FROM THE EDITOR

Greetings to the members of ASAO and our wider open-access readership. We are pleased to announce in this issue of the ASAO Newsletter 30 sessions currently in the works for the upcoming meeting in Hilo, Hawai‘i. The session organisers in many cases invite everyone to get in touch with ideas for contributions.

As you would have seen on the ASAO web site and possibly heard on ASAONET, the call for applications for PISA is currently open, and this issue also includes an overview of the process. Everyone planning to attend the Hilo meeting should keep in mind the deadlines for your session and, of course, for booking a hotel room at the conference venue, the Grand Naniloa Hotel by December 23.

There have been a number of changes in the roster of members of the board of directors and the officers of our organization. The chair, Alex Golub, discusses these in his letter. As he also says, there are many other positions that will soon need to be filled, so if you are thinking of volunteering for professional service to ASAO, please get in touch with the chair.

Finally an apology if I have missed anyone’s announcement of a new grant, publication, research project, or other news. Please do send these announcements (again) for inclusion in future issues.

Ryan Schram, Newsletter editor
LETTER FROM THE CHAIR

Aloha kākou and warm greetings from Mānoa. It is my great honour to be writing my second letter from the chair for this issue of the ASAO Newsletter. In this letter I want to update you regarding some of the changes going on inside our organisation.

First, there have been some changes to our officers. Tate Lefevre has stepped down from the position of Program Coordinator and I am temporarily filling that role in the run-up to our Hilo conference. It's a lot of work! But for much of my professional life I have benefited from the hard work of previous organisers and so I don't mind doing my bit for ASAO. Tate — thank you for your service! Thanks too to David Troolin, who has stepped down from serving as Book Display Coordinator and passed the baton on the Micah van der Ryn. Thanks to both of you for past (and future!) work. If any of you readers out there feel the call to service, please let me know—I know we have officers looking to rotate out of their current positions.

Second, I am happy to inform you of the results of our recent election. Debra McDougall and Lorena Gibson have been elected to the board. Congratulations to both of them. An even bigger congratulation goes to Penelope Schoeffel, who was elected to be an honorary fellow of the association.

Third, we are moving closer to our annual conference every day! The board has recently met and set the registration fees for the conference. We have increased the fees somewhat, which is of course a pain for members. However, this decision was the right one to make for several reasons. First, prices for conference always creep up gradually—that is just the nature of things—and Hawai‘i is always a slightly more expensive place to have a conference than the mainland. Second, we have set aside a fixed portion of the rates for PISA in order to guarantee that it has a solid, sustainable budget to provide awards. This is no substitute to the generous donations we receive from some members—and which we need more members to supply. Nor is it a long-term solution for a financial need that will ultimately require some sort of permanent endowment. But it is a start on making good on our values.

What are these values? I feel that ASAO should be committed to creating an inclusive community which not only studies the Pacific, but is rooted in the Pacific as well. This means inclusion of Pacific Islanders, researcher programs rooted in the life experience of living in the Pacific, and a sense of answerability to the Pacific communities which we study. You don't have to be a Pacific Islander or live in the Pacific to be rooted in the Pacific—but you do have to have a commitment to the region. Luckily, anthropology is a discipline which has long valued connection and commitment, so this sort of orientation should not be hard for us. At least, that's my personal feeling on the matter.

Moreover, I am delighted to say that roughly quarter of our members now take the Pacific Islander exemption to our membership fee. At the same time this creates a ‘problem of success’ as well—as the number of people taking this exemption increases, our budget decreases! One future goal for the board is to rework the membership fee to find a way to create a sustainable, progressive membership structure that recognises our commitment to the Pacific.

That's it for now. I wish everyone a happy boreal fall or austral spring and I hope to see you all at Hilo!

Alex Golub, ASAO chair

BOOK NOW FOR ASAO 2020 IN HILO, HAWAI‘I

MEETING VENUE

The 2020 meeting of ASAO will be held at the Grand Naniloa Hotel in Hilo, Hawai‘i from January 22-25.

Somewhat recently renovated, the hotel is located at 93 Banyan Drive, in Hilo, Hawai‘i. We negotiated a rate of US $169 per night (plus tax and fees). The rate is available for three days before and after the conference.

BOOKING INFORMATION

Bookings can be made through the following link:


Make sure to book your room by December 23rd to obtain the conference rate.

Jamon Halvaksz, annual meeting site coordinator
**THE PACIFIC ISLANDS SCHOLARS AWARD (PISA)**

The application process is open for the 2020 Pacific Islands Scholars Award (PISA)! This competitive, prestigious award supports attendance and participation by Pacific Islands scholars at ASAO meetings through travel awards and waivers of meeting registration and membership fees. We look forward to welcoming an outstanding group of PISA awardees at the 2020 ASAO meeting in Hilo, Hawaiʻi!

We are thrilled to launch a new online application system this year! We hope this makes the process much easier for our applicants. Please visit: [https://www.asao.org/apply-for-pisa.html](https://www.asao.org/apply-for-pisa.html) to apply. On that website, we still have PDFs of our application forms and are happy to accept email submissions if the application form presents any technology barriers/problems. Applications are due on October 15, 2019.

**CORE PISA OBJECTIVES**

- To incorporate greater Pacific Islander perspective and voice in ASAO meetings, primarily in working sessions and symposia.
- To support and advance the professional development of junior Pacific Islander scholars.
- To increase Pacific Islander membership in the Association.
- To increase Pacific Islander contributions and leadership in the Association.

This award is especially interested in supporting early career scholars and those who have not previously attended ASAO meetings. However, senior scholars are welcome to apply and may receive partial awards toward their travel.

**PISA TRAVEL AWARDS DEADLINES**

(for the 2020 ASAO meeting in Hilo, Hawaiʻi)

- **October 15, 2019** Applications Due
- **November 15, 2019** Notification of awardees
- **December 15, 2019** Deadline for accepting

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**KEY DATES FOR 2019 AND 2020**

<table>
<thead>
<tr>
<th>Date</th>
<th>Event Description</th>
</tr>
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<tbody>
<tr>
<td>March 20, 2019</td>
<td>All session organizers from the 2019 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 session in 2020, send your announcement to the program coordinator.</td>
</tr>
<tr>
<td>August 20</td>
<td>All session organizers should send to the program coordinator an updated announcement of their session to the program coordinator, including any deadlines.</td>
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<tr>
<td>October 15</td>
<td>Deadline for all application materials for PISA awards.</td>
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<tr>
<td>By late October</td>
<td>Participants in working sessions should send their paper abstracts to the session organizer for pre-circulation to participants.</td>
</tr>
<tr>
<td>November 1</td>
<td>Informal session organizers should submit an updated description of their session and list of names of those intending to participate to the program coordinator.</td>
</tr>
<tr>
<td>November 15</td>
<td>PISA awards announced.</td>
</tr>
<tr>
<td>December 15</td>
<td>Deadline for PISA awardees to accept their awards.</td>
</tr>
<tr>
<td>Jan. 22–25, 2020</td>
<td>Annual meeting to be held in Hilo, Hawaiʻi.</td>
</tr>
</tbody>
</table>
January 5, 2020     Date to Submit Reimbursement Forms

Please note, funding for this award is limited and competitive. We will not be in a position to support all applicants. In most cases PISA travel awards cover the cost of round-trip airfare. Awards also provide meeting registration, a year’s ASAO membership, and a $200 stipend for use on meals and incidentals at the conference.

