FROM THE EDITOR

Best wishes from sunny Sydney, ASAO members. You can really tell that spring is around the corner. Spring is a time of renewal, and, indeed, on page 5 of this issue of the Newsletter, you will find the sessions and symposia for our 2017 meeting on Kaua‘i that have been sprouting. For those who are new to the ASAO process, you can read all about it on pages 4 and 5. As usual, there’s much to look forward to, and I hope to see many of you at the Kaua‘i Beach Resort come February.

Details of how to make reservations at our 2017 meeting site are found on page 2. Please note that to get the great ASAO rates for rooms, you have to book by January 7 at the latest.

If you’re considering attending the 2017 meeting and would like to apply for travel funds from the Pacific Islands Scholars Fund (PISF), you can find out how to apply on page 3.

As ASAO members well know, PISF always needs your support to make it possible for scholars from Pacific Islands to attend ASAO meetings, and so I strongly encourage you to donate.

Let me also join the chair in welcoming our new Board members and give my congratulations to the three new honorary fellows of ASAO.

Ryan Schram, Newsletter editor

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LETTER FROM THE CHAIR

Tēnā koutou e hoa mā,

Here we are almost 50 years on since ASAO was created and still offering our Pacific-interest scholars, a unique forum to share ideas, presentations and publications. At the beginning of the year we debated long and hard about where the next meeting should be held. While many members were excited by the idea of going to Tahiti, after much feedback Līhuʻe in Kauaʻi was gauged to be a less financially risky. Understandably shifting the venue after it was announced disappointed many of you. The Board and I apologise for the change in plan but are hopeful that there will be an opportunity to hold a meeting in Tahiti in the future. As well as the dialogue about potential sites attendees from our San Diego meeting also engaged in lively debates on the purpose of ASAO and where its future lies. Encouragingly, throughout these discussions I discovered that there is a lot of love and commitment for ASAO from our members. It is crucial that these conversations take place as ‘success is not the work of one, but the work of many.’

As you will see in this newsletter the sessions for 2017 are shaping up to provide an exciting set of conversations. It is pleasing to see former and new organisers reaching out to their networks and ASAOnet to bring together international groups of participants. We are thrilled that Teresia Teaiwa of Victoria University, Wellington will be delivering our Distinguished Lecture in Līhuʻe. For those of you who don’t know Teresia, she is described as “a poet, historian and ground breaking scholar in the research of Pacific Island cultures.” Her lecture for us is titled, “Soldiering (on): Reflections on (not) writing about Fiji, women and militarization.” This lecture must not to be missed.

I am also delighted to announce our new ASAO Honorary Fellows. Our members were extremely enthusiastic about the three candidates nominated and all have been successful in securing this special status within our organisation for their dedication to Pacific Peoples, high quality scholarship and mentoring of emerging scholars. Let me congratulate our three kaumātua Judith Huntsman, Malama Meleisea and Rick Feinberg. It is also time to acknowledge our new Board members. They are New Zealand-based Albert Refiti and Hawaiʻi-based Alexander Mawyer. Both are committed ASAO participants and I wish them all the best in their new roles on the Board.

As you renew your memberships, you will notice a slight fees increase. The fees have been raised to cover the increased costs we face as organisation. Another topic of importance related to finances is how best to ensure that Pacific Island scholars can attend ASAO meetings. I urge session organisers to make applications to the Pacific Island Scholars Fund (PISF) if you have not already done so. As always, when the meetings are in Hawaiʻi, there will be a large number of requests for travel grants so in addition to reminding you to get your requests in early, I also urge you to donate to the PISF so that more of our Pacific colleagues may attend the meeting. Applications are due on October 15 and the details can be found on our website. Donations to PISF can also be made on our website.

ASAO has become an institution and a significant fixture in the lives of many of us who have trained in anthropology. Our organisation has a commitment to producing excellent scholarship on and for the Pacific communities we are part of. On behalf of the ASAO Board I am extremely excited by what’s on offer in Līhuʻe for 2017 and I encourage you to come and be a part of the festivities.

Ngā mihi nui

Marama Muru-Lanning, chair

GET READY FOR KAUAʻI!

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

Reservations can be made through the hotel website (http://www.kauaibeachresorthawaii.com/) and typing ASAO in the Group Code section. Or you may call the hotel during business hours (7:00 AM to 4:00 PM). Make sure to identify yourself as ASAO Meeting participants to secure the group rate.

Reservation agents can be reached at the following numbers:

• Sarah Rauch, reservations manager, (808) 246-5518

• Ann Arrisgado, reservations agent, (808) 246-5517

Important points:

• Reservations must be made by January 7th to secure the group rate.

• The group rate applies four days before and after the conference dates, based upon availability.

• Cancelations within 30 days of arrival will be charged for one night.

• February is a busy month—book early.

