



MASSEY UNIVERSITY
COLLEGE OF HUMANITIES
AND SOCIAL SCIENCES
TE KURA PŪKENGĀ TANGATA



Association of Social Anthropologists of Aotearoa/New Zealand

**40th Annual ASAANZ Conference:
40 Years On: Does Anthropology Really Need a
Theme?**

**25-27 November 2015,
Massey University
AgHort Lecture Block**

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Association of Social Anthropologists of Aotearoa/New Zealand

**40th Annual ASAANZ Conference:
40 Years On: Does Anthropology Really Need a Theme?
Massey University, 25-27 November 2015
AgHort Lecture Block**



Wednesday 25 November 2015

11.00 - 12:10 Registration
AH Foyer

12.15 **Mihi Whakatau**
AH 2

12:20 **Welcome to ASAANZ: Professor Kathryn Rountree**
Welcome to Massey: Prof. Chris Gallavin, Deputy Pro Vice
Chancellor, College of Humanities and Social Sciences

12.30 - 1.30 **Lunch**

1.30 - 3.00 **Plenary Session (History of ASAANZ)**
AH 2 "Our Association: looking backwards and
 forwards" Chairs: Margaret Kawharu and
 Julie Park
 Panel: Mike Goldsmith, Patricia Laing, Jeff
 Sissons, Steve Webster, Sarah Haggar and
 other alumni and guests

3.00 - 3.30 **Afternoon Tea**

3.30 - 5.00

Health/Care

AH 2

Chair: Barbara Andersen

Veronica Adams (VUW)

“Coughing up Pennies for Pills: Moral, Financial and Ethical Quandaries in the Pursuit of Health within New Zealand”

Samuel Brown (Massey)

“We’re all a little mental here: Creating positive change through mental health advocacy in New Zealand”

Hannah Bulloch (ANU)

“Pregnancy Loss and the Partial Personhood of Haunting Souls in the Philippines”

Rebecca Scollard (Massey)

“In search of toilets: Understanding precarity through the everyday experiences of women working in the informal sector in Bangalore, India”

Gender(ed)

AH 3

Chair: Kathryn Rountree

Hanny Savitri Hartono (Massey)

“Facebook, the debate and Indonesian Muslim women”

Shani Luxford (VUW)

“Intersectional Lives: Somali Women and the Gender Connection”

Hina Cheema (Massey)

“Deliberate Religiosities and Disjunct Modernities: Muslim Women and (Re)making Selves”

Olivia Williams (Massey)

“The deconstruction and reconstruction of the transsexual self: An analysis of the role of appearance in ‘becoming’ transsexual”

5.00 - 6.30

40th Anniversary Celebrations and Social Event: Drinks

7.00 -

Postgraduate Social (Café Royale)

Thursday 26 November 2015

9.00 - 10.30

**(In)Visible
AH 2**

Chair: Mike Goldsmith

Cris Shore (Auckland)
“New Zealand’s Invisible State: ‘Blackboxing’ the Crown”

Sally Raudon (Auckland)
“Hurry up please, it’s time: conflicting temporalities of Australian constitutional reform”

Jai Patel (Auckland)
“The Crown as the imagined state: Symbolising power and silencing the past”

Jess Bignell (Massey)
“Studying up: The practical parts of doing ethnography with powerful people”

**Māori and Anthropology
AH 3**

Chair: Tom Ryan

Stephen Webster (Auckland)
“Kinship and power among Ngai Tuuhoe 1896-1926”

Jeffrey Sissons (VUW)
“The Land Confused: Notes for an Alterhistory of Tapu”

Des Kahotea (Waikato)
“New Iwi and old Anthropology”

Sebastien Lowe (Aarhus)
“Towards an ethnography on the renaissance of taonga puoro”

10.30 - 11.00 Morning Tea

11.00 - 12.30

**(In)Visible
AH 2**

Chair: Cris Shore

Michael Goldsmith (Waikato)
“Of Race, Reality Television and the Hiddenness of things in Plain View”

Sasha Maher (Auckland)
“Behind Closed Doors: Transparency and Secrecy in the Trans-Pacific Partnership Trade Negotiations”

Peter Howland (Massey)
“Giving, gifting, and the misrecognizing ethic”

**Anthropology and Māori
AH 3**

Chair: Margaret Kawharu

Fiona McCormack (Waikato)
“Tribunals, Loss and Neoliberal Silencing”

Desiree L. Barron (New York University)
“Playing for the ‘Chiefs’: Indigenous Representation in Football Promotion”

Tom Ryan (Waikato)
“Maori Anthropologists Before the Birth of Indigenous Anthropology”

Christine Dureau (Auckland)
“Discursive Dishonesty: Methodist-Missionary Mistruth and Truth in the Western Solomon Islands, c.1902 – 1920”

