ASSOCIATION FOR SOCIAL ANTHROPOLOGY
IN OCEANIA

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I. FROM THE EDITOR

This issue begins our look forward to the 2015 meeting in Santa Fe. The hotel staff are quite helpful, and if you haven’t been to Santa Fe it is certainly a gem of a city. Well worth checking out. The Museum of International Folk Art is wonderful, adding to the artistic and architectural richness of the town which includes Georgia O’Keeffe Museum and The Pablita Velarde: Museum of Indian Women in the Arts among many others.

Please note that all materials to be included in the December Newsletter must be received by December 1. Additional deadlines for session organizers are discussed by the program coordinator herein.

And please continue to support the Pacific Islands Scholars Fund. It is one of the best things that we do as a community.

Cheers
Jamon Halvaksz

Jamon Alex Halvaksz, II
ASAO Newsletter Editor
Department of Anthropology
One UTSA Circle
University of Texas at San Antonio
San Antonio Texas 78249
E-mail: <jamon.halvaksz@utsa.edu>
II. FROM THE CHAIR

Talofa lava and kia ora,

I write to you on a sunny, crisp day in Aotearoa/NZ, where I have had the pleasure to spend time with some of the faculty and students at the University of Auckland, hosted by Pacific Studies. Earlier this week the Pacific Youth Research Symposium was held at the Fale Pasifika on a cold and rainy day, but inside the intellectual exchange and shared interest warmed us (the heaters helped too!). It reminded me of the value of retreating from our silos in academia and of the importance of these occasions for coming together in person to share our ideas, collaborate, and reinvigorate our relationships with one another. In this spirit, I reflect on the past opportunities and anticipate future possibilities provided by the annual ASAO meeting space, looking forward to Santa Fe 2015.

As you will see in this issue of the newsletter, the sessions are shaping up to stage an exciting set of conversations. In the past, organizers have reached out through their networks and ASAOnet to bring together a fantastic group of participants, and I hope to see more of these great sessions next year. We are pleased to announce Holly Barker (University of Washington) will be delivering the Distinguished Lecture in Santa Fe. It is tentatively titled, “Confronting a Trinity of Institutional Barriers: Denial, Cover-up and Secrecy.” Her lecture, along with sessions taking up new topics and considerations of place, will no doubt expand the scope of the scholarly conversations in new and exciting ways. In addition, following on the success of the activities in Kona, our inimitable program coordinator Alex Mawyer is exploring possibilities for local connections and activities. We are also looking into new options for incorporating film and media discussions in Santa Fe. Finally, as was the case in Kona, we look forward to being mindful of the place we are in and of the relevant connections, both existing and yet to be made, to the Pacific.

Since ASAO has in the past been a space of mentoring across rank and experience, we hope to expand that tradition in Santa Fe. The meetings are an especially important opportunity for junior scholars to participate in sessions and to learn from senior scholars; their contributions also reinvigorate the association as a whole. We hope to foster more of these connections this next year. We invite new and recent session organizers to email Alex in his capacity as program coordinator to signal their interest in working with an experienced session organizer who can mentor and advise as needed. We also invite experienced session organizers to let Alex know if you would be willing to serve as a mentor in this capacity.

As you renew your memberships, you will notice a slight dues increase. It has been over a decade since the dues were raised, and the ASAO Board voted to implement a small increase to help defray the cost of meeting improvements like audiovisual supports. It benefits us to slowly incorporate relevant changes like the use of media into the meetings as they reflect wider social changes both within academia and across the Pacific. We anticipate these small adjustments will greatly enhance our conversations in Santa Fe.

Best wishes for a successful and productive academic term,

Lisa Uperesa, ASAO Board Chair
III. PACIFIC ISLANDS SCHOLARS FUND
A reminder to everyone on ASAOnet: To continue the wonderful conversations we had at the last meeting, we need lots of donations to the PISF fund. Please, remember, this is money well spent.

Dear Pacific Island Scholars, please consider contributing to ASAO by choosing a fitting session and contacting the session organizer!

Dear Session organizers, please consider inviting Pacific scholars to your session!

Here is a reminder of the procedures to apply for a Pacific Island Scholars Fund (PISF) travel grant, please see http://asao.org/pacific/pisf.htm for all the details and forms.

For a complete application, you need:
- Application form (from the website)
- Application letter, explaining who you are and what you are planning to contribute to which session, if you have received PISF funding before
- Abstract of your paper
- 2 Letters of reference: your session organizer needs to write one of them, the other should be from a senior or advanced scholar who knows your work well and can comment on it
- Quote for the costs of your airfare
The final deadline for this round of applications is October 1st, 2014. Depending on our funds, we give priority to participants in Working Sessions, next to Symposia, and if we can afford it, to Informal Sessions.

Thank you for your help in creating a strong network between Pacific scholars from all over the world.

PISF Committee

IV. THE 2015 ASAO ANNUAL MEETING
The 2015 meeting of ASAO will be held at the Hotel Santa Fe in historic downtown Santa Fe, New Mexico, from February 3-7. The Hotel Santa Fe is a business venture of the Picuris (Tiwa) Pueblo of Taos County, New Mexico, and features a unique collection of Tribal art.

The Hotel offers to ASAO two types of accommodation, a traditional room (single or double occupancy) at $125 per night and a Picuris Junior Suite at $140 per night. Attendees may make their reservations directly with the hotel's reservation department by phone, fax or email:

Hotel Santa Fe
1501 Paseo de Peralta
Santa Fe, New Mexico 87501 USA
Telephone: 877-259-3409
Fax: 505-955-7835
Email: stay "at" hotelsantafe.com

In your message, be sure to mention "Association for Social Anthropology in Oceania" to receive the discounted room rate.

When making travel plans, Ryan suggests booking a flight to Albuquerque and traveling by shuttle to Santa Fe. The Santa Fe visitors' bureau recommends arranging transport with Sandia Shuttle

Questions regarding accommodation should be directed to Ryan Schram at ryan.schram "at" sydney.edu.au.

Ryan Schram, ASAO Site Coordinator
V. NOTES FROM THE PROGRAM COORDINATOR

This issue of the newsletter gathers updated session announcements and new session proposals for the 2015 meeting in Santa Fe. All session organizers and participants should review important guidelines and the timetable on the ASAO website. A condensed version of the timetable is included below.

Please note the following November 1 deadlines for the December newsletter in which the finalized program for the 2015 meeting will be presented: (1) All organizers must submit required information about their sessions to me as ASAO Program Coordinator, and (2) advise me of foreseeable scheduling needs or conflicts, expected audience size, A/V needs, and any special needs. Our site coordinator has informed us that this year’s hotel should be comfortable but that the spaces may be ‘cozy’, so this information will be particularly useful for make the best possible arrangements. The hotel is responsible for providing equipment for those with disabilities. It is also important that (3) session organizers inform me about who will not be able to attend the sessions in person, and that (4) participants attempt to limit themselves to participation in no more than two sessions. Multiple participations create scheduling conflicts and may disrupt sessions and distract contributors. In organizing the program, first priority in case of scheduling conflicts goes to organizers and discussants.

There is no guarantee that any session will be given a full day. In the past, working sessions have been given priority for all day meetings but there are a large number of sessions slated for the 2015 meeting and some may by necessity have only a half-day assigned for them. Since the focus of formal symposia is discussion of publication plans and pulling a collection together (and NOT the presentation of papers, which should be reviewed before the meeting), formal symposia, no matter how many participants, are normally given half a day.

Depending on the final number of sessions, however, ALL sessions may be given half a day (or less in the case of informal sessions). With this in mind, it is important for session organizers to have participants do much of the session work ahead of the actual meeting. Finally, we anticipate news of additional special events to be available in the December newsletter.

