how it evolves and changes through time.

Discuss issue of authenticity in relation to art and culture.

Assigned Reading:

Wendt, A. (1976). Towards a New Oceania. Seaweeds and Constructions. Honolulu,

Elepaio Press: 73-85.

Vercoe, Caroline (2002). Contemporary Pacific Art in New Zealand. Pacific Art Niu Sila: The Pacific Dimension of Contemporary New Zealand Arts. Wellington, Te Papa Press, 191-207.

Recommended Reading:

Hereniko, V. (1994). Representations of Cultural Identities. Tides of History: The Pacific Islands in the Twentieth Century. K. R. Howe, R. Kiste and B. V. Lal. Honolulu, University of Hawai'i Press: 406-434.

Wendt, A. (2000). Inside s the Dead. Remembrance of Pacific Past: an invitation to remake history. R. Borofsky. Honolulu University of Hawaii Press, 35-42.

Recommended Listening:

Radio_Australia (2001). Program 1: People of the Sea. Carving Out.
<http://www.abc.net.au/ra/carvingout/radio/radio01.htm> Accessed on May 16, 2006.

April 17 : Representations of Pacific Islands in Film & Video.

An overview of filmmaking in the Pacific, beginning with Hollywood's representations and ending with Pacific Islanders behind and in front of the camera.

Assigned Reading:

Hereniko, Vilsoni. Pacific Islanders in Film and Video, Ifilm Connections.
www.asiapacificfilms.org, 1-6.

Recommended Reading:

Figuroa, Esther (2004). Whale Rider. The Contemporary Pacific. 16(2): 422-425.

Tamaira, Marata (2007). Samoan Wedding and No.2. The Contemporary Pacific. Vol. 19(2): 653-657.

Assigned Videos: O Tamaiti; Two Cars, One Night; Hawaiian Sting.

Recommended Film: Whale Rider.

WEEK 14 :

April 22 : Pacific Literature.

Describe the emergence of Pacific Literature. Explain the common themes Pacific writers address today.

Assigned Reading:

Clarke, W. C. (2000). Pacific Distinguished Lecture 2000. Pacific Voices, Pacific Views: poets as commentators on the contemporary Pacific. Canberra, Centre for the Contemporary Pacific, Division of Pacific and Asian History, Research School of Pacific and Asian Studies, Australian National University, 1-41.

Mallon, S. and P. F. Pereira, Eds. (2002). So Dazzling a Creature. Pacific Art Niu Sila: The Pacific Dimension of Contemporary New Zealand Arts. Wellington, Te Papa

Press: 161-174.

Recommended Reading:

Hereniko, Vilsoni (2000). Mapping the territory: Emerging Writers in the Pacific.

Conversations. Vol. 2, 26-34.

Recommended Listening:

Terenesia: amplified poetry and songs

<http://home.hawaii.rr.com/dougwords/terenesia/>

Writer invited to class: Albert Wendt or Haunani-Kay Trask.

April 24 : Visual arts.

How have Pacific Islanders been represented in visual arts and how does this contrast with the ways in which island artists represent themselves? How is tradition being extended creatively in visual art form and content?

Assigned Reading:

Mallon, S. and P. F. Pereira, Eds. (2002). Tatau-ed: Polynesian Tatau in Aotearoa.

Pacific Art Niu Sila: The Pacific Dimension of Contemporary New Zealand Arts.

Wellington, Te Papa Press: 21-37.

Recommended Reading:

Dudoit, Mahealani. Carving a Hawai`ian Aesthetic. Oiwi: A Native Hawaiian Journal.

Vol.1, 20-26.

Thomas, Nicholas (2006). Making Soil to Stand On. The 5th Asia-Pacific Triennial of Contemporary Art.

Lynne Seear and Suhanya Raffel. Brisbane, Queensland Art

Gallery, 196-199.

Artist invited to class: Carl Pao or Meleana Meyer.

NOTE: GROUP ASSIGNMENT IS DUE TODAY, NO LATER THAN 4.30 P.M.

WEEK 15 :

April 29 : Performance: Music, Dance, Theater.

Discuss the social functions of music, dance, and theater as well as commercialization of these art forms. Refer to the Polynesian Cultural Center as a tourist attraction. What are some of the features of Pacific music and dance that make it distinct? What are some of the ways in which Pacific music and dance have been transformed by tourism, by the stage, and in the diaspora?

Assigned Reading:

Hereniko, Vilsoni (2006). Dancing Oceania. The 5th Asia-Pacific Triennial of Contemporary Art.

Eds. Lynne Seear and Suhanya Raffel. Brisbane, Queensland Art

Gallery, 32-41.

Osorio, Jon (1990). Songs of Our Natural Selves: The Enduring Voice of Nature in

Hawaiian Music. Pacific History: Papers from the 8th Pacific History Association Conference. Guam, University of Guam Press and Micronesian Area Research Center, 429-432.

Assigned Video: Black Grace: From Cannon's Creek to Jacob's Pillow.

Recommended Reading:

Sinavaiana, C. (1992). Where the spirits laugh last. Clowning as Critical Practice: Performance Humor in the South Pacific. W. Mitchell. Pittsburg, University of Pittsburg Press, 192-218.

Recommended Viewing: Dances of Life.

May 1 : The Festival of Pacific Arts.

Discuss the importance of this festival that began in 1972 and now held every four years.

Assigned Reading:

Yamamoto, Matori. The Eighth Festival of Pacific Arts: Representation and Identity. Art and Identity in the Pacific: Festival of Pacific Arts. Edited by Matori Yamamoto. Osaka, The Japan Center for Area Studies National Museum of Ethnology, 5-27.

Recommended Reading:

Yasui, Manami. Expressing Pacific Identities through Performance: The Participation of Nations and Territories of Western Micronesia in the Eighth Festival of Pacific Arts. Art and Identity in the Pacific: Festival of Pacific Arts. Edited by Matori Yamamoto. Osaka, The Japan Center for Area Studies National Museum of Ethnology, 51-77.

Recommended Video: Siva Pasifika.

Week 16 :

Last Day of Class : Revise and evaluate the course. Also discuss the exam.

EXAMINATION: The exam will be held on Tuesday 13 May, from 9.45 a.m. – 11.45 a.m. in Kuykendall 209.

Note: Slight changes may be made to the syllabus at the instructor's discretion.

Assigned Video/ Films

Act of War: Overthrow of the Hawaiian Nation

1993 Produced by Na Maka o ka `Aina in association with the Center for Hawaiian Studies. 58 mins. University of Hawaii at Manoa. Videocassette.

A Race for Right

2001 Directed and produced by Larry Thomas. 53 mins. L. Thomas. Videocassette.

Black Harves

- 1992 Directed and produced by Robin Anderson and Bob Conolly. 90 mins.
Direct Cinema. Videocassette.

Chamoru Dreams

- 1996 Directed and produced by Eric Tydingco. 27 mins Pacific Islanders in
Communications and Hawai'i Public Television. Videocassette.

Hawaiian Sting

- 1997 Directed by Peter Beyt and produced by Carolyn Tani and Leah Kihara. 10
mins. Pacific Islanders in Communications. Videocassette.

The Navigators: Pathfinders of the Pacific

- 1983 Directed Sanford H. Low and Boyd Estus and produced by Sanford H. Low.
59 mins Documentary Educational Resources. Videocassette.

O Tamaiti

- 1996 Directed by Sima Urale and produced by Carol J. Paewai. 15 mins.
Videocassette.

Sons for the Return Home

- 1979 Directed by Paul Maunder and produced by Don Blackeney. 117 mins New
Zealand Film Commission. Videocassette.

Tanim: Instituting Democracy in Tribal Papua New Guinea

- 2004 Directed and produced by Films for the Humanities and Sciences. 51 mins.
Videodisc.

Tatau: What One Must Do

- 1998 Directed and produced by Micah Van der Ryn. 27 mins. Flying Fox Films.
Videodisc.

Then There Were None

- 2005 Directed and produced by Elizabeth Kapu`uwailani Lindsey. 26 mins. LLB
Productions and Pacific Islanders in Communications. Videodisc.

Time and Tide

- 2006 Directed and produced by Julie Bayer and Josh Salzman. 59 mins.
Wavecrest Films. Videodisc.

Two Cars One Night

- 2003 Directed by Taika Waititi and produced by Ainsley Gardiner and Catherine
Fitzgerald. 12 mins. New Zealand Film Commission and Defender Films
Limited with Blueskin Films Ltd. Videodisc.

Wayfinders: A Pacific Odyssey

- 1999 Directed and produced by Gail K. Evenari. 60 mins. Maiden Voyage
Productions. Videocassette.

Recommended Films

Dances of Life

- 2004 Directed by Dominique Lasseur and Shane Palusi Seggar and produced by Douglas Rossini. Pacific Islanders in Communications and International Cultural Programming. Videodisc.

A New Oceania

- 2005 Directed and produced by Shirley Horrocks. 70 mins. Point of View Productions. Videodisc.

Samoa Wedding

- 2006 Directed by Chris Graham. 97 mins South Pacific Pictures in association with New Zealand Film Commission. NZ On Air, Village SkyCity Cinemas, Videodisc.

Siva Pasifika

- 2005 Directed by Lisa Taouma and produced by Taoaleo`o Stephen Stehlin. 46 mins. TVNZ. Videocassette.

Whale Rider

- 2002 Directed by Niki Caro and produced by Tim Sanders, John Barnett, and Frank Hubner. 101 mins. South Pacific Pictures. Videodisc.

Assigned Listening

Carving Out Radio Series

- 2000 “Program 10: Conserving the Future.” Australian Broadcasting Corporation.
<http://www.abc.net.au/ra/carvingout/radio/radio10.htm>

Carving Out Radio Series

- 2000 “Program 13: Pacific Perspectives on Development.” Australian Broadcasting Corporation.
<http://www.abc.net.au/ra/carvingout/radio/radio13.htm>

Recommended Listening

Carving Out Radio Series

- 2000 “Program 1: People of the Sea” Australian Broadcasting Corporation.
<<http://www.abc.net.au/ra/carvingout/radio/radio01.htm>>

Carving Out Radio Series

- 2000 “Program 4: Sailing the Global Currents.” Australian Broadcasting Corporation. <<http://www.abc.net.au/ra/carvingout/radio/radio04.htm>>

Terenesia

- 2000 By Teresia Teaiwa and Sia Figiel. 48 mins. Hawai`i Dub Machine & Elepaio Press. Sound disc. See
<http://home.hawaii.rr.com/doughwords/terenesia>

2-2 PACS 603 Researching Oceania

PACS 603:RESEARCHING OCEANIA

JANUARI - MEI 2008

Day/Time: Thursdays, 3:00 - 5:30 p.m.

Place: Moore Hall, Room 207

Office Hours: T and Th 1:00 - 3:00 p.m.

email: hanlon@hawaii.edu

Inst.: David Hanlon

Office: Moore #209

Tel.: 956-6077

SEMINAR DESCRIPTION: PACS 603, **Researching Oceania**, is one of the three core and required seminars for students enrolled in the MA program in Pacific Islands studies at UH Manoa's Center for Pacific Islands Studies. It seeks to extend in applied ways the work done last semester in its two sister seminars, PACS 601 (**Learning Oceania**) and PACS 602 (**Re/Presenting Oceania**). Through a series of organized readings, class discussions, and planned activities, we will examine how this entity we call Oceania might be researched in ways that recognize its diversity, richness, and dynamism.

We will certainly address and honor the more conventional approaches to scholarship. Archival investigations, the employment of footnotes to chart those investigations, and the development of bibliographies to measure their depth continue to have a place and purpose in the expression of knowledge about Oceania. What Dipesh Chakrabarty has called the provincializing of European or Western thought in favor of more local epistemologies and ways of knowing does not entail a denial or diminution of Europe's presence and influence in an area of the world such as Oceania. As Chakrabarty has argued, European thought is at once indispensable and inadequate to the study of colonized peoples. The universities, libraries, museums, and collections that have contributed to the production of colonizing knowledge also house evidence to enable the creation of counter-colonial research. These resources can be embraced in what Chakrabarty has called an "anti-colonial spirit of gratitude" - an appropriate and constructive position for a seminar such as PACS 603.

At the same time, the decolonization of Pacific studies requires a radical evaluation of what we claim to know and the ways through which we know it. We must be aware of multiple literacies beyond that of the written word. I am referring here to literacies that involve the visual, aural, sensual, spiritual, embodied, and experiential. Put another way, we need an expanded definition of what it means to "read," "write," and "be literate." Given this broader, more inclusive understanding of literacy, we

need to employ innovative research methods that are truly interdisciplinary; that involve theory, ethnography, literature, interviews, fieldwork or homework, and discursive analysis; and that include the honest identification of the our own positionality in relation to the place, people, event, or topic we are investigating. There is the need to recognize multi-sited knowledge practices and the plethora of resources available for the researching or re/researching of Oceania. I'm referring here to resources such as art, film, photographs, music, stories, and museum displays. There are too the variety of media forms through which our findings and discoveries can be expressed; forms that range from the written, filmed or videotaped to the performed, carved, chanted, drawn, danced or painted. Our interdisciplinary inquiry into Oceania, then, will be both creative and conventional, and against the themes and ideas raised in PACS 601 and 602.

Our first sessions will address some of the broader issues that may affect or otherwise inform our re/researching. A series of articles from *The Contemporary Pacific* and other printed sources will orient us to these broader issues. We will then revisit Linda Tuhiwai Smith's book and its advocacy for the decolonization of research methods in the Pacific. The Intellectual and cultural property rights of indigenous or local peoples will also be a concern of ours; Barry Barclay's *Mana Tutura* will guide our investigations into this important issue. We should also keep in mind that the past is close by and all around us. The history of Waikiki done by Gay Chan and Andrea Feeser will help us to remember that which has been forgotten, paved over, and built upon.