12.30 - 1.30 Lunch

1.30 - 3.00 AH 1 **Keynote: Prof. Annemarie Mol**
Chair: Jeff Sluka

3.00 - 3.30 Afternoon Tea

3.30 - 5.00 AH 2 **Ethnographic Frontiers**
Chair: Graeme MacRae

Susan F. Abasa (Massey)
“Performing Critical Pedagogy in Art Museums”

Ruth Gibbons (Massey)
“In the Between: Generating the Field through Creative Practices”

Sajjad Haider (Massey)
“Anthropology of digital leisure”

Jessica Halley
“The politics of resettlement: Bhutanese refugees and the problem with ‘community’”

Ethnographic Frontiers AH 3
Chair: TBA

Jannine-Madeleine Fischer (University of Munich/AUT)
“A conjuncture of ethics in urban anthropology?”

Cassandra McTavish (Massey)
“Can cows be ethnographic research participants? Finding a voice for non-human animals in contemporary anthropology”

Maike Guesgen (Massey)
“Friends with the Kipps: The benefits and drawbacks of studying the familiar in the anthropology of home”

5.00 - 6.30 ASAANZ AGM

7.00 - Dinner (India2Nite)

Friday	27 November 2015	
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9.00 - 10.30	Materialities AH 2 Chair: Peter Howland	Places & Spaces AH 3 Chair: Robyn Andrews
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Claire Langsford (Adelaide)
 “From the bush to the cloud: the distribution and transformation of crocodile skins in the era of eBay and Instagram”

Graeme MacRae (Massey)
 “Studying (in) villages: what has become of place-based anthropology and does it matter?”

Hannah Paap (Massey)
 “Plastic-Free in Palmerston North? The barriers involved in personal plastic waste reduction”

Ariadne Menzel (Massey)
 “Of muddy boots and more: experiences of space”

Thomas Robertson (Massey)
 “Mercury and governmentality: A posthuman approach to mercury use in artisanal and small-scale gold mining in Antioquia, Colombia”

Susanne Kuehling (Regina)
 “‘Like planting a tree’ – Cooperation on eye-level in ethnographic research”

10.30 - 11.00 Morning Tea

11.00	Best postgrad student presentation Poroporoaki
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12.00-1:00 Lunch



‘Some pleasures and some alterities; Lessons from eating practices’

**Professor Annemarie Mol, Anthropology of the
Body, University of Amsterdam.**



Annemarie Mol is a professor of Anthropology of the Body at the University of Amsterdam. She has published widely on bodies, science and technology, care practices, topologies and complexities – while experimenting with feminist ways of writing. She authored *The Body Multiple* (2003) and *The Logic of Care* (2008); and co-edited *Differences in Medicine* (1998), *Complexities* (2002) and *Care in practice* (2010). Thanks to an Advanced grant of the European Research Committee and a Spinoza Prize of the Netherlands Organization of Scientific Research she currently works with a spirited team on ‘What it is to eat’.

**Thursday 26 November, 1:30pm, Ag Hort 1
All Welcome!**

OR

Link in via MediaSite at: <http://webcast.massey.ac.nz/Mediasite/Play>

How do we attend to bodily pleasures while avoiding intellectual repertoires that take ‘the human body’ to be a biological universal? Taking my cue from ongoing work done with others, I will present a few examples of situated and situating pleasures intertwined with pleasure-talk. Thus, I will come to talk about an ethnographic experiment during which seven anthropologists tasted with their fingers and thus stretched the English language beyond its conjecture that it is the fingers’ task to feel. As a next step, I will follow the Dutch term *lekker* along a trail of practices, from a nursing home where it is frequently used, to the ministry of health care, where it has a hard time entering. I will illustrate that nothing is universal, not even eating, by talking about the difference between *chupar frutas* and *comer frutas*. In Bahia, Brazil, these are two contrasting bodily engagements with fruit, the first more intimate and messy than the second. I then hope to present a further case, but I certainly want to leave time to address the question of how to think about the alterities involved in these different situations. These cannot quite be caught in terms of ‘cultures’ or ‘languages’ – those terms were crafted in opposition to universal natural bodies and pull together just too much in a too holist way. But what else, then, are the alterities explored between?

Susan F. Abasa

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Performing Critical Pedagogy in Art Museums

Presenting Ethnography Influenced by the work of Laurel Richardson and Elizabeth St. Pierre, this paper presents the enactment of critical pedagogy in an art museum as a dramaturgical text. The script, an experiment in writing an alternative form of ethnographic research, stages participants' narratives, teaching episodes and co-constructed collaborations with community members evocatively. While reflecting participants' experiences it also acts as an analytic tool to consider a formative critical pedagogy for the "I-witness" – the dramaturge who is dynamically and ambiguously positioned as insider and outsider; present in the text while also its presenter.

