



ASAA/NZ Annual Conference  
University of Otago, Dunedin  
22–24 November 2023



# HAERE MAI and WELCOME

Welcome to the Association of Social Anthropologists of Aotearoa/New Zealand's 2023 Conference, hosted by the University of Otago's Social Anthropology Programme, and themed around 'Engaging Anthropology'.

This conference invites participants to think about what it means to be engaged in the work of anthropology, and what it means to be engaged with others – both human and nonhuman. How do we think critically and reflexively about the worlds we are embedded in and the work we are engaged in? What possibilities are generated by researcher relationships and how do we generate meaningful, accessible knowledge? It is also an opportunity for our research community to share whatever projects they have been engaging in recently. We hope there will be many meaningful personal and professional engagements, throughout.

As we welcome you to Ōtepoti Dunedin – either in person, or via digital networking – the organising committee would like to acknowledge Kāi Tahu as both mana whenua of their takiwā of Ōtākou (Otago) and as the University of Otago's principal Tiriti partner. We would also like to thank our colleague Anaru Eketone (Ngāti Maniapoto and Waikato Iwi) for providing our mihi whakatau.

The conference organising committee this year consists of: Susan Wardell (Chair), Jodie Jarvis (Research Assistant), Greg Rawlings, and Hannah Bulloch.

This organising team would also like to thank the Events and Finance teams at the University of Otago, our other colleagues and administrative staff in the Social Anthropology Programme, for their support in preparing for the conference. Thank you to St Margaret's and their team for hosting us. An additional big thanks to all session chairs, and to our marvellous student volunteers, who are essential in supporting the smooth running of the event throughout.

## **About ASAA/NZ**

ASAA/NZ is a diverse community of anthropologists who are from, work in or are interested in issues relating to Aotearoa/New Zealand and the wider Asia-Pacific region. The annual conference is the key event of the ASAA/NZ year.

Website: [www.asaanz.org](http://www.asaanz.org)

# CONFERENCE INFORMATION

## Presentation format

Each session will have a chair, to help with introducing presenters, keeping time, and managing questions.

Unless you are in a panel with its own unique format, presenters are allocated 15 minutes for their presentation and 5 minutes for questions. If you are presenting, please respect others by keeping to your allocated time. The session chair will notify you if it is getting close to your cut-off point.

## Information about online participation

All sessions will be broadcast live through Zoom. The URL will be provided in advance and will be the same link for all three days of the conference. We ask that online presenters log into Zoom 15 minutes before the start of their session to test their connection and presentation.

We will have student volunteers acting as tech moderators for all sessions and St Margaret's has an IT manager who will be available if needed. Please mute your microphone when not presenting or asking a question. Participants on Zoom wanting to ask questions can either use the "raise hand" function and wait for the tech moderator to call on them or write their question in the chat and the tech moderator will read it aloud.

## About the venue

St Margaret's College is one of Aotearoa New Zealand's oldest residential colleges, it was established in 1911 for women attending the University of Otago. Today it is a co-ed residential college and also serves as an inviting function space for conferences. More info here: <https://stmargarets.college/>



## **When you arrive**

You can find a map of the location of the college here:

<https://stmargarets.college/about/location/>

When you arrive, please come up the main driveway and enter the main doors, and you will find the registration desk in the foyer

## **Spaces within the venue**

The Engaging Anthropology Conference is being held in the Valentine Common Room and the Academic Common Room, which you will be shown to, when you arrive and register. There will be two additional small rooms available, close by, for anyone who needs a quiet space away from the main sessions, or for any small/informal meetings you might wish to organise, with colleagues, over lunchtime or similar.

We will be served refreshments, and lunches, in the dining hall nearby, and the conference dinner will be held in the same venue. St Margaret's also has a courtyard and garden accessible through the Valentine Common Room that participants are free to use at any time.

We have been informed that there will be some repair work occurring at St Margaret's during the conference, but we are hoping this will not be too disruptive. Please let us know if you have any issues caused by this.

We have done our best, in conjunction with the St Margaret's team, to ensure the venue is comfortable and accessible for everyone's different needs. If there are additional needs or concerns that you have at any point throughout the conference, please let one of our conference team know.

## **About Ōtepoti Dunedin**

For those visiting from across Aotearoa or overseas Ōtepoti Dunedin is a vibrant city with a rich history and a beautiful built and natural landscape. From museums to street art, from gardens to eco-sanctuaries, Ōtepoti Dunedin has much to offer our out-of-town participants.

See: <https://www.dunedinnz.com/visit>

Some nearby highlights to visit:

- Otago Museum – which also features the Tropical Butterfly House, Planetarium, and Tūhara Science Centre – is less than 5 mins walk from the venue – <https://otagomuseum.nz/>
- The Dunedin Botanic Gardens is approximately 2 mins by car/taxi, or 9 mins walk from our venue – <https://dunedinbotanicgarden.co.nz/>
- Toitū Otago Settlers Museum, is approximately 5 mins by car/taxi, or 20 mins walk from our venue – <https://www.toituosm.com/>

- Lan Yuan, the Dunedin Chinese Gardens, is approximately 5 mins by car/taxi, or 25mins walk from our venue – <https://www.dunedinchinesegarden.com/>
- Ōtepoti Dunedin has a (self-guided) Street Art Trail, that takes about 90 mins to complete, and starts just a block or two from the Chinese Gardens – <https://www.dunedinnz.com/visit/see-and-do/tours/activities/dunedin-street-art-trail>

More info on services and recreation close to our venue, is available here:

<https://stmargarets.college/about/location/>

# CONFERENCE SCHEDULE



DAY 1: WEDNESDAY 22nd NOVEMBER		
Valentine Common Room	Academic Common Room	
8:30	Registration	
9:00	Mihi whakatau and welcome	
9:30	KEYNOTE SPEAKER. Albert Refiti. <i>Vā Moana: between architecture, anthropology, social systems, space, and time</i> (p8)	
10:30	Morning tea + visual exhibit launch	
11:00	<b>Papers session: Identity and Becoming (p14)</b>	<b>Papers session: Arts and Creativity in Application (p18)</b>
	Paola Tiné. <i>Navigating Social Change and Making Moral Selves Through Comparison: The Case Study of Middle-Class Older Adults in Nepal.</i>	Subhashim Goswani. <i>Anthropology Engaging Theatre for Toddlers.</i>
	Georgia Griggs. <i>Being 'Good' in the Classroom: Whiteness and Moral Liminality in the 2023 Aotearoa New Zealand Histories Curriculum.</i>	Rara Sekar Larasati and Ben K. C. Laksana. <i>Teaching Anthropology through Photographs: Documentary Photography Workshops in Indonesia.</i>
	Rachel Billington. <i>Recognition and Identity in the Algorithmic Age: The Affective Politics of Young People in Aotearoa New Zealand.</i>	Bryan Lee Celeste. <i>Reflexive Performance in Digital Spaces as Cultural Agency among the Manobo-Pulanguiyen.</i>
	Rachael Burke. <i>The Centre of Engagement: How beginner teachers from migrant backgrounds embody culture in New Zealand early learning settings.</i>	Mars Lewis. <i>Ritual Design for Fostering a Collaborative Culture.</i>
12:30	Lunch	
1:30	<b>Papers session: Fieldwork Dilemmas (p21)</b>	<b>Papers session: Bodies, Embodiment, and Health (p25)</b>
	Buddhima Padmasiri. <i>Fieldwork and Interactions with the Communities.</i>	Bwenaua (Lisa) Biiri. <i>Some Kiribati Narratives of Living with Metabolic Disease.</i>
	Soumya Prakash. <i>The Dilemma of Dis-engaged Fieldwork: A Study among the Paniya tribes of Wayanad, Kerala.</i>	Livia Gaspar Fernandes. <i>Lived Experiences of Chronic Pain among Indigenous Peoples: preliminary results of an integrative review.</i>
	James Olliver. <i>How Do I, as an Ethnographer, Engage in an Online World?</i>	Bronwyn Isaacs. <i>Playful &amp; Painful: Shared care of co-workers in the context of precarious body work.</i>
	Ian Frazer. <i>Engage, or Not Engage. Lessons from Fieldwork in Solomon Islands and Greece.</i>	Dr Md Faruk Shah. <i>Climate Change Effects on Health and Coping Strategies of the Indigenous People: a case study of the Santal community in Bangladesh.</i>
	Duke McLeod. <i>Inside the Vegan Jihad – Experiences from research and advocacy work in the local Muslim community.</i>	Susan Wason. <i>When Parents are Unwell: Retrospective stories about growing up in a family experiencing unwanted mental health distress.</i>
3:15	Afternoon tea	
3:45	<b>Roundtable Panel: Anthropology in the Wild: doing anthropology in the work spaces outside of universities (p28)</b> (Convenors: Jane Horan and Emma McGuirk)	<b>Papers session: Sovereignty, Power, and Space (p29)</b>
		Fiona McCormack. <i>Engaging 'Kinship' and 'Nation' in Marine Governance.</i>
		Andrea Cabrera Roa. <i>Present Absences: in the making of the Sovereign Territoriality through Indigenous Peoples in Isolation and in Initial Contact in the Peruvian Amazon.</i>
		Carolyn Morris. <i>Engaging in the Every Day Work of Colonisation: the Taranaki Rāhui.</i>
	Caitlin Devenish. <i>Afrikaans Enclave Nationalism: The Politics of Identity Loss.</i>	
5:30	(Informal) Drinks at Eureka	
<b>ONGOING VISUAL EXHIBITS (Valentine Common Room for the duration of the conference) (p10)</b>		
Yi Li. <i>Engaging Landscapes: Embodied Land-body Intimacies in Aotearoa Eco-creative Practitioners' Placemaking.</i>		
Anna Williams. <i>Finding My Standing Place: an autoethnographic exploration of bicultural identity in contemporary Aotearoa New Zealand.</i>		
Albert Refiti. <i>Cosmograms: from field notes to Instagram.</i>		
Susan Wardell. <i>Cross-pollination: a multimodal exploration of sensuous engagements with bees in the Anthropocene.</i>		