In this seminar, we need to be sensitive as well to the very different ways knowledge is acquired and transmitted. Unaisi Nabobo-Baba's *Knowing Learning: An Indigenous Fijian Approach* shows the insights and very different perspectives to be gained by the employment or re-employment of indigenous knowledge practices. The rehabilitation of ethnography and the possibilities created by that rehabilitation are on display in Lynne Hume and Jane Mulcock's *Anthropologists in the Field: Cases in Participant Observation*. Tarcisius Kabutaulaka's *Footprints in the Tasimauri Sea* addresses issues of biography, autobiography, and positionality in the researching and writing of Pacific peoples' lives. We will test ourselves on all of these issues and approaches through an out-of-class ethnographic exercise toward the middle of the semester. Finally, we will use Janet Bell's *Doing Your Research Project* to reacquaint ourselves with the still important protocols and procedures of more conventional research. With these prefatory sessions done, we will turn to the individual crafting of the single most important requirement of this research seminar;

namely, your thesis or portfolio proposal. For those among you whose concept papers from last semester's PACS 601 seminar are significantly developed, there is the opportunity to write a thesis chapter or portfolio paper rather than the proposal. This option is something that both you and I must be in agreement on and comfortable with.

BOOKS: The above-mentioned texts will be used extensively in this course and are available for purchase at the University of Hawai'i Bookstore or, in one instance, from the Center for Pacific Islands Studies. Here they are again;

Barry Barclay, *Mana Tuturu: Maori Treasures and Intellectual Property Rights*.

Judith Bell, *Doing Your Research Project: A Guide for First-Time Researchers in Education and the Social Sciences*.

Gay Chan and Andrea Feeser, *Waikiki: A History of Forgetting and Remembering*.

Lynne Hulme and Jane Mulcock, eds., *Anthropologists in the Field: Cases in Participant Observation*.

Tarcisius Tara Kabutaulaka, *Footprints in the Tasimauri Sea*.

Unaisi Nabobo-Baba, *Knowing Learning: An Indigenous Fijian Approach*.

Linda Tuhiwai Smith, *Decolonizing Methodologies: Research and Indigenous Peoples*.

*** Available for purchase from the Center for Pacific Islands Studies.

SEMINAR STRUCTURE, EXPECTATIONS AND REQUIREMENTS:

As participants in this graduate research seminar, we will meet once-a-week for two and one-half hours over the course of most but not all of the semester. For the first two-thirds of the semester, class meetings will consist primarily of discussions based on the assigned reading for a given week. On average, students will be asked to read a book or its equivalent for each seminar session. Audio-visual materials will be used where and when appropriate, and there will be a class trip to Waikiki in support of our examination of the Chan and Feeser book. There is also the possibility of visits from accomplished and well-known Oceanic writers, artists and researchers during the course of the semester, and other spontaneous happenings too!

For purposes of evaluation, students will be asked to (1) lead or direct one seminar session, (2) write four three-page summary papers based on the assigned readings for Weeks II through VIII, and (3) produce a three-page ethnographic reflection for Week

IX's required exercise. The choice of which four weeks to write a summary paper is yours. Please note that the four summary papers and the one ethnographic reflection are due at the start of the seminar session for which the readings or ethnographic exercise have been assigned. They, along with your chairing of one seminar session, will account for 60% of your grade. I will provide you with examples of these written summaries at the start of the semester, and will explain in detail what I mean by an ethnographic reflection essay as we approach Week IX. Please note that these writings must be handed in on time; no late submissions will be accepted. I will also work with each of you to plan in advance the seminar session you will be leading, and will serve as your co-chair for the session itself. I expect you to read carefully and well for all seminar sessions, regardless of whether or not you choose to write. Active participation in discussions is a must.

As previously noted, the single most important seminar requirement is the **THESIS OR PORTFOLIO PROPOSAL**. A good proposal should include the following components;

- (1) **Title:** What is the title of your project? Titles should be brief, catchy if possible, and capture the soul or spirit of your work.
- (2) **Statement of Purpose:** What is your research question? What is the purpose behind your investigation of that question? What is it you hope to achieve or accomplish by researching this question?
- (3) **Personal Connections or Positionality:** What is your personal connection, relationship or history to the topic you will be researching?
- (4) **Statement of Significance:** Why is this research important and to whom? Who is the intended audience? How will it benefit or advance Pacific studies?
- (5) **Survey of Literature/Sources:** This section of your proposal provides a summary of the available sources, written and otherwise, on your topic as well as a review of relevant debates, various interpretations, and the established wisdom regarding it. Ideally, your research should in some way develop, extend, refine, critique, or challenge what is generally known and accepted.
- (6) **Theory and Methodology:** You will need to be explicit about the conceptual framework that guides your research, and the specific methods you will use to locate and gather information. Who are the artists, theorists, thinkers, and story tellers on whom you are drawing? Why? What are the reasons that have led you to choose certain learning and information gathering approaches?
- (7) **Chapter/Project Outline:** Advisable but not required of your proposal at this stage.

- (8) **Project Media:** In what form will you express your findings? Will it be as text, film, art, performance, or through some other medium?
- (9) **Annotated Bibliography:** This section of your proposal consists of a list of relevant sources or works, and with a brief two or three-sentence description or summary of each one. Your bibliography may include films, musical recordings or on line sources. If your project is heavily dependent on these alternative media forms, it might be more appropriate to think of this part of your proposal as a filmography or discography.
- (10) **Budget and Timetable:** What are the expenses you will incur during the course of your research? Will there be travel, per diem, materials, and copying costs? What is your timetable for researching, writing, defending, and revising your thesis or portfolio project?

The construction of your thesis or project proposal will be the focus of the last third of our seminar. We will have a session devoted to the more practical and logistical matters of research, including an in-class conversation with Mr. William Dendle, the university's compliance officer for the Committee on Human Studies (CHS). As you know, all university students and employees who plan to conduct research involving **human subjects** must submit an application to the CHS for review and approval prior to engagement with human subjects. Mr. Dendle will speak to us about the requirements and process for securing either approval or exemption.

Following the session with Bill Dendle, we will participate in the Micronesian Voices in Hawai'i conference being held on the Manoa campus from April 3rd through the 4th, and sponsored by the Center for Pacific Islands Studies. I am asking that you attend the afternoon sessions on either the 3rd or 4th. I realize that this will enquire an adjustment in your regular schedule, but feel the importance of the conference makes that adjustment necessary and worthwhile. The conference will give you and our center an opportunity to better understand what it means to be responsible and accountable to Pacific peoples.

There will then be several weeks toward the end of the semester when we will not meet as a group. These "off" weeks will be a time for individual consultations with me, and the very competent and capable staff at Hamilton Library's Special Pacific Collection. The end product of this period will be a written draft of your thesis or project proposal for presentation, comment, and review on either April 29th or May 6th. Revised and final copies of your proposal are due in my office by the close of business on May 13th. A good thesis or project proposal should be about fifteen to

twenty pages in length. I will provide you with copies of quality student proposals from previous PACS 603 seminars that can serve as guides or models for your own.

On a related and important matter, I urge you during the course of the semester to identify and recruit the three members of your MA committee. If you succeed in doing this before the end of the semester, please seek the input of these faculty members in your proposal. Should the membership of your committee not be finalized before the end of the semester, please plan a later meeting with the members for the specific purpose of reviewing the proposal produced for this seminar. In all likelihood, your committee members will have suggestions for further revisions, and this is as it should be.

To sum up, the course requirements are as follows;

- 1 chairing of a seminar session - 10%
- 4 written summaries on assigned weekly readings (10 points each) = 40%
- 1 written ethnographic reflection = 10%
- a written thesis or project proposal = 40%

Students who earn a point total that falls between 97 and 100 will receive an "A+"; from 93-96, an "A"; from 90-92, an "A-"; from 87-89, a "B+"; from 83-86, a "B"; from 80-82, a "B-"; from 77-79, a "C+"; from 73-76, a "C"; from 70-72, a "C-"; from 67-60, a "D+"; from 63-66, a "D"; and from 60-62, a "D-". An "F" will be given as a final grade for any student's point total that falls below a 60.

ATTENDANCE: Commitment and responsibility are needed to make this a successful semester. Students enrolled in this seminar are expected to be in attendance, on time, and actively engaged for all sessions. I also urge you to be diligent note-takers and to identify an effective method for organizing, storing and preserving the many materials that your enrollment in this seminar will generate.

Seminar Schedule

PACS 603 Researching Oceania

January - Mei 2008

Week I - January 15: Introduction/Orientation to the Seminar

**Week II - January 22: Issues and Topics in the Researching of Oceania /
Review of PACS 601 Concept Papers**

We will use this first formal session to acquaint ourselves with some of the more prominent issues and topics in the field of Pacific studies and as they bear on the searching and re/searching of Oceania. These include diaspora, literacy, theory, indigenous epistemologies, and competing research approaches. The readings for this week are given below. I will divide you into reading groups for this meeting, and assign three articles to each group. We will spend the second part of this session reviewing your **concept papers** from last semester's PACS 601 and in light of the research issues raised by the readings.

Ramona Fernandez, "Introduction: To Read or Not," *Imagining Literacy: Rhizomes of Knowledge in American Culture and Literature*, pp. 1-20.

Elise Huffer and Ropate Qalo, "Have We Been Thinking Upside-Down? The Contemporary Emergence of Pacific Theoretical Thought," *The Contemporary Pacific*, 16:1 (Spring 2004), pp. 87-116.

Mere Roberts, Brad Haami, Richard Benton, Terre Satterfield, Melissa L. Finucane, Mark Henare, and Manuka Henare, "Whakapapa as a Maori Mental Construct: Some Implications for the Debate over Genetic Modification of Organisms," *The Contemporary Pacific*, 16:1 (Spring 2004), pp. 1-28.

Katerina Martina Teaiwa, "Our Sea of Phosphate: The Diaspora of Ocean Island," in Graham Harvey and Charles D. Thompson, Jr., eds., *Indigenous Diasporas and Dislocations*, pp. 169-191.

Teresia K. Teaiwa, "Native Thoughts: A Pacific Studies Take on Cultural Studies and Diaspora," in Harvey and Johnson, eds., *Indigenous Diasporas and Dislocations*, pp. 15-35.

_____, "On Analogies: Rethinking the Pacific in a Global Context." *The Contemporary Pacific*, 18:1 (2006), pp. 71-87.

Week III - January 29: Decolonizing Research in Oceania

We continue our orientation or reorientation to research in Oceania with a consideration of Linda Tuhiwai Smith's *Decolonizing Methodologies: Research and Indigenous Peoples*. Our particular concern this week is for the complexities and contestations that confront the decolonization of knowledge acquisition and dissemination in Oceania.

Week IV - February 5: Re/Searching for What There Once Was and Might Be Again

Waikiki was not always as it appears today. The read for this week is Gaye Chan's and Andrea Feeser's *Waikiki: A History of Forgetting & Remembering*. We will read this book for its account of Waikiki's earlier past; one markedly different from its current reconstruction as a tourist dystopia enabled by colonial oppression and unchecked capitalist development. It is my hope that we will be able to physically situate ourselves somewhere in Waikiki for our consideration of this volume and the important lessons that it offers not only for historical research but for research in general. We will discuss the logistics of our visit to Waikiki in class.

Week V - February 12: The Intellectual and Cultural Property Rights of Pacific Peoples

A truly interdisciplinary and socially responsible approach to Pacific studies requires, among other things, a recognition of the meaning and significance of heretofore overlooked, neglected or dismissed topics. Barry Barclay's *Mana Tuturu: Maori Treasures and Intellectual Property Rights* examines this issue passionately, and from a perspective that takes into account a complex and unequal history of encounter, exchange, colonialism, collecting, and the politics of representation. Read carefully Barclay's book. Does your proposed research engages or otherwise involve the intellectual and cultural property rights of indigenous or local peoples? What will your research give back, contribute, or help recover? This session will afford an opportunity to revisit Linda Tuhiwai Smith's arguments in this topic. There is also the possibility of viewing Barclay's 1990 film *Te Rua*, which is about the journey to Berlin of three Maori who seek to seize from a major museum ancestral carvings taken from Aotearoa/New Zealand a century before.

Week VI - February 19: Local Knowledge and Indigenous Epistemologies

The words that follow come from Unaisi Nabobo-Baba's *Knowing Learning: An Indigenous Fijian Approach*;

"If we were to imagine for a moment that all of the world's experts, or 'voices,' on knowledge, or more specifically what constitutes important knowledge, were to be boxed in an auditorium, we would have to concede that the sound of indigenous

voices speaking about important indigenous knowledge would be hard to distinguish in the hubbub - the sound of voices going further and examining and discussing such indigenous epistemology would probably be lost altogether" (pp. 1-2).

Any researching of Oceania requires at the very least an awareness of local knowledges and indigenous epistemologies. This is a point made loudly and clearly by scholars such as David Gegeo, Karen Watson-Gegeo, Manu Meyer, Subramani, and Stephen Winduo. Here is yet another voice, that of Unaisi Nabobo-Baba. Read her arguments carefully, especially as they pertain to the future of research and education in Oceania.

Week VII - February 26: The Place of Ethnography in Researching Oceania

Ethnography has escaped its disciplinary bonds and taken on a more reflexive character that admits to the complexities of culture and cultural encounters. Ethnographers can no longer claim authority or expertise from simply "being there." Their own identity, positioning, and relationship to their subjects are issues that come under close and necessary scrutiny. And there is too the recognition that the landscape of ethnographic engagement often includes danger, resentment, suspicion, inequality, and moral and ethical dilemmas. You know from your readings last semester of Kirin Narayan, Renato Rosaldo, Katerina Teaiwa, and Ty Tengan that indigenous ethnographers often confront a host of different but no less complex and intimidating issues. Still, a consciously ethnographic perspective offers much for any prospective research project. The collection of essays, *Anthropologists in the Field: Cases in Participant Observation*, tells about the possibilities, politics, and problems of real-world ethnography in a diverse array of sites. Read this volume, then, in light of these contexts.

Week VIII - March 4: The Autobiographical Aspects of Research in Oceania

The Pacific historian Greg Denning once wrote that all discourse is autobiographical. That goes for biographies as well. Like any writer or artist, the biographer is in her or his biography. Tarcisius Kabutaulaka has written a biography of his grandfather. This work is - as the back cover describes it - a twentieth-century study of personal and cultural change in the Solomon Islands. Tarcisius Kabutaulaka also acknowledges that the book is about himself. Read *Footprints in the Tasimuri Sea: A Biography of Dominko Alebua* carefully and for the author's own location in the time, place, and events about which he writes, and for his relationship with the

subject of biography, his grandfather Dominko Alebua. Is there a model here for those of us planning to do research in Oceania?