Continued on page 4
### KEY DATES FOR 2016

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
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<tbody>
<tr>
<td>February 9-12</td>
<td>2016 annual meeting held in San Diego, California.</td>
</tr>
<tr>
<td>March 20</td>
<td>All session organizers from the 2016 meeting should send reports to the program coordinator, including plans to continue next year or final comments and plans for publication. Those intending to chair a new informal sessions in 2017, send your announcement to the program coordinator.</td>
</tr>
<tr>
<td>August 20</td>
<td>All session organizers should send to the program coordinator an updated announcement of their session to the program coordinator, including any deadlines.</td>
</tr>
<tr>
<td>October 15</td>
<td>Deadline for all application materials for PISF grants.</td>
</tr>
<tr>
<td>By late October</td>
<td>Participants in working sessions should send their paper abstracts to the session organizer for pre-circulation to participants.</td>
</tr>
<tr>
<td>November 1</td>
<td>Informal session organizers should submit an updated description of their session and list of names of those intending to participate to the program coordinator.</td>
</tr>
<tr>
<td>November 15</td>
<td>PISF awards announced.</td>
</tr>
<tr>
<td>December 15</td>
<td>Deadline for PISF awardees to accept their awards.</td>
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</tbody>
</table>

### HOW TO APPLY TO THE PACIFIC ISLANDS SCHOLARS FUND

The Pacific Islands Scholars Fund (PISF) supports attendance and participation by Pacific Islands scholars at ASAO meetings through travel awards and waivers of meeting registration and membership fees. PISF is especially interested in supporting younger scholars and those who have not previously attended ASAO meetings, but we encourage all prospective Pacific Islands participants (from undergrads through senior scholars) to apply!

In most cases PISF travel awards cover the cost of round-trip airfare. Awards also provide meeting registration and a year’s ASAO membership. The ASAO Board, depending on its finances for the year, is also sometimes able to provide travel awardees with partial support toward cost of housing at the conference hotel. In order to be eligible, applicants must take an active part in one or more sessions, by serving as organizer, presenting a paper, or making a presentation in another format. The process for participating in sessions is as follows:

First, contact organizers of sessions for which you feel you can make a contribution. (See the descriptions of proposed sessions and organizer contact information in this issue.) Session organizers will guide you through the process of joining their session.

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

For a complete application, you will need:

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

Depending on available funding, PISF gives priority to participants in Working Sessions, next to Symposia, and, if sufficient funds remain, to Informal Sessions.

*Continued on page 4*
THE PACIFIC ISLANDS SCHOLARS FUND, CONT’D

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

Registration Fee Waivers

In addition to travel awards, Pacific Island scholars are also invited to apply for registration fee waivers. Waiver applications for session participants and session organizers (two different forms) are due no later than January 20th, and should be sent to the ASAO Treasurer and ASAO Membership Coordinator.

Core PISF objectives

To incorporate greater Pacific Islander perspective and voice in ASAO meetings, primarily in working sessions and symposia.

To support and advance the professional development of junior Pacific Islander scholars.

To increase Pacific Islander membership in the Association.

THE 2017 MEETING SITE, CONT’D

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

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

Jamon Halvaksz, site coordinator

FROM THE PROGRAM COORDINATOR

This issue of the Newsletter gathers updated session announcements and new session proposals for the 2017 meeting in Kaua‘i. All session organizers and participants should review important guidelines and the timetable on the ASAO website.

Please note the following November 1 deadlines, including announcements for the December newsletter in which the program for the 2017 meeting will be presented: (1) All organizers must submit required information about their sessions to me as ASAO Program Coordinator, and (2) advise me of foreseeable scheduling needs or conflicts, expected audience size, A/V needs, and any special needs. It is also important that (3) session organizers inform me about who will not be able to attend the sessions in person, and that (4) participants attempt to limit themselves to presentations in no more than two sessions in order to minimize scheduling conflicts which may disrupt sessions and distract contributors. In organizing the program, first priority in case of scheduling conflicts goes to organizers and discussants. 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 in case of limited space. 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 or any conference or preconference film screenings to be available in the December newsletter.

Colleagues considering new sessions (whether informal or working) are encouraged to be in touch as soon as possible!

SEASONAL RESPONSIBILITIES OF SESSION ORGANIZERS

Submit the required information about your session to the Program Coordinator by the November 1 deadlines.

Assist any Pacific Islands scholars who are interested in applying for support from the Pacific Islands Scholars Fund. (See PISF Guidelines online.)

Advise the Program Coordinator by no later than November 1 of any particular scheduling needs (e.g., late arrivals, early departures, or potential conflicts with other sessions).

An Appeal to All ASAO Members: Donate to PISF Today!

Please, remember the Pacific Islands Scholarship Fund. ASAO exists because of the generosity of our hosts in Oceania. Many of us are closely connected to our adopted families, friends, and research partners, and we value the participation of our colleagues from Pacific Islands at our annual meetings. We encourage all ASAO members to consider contributing whatever they can to support the airfare, partial accommodation, and conference registration fees for colleagues from Oceania who need such support. Luckily for us, the new ASAO website makes donating to PISF easier than figuring out how to use Twitter! You can now make a secure online donation via PayPal. Simply: 1) go to http://www.asao.org/pisf.html 2) click the yellow “donate” button, and 3) Follow the prompts. It’s that easy!