In order to be eligible, applicants must take an active part in one or more sessions, by serving as organizer, presenting a paper, or making a presentation in another format.

The process for participating in sessions is as follows:

• Contact organizers of sessions for which you feel you can make a contribution and proceed from there (see descriptions of proposed sessions and organizer contact information). Session organizers will guide you through the process of joining their session. Session organizers are no longer required to supply a letter of recommendation for applicants.

• Once you have identified a session, complete the PISA application and apply by the 10/15 deadline.

For a complete application, you need:

• Application form completed on the website (https://www.asao.org/apply-for-pisa.html)

• Cover letter/signed application statement. This is the primary document that demonstrates your professional narrative, and why this award will help you with your professional development. Tell the committee about yourself, your background, your current position, and your proposed contribution to the session. Explain how this session fits into your current work and will be essential to your professional development. Also note whether you have received a PISA award in the past – which meeting(s) and amount(s). This letter is a major part of your application. Please include enough detail to help the committee to assess your proposal. Successful applications submit letters 1-2 single spaced pages in length, and clearly articulate how participation in the session will support their future work and development.

• Abstract of your paper (Approximately 250 words)

• PDF copy of a quote for the lowest round trip economy airfare

• A current CV

• Optional: applicants can choose to have a letter of recommendation submitted on their behalf.

Please consider applying for PISA awards! If you have any questions regarding the PISA application process or materials, please contact PISA Coordinator Chelsea Wentworth (pisa.asao@gmail.com).

A NOTE TO SESSION ORGANIZERS

Session organizers are encouraged to involve the voices and perspectives of Pacific Islanders in their sessions. Some of your attendees may be applying for a Pacific Islands Scholars Award (PISA), which helps cover the cost of travel to the conference. Session organizers are not required to submit a letter of recommendation for PISA applicants; however, we strongly encourage you to be in communication with PISA applicants interested in your session to support them with their participation in your session.

REGISTRATION FEE WAIVERS

Separate from PISA, ASAO offers a registration fee waiver option for Pacific Islanders. Waiver applications for session participants and session organizers (two different forms) are due no later than January 15th, and should be sent to the ASAO Treasurer and Membership Coordinator, Barbara Andersen.

Thank you so much, and we hope to see you in Hilo, Hawai’i!

PISA Committee: Chelsea Wentworth, Ofa Dewes, Melani Anae, and Ping-Ann Addo

Correction: An earlier version of this issue of the Newsletter incorrectly stated the deadline for registration fee waivers for the 2020 meeting. The deadline to apply for a waiver is January 15, and the correct and most up-to-date information about this and other deadlines is on http://asao.org.
FROM THE ACTING PROGRAM COORDINATOR

Alex Golub, 2018–19 chair of ASAO, is also the acting program coordinator of the 2020 meeting. As he says in his chair’s letter (see page 2), he is excited for the upcoming meeting. As acting program coordinator, he is pleased to announce 30 planned new and continuing sessions (see page 6). Hilo is on track to be a very successful and productive meeting, and we hope you will join us. Below please find a summary of the upcoming deadlines for and roles played by participants in ASAO sessions.—RS

Please note the following November 1 deadlines, including announcements for the December newsletter in which the program for the 2020 meeting will be presented: (1) All organizers must submit required information about their sessions to me as ASAO Program Coordinator, and (2) advise me of foreseeable scheduling needs or conflicts, expected audience size, A/V needs, and any special needs. It is also important that (3) session organizers inform as soon as possible of any participants who will not be able to attend the sessions in person, and that (4) participants attempt to limit themselves to presentations in no more than two sessions in order to minimize scheduling conflicts which may disrupt sessions and distract contributors. In organizing the program, first priority in case of scheduling conflicts goes to organizers and discussants.

Please note that there are no guarantees any session will be given a full day. In the past, working sessions have been given priority for all-day meetings in case of limited space. Some sessions will be scheduled for half a day (or less, in the case of informal sessions), as necessitated by program structure. With this in mind, it is especially important for session organizers to have participants do much of the session work ahead of the actual meeting. We are also anticipating news of additional special events or any conference or pre-conference film screenings to be available in the December newsletter.

And lastly—it's not too late to propose a session for next year's meeting! I encourage anyone who may still be considering organizing a session (whether informal or working) to be in touch with me as soon as possible.

SEASONAL RESPONSIBILITIES OF SESSION ORGANIZERS

• Submit the required information about your session to the program coordinator by the November 1 deadlines.

• Assist any Pacific Islands scholars who are interested in applying for support from the Pacific Islands Scholars Award. (See PISA Guidelines online.) Advise the program coordinator by no later than November 1 of any particular scheduling needs (e.g., late arrivals, early departures, or potential conflicts with other sessions).

• Advise the program coordinator by November 1 of audio-visual or other special needs. The hotels are responsible for providing equipment for those with disabilities. In all other cases, however, the rental of equipment from hotels is a considerable expense for ASAO. For this reason, organizers should carefully think through exactly how audio-visual equipment will be used in their sessions (and why). In other words, please do not request an AV rig "just in case." We also suggest organizers encourage their participants to make their own arrangements for costly equipment.

• Send the program coordinator your contact information, and advise of any changes during the year.

• Plan to attend both the opening plenary and closing plenary sessions at the annual meeting. All session organizers are expected to deliver a closing plenary report on the results of their sessions and future plans. If the organizers cannot be present at the closing plenary, they should appoint one of the participants to deliver the report.

SEASONAL RESPONSIBILITIES OF SESSION PARTICIPANTS

Please respect the deadlines for your particular session and your session organizer's responsibility for meeting the overall deadlines (see ‘Key Dates’). Submit and circulate your abstracts and draft papers on time. Advise the organizer well in advance (before the organizer's November 1 deadline) as to whether you will not be able to attend the session in person.

Members should limit themselves to participation in no more than two sessions, preferably at different levels. In the past, problems have sometimes resulted from members participating in multiple sessions. For the ASAO format to work, contributors must give their sessions their undivided attention. Multiple participation creates scheduling conflicts, which often disrupt sessions and distract contributors. If you must be in more than one session, please send the program coordinator a note indicating your priority. First priority in case of scheduling conflicts will go to session organizers and discussants. However, since ASAO sessions are lengthy and participating in multiple sessions during meetings is not uncommon, there is no guarantee that scheduling conflicts can be avoided.

All correspondence to the acting program coordinator should be sent by email at golub@hawaii.edu or by mail to Alex Golub, Department of Anthropology, University of Hawai‘i at Mānoa, 2424 Maile Way, Saunders Hall 346, Honolulu, HI 96822 USA.

Alex Golub, acting program coordinator
Positioning Culture within Pacific Christianities

Organiser(s): Christiane Falck

As a religion of secondarity, Christianity invariably comes after a prior religion and culture with which it must sustain a complex evaluative relationship. Within the Anthropology of Christianity, studies of evangelical, Pentecostal, and charismatic Christianity that conceptualised this relationship in terms of the moralised rejection, abandonment, and diabolisation of indigenous culture have since given way to more nuanced approaches demonstrating how these kinds of Christianity may actually thrive upon the preservation and assimilation of existing cultural traditions. Analysis has consequently yielded theoretical concepts adapted to this new perspective, such as ‘ontological preservation’ in Melanesia (Robbins 2011), ‘resonant rupture’ in North America (Marshall 2016), as well as Anderson’s recent characterization of African Pentecostalism as ‘not an either/or situation’ (2018).