Alexander Mawyer, Program Coordinator mawyer@hawaii.edu.
VI. TIMETABLE FOR SESSION ORGANIZERS AND PARTICIPANTS:

<table>
<thead>
<tr>
<th>Deadline</th>
<th>INFORMAL SESSION</th>
<th>WORKING SESSION</th>
<th>SYMPOSIUM</th>
</tr>
</thead>
<tbody>
<tr>
<td>March 20</td>
<td><strong>To Program Coordinator:</strong> announcement of proposed session.</td>
<td><strong>To Program Coordinator:</strong> Report on informal session held at annual meeting; call for papers, deadlines, etc.</td>
<td><strong>To Program Coordinator:</strong> Report on working session held at annual meeting; next steps, deadlines, etc.</td>
</tr>
<tr>
<td>August 20</td>
<td><strong>To Program Coordinator:</strong> Updated description of proposed session.</td>
<td><strong>To Program Coordinator:</strong> Updated description of session and call for papers, deadline reminders</td>
<td><strong>To Program Coordinator:</strong> Updated descriptions of session, deadline reminders, etc.</td>
</tr>
<tr>
<td>Before November 1</td>
<td>Participants submit abstracts to session organizers and send to other participants</td>
<td></td>
<td>Participants circulate drafts of papers to session organizers and other participants</td>
</tr>
<tr>
<td>November 1</td>
<td><strong>To Program Coordinator:</strong> Updated description of proposed session; list of people who have expressed interest, number expected to attend. Last chance to be scheduled in the program.</td>
<td><strong>To Program Coordinator:</strong> Names of participants, titles of papers, order of presentation; all abstracts; which papers will be read in absentia; how much time requested</td>
<td><strong>To Program Coordinator:</strong> Names of participants, titles of papers, order of presentation; attachments of finished papers; a list of which papers (if any) will be presented in absentia; how much time requested?</td>
</tr>
</tbody>
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VII. 2015 ASAO PROPOSED SESSIONS

FORMAL SYMPOSIA

Mimesis and Transcultural Encounters
Organizers: Jeannette Mageo and Elfriede Hermann

Our symposium provided us with the space to intensively discuss the papers that we had precirculated. First we engaged with an introductory paper on mimesis (by Jeannette Mageo); then we moved on to deal with desire and mimetic appropriation in contemporary Trobriand woodcarvings (Sergio Jarillo de la Torre, presented in absentia), with traditional Tahitian weddings for tourists (Joyce D. Hammond), transculturation and mimesis among the Banabans (Elfriede Hermann), incorporative mimicry in German Samoa (Jeannette Mageo), then with mimesis, desire and fragmentation in the Finisterre Mountains (Doug Dalton, presented in absentia), mimesis and reimagining identity (Laurence Marshall Carucci), imitation in early Australian encounters (Francesca Merlan, presented in absentia), and with mimesis, playing
Indian and touring with the *Vanishing Race* through Australia and New Zealand 1926 (Sarina Pearson).

We agreed that, with work, this session has the potential to become a worthwhile volume. Our project is ethnographically rich and broad ranging and has a strong theoretical component. We take mimesis to mean imitation or copying and to refer to the circulating of copies of an “original,” meaning an earlier moment in a series rather than an original in any essential sense. Given that a number of us either could not make the Hawai‘i session and or could not pre-circulate completed versions of their paper, we feel another session in Santa Fe is needed to help bring the volume to submission-ready form. This year we plan to develop our various contributions as publishable papers. These papers will aim to speak to the introduction, to the three major themes of the future volume (mimesis in historical intersections of culture, mimesis in tourist art and cultural travel, and mimesis in reconfiguring rituals and ceremonies). We intend to have frequent communication with each other in the course of this year and will pre-circulate polished papers by January 10, 2015.

Jeannette Mageo, Anthropology Department 664910, Washington State University, Pullman, Washington 99164-4910, USA; <jmageo@wsu.edu>
Elfriede Hermann, Institut für Ethnologie, Universität Göttingen, Theaterplatz 15, 37073 Göttingen, Germany; <Elfriede.Hermann@sowi.uni-goettingen.de>

**Beyond Kula: Assembling the Contemporary Massim** (*Malinowsky Centennial Symposium*)

Organizers: Michelle MacCarthy and Sergio Jarillo de la Torre

At the 2014 ASAO meeting, we had six participants who had either circulated abstracts in advance or summarized their intended papers during the session, as well as a number of other interested observers. Several other ASAO members, including co-organizer Sergio Jarillo de la Torre, sent regrets but nonetheless provided abstracts, or at least expressed their ongoing interest. Some participants proposed to broaden the scope of the session so as to make it more inclusive, encompassing historical themes as well as more contemporary issues. It was suggested that since the proposed conference in Alotau is convened in coincidence with Malinowski’s hundredth anniversary of his arrival in the Massim, all the papers could take a quote from Malinowski as their starting point. This would provide a common thread between all the presentations and facilitate dialogue among the many viewpoints that will be laid out during the conference. A number of other very helpful suggestions were put forward, and we have tried to incorporate as many of these as possible into the revised abstract and will further bear them in mind as we build the symposium program. In the revised abstract below, we hope that potential participants will find a more inclusive call for participation that welcomes discussions or presentations of a wide range - the common threads being a link in some way to Malinowski, and a topic that is likely to engage the interests of not only our fellow academics, but also the people of the Milne Bay region. The symposium will be held in Alotau, Milne Bay Province. We welcome additional participants in this session, which will meet again in Santa Fe next year, and ultimately result in the August 2015 (tentatively Aug 19-22) Malinowski Centennial Symposium.

Revised Abstract: The Massim region of Papua New Guinea has exerted a considerable influence on the discipline of social/cultural anthropology as it has developed over the past century. This is due in no small part to the work of Bronislaw Malinowski, who arrived in the Trobriand Islands in May 1915. His work put the Trobriand Islands and the Massim region on the anthropological map, leading the way for countless other ethnographers to the islands of Milne Bay Province in the 100 years since, and the influence of this area on anthropological practice and theory has not diminished. In 2015, we wish to commemorate this important centennial and the role of the Massim region as a “sacred place” in anthropology by hosting a 4-5 day symposium, bringing together a number of scholars who have carried out ethnographic fieldwork in the area, and/or have used this literature to make significant contributions to anthropological theory. We seek to do this not only as an academic exercise, but also as a
conversation between anthropologists and the inhabitants of Milne Bay, who also recognize the anthropological import of their home place, and often express the wish to engage with the products that “their” anthropologists create once fieldwork has come to an end.

Specifically, we wish to focus our attentions in this symposium on themes that reflect the deep history of the ethnographic endeavor, in conversation with the current realities of social change in the Massim region. While written and debated by ethnographers primarily from outside the region, the creation and circulation of a Massim-based ethnographic knowledge might best be seen as a communal assemblage of perspectives and projections; we do not create ethnographic knowledge without the cooperation and assistance of our interlocutors, and the process of creating anthropological knowledge is a dialogical one. An overarching theme for the symposium could exemplify the extent to which Malinowski and anthropology “created” the Massim as much as the Massim created anthropology and Malinowski. As a reflection on the historical depth and topical breadth of anthropological scholarship in the region, we take Malinowski as our hinge, so to speak, and encourage each participant to identify a passage or statement from one of his works around which to anchor his or her contribution.

We envisage a number of formats for engagement between scholars and locals. These will include keynote addresses by international academic leaders as well as local leaders, formal presentations, informal presentations followed by discussions with local and visiting audiences, workshops to demonstrate available archival resources such as DEPTH and UCSD’s digitization of patrol reports, digital archives of historical photographs and artifacts held in museum collections worldwide, and film screenings. While we recognize the logistical difficulties of creating a space that is both academically rigorous and accessible to local audiences, we feel that this is an important part of the anthropological endeavor one hundred years on from anthropology’s colonialist beginnings. This is nowhere more true than in the Massim, a place that has been so central to the development of the discipline and produced such an important corpus of ethnographic material, in the form of the written word, material objects, and images—a corpus that has largely been inaccessible to those interlocutors who made their production possible. This symposium, then, seeks both to honour the historical legacy of Malinowski, and to bridge the gap between scholarly knowledge production in and away from “the field”.

