Welcome to the end of 2016, ASAO members. I am pleased to introduce the December issue, containing the program for our exciting 2017 meeting in February. The meeting will be held at the Kaua‘i Beach Resort from February 7 to February 12 on the island of Kaua‘i in Hawai‘i. See page 2 for the latest details on accommodations.

As 2016 draws to a close, please remember the Pacific Islands Scholars Fund (PISF) in your annual giving. Instructions on how to donate online are found on page 3.

The fiftieth annual meeting of ASAO will have, we believe, the greatest number of sessions of all time, including two formal symposia. You can read about the papers to be presented, and find new informal sessions on a variety of topics in this issue. The Kaua‘i meeting promises to be lively just thanks to these sessions, but there is more in store. We have a wonderful distinguished lecture to be given by Teresia Teaiwa on Friday, February 10, and a special panel discussion on language documentation and conservation in Oceania on Thursday, February 9. More events are in the works so stay tuned online for further developments. You can find the full meeting schedule, with tentative session locations, on page 6.

What does it take for a scholarly organization to reach its fiftieth year? Many volunteers contributing their time and energy to the cause of scholarship. Have you ever considered becoming an officer? Please ask any of the officers or directors (back page) for information on how you can help ASAO!

Ryan Schram, Newsletter editor

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LETTER FROM THE CHAIR

Festive greetings to you all from Aotearoa-New Zealand

This is my last address before our meeting in Līhuʻe where our association will celebrate its 50 year anniversary. The 2017 gathering at Kauaʻi will certainly be a meaningful occasion. Fifty years from our first meeting, we have more sessions than ever. We will welcome participants from all over Oceania and the world to share many different ideas on Pacific cultures and contemporary situations. Please join us by registering your attendance now at http://asao.org/. If your membership is about to end, renew it now online as well. We look forward to seeing you in Kauaʻi.

2016 has seen a number of our members pass beyond the veil. To the family and friends of those treasured Pacific scholars, we acknowledge your loss and sadness. The year has also bought a number of changes to our ASAO working group. This year, we will see a number of our officers taking well deserved retirements. We acknowledge the long-service, fortitude and sensibility of Mary McCutcheon (treasurer), the patience and gentle persuasion of Alan Howard (membership coordinator). The imagination and discernment of Lamont Lindstrom (distinguished lecture coordinator), the savvy raw talent of Jerry Jacka (secretary) and the ever enthusiastic and generous Alex Mawyer (program coordinator). While all of these wonderful people have decided to call it a day in their ASAO officer roles, I am delighted to share that we have found excellent replacements for all but our membership coordinator. The new officers will be introduced to you at our upcoming meeting.

I would personally like to thank Tate LeFevre for organising the ASAO party at the annual meeting of the American Anthropological Association in Minneapolis in November. I must also acknowledge the efforts of our Pacific Islands Scholars Fund (PISF) co-chairs Kirsten McGavin, Lisa Uperesa and Tate LeFevre, as well as Helen Lee (ASAO chair, 2015) who will be rotating off the Board this year.

At the 2017 meeting, our distinguished lecture will be given by Teresia Teaiwa, director of Vaʻaomanu Pasifika at Victoria University of Wellington. Dr Teaiwa is a multi-disciplinary scholar of Oceania whose work focuses on the consequences of militarization in many forms throughout the Pacific, particularly Fiji. Her lecture, entitled “Soldiering (on): Reflections on (not) writing about Fiji, women and militarization,” promises to be a special event.

ASAO is an inclusive institution and a significant fixture in the lives of many of us who have trained in anthropology. Our organisation has a commitment to producing excellent scholarship on and for the Pacific communities of which we are a part. On behalf of the ASAO Board I would like to wish you and the Pacific communities you serve a safe and happy Christmas.

Nga mihi nui
Marama Muru-Lanning, chair

SEE YOU IN KAUAʻI IN FEBRUARY 2017

The 2017 Annual Meeting will be held at the Kauaʻi Beach Resort in Līhuʻe, Hawaiʻi on the island of Kauaʻi, February 7-12. The hotel is offering a group rate of US $175 per night (single and double occupancy; plus tax and an $11.00 fee).

To make an online reservation, simply go to http://www.kauaibeachresorthawaii.com/ and type ASAO in the Group Code section.

Individuals may also call to make reservations by contacting the reservations department between the hours of 7:00 a.m. to 4:00 p.m., Monday through Friday, and referencing “ASAO meeting.” Call Sarah Rauch, reservations manager at (808) 246-5518 or Ann Arrisgado, reservations agent, at (808) 246-5517.

Remember that you must make a reservation by January 7 to get the discount group rate. February is a busy month in Kauaʻi, so book early! The group rate is offered for four days before and after the conference based on availability. Cancellations must be made 30 days prior to arrival or will incur a charge for one night.

The $11 per-room fee covers valet parking, self-parking, shuttle services, wifi, DVD/game rentals, local calls, newspaper, and many entertainment options).

Transportation: The hotel offers a free shuttle to and from the airport. The shuttle can be called using the courtesy phone outside of baggage claim. The shuttle also provides scheduled service to local shopping. The hotel also has a rental car agency on-site, so attendees can book a car without paying airport car rental fees.

Jamon Halvaksz, site coordinator
KEY DATES FOR 2016

February 9-12 2016 annual meeting held in San Diego, California.

March 20 All session organizers from the 2016 meeting should send reports to the program coordinator, including plans to continue next year or final comments and plans for publication. Those intending to chair a new informal sessions in 2017, send your announcement to the program coordinator.

August 20 All session organizers should send to the program coordinator an updated announcement of their session to the program coordinator, including any deadlines.

October 15 Deadline for all application materials for PISF grants.

By late October Participants in working sessions should send their paper abstracts to the session organizer for pre-circulation to participants.

Symposium participants should submit their papers to the session organizer for pre-circulation.

November 1 Informal session organizers should submit an updated description of their session and list of names of those intending to participate to the program coordinator.

Organizers of working sessions and symposia should submit a final list of presentations in the sessions, including the names of those presenting (noting any in absentia papers), titles of papers, and how much time is needed for the whole session to the program coordinator.

November 15 PISF awards announced.

December 15 Deadline for PISF awardees to accept their awards.

THE PACIFIC ISLANDS SCHOLARS FUND

PISF Awardees for 2017

The 2017 PISF Travel Award applicant pool was one of the strongest in ASAO’s history. Following a particularly difficult period of deliberations, the committee is pleased to announce this year’s PISF awardees: thirteen outstanding scholars representing all parts of the Pacific.

- Joseph Hala’ufia
- Tu’ifonualava Kaivelata
- Okusitino Mahina
- Caleb Marsters
- Tiara Naputi
- Vergil Narakobi
- Tina Ngata
- Sei O’Brien
- Kristina Stege
- Miriam Supuma
- Jemaima Tiatia-Seath
- Fele Uperesa
- Patrick Vakaoti

We are looking forward to welcoming them in Kauai next February, where they will be participating in ASAO 2017 sessions, social events, and informal conversations.

AN APPEAL TO ASAO MEMBERS: DONATE TO PISF BEFORE THE END OF THE YEAR!

Unfortunately, PISF was still forced to turn away more than one very deserving applicant this year because we could simply not guarantee funds for all those qualified. Thus, while we remain deeply grateful for the—in many cases outstanding—generosity of the individuals who have contributed to the fund, the committee encourages all ASAO members to consider making whatever contribution they can to support the airfare, partial accommodation, and conference registration fees for our colleagues from Oceania—especially junior scholars.

In addition, and as ever, when you renew your ASAO dues and pre-register for ASAO 2017 in Kauai (or, for those of you who are considering your year-end charitable giving) we urge you to please make a contribution to PISF.

Secure donations can be made:

1) Online via PayPal. Simply go to http://www.asao.org/pisf.html, click the yellow "Donate" button, and follow the prompts.

Continued on page 4
PIFS, CONTINUED

2) Via snail mail. Send to Mary McCutcheon, ASAO Treasurer (mmccutch@gmu.edu), at: 2115 North Rolfe Street Arlington, VA 22209-1029.

HOW TO APPLY IN 2017

First, look for sessions you would like to join in the September 2017 issue of the Newsletter. Contact any of the session organizers for more information on participating. Session organizers will guide you through the process of joining their session.

Second, once you have been accepted into a session, download and review the PIFS application form and instructions, and apply by the October 15, 2017 deadline.