This growing awareness by anthropologists of the complex positioning of culture within global evangelical, Pentecostal, and charismatic Christianity is our departure point. However, we do not seek to limit our gaze only to Christians from the mentioned traditions but want to deliberately open up this discussion to include the ethno-theologies of Christians from a range of denominational backgrounds, whether evangelical, mainstream Protestant, Catholic, or Neo-Christian. Indeed, we think that the strong ethnographic, theoretical, and disciplinary inclination toward Christians who espouse ‘born again’ theologies of world breaking has often obscured accounts of cultural positioning by other kinds of Christians. A central objective of our session, therefore, is to appreciate how the ethno-theological projects of Pacific Christians emerge within, and often transcend, the wide variety of theological frameworks given by the different church groups throughout the region. Within this expanded framework, longstanding debates about cultural continuity and cultural rupture re-emerge but with a fresh theoretical potential. Evangelical, Pentecostal, and charismatic Christians can be thought about as undertaking, whether consciously or unconsciously, projects of cultural reproduction alongside their tendencies for rupture, while Christians with open ended theologies able to comfortably accommodate local ideas and values stand to provide a good counterbalance to narratives of radical change as well as illuminate their own modes of cultural critique.

In 2019 papers were presented by Kelly Klink, Mark Mosko, Fraser Macdonald, Tomi Bartole, Christiane Falck, Borut Telban, Mike Goldsmith, and Phil Gibbs (in absentia) and discussed by Debra McDougall. We look forward to moving on to a symposium in Hawai’i with the possibility for new participants to join our project that aims at taking a fresh look at ways to theorize religious change in the Pacific. We ask those interested to join us to send us a short abstract (250 words) outlining their ideas by 01.11.2019.

As we intend to move quickly towards publication, accepted contributors will be asked to send us fully developed papers (8000 words) by 20.12.2019. Papers will be distributed shortly after to allow enough time for developing constructive peer-feedback.

Christiane Falck <christiane.falck@uni-goettingen.de>; Fraser Macdonald

WORKING SESSIONS

Affect and Place in the Contemporary Pacific

Organiser(s): Paige West and Jamon Halkavsz

In this ongoing working session we ask how people become emplaced and understand place across the Pacific today. Drawing on conceptual work that argues that experience prior to language and cognition is primary in our feelings about and understandings of place (affect theory), we ask how places (e.g. land and sea, forest and reef, neighborhood and settlement, town and country) are affectually or bodily known. We also ask, at the conceptual level, how this notion of the experience of place differs from older phenomenological and materialist notions of place-making. Through all of this we will raise questions about how places become today in the face of climate change, migration to urban centers, and other contemporary processes taking place across the Pacific. Our goals for a final product are threefold. First, a discussion of the methodological issues surrounding our understanding of place through affect theory (e.g. once you ask someone a question about place, they translate affect into language). Second, we explore ways of narrating people’s experiences of place that might serve to galvanize social and political action around events that are seen as troubling by Pacific islanders. Finally, we collectively imagine new kinds of representational practices, in addition to writing, that might allow us to narrate affectual place (e.g. music, film, sound, images). While this is our third year meeting, we welcome interested parties to contact us for information about participating. Participants currently include: 1) Laurence Carucci, 2) Emily Donaldson, 3) Jamon Halvaksz, 4) Jessica Hardin, 5) Jerry Jacka, 6) David Lipset, 7) Betty Manufoeta, 8) Alex Mawyer, 9) Jason Roberts, 10) Victoria Stead, 11) John Wagner, Kenneth Longenecker and David Lacho, and 12) Paige West

Deadline for ongoing participants: October 27th for revised abstracts and titles.

Paige West, Columbia University <cw2031@columbia.edu>; Jamon Halkavsz, University of Texas San Antonio <jamon.halvaksz@utsa.edu>

! indicates a new session
De-colonising the Sea of Islands

Organiser(s): Nuhisifa Seve-Williams and Tevita O Kaili

Jules Dumont d’Urville (1790 - 1842) was a French explorer credited with the division of the islands in the Pacific Ocean into three distinct regions - Melanesia (black islands), Polynesia (many islands) and Micronesia (small islands). D’Urville based his divisions on his observations of the characteristics of the people and their social structures as well as the geography of the islands. The three regions were hierarchically ordered with Polynesian judges the most civilized in terms of their socio-political institutions whilst Melanesians were the least civilized and considered barbaric in nature.

These classifications were useful boundaries that underpinned the science of Pacific ethnology and the study of the Pacific islands and its people, and to carve up the Pacific between colonial powers of the US, France and Great Britain.

Significantly, these divisions gave rise to new formations of identity that still exist today and which are problematic socially and culturally, politically and economically. This informal session explores the impact of the “imaginary lines across the sea… that confined ocean peoples to tiny spaces” and whether there is a case for ocean peoples to critically reflect on our “sea of islands”, rather than islands in the sea” (Hauofa, 1993).

This session continues from the 2019 informal session held in Auckland. Participants who expressed interest at the 2019 session are encouraged to email their interests to the two session chairs and to prepare a paper for discussion at the Hilo meeting 2020.

Nuhisifa Seve-Williams <williams346@slingshot.co.nz>; Tevita O Kaili <tevita.kaili@byuh.edu>

Decolonizing Anthropology: A View From Oceania

Organiser(s): Lorena Gibson

Our informal session at the 2019 conference was attended by 29 participants and we had a productive conversation about a number of practical issues, including the relationship between anthropology and calls for decolonisation, different histories and genealogies of anthropology throughout Oceania, reflexivity and accountability, and why we choose to stay in anthropology. We collectively identified six broad themes that we will continue discussing at the 2020 conference, which are: citational practices (expanding the genealogy); anthropological writing practices/language/communication; what we are doing as teachers; social media opportunities; the difference between gatekeepers and leaders; and antisocial anthropologists. Our working session aims to generate a group of papers for publication in a variety of forums within and beyond academia. A thread we would like to see woven throughout all the papers is not whether we can decolonise anthropology, but how we might unsettle anthropology in ways firmly anchored in our Pacific places. If you would like to join our session, please email the session organisers for more information before 1 November 2019.

Marama Leigh Muru-Lanning, University of Auckland <m.murulanning@aubnd.ac.nz>; Lorena Gibson, Victoria University of Wellington <lorena.gibson@vuw.ac.nz>

Environmental Resistances in Oceania!

Organiser(s): Jacinta Forde

In the context of accelerating environmental degradation increasing attention is being directed towards the need for “transformative changes” and “the evolution of financial and economic systems to build a global sustainable economy, steering away from the current limited paradigm of economic growth” (IPBES, United Nations, “Natures Dangerous Decline,” 2019). Yet the solutions that have emerged from this crisis are typically limited to ambitions framed in terms of either exploiting or conserving nature, that is, achieving sustainability through financing conservation, promoting corporate social responsibility, or protecting nature through the establishment of large-scale marine and terrestrial protected areas.