Michelle MacCarthy, Postdoctoral Fellow, Department of Anthropology, University of Bergen; <Michelle.Maccarthy@sosantr.uib.no>
Sergio Jarillo de la Torre, Department of Social Anthropology, University of Cambridge, Darwin College, Silver Street CB3 9EU, Cambridge, UK; <sj323@cam.ac.uk>

Circulation of Children in a Global Context
Organizers: Judith Schachter and Isabelle Leblic

After a successful working session in 2014, we will hold a symposium at the annual meetings in February 2015. Twelve papers cover different aspects of the circulation of children in a global context, from the impact of globalization on village-to-village transfers of children to the significance of global migratory movements. For the symposium, we have asked contributors to emphasize the concept of circulation—back and forth movements, in some cases, and in others, permanent settlement in diasporic communities—in examining particular ethnographic examples. Dominant themes that organize the papers include: the impact of colonial and post-colonial relationships on the ways in which children can move or be moved (e.g., practices of adoption and fosterage); changing interpretations of kinship practices given the extensive circulation of individuals from place to place; criteria for citizenship, permanent residence, and belonging that influence the movement of children; tensions between law and custom when Pacific Islanders migrate away from home societies; the role of international organizations, including NGOs, the United Nations, and the Hague Conference in opportunities for/obstacles to the circulation of individuals—whether voluntary or involuntary; temporary or permanent;
within or beyond the Pacific. All the papers address the rapid rise in the number of children who circulate in today’s world, under a variety of conditions, for a variety of different reasons, and to fulfill particular goals—for the adult and the child. We also noted gaps in the research on children who are circulated and the need for more inquiries into a phenomenon that is becoming increasingly dominant in the Pacific. Participants will submit final drafts of papers by September 15, 2014.

Judith Schachter, Department of History, Carnegie Mellon University, 5000 Forbes Avenue, Pittsburgh PA 15213-3890, USA; tel. 412-268-2880; <judithm@cmu.edu>
Isabelle Leblic, Ethnologue DR2 au CNRS-LACITO, Paris FRANCE; <leblic@vjf.cnrs.fr>

First Fieldwork: 1960-1985:
Organizers: Laura Zimmer-Tamakoshi and William Heaney
Discussants: Richard Feinberg and Rena Lederman

This session will be held as a symposium in Santa Fe. Seventeen papers are being circulated among the 18 participants and 2 discussants. The session will focus on (1) Rick Feinberg’s and Rena Lederman’s introductory and concluding remarks and thoughts on the collection (e.g., introducing and putting the papers in ethnographic and critical contexts; expanding the discussion of fieldwork beyond our individual papers, time frame and the Pacific); (2) Laura’s book proposal and investigation into publication possibilities and (3) producing a “final” set of guidelines for readying the papers for review. As it stands, the papers are to be no more than 25 double-spaced pages (excluding references, notes, photos and maps) preferably in 12 Pt Times New Roman (at least until we have a publisher).

Papers focus on first fieldwork experiences during a time of critical changes in island Pacific countries and anthropology, changes affecting the directions research took in first and subsequent fieldwork. At Kona, the group came up with a new working title, Fieldwork on the Cusp: Anthropologists in the Western Pacific, 1960-1985 (which will be reserved for the publication). We also concurred on directing our efforts toward a book for graduate and undergraduate students and accepting several new participants, two of whom were at the meeting (Mary McCutcheon and Naomi McPherson) and one who was unable to attend (Karen Sinclair). Since then, a young anthropologist has joined – Mariko Yoshida – along with Ivan Brady and Richard Marksbury. Mariko and Ivan both worked in Tuvalu and the comparisons between their first fieldwork experiences lend an historical zest to the volume (that is mirrored – to some extent – in others’ papers where they comment on subsequent field experiences). The following paper titles are listed by author/s in alphabetical order for now. Correspondence should be directed to Laura Tamakoshi.

Participants:
David J. Boyd (University of California – Davis, Emeritus) “Practicing Ethnography in the Mountains of Papua New Guinea: Living and Learning with Awa (Eastern Highlands) and Hagahai (Madang)”
Ivan Brady (SUNY Oswego, Emeritus) “Fieldwork Ontology: Good Plans, Bad Luck, and Philosophical Impossibilities”
William H. Heaney (University of Wisconsin, Oshkosh) “Living Dead Birds: Doing First Fieldwork in the Wahgi Valley, Western Highlands, Papua New Guinea, 1975-76”
Richard A. Marksbury (Tulane University) “My Micronesian Exile”
Mary McCutcheon (George Mason University) “Advice to Anthropologists: Taking It, Leaving It and Giving It”
Nancy McDowell (Beloit College, Emerita) “There are Stories, and then There are Stories: Reflections on Fieldwork”
Naomi McPherson (University of British Columbia – Okanagan) “Gendered Experiences in the Field, West New Britain, 1980-1985”
The half-day session was attended by 27 persons, anthropologists and lawyers alike, many of whom were rigorously engaged in a productive discussion on fundamental issues: 1. Concepts of power and control through the courts or through tradition and the question of who controls the definitions and interpretations of culture (i.e. notions of statehood and tribalism); 2. Customary procedure of truth finding and effecting justice vs. legal procedures of truth finding and effecting justice; 3. Differing concepts of justice and the person; 4. Definitions of culture, constitution and the church; 5. Question of sorcery to effect victory and power that is immanent in indigenous concepts of conflict and dispute resolution; 6. Concepts of justice, punishment, and differing valuation of certain offenses only to name a few (i.e. Vern Caroll’s paper). We had a discussion that “reached a level of abstraction and practicality…richer than any discussion I have ever been to [on law and custom]” (Mike Lieber). We are planning to move toward publication after calling for a final full day symposium in 2015. Please send statements of interest to Manuel Rauchholz or Zag Puas.

Mobilities of Return
Organizers: Helen Lee and John Taylor

After an excellent working session in Kona we are moving ahead to a symposium for 2015. We have a very wide geographic spread of papers reaching across the Pacific region and addressing unique aspects relating to questions of ‘reverse migration’ and the mobility of people ‘back home.’ These range from rural-urban dynamics and international diasporic movements, and focus on an extremely wide range of political, economic, cultural and health-related factors. Across this diversity, a coherent set of themes link the papers together, including especially those relating to the unique disjunctures that emerge between ideas of home and personal or group identity/experience within the context of human mobility. Overall, the sessions we have
held so far have resoundingly demonstrated that the overarching topic of “mobilities of return” presents a strong basis for focused research in the Pacific and beyond.

The existing Dropbox folder, set up by Rachana Agerwal, will allow participants to continue to share drafts of papers and useful resources. We aim to have completed or near-completed papers pre-circulated by mid-October to meet ASAO deadlines. We hope to move to publication after the symposium.

Participants (some titles may change):
Wolfgang Kempf (Gottingen University), “The Diversification of Return: Banaban Movements in Historical Perspective”
Alan Howard and Jan Rensel (University of Hawai‘i), “The Rotuman Experience with Reverse Mobility”
Taomi Tapu-Qililo (Otago University), “Tuvaluan Diaspora in Oceania: Identity and Belongingness in the Margins”
Rachana Agarwal (Brandeis University), “Agency and Selfhood among Young Palauan Returnees”
Shu-Ling Yeh (National Taitung University, Taiwan), “Migration and Homemaking Practices among the Austronesian-speaking Amis of Taiwan”
Pyone Myat Thu (Australian National University), “Displacement, Return and Translocality in Timor-Leste”
Laura Zimmer Tamakoshi (Truman State University), “A Difference of Options and Opinions: Gendered Mobilities of Return and Fractured Social Relations in the Context of Big-Scale Mining and Extreme Inequality”
Leslie Butt (University of Victoria), “Adding Insult to Injury: Experiences of Mobile HIV-positive Men and Women Who Return Home for Treatment in Papua, Indonesia”
Thorgeir Kolshus (University of Oslo), “Urban Castaways. The Precarious Living of Stranded Islanders”
Kirsten McGavin (University of Queensland), “(Be)longings: Reverse Mobilities, Diasporic Islanders and the Meaning of ‘Home’”
Helen Lee (La Trobe University), “The Lucky Ones? Overseas Born Youth in Tongan High Schools”
John Taylor (La Trobe University), “Not Really At Home in the World, or At Home at Home: The Ambivalence of Longing for Home among Kiwis in Australia.”
Maggie Cummings (University of Toronto), “Reversals of Fortune? Ni-Vanuatu RSE Workers and the Return Home”