Veronica Adams,

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Coughing up Pennies for Pills: Moral, Financial and Ethical Quandaries in the Pursuit of Health within New Zealand

Health is viewed as something that can be obtained through the consumption of pharmaceuticals, however, with pharmaceutical treatment comes the question of how patients are able to obtain the medication they need. There is a need for further study concerning the individuals that reside and interact in New Zealand's contemporary health system, especially those that advocate and lobby for equal access to medicine. My MA research draws on interviews with individuals involved in various facets of the New Zealand health system, who share their experiences negotiating the moral, financial and ethical quandaries that come with pursuing pharmaceutical access within New Zealand.

Desiree (D.L.) Barron

New York University

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Playing for the 'Chiefs': Indigenous Representation in Football Promotion

This paper explores the conflict between anti-racism rhetoric and tribal sovereignty in two locations. Since the 1970s, American Indian activists have protested the use of "Indian" mascots by sporting organizations. As one of the few ways in which indigenous peoples are represented in mainstream US popular culture, "Indian"

sports mascots have become a key site for anti-racist social critique. Recent events involving the “Washington Redskins” suggest significant shifts in popular opinion. I explore these through comparison with the cultural property protocols in use by Maori advocates within NZ rugby union.

Jess Bignell

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Studying up: The practical parts of doing ethnography with powerful people

In this talk, I will discuss some of the practical challenges of undertaking ethnographic fieldwork in an ‘upwards’ study. I spent 2013 undertaking fieldwork with four MPs in Aotearoa New Zealand’s Parliament, aiming to understand generational change in the Green Party. I will discuss the challenges I faced, like security, well-practiced narratives, and a lack of koru club membership with a view to considering to what extent it’s possible to undertake completely immersive ethnography while studying up

Hannah Bulloch

Australian National University

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Pregnancy Loss and the Partial Personhood of Haunting Souls in the Philippines

On the Philippine island of Siquijor, a common narrative related to pregnancy loss emerges: the souls of departed fetuses demanding recognition from their parents. In this paper I extend on material regarding fetal personhood in the Catholic Philippines, which I presented at last year’s conference. While leaders of the Catholic Church promote a view of personhood as fixed to the moment of conception, which is thought to be the moment of ensoulment, my conversations with Siquijodnon reveal that they do not equate the soul with the person. I consider how stories of hauntings reflect a local model of personhood that is processual and relational in nature but, in which, the very incompleteness of a fetus’s personhood is what is locally thought to underlie the deceased fetus’s demands for social recognition.

Samuel Brown

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We're all a little mental here: Creating positive change through mental health advocacy in New Zealand

My paper explores mental health in New Zealand, and argues for further positive change to occur in this area. This argument is derived from interviews I undertook with mental health advocates who seek positive change for consumers in their day-to-day work. My own experiences as a mental health consumer also inform this paper, and position me as both a researcher and advocate. Data analysis takes the form of hermeneutic phenomenology, as this method privileges the advocates narratives, which are typically minimised by mental health specialists. Theoretically, these narratives are analysed through the lens of Foucauldian social constructionism, in order to show how the current dominant biomedical discourse has come into being, and also how this discourse can be challenged, as it represents one of the largest barriers to positive change for mental health in New Zealand.

Hina Cheema

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Deliberate Religiosities and Disjunct Modernities: Muslim Women and (Re)making Selves

Entwining concepts of 'habitus' and 'everyday', and employing them within changing 'fields', I explore how the religious habitus of Muslim women encounters the demands, expectations and resistance of changed 'fields' in 21st century New Zealand. According to Bourdieu, when habitus encounters an unfamiliar field, the subsequent disjuncture can cause change and transformation. When the religious habitus of Muslim women encounters unfamiliar fields of modernities, one which is not merely a matter of 'different' fields but also of modes of resistance, the resulting change could be deliberate transformations which either set women on a journey from 'Safia to Sofi' or from 'Safia to sister Safia'. These are complex and continuous ways of making and remaking of their worlds on an 'everyday' basis in order to fit themselves into disjunctures of modernity and piety.

Christine Dureau

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Discursive Dishonesty: Methodist-Missionary Mistruth and Truth in the Western Solomon Islands, c.1902 – 1920

Why would missionaries, concerned with the moral condition of individuals and whole societies, connive at dishonesty? This seems an especially notable contradiction when indigenous integrity is a key theme of mission discourse. The Australasian Methodist Mission to the Western Solomon Islands (1902 – 1968) repeatedly promulgated textual mistruths at institutional and individual levels and in regard to different parties and diverse phenomena, among them, indigenous cultural understandings and social practices, other colonial actors, missionaries' own actions in the field and the mission's establishment and relationship with other key colonial missions.

