FROM THE EDITOR

Greetings to the membership of ASAO and readers of the ASAO Newsletter. In this issue, we are pleased to present a preliminary schedule of events and sessions for the 2020 meeting to be held from January 22 to 25, 2020 in Hilo, Hawai’i. If you want the great room rate at the Grand Naniloa Hotel, make a booking by December 23.

The organizers of the sessions have also submitted their session abstracts, and in several cases their participants have included abstracts for individual papers to be presented. As usual, the discussions planned for the upcoming ASAO conference are surprisingly deep and probing, the variety of topics and perspectives especially diverse. ASAO is an intellectual home for any and all scholars whose work touches on the lives, histories, and cultures of Oceania. The abstracts included in this issue are the best examples of what ASAO is like. If you know of a student or scholar who would benefit from these discussions, please pass this copy of the Newsletter to them. We would love to have them come and get involved. And you, too!

Also in this issue, you will find news of our organization from the chair and an announcement of the recipients of PISAs for 2020. ASAO’s ability to grant PISAs each year is thanks to those who contribute to its fund, so please consider offering your support.

That’s also true for ASAO. Our meetings and the organization continue thanks to your participation. If you want ASAO to grow, consider volunteering to become an officer. Several positions will be vacated as of the Hilo meeting, so now is a great chance to write to the chair, board members, and officers to ask how you can get involved.

Finally, my apologies to those who submitted announcements for this issue. Due to space limitations, they could not be included.

Ryan Schram, Newsletter editor
Aloha kākou and warm greetings from Mānoa. It is my pleasure to share several updates with you about our organisation.

First, let me thank everyone who attended the ASAO party at the American Anthropological Association meetings in Vancouver, Canada. It was a pleasure to see all of you there. Thanks especially to Chris Yano, who allowed ASAO to combine its party with the Mānoa anthropology department party. And thanks to all the revellers — remarkably, we were kicked out of the hotel room at the early hour of 9 p.m., which I believe may be a new record for ASAO!

Second, it is almost time for our annual conference! Since I am serving in a joint role as chair and program coordinator I have been in contact with many of you already and let me say that I think we have a very exciting program of sessions lined up. The thirty sessions currently scheduled cover everything from knitting in the Pacific to perceptions of Satan! We are also very lucky to have as our distinguished speaker Kathy Kawelu, who is currently chair of the anthropology department at the University of Hawai‘i at Hilo. Born and raised in Hilo, Kathy is an archaeologist and author of the book Kuleana and Commitment: Working Towards a Collaborative Hawaiian Archaeology. I am very excited to hear what Kathy has to say about archaeology by and with Kanaka Maoli people, and to think with her about what lessons this work has for social anthropologists who work in Oceania.

Third, since Kathy has written so much about kuleana (roughly: ‘responsibility’), please think about your kuleana to our organisation. We are looking for two new people to join our board. If you feel like you have benefitted from ASAO in the past, perhaps now is the time for you to give back to our community. In addition, we also have several openings for officers. Please see me or any of the other board members if you are interested in serving. And finally, please remember to contribute to PISA. While we all have many obligations to The Pacific, the Pacific Island Scholars Award is a unique way for ASAO to support outstanding work by Pacific Island scholars.

That’s it for now — I look forward to seeing everyone in Hilo!

Alex Golub, ASAO chair

THE PACIFIC ISLANDS SCHOLARS AWARD (PISA)

We had another very strong set of applications for the 2020 Pacific Islands Scholars Award (PISA)—in fact the largest number of applicants ever and triple last year’s applicant pool! This prestigious and competitive award highlights the scholarship of Pacific Islanders. The PISA committee is excited to highlight the outstanding scholarship of this year’s PISA awardees! We encourage everyone to attend these sessions and learn more about the impressive research of the awardees.

- Jacinta Forde, Co-organizer and presenter in the session Environmental Resistances in Oceania
- Sione Siulu, participating in the session We Will Get Over It When It Is Over: Race and Power in Oceania
- ‘Inoke Hafoka, Co-organizer and presenter in the session Rethinking Labor and Work in the Global Pacific
- Marlena Wolfgramm, participating in the session We Will Get Over It When It Is Over: Race and Power in Oceania
- Marina McCartney, Co-organizer and presenter in the session The Story of Film in the Pacific
- Mercy Masta, (unable to attend) in the session Satan in the Pacific
- Mona Lisa Wareka, participating in the session Environmental Resistances in Oceania
- Anne Marie Gawel, participating in the session Environmental Resistances in Oceania

Please help us welcome this year’s awardees in Hilo!

Apply for a PISA in 2021

As you prepare for, and participate in the ASAO meetings in January 2020, please keep in mind sessions you would like to contribute to, or propose for our meetings in 2021. We encourage you to prepare materials early—the award is competitive, and this year we were able to fund only 25% of applicants. The applications for the 2021 conference are due on October 15, 2020. We hope the meetings this year will inspire your future applications. Please contact PISA Coordinator, Chelsea Wentworth (pisa.asao@gmail.com) for more information. We are also available to talk to potential applicants about the process at the meetings.

Thank you so much, and we look forward to seeing you in Hilo!

PISA Committee: Chelsea Wentworth, Ofa Dewes, Melani Anae, and Ping-Ann Addo
**KEY DATES FOR 2020**

<table>
<thead>
<tr>
<th>Date</th>
<th>Event Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jan. 22–25</td>
<td>Annual meeting to be held in Hilo, Hawai‘i.</td>
</tr>
<tr>
<td>March 20</td>
<td><strong>All session organizers</strong> from the 2020 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 2021, send your announcement to the program coordinator.</td>
</tr>
<tr>
<td>August 20</td>
<td><strong>All session organizers</strong> should send to the program coordinator an updated announcement of their session to the program coordinator, including any deadlines.</td>
</tr>
<tr>
<td>October 15</td>
<td>Deadline for all application materials for PISA awards.</td>
</tr>
<tr>
<td>By late October</td>
<td>Participants in <strong>working sessions</strong> should send their paper abstracts to the session organizer for pre-circulation to participants.</td>
</tr>
<tr>
<td>November 1</td>
<td><strong>Informal session organizers</strong> 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>
</tbody>
</table>

**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*

**EDITOR’S NOTE ON THE 2020 PRELIMINARY MEETING PROGRAM**

Best wishes from me, your editor, for a successful annual meeting in a few short weeks. Please note that the schedule on pages 4 and 5 is preliminary and a final schedule will be available at the Grand Naniloa in Hilo at the registration desk. Questions about this schedule and the program as a whole should be directed to the acting program coordinator and chair of ASAO, Alex Golub. Questions about the other aspects of ASAO annual meeting should be directed to the appropriate officer.
### WEDNESDAY, JANUARY 22

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>9:00 a.m. – noon</td>
<td>Board Meeting</td>
</tr>
<tr>
<td>2:00 p.m. – 5:00 p.m.</td>
<td>Registration</td>
</tr>
<tr>
<td>2:00 p.m. – 5:00 p.m.</td>
<td>Book Exhibit</td>
</tr>
<tr>
<td>5:00 p.m. – 6:00 p.m.</td>
<td>Session Organizers Meeting</td>
</tr>
<tr>
<td>7:00 p.m. – 8:300 p.m.</td>
<td>Opening Plenary</td>
</tr>
<tr>
<td>8:30 p.m. – 10:00 p.m.</td>
<td>Welcome Party</td>
</tr>
</tbody>
</table>