An alternative narrative garnering Oceanic wide recognition is that of the “contribution of Indigenous people to wild and domestic biodiversity” (IPBES 2019). While the role of traditional ecological knowledge and customary tenure is crucial, this working session invites participants to reflect on the broader political and economic significance of Indigenous environmental resistances. Across Oceania environmental precarity has, for instance, mobilised opposition to desecrating the sacred, coalescing movements against seabed mining in Aotearoa, deep sea mining in Papua New Guinea, property development in Ihumātao, marine pollution in Aotearoa, military testing in Hawaii and Guam and the construction of monster telescopes on Hawaii’s Mauna a Wakea. Some potential themes include:

How do such movements, whether small-scale and mundane or internationally popularised, • resist, manipulate and/or reinterpret market-based regimes for exploiting and conserving the environment?
• creatively disrupt political orders to provide moments of possibility?
• mobilise the pre-colonial past in the present?
• articulate with debates on the global environmental crisis?
• challenge, reproduce, or reconfigure historic inequalities and vested interests?
• suggest other ways of managing the economy and of distributing nature’s wealth?
• What is distinctive about such contemporary challenges? And what is historically continuous?
• What resources are being deployed?
• What is the role of young people, activists, elders? What contestations arise between differently placed actors?
• What is locally distinctive?
• Is a common counter discourse emergent throughout Oceania?

We invite participants to email organisers with abstracts of up to 250 words to session organisers.

Participants: Fiona McCormack, Jacinta Forde, Ruth Aloua, Mona-Lisa Wareka

Jacinta Forde, University of Waikato <jacintaforde8@gmail.com>; Fiona McCormack, University of Waikato

Growing Old in the Pacific

Organiser(s): Marama Muru-Lanning and Hilary Lapsley

This working session builds on informal sessions held at the previous two ASAO conferences. In 2019 in Auckland there was lively discussion about a range of topics and a future publication. For 2020 in Hilo participants are asked to supply an abstract or paper draft by 1 November 2019. These will then be circulated to all workshop participants. Discussion at the workshop will focus on developing each abstract or paper draft for publication.

Cross-cutting themes arising from the introductory session were categorized as follows:

• Pacific ageing as relational not chronological?
• Is ageing in the Pacific the same now as it was in earlier times? Role of elders within households, and how it may have been changing over time.
• Ageing and wellbeing…what does wellbeing mean for older people in the Pacific?
• Documenting social changes in ageing and greater remove from traditions.
• Research on Pacific ageing. Does telling their stories empower communities?
• Conceptions of elderly status as embedded in proverbs, sayings, legends or stories that reflect proscriptions and templates for the elderly in various cultural contexts.

Offers for Hilo 2020 so far include:

• Alan Howard and Jan Rensel on changing patterns of old age on Rotuma
• Marama Muru-Lanning, Tia Dawes, Hilary Lapsley and Mere Kēpa on supporting the wellbeing of Māori elders in a changing world

• Ofa Dewes and Kylah Williams on Pacific ageing in New Zealand, particularly end of life.
• Julie Flinn on ageing Pacific peoples in the United States, particularly Marshall Islanders.
• Makiko Nishitani on ageing Fijian and Tongan migrant orchard workers in Australia.

We would welcome any further offers of contributions to the Workshop Session. Participants listed above who have not yet sent in an abstract or paper draft are urged to do so by 1 November. Any further interested participants should communicate as soon as possible with the organisers.

Marama Leigh Muru-Lanning, University of Auckland <m.murulanning@auckland.ac.nz> and Hilary Lapsley <h.lapsley@auckland.ac.nz>

Mana Moana: Protecting Sacredness

Organiser(s): Tevita Ka’ili and Matanginifale Nuhisifa Seve-Williams

Due to the success of the Mana Moana: Protecting Sacredness working session in Aotearoa, we are going to reconvene another working session in Hilo, Hawai‘i. We will arrange the tā-vā, time-space, of our working session in collective and circular modes to foster talanoa, “talking-critically-yet-harmoniously” (Hūfanga). Our session will continue to critically examine issues relating to protecting the sacred, desecration, cultural theft, cultural appropriation, (mis)representation, commercialization, commodification of sacredness, colonialism, consultation/collaboration, and Oceanian agency.

Three years ago, Disney’s movie Moana raised a number of critical issues for Indigenous scholars that are still debated through media and social media with particular reference to protecting the sacred, cultural theft, islander participation, and commodification of sacredness. We welcome participants from all sides of the debate to share their thoughts on Disney’s Moana, patenting of Aloha and Bula, proliferation of kava bars, ownership of motifs and hula movements, guarding Indigenous knowledge, historicizing navigational knowledge, cultural appropriation, (mis)representation, commercialization/commodification, colonialism/neocolonialism, consultation (Free Prior & Informed Consent), Indigenous agency as well as the latest struggle in the protection of Mauna Kea.

We are looking forward to talanoa at this working session. Participants interested in this session should email intention to participate and a topic either to Tēvita O Ka’ili (tevita.kaili@byuh.edu) or to Nuhisifa Seve-Williams (williams346@slingshot.co.nz) by 1 November 2019.

Participants:
Porgera, Whither and Whence? 30 Years of the Porgera Goldmine
Organiser(s): Alex Golub
The Porgera gold mine in Papua New Guinea is now entering its third decade of operations. At the vanguard of technical and social technologies when it opened, the mine has a chequered history of achievements and controversies. The mine has caused rapid and extensive social and economic transformation of the Ipili community in Porgera, as well as cultural and political shifts within Enga province as a whole. Porgera has been important too in terms of the development of understandings of mining-induced social change in Melanesia, with four PhDs (in anthropology, human geography and industrial relations), and a raft of other academic, NGO and ‘grey’ literature on the complex and often traumatic effects of mine-induced local transformations. This session brings together people with a history of involvement in Porgera in order to both reflect on 30 years of change at Porgera, as well as the way in which academic and policy work at Porgera has shaped debates and arguments regarding extractive industries and social transformation in Melanesia. We welcome papers on
The following people presented papers in Auckland for doing research in the Pacific.

- Current issues in Porgera
- Autobiographical reflections on one’s time in Porgera
- Historical research on Porgera’s past, including presentation of data that you gathered a super long time ago and never got around to publishing

Following ASAO tradition, we will ask presenters to prepare a short paper (perhaps 1500 words) and then speak to the paper in our session as we workshop them to improve them. Depending on our progress, we may move to publication after this, or else continue to a symposium next year and then to publication.

Alex Golub <golub@hawaii.edu>

Proliferation of Models: New Paradigms in Indigenous Research

Organiser(s): Tamasa’ilau Suaalii-Sauni and Albert L Refiti

We had a full-day session in Auckland, we will would like to continue with another workshop session in Hilo 2020. If you would like to join the session, please email Albert or Tamasa’ilau.