While colonial and missionary cultures and texts have been productively analyzed in terms of propaganda (e.g. Thomas), representational othering (e.g. Eves), disguised ignorance or outright lies, etc., such approaches tend to reduce missionary accounts to textual content itself, to the pragmatic exigencies of persuading home audiences to their causes, or to stereotypes of missionary character. Without discounting such approaches, Michel-Rolph Trouillot's concepts of "silencing" and "conditions of possibility" may enhance our understanding of such discursive dishonesties. I illustrate my argument by reference to the sustained insistence that Western Solomon Islanders had no understanding of time (or time management) until taught its virtues. Beyond the obvious self- and ideological justification informing this trope, I suggest, following Trouillot, that is was, literally, impossible for missionaries to perceive the complex indigenous temporal system, despite its prominence and ubiquity.

Jeannine-Madeleine Fischer

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A conjuncture of ethics in urban anthropology?

In urban anthropology a shift can be observed regarding how to deal with urban problems: over the last fifteen years those challenges are more and more addressed in ethical terms, that is, on the one hand in debating what is good and right and on the other, the ways of how urban dwellers conduct their lives in the cities and create their 'good' lifestyles. Globalized initiatives try to prescribe specific ways of conduct in specific ethical forms, focusing on the formation of good subjects to live good urban lives. That's the core interest of our recently approved, interdisciplinary research group on "Urban Ethics" which includes a sub-project on ethical implications of diverging concepts of cleanliness and pollution in Auckland.

Ruth Gibbons

Massey University

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In the Between: Generating the Field through Creative Practices

In this paper I engage with collaborative research in exploratory arts methods by focusing on fieldwork undertaken in New Zealand. Using different mediums including art, film and digital photography I look at the process of creating meaning as a collaborative practice when exploring interiorities with persons “ways of knowing and experiencing” (Hogan and Pink 2010) the world. I discuss how in this space of creating, my collaborators and I, situated ourselves in what Stoller (2009) has called the between. Where he describes this as the place that anthropologists inhabit I will suggest it is a creative and enriching space for collaborative and creative research. Using my research with people with dyslexia I will open up the place of the between as generative of methods and collaboration within the field. Creating alternative methods and exploring complex issues requires a level of familiarity and by researching at home I was able to approach the field as a place of creative collaborative exploration.

Michael Goldsmith

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Of Race, Reality Television and the Hiddenness of things in Plain View

The long-running and highly popular TV2 ‘reality’ series Police Ten 7 presents a challenge to more anodyne representations of New Zealand culture and society. The series, now in its 22nd year, is ostensibly a public service programme. That is, it purports to say certain things about certain crimes and tries to recruit the help of viewers in tracking down the perpetrators of those and other crimes. At the same time, it shows (inadvertently or not) much more tacit and taken-for-granted notions about the role of the police, the functions they carry out, and the dangers posed by some members of society. I have addressed these issues previously with reference to the violence of some of the programme’s imagery; in this paper, I want to focus more on the involvement of policing and the media in New Zealand’s idiosyncratic system of ethno-racial classification. One consequence of doing so is that the ‘saying’ versus ‘showing’ dichotomy becomes more problematic.

Maike Guesgen,

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Friends with the Kipps: The benefits and drawbacks of studying the familiar in the anthropology of home

In the anthropology of home, the relationship between researchers and the individuals they study enables us to investigate domestic social issues in a critical manner. But how familiar is too familiar? This paper explores the negotiation between friend and anthropologist in my research with Officer Cadets of the Kippenberger scheme. It argues that there is a dichotomy involved in the

anthropology of home: on the one hand, a potential bias that arises as a result of being swayed by knowing the research participants, while on the other, allowing a more organic understanding of the social context to be grasped.

Sajjad Haider

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Anthropology of digital leisure

ICT, (Information communication and Technologies) are influencing the society in various ways. They have offered novel opportunities of time usage and leisure time activates. The ICT gadgets have blurred the boundaries of Space and Time. Anthropological scholarship requires a serious attention to respond the socio-cultural changes because of growing influence of ICTs in everyday life of people. The review of literature suggests that identity construction, digital divide, digital labour, surveillance, ICT4D and cyber activism are a few prominent areas that have been discussed. Leisure or Free time has rarely been addressed by anthropologists as a direct focus but as part of expressive culture or entertainment/play. With the interplay of digital culture and the physical world new modes of time usage have emerged. Anthropology can offer a rich insight into study of Leisure and Time Usage in online environment as well as in off-line settings. I advocate incorporating virtual ethnography as an integral part of anthropological research (wherever it is possible) because it can contribute towards broader understanding of the society.