### THURSDAY, JANUARY 23

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:00 a.m. – 5:00 p.m.</td>
<td>Registration</td>
</tr>
<tr>
<td>8:00 a.m. – 5:00 p.m.</td>
<td>Book Exhibit</td>
</tr>
<tr>
<td>9:00 a.m. – 5:30 p.m.</td>
<td>“The Soul &amp; The Image”: The Story of Film in the Pacific Informal</td>
</tr>
<tr>
<td>9:00 a.m. – 5:30 p.m.</td>
<td>Affect and Place in the Contemporary Pacific Working</td>
</tr>
<tr>
<td>9:00 a.m. – 12:30 p.m.</td>
<td>New Voices in Pacific Anthropology Informal</td>
</tr>
<tr>
<td>9:00 a.m. – 12:30 p.m.</td>
<td>Oceanic Resistance, Decolonizing the Anthropocene Informal</td>
</tr>
<tr>
<td>9:00 a.m. – 12:30 p.m.</td>
<td>Satan in the Pacific Working</td>
</tr>
<tr>
<td>9:00 a.m. – 12:30 p.m.</td>
<td>Stitching Traditions: Quilting in Polynesia Working</td>
</tr>
<tr>
<td>2:00 p.m. – 5:30 p.m.</td>
<td>Decolonizing Anthropology: A View From Oceania Working</td>
</tr>
<tr>
<td>2:00 p.m. – 5:30 p.m.</td>
<td>Connecting Wealth and Space Informal</td>
</tr>
<tr>
<td>2:00 p.m. – 5:30 p.m.</td>
<td>Honoring Kale Langlas Informal</td>
</tr>
<tr>
<td>2:00 p.m. – 5:30 p.m.</td>
<td>Stratified Reproduction in a Global Oceania Informal</td>
</tr>
<tr>
<td>2:00 p.m. – 5:30 p.m.</td>
<td>Decolonizing Anthropology: A View From Oceania Working</td>
</tr>
<tr>
<td>7:00 p.m. – 9:00 p.m.</td>
<td>Film: Vai</td>
</tr>
</tbody>
</table>

### FRIDAY, JANUARY 24

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:00 a.m. – 5:00 p.m.</td>
<td>Registration</td>
</tr>
<tr>
<td>8:00 a.m. – 5:00 p.m.</td>
<td>Book Exhibit</td>
</tr>
<tr>
<td>9:00 a.m. – 12:30 p.m.</td>
<td>2019 International Year of Indigenous Languages Informal</td>
</tr>
<tr>
<td>9:00 a.m. – 12:30 p.m.</td>
<td>Considering Lata: Hero of a Thousand Faces Informal</td>
</tr>
<tr>
<td>9:00 a.m. – 12:30 p.m.</td>
<td>De-colonising the Sea of Islands Working</td>
</tr>
<tr>
<td>9:00 a.m. – 12:30 p.m.</td>
<td>Jean Guiart: L’ethnographie comme marathon d’une vie/Ethnography as Life’s Marathon Informal</td>
</tr>
<tr>
<td>9:00 a.m. – 12:30 p.m.</td>
<td>We will get over it when it is over: Race and Power in Oceania Informal</td>
</tr>
<tr>
<td>2:00 p.m. – 5:30 p.m.</td>
<td>Mana Moana: Protecting Sacredness Working</td>
</tr>
<tr>
<td>2:00 p.m. – 5:30 p.m.</td>
<td>Education and empowerment: Decolonising schooling in Oceania Informal</td>
</tr>
<tr>
<td>2:00 p.m. – 5:30 p.m.</td>
<td>Environmental Resistances in Oceania Working</td>
</tr>
<tr>
<td>2:00 p.m. – 5:30 p.m.</td>
<td>Growing Old in the Pacific Working</td>
</tr>
<tr>
<td>2:00 p.m. – 5:30 p.m.</td>
<td>Rethinking Labor and Work in the Global Pacific Informal</td>
</tr>
<tr>
<td>7:30 p.m. – 9:00 p.m.</td>
<td>Distinguished Lecture: Kathy Kawelu</td>
</tr>
<tr>
<td>9:00 p.m. – 10:00 p.m.</td>
<td>Reception/cash bar</td>
</tr>
</tbody>
</table>

*Continued next page*
Preliminary meeting schedule, continued

SATURDAY, JANUARY 25

8:00 a.m. – noon  Registration
8:00 a.m. – noon  Book Exhibit
9:00 a.m. – 12:30 p.m.  Positioning culture within Pacific Christianities  Symposium
9:00 a.m. – 12:30 p.m.  Proliferation of Models: New Paradigms in Indigenous Research  Working
9:00 a.m. – 12:30 p.m.  Uta ma Tai: Inside looking out in Pacific Island scholarship  Informal
9:00 a.m. – 12:30 p.m.  Kava: A global phenomenon?  Informal
9:00 a.m. – 12:30 p.m.  Women and Politics in Polynesia  Informal
2:00 p.m. – 5:30 p.m.  Vā Moana: space and relationality in Pacific thought and identity  Informal
2:00 p.m. – 5:30 p.m.  Astronomies of Oceania  Informal
2:00 p.m. – 5:30 p.m.  Agriculture, Food Security and Climate Change  Informal
2:00 p.m. – 5:30 p.m.  Pacific Queer Communities and Artistic Creation  Working
2:00 p.m. – 5:30 p.m.  Porgera, Whither and Whence? 30 Years of the Porgera Goldmine  Working
7:30 p.m. – 9:00 p.m.  Closing Plenary

2020 SESSION ABSTRACTS

SYMPOSIUM

Positioning culture within Pacific Christianities
Organiser(s): Christiane Falck and Fraser Macdonald

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 devel-
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.

Laurence Carucci

Title: Sentiment and Solidarities: Rooting Enewetak/Ujelang Identities in Space and Place

This paper explores what affect and feeling may mean to Marshall Islanders and, particularly, the way in which deeply grounded sentimental attachments to land and sea are an historical product that remains fluid, shifting its contours through time. While people’s identities are deeply intertwined with local histories of specific places on Enewetak Atoll, a new sense of the interrelationship between people and land developed once people were placed on Ujelang to allow the United States to conduct nuclear tests on Enewetak beginning in 1947. While stories considered to be of ancient derivation provided one source of people’s sentimental attachments on Enewetak, stories interwoven with people’s own practical activities on the Enewetak landscape, once placed in exile on Ujelang, practical activities, things like working the lands of the atoll, eating foods from the land and sea, sharing the air and sense of commensality on Ujelang, as well as being buried on the atoll, helped link people to that location and, concomitantly, helped them comfortably inhabit their new identities as diUjelang (the people of [the place] Ujelang). With their return to Enewetak, people expected to smoothly transition back to their home atoll but, instead, found themselves inhabiting a foreign land, one devastated and radically transformed by the Americans who had inhabited that place for 33 years, changing the very contours of the land and sea. Not able to lead a recognizable Marshallese existence in that place, many people began to move elsewhere, particularly to Majuro, government center of the Marshall Islands, and to the Big Island of Hawai’i. Therefore, today, only about twenty-five percent of the group lives on Enewetak Atoll. In these new locales, the distinct character of the emerging sentiment that interrelates person and place, while complicating the formulas that once helped define people’s thoughts and feelings about their relationship to place also, in certain ways, rely on recognizable themes to formulate new notions of “suitedness,” of being a natural part of the atmosphere of the locales they now inhabit.