Thanks so much, and we hope to see you in Kaua‘i!

Tate LeFevre and Kirsten McGavin, co-chairs, and Lisa Uperesa (at large member), PISF committee
Advise the Program Coordinator by November 1 of audio-visual or other special needs. The hotels are responsible for providing equipment for those with disabilities. In all other cases, however, the rental of equipment from hotels is quite expensive for ASAO. Session organizers should encourage their participants to make their own arrangements for costly equipment.

Send the Program Coordinator your contact information, and advise of any changes during the year.

Plan to attend both the Opening Plenary and Closing Plenary Sessions at the annual meeting. All session organizers are expected to deliver a Closing Plenary Report on the results of their sessions and future plans. If the organizers cannot be present at the Closing Plenary, they should appoint one of the participants to deliver the report.

SEASONAL RESPONSIBILITIES OF SESSION PARTICIPANTS

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

Members should limit themselves to participation in no more than two sessions, preferably at different levels. In the past, problems have sometimes resulted from members participating in multiple sessions. For the ASAO format to work, contributors must give their sessions their undivided attention. Multiple participation creates scheduling conflicts, which often disrupt sessions and distract contributors. If you must be in more than one session, please send the Program Coordinator a note indicating your priority. First priority in case of scheduling conflicts will go to session organizers and discussants. However, since ASAO sessions are lengthy and multiple participation common, there is no guarantee that scheduling conflicts can be avoided.

All correspondence to the program coordinator should be sent to: Alexander Mawyer, Associate Professor, Center for Pacific Islands Studies, The University of Hawai’i at Mānoa, 1890 East-West Rd., Honolulu, HI 96822; mawyer@hawaii.edu.

2017 PROPOSED SESSIONS

FORMAL SYMPOSIA

Contested Sovereignties in the French (Post)Colonial Pacific

Co-organizers: Pierre-Yves Le Meur and Alexander Mawyer

This symposium will serve as the final session in our multi-year conversation. Over the past two years, our discussion of sovereignties in French Polynesia, New Caledonia, Wallis and Futuna, and Vanuatu has focused on the descriptive and analytical challenge of regionally distinct and divergent historical and contemporary sovereignties in the French colonial and postcolonial Pacific. Contributors have drawn attention to sovereignty as an emergent, contested and heterogeneous property in and of specific historical contexts and practices in the France-entangled region highlighting the different actors functioning as norm-producers and policy-makers now claiming to hold forms of sovereignty including indigenous groups, nation-states, supra-national organizations, the global mining sector, UNESCO world heritage apparatus, international NGOs running large-scale marine protected areas, etc. Session participants are asked to be prepared to circulate robust working drafts for a potential edited volume by December 1st and include Emily Donaldson, Isabel Leblic, Pierre-Yves Le Meur, Tate Lefèvre, Lamont Lindstrom, Alexander Mawyer, Hamid Mokaddem. If others are interested in contributing to this session, please contact one of the session organizers.

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

Hierarchy and Egalitarianism in Austronesia/Oceania

Organizer: Ku Kun-hui

As a number of participants were not able to attend February 2016 meeting, we decided to hold a workshop in Taiwan in early December. We have received 12 abstracts and the finalized program is on its way shortly (papers due the end of October, authors including Fred Damon with David Gibeault, Thomas Gibson, Richard Scaglion with Holley Lin, Knut Rio, John Barker, Keir Martin, Denis Regnier, Ching-hsiu Lin, Chun-wei Fang, Hsin-Chieh Kao, Chien-Chang Feng and Kun-hui Ku). At the same time, we call for participants for the 2017 Kaua’i meeting; we will then combine papers from Taiwan workshop with the new ones for final discussion. Those who are interested in the venture, please do get in touch and final paper should be due by the first of November to be in the December newsletter.

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

Theorizing Race and Culture in the Pacific

Organizer: Lisa Uperesa

Over the past three annual meetings, this session has pursued the generative potential of race in our examination and analyses of life in the Pacific, tracing how it interacts with the more privileged frameworks of culture, ethnicity, and indigeneity. While the study of “race” in the Pacific has been the subject of prior work it has often been eschewed in favor of studies of culture, indigeneity, and ethnic identities. The salience and meaning of “race” varies quite a bit across the Pacific, but remains an important social marker historically and in the contemporary moment. In the previous two working sessions, participants considered some of the following questions:
How are group relations across the Pacific informed not only through shared local cultures and across ethnic identities, but also by the ways in which particular bodies have been racialized by American and European colonialisms?

How do racial and indigenous claims to belonging intersect and divide islanders’ claims to land and rights?

How are ideas about race constitutive of and sublimated within ideas about culture and indigeneity in particular contexts (like sport, for example)?

How have racialized colonial constructions shaped race relations in areas of the Pacific, and Pacific peoples’ own self-conceptions?