DAY 2: THURSDAY 23rd NOVEMBER		
	Valentine Common Room	Academic Common Room
9:00	<b>Roundtable panel (p33)</b> <i>Transdisciplinary Engagements – questing and questioning</i> (Convenor: Julie Park)  Julie Park, Julie Spray, Pauline Herbst, Laura McLauchlan, Alexandra (Ally) Palmer, Mythily Meher.	<b>Papers session: Indigeneity, Representation, and Voice (p36)</b>  Bryan Lee Celeste. <i>Finding Creative Voice of Power and Rights in the Everyday Life of the Manobo-Pulanguiyén.</i>  Jared T. Hogan. <i>Marginalized Visibility: Scrutinizing the Digital Representation of Indigenous Peoples at Red Bay National Historic Site, Labrador, and L'Anse aux Meadows National Historic Site, Newfoundland.</i>  Jay Jomar F Quintos. <i>Nostalgia and Wayward Lives: The Aestheticized, Brutalized, and Exoticized Visual Cultures in Mindanao and Sulu from 1898 to 1967.</i>  Huyuki Doi. <i>Kaitiakitanga and Police Haka: Exploring Proper Collaboration instead of Cultural Appropriation.</i>  Christiane Kasarhérou Leurquin. <i>Kanak Women Words of Wisdom.</i>
10:45	<b>Morning tea</b>	
11:15	<b>PANEL. Engaging Entanglements: Medical Anthropology, the Environment, and Our Everyday (p40)</b> (Convenors: Barbara Anderson and Nayantara Sheoren Appleton)	<b>Papers session: Autoethnography (p44)</b>
	Etienne Devilliers. <i>Giving Back: The reciprocal nature of conservation work performed by tramping communities in the Waikato.</i>	Willow Forgeson. <i>Engaging with the Everyday: Eating Autoethnography for Dinner.</i>
	Patricia Laing. <i>The Akatarawa River Flows Anthropology Outside the Academy.</i>	Anna Williams. <i>An Unexpected Journey: an autoethnographic exploration of cultural identity in contemporary Aotearoa New Zealand.</i>
	Yi Li. <i>Engaging Landscapes: Embodied Land-body Intimacies in Eco-creative Practitioners' Placemaking in Aotearoa New Zealand.</i>	Jodie Jarvis. <i>You Are Already a Cyborg: Autoethnography and digital lifeworlds.</i>
	Nayantara Sheoren Appleton. <i>Hormonal Management Through the Environmental Crisis: From Endocrinology to 'self-care' narratives.</i>	
	Barbara Anderson. <i>Healthy Homes, Healthy Hauslains?: Translating Land, Bodies, and Risk in Research on Housing and Health.</i>	
1:00	<b>Lunch</b>	
2:00	<b>KEYNOTE COLLOQUIUM: Christine Helliwell. Chair and Discussant: Greg Rawlings (p9)</b>	
3:00	<b>Afternoon tea</b>	
3:30	<b>ASAANZ Meeting (90 minutes ending at 5:00pm)</b>	
5:15	<b>Informal/Optional Session: Ethnographic Poetry Salon (ending 6:15 pm)</b>	
6:30	<b>Conference Dinner</b>	



DAY 3: FRIDAY 24th November		
	Valentine Common Room	Academic Common Room
9:00	<b>Papers session: Dwelling in Place (p47)</b>	<b>PANEL. Music, Wellbeing, Life: Whistle in the dark by engaging anthropology (p50) (Convenor: Hyunah Cho)</b>
	<b>Md Asaduzzaman.</b> <i>The Impact of Rootlessness on Healing Practices of Rohingya Refugees: Analyzing engagement of political, cultural and socio-historical processes in refugee camp settings in Cox's Bazar, Bangladesh.</i>	<b>Elizabeth Fair.</b> <i>Investigating the Experiences of Student Community Musicians: motivations, wellbeing, and identity.</i>
	<b>Natasha McKinney.</b> <i>Finding Our Place in Time: Urban revitalization in Dunedin's Warehouse Precinct.</i>	<b>Razan Theodory.</b> <i>The Impact of Music Community Projects on the Social and Collective Wellbeing of Palestinian.</i>
	<b>Shamim Homayun.</b> <i>Untying Knots of Melancholia: Shrine visitation and narrating violence in Afghanistan.</i>	<b>Jack Lewington.</b> <i>Does Music Ease Pain?: A study of the use of music in tattoo studios.</i>
	<b>Jingyi Pan.</b> <i>Doing Ethnographic Research in China During the Time of Covid-19: 'Being rainbow is something, but it is not everything'.</i>	<b>David Randall-Goddard.</b> <i>'Surviving Sunset': Identity, Prejudice, Music, &amp; Hollywood.</i>
10:45	<b>Morning tea</b>	
11:15	<b>PANEL. PLENARY TALANOA: Decolonising Perspectives (p9) (Convenors: Christiane Kasarhérou Leurquin and Julia Wilson)</b>	
12:30	<b>Lunch</b>	
1:30	<b>PANEL: Hope and (Un)certain Futures (p53) (Conveners: Imogen Spray and Natalie Wood. Chair: Lorena Gibson)</b>	<b>Papers session: Deconstructing Research (p57)</b>
	<b>Imogen Spray.</b> <i>Cruel Optimism and The Good Life at School.</i>	<b>Graeme MacRae.</b> <i>Engaging with DeColonisation (or DeColonising Engagement)?</i>
	<b>Nouran El-Hawary.</b> <i>Refugees in Future Tense: (im) possibilities of well-being, hope, and 'good life' in a resettlement context.</i>	<b>Edward M. McDonald.</b> <i>A Skipping Stone on Deep Pools: Problems precarity and of skilling and knowledge production in a mobile career in applied anthropology.</i>
	<b>Naz Karim.</b> <i>Behind the Screens: Stories of hope, resistance and agency.</i>	<b>Franz van Beusekom.</b> <i>Autism Spectrum Disorder, Societal Burden, and Zero Degrees of Empathy: Disentangling and decolonising autism research from a past (and present) of ableist rhetoric.</i>
	<b>Natalie Wood.</b> <i>Hope in the 'Cost of Living Crisis': When the future is something to gamble on.</i>	<b>Jacinta Forde and Kanaueha Wessels.</b> <i>When Two Brownies Do Brown Things In Brown Spaces.</i>
	<b>Jodie Jarvis.</b> <i>Learning to Live in the Anthropocene: Mediating Hope and Despair in Uncertain Times.</i>	<b>Bethany Waugh.</b> <i>Reimagining Research Methodologies: Becoming an Indigenous Anthropologist.</i>
3:15	<b>Afternoon tea</b>	
3:45	<b>POSTGRADUATE WORKSHOP with Christine Helliwell: Writing/Publishing for a General Audience (p61)</b>	<b>Papers session: Multispecies relations (p61)</b>
		<b>Sarani Pitor Pakan.</b> <i>'Seaweeds Love the Waves': Local Human-Sea Relations and Redescription of Surf Tourism Stories.</i>
		<b>Andreja Phillips.</b> <i>Engaging with Podocarp Tree Patches and (More-than-)Human Care in Wairau/Aotearoa.</i>
		<b>Carolyn Belz.</b> <i>Resonating with Nature: Cultural Representations of Nature Relations.</i>
		<b>Beatriz Chagas de Mesquita.</b> <i>An Analysis of the Meaning of Care to Farming Practice in New Zealand.</i>
5:15	<b>Closing comments</b>	