The proliferation of models is a talanoa session for scholars to present and discuss the multitude of methods and models currently in use and applied in Pacific research. We aim to explore what part these methods play in the larger decolonial project that is currently underway by attempting to describe, critique and unpack how they are being used to understand what type of new knowledge (if any) is being produced by them. Some of these methods and models include kaupapa Māori (Smith), kakala (Helu-Thaman), talanoa (Halapia, Vaiolote’i), su’i’effilo (Figiel, Silipa), fa’afaletui (Manuatu), fonofale (Pulotu-Endermann), Mana Moana (Mila) to name a few. We invite researchers and scholars to present their Pacific Indigenous research, fieldwork or ethnography that uses an existing Pacific Indigenous model or a proposed new Pacific Indigenous model as a methodology for gathering and synthesising their research. We especially welcome papers that deal with new and emerging methods, models or paradigms for doing research in the Pacific.

The following people presented papers in Auckland

- Tina Engels-Schwarzpaul & Lealiifano Albert Refiti
- Tavakefai’ana (Semisi F Potauaine) & Hufanga (‘Okusitino Mahina)
- Sarah Vaafusuaga McRobie
- Debi Futter-Puati
- Fuimaono Karl Pulotu-Endemann
- Melani Anae
- Daniel Hernandez-Ja Winaq
- Salâ Pafitimai F Tagoilelagi-Leota
- Tamasa’ilau Suaalii-Sauni
- Bernie Whelan
- Emelihter Kihleng
- Bernadette Samau
- Moana Nepia
- Karlo Mila

Albert Refiti, Auckland University of Technology <albert.refiti@aut.ac.nz>, Tamasailau Suaalii-Sauni <s.suaalii-sauni@auckland.ac.nz>

Satan in the Pacific!

Organiser(s): Christiane Falck

In this working session we want to explore the dark side of Christianity and get to know Satan in the Pacific. Who or what is Satan? How, where, and when do people encounter Lucifer, His Angels and demons? Where or what is Hell? While the belief in God and His agency has long been part of anthropological studies of religious change in the Pacific, His opponent has often only indirectly been present in our theorization of the powers that Christianity has on people’s lives. Anthropological writings have importantly addressed how for example the diabolisation (Meyer 1999) of local spirits and witchcraft/sorcery has integrated local cosmo-ontological and epistemological frameworks and Christianity (e.g. Barker 1990; Erikson and Rio 2017; Gesch 2015; Macdonald 2015), or how discourses of ‘666’ and the coming of the Anti-Christ (e.g. Robbins 1997; Strathern and Stewart 1997) affect people’s lives. Yet, Satan himself seems to have escaped a more detailed study. Thus, we would like to explore what new insights a focus on the personification of evil in our understanding of Christianity in the Pacific has to offer. Does God only exist where Satan also reigns? What faces, genders, powers, and spatial distributions does Satan have? Is the devil a cosmological entity or only existent as part of a rhetoric that makes sense of individual imperfection, immorality, and wretchedness? What does Satan do and why? Are there denominational differences in the ways people encounter, live with, and make sense of Satan? We ask interested participants to send us abstracts of no more than 300 words. In preparation for the working session participants will be asked to write a paper of approx. 4000 words for pre-circulation among participants in preparation for our meeting.


Christiane Falck <christiane.falck@uni-goettingen.de>; Fraser Macdonald <fraser.macdonald@waikato.ac.nz>

Stitching Traditions: Quilting in Polynesia

Organiser(s): Phyllis Herda and Joyce D. Hammond

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 working 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 as markers of identity.

It is our hope that this working session will result in an anthology of work on Polynesian quilts. For more information or to participate in the working session in 2020, please contact the Organizers. We are asking to receive all abstracts by November 1st.

Phyllis Herda, University of Auckland <p.herda@auckland.ac.nz>; Joyce D. Hammond, University of Auckland; Joyce D. Hammond, University of Auckland
sovereignty throughout the Pacific Island region, and discuss the ways in which food production practices are changing as a result. What are the main food security issues faced by Pacific Island communities? What strategies and resources are available to them to meet these challenges? How might Pacific Island Nations show leadership globally on the issue of agricultural adaptation to climate change? Although focused on the Pacific Island region, contributions from other parts of the world, especially those with a global and comparative perspective are welcome.

John Wagner <john.wagner@ubc.ca>

Astronomies of Oceania

Organiser(s): Rick Feinberg

Throughout history, people have been gazing at the heavens. Perceptions of celestial objects and occurrences are embedded in worldviews, cosmologies, and religions as well as everyday practices. This informal session considers astronomical knowledge and knowledge systems in Oceania. Such knowledge and knowledge systems may include cosmogonies and genealogies; astronomical embedding of sociopolitical organization and land use systems; “recording” of astronomical knowledge in stories, histories, myths, and legends; place names; prophecy and weather prediction; astronomical uses and implications of indigenous mathematics and calendrics; or navigation and spatial cognition. Other potentially salient issues include the teaching of indigenous astronomy; application of indigenous words or names to celestial objects by official bodies such as the International Astronomical Union; and the placing of scientific observatories on culturally significant lands.

For purposes of this informal session, we are casting our net broadly both in terms of subject matter and geography. Contributions focused either on Austronesian-speaking regions technically outside of the Pacific or on Aboriginal Australia are welcome. Those wishing to explore the cosmos as perceived and understood by Oceanic peoples may contact any of the session organizers.

Participants: Rick Feinberg, Martha Noyes, Cathy Pyrek, Julius Riese in absentia. (Others have expressed possible interest, but we prefer not to publicize their names unless/until they have committed to the session.)

Rick Feinberg, Kent State University (emeritus) <katoakitematangi@gmail.com>; Martha Noyes <marthanoyes@hawaii.rr.com>; Cathy Pyrek <cpyrek@kent.edu>; Julius Riese <Julius.Riese@web.de>

Connecting Wealth and Space: Environmental Intimacy Working Against Capitalism

Organiser(s): Carolyn Howarter

This session seeks to explore the intersection of notions of wealth and people’s relationships to space in order to contribute to goals of strengthening indigenous economic systems, providing strategies for combatting capitalism, and in teaching new generations the multifaceted importance of cultural knowledge of space.

We want to look broadly at wealth and how indigenous concepts are layered together with colonial-capitalist notions of wealth. For example, we consider embodied wealth, textile collections, networks of relations, food, money, property, houses, cultural pride, and more. We seek to understand how these different wealth systems work together and are impacted by people’s presence in or outside of their homeland, their connections to home spaces, and their environmental knowledge. The assumption is that a deeper local environmental knowledge is connected to more indigenous understandings of wealth and that alienation from land and home spaces contributes to the embrace of capitalistic values. However, there are many complicating and contributing factors to explore, principally that people are never living within purely indigenous or purely capitalist worlds, that there are degrees of connection and alienation, and people move between spaces constantly. While the idea of alienation is central to capitalism, we are principally concerned with how this applies to space, rather than products or means of production. Finally, we are interested in this topic with a particular ethos of community-building and want to explore practical applications of indigenous wealth systems and spatial knowledge in order to bolster Pacific communities and to help counter the negative cultural impacts of capitalism more broadly.