Jessica Halley

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The politics of resettlement: Bhutanese refugees and the problem with 'community'

New Zealand's refugee resettlement strategy is focused on fostering a sense of independence and community among refugee groups. Yet for Bhutanese youth, resettlement in Palmerston North has provided fresh cultural texts which shape imagined identities. These imagined identities often conflict with wider Bhutanese community values. Here discourses of a 'collective Bhutanese community', promoted within New Zealand's resettlement process, complicate the experience of growing up in a new country. For the anthropologist at home, exploring the paradoxical nature of 'community' (Young 1968) reveals how resistance and conformity are not always opposing actions; rather they can occur simultaneously through everyday behavior.

Hanny Savitri Hartono

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Facebook, the debate and Indonesian Muslim women

Indonesia's online population is rapidly growing, with Facebook and Twitter as the most used social media. Some Indonesian Muslim clerics assert that Facebook could incite un-Islamic behaviours from gossip to arrogance. This claim could be true. Yet I also argue that postings and discussions on Facebook could encourage better Islamic understandings although they all depend on the intentions of the Facebook users. Hence, Facebook has become a space outside mosques and schools in which Islam is widely discussed by ordinary people including Muslim women. This paper presents evidence on this debate from my recent research in Indonesia and on Facebook.

Peter J. Howland

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Giving, gifting, and the misrecognizing ethic

I explore the celebratory gifting and domestic giving tropes of a cohort of low socio-economic females resident in a suburban area near Wellington and argue these are underpinned by the moralities of intimate sociality and care; associated gender and generational responsibility; and the reflexivity of individual givers and recipients. In addition these moralities are dialectically rendered through the ethics of exceptional gifting and routine giving (Carrier 1995), and through accordant hegemonies of commodity forgetting (Billig 1999) and remembering.

While considerable debate exists around the wilful, agentic bases of morality and ethics (Laidlaw 2014, Sayer 2005), little attention is paid to misrecognizing ethical praxes and consequent subjectivities. To address this lacuna I examine how the shifting commodity hegemonies also serve to render gifting and giving as acts of misrecognition that normalise the stratifying, exploitative aspects of commodity production and acquisition as essential to the realisation of idealised forms of social intimacy.

Des Kahotea

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New Iwi and old Anthropology

The first generation of Maori graduates of anthropology as intellectual leaders, were instrumental in challenging the state driven, integrationist and social reformist ideals of the Hunn report in 1961. Following the need to 'maintain our distinctive'

culture of the 1960s was the self determination ideals of the 1970s and from this emerged legislation such as The Treaty of Waitangi Act 1976 and the Maori input into Resource Management Act 1991 and Historic Places Act 1993. Maori concepts and terms such as iwi, hapū, ahi kaa, tāngata whenua, mana whenua, kaitiakitanga, mauri, waahi tapu, and tikanga Maori became part of the terminology of statutes. Treaty of Waitangi research and hearings, processes such as settlement of historical claims with the Crown; iwi based corporate entities; iwi and hapū development, and new concepts such as customary interest and kaupapa Maori is challenging the old anthropology. The issue today is not what is a hapū but who has mana whenua. Considering the influence of the 19th century colonial anthropology is anthropology relevant today?

Susanne Kuehling,

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“Like planting a tree” – Cooperation on eye-level in ethnographic research

Ethnographic South Seas expeditions run by colonial powers (out of Cambridge and Hamburg, for example) were problematic. I will argue that nevertheless, such multi-sited research may present a fruitful model for eye-level cooperation. My study of kula exchange provides an example, as it is centered around two boat expeditions through the Massim region of Papua New Guinea that aim at collecting data on the valuables that circulate in the region. Dobu islanders and their deep knowledge, experience, and engagement are crucial to build the ethnographic backbone for an application for Cultural Heritage (UNESCO).

Claire Langsford

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From the bush to the cloud: the distribution and transformation of crocodile skins in the era of eBay and Instagram

Dun and Dee are a pair of crocodile skins from Darwin in the north of Australia. This paper traces their journey from animal skins, to online commodities, to the collar of a “Rumpelstiltskin” costume, to a cosplay performance in Adelaide and finally to digital imagery on social media sites. The journey and transformation of Dun and Dee connects multiple practitioners, communities, practices and sites. The increasingly rapid global movement of people, practices, ideologies and material things, across digital and physical spaces raises challenges for anthropology which is still rooted in place, site and “being there.” The story of Dun and Dee will be used to demonstrate how material culture concepts developed in localised, “traditional” ethnographic field sites can be used to understand globalised and digitised practices.