Value — Objects, Relations, and Emotions
Organizer: Susanne Kuehling

This session explores the construction and negotiation of value in a broad sense, including tangible and intangible valuables (objects, consumables, rituals, performances, and personage, e.g. first-born children). We are interested in wisdoms and uncertainties, shifts in value from generation to generation, and the relations between monetary and non-monetary value. Papers are taking into account that value is mediated in an embodied and gendered way, causing emotions (e.g. the burden of fame, the shame of owing too much, the fear of envy and anger, the pride of giving). The production and reproduction of value, in our ethnographic case studies, speaks to shifting desires, (re)negotiations of systems of measurement, and modified outlooks into the future.
At the Kona meeting, we had five and a half presentations on various forms of value, ranging from body decorations in Pollap and dances in Kiriwina to bilums in the Eastern Highlands, Tongan fine mats in Auckland, kula shells in Dobu, and tolok wealth in Palau. The papers and comments led to interesting discussions – thanks to all presenters and our lovely and engaged audience! To be brief, we asked questions about who creates and owns valuable items or practices, how wealth and value are linked and how authenticity figures in the negotiation of value in various contexts (often expressed as ‘feeling’ right). Recurring themes were the notion of virtue, expressed as ‘work’, the burdens and pleasures of dealing with wealth and valuable practices, and the significance of time in determining value. The papers addressed value shifts, linked them to larger contexts, and explored the significance of kin relations, the exchange of essences, and other deeply emotional setups. We like the idea that value helps us become immortal, and will move on to a symposium in 2015.

Susanne Kuehling, Department of Anthropology, University of Regina, Regina, SK S4S0A2, CANADA; tel. 1 307 569 0730; <Susanne.kuehling@gmail.com>

WORKING SESSIONS

Colonialism and Globalization in the Pacific
Organizers: Rich Scaglion and Chris Beaule

Our informal working session in Kona brought together about 30 people working in many different areas of the Pacific for a lively and wide-ranging discussion touching on such topics as: What do we mean by colonialism?, Are there “types” of colonialism?, What were the pre-European forms of colonialism in the Pacific?, and Is globalization another variety of colonialism? About a dozen people expressed interest in contributing a paper for next year, so we plan to move forward to a working session in 2015. Contributions will take the form of case studies that expand or challenge prevailing notions of colonialism.

Contributors should send titles and abstracts to the organizers no later than October 1, 2014. We also welcome additional participants, who can contact either Chris Beaule (Beaule@hawaii.edu) or Richard Scaglion (scaglion@pitt.edu).

Rich Scaglion; University of Pittsburgh; <scaglion@pitt.edu>
Chris Beaule, University of Hawai‘i at Manoa; <Beaule@hawaii.edu>

Ethnic Tension in Hawai‘i
Organizers: Joseph Genz and Julianne Walsh

The impetus for convening this informal session on ethnic tensions in Hawai‘i was a recent high school fight that erupted between Hawaiians and Micronesians, located within walking distance from this year’s ASAO meeting in Kailua. Due to the sensitive nature of the topic, a substantial portion of the session was devoted to the creation of a comfortable and respectful space to begin sharing personal experiences, stories, emergent understandings, and calls to action with regard to stereotyping, anxieties, discrimination, and violence. Introductions by most of the 30 participants involved multiple perspectives and backgrounds, including Micronesians and Hawaiians, anthropologists and community members, and graduate and undergraduate students.

The resulting discussion highlighted the overall commitment of participants to strive toward community-based action to help remedy the problem of Micronesian tensions abroad. While this call to action focused on Hawai‘i, other perspectives were shared from migrant populations on Guam and the mainland. There was also recognition that such engaged work must be ethnographically grounded. While a recent ASAO-driven publication (edited by Alan
Howard and Jan Rensel) examined diaspora in Oceania, the literature is relatively silent on the specific emerging tensions of the Compact of Free Association (COFA) migrants. Yet, many of the participants are already fully immersed in working with local communities to better understand and resolve these issues, which places them in excellent positions for collaborative research and community-based engagement.

Based on the personal introductions and discussion during the session, we imagine as an ultimate product of this work a text that is ethnographically grounded, historically nuanced, inclusive of both local and outside voices, and committed to engaged community-based action. Such a narrative would include stories and accounts, analysis of policy issues and structural violence, community understandings about “Micronesians,” examples of media creation and reinforcement of stereotypes, insights into the educational system and school bullying, contrasts and similarities with Guam and other places, and other emerging issues. To help facilitate this goal, we intend to move forward with a Working Session at next year’s ASAO meeting in Santa Fe. We would like to invite the session participants and others who are interested to pre-circulate working papers by Nov 1, 2014. Please contact Joe Genz and Julie Walsh for more information.

Joseph Genz, Department of Anthropology, University of Hawai‘i at Hilo, Hilo, HI 96720, USA: tel. 808-974-7472; <genz@hawaii.edu>
Julianne Walsh, Center for Pacific Island Studies, University of Hawai‘i at Manoa, Honolulu, HI 968922, USA: tel. 808-956-2668; <jwalsh@hawaii.edu>

A Grave Matter: Changing Burial Practices in Pacific Island Societies
Organizers: Leasiolagi Malama Meleisea and Penelope Schoeffel

The informal session on Grave matters: Changing Burial Practices in Pacific Island Societies attracted twenty-one participants. There was a lively discussion of grave matters in Samoa, Aotearoa, Hawai‘i, Rotuma, Tonga and Fiji. Themes included pre-Christian burial practices, colonial legislation on burial, graves as ownership markers within customary land tenure systems, grave styles as a means of asserting social status (both traditional and non-traditional), graves as markers of identity, solidarity and spirituality, issues of locating re-burials, and issues associated modern graves in traditional burial sites, and the cultural and religious acceptability of cremation. We are planning to proceed to a working session at Santa Fe next year. We called for abstracts to be submitted by the end of August. Several scholars who were unable to attend the Hilo meeting have expressed interest and we welcome new expressions of interest in participating next year with abstracts. Please direct these to the organizers.

Leasiolagi Dr. Malama Meleisea and Dr. Penelope Schoeffel, Centre for Samoan Studies, The National University of Samoa, PO Box 1622, Apia, Samoa, Phone: +685 20072 ext 322; <m.meleisea@nus.edu.ws> and <p.schoeffel@nus.edu.ws>

Homelessness and Homeland in the Contemporary Pacific
Organizer: Kalaniopua Young

About twenty people attended our informal discussion facilitated by Kalaniopua Young. The discussion was especially fruitful, generating many ideas about the evolving social, cultural and political context(s) of homelessness in contemporary Hawai‘i. One immediate point for discussion involved the categorical notion of homelessness and how the s/pacific experiences of Hawaiians and locals challenge this idea. Living on and off the land is a form of being at home for many Hawaiians and locals, alike. In this vein, discussants invariably used terms such as “houseless” and/or “home-free” to describe how some precariously housed Hawaiians and locals themselves articulate experiences of living outside. Throughout the session, we
discussed the importance of narratives and stories to more deeply engage the multi-faceted dynamics of outside living. Some people are homeless, some houseless and some home-free. What factors help us to understand these three varying social realities in relation to place, culture, history, politics and socioeconomic class? We also spent some time exploring the urgent issue of inter-ethnic tensions (between Hawaiians, locals and non-locals) living outside and perhaps go deeper into these discussions next year. A suggestion was also made to cast a wider net—to invite people who are interested in the issue of homelessness as a pan-Pacific/Pacific issue. Certainly, we encourage anybody interested in the issue to join our session. Potential areas for further paper drafts might include—the evolving role(s) of activism, self-determination/sovereignty, settler colonialism, neoliberalism, criminalizing poverty, indigenizing/re-claiming autonomous spaces (pu‘uhonua) and place in relation to homelessness.

For next year’s session in Santa Fe, New Mexico: We are requesting that participants bring in a draft of 5-10 pages for a working session (although the paper is not necessary, ideas are great too!). Also, new participants are encouraged to contact Kalani Young.