Participants: Celeste Ha’o; Noah Gomes; Emalani Case; Luke Mead; Layne Richards; Punahele Neumann; Kealoha Ahuna; Rachel Rambo; Students of a HWN 460 class UHH (about 15)

Carolyn Howarter, University of Virginia <ch4ec@virginia.edu>; Aolani Kailihou, Kamehameha Schools Hawai’i Campus

Considering Lata: Hero of a Thousand Faces

Organiser(s): Heuionalani Wyeth and Marianne “Mimi” George

Seven of the thousand faces attended this lively session. Three abstracts, two of which were submitted by members unable to attend, and one very interesting paper informed our discussion. We also watched some segments from part 1 of the video series “We, the Voyagers”, a production of the Pacific Traditions Society. We had fun and learned a lot.

We hope to see more of the remaining 993 faces next year in Hilo, and to continue investigating this fascinating topic. Anyone interested in canoe voyaging and navigation, traditional dance, ethnobotany, oral history, and/or human migration may enjoy participating. In the words of Dr. Simon Salopuka, a Taumako voyager, “Lata takes all kinds. Lata accepts everyone!”
Marianne (Mimi) George, Vaka Taumako Project <george.mimi@gmail.com>; Heuionalani Wyeth <vakataumako@gmail.com>

Dreaming in the Pacific

Organiser(s): Marianne “Mimi” George and Charles D. Laughlin

Mimi George and Charles Laughlin have been interested in how people in different cultures experience and interpret their dreams. Having had “lucid dreaming” experiences, we are very aware of how realistic (perhaps hyper-realistic) dreams can be. Humans dream along with other big-brained animals. Dreaming is a human universal, with each society featuring a “dream culture” which informs members about the significance of their dreams (Laughlin 2011). In technocratic cultures, the value of dreaming is typically negligible. However, among most of the planet’s non-technocratic peoples, dreaming is considered an extension of reality. What happens in dreams is significant, and in some cases vital. Indeed, dreaming is commonly integral to a people’s world view, their spiritual life and their understanding of healing/reconciliation, time, place, and causation.

Regardless of the focus of their research, Western ethnographers almost inevitably encounter a society’s dream culture during their fieldwork experience (e.g., George 1995a, 1995b; Lohmann 2003; Mimica 2013; Storlie 2012; Tonkinson 2013). First Nations scholars have been raised in this kind of culture and can speak to dreaming from direct experience. Anthropologists from various ontological foundations are interested in transpersonal aspects of culture, including dreaming. We welcome ASAO colleagues who are interested in discussing, and writing papers, on the topic of Pacific dream cultures.

Mimi George, Richard Moyle, Caroline Thomas, and Hadas Ore participated in the informal session in Auckland. They may attend the 2020 working session in person or by Skype. Charles Laughlin, Roger Lohmann, and Martha Noyes plan to attend in 2020. Paper abstracts are welcome now. Paper drafts should be shared before October, 2019.

References:


Marianne “Mimi” George <george.mimi@gmail.com>

Education and Empowerment: Decolonising Schooling in Oceania!

Organiser(s): Debra McDougall

Throughout Oceania, colonial era schools trained students to reject inherited traditions and to embrace foreign ways of living, talking, and thinking. Since the era of global decolonisation, scholars, educators, and governments have been working toward forms of education that speak to students’ lives beyond school and are relevant to communities, but formal schooling continues to orient students away from homes and families. Visionary Pacific scholar, poet, activist, and educator Teresa Teiwiwa once described schooling as the perfect example of the paradox of colonisation: “it offers us the tools for our liberation even as it attempts to dominate us” (2005, 39). This panel is an opportunity for scholars, practitioners, and anyone interested in education in Oceania to share insights, frustrations, and hopes for the future.

Debra McDougall, University of Melbourne <debra.mcdougall@unimelb.edu.au>; Rachel Emerine Hicks

Honoring Kale Langlas!

Organiser(s): Fiona McCormack

This panel honours the immense contribution of Kale Langlas, as both a scholar and teacher, to Anthropology in and for Hawaii. Kale’s ethnographic research, spanning nearly four decades, is distinguished by its sensitivity, deep immersion in Hawaiian culture, language and history as well as its ability to uniquely capture Hawaiian ways of life in the context of global change. His ethnographic research includes the Kalapana Oral History Project (1987-1990), ethnohistorical work on cultural sites in Kohala, the saddle road and Mauna Kea (1993-1996), an ethnographic film on traditional Hawaiian ulua fishing (2004), Native Hawaiian uses of Hawaii Volcanoes National Park (1996-2000) and long term ethnographic research on the community of Kalapapa, the former leprosy colony (2002-2005, 2006-2008). Over the last decade Kale, along with Jeffrey Kapali Lyon, has been editing and translating David Malo’s Hawaiian text of Ka Mo’olelo Hawai’i. This seminal work is forthcoming from University of Hawaii Press, Honolulu. Kale is also renowned for his teaching and supervision within Ka Haka Ula o Ke’elikolani College of Hawaiian Language, University of Hawaii, Hilo. He has produced an archive of 203 interviews with 78 people carried out by him and his students between 1987 and 2020. The panel invites participants to contribute reflec-
tions; stories, or other forms of presentations to honour the work of this gifted anthropologist.

Participants: Katarina Edmonds; Aolani Kailihou; Hiapo Perreira; Noah Gomes; Larry Kimura; Sonia Juvik

Fiona McCormack, University of Waikato
<fio@waikato.ac.nz>; Craig Severance, University of Hawaii, Hilo

Jean Guiart: L’ethnographie comme marathon d’une vie/Ethnography as Life’s Marathon!

Organiser(s): Lamont Lindstrom

Jean Guiart (1925-2019) was born in Lyon into a trilingual Protestant family (speaking French, English, and German). A student of Maurice Leenhardt at l’École Pratique des Hautes Études, he earned a preliminary diploma for ethnographic work on Tanna (Vanuatu) and later a doctorate based on an analysis of New Caledonian chiefly systems and also that island’s mythology and masks. He began his lengthy career with the Musée de l’Homme but then in 1947 took up a position with l’Institut Français d’Océanie and ORSTOM in Nouméa. He subsequently held additional positions at the École Pratique des Hautes Études, Muséum National d’Histoire Naturelle, and, back again at Musée de l’Homme before retiring first to Nouméa and then Pape’ete where he established a press, Le Rocher-à-la-Voile, publishing his own work alongside that of others, including a number of local scholars.

In Vanuatu, in addition to Tanna (1951-1952) where Guiart investigated the John Frum Movement at the request of the French Resident Commissioner, Guiart surveyed Ambrym, Malekula, Espiritu Santo, Efate and the Shepherd Islands and later much of New Caledonia. According to Patrick O’Reilly, Guiart “oriented his research in such a manner not to focus on pure theory but so that it could help the job of administration, providing this with precise facts about local affairs and about indigenous needs, a better understanding of their interests and mentality.” An assiduous fieldworker, Guiart developed “sociological inventories” that he constructed by visiting every village and hamlet across an island or region, conducting censuses and documenting details of genealogy, chiefly status, land tenure, and more. In addition to original work on Melanesian social movements, chiefly systems, and oral and colonial history, he has published widely on Oceanic arts. Guiart also collaborated with archaeologist José Garanger whose excavations were guided by Guiart’s collection of Efate/Shepherd Islands oral traditions. In recent years, he has offered a series of commentaries, critiques, and recollections about Pacific cultures and the scholars who have studied these.