# ABSTRACTS & BIOS

## PLENARY SESSIONS

Wednesday 22<sup>nd</sup>

### KEYNOTE ADDRESS: Albert Refiti

#### ***Vā Moana: between architecture, anthropology, social systems, space, and time***

His keynote will discuss two Marsden-funded research *Vā Moana: relationality in Pacific thought and identity* (2019–2024) and *Artefacts of relations: building in Te Moananui* (2022–2025). The first project explores the concept of *vā/wā* in Samoa, Tonga, Hawai'i and Aotearoa as it re-emerges in the late 1990s in engagements between art, architecture, Pacific studies, and other fields contributing to diasporic identity, community formation and the emerging cosmopolitanism in Aotearoa-New Zealand. The second project investigates the persistence of Pacific iconic forms in contemporary architecture and the maintenance of relationships through reciprocal action, identification and long-term commitment to place. *Vā* (Western Polynesia) or *wā* (Eastern Polynesia), 'the space between', as Albert Wendt wrote, is central to both researches. On one hand, it has become a useful concept to explain relationality and Moana people's desire to always connect the past and the present, and on the other, to explain why architectural form in the Pacific has remained unchanged over a long period of time.

#### **Bio:**

Leali'ifano Dr Albert L Refiti is an associate professor of art and design at Auckland University of Technology and the holder of the matai ancestral title Leali'ifano from his grandfather's home of Vaovai, Falealili in Samoa. He is the co-author with Tina Engels-Schwarzpaul and Lana Lopesi of *Pacific Spaces: transformations and transmutations* (2022) and *The Handbook of Contemporary Indigenous Architecture* (2018) with Elizabeth Grant, Kelly Greenop and Daniel Glenn. He has been a member of ASAO (Association of Social Anthropology in Oceania) since 2011 and was chairperson from 2019–2020.

## Thursday 23<sup>rd</sup>

### **KEYNOTE COLLOQUIUM: Christine Helliwell.**

**Chair and discussant: Greg Rawlings**

Christine Helliwell is Professor Emeritus in Anthropology at the ANU and an award winning author. In this keynote colloquium, Professor Helliwell will be discussing her acclaimed book, which traverses socio-cultural anthropology and history, *Semut: The Untold Story of a Secret Australian Operation in WWII in Borneo*, first published in 2021 by Michael Joseph Publishing, an imprint of Penguin Books. Described as ‘A riveting history’, ‘impressive’ and ‘an absolute triumph of a book’, *Semut* documents the vital role that indigenous Dayak had in secret Allied military action in Borneo at the end of World War II. *Semut* has won numerous literary prizes in Australia, including the 2022 Prime Minister’s Literary Awards for Australian History and Non-fiction. Our colloquium will explore the way Professor Helliwell has crafted a book for a general audience, weaving oral history, memory and an anthropological insight into the fascinating reality of the relationships between Allied forces and Indigenous peoples in South East Asia at the end of World War II.

## Friday 24<sup>th</sup>

### **PLENARY TALANOA: Decolonising Perspectives**

**Convenors: Christiane Kasarhérou Leurquin and Julia Wilson**

Join us for a Kōrero/Talanoa style discussion on the situation in our universities and research institutes in Aotearoa and abroad. We are hoping to talk about the positionality of the researcher, the new directions or scope in research in Social Anthropology, and the changes we – lecturers and researchers – want to promote for the future of research and teaching. Our kōrero will be guided by Kaupapa Māori which is a general term for a wide range of by-Māori-for-Māori research that centres a Māori worldview. Like other Indigenous research methodologies, Kaupapa Māori prioritises two-way relationships with communities and ensuring research is of benefit to the community being studied, not just researchers.

# CONTINUOUS VISUAL EXHIBITS

## **Albert L. Refiti**

Auckland University of Technology

### ***Cosmograms: from field notes to Instagram***

Complementing the keynote presentation on Vā moana, architecture, and artifacts of relationality, this visual exhibit showcases some examples of the cosmograms that Albert draws to represent relations between people, space, and time. These diagrams represent a form of field note – drawn while listening to participants as part of fieldwork engagements and interviews. However they have also been edited to adopt an eye-catching artistic format, for display on Instagram. As such these beautiful visual artifacts provoke thinking about the role of visual practice as ‘behind the scenes’ fieldwork practice – recording and producing knowledge, interpreting social fields – and how this might relate to more public-facing representational modes, that have the ability to communicate anthropological knowledges and engage wider audiences. How can uniquely Pasifika understandings of Vā be recorded and communicated? What existing cultural forms do this, and how might anthropologists engage with them? What is the relationship between data and art; between fieldnotes and findings; between representing and theorising?

### **Bio:**

Leali’ifano Dr Albert L. Refiti is an associate professor of art and design at Auckland University of Technology and the holder of the matai ancestral title Leali’ifano from his grandfather’s home of Vaovai, Falealili in Samoa. He is the co-author with Tina Engels-Schwarzpaul and Lana Lopesi of *Pacific Spaces: transformations and transmutations* (2022) and *The Handbook of Contemporary Indigenous Architecture* (2018) with Elizabeth Grant, Kelly Greenop and Daniel Glenn. Albert is the convenor of the Vā Moana Research Cluster and recipient of 2 Marsden Fund Research Grants Vā Moana: space and relationality in Pacific thought and identity, and *Artefacts of Relations: Building in the Pacific*, which he will discuss in his keynote. He has been a member of ASAO (Association of Social Anthropology in Oceania) since 2011 and was chairperson from 2019–2020.

## **Yi Li**

University of Otago, Aotearoa New Zealand

### ***Engaging Landscapes: Embodied Land-body Intimacies in Aotearoa Eco-creative Practitioners’ Placemaking***

This immersive exhibition represented how eco-creative migrants in Aotearoa behaved their bodies as tools to engage with the land in times of climate change. From 2019 to 2023, I encountered a group of people who applied artistic practices related to their ecological surroundings, as ‘eco-creative practitioners’ or ‘migrant eco-creators’. They partly or entirely established self-sufficient life towards

regenerative living, along with their migration adaptation and the creating of artworks, which I approached in this multi-media exploration.

According to the long-term participant observation, I tell their stories about healing and being grounded, through a sensory ethnography, with both anthropological and geographical lenses.

My research findings revealed that the eco-creative practitioners employed self-technology, the global assemblage of knowledge, and their sensuous engagements within New Zealand landscapes to cultivate the closeness with their 'habitats': as one way to build up their 'grounded' cosmopolitan identity, which became the source of their sense of belonging and 'quotidian' wellbeing. Significantly through raising plants, making soil, and foraging the native species to connect to the place, these migrants engaged with material and spiritual landscapes through both physical activities and artworks. Such practices transformed their geographic happiness into the content of life, bridging subjective happiness with social wellbeing, and contributing to resilient neighbourhoods.

I defined these human-nature dynamics as 'land-body intimacies', since they linked migrant eco-creators' sense of security with reproduction and their commitment to Aotearoa through caring and sharing the land. This presentation will unpack embodied land-body intimacies through the co-creation between the practitioners and the researcher.

#### **Bio:**

Yi Li (Amber Lee), poet, visual arts producer, and PhD candidate in the Social Anthropology Programme and the School of Geography at the University of Otago. She came with a creative background in film industry, and her research interests focus on migrants' wellbeing and mental health in relation to creativity. She is currently conducting an ethnographic investigation of migrant adaptation, happiness and connection to place.

#### **Anna Williams**

University of Otago, Aotearoa New Zealand

#### ***Finding My Standing Place: an autoethnographic exploration of bicultural identity in contemporary Aotearoa New Zealand***

Recent events in the bicultural journey of Aotearoa me Te Waipounamu New Zealand are highlighting the need for some individuals to explore their cultural identity more deeply. Some Pākehā New Zealanders are experiencing this contemporary moment as an unsettling time with a range of emotions. Others are embracing it as a time of change. Others remain unaware or disengaged.

This visual display is based work done in the early stages of a PhD research project, and focuses on the autoethnographic journey of the researcher, as a white New Zealander and British migrant. Overall, the doctoral research explores how the western concepts of 'wellbeing' might be linked to cultural identity, and a sense of belonging.