Kalaniopua Young, Department of Anthropology, Box 353100, University of Washington, Seattle, WA98195; <youngt1982@gmail.com>

Levi-Strauss, Myth, and The Contemporary Pacific
Organizer: Eric Silverman

In 2015, we mark the 60th anniversary of Claude Levi-Strauss’s groundbreaking essay, “The Structural Study of Myth.” The article, first published in The Journal of American Folklore, marked a pivotal moment in anthropology and modern social thought. Since then, no subsequent analysis of myth or culture more broadly can rightly refuse to address in one way or another Levi-Strauss’s analytic method—the linguistic analogy, the innovative interpretation of the Oedipus myth, and the famous canonical formula. Nor can we ignore the underlying philosophical outlook of the essay in regard to the structure of the mind, the relationship between thought and practice, the role of history in social analysis, and the sway of 20th century modernism. What is the relevance of structuralism in the contemporary Pacific? How can we reassess the Levi-Straussian paradigm for understanding myth (and culture) in regard to recent concerns and theories such as modernity, globalization, the reinvention of tradition, post-structuralism, deconstruction, obviation, Lacanian psychoanalysis, the importance of history, Sahlins’esque structures of conjuncture, dialogism, gender, violence, and so forth? Following on an Informal Session in Kona in 2014, we advance to a Working Session in 2015—and we eagerly invite new participants. Our aim is not to advance the cutting-edge of structuralist theory per se—a rather daunting task given the voluminous scholarship on the paradigm—but rather to revisit the usefulness of the structuralism for understanding Pacific societies. All participants will begin by (re)reading the canonical myth essay; this is our collective and individual starting point. Each contribution will then apply the insights (or gaps) therein to our own particular fieldsite(s). How does this essay, re-read today, help us understanding local experience? Contributors may also, of course, draw on other work in Levi-Strauss’s oeuvre, but his myth essay will form the common core of the session. Participants also agree to forward to the organizer entries for a summary bibliography, which will be posted to a session website on Google Docs. Contributions to the session can take one or more of several positions on the efficacy of “The Structural Study of Myth” essay, and the wider Levi-Straussian project, for understanding Pacific societies. The session stakes no unified or official position of the efficacy of Levi-Strauss’s myth essay. Our goal is simply to re-think the essay through ethnographic grounding in the Pacific. Again, we enthusiastically accept new participants. If you are interested, please email Eric Silverman

Eric Silverman, Department of American Studies, Wheelock College, 200 The Riverway, Boston MA 02215, USA; <esilverman@wheelock.edu>
New Food: Cultural Consequences of Dietary Change in the Pacific
Organizer: Ryan Schram

Our yams nearly all gone, and many still refusing to eat rice, Mr. F. [the government agent] said he must adopt heroic measures. With a great deal of sound and fury he told the boys they must ki-ki rice, or else—!
Julian Thomas, reporting from on board the Lizzie for the Melbourne Argus, 1883-1884 (quoted in Banivanua-Mar 2007: 47)

For years, we’ve heard that with globalization, people’s diets have become more industrialized, more Western, richer in animal protein and highly-processed starch, and come from greater distances (Khoury et al. 2014). Studies of household consumption in the Pacific have followed the global trend, and show a steady shift away from locally-produced food to imported foods such as rice and lamb-flaps (Parry 2010). At this time, it’s common to hear calls for a return to the garden and indigenous foods because they provide better nutrition, greater economic security and greater environmental sustainability. In recent years, a number of exotic species from indigenous and peasant pantries have been trumpeted as wonder crops and super foods that will feed a ‘hungry world’ (Barclay 2014; Pryor 2014). In the Pacific, where food has always been the chief medium of social relationships, everyone is eating new food, and everything old is new again. People renew kinship bonds with purchased food, and they discover that in the new institutional contexts and with new discourses, gardeners of taro and harvesters of kumara have new kinds of global agency. Can new food open a perspective on social transformations in general, especially in a world in which economic globalization is giving way to multiple global orders of governance, knowledge, and politics?

The organizer and participants invite everyone to present papers on the cultural consequences of dietary change in the Pacific, and also what happens when people reconfigure the relationships among diet, commerce, environment and health. In this session, we emphasize anthropology’s classic double vision: Newness is relative and what’s new for one is old for another. Furthermore, we recognize that knowledge about food and change is today distributed across many sites. There are no privileged external positions from which one can assess the direction of dietary change. Rather, often what we see is not linear movement, but ontogenesis. New food is produced when different knowledge practices are assembled into a network of inscription, translation and representation. Hence, the new foods we want to analyze often come into being through new ways of seeing and eating. In past sessions, we discussed ‘new foods’ such as spam, sweet potato, rice, and ice (frozen water), and we discussed emerging ideas about health and nutrition which were giving old food a new look. Ethnographic and historical research have both been presented. We welcome proposals for new presentations along these and similar lines.

To participate, please send a title and abstract to the organizer, Ryan Schram, at new.food@rschram.org, by October 15, 2014.

References:


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**Order in Melanesia**
Organizer: Alex Golub

Our session on “Order in Melanesia” was attended by around 20 people. Conversation flowed freely around a number of topics, many of which have already been discussed in the literature, in an attempt to understand how the concept of order might shed new light on them. We discussed the state as a source of order and regimentation, but also as a source of disorder when it was weak or undermined local arrangements. Other topics included: enclaving and fissioning as methods of creating purified, ordered communities; whether or not cosmological order was an aspirational goal in island Melanesia the way it is on the New Guinea mainland; notions of predictability and synchronization of movement (dances, large-scale public ritual); the ‘temporization of order’ (where is a golden age of order? In an ancestral past, or a modern future?); the agonistic nature of egalitarian societies; technologies of mensuration, coordination, and control such as mobile phones or fences; asceticism as a form of control; how women and youth are imagined as sources of order and disorder; whether the concept of ‘order’ has a meaning or is useful because of its ambiguity; and whether or not it is useful to speak of order instead of speaking of ‘cargo cults’ or ‘power’. Participants (including future paper-givers) included: Jack Taylor, Mark Mosko, Tate LeFevre, Jordan Haug, Barbara Anderson, Thorgeir Kolshus, Alex Golub, Doris Bacalzo, and Tobias Schwörer, and Wasang Baiio.

We will continue to a fuller session next year and encourage additional participants, particularly those who work in island Melanesia. Please contact Alex Golub if you are interested.

**The Pacific Islands in the Digital Age**
Organizers: Alan Howard and Geoffrey Hobbis

This session will focus on the kinds of research being done in Oceania that involve the use of digital media both by Pacific Islanders and by ethnographers.

Participants:
Philip Gibbs (Melanesian Institute, Goroka, PNG) The Mobile Phone as a Research Tool
Chelsea Wentworth (University of Pittsburg) Creating Ethnography via Digital Methods
Molly Huff (Boulder, Colorado) The Case for Providing Diasporic Communities with Kupuna-Moderated Online Subscription
Ofa Dewes (University of Auckland) Photovoice: A Novel Methodological Approach to Health Issues Among Pacific Islanders
Vilimaina Navila (University of the South Pacific) A Broad Reflection of Digital Modes of Learning: The Missing Link in Secondary Schools in Fiji
Clara Pau (University of Otago) SNS (Social Networking Samoans): Exploring the Ethnic Identities of Samoan Facebook Users in Aotearoa, New Zealand
Pacific Spaces and Sacred Buildings
Organizers: Albert L. Refiti and Tevita Ō. Ka'īli

We had a very successful working session at Kona with over 40 in attendance throughout the day including participants. 11 participants delivered papers and 4 papers were received in absentia. 5 submitted abstracts, and 3 more scholars approached the coordinators about joining our next session.

A schedule was prepared for the day and this went smoothly. Each paper was allocated a reader who read the paper before the session and gave feedback and advice during the session. Papers fell into roughly 3 categories related to the thematic:

- Pacific concepts of space – A. Refiti, M. Noyes, M. George, S. Leineweber, S. Doktor-Lilomaiva, O. Māhina, S. Mallon
- Pacific architecture and buildings – M. Austin, D. Brown, J. Treadwell, A. Greentree, B. Moa, S. Potauaine
- Pacific space and performing indigeneity – T. Ka'īli, T. LeFevre, M. Nepia, K. Mila, M. Goldsmith, K. Muller

Underpinning an understanding of Pacific spaces was the consideration of the roles that ‘mana’, tapu’ and ‘noa’ has played in shaping formal/structural interpretations of social space, architectural schemas and identity politics. We see this as an important aspect to develop in the next sessions, which will give all the papers a tighter coherency in arguing a position(s) about Pacific spaces as a whole. Another common element was consideration paid to the idea of the site as a geographic or topological situation(s) informed either by traditional understanding of celestial mechanics, navigation, and building traditions, but also as places where the formation of new identities are possible in a Postcolonial context.