Week IX – March 11: An Exercise in Applied Ethnographic Research

As a test of your facility with the issues raised to this point in the semester, I am asking that each of you put into practice what you have learned through an exercise in ethnographic observation and reflection. This can involve an investigation, description and analysis of a particular space or setting such as the Bishop Museum, Ala Moana Mall, the Polynesian Cultural Center, the Honolulu International Airport, the Aloha Market Place, the Aloha Stadium Swap Meet, or a sacred space such as a heiau. You might also choose a cultural happening such as UH sporting event, a local Micronesian gathering or celebration, St. Patrick's Day, the East West Center's International Fair, a church service, or a concert. An exhibition, performance, and display are still other options as is an interview with a scholar, writer, artist, musician, activist or elected official. Whatever your selection, I ask that you write up your observations, reflections and analysis in a short three to five-page paper for presentation before the full seminar. Again, this is an exercise that should demonstrate an awareness of the issues involved when researching in contemporary Oceania.

Week X - March 18: The Practical, Logistical, and Institutional Requirements of Conventional Research in Oceania

Our focus this week will be on Judith Bell's **Doing Your Research Project: A Guide for First-Time Researchers in Education and the Social Sciences**. We will also have a visit from Bill Dendle, this university's compliance officer for the Committee on Human Studies (CHS). He will speak to us on the requirements for research involving human subjects. Please note that this is **not** a writing week.

I understand that you had several library sessions last semester as well as two meetings with Dr. Jan Rensel on footnotes, bibliographies, and other stylistic issues. As a result, I have not scheduled any formal library or referencing sessions for this semester. I strongly recommend, however, that you schedule appointments with the staff of Hamilton Library's Pacific Collection to review the range and availability of sources for your project.

Week XI - March 25: Spring Break, No Meeting of the Seminar

Week XII - April 3rd or 4th: Accountability and Responsibility in Pacific Studies Research

The Center for Pacific Islands Studies will be sponsoring a conference dealing with the experiences of Micronesians in Hawai`i. The conference will examine some of the challenges that migrants from the freely associated government of the Federated States of Micronesia, the Republic of the Marshall Islands, and the Republic of Palau face as they move to Hawai`i and other parts of the United States. The number of Micronesian people moving to Hawai`i from the freely associated states and under the terms of the compacts of free association with the United States has grown since the last census in 2000; there are now an estimated 12,000 to 15,000 people from these island states who currently reside in Hawai`i and seek to take advantage of educational and health services, and employment opportunities.

The conference will be held on April 3rd and 4th, at the East West Center's Imin Center and will focus on the innovative programs that Micronesians are developing in Hawai`i to help ease the transition. The conference marks an effort by the Center for Pacific Islands Studies to better acknowledge and address its responsibilities to the people of the region with which it is concerned. Accountability and responsibility are two issues that concern anyone working in Oceania. I'm asking, then, that each student in PACS 603 set aside either Thursday afternoon, April 3rd, or Friday afternoon, April 4th, to attend the conference. We will talk more about the logistics of your participation as the dates near.

Week XIII - April 8: Individual Consultations, No Meeting of the Full Seminar

Week XIV - April 15: Individual Consultations, No Meeting of the Full Seminar

Week XV - April 22: Individual Consultations, No Meeting of the Full Seminar

Weeks XVI and XVII - April 29 and May 6: Thesis and Project Proposal Presentations to the Full Seminar

We will use the last two weeks of the regular semester for the presentations of

your thesis and project proposals. As things stand now, I will ask half of the seminar to present on the 29th, and the remaining half on the 6th. We will discuss specific guidelines and parameters for these presentations well in advance of April 29th. I request draft copies of your proposal on the day of your presentation. Final copies of your thesis and project proposals will be due in my office by 4:30 p.m. on May 13th. We should also talk about a final, more social gathering to celebrate the end of the semester and this seminar.



2-3 ANTH 408 History and Memory

Anthropology 408: History & Memory (CRN: 88266)	Geoffrey White
Spring semester 2008	Anthropology
Time: Tues/Thurs 9:00-10:15	Saunders 346e
Classroom: Saunders 345	956-8193
Office Hrs: Tues/Thurs 2:00-3:00	white@hawaii.edu

Anthropology 408: History and Memory

Syllabus

class email list: anth408-l@hawaii.edu

course website on WebCT server: <http://wct01.hawaii.edu/webct/public/home.pl>

Objectives

Whereas the discipline of psychology has long sought to understand the functions of individual memory, what do we mean when we say that whole societies “remember” something about their past? What is meant by “collective memory” and how does such remembering figure in making identity in the present? How and why do sites of collective memory (historic places, textbooks, films, anniversaries) acquire emotional and political importance? What moral choices are involved in representing past events as “ours” and not “theirs”?

How do nation states use the past to build imagined communities of national heritage? What are the politics of memory in families, communities, or nations, that lead to systematic remembering and forgetting? As television and film projects take on historical topics, and as historic sites, museums, and memorials become tourist destinations, how is memory commodified as an object of popular consumption?

This course will address these questions through discussions of collective memory and the debates that surround it. Wars have been fought over disputed histories. And when they are over, they are often succeeded by disputes over how to represent them. Whether in textbooks, historic sites, or official pronouncements, representations of the past are often surrounded by competing claims of truth and moral value.

The course will introduce students to critical perspectives on the phenomena of collective memory in contemporary society. Through readings, films, discussion, and student projects we will examine the issues and debates that surround collective remembering and forgetting. Case studies will be used to examine memory as an active, value-laden process of reconstruction—a process in which multiple stories about the past contend for recognition, for moral judgment, and emotional impact.

Why do some stories become “our” heritage whereas others are forgotten? How

and why do memories of war come to play a central role in national histories? What is the relationship memorial sites, acts of remembrance, and historical analysis? We will take up these questions by considering studies in a variety of media, from anniversary events to history texts, photographs, films, and new electronic media. By placing acts of memory in comparative perspective, the course will emphasize the constructed nature of memory, sensitizing students to the politics and poetics of stories about the past—whether personal or national.

In exploring these questions this course will provide students with an opportunity to apply the tools and perspectives of anthropology to develop a critical understanding of significant topics in public culture. The course will combine readings, films and discussion with project work that allows students to pursue projects that extend their own interests and foster dialogue about contemporary issues.

Ethical Issues (E) Focus Designation: This course has a Contemporary Ethical Issues (E) Focus designation. Contemporary ethical issues are integrated into the course and will be a continuing focus of readings and discussion. Through the use of lectures, discussions and assignments, students will develop basic competency in recognizing and analyzing ethical issues entailed in representing the past; how to responsibly deliberate on ethical issues; and making ethically determined judgments.

Requirements

Grading will be based on participation (10%), a midterm exam (25%), two short essays (5-7 pages, 15% each, 30% total) in which students will do their own ‘memory analysis’, and a final paper based on an independent project or critical reading of a book about a historic site (12-15 pages, 35%) [choose one from ‘optional reading’ list or substitute your own, with approval]. Throughout the course students will be asked to apply anthropological theory and method to the analysis of particular sites of collective memory. (1) The first project will ask students to investigate the operation of memory in their own families. (2) The second focuses on two comic book histories of tragic events (the Holocaust; and the Hiroshima bombing). (3) The final paper asks students to do an “ethnographic” project or assess a book-length ethnography of a historic site (such as the Alamo, Hiroshima, Israeli archaeology, Pearl Harbor, Colonial Williamsburg, Disneyland, World Trade Center). Ethnographic projects may involve in-depth analysis of a historic site, museum, memorial, film, video game, or website.

Readings: Readings for the course consist of required texts, listed below, available in the bookstore, and a set of articles available on e-reserve or as a reading packet that

may be purchased for \$20 from the College of Education (phone: 956-4909; see map handout).

Required Texts:

Sontag, Susan, Regarding the Pain of Others

Trouillot, Michel-Rolph. Silencing the Past

Morris-Suzuki, Tessa, The Past Within Us: Media, Memory, History

Nakazawa, Keiji, Barefoot Gen [Hadashi no Gen]

or Spiegelman, Art, Maus I: My Father Bleeds History

Rosenstone, Robert, Visions of the Past: The Challenge of Film to our Idea of History

Optional Texts

Chan, Gaye and A. Feeser: Historic Waikiki: A History of Remembering and Forgetting

El-Haj, Nadia Abu, Facts on the Ground: Archaeological Practice ...in Israeli Society

Flores, Richard, Remembering the Alamo: Memory, Modernity, and the Master Symbol

Handler, R. & E. Gable, The New History in an Old Museum

Yoneyama, Lisa, Hiroshima Traces: Time, Space, and the Dialectics of Memory

Week by week outline:

I. Introduction

Week 1. Introduction: “Collective Memory” What Is It? Why Does It Matter?

1/15 Introduction

1/17 Sontag, *Regarding the Pain of Others*: 3-58

films: *History and Memory: for Akiko and Takashige*

Internment of Japanese Americans

II. Making Collective Memory: From Families to Nations

Week 2. Approaches to Memory: From Media Studies to Anthropology

1/22 Sontag, *Regarding the Pain of Others*: 59-126

1/24 Coser, *Maurice Halbwachs on Collective Memory*: 37-40, 46-83

Week 3. Personal Memory / Collective Memory: Indigenous Perspectives

1/29 Hau’ofa, “Pasts to Remember”: 453-471

1/31 Menchu readings: Warren, “Telling Truths”: 198-215

Gelles, “Testimonio, Ethnography and Processes of Authorship”: 16-17

(small group discussion of “oral histories” & family memory projects)

Week 4. Personal Memory / Collective Histories

2/5 Brown & Kulik, “Flashbulb Memories”: 23-40

Neisser “Snapshots or Benchmarks?”: 43-48

2/7 **FAMILY PROJECT DUE** [no reading assigned]

(small group discussion/presentation of family projects)

Week 5. National Remembrance: Commemoration & Memorials

2/12 Hobsbawm, *The Invention of Tradition*: 1-14

Trouillot, “Good Day, Columbus”: 108-140

2/14 Sturken 2004, “The aesthetics of absence: Rebuilding Ground Zero”: 311-325

IV. Sites of Memory: Historic Sites, Museums, Memorials

Week 6. Historic Sites and the Politics of Heritage

2/19 Wallace 1996a, “Preserving the Past”: 177-221

2/21 Wallace 1996b, “Preservation Revisited”: 224-246

Week 7. Museums: Contesting National (War) Histories

2/26 Wallace 1996c, “The Battle of the Enola Gay”: 269-318

2/28 White, “Museum, Memorial, Shrine”: 8-26

film: *Maya Lin: a strong clear vision*

Week 8. Memorials & MIDTERM

3/4 Sturken 1997, “The Wall and the Screen Memory”: 44-84

Lin, “Making the Memorial”: 33-35

(discussion of Vietnam Memorial & Midterm review)

3/6 **MIDTERM EXAM**

III. Media of Memory

Week 9. Comic Book Histories I

[1-PAGE PROPOSAL FOR FINAL PAPER DUE]

3/11 Begin Spiegelman or Nakazawa (class will divide, half reading each)

3/13 Young, “Art Spiegelman's Maus and the After-Images of History”: 12-41

(small group discussion of assigned comic book)

Week 10. Comic Book Histories II

3/18 Morris-Suzuki ch 5, “Angles of Vision”: 158-205

complete Spiegelman or Nakazawa

3/20 [no reading assigned]

(small group discussion/presentation of comic book assignments)

Week 11. Photography and History

4/1 COMIC BOOK PAPER DUE

Morris-Suzuki ch 3, "Shadows on the Lens": 71-119

4/3 Morris-Suzuki ch 4, "Moving Pictures": 120-157

Week 12. Film & History

4/8 Rosenstone, *Visions of the Past*: 1-44

(small group discussion of film histories)

4/10 Rosenstone, *Visions of the Past*: 44-79

Week 13. Film & History

4/15 Rosenstone, *Visions of the Past*: 83-119

(small group discussion of final projects)

4/17 Rosenstone, *Visions of the Past*: 169-197

Week 14. New Media(tions) of Memory: Web and Internet Memories

4/22 Morris-Suzuki ch 6, "Random Access Memory": 206-228

4/24 NO CLASS: Work on projects

Week 15. New Media(tions) of Memory: Web and Internet Memories

4/29 (presentation of final projects)

5/01 (presentation of final projects)

Week 16.: Review

5/6 Course Review (remembering) [FINAL PAPERS DUE]

Reading List

Brown, Roger, and James Kulik

1982 Flashbulb Memories. In: *Memory Observed: Remembering in Natural Contexts*.

U. Neisser, ed. Pp. 23-40. San Francisco: W.H. Freeman & Co.

Chan, Gaye and Andrea Feeser

2006 *Historic Waikiki: A History of Remembering and Forgetting*. Honolulu:

University of Hawai'i Press.

Coser, Lewis A., ed.

1992 *Maurice Halbwachs on Collective Memory*. Chicago: University of Chicago Press.

El-Haj, Nadia Abu

2002 *Facts on the Ground: Archaeological Practice and Territorial Self-Fashioning in Israeli Society*. Chicago: University of Chicago Press.

Flores, Richard

2002 *Remembering the Alamo: Memory, Modernity, and the Master Symbol*. Austin: University of Texas Press.

Fujitani, Takashi

1997 National Narratives and Minority Politics: The Japanese American National Museum's War Stories. *Museum Anthropology* 21(1): 99-112.

Gelles, Paul

1998 Testimonio, Ethnography and Processes of Authorship. *Anthropology Newsletter*. March: 16-17.

Handler, Richard, and Eric Gable

1997 *The New History in an Old Museum: Creating the Past at Colonial Williamsburg*. Durham, NC: Duke University Press.

Hau'ofa, Epeli

2000 Pasts to Remember. In *Oceanic Pasts*. R. Borofsky, ed. Honolulu: University of Hawai'i Press.

Hobsbawm, Eric and Ranger, Terence, ed.

1983 *The Invention of Tradition*. Cambridge: Cambridge University Press.