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

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

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

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

Clustered conversations emerged around land, dispossession, racial logics, and culture; sport, racialization, and indigeneity; and the intersection of racialization of Pacific peoples with colonial projects and new configurations of power. As we move to polished drafts of article-length papers for the symposium session in Kaua‘i, we invite others who have been developing papers along these thematic lines to join the session. Please send updated paper abstracts to the panel organizers by October 1; a schedule for pre-circulation of papers will then be sent to the participants. (Note: if you are applying for a PISF grant, you should be in touch with the panel organizers by end of September to organize support materials.)

Draft papers are posted on a session blog (thanks again to Zakea Boeger!) where participants can comment on each other’s papers, raise and discuss other topics, access archival documents, etc. New topics are welcome! For instance, we hope someone will contribute essays about the Monograph Series from 1990 on; the ASAO Newsletter’s evolution. Contributors are continuing to work on their analyses, develop their papers, interview people, etc. If you’d like to contribute, please contact the session organizers.

Jan Rensel, University of Hawai‘i–Manoa <rensel@hawaii.edu>; Alan Howard, University of Hawai‘i–Manoa <ahoward@hawaii.edu>

**Authenticity and Authoring in Pacific Cultures**

Co-organizers: Jeannette Mageo and Joyce D. Hammond

While anthropologists tend to suspect the category of authenticity, the “A word” is frequently on the lips of those commonly found in the Pacific today— islanders, tourists, and collectors—and it is a key value in the practices of all three groups. As an emic category, authenticity deserves consideration. In part, the category of authenticity is suspect because of questions of authoring raised by anthropologists and museum curators for the past several decades. Does a certain practice or product, they ask, trace back to pre-contact times or is it traceable to more contemporary times and to foreign places—questions raised in the invention of tradition literature. Attempts at authentic renderings in Pacific cultures by foreigners and locals have persisted ever since first contact and are worthy of study for what these attempts can show about interactive understandings of cultures. In all instances the aims of these attempts were mixed and the renderings themselves multi-vocal.
This session focuses on images and texts from varied contexts: from Pacific islands to Western museums and galleries and from early colonial times to the present. Often, if not always, such renderings have been and continue to be multi-authored by foreigners and indigenes in more or less manifest or latent ways and they were and are generative for foreigners and indigenous cultures alike. Troubled by concerns about voice, its origins, who is speaking, with what right and with what legitimacy, these renderings and their reception nonetheless represent creative collisions of cultures; their effects were and are to different degrees eroding and procreant. Themes of tribute, gift, appropriation, and trade lace through such productions and their after effects. The session explores all these topics as well as distinctions among different forms of authenticity in actors’ perceptions and how definitions of authenticity may vary over time. Examples may include art forms, photographs, ceremonies and contests, theater and also classic ethnographic accounts where the aim is an authentic rendition of a Pacific culture. After a successful informal session last year in San Diego, we intend going on to a working session in Hawai’i. We are still open to new participants. Current participants and topics include: Amy Stillman (hula and Hawaiian music, academic “discourses of authenticity,” the Hawaiian community’s “discourses of insistence”), Jeanette Mageo (photography, authenticity, and Thomas Andrew’s “Greek” Samoan maidens), Jordan Prokosch (competing sources of authenticity/authority among Marshallese immigrants), Joyce Hammond (robes végétales in Tahitian beauty contests and questions of authenticity), Rosarine Rafai (finding Pacific authenticity in an art course at the University of Fiji), Deborah Waite (authenticity and doubt: tridacna clam shell carvings [barava] from Western Solomon Islands), Sei O’Brien (Tuvaluan elders’ response to Tuvaluan artifacts in the Auckland Museum), Nancy Lutkehaus (the 1984 “Te Maori Exhibition” at the Metropolitan Museum of Art and its Repercussions in New Zealand/Aotearoa).

For more information or to participate in a working session during the 2017 Kaua’i meeting, please contact the organizers: Jeannette Mageo (jmageo@wwu.edu) and Joyce Hammond (Joyce.Hammond@wwu.edu)

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

Sounds of the Pacific

Co-organizers: Karen Fox, Andie Palmer, Nancy Lutkehaus, and Eric Silverman

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

Andie Palmer, University of Alberta <andie.palmer@ualberta.ca>; Karen Fox, University of Alberta <Karen.fox@ualberta.ca>; Eric K. Silverman, Wheelock College <esilverman@wheelock.edu>; Nancy Lutkehaus, University of Southern California <lutkehaus@dornsife.usc.edu>

Sovereigns & Dispossessions

Organizer: Jerry Jacka

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

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

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

This is not a gift: Avoiding reciprocity in interactions and the nature of value

Co-organizers: Elise Berman and Ryan Schram

(Formerly Avoiding Giving) In spite of criticisms, Mauss’s theory of reciprocity still looms large in studies of Oceania and beyond. Although contemporary studies have shied away from treating reciprocity as an abstract norm that constrains behavior, many scholars continue to emphasize the ways in which people become bound to each other when they give and receive. In contrast, the papers in this session each examine the either unseen or negatively valenced moments where people avoid giving, receiving, and returning. Avoiding giving often looks like an absence of action. Yet silences and avoidances, like gifts, are culturally patterned and must be understood as a symbolic language of action. Often
far from the spectacles of ceremonial reciprocity, these moments are still central to everyday life and social relationships. To understand them, we must go closer to the scene of action and interaction, where practices are always necessarily tentative, ambivalent, and hence always determined by some degree of contestation and negotiation in the moment.