Because of a great interest in our session (from emerging and experienced scholars), we have decided to hold two more sessions later in the year – Auckland in November and Taiwan in December 2014. We plan to hold a session at ASAO in Santa Fe (2015) where completed papers will have their final reading. We will also be exploring possible avenues for publication in the meantime. At present the consensus seemed to be that we should look at publishers or journals with high distribution so that our work could be access by a wide audience. Our audience is made up of the following: Pacific Studies, Architecture & Design Anthropology, Social & Cultural Anthropology and Pacific Art and Architecture.

The planned session in Auckland, November will be focused mainly on papers not received at the Kona session, and also for those presenters who submitted papers but were not able to attend (New Zealand and Australia based scholars). The Pacific History Association Conference in Taiwan in December also presents another opportunity for some of our
participants to meet and deliver their revised papers before ASAO 2015. Participants will be informed regarding these in due time.

We can also report that our session drew 12 experienced scholars and 5 emerging scholars. Two participants were awarded PISF to attend the ASAO Kona; a good number of papers received were from Architectural Historians & Theorists, the rest were from Anthropologists, Geographers and Sociologists. Please email us if you want more information or maybe to join our session.

Albert L. Refiti, AUT University, Auckland, New Zealand; <albert.refiti@aut.ac.nz>; Tevita Ō. Kaʻiʻi, BYU Hawai‘i; <tevita.kaili@byuh.edu>

### Sustainability Lost
Organizer: Cathy Pyrek

This working session was a reboot of last year’s informal session, titled “Buyers’ Remorse.” Last year, the title confused many who saw it more literally than did the session organizer. This year, a new title attracted an entirely different group that seemed to like, and in some cases prefer the old title. The group had papers in mind that have some common themes, though a pithy title has not emerged. Those themes include:

- Identity – the loss/retention of identity for both individuals and the collective
- Emotion – as it pertains to loss of cultural practices
- Modernity – and its magnetic pull from tradition
- Memory – of heritage and how it is passed along generation to generation
- Critical mass – the people necessary to sustain or recapture cultural practices

There were eight in attendance. Not all expressed interest in going forward with a paper, though six are entertaining it seriously. The challenge going forward will be to see if we have a cohesive enough collection to string together and if we can recruit a couple more interested parties. At this point, the plan is to aim for a working session in 2015, assuming those things come together. New participants are welcome (and needed) and should contact the organizer.

Cathy Pyrek, Department of Anthropology, Kent State University, Kent OH 44242, USA: tel. 512-669-9454; <cpyrek@kent>

### Theorizing Race and Culture in the Pacific
Organizer: Lisa Uperesa

Paradigms of culture, ethnicity, and indigeneity pervade analyses of island life, group relations, and identity and belonging in the Pacific. While discussions of race and racialization have been the subject of recent publications, its importance in historical and contemporary life deserves a more sustained conversation across island areas. This panel takes as its task enunciating the generative potential of race in our examination and analyses of life in the Pacific, tracing how it interacts with the more privileged frameworks of culture, ethnicity, and indigeneity. We will continue our conversation in Santa Fe, building on and extending existing work in this area. Key areas of interest seemed to be rights and citizenship, comparative colonialisms, place, and migration/diaspora as shaping formations of race-culture-indigeneity. The following key questions emerged from the informal discussion:

- How are group relations across the Pacific informed not only through shared local cultures and across ethnic identities, but also by the ways in which particular bodies have been racialized by American and European colonialisms?
- How do racial and indigenous claims to belonging intersect and divide islanders’ claims to land and rights?
• How are ideas about race constitutive of and sublimated within ideas about culture and indigeneity in particular contexts (like sport, for example)?
• How have racialized colonial constructions shaped race relations in areas of the Pacific, and Pacific peoples’ own self-conceptions?
• How are ideas about race shaped by connection to place? Examining new categories that speak to mixedness (mixed race, mixed cultural background, mixed place genealogy).
• How is race used as a proxy for assumptions about cultural knowledge or epistemological perspective?
• How might comparative analyses of colonialism illuminate the emergence of indigeneity and race as concepts across space and time?
• How might indigenous Pacific practices be mobilized to address tensions and heal rifts caused by festering racial and ethnic divisions?
• How are Pacific communities reinvigorating and reinventing customary cultural products and how they move in diasporic space? How is this shaped by new practices of reciprocity and exchange?
• What is the ‘state of the field’ for race and indigeneity in anthropology generally, and specifically, in anthropology of the Pacific?

We look forward to continuing the extraordinarily rich conversation we began in Kona. Participants are asked to prepare short paper drafts to present in the session. Please forward abstracts to the organizer by October 15. (Participants who will be applying for PISF should register interest well in advance of the PISF October 1 deadline.)

Lisa Uperesa, Departments of Sociology and Ethnic Studies, University of Hawai'i-Mānoa, 2560 Campus Road, George Hall 304, Honolulu, HI, U.S.A.; tel. (917) 684-7707; fax (808) 956-9494; <lisa.uperesa@hawaii.edu>

INFORMAL SESSIONS

Friendship and Peer Relationships
Organizers: Jessica Hardin and Mary Good

While kinship is widely regarded as a classic domain of ethnographic research, other crucial relationships including friendships and peer-oriented relationships have received relatively less anthropological attention until recent decades. Relationships between peers, whether friends, colleagues, or trading partners, also have significant impact in the creation and maintenance of contemporary communities and publics. Friendships and other intimate relationships can be taken as overlapping the realm of kinship (in the case of relatives with whom close friendships are shared), but range more broadly to encompass forms of sociality extending beyond filial bonds. In the Pacific region, friendships and peer relationships have been a critical part of expanding linguistic and social networks, carrying out symbolic and economic trading activities, and building political connections. In recent years, many of these relationships have emerged as responses to global changes in expectations about aging, gender, and sociality as well as transformations in economic, urban, and educational contexts. Scholarship also suggests such relationships, under conditions or contexts of change, might develop in particularly globalized forms, including egalitarian friendship. In this informal session, we will discuss various aspects of friendship and peer relationships, keeping in mind previous ASAO volumes on Anthropology of Empathy (Hollan & Throop) as well as recent work including Intimate Strangers (Smith), The Ways of Friendship: Anthropological Perspectives (Desai & Killick), and the Anthropology of Friendship (Bell & Coleman). This session was held as an e-session in 2014, with interested participants circulating abstracts and other ideas through the co-organizers online. We plan to meet in person in 2015. If you are interested in participating,
please contact Jessica Hardin or Mary Good with a brief description of your proposed contribution or an informal abstract.

Current participants include: Ping-Ann Addo, Barbara Anderson, Tate Lefevre, and David Troolin.

Jessica Hardin, Department of Anthropology, Brandeis University; <jahardin@brandeis.edu>
Mary Good, Department ofAnthropology, Lawrence University; <mary.k.good@lawrence.edu>

PROPOSED NEW SESSIONS

Agricultural Sovereignty
Organizer: Jerry Jacka

This session examines the relationships between agriculture and new social movements, centered on issues of ethnicity, indigeneity, gender, identity, and so forth. Local agricultural systems are critical components in the cultures of Oceania. Exploring how people conceptualize and utilize agriculture in ways beyond subsistence is essential for understanding the significance of food and cash crops in 21st century Pacific cultures. For example, the recent ban on the use of GMO (genetically modified) crops on the island of Kauai is but one instance of the ways that new political and ecological subjectivities are coalescing around agricultural production.

The aim of this session is to think broadly about the kinds of questions that we can pursue in a working session in 2016 with the ultimate goal of publication after a formal session in 2017. To that end, please prepare approximately a four page preliminary paper to present to and share with other interested participants. Please contact me by October 15th if you are interested in participating in this session.