For a complete application, you will need (1) a completed application form (from the ASAO website, http://www.asao.org), (2) an application letter, explaining who you are, what you are planning to contribute to which session, and if you have received PIFS funding before, (3) an abstract of your paper, (4) two letters of reference, one from your session organizer and the other letter from a senior or advanced scholar who knows your work well and can comment on it, and (5) a quote for the costs of your airfare.

If you have any questions regarding the PIFS application process or materials, please contact PIFS co-chair Tate LeFevre (tlefevre@fandm.edu),

With best wishes and happy holidays to all!

Tate LeFevre (tlefevre@fandm.edu) and Kirsten McGavin (k.mcgavin@uq.edu.au), PIFS co-chairs, and Lisa Uperesa (luperesa@auckland.ac.nz), member at Large

FROM THE PROGRAM COORDINATOR

Happy 50th birthday, ASAO! This year’s program includes 2 formal symposia, 6 working sessions, and a remarkable bounty of new sessions vastly expanding our range of recent conversations. Indeed, by number of sessions this looks to be the largest and most diverse ASAO meeting in the fifty years since the association first gathered in 1967. Auspicious!

A few observations about the emerging program may be warranted. Foremost, room locations for breakout and special sessions may change. Please be sure to pick up the final program from the meeting registration table to confirm room locations in February. Following on the success of last year’s more accommodating schedule, all morning sessions start at 9:00 a.m. Where in recent years, a.m. sessions were longer than p.m. sessions, this is no longer the case. Since the last newsletter, several sessions have been cancelled while others have been added. New sessions this year are marked with a bang (!). We are working on the prospect of additional special events including potential off-site opportunities, so please stay tuned to ASAONET for further news of conference-enhancing possibilities. In organizing the program, the coordinator’s task is to see that (1) the many participants who will be in more than one session do not find themselves in two sessions at the same time and (2) that there is a good mix of sessions on any one day. These considerations, paired with individual concerns, posed any number of challenges in organizing this year’s program. Hence, there may be people who may have to leave one session to present a paper in another.

Mark your calendars for Prof. Teresia Teaiwa’s distinguished lecture on Friday entitled “Soldiering (on): Reflections on (not) writing about Fiji, women and militarization.” In addition, please plan on joining us on Thursday for special plenary session devoted to Pacific anthropology’s place and potential role in regional language documentation and conservation (LD&C). Long term ASAO members Lise Dobrin and Joshua Bell have been joined by Andrea Berez-Kroeker and Gary Holton (leading voices in international LD&C efforts) to co-organize this session bringing into visibility and fostering a significant and overdue conversation about LD&C at the ASAO meetings. This session includes an active engagement with the question: what can we as anthropologists contribute to this enormous effort within linguistics and across the region’s communities.

David Troolin continues to serve as our Book Exhibit coordinator. If you have a recent publication, please contact David (david_troolin@sil.org), letting him know the title, press name, address, and contact so he can be sure to request a publicity copy from that press.

Also, glad to remind members of a chance to volunteer to staff the book display and registration desk. Volunteers earn one book for every two hours’ work. We need two people for the registration desk and two people for the book exhibit. E-mail me (mawyer@hawaii.edu) indicating which time slots you can fill during the following times:

- Wednesday 3:00 p.m. – 6:00 p.m.
- Thursday and Friday 8:00 a.m. – 5:00 p.m.
- Saturday 8:00 a.m. – 12:00 noon

I would like to extend gratitude to all the session organizers, board members, and officers who have worked to make this year’s meetings possible. Meanwhile, best wishes for the upcoming solstice, and any other seasonal doings, and looking forward to seeing you in Lihue.

Alexander Mawyer, program coordinator, mawyer@hawaii.edu
SESSION ORGANIZERS’ MEETING

Wednesday, February 8, 4:00 p.m. – 5:00 p.m., Orchid

All session organizers are requested to attend this meeting to discuss session organization and management questions. Certain officers of the association will be present to share insights and coordinate with respect to their positions. Light refreshments will be served.

OPENING PLENARY

Wednesday, February 8, 6:00 p.m. – 7:30 p.m., Jasmine 3

The Opening Plenary will include meeting announcements and reports from officers, nominations of new board members, announcement of this year’s Pacific Islands Scholars Fund recipients, announcement of the site of next year’s meeting, and introduction of ASAO Honorary Fellows and newcomers.

WELCOME PARTY

Wednesday, February 8, 7:30 p.m. – 10:00 p.m., Jasmine 3 and Foyer

All are invited to attend this no-host cash bar social gathering, especially to welcome our PISF awardees, new ASAO members, and first-time annual meeting participants.

LANGUAGE DOCUMENTATION AND CONSERVATION IN OCEANIA

Thursday, February 9, 7:00 p.m. – 9:00 p.m., Jasmine 3

Please join us for a timely panel discussion drawing attention to the critical contemporary issue of what ongoing patterns of linguistic change in Oceania mean and how scholars in different disciplines are addressing them. The panel will end with an open discussion about how language shift impacts the work of anthropologists, ways that linguists and anthropologists might partner in language-related projects, and how anthropologists can help prepare linguistics students for ethnographically sensitive research in the region.

DISTINGUISHED LECTURE: TERESIA TÉAIWA

Friday, February 10, 7:30 p.m. – 9:00 p.m., Jasmine 3

Dr. Teresia Teaiwa is Director of Va’aomanū Pasifika: Programmes in Samoan Studies and Pacific Studies at Victoria University of Wellington, where she has taught in Pacific Studies since 2000. She is of Bana-ban, I-Kiribati and African American heritage; born in Hawai‘i and raised in Fiji. Teresia is a BA graduate of Trinity College, Washington DC (History, 1989), an MA graduate of the University of Hawai‘i at Mānoa (History, 1991) and a PhD graduate of the University of California, Santa Cruz (History of Consciousness, 2001). She is also a member of Phi Beta Kappa (Epsilon chapter, Washington, DC). Her research focuses on gender and militarisation in the Pacific, and she is also a widely published poet. Teresia received an Ako Aotearoa Tertiary Teaching Excellence Award in 2014 and in 2015 she was one of the inaugural Sun-Pix Pacific People’s Award recipients in recognition of her contributions to education in New Zealand.

RECEPTION FOR DISTINGUISHED LECTURER

Friday, February 10, 9:00 p.m. – 11:00 p.m., Jasmine 3 and Foyer

A no-host cash bar reception will follow Professor Teresia Teaiwa’s Distinguished Lecture to provide further opportunities for discussion.

CLOSING PLENARY

Saturday, February 11, 7:00 p.m. – 8:30 p.m., Jasmine 3

Highlights of the Closing Plenary will include session reports and future plans, proposed new sessions for 2016, installation of the new ASAO Board Chair, and other association business.
### 2017 Annual Meeting Schedule

(S) Symposium  (W) Working Session  (I) Informal Session

Refreshment breaks in the Jasmine Foyer Area on Thursday, Friday, and Saturday 10:30 – 11:00 a.m. and 3:30 – 4:00 p.m. Lunch on own 12:30 – 2:00 p.m.

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<td>9:00 p.m. – 12:30 p.m.</td>
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<td>Language Documentation and Conservation in Oceania</td>
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<td>9:00 a.m. – 12:30 p.m.</td>
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<td>Healthy Islands, Healthy Peoples (I)</td>
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<td>9:00 a.m. – 12:30 p.m.</td>
<td>Indigenous Modernities in the Pacific (I)</td>
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<td>1:00 p.m. – 2:00 p.m.</td>
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<td>Authenticity and Authoring in Pacific Cultures (W)</td>
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<td>Objectifying Conflict (I)</td>
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<td>2:00 p.m. – 5:30 p.m.</td>
<td>Growing Old in the Pacific (I)</td>
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<td>2:00 p.m. – 5:30 p.m.</td>
<td>Schools in the Pacific (I)</td>
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<td>Large Scale International Capital and Local Inequalities (I)</td>
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<td>Contested Sovereignties (S)</td>
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<td>Reception for the Distinguished Lecture</td>
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<td><strong>Saturday, February 11</strong></td>
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<td>9:00 a.m. – 5:30 p.m.</td>
<td>Pacific Youth: Pacific Futures (W)</td>
<td>Jasmine 1</td>
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<td>9:00 a.m. – 12:30 p.m.</td>
<td>Women and Power in Polynesia (I)</td>
<td>Jasmine 2</td>
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<td>9:00 a.m. – 12:30 p.m.</td>
<td>Sounds of the Pacific (W)</td>
<td>Jasmine 3</td>
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<td>9:00 a.m. – 12:30 p.m.</td>
<td>Pacific Ethnography and Controlled Equivocation (I)</td>
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<td>9:00 a.m. – 12:30 p.m.</td>
<td>Bernard Narokobi and the Melanesian Way (I)</td>
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<td>9:00 a.m. – 12:30 p.m.</td>
<td>Sovereignties and Dispossession (W)</td>
<td>Lagoon Terrace</td>
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<td>2:00 p.m. – 5:30 p.m.</td>
<td>Facebook in the Pacific (I)</td>
<td>Jasmine 2</td>
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<td>2:00 p.m. – 5:30 p.m.</td>
<td>The Iconic: Afterlife, New Beginnings and the Return (I)</td>
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<td>2:00 p.m. – 5:30 p.m.</td>
<td>The Experiential Roots of Mana (I)</td>
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<td>2:00 p.m. – 5:30 p.m.</td>
<td>Framing and Cartooning Oceania (I)</td>
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<td>Closing Plenary</td>
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**2017 SESSIONS**

Indicates new session this year.