We invite contributions that assess Guiart’s place within and contributions to French ethnography and Pacific Studies; his ethnographic methods; his political positions; the contemporary significance of his extensive social and cultural documentation; and his intellectual heritage and his influence within Pacific anthropology.

For additional information or to join the session, please contact the co-organizers.

Participants: Marc Tabani, Lamont Lindstrom, Ron Adams, Kirk Huffman, Benoit Trepié, Jean Rallu, Patrice Godin, Bruno Saura, Serge Tcherkezoff, Nicolas Garnier (2021), Isabelle Leblic (2021)

Lamont Lindstrom, University of Tulsa <lamont-lindstrom@utulsa.edu>; Marc Tabani <marc.tabani@free.fr>

Kava: A Global Phenomenon?!

Organiser(s): Jonathan D. Baker

This informal session is the continuation of a conversation that began in a working session at the 2019 ASAO meeting, which considered the degree to which kava has become a global phenomenon. Two decades ago, Lebot, Merlin & Lindstrom (1992) predicted a time when kava would become a “world drug”. Since then, there has been a rapid growth of kava bars in the USA, venues that mimic small nightclubs and licensed cafes, which attract customers seeking to destress with an alternative to alcohol. Likewise, there have recently been pop-culture and online claims that kava is “officially trending”. However, such reports fail to include the growth of private kava venues in previously unimagined places like France, China, India and the UK, where diasporic Pacific communities embrace their traditional substance as part of cultural continuance, or as a means of engaging with their local (host) communities. This informal session will further explore contemporary kava themes, ranging from its use in the Pacific today, to kava’s diverse manifestations in ever-changing contexts around the world. In addition, this session will take advantage of the 2020 ASAO meeting’s Hawai’i venue to include voices from Hawai’i who were unable to participate in the 2019 meeting last year.

Participants: In person—Jonathan Baker; Zane Yoshida; Daniel Hernandez; Kahoali’i Keahi-Wood; Ed Johnston; Jeri Ooka; Katelynn Perrault; Rami Kayali. Via Skype/Zoom or asynchronously—Apo Aporosa; Edmond Fehoko; Lionel Taito; Z. Dumienieński; Rachel E. Smith; Martin Atkins; Dominik Schieder; Todd Henry.

Jonathan D. Baker, Chaminade University of Honolulu <jonathan.baker@chaminade.edu>; Apo Aporosa

New Voices in Pacific Anthropology

Organiser(s): Bob Doktor and Alex Golub

This informal session is designed to help introduce new (or newish) participants to the ASAO conference. In this session we will welcome Ph.D. candidates who are back from their dissertation field work to discuss their research and field experience, as well as advanced scholars who are new to ASAO. Undergraduates interested in exploring Pacific anthropology, or pretty much anyone else is welcome as well. Our goal is to create a forum in which newcomers can discuss emerging issues and their own experiences in a supportive environ-
ment in order to get some new insights on their work, and to learn about the work of others. Participants will introduce themselves and their interests and then we will do some tok stori or other methods to mix people up and get some discussion going in the best tradition of the ASAO ‘informal session’ format.

Last year we had about 20 people who presented, so we are hoping for a good turn out as well. If you are interested in learning more or participating in the session, just send an email to Bob Doktor, at dkotor@hawaii.edu and give me a brief (1 paragraph or 1 page) description of yourself and your interests and I’ll add you to the list.

Bob Doktor <doktor@hawaii.edu>

Rethinking Labor and Work in the Global Pacific !

Organiser(s): Mary K Good

As increasing numbers of people move between rural and urban areas in the Pacific Islands, from island to island within their nations, and from homeland to other areas for work, they not only adjust to new surroundings, but new responsibilities. Often, these movements and migrations are driven by growing needs for income. Community members might feel increasing pressure to juggle the demands of contributions to local projects and the desire to increase their economic and material wealth through formalized professional employment. The availability of new forms of work and the restructuring of time, space, and social relations they entail push against traditional configurations of rank. Long-held notions of status find themselves in tension with emergent forms of class.

This informal session will discuss the experiences and ideas surrounding work and labor in the Pacific. We will look at transformations and traditions in the types of work, physical spaces where people work, and the values and understandings attached to labor. We would welcome any contributions to the session from across the Pacific region, including the conflicts between traditional cooperatives and capitalist entrepreneurship; shifts in identities related to gender, age, kinship, and other social categories as work status changes; pressures and processes related to the introduction of multinational corporations and/or transnational aid programs; or the place of missions, faith-based aid work, and religious considerations of meaningful labor. The session aims to open a discussion of what “labor” means within social contexts of the Pacific and the relations that emerge within landscapes encompassing self-provisioning, capitalism, and everything in between and beyond.

Mary K Good, Wake Forest University
<goodmk@wfu.edu>; ’Inoke Hafoka, UCLA
<hafokai@ucla.edu>

Stratified Reproduction in a Global Oceania !

Organiser(s): Jenny Munro

Stratified reproduction is a term used to describe hierarchies where affluence shapes who is able to control childbirth and childrearing, and who experiences reproductive constraints and fewer reproductive choices. Global inequities have enabled some families (typically more affluent and race-privileged) to reproduce and rear children at the expense of the rights and options of other women, often by employing women to work as surrogates or as carers. In Oceania, longstanding politics surround reproduction (such as tensions over family size and birth control, aid sector interventions, pressures of economic growth, urbanisation and access to land) are increasingly intersecting with new forms of inequality, technology and mobility to shape reproductive hierarchies. Recent debates have begun to address what Morgan and Roberts (2012) call the “modes of reproductive governance” that make available different reproductive “choices” for different populations depending on national political strategies, the potential capacity to support neoliberal economic objectives, or to become “human capital” in larger political and economic narratives.

This panel seeks to make inroads into Oceanic discourses and practices around stratified reproduction. How do affluence and economic inequities shape reproduction? What stratifications are occurring, and in what spaces, institutions, relationships, agendas? What are the “modes” and politics that make different reproductive choices/experiences available to different populations (men, women, youth, heterosexual, LGBTQI, immigrant, indigenous, landowner, asylum seeker, worker, expat) in Oceania? And how do practices of reproduction (fertility, pregnancy, childbirth, parenting) confront or refuse attempts by local, state and global institutions to govern reproduction, deny or erase choice, or determine which populations are more or less deserving of reproduction and reproductive rights?

We seek to initiate conversations about Oceanic population logistics. We welcome insights on the institutions engaging in stratifications — from biomedicine to immigration to employment — and different ways they engage in assemblages. We especially welcome dialogue on the values and ideologies held or promoted by populations whose reproduction is contested, stigmatised or especially celebrated, and how these might destabilize or engage with the larger logics of population governance.