Jerry Jacka, Department of Anthropology, University of Texas at San Antonio; <jerry.jacka@utsa.edu>

ASAO Histories
Co-organizers: Jan Rensel, Rick Feinberg, and Alan Howard
Special consultants: Mac Marshall and Ivan Brady

The purpose of this session is to initiate a project aimed at documenting the histories of various aspects of ASAO, from its “prehistory” as ASAEO (Association for Social Anthropology in Eastern Oceania) in the mid-1960s to its present incarnation. We hope to engage not only longtime members who can share firsthand insights from the earliest days but also newer members who are interested in researching and writing up the strands of ASAO's history. We especially invite those who have served, are serving, or are interested in serving as ASAO officers and board members, to take this opportunity to explore in detail how we have come to do the things we do in the ways that we currently do them, as the association continues to evolve.

Besides the memories of our longtime members, written documentation that can be plumbed for this project includes materials in the ASAO Archives. In addition to the physical archives (which are housed at the University of Hawai‘i’s Hamilton Library Pacific Collection, include much about the early days of the association, and can be accessed with ASAO Board permission), digital versions of annual meeting minutes and officers’ reports are available for the past several years, and earlier minutes and reports will be digitized in the coming months. Almost all of the ASAO Newsletters, dating back to 1967, are already available online, via the ASAO website. A tentative list of topics includes:
- Reasons ASAO was created
- The theoretical issues involved at various stages in the organization’s development
- How the organization was structured and debates over whether and how it should be modified
- How meetings came to be structured the way they are, including the informal session/working session/symposium sequence
- Rationale for having honorary fellows and justification for nominations
- The establishment and growth of the Pacific Islands Scholars Fund
- Inauguration and development of GRIKPIC program
- Publications, including the monograph (and now book) series, other works arising from ASAO sessions, and distinguished lectures
- The purposes and evolution of various forms of communication, including the ASAO Newsletter, ASAONET, and the ASAO website

Those who have so far indicated interest in participating include Mac Marshall, Ivan Brady, David Counts, Lamont Lindstrom, Mike Lieber, Dan Jorgensen, Mike Rynkiewich, Glenn Petersen, Bob & Myrna Tonkinson, Naomi McPherson, Laura Zimmer-Tamakoshi, Mary McCutcheon, Ryan Schram, Alex Mawyer, and Rich Scaglion. The intent is to follow this informal session with a working session in 2016 and a symposium in 2017 and to produce a set of well-considered and informative papers detailing the intertwined histories of ASAO from its inception to its current form.

Jan Rensel, Center for Pacific Islands Studies, University of Hawai‘i–Manoa <rensel@hawaii.edu>
Alan Howard, Emeritus, Anthropology Department, UH Manoa <ahoward@hawaii.edu>
Rick Feinberg, Anthropology Department, Kent State University <rfeinber@kent.edu>

**Chiefs Today (2015)**
Co-organizers: Apolonia Tamata and Simonne Pauwels

It’s nearly twenty years now since Geoffrey White and Lamont Lindstrom published the book *Chiefs Today. Traditional pacific Leadership and the Postcolonial State* (Stanford University Press). We thought it would be a good idea to describe, analyze and compare the actual situations in the Pacific countries. Special attention should be paid to questions such as: Are “leader” and “chief” synonyms in every case? Are chiefs only political leaders or are they (still) linked to “peace and plenty”, to say it in a Fijian way. What are the actual creative responses to increasingly centralized state authority, be it elected or not. Do they still deploy efforts to accommodate the global within the local and vice versa? To what extend, in various countries, are traditional chiefs limited to the role of middlemen and/or counselors? How are they then caught in sets of contradictions? What became of the national bodies of chiefs (Samoa, Fiji, Vanuatu, Micronesia, etc.)? Of equal importance today is the search by many Pacific Islanders to realize their culture and identity including traditional leadership and the meaning of relationship both linear and hierarchical. In such quests for knowledge, the interrelationship of leading and being led uncovers a different approach to life, wherein belies the power and authority of the traditional chiefs. Further ideas to explore and define is mana and its various manifestations, its support systems, its scope and limitations. Please contact the coorganizers for more information.

Apolonia Tamata (I Taukei Trust Fund) apoloniat@itaukeitrustfund.com.fj
Simonne Pauwels (AMU/CNRS – CREDO) simonne@pacific-credo.fr
Hierarchy and Egalitarianism in Austronesia/Oceania
Organizer: Ku Kun-hui

This session evolves from the working session Austronesian Linkages and focuses on one subset of questions that the session had dealt with: that is, the relationship between hierarchy and egalitarianism among societies in Austronesia and Oceania. There is a long tradition on the theme of hierarchy and egalitarianism in this region, and current revived revision of the topic: chief and big-man model, great man model, big shots, concept of precedence, recent re-examination of chief today in Pacific, and reevaluation of Dumont’s model of hierarchy and its applicability in Pacific societies. We intend to reassess these models ethnographically and ask how these models inform our own work and how our ethnographic materials contest or enhance these analytical frameworks. We welcome new submissions: the abstract is due by 15 Oct. and draft paper should be circulated by the end of the year.

Ku Kun-hui, National Tsing Hua University, No. 101, Sec.II, Kuang-fu Rd. Hsin-chu, 30013 Taiwan; tel. 886-357242827, <kunhui.ku@gmail.com>

Indigeneities, Sovereignties, and (Post)Colonialities in the French-Speaking Pacific
Co-Organizers: Tamatoa Bambridge, Natacha Gagné, Pierre-Yves Le Meur, and Alexander Mawyer

New Caledonia, French Polynesia, and Wallis & Futuna are the three overseas territories still “possessed” by the French metropolis in the Pacific. In this respect, Vanuatu is a “limiting case” in two ways, as a former French and British condominium and having gained its independence in 1980. With heterogeneous colonial and postcolonial histories, each of these sites raises different issues around the conceptions and multilayered forms of sovereignty in a (post)colonial world in the making. This informal session seeks to raise and problematize a conversation about the anthropology of sovereignty in the French-speaking Pacific with sensitivity to models of sovereignties elsewhere in the region. We invite the participation of anyone interested in the French Pacific, in convergences and divergences between Francophone and Anglophone Pacific anthropology, and in issues of contemporary political forms and contestations of sovereignty. For more information please contact one of the organizers.

Pierre-Yves Le Meur, IRD, Nouméa, New Caledonia; <pierre-yves.lemeur@ird.fr>
Tamatoa Bambridge, CNRS, CRIOBE, Moorea, French Polynesia; <tamatoa.bambridge@crobe.pf>
Natacha Gagné, Laval University, Québec, Canada; <natacha.gagne@ant.ulaval.ca>
Alexander Mawyer, CPIS, The University of Hawai‘i at Manoa; <mawyer@hawaii.edu>

Land, Law and Custom in Melanesia: Land reform and customary governance in Melanesian states
Co-organizers: Marc Tabani and Marcellin Abong

This session will deal with land grabbing: the legal or illicit commercial acquisition of large scale landholdings by transnational agents. After regaining legal sovereignty over land formerly controlled by colonial powers, foreign nationals or external organizations, decolonized state authorities once generally hoped to make such land available to indigenous citizens, or to benefit from exploitation of natural resources including minerals and timber. In much of post-colonial Melanesia, however, land recovered at independence is rapidly being realienated.

Given powerful developmental discourses that preach the need to adapt to “global economic realities,” recent land reform programs have served to weaken the local cultural and
sometimes constitutional principles that protect the rights of indigenous landowners, including pre-colonial practices of territorial occupation and spatial mobility. These land reform efforts frequently borrow the terminologies of former colonial authorities to produce new hybrid forms of ownership by corporatizing new collective legal units. Whether called “clan” or “tribe”, these hybrid units are supposed to act and perform as corporate-like entities. The goal is to privatize land ownership to provide collateral guarantees for capital investment. We witness in Melanesian countries today a new phase of enhanced exploitation and alienation as control over land has become a central priority for governments and for outside investors alike.

We invite the participation of anyone interested in issues of land tenure, land reform, land registration, alienation and the new forms of exile that many Melanesian people today are facing in their own places.