Lin, Maya

2000 Making the Memorial. *The New York Review of Books*. November: 33-35.

Neisser, Ulric

1982 Snapshots or Benchmarks? In: *Memory Observed: Remembering in Natural Contexts*. U. Neisser, ed. Pp. 43-48. San Francisco: W.H. Freeman.

Peacock, James L., and Dorothy C. Holland

1993 The Narrated Life: Life Stories in Process. *Ethos* 21(4):367-383.

Sturken, Marita

2004 The aesthetics of absence: Rebuilding Ground Zero. *American Ethnologist* 13(3):293-310.

1997 *Tangled Memories: The Vietnam War, the AIDS Epidemic, and the Politics of Remembering*. Berkeley, CA: University of California Press.

Wallace, Mike

1996a Preserving the Past: A History of Historic Preservation in the United States. In *Mickey Mouse History and Other Essays on American Memory*. Pp. 177-221. Philadelphia: Temple University Press.

1996b Preservation Revisited. In *Mickey Mouse History and Other Essays on American Memory*. Pp. 224-246. Philadelphia: Temple University Press.

1996c The Battle of the Enola Gay. In *Mickey Mouse History and Other Essays on American Memory*. Pp. 269-318. Philadelphia: Temple University Press.

Warren, Kay

2001 Telling Truths: Taking David Stoll and the Rigoberta Menchu Exposé Seriously. In *The Rigoberta Menchu Controversy*. A. Arias, ed. pp. 198-218. Minneapolis: University of Minnesota Press.

White, Geoffrey M.

1997 Museum, Memorial, Shrine: National Narrative in National Spaces. *Museum Anthropology* 21(1):8-27.

Yoneyama, Lisa

1999 *Hiroshima Traces: Time, Space, and the Dialectics of Memory*. Berkeley: University of California Press.

Young, James

2000 Art Spiegelman's Maus and the After-Images of History. In *At Memory's Edge: After-Images of the Holocaust in Contemporary Art and Architecture*. Pp. 12-41.

2-4 Anthropology 408: Supplementary graduate readings

General:

Gedi, Noa and Yigal Elam. 1996. Collective Memory: What Is It? *History and Memory* 8(1): 30-50.

Klein, Kerwin Lee. 2000. On the Emergence of *Memory* in Historical Discourse. *Representations* 69 (Winter):127-150.

Nora, Pierre. 1989. Between Memory and History: *Les Lieux de Mémoire*. *Representations* 26 (Spring)7-25.

2/7: Life Stories

Peacock, James L., and Dorothy C. Holland. 1993. The Narrated Life: Life Stories in Process. *Ethos* 21(4):367-383.

2/21: National Memory:

Gillis, John R., ed. 1994a. *Commemorations: The Politics of National Identity*. Princeton: Princeton University Press. Chapter 1.

Trouillot 1995. "The Power in the Story" Ch 1 in *Silencing the Past*. pp 1-30.

3/6: Memorials

White, G. 2004 National Subjects: Pearl Harbor and September 11. *American Ethnologist* 13(3):293-310.

Cole, Tim. 2000 Auschwitz. In *Selling the Holocaust*. Pp. 97-120. New York: Routledge.

3/20: Comic book histories

Read the *other* comic book history

4/10: Film histories & Projects

White, G. 2001. Moving History: The Pearl Harbor Film(s). In *Perilous Memories: The Asia-Pacific War(s)*. T. Fujitani, G. White, and L. Yoneyama, eds. pp. 267-295. Durham, NC: Duke University Press.

5/1: Projects

三、研修期間之研修論文

3-1 PACS 108 Pacific Worlds

Essay Question

Identify a contemporary problem facing on independent Pacific nation and discuss how you think the problem could be resolved. In your answer **explain the problem** and **describe** what is being done (or not done) to alleviate or resolve it.

Many Melanesian independence nations confront the issues of political conflicts and social instability within the countries, such as Fiji and Solomon Islands (Murray and Storey 2003; McDougall 2004). In the Post-colonial era, some of them are still under the influences of the former colonial power. The policies made by colonial power left negative impacts on the nations nowadays. However, some of the critics focused on the ethnicity and race issues to analyze the problems, and those views are oversimplified the reasons of the conflicts. In this article, I would like to take Fiji as a focus to examine the complexity and problems influenced by the former colonial power in the contemporary period. I point out the problems in the ethnicity level to see the conflicts in Fiji nowadays. And I will try to come up with some perspectives to find out the possible ways to alleviate or resolve the problems.

In 1874, Britain took Fiji as a colony (Crocombe 2001: 416). During the colonial era, the Britain respected the traditions and strengthened feasible indigenous system. Britain protected Fijian native ways of living¹. Then, they decided to develop Fiji to grow the sugar plantations, and introduce and import the Indians from South Asia to work in the plantations (McDougall 2004: 342). After several years, there became two main ethnic groups in Fiji: Fijian and Indo-Fijian communities.

The conflicts and misunderstanding between two ethnic groups exist for many years. Because of the British policy, two ethnic groups don't have many interactions and the misunderstanding between each other grew gradually. Moreover, the sensitive issue is about the land tenure and use. According to Finin and Wesley-Smith, "some 83 percent of all land in Fiji remains under indigenous Fijian tenure, Indo-Fijian farmers have for generations leased plots to grow cane for the sugar industry that represents the backbone of the economy" (2000: 14). Indo-Fijians only have right to use the land, but not own the land. This evoked their sense of insecurity of living in Fiji.

In addition, in Hereniko's article (2003), he used the play as a way to express the distrust and misunderstanding of racial prejudice between the two groups. In the play *Sera's Choice*, we can see the difference conceptions of the family, gender roles, and responsibilities between the two cultures. Indian and Fijian cultures are different

¹ Lectures of Terence A. Wesley-Smith in PACS 108 class on February 14, 2008.

in many ways, such as the different perception toward the written word (Hereniko 2003: 83). Both of them are concerned their own interests, and sometimes that would cause the competitions and misunderstandings. And regarding to the differences in between, it's hard for them to come up with one common identity to form a modern nation. However, as Hereniko mentioned, their lives are intertwined and inseparable because of the economic and social reasons. The racial prejudice and distrust should be resolved, or the conflicts would keep happening again and again.

Beside the problems between the different ethnic groups, there are some problems within the indigenous Fijian groups. There are different concerns and interests between indigenous people. As Doornbos and Akram-Lodhi pointed out that traditionally the west part in Fiji (west of Viti Levu) has more importance on economics, while the east (Lau archipelago and part of Vanua Levu) "was the origin of many political power holders" (2000: 5-6). Just like Fiji's position in between the Melanesia and Polynesia, the east and west part within resemble in the differences between political ideology of the two main cultural areas. The different historical origin and development cause the confrontations between "east" and "west." They are quite different in the tradition and several other ways. Therefore, the complexity between the indigenous people affects the unity within the indigenous group. Different groups would compete for the power and seek for better gain from it.

In addition, the traditional form of governance in the Pacific has some problems too. As Finin and Wesley-Smith asserted that the traditions are "no longer operate in 'tradition' ways" (2000: 10). Some of the chiefs are selfish, and they care only their own economic or political interests. They would take advantages of the tradition authority, regardless of his responsibilities and their people's well-being in the communities. The tradition ways of living and ideas are being changed.

Although there are still other causes of the social conflicts in Fiji, I would like to focus on the cultural and social aspects to see the possible solutions of these existed conflicts. First, I think people should re-evaluate the importance of the tradition. Many people are influenced by the globalization and capitalist ideas of consumptions and selfishness. As for the chief system, they shall care more about their own people as traditional concepts worked in the past. And for the general people, they should know their own duties and responsibilities within the communities. Only if they see traditions as a good way of living that they can practice in the daily lives.

Second, as Hereniko (2003) pointed out that people should build trust between Fijians and Indo-Fijians. People have to learn to respect each other's cultures and ways of living that they can live harmony together. Fijians have to respect the written word systems and try to have their trust on that. And there should be some changed in the educational system, such as the school for both ethnic children. And the adults'

attitudes toward the other group should be changed, and there should be more opportunities for communications between them. There could be more situations for different groups to gather together and share their own perceptions to different issues, so that different groups could understand each other more in many phases. However, I think the most important thing is accepting the situations existed for many decades, and try to be open-minded and cooperate together for the well-being and fortune for both groups. In my opinion, there should be more people to raise the importance of the cooperation and aware that they already live together or maybe work together for many decades. And the only way to improve the living is to respect to each other.

Finally, I know for this conflicts couldn't simply be solved through this short paper, I still think that the most important thing I learn from the situations in Fiji and the papers I read is that we should respect different cultures and try to work out the harmonious outcome to live together.



3-2 PACS 603 Researching Oceania

3-2-1 Book summary

Feeser, Andrea

2006 *Waikiki: a history of forgetting and remembering*. Design by Gaye Chan.

Honolulu: University of Hawaii Press.

This book is written by Andrea Fesser, and the art design and arrangement of the pictures is designed by Gaye Chan. Readers can easily recognize that the book is about the Waikiki, its own past and present. There are many precious documental records, photos, and pictures about the Waikiki and other places mentioned in the book. The main focus on *Waikiki* is stuck to the impacts of colonialism and capitalism, and the environmental or cultural changes on the land and the people.

At the beginning, the author explained the meaning of “Waikiki” in the native language. It is “place of spouting waters (2006: 1).” Water is a crucial motif in this book. Water is a symbol. It can be referred to the precious visible natural resources and other invisible things which are important in people’s lives (Feeser: 2006). People not only use water to drink or irrigate the farms, they also use it for “transportation, sport, and leisure, and [we] study its characteristics and contents to learn about the natural world (2006: 2).” Water is a crucial resource to sustain human being’s “souls, bodies and minds (2006: 2).” In addition, water has an effect of healing and nourishes the spirit of people.

Most of the places that Feeser pointed out have some connections to the water. However, under the name of colonialism and capitalism, development programs and tourism have appeared on Hawaii. Because of developing of the tourism, some problems happened on the Waikiki area: “a damaged environment, a displaced population, and an underpaid workforce (2006: 1).” The disappearance and population of the water of the place could be interpreted as the damage or oppression to the local people. Through the history of Hawaii, Feeser claimed that the Christianity missionaries and their work to convert indigenous people cause the loss of Native Hawaiian’s tradition and their spiritual world has changed. The colonial power and foreign merchants ally to westernized the Hawaiian government and people. Moreover, westerners also bring the disease which causes a declination of native population. Therefore, cheap foreign labors come into Hawaii to plant the sugar plantations. To add the tourism, all those changes result in the loss of “the essence of Waikiki charm: its natural beauty, cultural richness, and warm hospitality (2006: 8).”

Taking the Diamond Head as an example of the impact of the colonialism and the capitalism, we see that many situations nowadays are suffered by the bad treatment of those tremendous powers. At first, it is a wetland which supports people’s living, but after some riches buy the land as a symbol of wealth and status, it becomes

a dry land and can't be used by the local people. Furthermore, the original natural environment provides the appropriate place for the native plants. Due to the abuse of the land and the water, it becomes an artificial botany plants for preserving the native plants which are being at the danger of extinction. Besides these, "the land and the water once provided *kanaka maoli* with political power, sensual pleasure, and spiritual and physical sustenance were ravaged by the U.S. government, which turns Le'ahi into a material emblem of American military might and the station from which air traffic controller guided millions of tourists to O'ahu (2006: 18)." From the sentence quoted above, we can see how the colonialism influence the landscape and living style of the Diamond Head area. And as for the other sites, such as the vicinity of the Royal Hawaiian Hotel, the vicinity of Halekulani Hotel, and so on, capitalism has left overwhelming impacts on the royal families and the ordinary people. The places once local people played and enjoyed become the paradise of tourists. Those local people come down to being a waiter or underpaid labor. And they are not allowed to live on the land they once owned anymore.

Although the colonialism and capitalism bring so much damages and bad influences on the Waikiki land and water, transformed the self-sustaining living style in to the dependence on the outer world, Feeser still pointed out some benefits which gain from these processes. There are more researchers who aware of the suppressed voices of the *kanaka moali*, Asian immigrants and other people. And more tourists notice the importance of the ecotourism. The author thinks that "the real change requires linking individual goals to group initiatives that tackle colonialism and capitalism in their ideological and institutional manifestations (2006: 129)." Feeser also pointed out that there should be more critical investigations on the land and the people. After doing so, the problems could be resolved and people could reward during the process.

Nabobo-Baba, Unaisi

2005 *Knowing and Learning: An Indigenous Fijian Approach*. Suva, Fiji: Institute of Pacific Studies of the University of South Pacific.

In Nabobo-Baba's book "Knowing and Learning: an indigenous Fijian approach," she documents and elaborates Vugalei Fijian knowledge, worldviews and epistemologies. As an insider researcher, she points out several issues related to the indigenous knowledge from her own experience and those interviews of villagers. Her attempt of this book is not only to explain and present indigenous knowledge and epistemologies, but also tries to bring up some better ideas of future education policy and procedures.

Before the main content of the book, she explains how she starts to work on these issues, and the protocols and processes which let her gain the admission and recognition of the elders on doing such research within the village. From her personal experience, the author points out the importance of knowing indigenous knowledge in order to make efforts of improving Fijian education, policies and practices. Then she provides brief introduction of the district of Vugalei and its history. Regarding to the Fijian history, Nabobo-Baba criticizes that colonizers treat indigenous oral traditions of history as pre-history and disdain indigenous people as uncivilized. Through the mission school and British textbook, indigenous knowledge are changed and despised as unimportant ideas. She argues that knowing indigenous knowledge is needed for indigenous people's education.

Nabobo-Baba describes *vanua* research as a research which “is based on the *vanua*, related to it, or has implications for the *vanua* and the welfare of its people (2006: 25).” She emphasizes the ethics, procedures and protocols of knowledge access. She presents the protocols of relationships, ceremony and so on in details. From explaining the nature and protocols of *talanoa*, she speaks out her position and situations as an insider researcher. She points out the differences and makes comparisons between Western academic research and the *vanua* research.