Drawing on autoethnographic elements of the researcher's own experience, running parallel to and entangled with this, the exhibit invites you to engage with the work to reflect on your own cultural journey and sense of belonging.

**Bio:**

Anna was born in England and migrated to New Zealand as a young child. Anna originally trained in food technology, then achieved a Master of Philosophy in community development and Post Graduate Diploma in research and evaluation. She has worked in the corporate, NGO and central government sectors in programme management and advisory roles. Anna is passionate about community-led development and works with a participatory and empowerment focus. She started her PhD in October 2022. In her spare time Anna enjoys art, orienteering, food and spending time in her place of shelter, Lake Hāwea.

**Susan Wardell**

University of Otago, Aotearoa New Zealand

***Cross-pollination: a multimodal exploration of sensuous engagements with bees in the Anthropocene***

Beekeeping can help cultivate sensory attunements to the natural world. At the same time it represents a cultural practice, with its own localised histories. While there is a longstanding history of representations of bees in European art and literature, in recent eras of global and digital media, bees have also become recognisable as a highly mobile symbol of environmental thriving, or loss, especially following widespread reporting of 'Colony Collapse Disorder' following 2006. This has in turn shaped practices of home or hobbyist beekeeping, as individuals grapple with the possibilities for moral life in the Anthropocene, in and through engagements with landscape and ecology in their own immediate settings, and as global citizens.

This exhibit represents a preliminary and 'patchwork' approach to these topics, through an autoethnographic lens; bringing together some poems and paintings through which I have begun to explore my own experiences with bees and beekeeping, in Ōtepoti Dunedin, and as Tangata Tiriti. It draws insights from previous research on the social imaginary and care practices of environmental 'doomers', and from digital ethnographic observations of beekeepers responses to extreme weather, including Cyclone Gabrielle in the North Island of Aotearoa, in February 2023.

The multimodal approach of the exhibit represents a snapshot of the 'cross-pollinating' arts practices that have become an increasingly rich part of my professional practice, as an anthropologist. In reflecting on the insights that creative ethnographic work has brought me, I deploy the metaphor of cross-pollination intentionally, to place emphasis not on any one creative artifact or form as an interpretive key, but rather to highlight the generative value of the spaces and movements between; suggesting that the process of shifting or

translating our thinking/communication across boundaries of genre and form, can provide fertile spaces for anthropological thinking.

**Bio:**

Dr Susan Wardell is a Senior Lecturer in the Social Anthropology Programme, at the University of Otago. She is Pākehā, and lives in Ōtepoti Dunedin. Her research interests cluster around care, affect, moral emotion, embodiment, mental health, health and disability, and digital sociality. As well as academic writing, Susan writes and publishes in several literary genres, including poetry, essay, and flash fiction. She is the Poetry Editor for *Anthropology and Humanism*, and chair of the SHA Ethnographic Poetry Prize. She also works with visual mediums (photography, stained glass, and painting) and collaborates on multimodal installations and performance works.

**DAY 1: Wednesday 22<sup>nd</sup> November**

## **SESSION: Identity and Becoming**

**Paola Tiné**

University of Adelaide, Australia

Victoria University of Wellington | Te Herenga Waka, Aotearoa New Zealand

### ***Navigating Social Change and Making Moral Selves Through Comparison: The Case Study of Middle-Class Older Adults in Nepal***

While comparison as a method has been (and still is) a lively debated approach in anthropology around how, how much, and under what epistemological overarching arguments anthropologists should go about making comparisons of human societies (see *e.g.*, Strathern, 1988; Viveiros de Castro, 2004), an anthropology ‘of comparison’ is still in the early stages of its making (Pelkmans and Walker 2022). How do we, as researchers, make sense of these comparing compulsions by granting local epistemologies and their vocabularies the ethnographic respect that they deserve? In this presentation, I discuss how comparison plays a crucial role among older people in Nepal, particularly in the agentive and relational process of social change negotiation, where it presents a navigational quality amidst differing needs, desires, possibilities, and moral ideas. I suggest that through comparison with real and imagined others, older people validate their own behaviour as virtuous by anchoring to fluid and ever-changing social systems, and that this self-affirmation becomes their way towards well-being. These findings have implications for our understanding of how moral selfhoods are shaped through comparison with models of the past and the present, revealing how it is in this careful and purposeful evaluation of one’s own behaviour and that of others that social change is negotiated.

#### **Bio:**

Paola Tiné is a Visiting Research Fellow at the University of Adelaide and a lecturer in Cultural Anthropology at Victoria University of Wellington Te Herenga Waka (starting 2024). Her doctoral work was in ethnopsychological study of the emic notion of ‘mutual understanding’ in domestic settings among an emerging middle class in the Nepali city of Bhaktapur. Building upon fifteen months of ethnographic fieldwork research in 2018–2019, it asks the question of how Newar middle-class people are revising domestic relations and moralities in the pursuit of well-being and how household members conceive of domestic duties and ultimately build their sense of moral selves through a redefinition of the Hindu concept of dharma.



## **Georgia Griggs**

Te Herenga Waka | Victoria University of Wellington, Aotearoa New Zealand

### ***‘Being “Good” in the Classroom’: Whiteness and Moral Liminality in the 2023 Aotearoa New Zealand Histories Curriculum.***

This presentation draws on my Master’s thesis ‘Being “Good” in the Classroom’ in order to explore how the influence of whiteness in the classroom affects student and teacher emotional reactions to the 2023 Aotearoa New Zealand histories curriculum. Among Pākehā students and teachers, uncomfortable emotional reactions to the curriculum were often connected to a desire to maintain or reclaim ‘white innocence’. Pākehā participants often focused on doing the ‘right’ or ‘good’ thing in response to learning about colonisation and became paralysed or silent at times when unsure how to achieve this. Pākehā students and teachers found themselves in a state of what I call ‘moral liminality’, describing a moral emotional state between previous white innocence and a new unknown environment where white innocence is destabilised. For Māori students, who were a minority in the classrooms I observed, the dominant Pākehā preoccupation with being ‘good’ often meant that Māori expressions of grief, pain, or anger were met with silence. Tauīwi students often bought into whiteness, self-identifying as white or adopting the desire to maintain white innocence.

I argue that teachers and students experience varying types of discomfort, manifesting variously as indifference, anger, sadness, and defensiveness. Pākehā teachers and students are unsure how to be ‘good’ in response to the violent histories of colonisation, attempting to suppress uncomfortable emotions within the classroom environment, thus maintaining whiteness and coloniality through silence. Māori resistance histories are omitted, disregarded in the name of ‘neutrality’.

#### **Bio:**

Georgia Griggs is a recently finished Anthropology Master’s student from Te Herenga Waka | Victoria University of Wellington. Her areas of interest in anthropology include education, whiteness, land management, and emotion. Georgia currently works for the Green Party and is interested in moving into a career in the research space.

## **Rachel Anna Billington**

University of Otago, Aotearoa New Zealand

### ***Recognition and Identity in the Algorithmic Age: The Affective Politics of Young People in Aotearoa New Zealand***

This research project emerges from the context of increasing political polarisation across media and social media platforms, leading to epistemic disjunctures and a struggle for control over shifting cultural narratives. The resulting ‘culture wars’ become the background against which young people today learn about the world and navigate identity formation. This paper presents a summary of findings from

a doctoral research project exploring how young people's affective experiences of belonging in their online and offline social worlds inform their developing political identities in Aotearoa New Zealand. Both quantitative and qualitative analysis was employed to analyse young people's practices and experiences online; through the administration of surveys to approximately 500 students, aged 16 to 19, across five New Zealand schools. Surveys asked participants to reflect upon their social media habits and behaviours, their perceptions of self, subjective experiences of belonging and non-belonging, and emerging worldviews, beliefs, and political perspectives. Further to this, 21 in-depth and semi-structured interviews were conducted, with a subset of the initial respondents, in order to capture a more contextualised sense of how they were navigating belonging in response to the political narratives available to them.

The findings demonstrate how teenage identities are dialogically constructed and affectively negotiated, in line with the interpretive frameworks that are available. Furthermore, the project raises questions about how such interpretive frameworks become available in the profit-driven, algorithmically-enhanced tech landscape, and considers how political identity formation is mediated by simultaneously autonomy-enhancing and -inhibiting modern technologies.

#### **Bio:**

Rachel Anna Billington is a PhD candidate at the University of Otago, with co-supervision in Politics and Social Anthropology. Her doctoral thesis focuses on teenage political identity formation in Aotearoa New Zealand, with the goal of understanding how belonging and recognition in online spaces inform personal and political identities. She is particularly interested in affect theory and the politics of recognition. Rachel holds a Master of Politics (Distinction), a Graduate Diploma of Science (Psychology), and Bachelor of Arts (Philosophy).