Possible themes for discussion:

- class, mobility and the global IVF industry
- shifts in adoption practices
- the impact of climate change and displacement on stratification
- configurations of reproduction by sovereignty movements
- notions of worth, value, and productivity in relation to birth, non-birth, or managed birth
• work conditions and stratifications in reproduction; e.g. domestic workers, temporary migration, resource extraction work
• the impact of health care conditions and the medicalization of childbirth
• obstetric racism, obstetric violence
• pronatalist and antinatalist policies – effects and resistances

Jenny Munro, University of Queensland <jenny.munro@uq.edu.au>; Leslie Butt, University of Victoria; Madeline Lemeki, University of Papua New Guinea

“The Soul & The Image”: The Story of Film in the Pacific
Organiser(s): Dionne Fonoti, Marina Alofagia McCartney, and Eliorah Malifa

In her seminal essay, “The Soul and the Image”, borrowed for this informal session’s title, legendary Maori filmmaker Merata Mita (1996) acknowledges the power of the camera, where “the fusion of physics and the human image put us in touch with ourselves and others in a way never before dreamed of” (36). Mita reviews the history of film in Aotearoa in a discussion on how Maori and indigenous filmmakers can—and must, like Mita herself—transform Western cinema, “for who knew if the soul were being tampered with, and for what purpose detrimental to a person’s wellbeing the image would be used” (37). Pacific Islanders have had to contend with film since the inception of film; first as viewers, then subjects, now practitioners, evolving along with the images that have been created by/for/about our cultures and people. Mita reminds us that images have souls, stories have power and film is a tool, so we invite participants to explore how film has developed around the region, if at all, and to what ends; from the introduction of cinema to our islands, to the current state of grassroots production industries to emerging trends in indigenous Pacific storytelling both within our island homes and from the wider diaspora.

Our first meeting in Auckland in 2019 went well and marked an exciting jump-off point for our session, as we endeavor to generate a body of writing that will advance the academic discourse on how Pacific Islanders use, make and see film. Paramount to our approach are participants who can, first and foremost, critically write about the issues as they see them, are connected to the community about which they are filming/writing/researching, and hope, like we do, to move academic assessments of Pacific cinema past celebratory historical traditionalism – we invite any participants who wish to contribute to this ongoing discussion to join us. We will continue as an Informal Session at the 2020 meeting in Hilo.

Participants: Dionne Fonoti; Marina McCartney; Eliorah Malifa; Mimi George and Heu’ionalani Wyeth; Micah van der Ryn; Vilsoni Hereniko; Martin Maden; Daniel Hernandez


Dionne Fonoti <dionnefonoti@gmail.com>; Marina Alofagia McCartney <marina@mccartney.net.nz>; Eliorah Malifa <eliorah.malifa@anu.edu.au>

Uta ma Tai: Inside Looking Out in Pacific Island Scholarship!
Organiser(s): Togialelei Safua Akeli Ama’ama

In this session we will reflect on knowledge imperialism in Pacific Island studies. To illustrate: the Centre for Samoan Studies at the National University of Samoa constantly requests for our assistance or facilitation - from researchers or consultants planning work in Samoa, Pacific research groups in rich countries seeking collaborations, or academics planning field trips for their students. While we usually welcome these interactions we also complain that they seldom come with funding for our services. Our academic staff long to attend career-building international academic conferences but few may attend unless funded to do so. Even on-line opportunities for participation are beyond our means due to costs and technical resources. Are there solutions? We discuss some of the positive opportunities we have experienced and we invite participation from others in universities and research institutions in Pacific Island States.

Togialelei Safua Akeli Ama’ama, Centre for Samoan Studies, National University of Samoa <s.akeli@nus.edu.ws>; Brian Alofaituli and Masami Tsujita Levi, Centre for Samoan Studies, National University of Samoa

Vā Moana: Space and Relationality in Pacific Thought and Identity!
Organiser(s): Albert Refiti

The Samoan and Tongan concept of vā (‘space that connects’) has been adapted and adopted widely in diasporic communities in Aotearoa-New Zealand, Australia, the USA, and the wider Pacific, to enhance Pacific people’s well-being.

In this session, we want to explore current conditions of vā that are relevant to local, regional and global constellations. We want to investigate the concept’s origins and adaptations over time and in different locales (homelands and diasporas) and how vā arose in place-based and place-specific thought and practices in the diaspora.

There is burgeoning interest in Pacific conceptions of space and vā, as relational space. Vā is being widely explored and tested in social and health sciences, sports sciences, education, anthropology and museum
Proposals should address the following questions: How and when do people become aware of vā? When, where and with whom do people use the word vā, and what other words or concepts do they use to talk about vā? How did Pacific people see and understand space in their origin stories, legends and myths? How are these foundational concepts thought about and with, and how do they organise community and individual relations? How did vā become an important factor in the quest for cosmopolitan Pacific identities in the last decades? How has the concept of vā been adapted and adopted in diasporic communities, and how does it continue to shape Pacific people’s art, literature and cultural developments, as well as their generative relationships with other indigenous knowledges? What future impact could a broader understanding of the contemporary Samoan and Tongan notion of vā have for Pacific diasporic communities?

Participants: Tina Engels-Schwarzpaul; Albert Refiti; Billie Lythberg; I’uogafa Tuagalu; Ty Tengan; Rosanna Raymond; Lana Lopesi; Tevita O’Ka’ili; ‘Okusitino Māhina; Tamasa’Ilaa Sauni-Suaili

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

We Will Get Over It When It is Over: Race and Power in Oceania

Organiser(s): Daniel Hernandez (U of Auckland) and Paige West (Columbia University)

In this informal session we will begin to examine the efficacy of critical race theory generated in and from the North American context for the analysis and understanding of the racial politics in Oceania and the endurance of various white supremacies in the region. Our session will address these questions: How does the literature on intersectionality translate to the Oceanic context and with Oceanic peoples on Turtle Island (considering the differences in concepts of self, other, persons, and things between regions)? How can critical race theory derived from work on Black and Latinx lives in the United States speak to the experiences of people in and from Oceania? How does the growing body of critical Indigenous Studies work generated from settler-colonial nations like Canada, The United States, and Australia inform our understanding of both decolonial possibilities beyond the ongoing colonial power relations in Oceania? How can the exchange of ideas across the intersections of Oceania and the American continents inform a Critical Oceanic theory?

Please e-mail both Daniel and Paige if you wish to participate.

Readings for session:


Available at: http://chicagounbound.uchicago.edu/uclf/vol1989/iss1/8


Daniel Hernandez <dh.winaq@gmail.com> and Paige West <cw2031@columbia.edu>

Women and Politics in Polynesia: Gender Imbalances in Authority on Land Tenure, Chiefly Titles and Political Offices!

Organiser(s): Dr Melani Anae

Even though the traditional Polynesian systems of social organisation are often mentioned as an exception in the large place of authority that women can exercise in matters of extended family organisation, land tenure and inheritance, and even chiefly offices, a clear imbalance between access given to women versus access given to men is prevalent, and is deepening with the current evolution of land tenure and political systems. In Samoa for instance, a number of cases reveal the limitations imposed on women, as varied as the right for women to hold a chiefly clan title (matai), or to keep an authority over the land if they are living on their husbands’ land etc. This panel would analyse a number of varied cases of these limitations, as well as discussing some possible legal or customary regulations that could put in place “affirmative” distinctions, up to the extreme case in place in the French Pacific with the “Parity law” for candidacy in political offices.

We invite anyone interested in this informal session to contact the panel organizers and join us at the ASAO Meeting!

Participants: All those participants in the informal, working and symposium sessions (2017-2019) of ‘Women and Power in Polynesia’

Dr Melani Anae, University of Auckland <m.anae@auckland.ac.nz>; Serge Tcherkezoff, École des Hautes Études en Sciences Sociales (EHESS) <stcherk@pacific-credo.fr>
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