**FORMAL SYMPOSIA**

**Contested Sovereignties in the French (Post)Colonial Pacific**

Organizers: Pierre-Yves Le Meur and Alexander Mawyer  
Friday, February 11, 2:00 p.m. – 5:30 p.m., Lagoon Terrace  
This symposium will serve as the final session in our multi-year conversation. Over the past two years, our discussion of sovereignties in French Polynesia, New Caledonia, Wallis and Futuna, and Vanuatu has focused on the descriptive and analytical challenge of regionally distinct and divergent historical and contemporary sovereignties in the French colonial and postcolonial Pacific. Contributors have drawn attention to sovereignty as an emergent, contested and heterogeneous property in and of specific historical contexts and practices in the France-entangled region highlighting the different actors functioning as norm-producers and policy-makers now claiming to hold forms of sovereignty including indigenous groups, nation-states, supra-national organizations, the global mining sector, UNESCO world heritage apparatus, international NGOs running large-scale marine protected areas, etc. Session participants include Emily Donaldson, Isabel Leblic, Pierre-Yves Le Meur, Tate Lefevre, Lamont Lindstrom, Alexander Mawyer, Hamid Mokaddem. If others are interested in contributing to this session, please contact one of the session organizers.

Pierre-Yves Le Meur, IRD, Nouméa, New Caledonia <pierre-yves.lemeur@ird.fr>; Alexander Mawyer, University of Hawai‘i at Mānoa <mawyer@hawaii.edu>

**Hierarchy and Egalitarianism in Austronesia/Oceania (Not appearing)**

Organizer: Ku Kun-hui  
Not appearing in 2017. There is a long tradition on the theme of hierarchy and egalitarianism in Austronesia region, and current revived revision of the topic: chief and big-man model, great man model, big shots, concept of precedence, recent re-examination of chief in Pacific, and reevaluation of Dumont’s model of hierarchy and its applicability in Pacific societies, and so on. Taiwan has been considered an important point of Austronesian expansion yet few anthropological theorizing on Austronesian social formations takes into consideration of indigenous Taiwan Austronesian situations. In this workshop, we intend to re-assess these (old and new) models ethnographically, and ask how these models inform our own work and how our ethnographic materials contest or enhance these analytical frameworks by interrogating closely the dynamics between theory and field phenomena across the board. This workshop continues with the previous informal sessions at ASAO on the theme and intends to combine the expertise from different regions of Austronesian world (Taiwan, Southeast Asia, Oceania and Madagascar) for comparative perspectives to form a fresh contribution to the topic.

As a number of participants were not able to attend February 2016 meeting, we decided to hold a workshop in Taiwan in early December titled “Hierarchy and Egalitarianism in Austronesia/Oceania.” We received 12 abstracts and the finalized program includes Fred Damon with David Gibeaull, Thomas Gibson, Richard Scaglion with Holley Lin, Knut Rio, John Barker, Keir Martin, Denis Regnier, Ching-hsiu Lin, Chun-wei Fang, Hsin-Chieh Kao, Chien-Chang Feng and Kun-hui Ku with an exceptional range of work. Due to the plans for this December event there will be no formal session at Kaua‘i. If anyone is interested in learning more, please reach out to Lamont and Dan in Kaua‘i.

Ku Kun-hui, National Tsing Hua University <kunhui.ku@gmail.com>

**Theorizing Race and Culture in the Pacific**

Organizers: Lisa Uperesa and Adhann Iwashita  
Thursday, February 9, 9:00 a.m. – 5:30 p.m., Jasmine 1  
Over the past three annual meetings, this session has pursued the generative potential of race in our examination and analyses of life in the Pacific, tracing how it interacts with the more privileged frameworks of culture, ethnicity, and indigeneity. While the study of “race” in the Pacific has been the subject of prior work it has often been eschewed in favor of studies of culture, indigeneity, and ethnic identities. The salience and meaning of “race” varies quite a bit across the Pacific, but remains an important social marker historically and in the contemporary moment. In the previous two working sessions, participants considered some of the following questions:

- How are group relations across the Pacific informed not only through shared local cultures and across ethnic identities, but also by the ways in which particular bodies have been racialized by American and European colonialisms?  
- How do racial and indigenous claims to belonging intersect and divide islanders’ claims to land and rights?  
- How are ideas about race constitutive of and sublimated within ideas about culture and indigeneity in particular contexts (like sport, for example)?  
- How have racialized colonial constructions shaped race relations in areas of the Pacific, and Pacific peoples’ own self-conceptions?
• How are development projects and imaginaries entangled in racialized accumulation and dispossession?

• How are ideas about race shaped by connection to place? How might we engage emergent categories that speak to mixedness (mixed race, mixed cultural background, mixed place genealogy)?

• How is race used as a proxy for assumptions about cultural knowledge or epistemological perspective?

• How might comparative analyses of colonialism illuminate the emergence of indigeneity and race as concepts across space and time?

• How might indigenous Pacific practices be mobilized to address tensions and heal rifts caused by festering racial and ethnic divisions?

Papers appearing in this session:

The Racialized Logics of Indigenous Land-Based Practices in Heʻeʻia, HI

Hokulani K. Aikau, University of Hawai‘i at Mānoa, aikau@hawaii.edu

“Pasifika are the Future:” Biculturalism, Immigrant Identity, and Indigeneity

Desiree Barron-Callaci, NYU Anthropology/Culture & Media Program, db416@nyu.edu

(T)racing and (E)racing the Kahuku Red Raiders: Race and Indigeneity on the North Shore of Oahu

Kali Fermantez, BYU-Hawai‘i kali.fermantez@byuh.edu

Race, Sport, and Tongans

Joseph Hala'ufia, University of Hawai‘i at Mānoa, halauflia@hawaii.edu

The Racial Aesthetics of Skin and Ink: Tattoos, Hawai‘i, and the Cultural Production of Race

Todd Honma, Pitzer College, todd_honma@pitzer.edu

Geothermal Potentials in Puna, Hawai‘i

Adhann Iwashita, Columbia University, ami2116@columbia.edu

Métissage as Settler Colonial Project: Representing & Disavowing Difference in New Caledonia

Tate LeFevre, Franklin & Marshall College, tlefevre@fandm.edu

Mediated Images and Alternative Framings: Deconstructing the "Natural Samoan Athlete"

Lisa Uperesa, University of Auckland, luperesa@auckland.ac.nz

Overlapping Colonialism and the Pacific War: Coexistence and Conflict in the Huon Peninsula, New Guinea

Christine Winter, ARC Future Fellow and Matthew Flinders fellow at the School of History and International Relations, Flinders University, christine.winter@sydney.edu.au

Nutrition, Nurturance and the (Re)Generation of Human Difference

Sandra Widmer, York University, alexandrawidmer@gmail.com

Whiteness and the Bougainville Conflict in Papua New Guinea: A Crisis at the Arawa Country Club

Forrest Wade Young, University of Hawai‘i at Mānoa, forresty@hawaii.edu

Clustered conversations emerged around land, dispossession, racialization, and indigeneity; and the intersection of racialization of Pacific peoples with colonial projects and new configurations of power. We will be presenting polished drafts of article-length papers at the symposium session in Kaua‘i.