#### **Rachael Burke**

Te Pūkenga/Toi Ohomai Institute of Technology, Aotearoa New Zealand

#### ***The Centre of Engagement: How beginner teachers from migrant backgrounds embody culture in New Zealand early learning settings***

Aotearoa New Zealand is now recognised as a superdiverse nation (Chan, 2019) and initial teacher education (ITE) programmes reflect this change with increasing numbers of early childhood education (ECE) students coming from migrant backgrounds. This paper is based on qualitative research carried out with twelve recent ECE graduates from migrant backgrounds, who are working as beginner teachers in early learning centres across Aotearoa New Zealand. Drawing on a narrative inquiry approach (Clandinin, 2014), the purpose of the study was to interrogate the image of the child held by these beginner teachers, and explore how this might impact on their practice as emerging ECE kaiako. A key finding of this study was the significant role cultural beliefs and practices play in shaping participants' image of the child, their practice as teachers and the ways in which they engage with tamariki, colleagues and whānau. While research has been

undertaken with migrant children and their families in New Zealand ECE settings (Arndt, 2014; Kendall, 2015; Lees & Ng, 2020) few studies have investigated how teachers from migrant background enact and embody culture in early learning settings. This paper argues that engaging with these ideas can lead to more culturally responsive pedagogies and inclusive ECE workplaces for these beginner teachers.

**Bio:**

Rachael Burke is a Senior Lecturer in Early Childhood Education at Te Pūkenga/ Toi Ohomai Institute of Technology in Tauranga. She has a PhD, Masters and B.A (Hons.) in Social Anthropology from Massey University, and her research interests are cross-cultural education, visual anthropology and implicit cultural practices in early childhood education settings.

**Susan Wason**

University of Otago, Aotearoa New Zealand

***When Parents are Unwell: Retrospective stories about growing up in a family experiencing unwanted mental health distress***

This research project explores some of the retrospective experiences of around 22 children who have grown up with parental mental health distress. Interviews have been completed with 17 of these now adults in which participants speak about the significant aspects of the experience from their own perspectives. The results are quite diverse as people reflect on what was 'normal' to them as a child with some recognising from an early age their outlier status, others making the best of a difficult experience and some coming to realise their situation years later in adulthood after conversations with other family members. Some of the emerging themes include issues of children's voices and the difficulties of being heard, the differences of family dynamics on the experience of wellbeing, the social significance of sleep and its absence or its role in providing sanctuary, and the unevenness of outcomes for people who grew up in these situations. Little published research detailing children's lived experience in this area exists in Aotearoa New Zealand and this presentation explains some of the reasons why this absence of information should be of concern to health care professionals, policy advisors and citizens.

**Bio:**

Susan Wason is a part-time PhD student with the Social and Community Work programme as well as working as a senior professional practice fellow within the programme. I am a registered social worker with practice experience in statutory child protection social work and NGO social work with families and children. My research and social work fields of interests include food banks and food rescue organisations, social work field education and the experiences of children who have grown up alongside parental mental health distress. Outside of work and study I enjoy running, reading and spending time with my family, friends and dog.

# **SESSION: Arts and Creativity in Application**

## **Subhashim Goswani**

Shiv Nadar Institution of Eminence, India

### ***Anthropology Engaging Theatre for Toddlers***

Can anthropology engage in the creation of the artistic? Is there a difference between artistic 'practice' and the 'discipline' of anthropology or can we think of each practice/discipline as an engagement with the discursive construction of the social. I ask this question drawing on my artistic practice of being a toddler theatre maker while simultaneously being an anthropologist. Toddler theatre as a form relies on the visual and the aural by using tangible material on stage as toddlers experience the material tangible world before language. The use of tangible material to make a piece of toddler theatre therefore becomes crucial. However, what does one do with the play of material on stage? Materials can move, make sound, create visual but what is the play to it all? It is here that I draw my engagement with anthropology to make toddler theatre, because what one does with material on stage can be influenced and shaped by the conceptual. If material like sand and pebbles spill and make shapes, is it actually a play of 'transformation' on stage, if wood and steel break and collide is that the play of 'order' and 'chaos'? Drawing on how the conceptual shapes the production of toddler theatre and looking back through a researcher's lens on my own practice of making toddler theatre while being an anthropologist, this paper seeks to propose how anthropology not only engages the production of the artistic but enables the making of it entirely.

### **Bio:**

Subhashim Goswami, a sociologist and a practicing theatre artist, teaches Sociology at Shiv Nadar Institution of Eminence, India. While being interested in questions of methodology, ethnography, the epistemological production of an object of inquiry, visibility and the interface between art and research, Subhashim also creates plays for toddlers, *i.e.* plays for children below three years to watch. Of late, he has been conducting movement workshops for anthropologists to think through questions of method, field, and ethnography. His publications have been in the field of methodology, teaching pedagogy, masculinity and on practices that lie at the interstices of research and art.

## **Rara Sekar Larasati and Ben K.C. Laksana**

Victoria University of Wellington, Aotearoa New Zealand

### ***Teaching Anthropology through Photographs: Documentary Photography Workshops in Indonesia***

This study explores the innovative approach of teaching anthropological perspectives through documentary photography workshops conducted in Indonesia. By combining the use of photography, Paulo Freire's critical pedagogy

and anthropological perspectives, we found that educators can create a transformative learning environment where students actively engage with social issues and develop critical perspectives. We draw on research and reflections from conducting two types of documentary workshops: documentary photography production and photography analysis and writing workshops from 2018–2022.

In these workshops, photography serves as a powerful and engaging medium for students to observe, reflect, and/or document the world around them. Particularly through the workshops' Freirean critical pedagogical approach, students become active agents in their learning process, using photography to question dominant narratives and challenge societal norms. The findings highlight the potential of using photography as a transformative tool for anthropology education, enhancing students' ability to experience, capture, and understand nuanced aspects of culture and express their interpretations creatively. The study contributes to the growing discourse on innovative pedagogies in teaching anthropology as well as emphasizing the significance of applying anthropological perspectives in documentary photography education.

In conclusion, the integration of critical pedagogies and anthropological perspectives using photography empowers students to become critical agents of change. This approach equips them with the skills and perspectives needed to address social issues and foster inclusive societies. By engaging critically with photography, students can actively contribute to critical and meaningful engagements, leading to transformative learning experiences.

#### **Bios:**

**Ben K.C. Laksana** is a Ph.D. candidate at Victoria University of Wellington, with a focus in the intersection between sociology, education, youth and activism. He works as a researcher and educator and has worked with various international and local organizations in Indonesia. As a Southern scholar and educator, he is heavily influenced by Freirean approaches to education and is passionate and active in challenging dominant and oppressive narratives through critical education. He is also the co-founder of Arkademy Project, an organization that focuses on using photography as critical pedagogy.

**Rara Sekar Larasati** is an Indonesian researcher focusing on rural youth, anthropology of development, and participatory visual methods in Indonesia. She finished her MA in Cultural Anthropology from Victoria University of Wellington, New Zealand. As an educator, she is passionate about providing equal access to critical education to challenge dominant narratives of development and bringing Indigenous and alternative knowledge into global discourses. She also teaches at Arkademy Project, an organization that focuses on using photography as critical pedagogy by critically engaging the public in social issues through the use of images.

**Bryan Lee Celeste**

University of Newcastle, Australia; Central Mindanao University, Philippines

***Reflexive Performance in Digital Spaces as Cultural Agency Among the Manobo-Pulangiye***

What constitutes for a reflexive performance? Does reflexive performance embody cultural indigeneity in the everyday life particularly in the digital space? This chapter elaborates on what constitutes as a reflexive performance from the lived experiences of the Manobo-Pulangiye, one of the Indigenous cultural communities situated in the province of Bukidnon, Southern Philippines. Drawing on performance anthropology and various ethnographic methods such as in-depth interviews, photo-video documentation, participant observation and Creative Voice method, I discuss the contexts and mechanisms on what counts as reflexive performances in the Manobo everyday life in the digital space. My ethnographic material reveals that Manobos, particularly the youth, have engaged in social media platforms such as Facebook and Tiktok to magnify their political voices and showcase various indigenous ritualistic and cultural performances. While there are various reactions, both positive and negative, my interlocutors perceived that the use of social media as a platform articulates indigenous creativity, reflexivity, and necessity as a counternarrative to the changing landscapes, socio-political and cultural ruptures, and negative stereotypes as direct institutionalized effects of colonialism and capitalist regimes. Overall, I argue that the act of using social media as a space for cultural performances encapsulates the following: a) creative resistance in everyday life and b) cultural continuity in times of ecological changes and social ruptures (open moments).