From chapter 2 to chapter 7, she elaborates Vugalei Fijian epistemologies and the ways of knowing and learning knowledge within the *vanua*. She starts from the worldviews and brings up several crucial concepts, such as belongingness, relatedness and cooperation, which work out in the daily life. The spiritual dimensions and *mana* are dominated and influenced indigenous people's ways of knowing the world. Ceremonies are important because children learned the proper ways of doing and good manners through watching and listening to elders. The ways of verifying, manifesting and adjudicating the truths all reflect their epistemologies. The author points out schooling as a main cause of changing the custom, and she suggests people evaluate changes before accept them.

Then, the author discusses the four important concepts of Vugalei knowledge, which are *vanua*, spirituality, customs and relationships. Indigenous knowledge and indigenous epistemologies influence each other and they are closely connected to the Vugalei worldview. *Vanua* relates to many aspects of life and it has physical, spiritual and social spaces within the living world. *Vanua* is the most important knowledge of Vugalei Fijian. In addition, silence is a way of knowing and it plays a major role in the epistemologies. The author concludes about eighteen ideas of cultural taxonomy and provides real situations or related stories to explain them one by one. Also, the food and gifts play crucial roles on maintaining relationships between people and in the occasions of ceremonies.

After presenting important ideas, knowledge and epistemologies, Nabobo-Baba summarizes the ways of teaching and learning in Vugalei. Children learn from family and clan members in daily life and in the ceremonies. There are many pedagogical tools advocate the ways of learning, such as genealogical expositions or metaphors. There are also many ways of learning in Vugalei culture. Children begin to learn from the concept of “‘who s/he is’ in relation to all other things in life (Nabobo-Baba 2006:120) .” Children also learn with mind and the sensory experiences.

At the end of the book, Nabobo-Baba tries to argue that the various voices of indigenous people should be “seen and heard in their cultural context (Nabobo-Baba 2006: 125) .” She makes some suggestions of improving the formal learning systems and environment. She also gives teachers some more elaborating suggestions, and she hopes that the learning environments for Fijian could be changed and improved. If the education systems are more related and close to *vanua*, the children could learn more and better. Besides those ideas related to the education, she lists the principles of Vanua Research framework. She thinks that VRF would be the best approach to indigenous people and allow indigenous people’s voices to be heard.

Hume, Lynne and Mulcock, Jane.

2004. “Introduction: Awkward Spaces, Productive Places.” In Lynne Hume and Jane Mulcock, eds., *Anthropologists in the Field*, xi-xxvii. New York: Columbia University Press.

Birckhead, Jim.

2004. “‘And I Can’t Feel at Home in This World Anymore’: Fieldwork in Two Settings.” In Lynne Hume and Jane Mulcock, eds., *Anthropologists in the Field*, 95-107. New York: Columbia University Press.

Harvey, Graham.

2004. “Performing and Constructing Research as Guesthood in the Study of Religions.” In Lynne Hume and Jane Mulcock, eds., *Anthropologists in the Field*, 168-182. New York: Columbia University Press.

Teaiwa, Katerina Martina.

2004. “Multi-sited Methodologies: ‘Homework’ in Australia, Fiji, and Kiribati.” In Lynne Hume and Jane Mulcock, eds., *Anthropologists in the Field*, 216-233. New York: Columbia University Press.

The book *Anthropologists in the Field* deals with the cases of participant observation, which is a popular methodology of ethnography and anthropology. In this book, the editors collect sixteen stories of anthropologists’ uncomfortable and

awkward experiences (except one from religious study) while they were in the field. The reflexive thinking of participant observation brings some refined thoughts of this methodology and maintains this particular way of conducting the social science researches as a productive and meaningful methodology. The editors also point out that the difficult ethnographical experiences induce good ethnography and the “awkwardness is often itself the source of insight and revelation (Hume & Mulcock 2004: xxv).”

In the Introduction part, Hume and Mulcock, two editors, elaborate the issues related to ethnographical discomfort and awkwardness. Since anthropologists are expected to participate and observe at the same time, the dichotomy of objectivity and subjectivity emerges. Anthropologists have to build relationships with the people in the field and keep distance between each other at the same time in order to conduct the critical and justified analyses. Often the private self and researcher self would contradict each other. And it arouses the difficulties and conflict while researchers are engaging to the field. The editors categorize these personal and emotional experiences into three scopes: positioned, ethical, and multi-sited engagement (2004: xxiv).

The first one, positioned engagement, deals with the dilemma related to how to manage “the dual statuses of insider and outsider (2004: xxiv).” In Birkhead’s article, the author presents different field settings, one with serpent-bit saints and the other with Australian aborigines’ native title research. During the first field period, although he felt awkward at first, he received deeper access to those “serpent-handler” saints and their world later. The second experience started with the conflicts among claimant lawyer, working party, representative body and author’s university. Due to the vagueness of his duty, the level of completeness of the report he had to present, the author was frustrated and felt anxious about the richness of the community with which he conducted the research. The people he met in the community are old and the death of one close consultant struck him much. He was stuck in the tedious things in the university that he couldn’t see those old people timely. This event made him feel regretful and realize the life in the field is vulnerable as normal person.

Two complex and mixed experiences of insider and outsider situations, the author concluded that the ethnographical “settings required the personal engagement of being there, of being open to the possibilities of the respective situations, and therefore of being vulnerable as an anthropologist and as a human being (2004: 106).” No matter how much the price he had to pay, Birkhead confirmed that the participant observation and his attitudes in the field are correct strategies.

The second issue refers to the ethical engagement. In Harvey’s article, he briefly reviewed the process of the research in religious studies and the discipline’s struggle between objectivity and subjectivity. From his experience with Maori people

in London, he finds out that the guesthood is an alternative way of dealing with the issues of the dichotomy of objectivity and subjectivity. Guest “is neither ‘native’ nor ‘objective observer’ (2004: 180)” in Harvey’s point of view. He observed the protocol when Maori people meet new people, and there are many details to show the relationships and express the feeling toward each other. People could be guests or enemies. That all depend on the protocols of receiving or rejecting the gifts of the hosts.

In addition, Harvey criticized the “hit and run” kind of anthropologists. He pointed out that many scholars “ignored the formative protocols in which they might have negotiated a turning from being strangers to being guests (2004: 180).” He thought that the researchers should respect the prestige of the hosts, and guesthood is a way to make “researchers seek a common ground that recognizes the priority and even the prestige of local hosts (2004: 181).” Through the notion of guesthood, the researchers could find the way to solve the ethnical engagement in the field.

The third engagement is about multi-sited issue. Multi-sited refers to conducting the researches in more than one geographic location. The contention of the multi-sited is that due to certain limitations, the researchers couldn’t stay in one place for a long time, and for this reason he/ she couldn’t conduct a good and thorough ethnography. In Teaiwa’s article, her main focus of research is on Banaban identity and she wanted to find out the impact of mining and the relocation of people. For her, this research is rather the “homework” to her than the ethnographic research.

In order to ensure the access to phosphate of Banaba Island, British government “relocated the entire Banaban population to Rabi Island in Fiji in 1945 (2004: 217).” The phosphates were shipped to Australia, New Zealand, England, and so on. In addition, the records of the British Phosphate Commission were stored up in the National Archives of Australia in Melbourne. Thus, the author conducted her research in Australia, New Zealand, Fiji, and Kiribati.

The educational background of Teaiwa is not only in the anthropological field, she received interdisciplinary training in her MA program. Therefore, she confronted with many difficulties while doing the Banaban research. She can’t achieve the norms of a good anthropologist. Besides the methodological differences, her situation of both insider and outsider brings the contradictions of conducting the research. In addition, she used video as a way of ethnographic writing and conducting the dissertation. Due to her own fragmented presentations and anxiety about this, the author finds out that Marcus’s concept of experimental ethnography would be a best way to interpret her ideas. The multi-site, multi-discipline, multi-position, multi-movement, and multi-media of her research is a new way to know the past and produce the knowledge. Despite all the difficulties and discomfort, the author

appreciated and understood the Pacific cultures more through this kind of researching methodology.

Overall, this book not only deals with the awkwardness and discomfort in the fieldwork, but also brings some new insights of exercising participant observation as the way of doing research. Almost every author approves this methodology and learns much from the ethnographic experiences.

Kabutaulaka, Tarcisius

2002 *Footprint in the Tasimaui Sea: a biography of Dominiko Alebua*. Suva, Fiji: Institute of Pacific Studies, University of the South Pacific.

This is a biography of the author's grandfather, Dominiko Alebua. Based on the stories told and shared by his grandfather, the author also refers to academic dissertations information and official documental archives to accomplish this book. Through all these materials, Tarcisius presents Dominiko Alebua's life in chronological way. Dominiko Alebua's life is intertwined with the history of colonial government and Catholic missions in Solomon Islands. Tarcisius argued that through these stories, "the people of Tasimaui were not passive victims of European colonization, but people who actively participated in the changes and exploited the European presence and material culture for their benefit (2002: 107)."

In the introductory chapter, the author gives us a short introduction of where Tasimaui is and a rough life retrospection of Dominiko Alebua. He received the religious teaching of Catholic and became a catechist, and he had good relationships with colonial government and became a Headman. Thus, he pointed out his goal of this book is to keep the records and the reflections on "footprints" of Dominiko's life. Also, through Dominiko's life, the author tries to "make a historical and sociological exploration of Tasimaui in the 20th century (2002: 21)." It's an elaboration about the western influences, Christianity and the British colonial government, on Tasimaui, Solomon Islands. At the same time, this book is an exploration of social, epistemological, religious, cultural, and economic aspects of Tasimaui society.

Following chapters are chronological short clippings of Dominiko's life, and the author chooses certain significant indigenous terms as some chapters' titles. People in Tasimaui have to live with the sea. The sharks worshipping and bonito fishing are important in their lives. Those are linked to the supernatural world and religious belief. In Dominiko's early age, "he was recognized as capable of inheriting the special position of *qare tarunga/ qare tataru* (custom man) (2002: 28)." He was training to become a leader and custom man in the future. Besides, the Catholic mission came to the Weather Coast of the Guadalcanal at his early time. They set up

the mission station and school to attract people to convert and become Christians. When Dominiko grew up, he had the opportunity to go to the other village for training to be a local catechist and a missionary.

During the WWII, Dominiko helped to take care of the Avuavu mission station. After the war, the foreigner priests came back and were surprised that the station is in good condition. The author found the archives of letters of the missionaries, which mentioned a “good reliable catholic” who helped to maintain the station. That Catholic was Dominiko. And in 1952, there was a horrible cyclone attacked the area near the mission station, and Dominiko showed his bravery and responsibility to take care of the students, missionaries and nuns. Beside Dominiko’s deeds, there are still other local people who also dedicated to the Church. But “the church has never acknowledged their work, instead focusing, almost exclusively on the activities of European missionaries (2002: 49).”

Because of Dominiko’s association with the church, the colonial government, and the Tasimaui traditions, he became the District Headman. The author provides a short explanation of the political structure under the colonial administration in the district. Under the period of being the District Headman, he helped to stop the spread and was against to the anti-colonial Moro Movement.

In addition, Dominiko became a *taovia*, “who required to exercise charismatic authority over his followers (2002: 64),” in Avuavu. The relationships between a *taovia* and his followers are reciprocal. Along with the followers’ help, a *taovia* would build the wealth and then redistribute the wealth. There are several stories about Dominiko’s bravery, wisdom and the supernatural power. Also, the feast occasion is the best chance to show a *taovia*’s ability to arrange and mobilize his followers. Through building a *luma*, a *taovia* show that he is able to manage three aspects of life. They are the house, the bush and the fence. That represents the *taovia* has enough money, food and pigs to distribute and satisfy his people. Even after the death of his wife, her *karochili* attracted so many people from everywhere.

The author also showed that life in the Weather Coast area is not easy. People moved out because of the big cyclones, which destroyed everything in the village. Due to this reason, Dominiko moved several times. What’s interesting is that the names of his descendants “carry the history of individuals and societies (2002:96).” The names contain the links to the family and the tribes. History passed through these names and gives the coming generations the identities and strength in the present day as well as in the future.

At the end of the book, the author recalled the situation of Dominiko’s old age. He showed his sadness toward losing this family member. Those “stories reflect the complex and rapid change in Tasimaui in the 20th century and how people coped with

them (2002:106).”And Dominiko’s footprints of the wisdom, good deeds are memorable. They also can lead the ways of coming generations.

3-2-2 Applied Ethnographic Research

Applied Ethnographic Research : Ala Moana Center

For the ethnographic research paper, I choose Ala Moana Center as the object because I am interested in why the company itself claims that Ala Moana is Hawaii’s center. I went to Ala Moana Center during the week days evening, around 5 to 7. I started from Macy’s department store, open-air shopping stores, Sears, Food court, and Nordstorm department store.

When I dismounted from the bus, walking across the street, I saw the parking buildings and some stores at the end. There were English and Japanese versions of the shopping directory on the billboard. At that time, there were not many people on the side walk. Along the outskirts of the main shopping area, first I arrived at the Macy’s. There were many people passing by the second floor of Macy’s. Some of them walked fast, some of them strolled along the counters and displays, and still some of them stopped to looking at the goods or clothes. On the other three floors, just few people looked around there.

I stopped at the bench of the open-air area to take a rest and saw people walking on the street. There were many families with little children, and many young people. Of course, there were many groups of Japanese middle-aged female tourists, and the young Japanese women. More than half of them carried the shopping bags from the stores. Then, I went to the Old Navy, which had a slogan “The place where local people go shopping” on the wall next to the elevator. I went down and got into the store, and I did see many people who looked like locals. Then, I got into the Sears, and there were some of old ladies and men, who looked at the furniture and other implements. Most of them wore casual clothes with slippers. A few young ladies wore a dress and the high-heeled shoes.

When I went to the Food Court, it was about the time for dinner. Many young student-like people and local middle-aged people were eating their dinner. I also saw some Japanese tourists who were checking the shopping directory. My last stop was the new-opened Nordstrom Department Store. Comparing to Macy’s, the walking space was much wider. Maybe it was because it had just begun on March 7th, therefore, there were more people here. Then, I went to the bus stop, waiting the bus 18 to go back to school.