This session brings practice theory, neo-Maussian value theories, and theories of communication into a new dialogue that sheds light on how things circulate and why certain kinds of circulation matter. For some authors, acts of avoiding the gift serve as a resource for both managing the tempo of interactions and creating social bonds. Other authors see the dichotomy of giving or keeping as too restrictive and shift the conversation away from reciprocity toward growth. Many of the papers see evasion and ambivalence as fundamental aspects of all exchange practices due to interactional constraints or child experiences. Finally, several authors question whether the focus on the gift is a production of ethnographers’ de-emphasis of the dark side of reciprocity—either because ethnographers prefer to ignore anti-social behavior or because they mistakenly assumed that not-giving must be anti-social. Together, these papers question whether the centrality of “the gift” to ethnography and theory is a result of local ideologies or anthropological analyses—whether it was a discovery, an accident, or a mistake.

This session continues a very successful informal session in 2016 and an AAA session in November, 2016. Current participants include Doug Dalton, Cato Berg, Rena Lederman, Jeannette Mageo, Ryan Schram, Elise Berman, and Jessica Hardin. We plan on producing either an edited journal volume or an edited book. We ask participants to submit a paper to Ryan Schram and Elise Berman (eberman@uncc.edu) by the end of December 2016. We hope to submit the papers to a volume by the end of 2017.

Elise Berman, University of North Carolina—Charlotte <eberman@uncc.edu>

INFORMAL SESSIONS

Climate change: experience and action in the Pacific Islands

Co-organizers: Sergio Jarillo de la Torre, Kristina Stege and Jennifer Newell

The goal of this panel, to be achieved in successive sessions, is the creation of a handbook reporting the ways in which people in the Pacific are experiencing and taking action in the face of climate change.

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

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

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

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

The Experiential Roots of Mana

Co-organizers: Mimi George and Charles D. Laughlin

Seven people from a variety of disciplines participated in the February 2016 session. Five who intended to participate were not able to attend the ASAO conference. Four had scheduling conflicts during the conference. We discussed a number of issues, including: What it means to have an experience, or to describe an experience, of mana. Various ways to frame the subject were explored. How to describe something that is felt or experienced or known. How to experience something that cannot be seen or heard, quantified, or captured like a physical entity, and yet which is experienced as real, or that is a phenomena with power greater than that of an individual. How to make descriptions of mana experiences scientifically useful. One paper was presented about alternative experiences of mana by caretakers of and visitors to a sacred site in Hawai‘i. The papers stimulated a lively discussion of the role of ascription, beliefs in intentionally controlling forces, the need to understand the contexts of processes and relationships involved in such experiences, possible differences in the experiences of skeptics and believers, issues of authenticity and the advantages of, and problems with, describing the exotic by way of the familiar. Each participant discussed what they want to write about. All
agreed that collating experiences would be useful, and questioned whether it might be useful to harvest anecdotal accounts from the literature. Goals discussed included: Establishing if the experience of mana is unique to Polynesia or whether it is more widespread, perhaps even universal. If we can understand the global through the local and the local through the global. Whether spiritual experiences support emotional needs or releases potentialities. Six participants who were present in San Diego, and three who were not, stated their intention to write about their own experiences or experiences that they have observed closely. Three others asked for information about the session. The next session in Kaua‘i will continue to be an Informal Session, which should be well attended if the participants can afford to attend.

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

**Indigenous Modernities in the Pacific**

Organizer: Kalaniopua Young

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

What issues does a critical focus on indigenous modernity in the Pacific address?

How does an understanding of temporality continue to inform, shape and transform indigenous engagements with development, production and activism?

People who attended and expressed interest in 2016 included Edward Lowe, Larry Carucci, Jim Egan, Forrest Young, Meph Wyeth, Karen Fox, Rachel Emerine Hicks, Mike Burton, Juliann Anesi, Julien Clement, Paris, and Helen Lee. For more information, please contact the organizer.

*Kalaniopua Young, University of Washington*  
<youtng1982@gmail.com>;  
*Helen Lee, La Trobe,  
<H.Lee@latrobe.edu.au>;  
*Hadas Ore, Auckland University,  
<Hore003@aucklanduni.ac.nz>*

**Local and Regional Dimensions of the 2015 El Niño Drought**

Co-organizers: Jerry Jacka and Jamon Halvaksz

This year’s working session on the impacts of the 2015 El Niño in Oceania builds from the informal session that Dan Jorgensen organized last year in San Diego. In this session we will present papers on the differential effects that people experienced during the El Niño Southern Oscillation event in the Pacific. If interested in taking part, please contact Jamon (jamon.halvaksz@utsa.edu) or Jerry (jerry.jacka@colorado.edu) for further details.