**Bio:**

I am currently a PhD Candidate in Sociology and Anthropology at the University of Newcastle, NSW, Australia. I am also a faculty from the Department of Behavioral Sciences, Central Mindanao University (CMU), Musuan, Maramag, Bukidnon, Philippines. I worked as Coordinator of Biodiversity Extension and Public Awareness Unit- Center for Biodiversity Research and Extension in Mindanao (CMU-CEBREM), Philippines. I am an Associate Member of the National Research Council of the Philippines-Sociological Sciences Division. I am also member of the Philippine Sociological Society (PSS), International Sociological Association- RC05 (Race, Ethnicity and Indigeneity), Australian Anthropological Society (AAS) and Ugnayang Pang-Agham Tao, Inc (UGAT).

**Mars Lewis**

The Port of Auckland, Aotearoa New Zealand

***Ritual Design for Fostering a Collaborative Culture***

‘High-Performance, High-Engagement’ (HPHE) is the name given to a collaborative engagement strategy used by some New Zealand organisations. HPHE intends to foster a constructive and collaborative culture between unions and management, and across hierarchical levels of the workforce. Goals include

leveraging the power of the workforce by having those closest to problems help to solve those problems. This paper summarises insights from being an insider-participant-activist-interventionist inside commercial organisations, where the mission includes explicit culture change and behavioural change related to how collaborative problem-solving functions in the workplace. The paper discusses efforts to apply ‘ritual design’ in support of the HPHE strategy in three commercial organisations, and reviews strategies, challenges and lessons learned. Key strategies include designing rituals for ‘Interest’ discussions with project teams and for coaching encounters with individual actors. Key challenges to driving a collaborative culture include (a) facilitating the development of a consensus vision for the desired culture, (b) nurturing a collaborative mind-set and (c) training project teams in collaborative problem solving. Findings include that some leaders feel disempowered by the emphasis on collaboration and that these leaders may resist participation. In addition, leaders often do not understand their ideal role as ‘ritual design strategists’ who are responsible for facilitating organisational rituals that foster the desired culture.

**Bio:**

Mars Lewis, PhD (Otago) is an organisational anthropologist currently working for the Port of Auckland as the Ritual Design Manager within their Leadership & Culture team. His PhD research yielded a ritual design strategy for embedding the HPHE strategy into the organisational culture at Air New Zealand. He is currently pursuing a PhD in creative writing in which he is evolving ritual design as a genre of creative expression.

## **SESSION: Fieldwork Dilemmas**

**Buddhima Padmasiri**

Monash University, Australia

***Fieldwork and Interactions with the Communities***

My PhD study focuses on multiple forms of women’s resistance to Neoliberal economic policies. I conducted fieldwork in Monaragala, Sri Lanka, in the midst of the economic crisis from May-October 2022. Monaragala district is not new to me. For my PhD I worked mainly with two women’s organisations, and through them, I approached women engaged in agriculture and conducted an ethnographic study. Even though not new to Monaragala district and women’s movements in rural Sri Lanka, positioning myself among the activists was somewhat challenging due to various rivalries and their histories based on their shared past and activism in their youth. Further, five months of fieldwork changed my understanding of women’s organisations with my presence and first-hand information being with the communities. Looking back at my perception of women’s organisations, I realised that I had romanticised rural women’s organisations and their ethos. My engagement with women’s organisations assisted me in instigating thought and reflections into ‘the ethical conundrums over relationships between researcher

and researched’ and also the importance to ‘critique the social movements that they study’ justice. In this paper, I will reflect on this aspect and how I navigated politics and relationships while conducting my research.

**Bio:**

Buddhima Padmasiri is a PhD student attached to the Monash Gender, Peace and Security Centre and the Monash School of Social Sciences. Her research examines women’s resistance looking at the impact of global capital on rural, agrarian women, interrogating the notions of development, agricultural modernisation.

**Soumya Prakash**

Tata Institute of Social Sciences, Mumbai, India

***The Dilemma of Dis-engaged Fieldwork: A Study among the Paniya tribes of Wayanad, Kerala***

Drawing from my ethnographic research among the Paniya tribes in Wayanad district of the state of Kerala, India, I try to explore the question of the dilemma of dis-engaged fieldwork.

Paniyas, who are recognized as Scheduled Tribes (ST) by the Government of India forms socio-politically and economically, the most marginalized community in the state among the ST’s. They are also people who widely participated in Muthanga struggle in 2003, a movement demanding recognition of land and forest rights from the state and were subjected to extreme forms of oppression, abandonment and suffering. Most of them were subjected to what Jill Stauffer refers as ‘Ethical Loneliness’.

Research begins with ‘the personal’. By ‘the personal’, I mean the researcher’s own experience of empathy, sympathy, and frustrations with the lack of concern and lack of political will by the state and the media to address the situation of the marginalized. Once fieldwork begins, it is difficult to practice detachment to the everyday problems of violence and suffering associated with the people, who are the subjects of your study.

Through this paper, I would like to discuss about how engaging in ethnographic research employing life story as a method was actually a cathartic process for most of them who were victims of the Muthanga struggle as they could overcome ethical loneliness. I would also attempt to discuss how their ability to survive resonates with the feeling of victory on exposing the state’s apathy towards the tribes and how that also helps the researcher to engage critically with the issues and overcome the dilemma of the practice of disengaged fieldwork?

**Bio:**

I am Soumya Prakash, PhD research scholar at the School of Development Studies, Tata Institute of Social Sciences, Mumbai. Exploring the question of land and identity among the Paniya tribes of Wayanad district of Indian state of Kerala. The tribal society is viewed as juxtaposed to the contemporary neoliberal world order, interests of the Indian state and the larger Indian society. In consequence, struggles are taking place throughout the world against this global



order questioning the monolithic ideas of development. My research focuses on Muthanga struggle and how has it impacted the lives of Paniya tribes in Wayanad. I have published articles in *Seminar* and *Jharkhand Journal of Development and Management Studies* on 'Othering of Paniya tribes'.

**James Olliver**

University of Otago, Aotearoa New Zealand

***How do I, as an Ethnographer, Engage in an Online World?***

Social anthropology is rooted in the practice of participant observation, an important approach for positioning a researcher in the field. With some social interaction and social worlds existing entirely online, it is important to also consider how participant observation may function in the virtual realm. Through my doctoral research investigating vaccine hesitant spaces online, I have found myself thinking, am I engaging with these sites in the same way as other participants? To answer this, I took time to examine the differing levels of engagement within these virtual social spaces, from active daily posters, commenters, likes and lurking viewers. I argue that, when researching online environments, I need to also decide what level of engagement I will employ as a researcher and acknowledge how this will frame the understanding of these spaces. This paper outlines my experience and progress in tackling how to engage with the digital realm of vaccine hesitant information sharing. With the majority of accounts in these groups participating by viewing, this also includes an examination of the ethical dilemma of the lurking researcher. This discussion also draws upon the work of Paul Frosh, who explores the nature of witnessing and interacting with digital media. His work informs my approach through which viewing digital media is an embodied form of engagement, facilitated by technology. This ultimately led to the question, can I, or should I, frame online research as participant observation?

**Bio:**

I am a current PhD student at the University of Otago and my research focuses on the experiences of vaccine hesitant medical professionals while navigating and sharing vaccine information online. My background is in Social Anthropology and Zoology and my research interests centre around health anthropology, religion, and knowledge. While originally from Christchurch, I am currently based between both Auckland and Rotorua.

**Ian Frazer**

University of Otago, Aotearoa New Zealand

***Engage, or Not Engage: Lessons from Fieldwork in Solomon Islands and Greece***

Most anthropology is about working with people other than ourselves with whom we have to engage if we are going to do research. Engagement is required but it is not always guaranteed. It may become too difficult, it may be refused completely. There is always some uncertainty as to how easy or difficult research might

be, always some uncertainty as to how it will unfold and how rewarding it will become. Ethically we should be prepared to disengage if it becomes inappropriate to continue but such decisions are not easy especially when our research might be at stake. I will examine two cases from my fieldwork, one in Solomon Islands, on the island of Malaita, and the other in Greece on the island of Crete. In both cases I remained engaged but there were, occasionally, serious doubts about continuing with it.