Emily Donaldson

Title: In Dark Places: Affect and the Land in the Marquesas Islands

Abstract: For many indigenous peoples around the globe, the land is a source of strength and sovereignty. It is a nourishing force, and a resource, that counteracts colonial legacies and hegemony. But Native places are not always so clear or positive. For example, what happens when the feelings associated with a place are tinted by ambivalence, shame, or fear? Conflict and violence saturate all histories of settler colonialism, and the resulting emotional marks have left a lasting impression on indigenous minds, bodies, and places around the world. The painful process of living with these scars continues to be shaped by the standards and pressures of colonial legacies. In the Marquesas Islands of French Polynesia, indigenous connections to the land based on affect have gone into hiding, shrouded by historic loss. Dark places marked by ancestral ruins are felt as much as seen, and they are dangerous. What role do such hidden, affective indigenous relationships to place play as Native people strive to move forward? In the Marquesas, affect expresses a shadowy mix of colonial and indigenous values that perpetuate secretive and uncomfortable understandings of place. Even as Islanders work to revitalize their traditional culture and build a sustainable future based on the land, emotional indigenous responses to place trouble their relationship to those very lands and the hopes they represent.

Jamon Halvaksz

Title: Intense Places

As he often did, my host father came for the weekend and headed back to town early Monday morning. Working for the mine as a driver, he had only a short amount of time to spend in the village. His coming and going happened often, such that the emotions of parting were mostly muted. Since my initial research in 1998, this has become part of life in this remote community as the
mine employs an ever-increasing number of men and women. Because such events have become commonplace, when he left in the morning we didn’t see him off. Later in the day when I complained of being tired and other members of the house complained of the same, Mama Nawasio explained that it was because of our father’s imeng that we were tired. Imeng is hard to translate. It can reference one’s disposition, or part of one’s personality. Some said it was one’s ‘dirt’ [tp: pipia], but they felt that that wasn’t quite right. Either way, it is a part of oneself that remains behind, tied to the place through social relations. Mama Nawasio explained that when a close family member leaves the house their imeng makes those of the same house tired or even sick. The first day is the worst, imeng ngaira (powerful imeng). At death, imeng hangs in the air of the house, as the family experiences a great sadness. It is quite literally an agentive part of oneself that can affect the emotional and physical state of others.

In 2001, I joined Kipas Krimbu as he walked his father’s hunting and gardening paths for the first time since his death the previous year. Such walks are highly emotive as the route is still heavy with his father’s imeng. In death, it is more than mere memory of the departed; imeng is a substantive part of a person that circulates among the living. As we walked Kipas was often moved to stop, holding on to a branch or blades of grass. He looked around, eyes full of tears, as the rest of us remained respectfully quiet. At times, he’d recall his father, events they shared and places that were meaningful to him. But imeng is also that part of someone who has simply left for work at the mine, or returned to boarding schools in town, suggesting that it is as much about relations between persons and places as it is about death. In this essay, I will examine the affective quality of places in relation to these parts of persons as they actively constitute Biangai landscapes and social relations. I argue that Biangai ideas of imeng suggest a blurred boundary between place and persons, thinking instead of placedpersons.

Jessica Hardin

Title: From affect to spectrality: Vegetables and Health Otherwise in Samoa

Abstract: Through an ethnographic analysis of Samoan people’s narratives about vegetables, in this article I suggest that vegetables haunt peoples stories, evoking a life disrupted by neo-colonialism. I call these spectral foods because they evoke a world disrupted and their consumption is required to ameliorate the conditions brought about by those disruptions. While vegetables have long been a part of Samoan diets, they have only recently been categorized as such as, concurrently becoming the focus of agricultural development. Vegetables thus ambiguously sit between essential health object and cash product. Stories about vegetables nostalgically call forward the memory of life without them, as a time when health was possible. The effect of knowing a life without vegetables was healthy and knowing that vegetables are required for health, situates health itself as an impossible state of achievement, one only possible in the subjunctive—that is if one can acquire and eat enough vegetables, if one only had enough cash.

For this ASAO session, I’ll include a reflection on why my that started with affect turned toward spectrality.

Jerry Jacka

Title: Affect and Nocturnality: Place, Non-Human Worlds, and Immoral Times

Abstract: In the Porgera Valley in western Enga Province, Papua New Guinea, night is a time of fear and immorality. In this paper, I examine the bodily experiences of place and non-human worlds that shape nocturnality in Porgera. I do so through an attention to affect theory, building upon Raymond Williams’s concept of “structures of feeling” by examining how places affect us in ways that are more than structured, ideological, and cognitive. Understanding bodily experiences of place push us beyond Keith Basso’s relatively cognized places, opening up new venues for exploring places in other cultures’ life worlds. In Porgera, the night is the domain of spirits and warfare, and also a time of tension between moral and immoral thoughts and deeds.

David Lipset

Title: Asimen Trees: Memory and Affect in the Murik Lakes

Abstract: Although the lagoon-based, inshore marine environments appear less frequently in the ethnographic record in the Pacific (cf. Hviding 1996) than do territorially-based settings, affect is no less expressed in the daily course of life in them than in the latter. From 2010-2014, I did a project whose goal was eliciting various subjective dimensions of what one such environment meant in relation to rising sea-levels, climate change and the Anthropocene. I recruited small groups of men to go boat around the Murik Lakes to document lagoon tenure, features of the lakescape, its ethnography, and so forth. In the course of this project, noteworthy expressions of affect occurred in and about the lagoons.

As often as not, one or two young men brought lines to troll behind the boat as we raced across the interconnected mangrove lagoons to resume work at some distant point a mile or so away where we’d left off the day before. When a fish hit the bait, which they did again and again, the driver instantly cut motor. The boat swerved to a sudden stop amid whoops; and an instant cascade of excited advice showered down on the man with the line. One voice speaking over another, as the floodgates opened, as the driver instantly cut motor.

At one point in the process, I took a group of Murik kinswomen to demonstrate how they collected shellfish, which I had never observed despite more than twelve previous visits to the lakes and despite the innumerable meals I had eaten featuring them. The women eased out of the boat and lowered themselves into the water. They proceeded to walk backwards feeling the ground with their feet for clamshells which they quickly passed to
hands and deposited in shoulder bags. They emphasized the backward gait as a necessary part of the work. I think they compared it to a dance step but I never quite understood why it was viewed as essential. But what was unexpected was the degree to which they were having a good time and enjoying themselves while harvesting clams. They smiled broadly, laughed, and talked avidly as they moved about neck deep in the water.

In the moment, a young man who was also with us, was provoked to cut an asimen out of the mangrove branches, an asimen being a mnemonic that is made by pairing back smaller branches from a larger one thus to make it stand out. Until that incident, I had associated asimen with the male commemoration of eros. Indeed, I had been given to understand that asimen were even named for the lovers in honor of whom they were cut. One sees them tower, phallus-like, over the tree line throughout the dense mangrove forests that divide the lakes. Now, I came to understand that they were broader acts of commemoration of affective life in the lakes.

It is of course the case that the seafood that harvested from the Murik Lakes has both use- and exchange-value. They are exploited by domestic groups who own use-rights to fish and harvest shellfish, claimed via practice, village residence and genealogical ties. That is to say, the Murik Lakes remain a site of relatively unalienated labor in which the voices of the postcolonial state and capitalism constitute no more than one among several others in a register of a strong political-legal pluralism (strong, in the sense that the state does not encompass it). What Murik men and women feel and say about where they live in the several instances cited above express attachment to and self-evident ease in an environmental habitus over which their ownership remains more or less unmediated. I thus raise a question about the relationship between affect, culture and modernity in Papua New Guinea.