Sebastien Lowe

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Towards an ethnography on the renaissance of taonga puoro

I am currently undertaking masterate fieldwork about the renaissance of taonga puoro (Maori musical instruments), in contemporary, multi-ethnic Aotearoa/New Zealand. My research into this revitalised tradition - initiated in the 1980's by the Haumanu movement, namely Hirini Melbourne, Richard Nunns, Brian Flintoff and others - takes a point of departure in an ongoing collaboration with Ngati Wairere master-carver, Wiremu Puke, as well as taonga puoro practitioners and composers around the country including Al Fraser, Rob Thorne, Martin Lodge, Jeremy Mayall, and Jeremy Hantler. In my talk I will discuss my processes of obtaining ethnographic data; learning to carve instruments using pre-steel and steel tools; and playing and performing on these taonga within a myriad of contexts. My fieldwork comprises interviews, discussions, and hands-on experience using the medium of film as a key tool in my anthropological toolbox. In my talk I will also briefly explore whether the theory of mimesis provides a framework for my research and intended thesis.'

Shani Luxford,

Victoria University of Wellington,
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Intersectional Lives: Somali Women and the Gender Connection

Intersectionality is a framework that has evolved out of gender, sexuality and feminist focused research. However, it can also be useful in contemporary anthropological work because it highlights the importance of gender in the lived experiences of people. For Somali women in New Zealand, questions can be asked about the importance of gender in creating invisibility, how does being a woman interact with other factors, such as ethnicity and religion, to create their experiences. This paper then aims to discuss how an intersectional framework is a useful tool for making gender visible, as seen in my research on Somali women.

Graeme MacRae,

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Studying (in) villages: what has become of place-based anthropology and does it matter?

Clifford Geertz once wrote that "anthropologists do not study villages: they study in villages and what they study are ..." all sorts of bigger issues. At that time (the 1970s) many anthropologists really did study in villages but the reality was that those villages and what went on in them really was what they were trying to understand. But since then things have changed: anthropology has shifted toward more conceptual and issue-based formats of analysis and writing. This has

coincided with the decline of “area studies”, local expertise in various fields and an “internationalisation” of intellectual work in general. This paper reviews and critiques these developments using the example of the contemporary anthropology of Bali.

Sasha Maher

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Behind Closed Doors: Transparency and Secrecy in the Trans-Pacific Partnership Trade Negotiations

The Trans-Pacific Partnership (TPP) trade agreement has been mired in controversies about the lack of transparency and secrecy since the United States joined negotiations in 2010. Although the TPP was finally signed in 2015 these high profile debates are set to continue until implementation in 2018. Yet the content and impact of the disputes surrounding this new mega-regional trade agreement have not been investigated. This article examines the role of secrecy in state formation by exploring the tension produced by the state’s deliberate withholding of Trans-Pacific Partnership trade negotiation texts from public circulation (“TPP secret”). Focusing on how the TPP secret unfolded in New Zealand, where the Ministry for Foreign Affairs and Trade is the designated depository of the TPP texts and criticism is prolific, I draw on the New Zealand High Court case that was filed by TPP critics against the Minister of Trade and on other commentary in order to trace the characteristics of the transparency debate. The article argues that the state’s concealment and TPP critics’ demands that the “hidden” negotiation texts be revealed inadvertently helped to reify the state and corporation, affording agency and unity to both. It is suggested that the narrow focus of the debate on documents and procedures leaves critical questions about the militarisation of the Asia-Pacific and the security ambitions of the United States unanswered.

Fiona McCormack

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Tribunals, Loss and Neoliberal Silencing

This paper investigates the double-edged potentiality of the Waitangi Tribunal. It combines an ethnographic background to a recent claim with an anthropological interpretation of the meanings and outcomes of this encounter. I suggest that *marae*, albeit symbolizing singular Māori spaces, distinctive loci where indigenous identity is reproduced, are equally sites where cultural and economic struggles articulate with neoliberal logics. I draw attention to the persistence of alienation in Māori society irrespective of the comparative generosity of the reparative justice program and consider the contradictory spaces opened for indigeneity under neoliberal governance and the unintended consequences, inventions and creative hybridizations that emerge from this encounter. I argue that a fruitful way to foreground the precarity of this engagement is by paying attention to silences. Such silences are multilevel, prefigure the claims process, are expressed as inequalities

in the hearings, conscribe a particular version of a post-colonial economy and thereby reference a broader pattern of economic deprivation.

Cassandra McTavish

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Can cows be ethnographic research participants? Finding a voice for non-human animals in contemporary anthropology

Seeking ways of understanding the complexities inherent in dairy cow/dairy farmer relationships, I enrolled dairy cows as ethnographic research participants. Embodied, sensory and empathic participant observation methods led to understandings of how humanimal relationships form across species boundaries. In this presentation I use storytelling to share the lives of dairy cows, and their lives with the dairy farmers who work and live with them. To illuminate how dairy cows participate in anthropological research, I draw on a creative and explorative approach to presenting nonhuman animal voices. In this paper I invite you to let your imagination wander a little and ponder the idea that although a cow cannot jump over the moon, it does not mean she might not dream to.