*Jerry Jacka, University of Colorado–Boulder;  
jerry.jacka@colorado.edu;  
Jamon Halvaksz, University of Texas–San Antonio*  
<jamon.halvaksz@utsa.edu>

**NEW SESSION PROPOSALS**

**Bernard Narokobi and the Melanesian Way**

Organizer: Alex Golub

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

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

**The Dilemmas of Researching Gender-based Violence**

Co-organizers: Stephanie Hobbis and Naomi McPherson

Twenty-five years after Sanctions and Sanctuary (Counts, Brown and Campbell 1992) anthropological research on gender-based violence and especially on violence against women has expanded significantly in Melanesia and elsewhere. Beyond any theoretical significance, research on gender-based violence has emphasized, above all, its applied importance while continuing to struggle with bringing research results to bear on the lives of those living with gender-based violence (e.g. Wies and Haldane 2011, 2016). Despite the proliferation of laws and governmental and non-governmental institutional frameworks and movements to address and combat gender-based violence, results of these efforts often remain meager and publicity of the issue has in some contexts even been identified as fueling further violence against women (Autesserre 2014). In particular, in view of the complexities and vulnerability of the women and also men who participate in any research on and efforts to reduce gender-based violence not only practitioners but also researchers have to ask “what next?”

The goal of this workshop is to think broadly about the dilemmas of researching gender-based violence to develop a better understanding of the ethical and methodological challenges of anthropological research on the topic in Oceania, across various institutional frameworks (state, church, NGOs etc.), from applied and theoretical, female and male, victim, bystander and perpetrator perspectives. We particularly invite men to help explore how men can study VAW and do it in such
a way as to compliment co-contemporaneous research being done by women in the field and in ethnological analysis.

Reflecting initial feedback from the ASAO Community we are envisioning this session as a roundtable or workshop that allows participants to exchange their experiences with, concerns about and strategies for doing research on gender-based violence. With this in mind we propose not a focus on individual papers or projects that lead to a conventional publication, but hope to publish (or make otherwise available) our results, for example, in a discussion section of a relevant journal or as a jointly authored article with a dialogic structure (e.g., Cavanaugh et al. 2014); or, depending on the direction our conversation takes, as a more teaching-centered collection of short chapters (e.g., through the “Anthropological Insights” series published by the University of Toronto Press).

Interested participants should contact steph.hobbis@gmail.com and cc naomi@emusoftware.ca.

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

**Ethnographic Approach to Contemporary Issues in Papua New Guinea**

Co-organizers: Alex Golub and Paige West

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

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

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

**Facebook in the Pacific**

Co-organizers: David Lipset and Eric Silverman

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

Parties should send a note stating intention to participate and a topic either to David Lipset <lipse001@umn.edu> or Eric Silverman <esilverman@wheelock.edu> by 1 November 2016.

David Lipset, University of Minnesota <lipse001@umn.edu>; Eric Silverman, Wheelock College <esilverman@wheelock.edu>

**Framing and Cartooning Oceania**

Co-organizers: Guido Carlo Pigliasco and Suzanne S. Finney

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

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

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

Interested participants include: Louis Bousquet and Lorenzo Brutti (Skype).

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

Growing Old in the Pacific

Co-organizers: Marama Muru-Lanning and Tia Dawes

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

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

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

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

The Iconic: afterlife, new beginnings and the return of the symbolic

Co-organizers: Albert L Refiti, Tina Engels-Schwarzpaul

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

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

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

Some of the questions may include:

How do concepts like mana and hau extend into the realm of icons, spaces, places, things and people?

How is the iconic and symbolic recharged, or overcharged with new life in the diaspora? Why are they in some cases they have become overbearing, excessive and affective?

How have spatial form such as the fale/whare become part of a new iconic schema in the diaspora?

Requirements and Dates:

Monday 31 October 2016 – 500-word proposals for review

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

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

Imaginary Peoples of the Pacific

Organizer: Roger Ivar Lohmann
Oceania is peopled not only by human beings that anyone can see, but by their imaginary friends and enemies whom one must be enculturated to experience and know. What types of these beings inhabit the cultures of Oceania, past and present? How do they come into and go out of existence? In what media are they thought to exist? What kinds of relationships exist between actual and imaginary people, and among communities dedicated to particular ones? What synergies and conflicts arise when different or incompatible imaginary peoples come into contact? What are the practical consequences of imaginary beings being treated as real versus made up? Why and how do people purposely or unintentionally create such fellow people and come to regard them as more than merely imaginary? How can the diverse methods of anthropology be directed to studying, getting to know, and accurately representing imaginary people? Participants will verbally share papers setting out their initial explorations of such matters with original anthropological data from the Pacific. If sufficient interest and focus emerges, we can proceed to a working session next year. Those interested in joining the session should send the organizer a title and abstract of up to 250 words to pre-circulate no later than October 30.