Lisa Uperesa, University of Auckland <luperesa@auckland.ac.nz>; Adhann Iwashita, Columbia University <ami2116@columbia.edu>

WORKING SESSIONS

ASAO Histories

Organizers: Jan Rensel and Alan Howard

Friday, February 10, 9:00 a.m. – 12:30 p.m., Lagoon Terrace

This second working session will continue its focus on documenting the histories of various aspects of ASAO since its beginnings nearly half a century ago. Participants are writing papers from a personal or an institutional perspective, pulling together and organizing data, serving as resources for others, or a combination of these tasks. Draft papers to be discussed at the 2017 meeting are listed below (* = in absentia). New topics are welcome! For instance, we hope one or more people will contribute essays about the evolution of the ASAO Newsletter.

*Mike Rynkiewich, “Place Matters: A History of ASAO Meeting Sites”

Alexander Mawyer and Alan Howard, “A History of ASAO Sessions: Formats and Topics”

Richard Scaglion, “ASAO + NEWS = ASAO”

*Laura Zimmer-Tamakoshi, “The Origins of Including Students in ASAO: Jane Goodale and the Bryn Mawr Mafia”

Juliana Flinn, “Inclusiveness and ASAO Membership Categories”
been and continue to be multi-authored by foreigners and indigenes in more or less manifest or latent ways and they were and are generative for foreigners and indigenous cultures alike. Troubled by concerns about voice, its origins, who is speaking, with what right and with what legitimacy, these renderings and their reception nonetheless represent creative collisions of cultures; their effects were and are to different degrees eroding and procreative. Themes of tribute, gift, appropriation, and trade lace through such productions and their after effects. The session explores all these topics as well as distinctions among different forms of authenticity in actors’ perceptions and how definitions of authenticity may vary over time. Examples may include art forms, photographs, ceremonies and contests, theater and also classic ethnographic accounts where the aim is an authentic rendition of a Pacific culture. After a successful informal session last year in San Diego, we intend going on to a working session in Hawaii. We are still open to new participants. Paper titles and participants include: “‘Barava’: What Constitutes Authenticity?” by Deborah Waite, “Unwrapping the social and cultural significance of slit-drums of the Pacific—especially Papua New Guinea” by Alphonse Aime, “Mimicry and Authenticity in early 20th century American Samoa” by Jeannette Mageo, “Writing Kala: Language Purity and Cultural Identity in Rural Papua New Guinea” by John Wagner and Christine Schreyer, “Made in PNG: Authentic Christian Iconography from the Pacific” by Sergio Jarillo de la Torre, “Tenues Végétales in Beauty Competitions in Tahiti” by Joyce D. Hammond, “Noah’s Ark: Tuvaluan Elders’ Response to the Auckland Museum” by Sei O’Brien, “Ethnographic Orientalism and Digital Storytelling in the Pacific,” by Sarina Pearson, and “Deconstructing Authenticity” by Doug Dalton.

We are still open to new participants. For more information or to participate in the 2017 working session please contact the organizers.

Jeannette Mageo, Washington State University
<jmageo@wsu.edu>; Joyce Hammond, Washington State University <Joyce.Hammond@wsu.edu>

Pacific Youth: Pacific Futures (!)

Organizer: Helen Lee
Saturday, February 11, 9:00 a.m. – 5:30 p.m., Jasmine 1

There has been strong interest in this session on Pacific youth, which will now be a working session for 2017. The session will focus on youth in the islands and the diaspora. Ideally, discussion will cover both the problems youth face – the ‘youth bulge’, unemployment, youth violence, etc – and more positive perspectives such as youth civic engagement and leadership, Pacific youth networks, and youth involvement with the arts. The impact on Pacific youth of processes of globalization, transnationalism and the digital age will also be important to consider. It is nearly twenty years since the publication of the ASAO monograph Adolescence in Pacific Island Societies (Herdt and Leavitt, eds, 1998) and the aim of this session is to begin work towards a new collection of papers on Pacific youth today. In addition, I welcome into the session any contributions on...
Pacific childhoods, which have received even less attention in recent years than youth, both in anthropology and in the development literature.

Participants with draft papers will be encouraged to pre-circulate these in January and during the session all participants will have time to outline their research and discuss plans for a symposium in 2018 and a subsequent publication. Currently participants (not all of whom can attend in 2017) include Imelda Ambelye, Jennifer Anayo, Doris Bacalso, Aidan Cranev, Daniel Evans, Sylvia Frain, Fiva Fualua, Mary Good, Rachel Hicks, Tate LeFevre, Helen Lee, Christopher Little, Caleb Marsters, Kirsten McGavin, Sei O'Brien, Waisele Ramoce, Judith Schachter, Mary Spencer, Jemaima Tiatia Seath, and Patrick Vakaotl.

Helen Lee, La Trobe University
< H.Lee@latrobe.edu.au>

Sounds of the Pacific
Organizers: Nancy Lutkehaus and Eric Silverman
Saturday, February 10, 9:00 a.m. – 12:30 p.m., Jasmine 2

The Sounds of the Pacific session is moving forward with a Working Session in 2017. We are, however, eager to invite new participants. We are focusing on music and sound, including any form of popular music (e.g., radio, cassettes/cd’s), local bands and music, choral popular music, traditional and religious/ritual genres, hybrid music, political songs, various types of sounds both mundane and ritual, and so forth. As a Working Session, participants will be required to pre-circulate (in January) drafts; we will organize the session such that we have general discussion as well as fine-grained analysis of each paper. Please contact one of the organizers for more information.

Nancy Lutkehaus, University of Southern California
<lutkehaul@dornsife.usc.edu>; Eric K. Silverman, Wheelock College <esilverman@wheelock.edu>

Sovereignties & Dispossessions
Organizer: Jerry Jacka
Saturday, February 11, 9:00 a.m. – 12:30 p.m., Lagoon Terrace

The aim of this session is to examine the tensions between sovereignty and dispossession in the contemporary Pacific. One of the fundamental aspects of contemporary neoliberal political economic processes is what David Harvey has called “accumulation by dispossession” and what Saskia Sassen has referred to as “exclusions.” Both of these frameworks extend Marx’s original concept of “so-called primitive accumulation” in which capitalism’s origins are traced to expropriating the subsistence base (i.e., land) from agricultural producers. New understandings of accumulation and exclusion see these as on-going processes and also extend dispossession to something more than just land and capitalist endeavor. In short, dispossession and sovereignty work at both material and immaterial levels. In this session, we examine a wide suite of dispossession and the ways that sovereignties are being contested across the Pacific. Participants are asked to circulate papers two weeks prior to the ASAO meetings. Participants will be given a short period to outline their main concepts/case studies and then commentators will provide feedback. Participants for 2017 include Emily Donaldson, Jerry Jacka, David Lipset, Fiona McCormack, Tiara Na’puti, JC Salyer, Fele Uperesa, Toon van Meijl, and Vanessa Uiari and Paige West (co-authors).

If anyone is interested in participating, please contact the session organizer.

Jerry Jacka, University of Colorado—Boulder
<jerry.jacka@colorado.edu>

This is Not a Gift: Avoiding Reciprocity in Interactions and the Nature of Value (Not Appearing)
Organizers: Elise Berman and Ryan Schram
Not appearing in 2017. Interested persons should contact the organizers about possibilities for a future session.

Elise Berman, University of North Carolina—Charlotte
< eberman@uncc.edu>; Ryan Schram, University of Sydney <ryan.schram@sydney.edu.au>

INFORMAL SESSIONS

Bernard Narokobi and the Melanesian Way (!)
Organizer: Alex Golub
Saturday, February 11, 9:00 a.m. – 12:30 p.m., Orchid 2

This small, tightly focused session will examine the concept of ‘the Melanesian Way’ and the role it played in the history of the decolonizing Pacific. At the moment, most of the people involved in the session are focused on PNG but papers on Vanuatu or other areas are very welcome. People who have expressed interest in this panel are Philip Gibbs, Alex Golub, Ira Bashkow, Lise Dobrin, Jonathan Ritchie, and Vergil Narokobi.