Ariadne Menzel

Massey University

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Of muddy boots and more: experiences of space

In this paper I discuss my grounded, place-bound and physical experiences of space in the field and in relation to my research base in New Zealand. Although the focus of my project is on a particular long-distance hiking trail in France, fellow hikers and trajectories of movement reached beyond the local during fieldwork on that trail. On seeing my New Zealand-marked bag, encountered hikers were sometimes wondering how I had 'landed in the middle of nowhere'. Then, however, they noticed my muddy boots which explained my way to the present place. Indeed, the trail space involved the sky and the weather (foggy on certain days) as well as the path. Hiking, we were shaping the space as well as being marked by it. The paper argues that space, movement and place interrelate and form the field. Interaction with other hikers and with the trail environment generated my particular sense of space.

Hannah Paap

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Plastic-Free in Palmerston North? The barriers involved in personal plastic waste reduction

Plastic is everywhere. We all use something made of or packaged in plastic daily. We also discard it daily, often doing so without considering the effects plastic has on the planet, wildlife, and us. Blake (2007) refers to this as the value-action gap, the gap between what we know and do. For my Honours research I aimed to diminish my own value-action gap by trying to avoid anything packaged in plastic over a two month period in Palmerston North. I found, however, there were barriers that significantly hindered this goal, which is what I will discuss in this paper.

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Our Association: looking backwards and forwards

Panel and roundtable discussion led by Margaret Kawharu and Julie Park

The first 25 years of our association are well documented in the ASAANZ archive at University of Auckland; the rest not so. From delving in the archive, Julie Park and Sarah Hagggar have arrived at a series of themes to present in outline. Early and more recent members of the Association will discuss them. Panelists include Mike Goldsmith, Patricia Laing, Jeff Sissons, Steve Webster, Sarah Hagggar. Others will contribute to the roundtable discussion at which everyone is welcome to participate. There is plenty of scope! Themes include: anthropologists in and out of the academy; relations between departments; Maori and Treaty issues; graduate employment; teaching anthropology; research issues; maintaining our archive; anthropology's place in the world.

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The Crown as the imagined state: Symbolising power and silencing the past

In New Zealand, the Crown is a symbol that is central to political discourse, yet its meanings are ambiguous or assumed. Furthermore, it has meant different things throughout New Zealand's history. I ask: what does the Crown mean in the political field? How does this symbol operate as a political technology? How does its history

function in this context? I give an ethnographic account of the Crown in New Zealand based on archival work, discourse analysis and field work with experts and public officials. Following Abrams' conception of the state-idea, I argue that the Crown is a way for those in the political field to imagine and legitimise the state. However, its specific definitions vary; meanings of the Crown are situated and are sometimes constructed for their specific bureaucratic purposes. Furthermore, the Crown's ambiguity is partly historical, and contemporary histories of the Crown silence the reality of colonial state formation.

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Hurry up please, it's time: conflicting temporalities of Australian constitutional reform

This paper analyses how republicans and monarchists rely on unexamined chronologies in debates about Australian constitutional reform, and who should be the Australian head of state.

The Australia Republican Movement's slogans – "It's time!" – often imply that a deadline has arrived, and a new constitutional era awaits. This assumes a teleological narrative in which a colonial state's constitutional order progresses through a series of typical forms of sovereignty, culminating in the apotheosis of the republic. Conversely, many monarchists regard the inheritance of centuries of well-tested monarchical stability as a priceless cultural treasure. However, they assume monarchy is timeless and perpetual when in fact it is, like republicanism, substantially a modern invention.

Both monarchist and republican positions represent diverging examples of temporality, the perception and social organisation of time. I argue that both the republican paradigm of progressive constitutional development, and monarchists' historicization, disguise deeply emotive positions about how power should operate within Australia. Rendering clearly the distance between republican and monarchist assumptions about time reveals some of the hidden cultural logic operating in this vigorous debate about Australia's constitutional order.

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Mercury and governmentality: A posthuman approach to mercury use in artisanal and small-scale gold mining in Antioquia, Colombia

A posthuman approach to mercury pollution including the materiality of mercury and clean technologies, their intra-actions with the artisanal mining industry, and the implications these have for governmentality can provide unique insights into mercury use by artisanal and small scale gold miners in Antioquia, Colombia. Using clean technologies to extract gold without using mercury has involved higher

inputs of capital, technology, and academic knowledge which has proved challenging for a largely informal industry. The mercury elimination initiative has therefore become linked to the government's miner formalisation process and to the creation of new labour relations in which materials are complicit.