Marc Tabani, Anthropologist, Senior Research Fellow, CNRS-CREDO Marseille, <marc.tabani@pacific-credo.fr>
Marcellin Abong, VANUATU KALJORAL SENTA / Vanuatu Cultural Centre / Centre Culturel du Vanuatu, P.O. Box 184, Port Vila, Vanuatu, South Pacific Phone / Fax: (678) 26590, <abong.marcelin@vanuatuculture.org>

Pacific Islanders in the Classroom
Co-organizers: Holly Barker, Kalani Young, and Miriam Kahn

Please join us for a session to discuss our responsibilities, challenges, and best practices in the classroom. As scholars focusing on Oceania, how are we presenting knowledge about the region? How do our positionalities as non-Pacific Islanders or as Pacific Islanders impact our pedagogy and classroom experiences for students? How do we bridge gaps and build alliances between Pacific Islander and other students both in and beyond our classrooms? How do we create connections between our classroom and families/communities? How do we apply our discipline’s theories and methods to classroom instruction? For more information, please contact the organizers.

Holly Barker, University of Washington, <hmbarker@uw.edu>
Kalani Young, University of Washington, <youngt4@uw.edu>
Miriam Kahn, University of Washington, <mkahn@u.washington.edu>

Second Lives: Archiving Anthropological Field Materials
Co-organizers: Kathryn Creely and David Akin

This session relates to an earlier one held from 1998-2000, which resulted in the book, Handle with Care: Ownership and Control of Ethnographic Materials, edited by Sjoerd R. Jaarsma (U. Pittsburgh Press, 2002). In the intervening years, digital technologies have evolved at lightspeed, bringing new questions to the fore. We will convene for a one-time special session with invited speakers, to discuss issues which emerge around archiving of fieldnotes and other research materials and making them accessible online, as well as giving copies (digital and/or analog) to community-based archives. These include, but are not limited to:

☐ What should go where? Which institutions collect fieldnotes, etc.? What about artifacts?
☐ What can researchers do in advance to prepare their materials for donation to a library/archive/museum?
☐ Sharing content with Pacific community-based archives
☐ Sharing content online
☐ What can researchers do to make their materials more useful for future generations of scholars and local communities?
Participants: Stu Dawrs (Univ of Hawaii), Eleanor Kleiber (Univ of Hawaii), Esau Kekeubata (Solomon Islands), and Jackson Waneagea (Solomon Islands). For more information, please contact: Kathryn Creely kcreely@ucsd.edu and David Akin dwakin@umich.edu

Sounds of the Pacific: Music in Ritual, Liturgy, and Modernity
Organizers: Eric Silverman and Nancy Lutkehaus

What is the sound of Oceania? How do Pacific peoples traditionally and today express, comment upon, and challenge the fundamental premises of local experience through music? In what ways does song, drum, and guitar, radio and CD, cassette and church, convey aspirations and sorrow, yearning and nostalgia, for Pacific worlds lost and unrealized—past, present, and future? This session aims to provide the first organized opportunity at an ASAO meeting to explore the social world of music in Oceania. In the past, anthropologists and ethnomusicologists focused on traditional music, detached from the acoustic flows of modernity. Despite this bias, we still know very little about what traditional Pacific music meant. Today, music in the region is often contradictory and contested, a cacophony of traditions and genres. What does it mean in the Sepik when bamboo flute music coexists with Pink Floyd and the Eagles, and local people enjoy Country and Western? In Australia, who can claim ownership and rightfully play the didjeridu? How can we understand the ironies, perhaps even the sadness, when the most popular ‘Hawaiian’ song today is the late Israel Kamakawiwo’ole’s rendition of “Over the Rainbow/What a Wonderful World” made famous in a television commercial for eToys.com? In what ways has Pacific Island music become Westernized—and Western music become authentically local? At this stage, the session eagerly invites all members of ASAO with any interest in music, regardless of category and era, to join us. We envision the session in 2015 to be slightly more formal than an Informal Session, yet slightly more informal than a Work Session. Thus we ask participants to bring to the session—and, ideally, to pre-circulate—a brief outline and or a 5-10 page draft of the paper they think or hope to write in 2016. We also invite potential participants to submit bibliographic entries they deem essential, so we can begin to craft a common bibliography.

Eric Silverman, Department of American Studies, Wheelock College, 200 The Riverway, Boston MA 02215, USA; <esilverman@wheelock.edu>
Nancy Lutkehaus, Center for Visual Anthropology and Department of Anthropology, University of Southern California, Los Angeles, CA 90089, USA; <lutkehaus@dornsife.usc.edu>
VIII. RECENT JOURNALS

PAIDEUMA. Mitteilungen zur Kulturkunde

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Verena Keck
„Handle with care“. Reziproker Wissenstransfer in Ozeanien und die Verantwortung des Ethnologen im 21. Jahrhundert

Michaela Haug
Disputed normativities and the logging boom in Kutai Barat: local dynamics during the initial phase of regional autonomy in East Kalimantan, Indonesia

Nils Bubandt
‘An embarrassment of spirits’: spirits, hauntology, and democracy in Indonesia

BUCHBESPRECHUNGEN

Michael Goddard

Paideuma. Mitteilungen zur Kulturkunde is the official publication of the Frobenius-Institut at the Goethe University (Frankfurt am Main), and is a peer-reviewed journal. Founded in 1938 by Leo Frobenius and edited with support from the Frobenius-Gesellschaft, Paideuma has published articles on African societies and history, as well as on other regions and topics of general theoretical interest. In recent years Paideuma has widened its scope to focus also on Eastern Indonesia and Oceania.

IX. BIBLIOGRAPHIC INFORMATION


   The official publication date is September 2014, but the electronic version is already available online on the AAA website at [http://www.aaanet.org/publications/anthrosource/].


### X. ANNOUNCEMENTS

**New Kula Research Project Funded**

Good news! The Canadian Social Science and Humanities Research Council (SSHRC), has approved a five-year project to study kula exchange in the Massim region of PNG. The project will be multilocal, including a total of four months of travel following kula valuables along their paths. By focusing on the translocations of the precious objects, the so-called necklaces and armshells, in addition to the traders carrying them, we will study how contemporary kula is practised, learning about the various challenges as well as discussing ways to assist the islanders in keeping kula practices attractive to the younger generations. The knowledge mobilization aspects of the study include making an ethnographic film and, if there is consensus from our interlocutors, a draft application for UNESCO intangible heritage status. Interview data, film footage, and a partial inventory of kula objects will enable us to see kula from a different perspective, building on the in-depth-studies of previous research.

Any questions and comments are most welcome!

Susanne Kuehling, University of Regina  &lt;[susanne.kuehling@uregina.ca](mailto:susanne.kuehling@uregina.ca)&gt;
Heather Young-Leslie, University of Edmonton  &lt;[heather.youngleslie@ualberta.ca](mailto:heather.youngleslie@ualberta.ca)&gt;
Gina Knapp, Max-Planck-Institut fuer Soziolinguistik, Leipzig  &lt;[gina.knapp27@googlemail.com](mailto:gina.knapp27@googlemail.com)&gt;
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  Saliemanu Lilomiava-Doktor (Univ. of Hawai‘i - West Oahu) <saliema@hawaii.edu>

**ASAO Officers**
Newsletter Editor  Jamon Alex Halvaksz, II
Department of Anthropology
University of Texas at San Antonio
San Antonio, Texas 78249 USA
<jamon.halvaksz@utsa.edu>

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Department of Anthropology
University of Texas at San Antonio
San Antonio, Texas 78249 USA
<asaosec@gmail.com>

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<mmccutch@gmu.edu>

Membership Coordinator and Web site Manager  Alan Howard
2499 Kapiolani Blvd. #1609
Honolulu HI 96826
<alanhoward@hawaii.rr.com>

Program Coordinator  Alex Mawyer
Department of Sociology and Anthropology
Lake Forest College
555 N. Sheridan Road
Lake Forest IL 60045
<mawyer@lakeforest.edu>

Annual Meetings Site Coordinator  Ryan Schram
Anthropology, A 26
University of Sydney
Sydney NSW 2006
Australia
<ryan.schram@sydney.edu.au>

ASAO Archivist  Jan Rensel
Center for Pacific Islands Studies
University of Hawai‘i – Manoa
1890 East-West Road, Moore 210
Honolulu, HI 96822
<rense@hawaii.edu>

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<mdlieber@uic.edu>

**ASAO Web site:** [http://www.asao.org](http://www.asao.org)