Alex Golub, University of Hawai’i at Mānoa
< golub@hawaii.edu>

Climate change: Experience and action in the Pacific Islands
Organizers: Sergio Jarillo de la Torre, Kristina Stege and Jennifer Newell
Thursday, February 9, 9:00 a.m. – 12:30 p.m., Lagoon Terrace

The goal of this panel, to be achieved in successive sessions, is the creation of a handbook reporting the ways in which people in the Pacific are experiencing and taking action in the face of climate change.
Last year in San Diego we had a brief session about Islander perceptions of climate change in Oceania. We asked participants to bring to the table the voices of those who are already experiencing the effects of climactic disruptions. The idea was to highlight local understandings of the environment over global narratives of climate change. For our 2017 meeting in Kaua’i we would like to delve further into local experiences of climate change by moving from perception to action. Whether individuals, local action groups, agencies and ministries are seeking out and questioning scientific data, publishing protest songs online, sharing information with other communities, planting along coastlines, or arranging the relocation of villages, the actions being taken across Oceania are complex, broad-ranging, and little known. We seek to share insights into this breadth of action and consider their results.

The handbook will be of interest to environmental anthropologists, however the primary audience is local managers, aid workers, and policy makers. An easily accessible summary of the actions being taken (or in planning) in different places to fight climate change, the handbook will pay particular attention to successful methods that can be exported to other places. We understand that this is an ambitious goal (and a somewhat uncommon one for ASAO) but has grown out of the discussion that took place in San Diego, with participants clearly advocating a) the necessity of writing in collaboration with members of communities, and b) the importance of writing for people who are spearheading climate action, rather than for other anthropologists.

We ask participants in our session in Kaua’i to draft a brief plan of (a) which site/s and which actions they propose to report on, (b) with whom they are planning to do so. We look forward to hearing from you.

Jennifer Newell curator, American Museum of Natural History <jnewell@amnh.org>; Kristina Stege, MarTina Corporation, RMI <tinastege@gmail.com>; Sergio Jarillo de la Torre, American Museum of Natural History <jarillodelatorre@gmail.com>

The Dilemmas of Researching Gender-based Violence (Not Appearing)

Organizers: Stephanie Hobbis and Naomi McPherson

Not appearing in 2017. Interested persons should contact the organizers.

Stephanie Hobbis, Concordia University & IRIS-EHESS <steph.hobbis@gmail.com>; Naomi McPherson, University of British Columbia <naomi@emusoftware.ca>

Ethnographic Approach to Contemporary Issues in Papua New Guinea (!)

Organizers: Alex Golub and Paige West

Thursday, February 9, 9:00 a.m. – 12:30 p.m., Orchid 2

This informal session aims to discuss important contemporary issues in Papua New Guinea including the latest trends in governance, economic development, and politics. Potential topics include the Pacific Marine Industrial Zone, recent turbulence on university campuses, the Manus Detention Center, and other pressing topics. Participants will present short, ethnographically informed papers on these topics, which will help brief ASAOers on the state of affairs in the country today, and how they might relate to scholarly concerns in the literature. Most of the session will be devoted to informal discussion of the topics presented. Depending on the amount of papers and the topics involved, we may pair participants, or break into small discussion groups.

Our goal is to workshop these papers and get them into good enough shape that participants can (if they want) post them online. If enough people want to go further, we may decide to proceed to a formal session next year.

People who have expressed interest in this panel include Victoria Stead, Miriam Supuma, Philip Gibbs, Alex Golub, and Paige West.

Alex Golub, University of Hawai’i at Mānoa <golub@hawaii.edu>; Paige West, Barnard College and Columbia University <cw2031@columbia.edu>

The Experiential Roots of Mana

Organizer: Mimi George

Saturday, February 11, 2:00 p.m. – 5:30 p.m., Orchid 2

Picking up on last year and returning again as an informal session, participants seek to explore a number of issues, including: What it means to have an experience, or to describe an experience, of mana. Various ways to frame the subject were explored. How to describe something that is felt or experienced or known. How to experience something that cannot be seen or heard, quantified, or captured like a physical entity, and yet which is experienced as real, or that is a phenomena with power greater than that of an individual. How to make descriptions of mana experiences scientifically useful. We anticipate papers will stimulate a lively discussion of the role of ascription, beliefs in intentionally controlling forces, the need to understand the contexts of processes and relationships involved in such experiences, possible differences in the experiences of skeptics and believers, issues of authenticity and the advantages of, and problems with, describing the exotic by way of the familiar.

For more information, please contact the organizer.

Marianne (Mimi) George, Vaka Taumaka Project <mimigeorge@gmail.com>

Facebook in the Pacific (!)

Organizers: David Lipset and Eric Silverman

Saturday, February 11, 2:00 p.m. – 5:30 p.m., Jasmine 2

We are interested in the mutual relationship between modernity, social media and society. We thus do not as-
sume that modernity and technology are necessarily or
singularly transformative, giving rise to a particular or
‘Westernized’ subjectivity, or used in a uniform way. In
other words, we think that what is engendered by the
space-time compression enabled by social media is an
open question rather than a new networked individual-
ism. We therefore propose to start the process for a
session on Facebook use among Pacific Islanders. We
want to begin to approach this topic by soliciting an ex-
pression of participants’ interest in one of the following
issues (or some other one not listed). First of all, we
would like to focus on practices. How do Pacific peo-
oples use Facebook? What is Facebook discourse, lan-
guage use, and photography like? Secondly, we are in-
terested in concepts of community that are taken-for-
granted in Facebook groups of various kinds, public
and private. Thirdly, we want to focus on how Face-
book use varies by gender, age, class, and region (by
which we mean tribal/ethnic background, village ties,
country of origin and/or residence, and ‘roots’).
Fourthly, we are also interested in how Facebook use
has been shifting since it began to be used in the re-
region. For the first meeting next year, which we would
propose as an informal session, we ask that all partici-
pants have a look at Daniel Miller’s book, Tales From
Facebook.

Parties should send a note stating intention to partici-
pate and a topic to either of the organizers by 1 Novem-
ber 2016.

David Lipset, University of Minnesota
<lipset001@umn.edu>; Eric Silverman, Wheelock Col-
lege <esilverman@wheelock.edu>

Framing and Cartooning Oceania (!)

Organizers: Guido Carlo Pigliasco and Suzanne S.
Finney

Saturday, February 11, 2:00 p.m. – 5:30 p.m., Lagoon
Terrace

This session seeks to investigate how the Pacific has
been represented (or objectified) through the visual
medium of cartoons. Using examples from the U.S.,
Italy, France, Belgium, Germany, Australia, Korea,
Japan and others, we seek to understand how cartoons
—which we mean to include comics, comic strips, ani-
mation and other graphic arts—have shaped and/or re-
shaped the South Seas myth. We intend to include his-
torical and contemporary examples and welcome con-
tributions from a broad range of contributors.

Examples we are already including are an examination
of the comic strip Terry and the Pirates, by Milton Caniff
from the United States, several Franco-Belgian comics
series such as the military flying ace Buck Danny sto-
ries, which are set against the backdrop of the Pacific
War, Lefranc and Blake and Mortimer adventures on
Rapa Nui, and the impact of Hugo Pratt’s charac-
ter of Corto Maltese on the Italian construction of the
Pacific and Pacific Islands. We would also like to in-
clude an analysis of the upcoming Disney
movie Moana, currently raising controversy for its hulk-
ing, harlequinade depiction of Pacific Islanders.

Our goal is to run an informal session in 2017 and pos-
sibly jump to a symposium and publication in 2018.

Interested participants include Lorenzo Brutti, Marc Ta-
biani, Eric Silverman, Louis Bousquet, Mark Ombrello,
Ryota Nishino, Luseane Raass, Alexander Sawyer, and
Oriana Leao.

Guido Carlo Pigliasco, University of Hawai’i-Mānoa
<guido@hawaii.edu>; Suzanne S. Finney, University of
Hawai’i-Mānoa <sfinney@hawaii.edu>

Growing Old in the Pacific (!)

Organizers: Marama Muru-Lanning and Tia Dawes

Friday, February 10, 2:00 p.m. – 5:30 p.m., Jasmine 3

Over coming decades, the number of older people
will increase significantly across the Pacific. This is
reason for celebration. Yet as the aged population
increases, the dependency on resources and services
throughout the Pacific region will also increase. In a
recent New Zealand-based study of Māori kaumātua and
successful ageing, we see the need to plan and de-
velop strategies and policies that will ensure the well-
being of the growing number of older people.