Albert Refiti and Pita Turei

Title: Maunga korero: walking and talking with the city

Abstract: Pita Turei, a Māori tōhunga or ritual expert based in Auckland, first came to talk to my Spatial Design research class at AUT in 2009. The talk was in a room containing 50 Year-3 design students and held in a standard well-lit space furnished with individual desk stations with off-white table tops, alongside were standard chairs made with painted mild steel frames and sturdy grey plastic seats. The furniture was arranged to face a large whiteboard and a pull-down projector screen where Pita stood. He had prepared a PowerPoint of images and video to talk about the Omahu River in Auckland that has become dangerously polluted by the factory and domestic run-off. Pita had expressed his disappointment about having to talk about an ancestral place only 15 kilometres away, standing in a rather nondescript room. He proposed that he take the class and walk the contours of the river and surrounding area while telling stories that will bring it alive. We have since carried out many of these travelling sto-
cal systems, terrestrial systems, or urban environments, is also about the known or the constantly and consistently experienced. We produce space through affective engagements with our surroundings and others in our surroundings that are regularized and mundane. If we also take seriously the proposition that affect as encounter works to make subjectivities and create human capacities then one possibility that arises is that change and stability balance out to produce particular kinds of subjects as they relate to particular kinds of environments, and to produce particular kinds of places through spatial encounter.

In this paper, drawing from ethnographic work from both the Highlands of Papua New Guinea and New Ireland, Papua New Guinea, I ask what it means for human subjectivity when there are radical transformations of the environment. What happens when places disappear, due to climate change for example, or when they are radically altered, through road building or mining ventures for example, to fundamental ideas about what it means to be a human in the context of those lost environments?

Pauline Fabre, Tamatoa Bambridge, and Alexander Mawyer

Title: Puna i’a, Biocultural Linkages, and Feeling Landscapes in Taiarapu, Tahiti

Abstract: The vulnerability of coral reef systems to natural and anthropogenic disturbances is evident when ecologically rich but vulnerable coral dominant systems transition post disturbance into ecosystems with algal dominance and reduced fish biodiversity. However, in French Polynesia’s Taiarapu coast on the island of Tahiti, reefs coupled to several Ma’ohi communities who have seized agency over and reimplemented traditional resource management practice termed rahui offer evidence of decreased vulnerability and demonstrate a high level of adaptation and resilience to multi-driver changes of reef wellness. During the implementation of the first of these resurgent rahui at Teahupoo’, a storied, world-class surf break and one of Taiarapu’s 14 communities, community leaders identified a number of historically, culturally, and spiritually significant sites on the coastal landscape which had, somehow, avoided destruction during the “Polynesian iconoclasm” during the early mission period (Sissons 2014; Oliver 1974). Termed puna i’a, these ichthymorphic sacred stones were formerly used to attract or repel different fish species, were said to be physically iconic of those different fish bodies, were associated with particular names that connected terrestrial and marine sites, were integrated into seasonal practices, and were powerfully associated with particular values around the ethics and morality of different fishing techniques including a strong negative stance towards what could be translated as “fishing below the belt” (like hitting below the belt, as in using unfair, to the fish!, techniques for exploitation). In places, still cultural keystone sites on the landscape puna i’a are now re-engaging the affect and sentiments of fishing families, land owners and their communities, conservationists, and resource managers in what appears to be a new moment in conservation and resource management in Tahiti. Thus, contextualized by the traditional Tahitian practice of rahui for fisheries and reef management, these sites are playing an intriguing role in mediating the sentiments of various actors as well as orientating practices on and between the land and seascapes, and between the present and senses of the past. We hope this work will contribute to the sense of the critical importance of place and affect in establishing and maintaining linkages between terrestrial and marine contexts, between communities, histories, and ecologies in their coupled dynamics.

Paige West, Columbia University <cw2031@columbia.edu>; Hamon Halkavsz, University of Texas San Antonio <hamon.halkavsz@utsa.edu>

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 Polynesians judged 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 de-colonisation, 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: citation 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 anticolonial 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.muru-lanning@auckland.ac.nz>; Lorena Gibson, Victoria University of Wellington <lorena.gibson@vuw.ac.nz>

Environmental Resistances in Oceania
Organiser(s): Jacinta Forde and Fiona McCormack

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 Aotea, 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?

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

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.
Participants will include Hilary Lapsley, Ngahuia Harrison, Alan Howard, Jan Rensel, Ofa Dewes, Kyle Williams, Julie Flinn, Sarina Pearson, Joakapeqi Qiolevu, Rosarine Rafai, Maca Stephens, Rosie Catherine.

Paper Abstracts

Hilary Lapsley, Marama Muru-Lanning, Tia Dawes, Mere Keapa and Ngahuia Harrison

Ko nga kaumātua ē tātou taonga: Supporting the wellbeing of Māori elders in a changing world

Health indicators for older Māori reflect persistent inequities in Aotearoa/New Zealand, yet the wellbeing of kaumātua (elders) appears robust. It is possible that their crucial role in transmitting traditional knowledge and practices may sustain wellbeing through strong social networks and a sense of purpose and value. Our programme of qualitative research aims to highlight kaumātua voices in the search for pathways towards fostering wellbeing and remediating health inequities.

For a feasibility study, our seven member team (Māori, with one exception) met with kaumātua from two localities to plan noho wānanga, intensive meetings to exchange knowledge and ideas. The wānanga, held over a 24 hour period, involved focus group style sessions, interviews in pairs and shared meals. Kaumātua appreciated the opportunity to talk about ageing well and the study demonstrated that our innovative approach sits well amongst the tools of kaupapa Māori methodology (research methods designed by and for Māori). The data were analysed with NVivo, showing that kaumātua understood health and wellbeing holistically and historically, showed less interest in their own health than we expected and were dedicated to their roles and to the wellbeing of their communities.

With a further grant we explore community responsibility for kaumātua health and wellbeing. We add oral history techniques to our palette and we broaden the investigation to include family, community and health services. As well, we strongly emphasize place in its historical, geographical and social context, echoing kaumātua voices from the initial study.

Alan Howard and Jan Rensel

Old Age on Rotuma: Changing Patterns Over Time

Our presentation will be based on four kinds of data: (1) field data regarding principles of reciprocity in Rotuman culture and how changes in health and vitality can affect social relationships; (2) the place of the elderly in Rotuman household composition and how that has changed over time and in different locations; (3) extracts from life history accounts by older Rotumans recorded in 1960; and (4) our personal observations of the circumstances we found elderly Rotumans to be in both on the island and abroad. Our general conclusion is that the well-being of elderly individuals is likely to be insured to the extent that they are able to contribute to their households and/or communities.

Maca Radua Stephens, Rosarine Rafai, Joakapeqi Qiolevu

Changing roles for the ageing in the Fiji urban population: Comparison between the I Taukei and Indo-Fijian

This paper will examine the current roles of the ageing population in urban Fiji specifically, in the capital Suva. It will also highlight the social changes that have occurred with regard to traditional roles normally upheld by the elderly. The ageing population in Fiji is steadily increasing and this will result into an increase in the ageing population in urban areas. The government has also initiated an aging policy which looks to provide better care and inclusivity to the aging population in the country (Ministry of Social Welfare & Poverty Alleviation, 2011).

In the indigenous Fijian cultural context, the role of the elderly is one of an authority figure who is yalomatua (one who possesses wisdom) and thus their position in the cultural community is of high regard as they are the keepers of knowledge (Gatusso & Shadbolt, 2002). This was reiterated by Seniloli & Tawake (2014) in a study on the financial care of the elderly, where they alluded to the high status of the elderly in both the indigenous and Indo Fijian communities in Fiji which resulted in their being cared for. Seniloli & Tawake (2014) also highlighted that it would be of interest to find the societal changes in the customary support accorded to elders as this is not covered in their study. The literature on ageing in Fiji has basically centered on health care but in some instances there is a link to the cultural environment. However, this is sporadic and only garners a few references. Therefore, the focus on changes in the traditional and societal roles is an identifiable gap of which this study will aim to bridge.