**Bio:**

Trained in social anthropology at the University of Otago and at the Australian National University. Lectured in social anthropology at Otago from 1977 until 2006. Research in Solomon Islands on the island of Malaita and in Honiara, and, more recently, historical research around Australian and New Zealand participation in World War Two. Wartime research has concentrated on soldiers left behind on the island of Crete, hiding for up to three years, and relying totally on Cretan civilians while waiting to be rescued. Research also includes the close relationship between Crete and Australia/New Zealand arising out of the wartime experience, the British secret services (especially SOE and MI9) and their role in rescuing Allied soldiers, and the Cretan Resistance during the four year occupation of their island.

**Duke McLeod**

University of Otago, Aotearoa New Zealand

***Inside the Vegan Jihad: Experiences from research and advocacy work in the local Muslim community***

In my presentation I will reflect upon the limited experiences I made in engaging with publics during my PhD research journey. In particular I will share the challenging experiences I made in the lead up to a public talk I held at the local mosque, where I encountered a fair bit of resistance towards the idea of my proposed talk, but also the positive reactions after sharing some poetry on another occasion. I will also reflect on my own experiences of becoming and being a vegan Muslim with a passion for advocacy, as well as my experiences as a PhD student at Otago with a passion for learning and teaching, the combination of which led me to initiate a little network of vegan Muslim advocates (which has since grown in strength and numbers as work has begun on establishing a NGO with the aim to advocate for veganism in Muslim contexts). I shall highlight ways in which religious beliefs may influence Muslim attitudes towards veganism, as I present some of the reasons cited by my participants to be interested in veganism, to adopt veganism, or to reject veganism. I will lastly bring some unanswered questions to the conference, such as regarding the nature of humans and society, as I share my intellectual and emotional struggles as a sensitive creature living in a world that is burned and plundered by humans.

**Bio:**

Duke is a PhD student at the University of Otago

# **SESSION: Bodies, Embodiment, and Health**

## **Bwenaua (Lisa) Biiri**

University of Otago, Aotearoa New Zealand

### ***Some Kiribati Narratives of Living with Metabolic Disease***

This presentation presents the results of the qualitative research component of my PhD research which is a transdisciplinary (genetic science and anthropological) study of the potential genetic links between I-Kiribati to the wider Pacific population. Specifically, my research explores traditional stories of the pre-history and settlement of the Kiribati Islands, and the lived experiences of some contemporary I-Kiribati on metabolic disease. Pacific Island populations have a high prevalence of metabolic diseases including type 2 diabetes, heart, kidney disease, and gout (Prior, 1981; Sundborn *et al.*, 2007). Elevated serum urate level (or hyperuricaemia) is a contributing factor for many of these conditions and is found to be common throughout the Pacific (Gosling *et al.*, 2014). Studies have identified different genetic loci associated with elevated serum urate levels and gout in Polynesian populations (Phipps-Green *et al.*, 2016), suggesting that hyperuricemia in Pacific populations has a genetic component. This research which draws on the methods of talanoa and maroro seeks to capture information about migration and population flows to and from Kiribati to other nations in the Pacific using the qualitative approach of gathering oral histories about this process from senior members of the various island groups which make up Kiribati. By collecting these important stories, I hope to provide insight into some of the cultural explanations for the current Kiribati population's association with elevated serum urate levels and gout. In addition, this analysis contributes to knowledge of the currently under-reported lived experiences of I-Kiribati with metabolic disease. By understanding these experiences from a culturally familiar perspective as an I-Kiribati researcher, my aim is to help improve I-Kiribati health in the future.

### **Bio:**

Bwenaua (Lisa) Biiri is an I-Kiribati PhD student at the University of Otago, who has a background in biotechnology and genetics and is currently investigating metabolic disease in I-Kiribati combining both quantitative and qualitative methods to understand the genetic links between I-Kiribati and the broader Pacific Islands and its contribution towards metabolic disease while also exploring the lived experiences of I-Kiribati with metabolic disease.

## **Lívia Gaspar Fernandes**

University of Otago, Aotearoa New Zealand

### ***Lived Experiences of Chronic Pain Among Indigenous Peoples: preliminary results of an integrative review***

Chronic non-cancer pain is a major burden worldwide. Indigenous communities experience additional inequities in pain care and management influenced by

racism, oppression, and marginalization, among other residues of colonization. Traditional healing knowledges and methods are often disregarded during pain management strategies adopted by Western mainstream care. Our aim is to conduct an integrative literature review to understand how Indigenous peoples across the globe make sense of pain when experiencing chronic non-cancer pain. Therefore, we will focus on views, lived experiences, discourses, expression, attitudes, beliefs, perceptions, perspectives, and behaviors reported by adult Indigenous participants (> 16 years old) with chronic non-cancer pain in empirical and theoretical studies. Electronic searches will be performed in multiple databases from health and humanities scope, in addition to grey literature. Prominent themes derived from the initial search results will inform additional search phases. We will draw from critical theory approaches for synthesizing data from included studies, privileging Indigenous perspectives through a Western intellectual framework (Two-Eyed Seeing epistemology) and understanding how discourse practices can favour specific groups over others. Primary data will also be mapped according to geography and theoretical framework. The search is on the way and the preliminary results will be presented at the conference. Our results may contribute to an in-depth understanding of non-dominant discourses about pain experience and to identify opportunities for culturally safe pain care for Indigenous peoples. Because culture is among the factors that influence pain experience, insights over this topic are also crucial for further discussing Indigenous health and equity.

### **Bio:**

I am a Brazilian physiotherapist starting the PhD journey at University of Otago. Working in the humanitarian field made me extra curious towards culture and I focus on bridging the gap between academia and the real world. My academic path started studying telehealth and telerehabilitation, a sensitive topic during COVID-19 pandemic, and nowadays I am migrating to the qualitative realm to investigate chronic pain with Māori whānau. This transition has been approximating me to anthropology and humanities. I intend to use participatory research methods including arts-based and collaborative ethnography to gain insight on how Māori whānau make sense of pain.

### **Bronwyn Isaacs**

University of Waikato, Aotearoa New Zealand

### ***Playful & Painful: Shared care of co-workers in the context of precarious body work***

Gendered and stylised representations of the workers' bodies offer a prominent form of value in many service and media industries. In this paper I investigate how 'knowhow' in shaping body mannerisms, style and beauty is applied as a form of care, through nurturing and investing in others in the workplace. In doing so, I analyse how production workers in Bangkok and care and beauty workers in

Aotearoa make the body and beauty a focused area of intentional examination and improvement. I pay attention to how co-workers invest in each others' bodily potential, including enhancing others' beauty, strength and energy. In this paper I draw together two bodies of research. These include, firstly, feminist critiques of 'body work' (e.g., Gimlin 2007) where scholars examine work done on the body and bodies of others in the context of paid labour and secondly, anthropological attention to bodily suffering as a site of spiritual and ethical potential (e.g., Lambek 2002). In bringing these literatures together I attempt to offer a perspective on body work which emphasises the potential for corporate expressions of care even in the context of labour that is increasingly precarious. I argue such intentional investments allow labourers to develop social ties that operate as forms of relative relief from painful work experiences. Such investments also at times reproduce social hierarchies including those of race, gender and religion.

**Bio:**

Bronwyn is a lecturer of anthropology at the University of Waikato. Her research interests include labour, visual media, politics and Southeast Asia.

**Dr Md. Faruk Shah**

University of Dhaka, Bangladesh

***Climate Change Effects on Health and Coping Strategies of the Indigenous People: a Case Study of the Santal Community in Bangladesh***

Small ethnic groups in Bangladesh are particularly vulnerable to the effects of climate change. Climate disasters, both natural and anthropogenic, have made their lives difficult and dangerous, endangering their way of life. Increases in respiratory and cardiovascular disease, injuries, premature deaths caused by severe climate events, and shifts in the spatial distribution of food- and water-borne illnesses and other infectious diseases are some of the health effects of these disruptions. With qualitative data, this study examines how the Santal community in Bangladesh perceives climate change and responds by applying indigenous knowledge and new inventive solutions framed by Medical Ecology and Critical Medical Anthropology. Findings indicate that the Santal people have adapted to local climatic variations and seasonal shifts by adhering to the natural cycles and processes of the environment. They have a deep, inherited knowledge of the land, which makes them both hardy and inventive. They persistently strive to use various indigenous strategies to overcome these challenges and increase their capital. However, most research undermined indigenous health concerns and adaptation options, focusing instead on the effects of climate change. This study would assist in comprehending the consequences of climate change, the health conditions of ethnic groups, indigenous and local health knowledge, and community-based climate solutions

**Bio:**

Md. Faruk Shah is Associate Professor of Development Studies at the University of Dhaka, Bangladesh. Prior to joining this university, he served as a faculty member of Anthropology at Rajshahi University. Shah holds a PhD in anthropology from the University of Auckland, New Zealand. His research interest includes medical anthropology, health, sustainable development, social history, and ethnicity.