The organisers of this informal session would like to ini-
tiate a conversation around what it means to grow old
different Pacific Island nations. Our discussions of age-
ing in the region might include themes relating to inter-
generational interdependence of elders and families,
the historical engagement of older people within fami-
lies and their on-going integration within wider commu-
nities, the role of elders as repositories of knowledge
and mentors and how elders and families cope when
children are forced to work elsewhere. Importantly, we
are interested in understanding how elders access
health and community services and to examine how
variables, including size and cohesion of communities,
affect support for elders. Our discussion might consider
how models of practice contribute to the inclusion, par-
ticipation and well-being of elders in Pacific communi-
ties, and how appropriate policies can be developed in
light of the emerging demographic shifts.

To participate in this informal session for next
year’s meeting, please contact either of the session or-
organizers.

Marama Muru-Lanning, University of Auckland
<m.muru-lanning@auburn.ac.nz>; Tia Dawes, Univer-
sity of Auckland <t.dawes@auburn.ac.nz>

Healthy Island-Healthy Peoples: Examining Health
Promotion Programs and NCDs in the Pacific (!)

Organizer: Fepulea’i Micah Van der Ryn

Friday, February 10, 9:00 a.m. – 12:30 p.m., Orchid 1

Discussion of any aspect of health promotion and NCD
prevention programs, and the related issues in Pacific
Islands is invited for this informal session. The Healthy
Islands, Healthy People is a strategic health approach
adopted by Pacific Ministers of Health in 1995 in the Yanuca Islands Declaration on health in the Pacific in the 21st Century, and has been further developed and applied by various Pacific Islands Health Ministries and agencies such as the South Pacific Commission and the W.H.O. Pacific Regional offices. While this health strategy with its holistic approach seems to be ideal, the reality is that eight of the top ten most obese countries in the world are now in the Pacific, and the Pacific now has some of the highest prevalence of associated NCDs, such as Type 2 Diabetes. The epidemic of obesity and NCD is a recent phenomenon of several decades of globalization and increased reliance on market economies, imported food and wage labor. How are Pacific Island governments and communities addressing this situation? How can cultural and medical anthropologists and their frameworks assist? How well is the Healthy Islands, Healthy People strategic health framework working and getting applied and adapted to different contexts and what socio-cultural, economic and other determinants are shaping these processes? Those are only some of the questions being posed to help give direction for this New Session.

Fepulea'i Micah Van der Ryn, Health Communications Researcher/Media Production Manager, Community & Natural Resources Division, American Samoa Community College <fm.vanderryn@gmail.com>

The Iconic: Afterlife, New Beginnings and the Return of the Symbolic (!)

Organizers: Albert L Refiti, Tina Engels-Schwarzpaul

Saturday, February 11, 2:00 p.m. – 5:30 p.m., Orchid 1

This workshop/informal session aims to explore and develop possible new theories of the iconic related to anthropology, material culture, architecture, and art. Under the linguistic turn, the concept of culture conflated culture and the symbolic. The current concern with the material, the performative, the affective and the embodied, however, has given new life to the concept of culture as integral to the impulse towards action and its connection with things.

However, if it is in the interplay and reciprocity between the symbolic and the technical, between discourse and the iconic that cultures emerge and reproduce, then perhaps the symbolic is paid too little attention. In isolation, neither of the elements listed so far can do justice to the multifarious activities, desires, rituals, and resistances, which make up people’s affective and everyday lives. How would the exploration of cultural work with things and symbols proceed when it takes account of overt as much as tacit knowing, of aesthetic and material practices, and refrains from privileging one form of practice over another. Could such an exploration open up new “spaces for perception, communication, and cognition”, and “lay bare phenomena and relationships whose profile precisely does not coincide with the boundaries of specific disciplines” (Krämer 2013: 27)? There is renewed interest in processes such as flow, energy, and affect in the life of images and motifs, which are associated with Aby Warburg’s notion of Nachleben or ‘afterlife’. Nachleben refers to the survival of images and motifs—as opposed to their renascence after extinction or, conversely, their replacement by innovations in image and motif.

We are interested in proposals that are oriented towards material culture, place, spaces and architecture, myth, rituals and the visual arts. We see a value in rethinking and re-theorizing the symbolic in anthropology and cultural studies, particularly in the context of Pacific Spaces in the diaspora.

Some of the questions may include:

- How do concepts like mana and hau extend into the realm of icons, spaces, places, things and people?
- How is the iconic and symbolic recharged, or overcharged with new life in the diaspora? Why are they in some cases they have become overbearing, excessive and affective?
- How have spatial form such as the fale/whare become part of a new iconic schema in the diaspora?

Requirements and Dates:

Monday 31 October 2016 – 500-word proposals for review

Friday 20 January 2017 – 2000-word draft papers to be circulated

Albert L Refiti, Auckland University of Technology <albert.refiti@aut.ac.nz>; Tina Engels-Schwarzpaul, Auckland University of Technology <tengels@aut.ac.nz>

Imaginary Peoples of the Pacific (!)

Organizer: Roger Ivar Lohman

Friday, February 10, 9:00 a.m. – 12:30 p.m., Jasmine 1

Oceania is peopled not only by human beings that anyone can see, but by their imaginary friends and enemies whom one must be enculturated to experience and know. What types of these beings inhabit the cultures of Oceania, past and present? How do they come into and go out of existence? In what media are they thought to exist? What kinds of relationships exist between actual and imaginary people, and among communities dedicated to particular ones? What synergies and conflicts arise when different or incompatible imaginary peoples come into contact? What are the practical consequences of imaginary beings being treated as real versus made up? Why and how do people purposely or unintentionally create such fellow people and come to regard them as more than merely imaginary? How can the diverse methods of anthropology be directed to studying, getting to know, and accurately representing imaginary people? Participants will verbally share papers setting out their initial explorations of such matters with original anthropological data from the Pa-
cific. If sufficient interest and focus emerges, we can proceed to a working session next year.

Confirmed Participants:

- Christiane Falck – “The (Re-)appropriation of Spirit Beings: Spirits of the Dead and Spirits of God in a Sepik Community”
- Roger Ivar Lohmann – “God and His Angels, Colonists of Asabano Minds”
- Adrian Tanner – “Diversity in Belief and Imagination in the Western Highlands of Viti Levu, Fiji

Additional participants are welcome and invited to send the organizer a title and abstract of up to 250 words to pre-circulate no later than February 1, 2017.

Roger Ivar Lohmann, Trent University <rogerlohmann@trentu.ca>

Indigenous Modernities in the Pacific
Organizer: Kalaniopua Young
Friday, February 10, 9:00 a.m. – 12:30 p.m., Orchid 2

This informal session seeks to open up creative space for thinking through ideas about place, race, class, labor, urbanization and indigeneity while also opening up discussion for examining what home means to indigenous Pacific peoples in the contemporary moment and the role of diaspora, dispossession, community empowerment and the co-creative potential for de-occupation, decolonization, transformative theory, methodology and praxis. The new title opens up new limits and possibilities for continuing collaboration, intellectual support and praxis. The new title opens up new limits and possibilities for continuing collaboration, intellectual support and praxis. The new title opens up new limits and possibilities for continuing collaboration, intellectual support and praxis. The new title opens up new limits and possibilities for continuing collaboration, intellectual support and praxis.

Questions that we want to address:

- What issues does a critical focus on indigenous modernity in the Pacific address?
- How does an understanding of temporality continue to inform, shape and transform indigenous engagements with development, production and activism?

People who attended and expressed interest in 2017 included Edward Lowe, Larry Carucci, Jim Egan, Forrest Young, Meph Wyeth, Karen Fox, Rachel Emerine Hicks, Mike Burton, Juliann Anesi, Julien Clement, Paris, and Helen Lee. For more information, please contact the organizer.

Kalaniopua Young, University of Washington <youngt1982@gmail.com>; Helen Lee, La Trobe University <H.Lee@latrobe.edu.au>; and Hadas Ore, Auckland University <Hore003@aucklanduni.ac.nz>

Large-Scale International Capital and Local Inequalities (!)
Organizers: Bettina Beer, Tobias Schwörer, and Doris Bacalzo Schwörer
Friday, February 10, 2:00 p.m. – 5:30 p.m., Orchid 2

Large-scale, capital-intensive projects, mostly in the form of resource extraction, have an unignorable presence in Oceania. As international capital inserts itself across the Pacific, its benefits and burdens tend to be unequally distributed among governments, corporations, and different groupings of local people. The emergence of inequality is clear enough in itself—the ongoing conflict and controversy surrounding the distribution of gains from capital-intensive projects speak to this. However, there is more ambiguity surrounding how capital-intensive projects, coupled with the social contexts and pre-existing inequalities they operate in, shape the form, magnitude, and persistence of these inequalities. In this ASAO informal session, we invite people to discuss how capital-intensive projects unfold to generate specific inequalities across quite diverse settings. We particularly encourage participants who work outside of Papua New Guinea, where much of the literature on resource extraction is based. Through discussion of how these inequalities manifest themselves in a range of contexts, we hope to encourage dialogue between people working in a range of local settings differentially impacted by large-scale international capital.