There is a global trend of changing views with regard to the ageing population in the Pacific as in the case of Hawaii where there is a trend towards a more individualistic view rather than a communal view in terms of care of the elderly (Braun & Browne, 1998). With this in mind the Ho‘okele model as proposed by Vakahali, et.al (2007) focuses on kinship, relationship, cultural and familial ties between generations to be used as a model for research, education as well as social work. This is a model to be referred to in this study. Thus, in this Fiji study, we will aim to highlight the changes in the roles of the elderly in the I Taukei and Indo Fijian community in the urban areas and its impact, taking into consideration globalization in urban communities.

Rosie Catherine

Intergenerational relationships and learning among persons with a disability and their elders and clans, Role of elders in a Rotuman family with a family member with a disability

Rotuman families are facing an immediate lack of support particularly where the elder of a household is also the core carer to a child with a disability. Generally, there is a lack of mentoring by the elders to the younger generation to inform them of the lifelong lessons and good practices of traditions, values and music. More-
over, for a Rotuman household with a family member with a disability mentoring is even more challenging. Through digital stories, artwork, interviews, songs, photos and other available data and research this project aims to portray and delve into understanding the dynamics and role of elders in a Rotuman household and good disability support. A crucial key to Rotuman culture and households is relationships. Thus relationship building and intergenerational learning is significant to the strength of Rotuman households. Furthermore, this study will also look at the impact of the lack of intergenerational relationships and learning, highlight the gaps in disability care and the types of support that affect the role.

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

Mana Moana: Protecting Sacredness

Organiser(s): Tevita Ka’iili 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 talanotan, “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.

Participants:

- Nuhisifa Seve-Williams (Matanginifale) - Disneyfying research and consultation.
- Tēvita O. Ka’iili (Maui-Tāvā-He-Akō) - Mining the Cultural Seabed of Moana Nui: A Tāvāist Critique of the Atomistic Arrangement of Time and Space.
- ‘Okusitino Māhina (Hūfanga), Sēmisi Fetokai (Tavakefai‘ana), Kolokesa Uafā Tuai-Māhina - What is Kupesi: A Tāvāist Philosophical Critique?
- Malia Talakai - Is Cultural Appropriation Offensive?
- Tina Ngata - Māori Storytelling and Visual Culture as a Site of Sovereignty Reclamation.
- Vince Diaz - “Wayfinding and the Unwitting Disavowal of Carolinian Seafaring Instrumentalities.”
- Brian Kāfakafa Dawson - Manipulating Moana
- Ping-Ann Addo, Ashlie Ki’ilanikapuokalani Duarte-Smith, and Christopher Fung - ReAppropriating the Disney Formula in Drag
- Ku’ualoha Ho’omanawani - Mo’olelo Moana Maoli (Indigenous Oceanic Narratives of the Sea), Mo’olelo as Mana
- Tarisi Sorovi-Vundililo - Indigenous Knowledge, Rights and Ownership: Case Study of the “Bula” Belongs To Fiji Movement–A Fijian Perspective

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

Pacific Queer Communities and artistic creation: facing legal, social and lexical constraints!

Organiser(s): Serge Tcherkezoff, Sarah-Marie Cabon, and Loau Luafata Simanu-Klutzy

This Working Session is aimed first at comparing across several Pacific societies, the current legal rights of Queer communities, those extended and those still denied. Secondly, it aims to connect the legal situation to social attitudes, expressed in everyday conversation and official discourse and particularly in the words used in the local languages when communities talk about themselves as against the language of ‘others’ (mainstream audience, church and state leaders, academics, etc.). Thirdly, it aims at recognising the importance of creative endeavours which have been flourishing already for some time with bringing on stage “MtoF” characters, but recently entered into an absolute novelty when bringing, in playscripts and literature, “FtoM” characters. Indeed, a fourth aim of the workshop would be to address the current imbalance in the scholarly and artistic dialogues with the predominance of “MtoF” versus the “FtoM” community. Why have mobilities in “MtoF” experience been especially “visible” to outsiders (journalists, academics, filmmakers) and publicly discussed, whilst those of “FtoM” community remained virtually invisible both within popular and scholarly discussions.

Such a broad comparative regional survey and data base has not been attempted, even if there are a few studies of the legal situation and the social attitudes published for some countries (e.g. see the important
collection of Besnier and Alexeyeff 2014, and, on Tonga and Samoa, Farran and Su #a, 2005, Farran 2014). The comparison should also bring in the picture the Franco-
phone territories, of course French Polynesia but also New Caledonia and Wallis-Futuna as the two former Collectivities are usually overlooked in Anglophone re-
search more broadly.

Another important issue to be confronted is the critique of the “Melanesia/Polynesia” binary in most literature. It has been repeatedly said that “transgenderism” is known and visible in Polynesian societies, but absent in Melanesian societies. In the light of ongoing research in Papua New Guinea, New Caledonia and Vanuatu this claim needs critical revaluation. Moreover this binary cannot accommodate the facts of migration and the for-
mination of diasporic Pacific communities in many coun-
tries and the way in which Indigenous Oceanic and Western models of gender and sexuality interact in these differing contexts.

Serge Tcherkezoff <STcherk@pacific-credo.fr>

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 exten-
sive 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 un-
derstandings of mining-induced social change in Melanesia, with four PhDs (in anthropology, human geo-
graphy and industrial relations), and a raft of other academic, NGO and ‘grey’ literature on the complex and often traumatic effects of mine-induced local trans-
formations. 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 current issues in Porgera, auto-
biographical reflections on one’s time in Porgera, and histori-
ical research on Porgera’s past, including presenta-
tion of data that you gathered a super long time ago and never got around to publishing.

Following ASAO tradition, we will ask presenters to pre-
pare 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 sym-
posium next year and then to publication.

Alex Golub <golub@hawaii.edu>

Proliferation of Models: New Paradigms in Indige-
nous Research

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

We had a full-day session in Auckland, we will 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 meth-
ods 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 un-
derway 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 (Halapua, Vaioleti), su'ifefiloi (Figiel, Silipa), fa'aafetelui (Tamasese ET AL), teu le vā (Anae ET AL), távaim (Māhina, Ka’ili ET AL), tāhuī vā (Ka’ili), malie/mafana (Manuatu), fonofale (Pulotu-Endemann), Mana Moana (Mila) to name a few. We invite researchers and schol-
ars to present their Pacific Indigenous research, field-
work or ethnography that uses an existing Pacific In-
digenous 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.

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

Satan in the Pacific

Organiser(s): Christiane Falck and Fraser Macdonald

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 peo-
ple 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 reli-
gious 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. Anthro-
pological writings have importantly addressed how for example the diabolisation (Meyer 1999) of local spirits and witchcraft/sorcery has integrated local cosmo-onto-
logical and epistemological frameworks and Christianity (e.g. Barker 1990; Eriksen 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 him-
self seems to have escaped a more detailed study. Thus, we would like to explore what new insights a fo-
cus 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.


**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.

Phyllis Herda, University of Auckland 
<p.herda@auckland.ac.nz>; Joyce D. Hammond, Western Washington University
<joyce.hammond@wwu.edu>.