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

**Large-Scale International Capital and Local Inequalities**

Co-organizers: Bettina Beer, Tobias Schwörer, and Doris Bacalzo Schwörer

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

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

**Pacific Ethnography and Controlled Equivocation**

Co-organizers: Jake Culbertson and Albert Refiti

“Pacific Ethnography and Controlled Equivocation” is an informal/workshop session that interrogates the ways in which Pacific ethnography and “the ontological turn” in anthropology both extend and limit each other’s theoretical and methodological innovations. In particular, we are interested in how indigenous practices of comparison in the Pacific may undermine or amend ethnographic practices of translation. This interest is primarily informed by Eduardo Viveiros de Castro’s concept of “controlled equivocation” (Viveiros de Castro 1998, 2004). Equivocation refers to the referential alterity of a single term. “Uncontrolled equivocation” refers to the implicit or automatic ways in which anthropologists make sense of those whom they study by extending their own anthropological concepts, thereby encompassing indigenous meanings and practices in a ‘common’ sense that is native to anthropology (Wagner 1991). The implication is that anthropologists and those with whom they work may be using the same terms to talk about different things without realizing it. The analogy in politics (including the politics of ethnography and the ontological turn) is when parties fail to agree about what they are disagreeing about, which is often a matter of determining what is at stake in forging a common world, or not (Latour 2004).

The method of “controlled equivocation,” on the other hand, makes visible the contentious and contingent work of making translation possible. In other words, translations (and other instances of reaching common ground) are achievements, reached through negotiations in which divergences and incommensurabilities are the ontological ground for forging partial connections (Strathern 1991, Povinelli 2001, Stengers 2005, Choy 2011).

Viveiros de Castro and some of his fellow travelers in the “ontological turn” highlight the political implications of “controlled equivocation” as a methodology for a “decolonizing” anthropology, allied with movements for indigenous self-determination in which anthropologists and “natives” are neither pure nor innocent in shaping each other’s lives and works, but rather already historically entangled (Jensen et al. 2011, Salmond 2014). Many of the ontological turn’s detractors have also countered these claims with political stances of their own. We hope to retain this political edge in thinking through ethnography in the Pacific, given the infamous “specter of inauthenticity” that so often occupies the space between anthropologist and indigenous “culture makers” in the Pacific (Jolly 1992). While this enduring phenomenon (and its alliances inside and outside of academia) is now decades old, questions of translation and cultural invention are today even more complex given the growing ranks of indigenous anthropologists in the Pacific, for whom indigenous and anthropological concepts may articulate each other (or not), without any guarantee of tension or compatibility. Such innovations, in turn, make indigenous anthropology attractive in new ways to non-indigenous anthropologists, thus further propelling the dances of
converging and diverging that makes the politics of indigeneity so vibrant in the Pacific and in anthropology.

We envision a heterogeneous session that will enact some of these generative tensions, in which the significance and referents of terms like “indigenous,” “Pacific,” “culture,” or “anthropologist” are not given ahead of time, but rather emerge through the contingent, relational work of academic discussion. We take for granted that doing so will inevitably yield unique insights into the relevance of old and new ethnographic methods, and the ontological turn in particular, in contemporary Pacific ethnography.

Bibliography


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


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

Pacific Youth: Pacific Futures

Organizer: Helen Lee

Discussion on any aspect of Pacific youth is invited for this informal session, including youth in the islands and the diaspora. Ideally, discussion will cover both the problems youth face – the ‘youth bulge’, unemployment, youth violence, etc – and more positive perspectives such as youth civic engagement and leadership, Pacific youth networks, and youth involvement with the arts.

The impact on Pacific youth of processes of globalisation, transnationalism and the digital age will also be important to consider. It is nearly twenty years since the publication of the ASAO monograph Adolescence in Pacific Island Societies (Herdt and Leavitt, eds, 1998) and the aim of this session is to begin work towards a new collection of papers on Pacific youth today. In addition, I welcome into the session any contributions on Pacific childhoods, which have received even less attention in recent years than youth, both in anthropology and development literature.

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

Stitching New Traditions: Quilting in Polynesia

Co-organizers: 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 informal session we invite anyone with an interest in Polynesian quilts—their creation, their history, their uses, etc.—to join us for discussions about research into the past, present and future of Polynesian quilts and quilters. Topics might include but are not limited to: motivations for islanders to make quilts, Polynesian diaspora and its impact on quilt-making, the continued influence of other quilt traditions on Polynesian quilting and vice versa, Polynesian quilts in worldwide exhibitions and contests, Polynesian quilts as part of the gift-giving economies of Polynesia, and Polynesian quilts as markers of identity. At this point, we think those who have expressed interest in participating are creating presentations about a daughter’s perspective on her mother’s tivaevae, historical and contemporary aspects of Cook Islanders’ tivaevae or tivaivai (depending on the preferred spelling), Tongan quilting, Hawaiian quilting and Tahitian tiifai. Participants who have already expressed an interest in joining the session include Jean Mason, Susanne Küchler, Yvonne Underhill-Sem, Jane Horan, Phyllis Herda and Joyce D. Hammond.

For more information or to participate in the informal session in 2017, please contact the co-organizers to express interest or ask questions.