This is the third time I went to Ala Moana Center, but this is the first time I looked carefully at the people who go shopping or just passing by. Actually, the first image around the periphery of the shopping area leaves me a shock. I saw a homeless

man who carries his staff and rests on the bench. I was wondering why he stayed there. Compare to those shopping people who can afford the expensive goods, the homeless people there is the great contrast. I can see that Ala Moana Center is a place where multi-ethnic people gather together. Maybe it's also a place where we can see multi-class people. In addition, looking at the clerks of different stores, some of them wear the suits, and some of them wear the plain T-shirts. Perhaps because there are more than 250 stores there, their styles are ranging from high fashion brand stores to more local shops. Thus, people from different social status can go shopping (or window shopping) and feel comfortable there.

I was looking for the images of Hawaii while I walked and looked around. The open area passages were full of lush tropical landscapes. And there were some stands selling the local dressing and decorations. In addition, there were some events of keiki hula show, and the Royal Hawaiian Band performances during the weekends. Those images form a "typical" Hawaiian style, and convey the tourists a message that they are in Hawaii's Center (as the brochure shows). Besides, there were many people of different ethnicity. It seems to match the image of Hawaii as a place with various people, including the locals, the residences and the tourists.

Moreover, there are three points I would like to point out during my short stay in Ala Moana Center. First, there are contrasts behind the splendid buildings and tropical exotic scenes. Either in the website or the brochure, I see that Ala Moana Center claims to be a shopping place for locals and the tourists. However, most of shopping people seems to be from the higher social status or belongs to the foreign tourists groups. Many workers and the clerks seem to be local people or from middle-lower class, especially the sweepers and dustmen (perhaps it is my prejudice and misunderstanding). There is a big contrast inside the splendid buildings and those luxurious stores.

What's more, I think of the situations of the native Hawaiians and Pacific islanders in Hawaii. It seems that capitalist living styles and consumption value are dominant in the area. There are many luxurious and expensive brand names in the Center. We can see that some locals or islanders are benefited from that through the job opportunities. But still, we can see some get nothing and become homeless people wandering around. I can't stop but to think that where the people who used to live in these areas are now. Through the internet, I only get the information that Ala Moana Center began as a grocery store. During the expanding and developing period, I speculate that many native or local people are forced to leave or move to other places. The only native Hawaiian image is about the hula dance and the traditional band performance. They are being romanticized and become exotic entertainments and representations. But it is hard to think of native people while people enjoy shopping

there.

Second point is about my position while doing the ethnography. It is hard for me to define my role clearly. At first, I concentrated on the people around me instead of those goods and clothes when I looked around. I defined myself as an explorer and an ethnographer. I tried to find out something interesting to me and wrote them down while I sat on the bench, taking a short rest. Due to further investigation, I strolled around the department stores and open-air shopping area. I believed that from other people's point of view, I was like a tourist there for shopping or window shopping. Because sometimes I can't stop but walk into the stores which have something I would like to take a look. Besides, the time I stay was around the dinner time in week days. Thus, there were not many people in the department stores. If it were weekend, it would be sure that there would be more people going out and shopping in the Center. Maybe I would see something different at various times.

The third idea I would like to express is that it's hard for me to do the research in a shopping center. I think that people in shopping wouldn't feel pleasant being interrupted and bothered by any strangers, especially the researchers. Therefore, I didn't ask any people about their shopping experiences or feelings of Ala Moana Center. I just walked through the area and wrote down whatever I saw or felt. I doubt it is the standard or qualified ethnographic research procedure though. The result of investigation wouldn't be deep or thick enough. However, observing and listening are important during the time. I can tell the Japanese tourists or people from their talking (but I didn't hear the Mandarin Chinese).

All in all, it's an interesting and rare opportunity for me to look around a shopping center in this way. Besides buying the goods, there is something more for me to think about during the window shopping. Maybe the observation is not deep enough, it is a start to see and know more about Hawaii. And I would say, from certain perspective, Ala Moana Center is truly the center of Hawaii.

3-2-3 Research Proposal

Female Maturation and Identity Formation in Vunivaivai, Fiji

Background and aims

Under the veil of a tropical paradise, Fiji society is divided into two ethnic groups due to the colonial results from the British. In 1874, Britain took Fiji as a colony (Crocombe 2001: 416). During the colonial era, Britain respected the traditions and strengthened indigenous land owning and political system (for further discussions, see Kaplan 1989, 1995). Britain protected Fijian native ways of living². Then, they decided to develop Fiji to grow the sugar plantations, introduced and imported the Indians from South Asia to work in the plantations (McDougall 2004: 342). Indians came to work and rooted in Fiji. After several years, there became two main ethnic groups in Fiji: Fijian and Indo-Fijian communities. These two groups are different in their ways of living and cultural values.

In some villages of indigenous Fijians, when dealing with the definition of the self and/or community, they have strong pride in their own tradition in opposition to the Indo-Fijian and Western culture (Brison 2007). There are not many interactions and intermarriage between Fijians and Indo-Fijians, partly because of the difference of religions, and other cultural concepts. I am interested in the actual interaction situations in Fiji, and I would like to know that under such division, how Fijians maintain their own identity and why they choose not to interact much with other ethnic groups.

According to Unaisi Nabobo-Baba (2006), in her study of Fijian epistemology in Vugalei, *vanua* is the most important idea which directs people's lives. *Vanua* refers to the wholeness and mutual relationships of nature, people, and the supernatural world. Besides, social hierarchy is obvious, and people are expected to follow the elders and fulfill their duties to communities (Ravuvu 1983; 1987; Nabobo-Baba 2006; Brison 2007). There existed an ideal official structure of a Fijian society. According to Asesela Ravuvu, "*Vanua* are ideally groups of people who could trace their descendants agnatically to a common ancestor or ancestral god (Ravuvu 1987: 16)." The *yavusa* unit is a substructure of *vanua*. Then, "a *mataqali* unit normally consists of members of partrilineally related kinsmen whose founder was a descendant of the founder of the *yavusa* (Ravuvu 1987:17)." Under *mataqali* is *tokatoka*, which is a sub-unit of *mataqali*, but not every Fijian recognized this. In each traditional village, the communities are divided into several social statuses which indicated their responsibilities to the large society. They are: *Tui ni yavusa* (chiefs), *Matani vanua* (chief's spokesmen), *Sau tunaga* (guardians of the law), *Mataisau* (carpenters) and

² Lectures of Terence A. Wesley-Smith in PACS 108 class on February 14, 2008.

Gonedau (fishermen).³ People are taught how to behave in the communities through observing and imitating the older people (Nabobo-Baba 2006). Gender differences exist, and men and women have their own social roles. In some rituals and ceremonies, women are directed and represented by men. For example in Diane Michalski Turner's study in Matalabou, she indicated that in the rituals, "women serve men, and men guide women; men speak on behalf of women at important functions (Turner 1986: 1)."

Under such well-constructed social structures, I am curious about how female identity formatted, and how those cultural practices and values transmitted from generations to generations. Besides this, the time from when Asesela Ravuvu conducted his research, around thirty years had past. The traditional village and cultural concepts have undergone many changes, such as urbanization, westernization and globalization (Marksbury 1993; Lockwood 2003). Do those social structures exist and function well nowadays? How do new changes influence the women's role in traditional village contexts? Do Fijians still consider their culture unique and practice in the daily life in the contemporary discourse? Do women have more agency or independence than before? How do women react to the new changes? Those are the questions I would like to put in my mind while doing research. Moreover, Fiji's location is almost on the line between Melanesia and Polynesia cultural area. Some of the books even count Fiji as part of Polynesian culture (Blackburn 2005). I would like to refer both to studies on Polynesian and Melanesian cultural area studies.

Literature Reviews

As for the studies of female initiation rite, Lutkehaus (1995) studied Melanesia, and indicated that the women initiation rites analyses and studies would relate to the researches on individual and gender identity, and other cultural aspect of the society. In Melanesian societies, many researchers are focus on male initiations because they are more obvious, collective, and significantly different from daily lives. However, the individualistic and common features of female initiations do not mean that female initiations are less important or do not exist. Since female sexuality and reproduction are important dimensions of female fertility and power, different societies may practice different rites to reveal the importance. Since there are few studies mentioned the female initiation rites in Fiji, from my perspectives, there could be result to two reasons: one is that there is no female initiation in Fiji, and the other is that maybe female initiation rites are so common that no one took a notice on them. I would like to see if there exist female initiation concepts or practices in Fiji. And I would

³ The information is provided by Rokolekutu Ponipate, a PhD student in Department of Political Science, University of Hawaii at Manoa.

examine the similarities and differences between Fiji and other Melanesian societies on female initiation issues.

Besides the idea of female maturation, I would also like to focus on the gender relationships in the cultural practices, such as rituals, or daily lives of indigenous Fijians. From the descriptions of Fijian communities, the social hierarchy between age and gender is obvious. In western Viti Levu, Fiji, there are hegemonic constructions of gender and status dominant by men through ritual, kinship ideology and the social organizations of space (MaKenzie Aucoin 2002). But the women still have agency to resist the hierarchy by narratives, special dance performances, and mythology to the dominant male ideology. Under such unequal situations of gender division, women still found the ways to resistances in western Viti Levu, Fiji. Also, in Brison's book (2007), she examined a young woman's discourse and social practices and indicated that although devaluated by some villagers, female still could exercise some strategies to avoid marriage against the male-dominant culture.

Globalization influenced much on local culture in many different aspects, such as political, economical, social and others (Ernst 1996; Hannerz 1997; Robbins 2002; Tomlinson 1997, etc.). It also influenced Pacific area. According to Lockwood (2003), globalization affected the political statues, resources and cultural identities formations. Pacific Islanders faced with "the necessity of defining and articulating 'national' identities in multiethnic and multicultural nation states, they are also faced with redefining their cultural and social identities as their lives and communities are barraged by change (Lockwood 2003: 31)." Their traditional concepts and cultural identities faced with different challenges under influences of globalization. Also, in Jacqueline Leckie's article (in Akram-Lodhi 2000), the author indicated that after coups in Fiji, there are some changes on women's lives, expectations and identities under influences of the legacy of colonialism, educational system and globalization. And there are contradictory views on these changes.

Through several researches mentioned above, we could see that the identity formation of the Pacific Islanders is influenced by globalization and other aspects, and it also depend on the situations and behaviors. Although there existed hierarchical social organizations, people learn and reshape the traditions by daily lives. Brison also mentioned that "global interconnections and constructed identities have raised new issues about local agency in the face of global forces (Brison 2007: 4)." From that we see there are many changes happened nowadays, and I would like to see traditional cultural concepts and the identity shaping of young women in Fiji under the impacts of globalization or other causes, such as education, economical independence, etc.

Research purposes and goals (significances)

For the research field, I would like to focus on indigenous Fijian women in Matalobau, Naitasiri Province because the density of the adolescent population is higher than other provinces. And Naitasiri is the province next to Suva, the capital city in Fiji, so that I can easily get help when any emergency happens.

The research on the young women's social roles and their identity formation are important at several levels. First of all, according to Brison (2007), different ages, personalities, and genders have different experiences with Fijian communities. Since I'm a young woman who faces similar problems which between individualistic ambitions and communal obligations, I would like to see how the Fijian young women reflect to these issues. In Taiwan, there are more and more young women who pursue their own life goals under negotiations with their families. Maybe I can provide different perspectives for young Fijian women under conflicts. Second, there is not much research that has been done in Matalobau, Naitasiri Province. I would like to investigate the differences that have developed over the last thirty years (Aucoin 2003) and see why the population density of the adolescences is higher in that area. Through examining the process of female maturation in indigenous Fijian societies, I hope I can provide some ethnographic data for comparative studies of the female initiation, identity formation, and broader studies about the Oceania identities.

Because of my positionality, I think I can use my third-world female point of view to examine the female maturation issues (which would be different from the other researchers). My research not only can provide research data of Fijian female studies in anthropology, but also reveal some contemporary issues and situations of Fijian women. Through this, I hope that I could provide some perspective from Fijian cultural concepts to help people, not only in Fiji, can understand more about the Pacific women issues.

Research Methodologies

Due to the limitation of time and expense, I plan to go to Fiji for five months. I will find a tutor to learn Fijian and stay in the village, using mainly participant observation methods. I will participate in women's daily lives, house chores and other activities. I will also join the formal or informal meetings and rituals of life crisis and record the processes and discourses in the occasions.

Also, because my focus is on female maturation, I will mainly do interviews with Fijian women from 15 to 30. The contents of the interview would focus on their family education and schooling of shaping them into so-called Fijian women. And their reactions to those cultural values and practices. I will also consult to the elder people on their opinions on the criteria of well-behaved Fijian women and their

identity formation processes in daily lives and/or special ritual practices. In addition, if possible, I would like to conduct interviews with school teachers in the local high schools and churches about their opinions on the young Fijian women. Through this I would get detailed processes and nearly whole aspects of identity formation of Fijian young women.

Annotated Bibliography

Akram-Lodhi, A Haroon

2000 *Confronting Fiji Futures*. Australia: Asia Pacific Press of Australian National University.

This book was concerned about the contemporary issues which Fijians faced, such as political, economical and social inequality in Fiji. It also discussed the “Fijian questions,” such as women’s right and identity issues. These articles provided some rethinking processes of Fiji after coups.

Blackburn, Mark

2005 *Women of Polynesia: 50 Years of Postcard Views 1898-1948*. Atglen: Schiffer Publishing Ltd.

The book collected those images on the postcards of Polynesian women. The collection included pictures from Cook Islands, Fiji, Hawaii, New Zealand, Samoa, Tahiti and Tonga. There are some brief introductions of the islands and their cultures, and some descriptions of the images.

Brison, Karen J.

2007 *Our Wealth is Loving Each Other: Self and Society in Fiji*. Plymouth: Lexington Books.

In this book, Brison moved beyond national discourse to examine the narratives of the sacred vanua in daily life, and argued that understanding indigenous Fijians constructions of self and community involved appreciating both the influence of global modernity and how local situations reconfigured by global ideologies.

Carrier, James G. edited

1992 *History and Tradition in Melanesian Anthropology*. Berkeley; Los Angeles; Oxford: University of California Press.