### INFORMAL SESSIONS

**2019 International Year of Indigenous Languages: Endangered Indigenous Pacific Languages !**

Organiser(s): Pefi Kingi and Hūfanga Dr ‘Okusitino Māhina

Warm Pacific Greetings in all the languages of the Pacific region. According to UNESCO “half of the 6,000 plus spoken languages today will disappear by the end of the century” if the world fails to take action to preserve endangered languages. The situation in the Pacific region is of particular concern, where more than one hundred native languages are vulnerable or endangered. Indigenous Pacific communities have complex systems of knowledge and communication that require support to protect, preserve, retain and maintain their languages, customs and values which have endured to date. “Indigenous languages add to the rich tapestry of global cultural diversity. Without them, the world would be a poorer place. Collectively, we shall be supporting their contributions to achieve the objectives outlined in the United Nations Declaration on the Rights of Indigenous Peoples and the 2030 Agenda on Sustainable Development’ (UNESCO, 2019).

Pacific languages are pivotal in human rights protection, good governance, peace building, reconciliation, sustainable development and all other areas of our livelihoods. We support the IVIL2019 and endorse promotion of indigenous languages in the following key areas: [1] Increasing understanding, reconciliation and international cooperation; [2] Creation of favourable conditions for knowledge-sharing and dissemination of good practices with regards to indigenous languages; [3] Integration of indigenous languages into standard

Ma’alo/Thank you to our group of Pacific Language Activists who have offered abstracts for this Informal Session, our group commitment to do our small part for the International Year of Indigenous Languages.

Authors and Paper Titles
Rae Bainteiti & Tim Baice, Title TBA
Bernie Golding, Title TBA
Rachael Ka’ai-Mahuta & Dean Mahuta, The Right to Language: Te Reo Māori in Contemporary Aotearoa/New Zealand
Tamm Kingi-Falakoa & Leki Bourke, “A Movement” Young Niue Leaders actively mobilising for Vagahau Niue: the Niue Youth Network
Debra Mcdougall, Solomon Islands called the Kulu Language Institute
Wendy Pond, Records of Tongan history, poetry and dance
Kathleen Riley, Textual Traces of Conflict and Communication in the Marquesas
Karolina Salanoa, “Tala Tupe” Pacific languages in business: Successful Pacific businesses
Tanealaepe Pepe Tanuvasa & Elisapeta Tanuvasa, “Siumu” Cultural Psychology 101: Through Gagana Samoa/Samoan Language
Tutagaloa Tutose Tuhipa, MNZM & Pefi Kingi, “Atefua he Tagata Niue” A Native Speaking Leader and Elder: Personal Reflections
Hūfanga Dr. Ôkusitino Māhina, Talaefonua: “Telling-of-people-and-land”
Agriculture, Food Security and Climate Change
Organiser(s): John Wagner
Industrial agriculture is one of the main drivers of climate change on a global basis and climate change, in turn, is undermining the food security of communities around the world. In this session we will examine the impact of climate change on food security and food 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, Martha Noyes, Cathy Pyrek, and Julius Riese
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 astronomies; 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 <katoakitematangi@gmail.com>; Martha Noyes <martha.noyes@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 and Aolani Kailihou
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, Kealohā Ahuna, Rachel Rambo, and students of a HWN 460 class UHH (about 15)

Carolyn Howarter, University of Virginia
<clh4ec@virginia.edu>

Considering Lata: Hero of a Thousand Faces

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

Lata, Laka, La’a, Rata, Ata, etc. are variations on the name of an Indo-Pacific culture hero. Today, the people of Taumako, SE Solomon Islands, describe Lata as the first person to build and navigate a voyaging canoe. They tell episodes of the story and assume the identity of characters in the story during the process of building a voyaging canoe and sailing to other islands. Maori of Aotearoa tell of Rata launching a voyaging vessel in a flood (Te Puke). Hawaiians honor Laka, Goddess of the Forest, and remember the story of cutting down a tree to make a voyaging canoe, and every night it became a tree again...and how little people (menehune) helped Laka build the voyaging canoe by doing the work. Amis of Taiwan honor Lakaa, a God of the seashore. Is Lata north of the equator a more feminine character? Is Lata a story of Austronesian origin? What peoples of the western, north Pacific told, or tell, this story? In this session we aim to locate, and consider relationships between episodes and stories of Lata as they are told or recorded throughout Oceania. By comparing and contrasting themes and presentations we aim to understand more about oral traditions of Lata, including how they are lived experiences today, and serve as archetypes for the future.

Marianne (Mimi) George, Vaka Taumako Project <george.mimi@gmail.com>; Heuionalani Wyeth <vakataumako@gmail.com>

Education and empowerment: Decolonising schooling in Oceania!

Organiser(s): Debra McDougall and Rachel Emerine Hicks

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 Teresia Teaiwa 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. Intending attendees

Melanie Anae, U Auckland: I am who I am: Decolonising the classroom for Pacific tertiary learners and teachers (Tertiary education, ethnic identity)

Rosarine Rafai, Oceania Centre, University of the South Pacific, Joikapeqi Qalo-Qiolevu, Oceania Centre, University of the South Pacific, Maca Stephens, Oceania Centre, University of the South Pacific*: Bearing a Basket of Food for the Journey and for Life: Challenges and Connections in Oceania (Tertiary education, student experience)

Lalita Sharma, Oceania Centre, University of the South Pacific, Loriza Rafiq, Oceania Centre, University of the South Pacific’ Decolonising the mind’ studying Pacific Worlds (Tertiary education, student experience)

Debra McDougall, University of Melbourne (Vernacular language education, Solomon Islands)

Rachel Emerine Hicks, USD, (Secondary education, Solomon Islands)

Inquiries/possible participants: Apolonia Tamata, Senior Cultural & Heritage consultant, iTaukei Trust Fund Board, Rita Seumanutafa, Melbourne Conservatorium of Music, Thomas Manglona, Media Studies undergraduate student, UC Berkeley, Eloise Lopez, undergraduate student, Northern Marianas College
Honoring Kale Langlas!

Organiser(s): Fiona McCormack and Craig Severance

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 Kalaupapa, 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 Moʻolelo Hawaiʻi. 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‘elikōlani 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 reflections, stories, or other forms of presentations to honour the work of this gifted anthropologist.

Participants: Katarina Edmonds, Aolani Kailihoui, Hiapo Perreire, Noah Gomes, Larry Kimura, and Sonia Juvik

Fiona McCormack, University of Waikato
<fio@waikato.ac.nz>

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

Organiser(s): Lamont Lindstrom and Marc Tabani

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’Institute Français d’Océanie and ORSTOM in Noumea. 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 Noumea 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 co-organizers Marc Tabani (marc.tabani@free.fr) or Lamont Lindstrom (lamont-lindstrom@utulsa.edu).

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

Lamont Lindstrom, University of Tulsa
<lamont-lindstrom@utulsa.edu>

Kava: A global phenomenon?!

Organiser(s): Jonathan D. Baker and Apo Aporosa

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.


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

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 environment 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.

Bob Doktor <doktor@hawaii.edu>

Oceanic resistance, decolonizing the Anthropocene: Exploring climate justice in the context of enduring capitalist and colonial violence!

Organiser(s): Siobhan McDonnell, Margaret Jolly, and Tammy Tabe

Writing on the meanings of climate change for Indigenous peoples, Potawatomi scholar Kyle Whyte reminds us that ‘together, colonialism and capitalism then laid parts of the groundwork for industrialization and militarization—or carbon intensive economics—which produced the drivers for anthropogenic climate change’ (Whyte 2017: 154). Climate change is thus best understood, according to Whyte, ‘as an intensification, or intensified episode of colonization’ (Whyte: 155). Beginning with this provocation, this panel calls for papers that explore the slow violence of climate change in Oceania in the context of the enduring violence inflicted on Indigenous people by capitalism and colonialism.