Bettina Beer, University of Lucerne <bettina.beer@unilu.ch>; Doris Bacalzo Schwörer, University of Lucerne <DBacalzo@gmail.com>; Tobias Schwörer, University of Alaska–Anchorage <tschwoerer@gmail.com>

Local and Regional Dimensions of the 2015 El Niño Drought
Organizers: Jerry Jacka and Jamon Halvaksz
Thursday, February 9, 2:00 – 5:30 p.m., Lagoon Terrace

This year’s working session on the impacts of the 2015 El Niño in Oceania builds from the informal session that Dan Jorgensen organized last year in San Diego. In this session we will present papers on the differential effects that people experienced during the El Niño Southern Oscillation event in the Pacific. If interested in taking part, please contact one of the organizers for further details.

Jerry Jacka, University of Colorado–Boulder; jerry.jacka@colorado.edu; Jamon Halvaksz, University of Texas–San Antonio <jamon.halvaksz@utsa.edu>
Mana Moana: We Are Moana, We Are Maui (!)

Organizers: Nuhisifa Seve-Williams and Tēvita O Ka‘ili

Thursday, February 9, 9:00 a.m. – 5:30 p.m., Jasmine 2

Currently, there are ongoing international debates via social media by Pacific and non-Pacific peoples about Disney’s animated film Moana (known as Disneymoana or on social media) in terms of cultural theft, misappropriation, representation, commercialization, commodification of sacredness, colonialism, consultation/collaboration, and Pacific Islander agency. While there is recognition that Moana is an animated fictional film, the character Maui is not a fictional character to many; he is a deity to many and a revered ancestor for some. The Disneymoana movie raises a number of issues that is currently being debated through media and social media with particular reference to cultural theft and islander participation in Disney’s Oceanic Story Trust - a group of Pacific Islanders who were recruited by Disney to “authenticate” Disneymoana. These debates show that opinion on the Disneymoana movie within Pacific communities range from apathy seen in comments like “it’s just a movie” to gratitude seen in many comments like “we should be grateful that Disney is putting us on the map” to critiques from a number of Pacific academics, journalists, artists, and filmmaker via online media. The critiques are posted and archived in the Mana Moana: We Are Moana We Are Maui Facebook page and are available as teaching resources.

While the organisers of this session have already made transparent their position on the Disneymoana movie through their petition to Disney that was circulated in July 2016, their public critiques of Disney, and the setting up of the Facebook page Mana Moana: We Are Moana We Are Maui, we welcome participants from all sides of the debate to share their thoughts on the topic of the Disneymoana movie or wider issues of cultural theft, misappropriation, representation, commercialization/commodification, colonialism, consultation, and Pacific Islander agency.

We are looking forward to talanoa at this working session and invite participants to visit the Mana Moana: We Are Moana We Are Maui Facebook page for background reading and follow the online hashtag #ManaMoana for the latest updates on the debate. Here is the link to the Facebook page: https://www.facebook.com/manamoanawearemoanawearemaui/

Participants interested in this session should e-mail intention to participate and a topic to either of the organizers.

Participants:

Nuhisifa Seve-Williams (Matanginifale) - Searching for OST in LOST.

Tēvita O. Ka‘ili (Maui-Tāvā-He-Akō) - Mining the Cultural Seabed of Our Moana for Disney’s Moana: A Tāvāist Critique.

′Okusitino Māhina (Hūfanga) - Maui as Great Comedian of Our Moana Nui: Intersection of Absurdity and Normality.

Tina Ngata - Māori Storytelling and Visual Culture as a Site of Sovereignty Reclamation.

Anne Keala Kelly - Dis-Mo versus Indigenous Films and Media (working title).

Vince Diaz - “Speaking for the Entire Pacific: Disney and Polynesian Hegemonic Claims to the Entire Pacific.”

Brian Kāfakafa Dawson - Zip-a-Dee-Doo-Dah: From Uncle Remus to Maui.

Ping-Ann Addo, Ashlie Duarte-Smith, Christopher Fung - “We are Moana, We are (also) Filmmakers”

Dionne Fonoti & Micah Van der Ryn (Fepulea’i) - Samoan Audience Response to new Disney Moana Film in Samoa and American Samoa.

Ku’ualoha Ho’omanawanui - beautiful liars: if your misrepresentation of us is beautiful, are you beyond critique? An ʻŌiwi perspective on DisMo mania.

Tēvita O Ka‘ili, Brigham Young University–Hawai‘i <tevita.kaili@byuh.edu>, Nuhisifa Seve-Williams <williams346@slingshot.co.nz>

Museums Collections and Indigenous Communities (Not appearing)

Organizer: Tarisi Vunidilo

This initially proposed session will not be appearing. However, for more information or to express interest in a future event, please contact the organizer.

Tarisi Vunidilo, University of Auckland <tarisi.vunidilo@gmail.com>

Objectifying Conflict: Iconoclasm, Christian Nationalism, and Cultural Preservation in the Pacific (!)

Organizers: Derek Milne and Ryan Schram

Friday, February 10, 2:00 p.m. – 5:30 p.m., Jasmine 2

In November 2013, Theo Zurenuoc, the National Parliamentary Speaker of Papua New Guinea, ordered a carved wooden lintel that adorned the main entrance to the Parliament building removed and destroyed. Six months later, he proposed to dismantle poles of ancestral carvings in the Parliament building rotunda and replace them with a “pillar of national identity and unity” which would ignore PNG’s pre-Christian past and rest on a stone foundation bearing the text “the Word of God.” In August 2015, public calls for local mass burnings as part of “National Repentance Day” appeared in the PNG press and social media. Zurenuoc and others advocating the new Christian nationalist iconoclasm describe the past as a “heathen” time of “cannibalism” and “demon worship,” rejecting the unity-through-diversity ideology of PNG’s early nationalism. However, it is
clear that not everyone agrees with this position. Representatives from other denominations including Catholic, Lutheran, and United Methodists spoke out against the removal and destruction of the ancestral objects while representatives of the Office of Tourism, Arts, and Culture, the National Culture Commission, and the PNG National Museum all argued that the desecration was an assault on national heritage. Grand Chief Sir Michael Somare and Dr. Andre Moum filed suit to stop the destruction of the objects. The calls for mass burnings on National Repentance Day went unheeded, while in May 2016 the Waigani National Court found Zurenuoc's actions unlawful because the objects themselves were "national cultural property." In spite of these setbacks, Zurenuoc and his supporters continue to push for Christian nationalism and iconoclasm, filing an appeal of the decision in July 2016.

In this informal ASAO session, Zurenuoc's movement will act as a starting point to discuss many intersecting issues, both in Papua New Guinea and the Pacific generally. We invite scholars working throughout the Pacific to join us to discuss a variety of topics, including:

- Historical and contemporary relationships between Christian politics and material culture throughout Oceania
- The social and political lives of ancestral carvings and other cultural objects in different Pacific contexts
- Decolonization efforts by Pacific peoples that have resulted in the resacralizing of indigenous material cultures
- The roles of museums, governmental agencies, and other secular institutions in ongoing debates around material objects and cultural preservation
- The participation of anthropologists, indigenous scholars, and contemporary artists in these controversies
- Cultural preservation as an alternative modernity and critique of iconoclasm
- The relevance of the anthropological reformulations of the modern "fetish" found in the work of Keane, Latour, and others

If you are interested in participating, please send an email to Derek Milne.

Derek Milne, Pasadena City College <dbmilne@pasadena.edu>, Ryan Schram, University of Sydney <ryan.schram@sydney.edu.au>

Pacific Ethnography and Controlled Equivocation (!)

Organizers: Jake Culbertson and Albert Refti

Saturday, February 11, 9:00 a.m. – 12:30 p.m., Orchid 1
cance and referents of terms like "indigenous," “Pacific,” "culture," or “anthropologist" are not given ahead of time, but rather emerge through the contingent, relational work of academic discussion. We take for granted that doing so will inevitably yield unique insights into the relevance of old and new ethnographic methods, and the ontological turn in particular, in contemporary Pacific ethnography.