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Maori Anthropologists Before the Birth of Indigenous Anthropology

Historians of anthropology frequently claim that it was during the 1970s that our discipline first produced professional anthropologists who themselves had been shaped by their own indigenous heritages. The latter have been credited, especially, with blurring the distinction between 'native' and 'anthropologist', 'home' and 'field', and 'Western' and 'non-Western' within our practice. While such claims may be applicable to other white settler-dominated nations like the United States, Canada, and Australia, and indeed for many newly independent Third World nations, they fail to account for the pre-1970s existence of Maori anthropologists in or from Aotearoa New Zealand. The purpose of this presentation is to chart the emergence and maturing of the relationship between anthropology, especially in its 'social' and 'cultural' forms, and Maori scholars prior to and including the 1970s. At the same time, it will reflect on how this particular genealogy seems to challenge our discipline's historiographical narratives on the beginnings of 'indigenous anthropology', and how a localised intellectual and political phenomenon appears to have been subsumed by a more centred and powerful globalising discourse.

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In search of toilets: Understanding precarity through the everyday experiences of women working in the informal sector in Bangalore, India.

The initial purpose of this research was to examine the everyday lives of women working in the informal sector in Bangalore; specifically the challenges they face when they do not have access to free or adequate sanitation during their working day. The fieldwork was conducted through 'deep hanging out' in different marketplaces over a one month period and data collected through sensory observation and informal interviews with women working as street vendors. As the fieldwork progressed it became evident that the women were living and working in economically, socially, and physically precarious situations and lack of access to sanitation was only one aspect of that precarity. Because of these emerging factors the research, using sanitation as a case study, now explores the way in which precariousness is embodied in the everyday lives of women and seeks to illuminate how it is created, manifested and perpetuated to enable more effective solutions.

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New Zealand's Invisible State: 'Blackboxing' the Crown

In STS the term 'blackboxing' refers to the process by which scientific and technical work is rendered invisible by its own success (Latour 1987). Paradoxically, the more a concept is used by policy makers and the media (and the more hegemonic or doxic it is), the more obscure and opaque it grows and the less clear its meaning becomes. Drawing on the case of the Crown in New Zealand, I show how this framework sheds light on the operation of contemporary power. As Treaty partner, symbol and metonym for state authority, the Crown lies at the heart of New Zealand's constitutional order yet its meanings are contradictory and often deliberately ambiguous. This paper sets out to open up this black box by asking not so much what the Crown is, but what work does it perform and with what effects? I also provide a wider introduction to the panel as a whole.

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The Land Confused: Notes for an Alterhistory of Tapu

Alterhistory proceeds from a recognition that not only is indigenous agency partially grounded in ontological alterity, but that this ontological grounding is also subject to historical change. My notes for an alterhistory of tapu in the mid-nineteenth century are not, therefore, simply about how Maori agency was informed by understandings of tapu; they are also about how the tapu of the world itself was changed. My descriptive focus is on some apparently widespread whakanoa rites of tapu-removal directed towards parts of the landscape that had become dangerous following mass conversion to Christianity. I conclude with some reflections on history, structuralism and the ontological turn.

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Kinship and power among Ngai Tuuhoe 1896-1926

Over these thirty years at the turn of the last century the Tuhoehoe gained from the Crown virtual statutory home-rule over the entire Urewera region and then lost it again in a predatory purchase campaign and consolidation scheme taking 70% of these lands for the Crown. Only recently have these betrayals been partly compensated in the Te Urewera Act of 2015. As a conclusion to a detailed ethnohistory of this earlier era, I have reviewed it in the theoretical terms laid out by Eric Wolf in 1982 and 1999 as "the kin-ordered mode of mobilising social labour". Wolf first outlined in general terms the manifold ways in which leaders of

kingroups gain and deploy political economic power, and later exemplified this dynamic in his study of 19th century Kwakiutl society.

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The deconstruction and reconstruction of the transsexual self: An analysis of the role of appearance in “becoming” transsexual

Transsexuals, particularly those who have transitioned from male to female, have been in the public eye recently, from Bruce Jenner’s transition to Laverne Cox in the TV series *Orange is the New Black*. My research has a similar focus, drawing on the life story account of one New Zealand woman who has recently undergone gender reassignment surgery. This paper focuses on the importance appearance plays in the deconstruction and reconstruction of the transsexual self. Davy states that “clothing and make-up are often essential for transwoman in relation to their trajectory, subjectivity and recognition as women by others” (2011, p. 115). By applying the concept of “bodily aesthetics”, I illustrate how stressful and challenging it is for one to “pass” as female within strict Western gender codes, with particular reference to how perception and judgment in both private and public spaces shapes the transsexual body.