Here we seek generative approaches to the study of climate justice and capitalism which consider the dynamics revealed in localized studies of ongoing capitalist processes. How are these processes informed by enduring colonial legacies and contemporary geopolitics? By carefully considering spaces of contradiction and disruption in the ongoing practices of colonization and late capitalism we hope to highlight aspects of Oceanic resistance, that together build alternative understandings of the Anthropocene.

Panel papers:

Decolonizing the Anthropocene: climate change, human change, and land as the site of Indigenous resistance

Siobhan McDonnell, The Australian National University

Property, as a cornerstone of capitalist relations, is an idea that has remade worlds. It is a concept that has transformed both the landscapes of Oceania, and the identities of people belonging to those places. Across Oceania concepts of land as foundational to identity exist alongside—and often in tension with—the formal market for land which is regulated by the state. In Vanuatu in the last two decades a dramatic land rush has occurred, with over ten percent of all customary land now held under long-term lease. In North Efate changes in the customary practices of using land and sharing resources associated with land leasing are described as aspects of the dramatic ‘human change’ associated with the increasing expression of individualised agency associated with capitalism and modernity. In this first part of this paper the impacts of climate change are contrasted and juxtaposed against the dramatic shifts in identity attached to the processes of land leasing, capitalism and modernity.

Following the work of Indigenous scholars (Tuck and Yang 2012; Whyte 2015) I argue in this paper that decolonizing the Anthropocene must begin with the understanding the central importance of returning land to Indigenous control. In the second part of this paper I describe my work as an activist researcher, who is also a lawyer, supporting Lelepa people to secure the return of 3,500 of customary land to Indigenous control. With the return of land to customary system there is renewed hope amongst many Lelepa people around resurgent Indigenous futures that are better able to contend with the slow violence of climate change.

Te henua ka hano ke oti- the land will come to an end

Mia Browne, St Andrews University

Representations of Mugaba (Rennell), in the Solomon Islands, are contorted through twinned and mutually reinforcing visions of paradisic and apocalyptic island landscapes. Its current listing as a ‘World Heritage Site in danger’ has been built on its historical portrayal as a remote, bounded and ecologically unique Polynesian Outlier. These representations equally rely on and are created through the continuously re-invented threat of the social and ecological corruption that would be
wrought through its growing connections with the wider world.

Rennellese narratives also invoke images of paradise and its incumbent deterioration. Kaitu'u came to Rennell after his mother dreamt of a calm expansive lake, dotted with islands and frigate birds circling overhead. Rennellese now describe how they "come out of place" through hanoahano (the intergenerational 'going' of people since Kaitu'u) and tagatupu'a mai gha aso (history stories). While hanoahano (intergenerational 'going') and tagatupu'a (stories) together help describe the situated and co-substantiated becoming of people, they are also the measure through which people experience precariousness and an 'unbecoming'. These transformations are understood according to intergenerational and place based registers; change is felt in the land and experienced in the body, and described as disruptions in the right kinds of movements, flows and reciprocations.

While these mirroring visions of life and its undoing must be understood as being in continuous interaction and exchange, they each derive their force from different exegeses of place, the life across it and their relational qualities. This paper takes cues from Rennellese expositions and analyses of change, which might also be taken as a critique of their relations amongst wider socio-economic configurations.

Unpacking the colonial legacy of forced relocation and displacement of Pacific Islanders in the context of climate change migration and labor mobility.

Tammy Tabe, University of the South Pacific

Colonialism and capitalism across the Pacific region during the nineteenth and twentieth centuries have been essentially responsible for the forced relocation and displacement of many Pacific Islanders – either as temporary recruited laborers to work in mines and plantations or as communities permanently displaced as a result of colonial interests associated with political and economic incentives. Using the forced relocation of the Gilbertese people from Phoenix Islands to Solomon Islands in the 1950s and 1960s, this presentation will draw on the social engineering of their relocation and unpack how this colonial legacy still persists in today's debates on migration and labor mobility as adaptation strategies for Pacific Island Countries affected by climate change.

The Fleshy Philosophies of the Anthropocene: Indigenous Futurism, Time, and Country

Maeve Powell, The Australian National University

Indigenous scholars have argued that the concept of the Anthropocene is an enactment of colonial logic which erases difference and positions Eurocentric epistemologies as neutral. Davis and Todd understand the Anthropocene as "the worst offenses of European empires which rent and violated the flesh, bodies and governance structures of Indigenous and other sovereign peoples in the name of gold, lumber, trade, land and power." (2017, p. 716)

This paper will use the concept of Indigenous futurism put forward by Grace Dillon (2012) to describe Indigenous science fiction texts and explore what Kyle Whyte refers to as challenging linear narratives of dreadful climate change futures (2018). This paper will discuss two texts by Aboriginal (Australian) science fiction writers: Claire Coleman’s Terra Nullius (2017) and Alexis Wright's The Swan Book (2013) This paper will examine themes of time, Country and story to reimagine decolonisation, climate justice and the Anthropocene.

Blue Pacific, Polluted Ocean: Keeping Hope Alive on a Deep Dive into Imperial Murk

Margaret Jolly, The Australian National University

The vastness and terrifying beauty of the Pacific Ocean or Moana has inspired awe in popular, scholarly and political visions. The value of the Blue Pacific is focal to the vision of a 'sea of islands', connected and united in the face of climate change, most recently and forcefully articulated at the Pacific Islands Forum Leaders' Meeting in Tuvalu in August 2019. Protecting the Blue Pacific was foundational to the Kommuniké and the Kainaki II Declaration which emerged from that meeting. Yet, increasingly, it is an ocean polluted: by nuclear waste, plastics and the ravages of climate change, as the ocean warms, rises, absorbs carbon dioxide and acidifies. All these pollutants have their ultimate origins in fossil-fuelled political economies and the geopolitical inequalities created by imperialisms and their long per-during wake.

In this paper I focus successively on nuclear contamination, plastic pollution and the warming and acidification of the ocean as complex intermingling pollutants, too often segregated in scholarly and popular discussion. Inspired by the idea of 'thinking like a fish' I will take a deep dive into the history and present state of these three powerful pollutants of the Blue Pacific. To breathe some life into our gills I also offer some oxygen through examples of the resistant hope and creative expression of Pacific peoples in which the Ocean is both palpable material and powerful metaphor.

From ‘the people without history’ to ‘the people without a future’: Reflections on the discursive violence of climate discourse in Kiribati. Or: Why can’t I talk to my I-Kiribati friends about climate change?

John Cox, Melbourne University/The Australian National University

As European power intruded into the Pacific in the colonial period, the great histories, dances and cultural traditions of the island peoples were systematically devalued as primitive, heathen or corrupt. In the anthropologist Eric Wolf’s phrase, Pacific people became ‘the people without history’: dominated and demeaned by histories told by the colonisers, missionaries, academics and, more recently, development agencies. These legacies are powerful, enduring and insidious.

As industrially-driven climate change looms as an imminent, existential threat to humanity, particular places have become iconic as sites of vulnerability. The atoll
states of the Pacific are now on the ‘frontline of climate change’, as photo-journalists and film-makers hasten to record. The future of the atolls is a serious concern but as activists raise these issues, other effects follow. I-Kiribati people are now known around the Pacific and beyond as ‘the people from the sinking islands’: as exemplary victims of climate change. And, in the process, they are stripped of their rich cultural traditions to become not only ‘people without history’ but ‘people without a future’. Climate change narratives move from being descriptions of geo-physical threats to discourses that redefine and deconstitute a people.