Bibliography:


Jensen CB et al. 2011. Comparative Relativism. Common Knowledge 17(1)


Jake Culbertson, UC Davis
</jcculbertson@ucdavis.edu>; Albert Refiti, Auckland University of Technology <albert.refiti@aut.ac.nz>

Schools in the Pacific (!)

Organizer: Rachel Emerine Hicks

Friday, February 10, 2:00 p.m. – 5:30 p.m., Orchid 1

This session seeks to renew a conversation on the schooling systems within the Pacific Islands, particularly at the primary and secondary levels (although tertiary level contributions are also welcome). Whether from personal experience at schools or from research about the schooling systems, in this session, I hope to discuss how schools throughout the Pacific become sites of both cultural preservation and cultural change. How does schooling prepare (or not) students for entering the workplace or returning to their village? How does schooling change students’ understanding of their home cultures and villages? How is the access to technology in urban centers and schools changing the way students learn and interact with their traditional values?

Along with discussing the general role of schools in their communities, this session will look at some of the school policy changes throughout the Pacific over the past decade. Some of these changes include: “fee free” education, switch from outcome based to standard based education, beginning or ending schooling in local languages, and the introduction of technology into the classrooms. In this session, I hope to examine the effects of these changes in places where they have been implemented.

In Kaua‘i, this session will begin as a dialogue around these issues and if enough interest exists, we will discuss the potential for a publication in the subsequent years. Feel free to contact me with any questions, comments, or interests in this subject.

Rachel Hicks, University of California–San Diego <rdhicks@ucsd.edu>.

Stitching New Traditions: Quilting in Polynesia (!)

Organizers: Phyllis Herda and Joyce D. Hammond

Thursday, February 9, 9:00 a.m. – 12:30 p.m., Orchid 1

Quilting has been adopted and encompassed into indigenous textile traditions across Polynesia. In some archipelagoes, such as the Hawaiian, Society and Cook Islands, these quilting practices were established over a century ago. Other island nations, such as Tonga, Niue and Fiji, have much more recent traditions.

For our proposed informal session we invite anyone with an interest in Polynesian quilts—their creation, their history, their uses, etc.—to join us for discussions about research into the past, present and future of Polynesian quilts and quilters. Topics might include but are not limited to: motivations for islanders to make quilts, Polynesian diaspora and its impact on quilt-making, the continued influence of other quilt traditions on Polynesian quilting and vice versa, Polynesian quilts in worldwide exhibitions and contests, Polynesian quilts as part of the gift-giving economies of Polynesia, and Polynesian quilts and quilters.  

For more information or to participate in the informal session in 2017, please contact the organizers to express interest or ask questions.
Phyllis Herda, University of Auckland <p.herda@auckland.ac.nz>; Joyce D. Hammond, Western Washington University <joyce.hammond@wwu.edu>

Women and Power in Polynesia (!)

Organizers: Melani Anae, Penelope Schoeffel

Saturday, February 11, 9:00 a.m. – 12:30 p.m., Jasmine 2

We propose this informal session for the next ASAO meeting in February 2017. It will examine the historical institutions that protected or empowered women in Polynesian societies, and also the impacts of modernity/globalisation that may have disempowered or re-empowered women in new ways. Considerable interest in this new session has already been indicated. To participate in an informal session for next year’s meeting, please contact the organizers.

Melani Anae, University of Auckland <m.anae@auckland.ac.nz>; Penelope Schoeffel, Centre for Samoan Studies, National University of Samoa <p.schoeffel@nus.edu.ws>

Women Fieldworkers (!)

Organizers: Barbara Andersen, Chelsea Wentworth, Fele Uperesa

Thursday, February 9, 2:00 p.m. – 5:30 p.m., Orchid 2

Women anthropologists have been conducting fieldwork in Oceania for a century, and have made substantial advances in theory, ethnography, and methodology. Nevertheless doing fieldwork as a woman—junior or senior, single or coupled, childless or parenting—presents distinct gendered challenges. Some of these challenges are products of gender roles and relations in the places where we work; others are related to sexism in academia or our own kinship obligations. In this context, good advising, mentoring, and mutual support can make an enormous difference. Additionally, in the research process women have been involved in mentoring and partnering with other fieldworkers—creating indigenous fieldworker programs, distributing the results of collaborative ethnography, and developing participatory approaches to data collection—all of which are shaped by gendered experiences in fieldwork. Despite the practical, embodied, and theoretical knowledge that women hold about the gendered dimensions of fieldwork, (with some notable exceptions—we will share a bibliography with the participants), this information is not often shared in professional settings or disseminated in academic writing. To foster productive dialogue this informal session will be structured around several guiding questions, which we ask participants to address:

- What do you wish you had been told about doing fieldwork, and what advice do you give—or plan to give—to your women students and mentees?
- What kinds of tangible or intangible support do women fieldworkers need, and how can academic advisors and mentors make this support available?
- How has your positionality shaped your collaborative relationships, issues of access, and power dynamics during fieldwork?
- What ethical or epistemological frameworks ground your approach to fieldwork?

Participants currently include Barbara Anderson, Fele Uperesa, Chelsea Wentworth, Miriam Supuma, Lorena Gibson, Cecilia Reategui Olguin, Jessica Hardin, Naomi McPherson, Stephanie Hobbis, Mary Good, and Rena Lederman.

Please email us with questions or with your interest in participating in this session.

Barbara Andersen, Massey University <B.Anderson1@massey.ac.nz>, Chelsea Wentworth, High Point University <cwentwor@highpoint.edu> and Fele Uperesa, University of California–Berkeley <feleuperesa@gmail.com>.

SPECIAL EVENTS

Emerging Issues

Organizers: The ASAO Board

Friday, February 10, 1:00 p.m. – 2:00 p.m., Jasmine 3

Now in its fourth year, the annual "open" session on Emerging Issues provides an opportunity for colleagues to provoke, evoke, and collaborate on identifying concerns with, trajectories of, and opportunities for Pacific anthropology. Once again we hope to foster an even more lively and memorable session that might well serve as an incubator for future sessions. If interested in submitting an emerging "issue" for discussion in advance, please post your issue(s) to the Program Coordinator, Alexander Mawyer (mawyer@hawaii.edu) prior to January 15th.

Language Documentation and Conservation in Oceania

Organizers: Lise Dobrin, Gary Holton, Andrea Berez-Kroeker, and Joshua Bell

Thursday, February 9, 7:00 p.m. – 9:00 p.m., Jasmine 3

Spanning between 1,500 and 2,000 languages, Oceania is one of the most linguistically diverse areas of the world. But speakers of many of those languages are now shifting to lingua francas or are not renewing their historical patterns of multilingualism. This panel discussion brings together linguists and Pacific anthropologists to consider what these patterns of linguistic...
change mean and how scholars in different disciplines are addressing them. The panel will explore the intertwined issues of language shift, language documentation, and language revitalization in Oceania. We will provide some historical context for contemporary language documentation practices in linguistics and share some models from our own research, highlighting points where we see distinctive challenges for successful language documentation and preservation in Pacific communities. We will end with an open discussion about how language shift impacts the work of anthropologists, ways that linguists and anthropologists might partner in language-related projects, and how anthropologists can help prepare linguistics students for ethnographically sensitive research in the region.

Screening of Matou, Nga Maka o Lata (We Are the Voyagers)

Organizers: Mimi George

Thursday, February 9, 1:00 p.m. – 2:00 p.m., Jasmine 3

Please join us for a lunchtime screening and Q&A with the filmmakers for We, the Voyagers: Matou, Nga Moku Puna o Lata, a 2 part documentary for educational and TV audiences. This roughcut of Part 1 features introduction of the community and crew, the Story of Lata and construction of a voyaging canoe. Part two will focus on the voyaging crew, their wayfinding methods, and their arrival at other islands.

An isolated Polynesian community seeks to reconnect with family and traditional trading partners on distant islands. They must build a voyaging canoe and learn to find their way in the open ocean, using only ancient designs, materials and methods. After their Chief/Wayfinder dies, they must face their fears and test themselves at sea. They realise that they are now living the ancient pan-Polynesian story of Lata, and that this may be a more sustainable, and spiritually fulfilling, way to their future.


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