The papers are derived from the reflexive criticisms of the anthropological studies in Melanesia. The authors aimed to touch the ethnographic studies concerned with colonialist influences and the issues of authenticity. The book also tried to propose the solutions of the problems of Melanesian studies.

Crocombe, Ron

2001 “Government: traditional and colonial politics” in *The South Pacific*. Suva, Institute of Pacific Studies, University of the South Pacific, 412-437.

In this book, Crocombe gave readers an introduction to the Pacific area, including issues of government, identity, etc. In “Government” he presented a rough introduction of the government and the social situations of the Pacific area. It gave me a broad understanding of the phenomena of government in Fiji.

Herd, Gilbert and Stephen C. Leavitt edited

1998 *Adolescence in Pacific Island Societies*. Pittsburg, University of Pittsburg Press.

This book documented and compared a range of adolescent development issues among traditional societies of the Pacific Islands. The articles focus on the cross-cultural understanding of adolescence in contexts of social change. The book divided into cultural constructions and social change of adolescent issues in the Pacific.

Jolly, Margaret and Martha Macintyre edited

1989 *Family and Gender in the Pacific: Domestic Contradictions and the Colonial Impact*. Cambridge: Cambridge University Press.

The collection of the articles examined the changes of domestic life under the influences of colonialism mainly in Australia and PNG, such as kinship, patterns of marriage, division of labor, etc. The articles juxtaposed Pacific and European models of domestic life, and highlighted the missionary’s records of indigenous ways of living.

Linnekin, Jocelyn and Lin Poyer edited

1990 *Cultural Identity and Ethnicity in the Pacific*. Honolulu: University of Hawaii Press.

The collection of the articles used ethnographic data to reflect the discussion of Western ethnic theories in the Pacific area. The editor indicated that the regional and historical processes have continued to shape the identities of the Pacific Islanders. And the Oceanic cultural identity depends more on the environment, behavior and situational flexibility than descent and unchanging boundaries.

Lockwood, Victoria S.

2002 “The Global Imperative and Pacific Island Societies” in *Globalization and Culture Change in the Pacific Societies*. Edited by Lockwood V., Upper

Saddle River, Pearson Prentice Hall. P.1-39.

In this article, the author reviewed the theories and discussions about globalization issues and the colonial histories of three cultural subregions of the Pacific area. Lockwood also mentioned that the identities of Pacific Islanders are changed by the globalizations and other influences.

Marksbury, Richard A. edited

1993 *The Business of Marriage: Transformations in Oceanic Matrimony*. Pittsburg; London: University of Pittsburg Press.

This collection dealt with the rhetoric and the structures of relations concerned with marriage under transformations due to colonialism, urbanization, Western-style education, and the introduction of cash economy. Traditional influences are getting less, and personal and economic independence influence the marriage criteria and customs in Oceania.

McKenzie Aucoin, Pauline Karen

2003 *Gender and the Politics of Meaning in Western Viti Levu, Fiji*. PhD dissertation of Graduate Department of Anthropology, University of Toronto.

In the thesis, through narratives, satirical dance performances and mythology, the author examined how Fijian women resist the hierarchical social status and gender ideology dominated by men. And by contesting dominant meanings of the knowledge, there is a politics of representation existed between men and women.

McDougall, Derek

2004 *Conflicts in the South Pacific: the relevance of new security perspectives*. *Contemporary Security Policy* 25(2): 339-359.

McDougall used the events of Bougainville area in Papua New Guinea and in Solomon Islands as the topics to examine the origins and the process of the conflicts in Southwest Pacific. Any of the conflicts are caused by the colonial history. Fiji is a typical case he mentioned in the article.

Nabobo-Baba, Unaisi

2005 *Knowing and Learning: An Indigenous Fijian Approach*. Suva, Fiji: Institute of Pacific Studies of the University of South Pacific.

In this book, she documented and elaborated Vugalei Fijian knowledge, worldviews and epistemologies. As an insider researcher, she pointed out several issues related to indigenous knowledge from her own experience and those interviews of villagers. Her attempt of this book was not only to explain and present indigenous

knowledge and epistemologies, but also tries to bring up some better ideas of future education policy and procedures.

O'Brien, Denise and Sharon W. Tiffany edited.

1984 *Rethinking Women's Roles: Perspectives from the Pacific*. Berkeley; Los Angeles; London: University of California Press.

The articles in this book examined the diverse experiences of indigenous and expatriate women whose lives shaped and were influenced by their respective societies. The book had two theoretical concerns: feminism and reflexivity. They also analyzed interactions between self, sex and gender in the contemporary societies.

Ravuvu, Asesela D.

1983 *Vaka I Taukei: The Fijian Way of Life*. Suva[Fiji]: Institute of Pacific Studies of the University of South Pacific.

Ravuvu's aims in this book is to help non-Fijians understand some main principles of Fijian society and organization, and how these influence Fijians' attitudes and behaviors in their various aspects of daily activities. The contents include Fijian beliefs, values, rituals, ceremonies and house structures, etc. The descriptions are based on the "traditional" situation, but Ravuvu acknowledged the changes from the time.

1987 *The Fijian Ethos*. Suva [Fiji]: Institute of Pacific Studies of the University of South Pacific.

In this book, Ravuvu explained some "Fijian concepts, practice and social organization (Ravuvu 1987: 6)." Also, he recorded six ceremonies which concerned with life crisis, such as marriage, and he transcribed them and wrote down in English. Also, he analyzed and explained them to show the Fijian ethos.

Sillitoe, Paul

1998 *An Introduction to the Anthropology of Melanesia: Culture and Tradition*. Cambridge: Cambridge University

The book is intended for students and general readers who are interested in anthropological studies in Melanesia. Melanesian cultures are diversified and fascinating to anthropologists. Every chapter focused on the common topics in the area, such as big men, male initiation, and exchange, etc. It also provided some exemplary ethnographical data related to the topics mentioned above.

Turner, Diane Michalski

1986 Women's Ritual Roles in Natailobau, Fiji Islands: the construction of gender and social life. PhD dissertation of Department of Anthropology of Michigan State University.

From rituals the author observed in Matalobau, Naitasiri Province, Fiji, Turner searched for "the cultural meanings that assigned the sexes at public events and rituals (Turner 1986: 1)." From the data, Turner presented the construction of gender, challenged the division between men and women, and she also pointed out the important differences between women as wives and sisters.

Lutkehaus, Nancy C. and Paul B. Roscoe

1995 *Gender Rituals: female initiation in Melanesia*. New York; London: Routledge.

In this book, the articles were about the female initiation rituals in Melanesia. The authors examined reveal the differences and importance between female and male initiations rites. Through the examinations of the rites, female body and cultural conceptions, such as reproduction, the articles provided ethnographic data and give reflections on gender and feminist anthropology.

Budget and Timetable

2008

	0508	0608	0708	0808	0908	1008	1108	1208
Proposal	■							
Preliminary field work	■	■						
Individual studies			■	■	■	■		
Field work							■	■

2009

	0109	0209	0309	0409	0509	0609	0709	0809
Field work	■	■						
Writing dissertation		■	■	■	■	■		
Defending						■		
Revising							■	■

Since this semester is my fourth semester of MA program, after this semester, I plan to go to Fiji this summer for preliminary field work about one month. In semester fall 2008, my advisor and I will have Individual Studies discussion course. During the time of Individual Studies, I will finish most of the literatures reviews for my MA dissertation and make full preparation for the field work in Fiji. I plan to arrange the

information and data I collect in Fiji, and write my dissertation in spring 2009, and hopefully, I will be able to hold the dissertation defense in the end of June 2009. In summer 2009, I will either stay in Taiwan or go to Fiji again for the revision part of my dissertation.

Budget (US dollar)

Items	Unit price	Number	Total
Living (food and residence) per month	1000	5	5000
Insurance per month	50	5	250
Transportation fee per month	100	5	500
Airplane (round trip from Taiwan)	2000	1	2000
Gifts			100
Copying and materials			100
Total			7950

The budget chart and the items are based on the scholarship of Oversea Austronesian People Research Program. The preliminary and formal field work would be five months totally.

3-3 ANTH 408 History and Memory

3-3-1 Family Memory Assignment

At the time I heard about this project, my father came to my mind immediately because I'm so curious about who was the most significant in his early life. Then, when I called home last week, I told him about the assignment, which I have to interview one family member and the topic is related to the knowledge of the past. Father agreed to be my consultant and we arranged the time of interview the next day through the Skype.

Because I had told him the topic before, he started to talk at the beginning. My grandfather is the most significant person in his life. Through three events, he memorized and narrated Grandfather's personality and characteristics. As a head of a train crew, Grandfather served in Taiwan Railways Administration. His work time was irregular so when he had free time, he would do farm work for the family. First event, Father described, happened before he went to serve the compulsory military service. After graduating from high school, Father received a special program of teacher training and became a two-year substitute teacher of the primary school. The experience of a substitute teacher was pleasant, and it inspired him to think about going to normal college for further studies. When he decided, he told Grandfather while they were doing farm work. Grandfather gave him fully trust and support for this decision without doubting. Grandfather thought that Father knew what he wanted and would prepare for it. The attitudes of trust and support influence him and his attitude toward his children.

After finishing the undergraduate study, Father joined the army for two years. He was assigned to Chinman, the frontier island of Taiwan, and stayed there for 14 months. He couldn't go home during the time in Chinman. The only way to be contact with the family was writing letters. Grandfather wrote him back once a week telling him what happened at home after Father complained about the lives in Chinman and expressed his homesick. Father speculated that maybe it was Grandmother's idea of writing letters to soothe his homesick. Grandfather wrote every week and he hoped Father could feel like at home while reading the letters. Through the letters Father could feel Grandfather's consideration. Father has stored up those letters carefully, but he hasn't read them again.

The third event happened when Grandfather retired. At that time, Father got a job of teaching in the cram school and already bought a car. Father gave Grandfather a ride and treated him to a meal. They ate pork steak and chinned about family things. Since Grandfather had to raise five children and take care of his parents, he was so husbandly and he never spent money on himself or went traveling alone before.

Father hoped that Grandfather could live a better life after retirement. He had a job and a family, so that he could take care of his parents. Grandfather's responsible attitude and the way he taking care of the family left great influence on father's point of view of the family.

After talking about those events, I asked more about grandparents' educations and their early lives. Father ended the interview by the time he went out to do exercise. Through out the interview, I had no difficulties to keep the conversation going on because I told him the topics I would ask before. I queried much about the details, and Father would answer me before we went to the next session.

From this interview, there are several interesting issues related to the process of remembering that I would like to elaborate more. First, the reason why Father chose Grandfather to talk about is that Grandfather was his model of being a father. In many ways Grandfather influenced him much, such as the responsibility toward the family and the full trust on children. Grandfather's personality and attitude shaped Father's sense of the family. In some extent, I would say that Father is just like Grandfather.

Actually, I haven't heard those events before this interview. During the talk, I asked Father why he never told us before. Since Grandfather passed away around ten years ago, Father sees those events as private ways of memorizing his father. Those events come to his mind sometimes, but he never wants to tell anyone else. Another reason why I don't know the stories is that I've never thought of those things before. It's simply that I don't ask, it's not because he conceals things from me. Regarding the things about my grandparents, I heard some of them but fragmented before. Therefore, I caught this opportunity to ask more details about the past of our family.

The information that surprising me are following: the reason Father become a teacher and the poverty of our family one generation before. I knew Father once was a substitute teacher, but I don't know that he was there when he was twenty. One more thing I don't know is the reason why he chose to go to normal college and became a teacher after that. Besides my Father's career, I also comprehend more about the living situation when he was young. I get to admire my grandparents because of their painstaking and hardworking to maintain an extensive family. I have more gratitude toward my parents for offering us a better living standard while we growing up.

Father had few difficulties while being interviewed. He used no technologies of remembering while talking to me (Or maybe he did, but I couldn't tell from the phone call). Even when he mentioned about the letters, he said until now he has never read them again. But he couldn't remember the exact month of Grandfather's retirement. He spoke out two different times and confirmed the second one was correct later. In addition, the way he narrated is not chronological, and he would speak back and forth when something detailed came to his mind instantly. He has no emotional obstacles

while talking. However, it was me who sometimes almost burst out into tears when I listened to the narrative.

Through this interview, I think I understand my family more and feel happy to get much closer to my father. While growing up, I always know that father has confidence and trust on me. No matter what I would like to do, such as studying aboard or changing my major, he always backs me. Even if I don't mention or tell him earlier, he never says no to me. He gives me much more free space when I grow up and always respects my opinions. Although he says that sometimes he would feel worried about me, it was just because I am a girl not a boy. I know that they love and concern about me and I comprehend their expectations on me. From these parts, it is Grandfather's influences on Father that affect me much nowadays.



3-3-2 Comics (Comix) History Assignment—MAUS I

Art Spiegelman's book *MAUS: A Survivor's Tale* is the comix of the memory of survival from the Holocaust of his father, Vladek Spiegelman. Spiegelmans are Jews who lived in Poland. The stories of the experiences started and proceeded when the son, Artie, asked or interviewed his father. There are some events and emotions happened while interviewing, and the author chose to put them inside the narrations of the Holocaust. Therefore, "*Maus: A Survival's Tale* is not about the Holocaust so much as about the survivor's tale itself and the artist-son's recovery of it (Young 2000: 15)." And *Maus* grew out of a comic strip which Spiegelman did in 1971 for an underground comic book: a three-page strip that based on his parents' experiences that he recalled being told in the childhood. And in 1977, he decided to do a longer work, and he set up an arrangement to focus on his father's experiences and his narrations (<http://www.albany.edu/museum/wwwmuseum/holo/Spiegelman.htm>). Between 1980 and 1985, the Chapter 1 through Chapter 6 appeared in somewhat different form in *Raw* magazine (Spiegelman 1986). In September 1986, the first book of the *Maus* was published. Later, "at least fifteen foreign editions are coming out (Spiegelman 1991: 41)."