In this paper, I reflect on contemporary I-Kiribati modes of resistance to these deconstituting discourses. While some I-Kiribati do engage in active campaigning along the lines of the Pacific Climate Warriors, more often, everyday resistance is found in silences, incomprehension and denial. These silences have little value for global climate activism precisely because they are spaces where I-Kiribati identity protects itself from the deconstituting effects of ‘sinking islands’ discourse.

The Talanoa Dialogue: geopolitics and gender in climate change negotiations in Oceania
Evie Rose, The Australian National University and Jope Tari, University of the South Pacific

Oceanic peoples bear the severe impacts of a climate change they played very little part in creating, and Oceanic voices are often pushed to the margins in climate change negotiations. The ecocide enacted by heavily polluting states across the region has thus been equated to a ‘slow violence’ (Nixon 2011) and an ‘intensification of colonization’ (Whyte 2017). These geopolitics are gendered: women and sexual and gender minorities may be particularly impacted by climate change and hold less influence over climate negotiations, due to gendered power dynamics and inequalities. Oceanic peoples have not been passive in these geopolitical processes. In a rising tide of Oceanic diplomacy, politicians, scholars and activists assert their sovereignty and resilience to resist colonial and patriarchal legacies and rearticulate narratives of climate change. Why aren’t global climate change negotiation spaces such as the United Framework Convention on Climate Change (UNFCCC) working for Pacific states? How can we continue to make space for and emplace Oceanic standpoints in global climate negotiations, and begin to acknowledge and compensate for climate injustices?

My paper will attempt to highlight and begin to dismantle colonial and patriarchal structures in climate change negotiations through an exploration of the Talanoa Dialogue. The Talanoa Dialogue was introduced by the Bainimarama Government of Fiji to global climate change negotiations as President of the twenty-third Conference of the Parties (COP23) under the United Nations Framework Convention on Climate Change (UNFCCC). Talanoa is an Indigenous Fijian concept that means to dialogue or talk openly. The Fijian Government has enacted the Talanoa Dialogue to assert its regional leadership and international legitimacy, and it reflects a masculine and militarist diplomacy dominated by the voices of men. The outcomes of the Talanoa Dialogue also demonstrate that powerful states continue to influence the outcomes of negotiations, while the voices of women and sexual and gender minorities are marginalised. However, Oceanic peoples have also used the Talanoa Dialogue and COPs to resist geopolitical forces and rearticulate climate change narratives to recognise the agency of Oceanic peoples, and expand gendered subjectivities.

Climate Change, Tourism and The Politics of the Image
Talei Luscia Mangioni, The Australian National University

In this paper, I seek to examine the politics of contemporary image-making of climate change by tourists in Oceania. Undertaking qualitative research of social media, I argue they adhere to the tired trope of attempting to capture a slow violence of vanishing paradise and native. Here, I begin with an examination of the historic uses of the documentary video in Oceania from anthropology, military and tourism. Highlighting the recent emergence of a plethora of documentary-style climate change films, I then focus on how they perpetuate what Elizabeth DeLoughrey (2019, pp. 32) has termed a “salvage environmentalism”. From here, I turn to analyse several contemporary technologies of the arsenal of the tourist in Oceania, specifically the Drone, the GoPro and the Smartphone. Overall, I aim to analyse how the foreign tourist perceives themselves in relation to climate change of the islands.

Other panelist yet to provide an abstract: Kathy Jetnil-Kijiner

Siobhan McDonnell, Australian National University <siobhan.mcdonnell@anu.edu.au>

Rethinking Labor and Work in the Global Pacific!
Organiser(s): Mary K. Good and Inoke Hafoka

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 surrounding, 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.

We encourage participation from early career scholars and from scholars of all regions of the Pacific.

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

Stratified Reproduction in a Global Oceania!

Organiser(s): Jenny Munro, Leslie Butt, and Madeline Lemeki

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 политics 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 populations. We welcome insights on the institutions engaging in stratifications—from biomeedicine 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>

“The Soul & The Image”: The Story of Film in the Pacific

Organiser(s): Dionne Fonoti, Marina Alofagia McCartney, and Elioram 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.


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

Dionne Fonoti <dionnefonoti@gmail.com>

Uta ma Tai: Inside looking out in Pacific Island scholarship!

Organiser(s): Togialelei Safua Akeli Ama’ama, Brian Alofa’ituli, and Masami Tsujita Levi

Uta ma Tai: Inside looking out in Pacific Island scholarship!

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>

Vā Moana: space and relationality in Pacific thought and identity!

Organiser(s): Albert Refiti, Tina Engels-Schwarzpaul, and Billie Lythberg

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 studies, art, design and architecture, as well as media and communication studies – most often by Pasifika people living outside of their homelands.

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?


Albert Refiti, Auckland University of Technology <albert.refiti@aut.ac.nz>

We will get over it when it is over: Race and Power in Oceania

Organiser(s): Daniel Hernandez and Paige West

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 Latino 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?

Readings for session:


Daniel Hernandez, University of Auckland <dh.winaq@gmail.com>; Paige West, Columbia University <cw2031@columbia.edu>

Women and Politics in Polynesia: gender imbalances in authority on land tenure, chiefly titles and political offices!

Organiser(s): Melani Anae and Serge Tcherkezoff

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 candidacies in political offices.
The ASAO Newsletter is published three times yearly (April, September, December). Members and fellows of ASAO receive issues as a benefit of their membership in ASAO. To become a member of ASAO, contact the membership coordinator. In 2019, the annual dues for members are US$80. You can also register for a three-year membership at the rate of US$220. The membership fee for students, retirees, and independent (unemployed) scholars is US$50 annually or US$130 for three years. Current and past issues of the Newsletter are also available from http://asao.org as an open-access publication. ISSN 1095-3000

**ASAO BOARD OF DIRECTORS**

Past Chair  
Albert L. Refiti (Auckland University of Technology), albert.refiti@aut.ac.nz

Chair  
Alex Golub (University of Hawai‘i at Mānoa), golub@hawaii.edu

Chair-elect  
Sa‘iliemanu Liloaiamaiva-Doktor (University of Hawai‘i at West Oahu), sailiema@hawaii.edu

Directors  
Melani Anae* (University of Auckland), m.anae@auckland.ac.nz
Victoria Stead (Deakin University), victoria.stead@deakin.edu.au
Lorena Gibson (Victoria University of Wellington), Lorena.Gibson@vuw.ac.nz
Debra McDougall (University of Melbourne), debra.mcdougall@unimelb.edu.au

* PISA committee member

**ASAO OFFICERS**

**Newsletter Editor**
Ryan Schram  
ryan.schram@sydney.edu.au

**Secretary**
Jessica Hardin  
asaosec@gmail.com

**Treasurer**
J. C. Sayler  
asaotreasurer@gmail.com

**Membership Coordinator**
Barbara Andersen  
B.Andersen1@massey.ac.nz

**Acting Program Coordinator**
Alex Golub  
golub@hawaii.edu

**PISA Coordinator**
Chelsea Wentworth  
pisa.asao@gmail.com

**Annual Meetings Site Coordinator**
Jamon Alex Halvaksz, II  
jamon.halvaksz@utsa.edu

**ASAO Archivist**
Jan Rensel  
rensel@hawaii.edu

**Distinguished Lecture Coordinator**
Paige West  
cw2031@columbia.edu

**Book Series Editor**
Rupert Stasch  
rs839@cam.ac.uk

**Web Site Manager**
Zakea Boeger  
zakea@hawaii.edu

**ASAONET List Manager**
Mike Lieber  
mdlieber@uic.edu

**Book Display Coordinator**
Micah van der Ryn  
f.m.vanderryn@gmail.com