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

Women and Power in Polynesia

Co-organizers: Melani Anae, Penelope Schoeffel

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

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

ANNOUNCEMENTS

GENERAL NEWS

Danilyn Rutherford has been appointed by the Wenner-Gren Foundation as its new president. Rutherford will create a new strategic plan for the foundation while continuing its functions associated with being one of the major funding sources for international anthropological research. Rutherford succeeds Leslie Aiello, who served as president from April 2005. For more information, see http://wennergren.org.

Cyril Belshaw has deposited his professional papers and research materials to the University of British Columbia Library, making them available for researchers to access. The collection includes field notes from his research in Fiji, Hanuabada, Solomon Islands, writings, and materials relating to his work with UNESCO and other scholarly organisations.

The 2016 meeting of the Australian Anthropological Society will be held at the University of Sydney from December 12 to 15. The program for the meeting, with the theme of Anthropocene Transitions, is now available online. Registrations are open now, and early bird registration closes on 26 September.

AUSTRONESIAN PERSONAL NAMING SYSTEMS

Kun-hui Ku and Lamont Lindstrom are happy to report that their long-lived ASAO session on naming systems in Austronesian-speaking societies has just appeared as a special issue of Pacific Studies (vol. 39, no. 1/2, 2016).

The essays include:

Names Redux: Person, Structure, Change (Lamont Lindstrom and Kun-hui Ku);

Nomination and Social Reproduction (Lamont Lindstrom);

Totemic Names on Aneityum, Vanuatu (Latham T. Wood);

Naming in Kanak Groups: Names, Relations, and Personal Identity among the Paici Kanak (Ponerihouen, New Caledonia) (Isabelle Lubic);

Naming and Social Life: The Case of the Pinuyumayan (Puyama) People in Eastern Taiwan (Wen-Te Chen);

Names as a Means of Including and Transformation: Naming and Transcultural Kinship among the Wampar, Papua New Guinea (Doris Bacalzo);

“I am a Grandparent and My Name is Good”: Status, Food, and Gender among the Kelabit of Sarawak (Monica Janowski);

Naming Relationship and Constructing Hierarchy: Names, Value, and Hierarchy among the Austronesian Paiwan, Taiwan (Kun-hui Ku);

Naming and Name Changing in Postcolonial Madagascar (Denis Regnier);

Entering God’s Family: The Adoption of Christian Names in the Early Bunun Presbyterian Church, Eastern Taiwan (Chun-Wei Fang);


EMERGENT MASCULINITIES IN THE PACIFIC

Emergent Masculinities in the Pacific, edited by Aletta Biersack and Martha Macintyre, has been published as a double issue of The Asia and Pacific Journal of Anthropology (vol. 17, issues 3-4, 2016).

The issue contains:

“Introduction: Emergent Masculinities in the Pacific,” by Aletta Biersack;

“Bati as Bodily Labour: Rethinking Masculinity and Violence in Fiji, by Geir Henning Presterudstuen and Dominik Schieder;

“Once were Warriors, now are Rugby Players? Control and Agency in the Historical Trajectory of the Maori Formulations of Masculinity in Rugby,” by Domenica Gisella Calabrò;

“Inequality and Changing Masculinities Among the Gende in Papua New Guinea: The ‘Good’, the ‘Bad’ and the ‘Very Bad,’” by Laura Zimmer-Tamakoshi;

“Changing Generational Values and New Masculinities Amongst Smallholder Export Cash Crop Producers in Papua New Guinea,” by Gina Koczberski and George N. Curry;

“Being ‘Like a Woman’: Fa’afafine and Samoan Masculinity,” by Johanna Schmidt;

“Men of War, Men of Peace: Changing Masculinities in Vanuatu,” by Margaret Jolly;

“I Could Be the Last Man: Changing Masculinities in Enga Society,” by Philip Gibbs;

2016 VOLUME OF PAIDEUMA

Paideuma. Mitteilungen our Kulturkunde, volume 61 (2016) has been published by the Frobenius-Institut at the Goethe University (Frankfurt am Main).

The 2016 issue includes:

- Flucht und Ausfahrt. Wege und Umwege zur Ethnologie [Escape and exit. Pathways and detours towards anthropology] by Volker Heeschen;
- “Polygons are not kastom!”: the legacy of colonial land demarcation in Melanesia by Michael Goddard;
- Enacting the absent state: state-formation on the oil-palm frontier of Pomio (Papua New Guinea) by Tuomas Tammisto;
- Women don’t have testicles: the ‘making’ of masculinity among twenty-first century Baruya (Eastern Highlands, Papua New Guinea) by Anne-Sylvie Malbrancke.

OTHER NEW PUBLICATIONS


ASAO NEEDS YOU!: BE AN OFFICER

If you love ASAO, why not show you care by volunteering for an officer position? New opportunities open up all the time; just ask any of the officers or board members. In the near future, ASAO will need a new membership coordinator and a new coordinator of the distinguished lecture.

ASAO is entirely run by volunteers like yourself, working together and sharing their knowledge, experience and contacts to make each meeting happen. We’ve been going strong for nearly 50 years with nothing more than people’s donated time. Be part of a legendary scholarly institution.
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