As for the context of *Maus*, it mainly deals with personal experiences of the Holocaust in Poland. At the beginning of World War II, in 1939, Germany invaded Poland and from that, German armies started to separate Jewish war captive among others (Spiegelman 1986: 51), and forced them to work for sundry duties. Later, German started to shot and kill the Jews from the labor concentration camps. And between 1940 and 1945, Auschwitz of the Polish town, Oswiecim, became a place where "four million [sic] people [who] suffered and died (Cole 2000: 99)" from the Nazi. Auschwitz was not only one of the six extermination camps, it was also a labor concentration camp. The Nazi extracted captives' values from them. The prisoners are forced to do the hard labor work for weeks or months. In *Maus*, we see how Vladek joined the army to the frontier, and then, he was caught by the German soldiers and became the war captives. And they are forced to do the hard labor, which Vladek had never done before. "As the prisoners weakened from disease, or the starvation rations, or overwork, they were selected to be taken to the gas chambers for a more 'humane' death (<http://www.holocaust-history.org/auschwitz/>)." In the gas chamber, the Nazi used Zyklon-B to kill a group of 600 people at one time. Most of the people were Jews, and the others were Polish or Soviet captives. But the exact death toll is still unclear because German destroyed a number of the records. The number of the victims depends on "the testimonies of the witness and the defendants on trial of Nuremberg (http://en.wikipedia.org/wiki/Auschwitz#Death_toll)." "

Spiegelman used the “‘commixture’ of image and narrative for telling the double-stranded tale of his father’s story and his own recording of it (Young 2000: 16).” We could see that Artie brought the pen and paper, later the tape recorder, to visit Vladek and asked him to tell something about the past, because he wanted to draw something about him and his memory about the Holocaust (Spiegelman 1986: 12). For Art Spiegelman, comic strip form is what he thought the most comfortable working, and he needed for “a more subdued approach, which would incorporate distancing devices like using these animal mask faces (<http://www.albany.edu/museum/wwwmuseum/holo/Spiegelman.htm>).” Moreover, “the way the story got told and who the story was told to is as important [as] my father’s narrative (ibid)” is the core of *Maus*. Therefore, Art started the story when he went to visit his father and asked him to talk about the past experiences. In order to avoid the directedness to the Holocaust itself, he asked how Vladek met Anja instead. Through those daily life descriptions, the readers would accept the story little by little.

Because the reality of the extermination of the people in the World War II for the second Jewish generation survivors as Art are too heavy to be understood, “Quite possibly as a method to deal with his own inability to comprehend the events of the Holocaust, Spiegelman uses animal characters, instead of humans (<http://www9.georgetown.edu/faculty/bassr/218/projects/oliver/MausbyAO.htm>).” Those cartoon-like animal characters, which Art Spiegelman thought a subdued way to convey the memory, help to make distance between the readers and the horrible truths of the Holocaust. The Nazis are portrayed as cats, while the Jews are mice. This “permits Spiegelman to force the reader to abandon any preconceived notions of human nature (ibid).” Through the intermixtures of the Holocaust memory and the life of Vladek and Artie in New York, the story provides the readers who have never experienced the Holocaust to understand the people who underwent the horror and trauma, and those confusion and suffering of the second generations.

The main characters are Vladek and Artie. At the first half part of the story, Artie’s mother Anja and her family members are often mentioned. Vladek’s fortune and luck are intertwined with Anja’s family. His father-in-law is a millionaire, who supported Vladek’s business at first, and then, some networks which helped them to go through the hardship when Nazi started to kill Jews. Moreover, Vladek’s ties with the family forced him to escape from the captive camp to reunite with Anja again, and later, helped some other family members. Therefore, family (should I say his love to Anja ?) is important to Vladek through the Holocaust and the time after WWII.

The absent of Anja in the story and Artie’s complex feeling of Anja’s suicide explains “the eruption of his earlier comic, ‘Prisoner on the Hell Planet,’ into the text (<http://www.northern.edu/hastingw/maus.htm#Maus>).” At first, I felt uncomfortable

and odd to see the “Prisoner” showed up in the book. Its different style intrudes on the other parts of the story. I was wondering if the whole story of the Holocaust memory is portrayed like that, I wouldn’t open and read it. The “Prisoner” also aroused Vladek’s emotion of mourning Anja’s suicide (Spiegelman 1986: 104). At the end of the story, Artie found out that Vladek burned Anja’s diaries without reading them carefully. Artie called Vladek murderer because Artie could never have opportunity to know his mother. The destruction of mother’s memoirs can never be replaced. It also left a puzzle for me to figure out how can Anja survived the Holocaust, especially she had depression problem. It “further supports the view that the book's true subject is not the Holocaust itself, but the traumatic effect the Holocaust has had on all members of this family, even the son who was born after the war was over (<http://www.northern.edu/hastingw/maus.htm#Maus>).”

Overall, I think that *Maus* gives the readers another aspect of viewing the horrible Holocaust memory. For those who undergo the trauma, it seems that they have rights to convey and accuse the wrong doing of the Nazis. And there should be a space for those second generations to express their pressures because of the family members’ experiences. For the readers, it not only condemns the Nazi, but also points out the complex of the situations during the Holocaust and after that. Art’s commixture is a less terrified way of expressing the Holocaust. It seems that it could represent the unspeakable memories. After reading the story, I still feel that there are something hidden behind the pictures and the words. Those suffering could never be conveyed completely even through a person’s memoir.

四、參考文獻

4-1 PACS 108 Pacific Worlds

Essay Reference

Doornbos, Martin and A Haroon Akram-Lodhi

- 2000 “Introduction: confronting the future, confronting the past” in *Confronting Fiji Future*. Edited by A Haroon Akram-Lodhi. Canberra: Asia Pacific Press.

Finin, Gerard A. and Terence A. Wesley-Smith

- 2000 Coups, conflicts, and Crises: the new Pacific way? *Pacific Islands Development Series* 13: 1-28.

Hereniko, Vilsoni

- 2003 Interdisciplinary approaches in Pacific studies: Understanding the Fiji Coups of 19 May 2000. *The Contemporary Pacific* 15(1): 75-90.

McDougall, Derek

- 2004 Conflicts in the South Pacific: the relevance of new security perspectives. *Contemporary Security Policy* 25(2): 339-359.

Murray, Warwick E. and Donovan Storey

- 2003 Political conflict in postcolonial Oceania. *Asia Pacific Viewpoint* 44(3): 213-224.



4-2 PACS 603 Researching Oceania

Birckhead, Jim.

2004. “‘And I Can’t Feel at Home in This World Anymore’: Fieldwork in Two Settings.” In Lynne Hume and Jane Mulcock, eds., *Anthropologists in the Field*, 95-107. New York: Columbia University Press.

Feeser, Andrea

2007 *Waikiki: a history of forgetting and remembering*. Design by Gaye Chan. Honolulu: University of Hawaii Press.

Harvey, Graham.

2004. “Performing and Constructing Research as Guesthood in the Study of Religions.” In Lynne Hume and Jane Mulcock, eds., *Anthropologists in the Field*, 168-182. New York: Columbia University Press.

Hume, Lynne and Mulcock, Jane.

2004. “Introduction: Awkward Spaces, Productive Places.” In Lynne Hume and Jane Mulcock, eds., *Anthropologists in the Field*, xi-xxvii. New York: Columbia University Press.

Kabutaulaka, Tarcisius

2003 *Footprint in the Tasimauri Sea: a biography of Dominiko Alebua*. Suva, Fiji: Institute of Pacific Studies, University of the South Pacific.

Nabobo-Baba, Unaisi

2005 *Knowing and Learning: An Indigenous Fijian Approach*. Suva, Fiji: Institute of Pacific Studies of the University of South Pacific.

Teaiwa, Katerina Martina.

2004. “Multi-sited Methodologies: ‘Homework’ in Australia, Fiji, and Kiribati.” In Lynne Hume and Jane Mulcock, eds., *Anthropologists in the Field*, 216-233. New York: Columbia University Press.

4-3 ANTH 408 History and Memory

Bibliography

Cole, Tim

2000 *Auschwitz*. In *Selling the Holocaust*. Pp. 97-120. New York: Routledge.

Spiegelman, Art

1986 *Maus: A Survival Tale—My Father Bleeds History*. New York: Pantheon Books.

1991 *Maus: A Survival Tale—And Here My Troubles Began*. New York: Pantheon Books.

Young, James

2000 Art Spiegelman's *Maus* and the After-Images of History. In *At Memory's Edge: After-Images of the Holocaust in Contemporary Art and Architecture*. Pp. 12-41.

Website:

Art Spiegelman

<http://www.albany.edu/museum/wwwmuseum/holo/Spiegelman.htm> (Accessed March 31, 2008)

Auschwitz - The Death Camp

<http://www.holocaust-history.org/auschwitz/> (Accessed March 31, 2008)

Art Spiegelman's MAUS: A Different Type of Holocaust Literature

<http://www9.georgetown.edu/faculty/bassr/218/projects/oliver/MausbyAO.htm>
(Accessed March 31, 2008)

Maus I

<http://www.northern.edu/hastingw/maus.htm#Maus> (Accessed March 31, 2008)

Oral History Journal, Spring 1987

<http://www.albany.edu/museum/wwwmuseum/holo/Spiegelman.htm> (Accessed March 31, 2008)

Wikipedia—Auschwitz

http://en.wikipedia.org/wiki/Auschwitz#Death_toll (Accessed March 31, 2008)

五、研修期間之照片



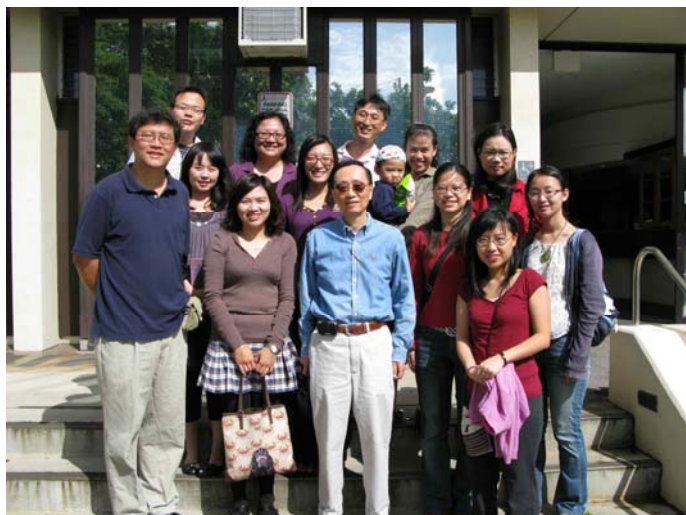
圖一：參訪夏威夷行政區，攝於 Kamehameha 一世銅像旁（01/14/08）。



圖二：East-West Center Orientation，參訪 Ulupo Heiau（01/12/08）。



圖三：與就讀夏威夷大學人類學研究所的學長學姊們聚餐（01/19/08，照片來源：馬騰嶽）。



圖四：農曆新年與吳燕和老師等人聚餐，攝於 Hale Manoa 前
(02/02/08，照片來源：馬騰嶽)。



圖五：配合 PACS 603 Feeser and Chen Waikiki 一書所設計的校外實地參訪活動。
右一為老師 David Hanlon，其他是班上同學，攝於 Kapiolani Park (02/05/08)。



圖六：同上圖為 PACS 603 班上同學，大家邊吃東西邊討論 (02/05/08)。



圖七：至 Oahu 最西角 Kaena Point 健行，
夏威夷主著稱此地為「世界的盡頭」(02/09/08)。



圖八：參觀 Bishop Museum (02/24/08)。



圖九：至 UH 後山的 Manoa Falls Trail 健行 (02/27/08)。



圖十：參加一年一度的 Honolulu Festival (03/16/08)。



圖十一：參與 Honolulu Festival 大遊行的台灣隊伍 (03/16/08)。



圖十二：PACS 108 團體報告之小組成員 (04/17/08)。



圖十三：East-West Center 學生組織所舉辦的 Cultural Day，圖為夏威夷大學台灣學生會所擺設的攤位（04/19/08，照片來源：馬騰嶽）。



圖十四：PACS 108 團體報告，訪問夏大斐濟學生（04/22/08）。



圖十五：ANTH 408 研究生討論會期末報告發表，右為 Geoffrey White(05/01/08)。



圖十六：ANTH 408 研究生討論會，同學正聚精會神的聆聽報告（05/01/08）。



圖十七：參加夏威夷大學 Leisure Center 所開設的 Hula 舞蹈課程，圖為期末成果發表結束後，學生與老師的合影（05/02/08）。



圖十八：PACS 108 授課教師 Vilsoni Hereniko（05/06/08）。



圖十九：PACS 108 團體報告成績優異之組別上台報告，其主題為 FSM 之 Pohnpei 的文化 (05/06/08)。



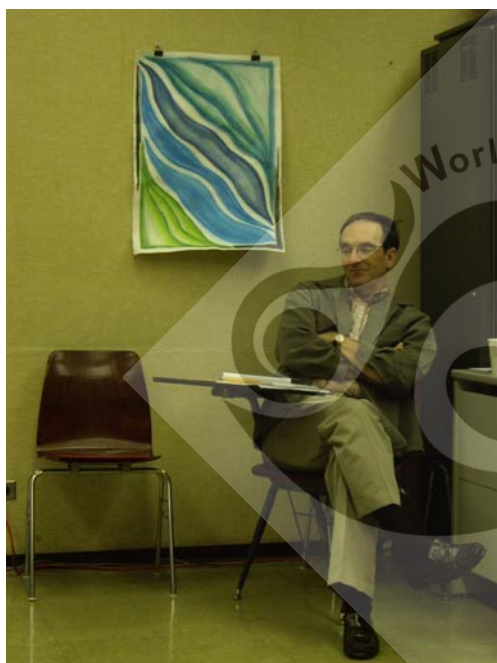
圖二十：PACS 108 團體報告成績優異之組別上台報告之二，主題為斐濟人的認同 (05/06/08)。



圖二十一：PACS 603 上課討論 (05/06/08)。



圖二十二：PACS 603 課堂討論 (05/06/08)。



圖二十三：David Hanlon (05/06/08)。



圖二十四：PACS 603 研究計畫期末課堂發表 (05/13/08)。



圖二十五：參觀 USS Arizona Memorial，攝於船上（05/17/08）。



圖二十六：參觀 Pearl Harbour（05/17/08）。



圖二十七：攝於 UH Sanders Hall，人類系館在三樓