## **ROUNDTABLE PANEL**

### **ANTHROPOLOGY IN THE WILD: Doing Anthropology in the Work Spaces Outside of Universities**

**CONVENORS: Jane Horan and Emma McGuirk**

Most anthropology graduates, including PhDs, will end up working outside of universities. So how does ‘anthropology’ get done in the so called ‘real world’? (... and is this even a relevant distinction?) How does having an undergraduate or postgraduate degree(s) in anthropology, or other type of anthropological training help (or not) in being a person with a job these days? What sort of work can you get as an anthropology graduate? How do organisations (including those who specifically hire graduates) view anthropological perspectives and the utility of anthropological training in the work they do?

Workplaces across the motu are crying out for the skills that anthropologists bring, yet few of them are aware that anthropologists are who they want and need to hire. In parallel, many of our graduates are unaware of the full range of pathways available to them beyond academia, and how to market themselves effectively. This panel will be run as a roundtable discussion and will look at how anthropological training features in the contemporary jobscape. Participants will include anthropologists working in corporate environments, for government, and community organisations.

For a while there, the idea of doing ‘applied anthropology’ was seen as being the ‘lesser cousin’ of academic anthropology but this has been changing globally for some time. What this looks like though is less clear here in Aotearoa New Zealand. We see this conference—with the theme of Engaging Anthropology—as an ideal time to have a kōrero about this.

**Bios:**

**Emma:** After her academic career ended during COVID-19 displacement and international border closures, Dr Emma McGuirk has been roaming the wilderness beyond the academy for a few years now, seeking gainful employment. Various stints as an Instructional Designer, Civic Engagement Advisor, and now Education Coordinator have revealed the wealth of opportunities for anthropologists, alongside the challenges in renegotiating one’s professional identity, grieving the loss of academic pathways, and trying to find workplaces that are a good fit for the skills and perspectives that we bring.

**Jane:** Jane was awarded her PhD in economic anthropology from the University of Auckland in 2012. After a bit of teaching at Auckland, and a series of almost-but-not-quite applications for academic positions in Aotearoa New Zealand (because she needed to stay in this country), Jane launched her own research company, Plain Jane. She has been contracting ever since, and collaborates with corporate, government, and NGO organisations, as well as academics in various university contexts. Jane is an associate at BERL and at Play Leadership CoLab.

## **SESSION: Sovereignty, Power, and Space**

### **Fiona McCormack**

University of Waikato, Aotearoa New Zealand

#### ***Engaging ‘Kinship’ and ‘Nation’ in Marine Governance***

This paper uses anthropological understandings of ‘kinship’ and ‘nation’ to interrogate the development of marine governance in Aotearoa. I draw in particular on the Marine and Coastal Area Act 2011 and the Māori commercial aquaculture Act 2004, each of which variously recognises Indigenous relations in nearshore saltwater environments. I explore how ‘kinship’ works as an extensible connector, often across difference, and as a border crossing that weaves together distinct social categories (Merlan 2022). I also consider moves towards ‘codification’ and the ‘entifications’ (Ernst 1999) that occur in the settlement of Indigenous claims in the context of both capitalism and settler-colonialism, suggesting that cross-cutting flows of kin relatedness are not easily hierarchized. The analysis also considers how competing modalities of nationhood differently deploy kinship, generating broad solidarities as well as exclusions, and what this might mean for marine socio-ecological futures.

#### **Bio:**

Fiona McCormack is a Senior Lecturer in Anthropology at the University of Waikato in Aotearoa/New Zealand. Her research is based in marine and economic anthropology and the intersection of this with critical anti-colonial studies. She studies the impact of ocean enclosures in marine spaces and local and creative resistances to environmental inequalities. Fiona has a particular interest in marine socio ecological relations and their potential to evoke new ways of living in an era of environmental decline. She conducts field research in Aotearoa, Hawaii, Ireland and Iceland.

### **Andrea Cabrera Roa**

Clark University, USA

#### ***Present Absences: in the Making of the Sovereign Territoriality through Indigenous Peoples in Isolation and in Initial Contact in the Peruvian Amazon***

Academic production concerning ‘isolated’ and ‘initial contact’ indigenous peoples in Latin America has focused mostly on the discussion of national

policies for the protection of their rights, highlighting tense dynamics between the State and economic sectors. More nuanced analyses speak to the socio-political effects of the imposition of these human categories, along with the manufacturing of imaginaries of an hyperreality of alterity, extreme vulnerability and subalternity. And, in recent years, anthropological research has examined these categories as last remnants of pre-modern innocence and ecological harmony, proposing decolonial, anti-paternalistic and non-fetishized ways of thinking about histories of resistance, agency and different ways of relationality. This paper takes a different, and so far little explored tack, asking how does the concepts of 'isolation' and 'initial contact' affect the ways the State exercises biopolitical power and territorial sovereignty. The question hinges on what, in principle appears, as a conundrum. Biopolitical power and territorial sovereignty usually imply contiguity – and even intimacy – between the sovereign and that which constitutes components of its territory, including human and non-human bodies however, notions of isolation and initial contact attributed to indigenous peoples mark the latter as very peculiar bodies that are present to state action mostly through their absence. The paper seeks to engage with different research frameworks by integrating insights from critical political theory and cultural geography and anthropology to enter into the discussion of biopolitics and territorial sovereignty through the analysis of a new materialism of present absences in order to ask to what extent these might be performing transformations and providing glimpses of alternative territorial orders.

**Bio:**

I am a PhD Candidate at the Graduate School of Geography, Clark University. I earned a BA and Licenciante in Anthropology from the Pontificia Universidad Católica of Perú, a MSc in Environmental Science and Policy and MA in Geography from Clark University. I have worked both at the private and public sector as a Researcher in projects regarding socio-environmental conflicts, extractives industries and governance of natural resources. Most recently, I worked for the Ministry of Culture of Perú as a Reserve Manager for the Territorial Reserve Kugapakori, Nahua, Nanti and Others for the protection of indigenous peoples in isolation and initial contact and as an external consultant elaborating the Protection Plan for the Indigenous Reserve Isconahua. My research interests lie in cultural geography and anthropology, critical indigenous studies and post-political theory.

**Carolyn Morris**

Massey University, Aotearoa New Zealand

***Engaging in the Everyday Work of Colonisation: the Taranaki Rāhui***

Colonisation in Aotearoa happens in big places and small places. It happens the big political places of Parliament, Government ministries, courts and marae. It also happens small, everyday places. Much has been written about the big story, about the devastating impacts of the multiple violations of Te Tiriti o Waitangi on



Māori, their ceaseless resistance, and the Treaty settlements that give restitution for those violations and (apparently and perhaps) resolve and settle the conflicts. Much less has been written about the small stories. These are the stories of ordinary people, Māori and non-Māori, who inevitably engage with each other as they live side by side. As they work out how to live together and apart in particular places with particular histories and presents, ordinary people engage, in both conflict and cooperation.

This paper concerns one small story, that of the implementation of rāhui in Taranaki, which prohibited the taking of kai moana in the rohe. We analyse submissions to the Ministry of Primary Industries (MPI) in response to Taranaki iwi's request to impose a rāhui in 2022 and responses to media stories, and argue that these acts are themselves sites of engagement in the ongoing struggle over colonisation. The discourses and practices mobilised in these sites of engagement demonstrate how a future Aotearoa is being forged in the small, local spaces of the everyday as much as in the big spaces of public politics.

**Bio:**

I am a lecturer at Massey University, with interests in food, farming and contemporary Aotearoa.

**Caitlin Devenish**

***Afrikaans Enclave Nationalism: The Politics of Identity Loss***

Afrikaans nationalism aims to create exclusive spaces in which Afrikaners can organise themselves independently, free from external intervention. With the election of Nelson Mandela as president of South Africa in 1994, Apartheid ended and so too Afrikaners status as 'the established' powerful nation. Afrikaans ethnicity and nationalism developed in the 19th and 20th centuries, providing the basis for the Afrikaner to be mythologised as a divinely chosen victim according to the Great Trek and the Anglo-Boer Wars. However, with the collapse of Apartheid, Afrikaners needed to negotiate their post-apartheid identity loss—specifically their loss of privileged whiteness. Afrikaans nationalist organisations mobilise this sense of victimised loss towards enclave nationalism, which creates ambiguous claims to self-determination through the federal state project. This dissertation is based on 5 informal interviews from participants involved primarily with three organisations, specifically the Solidariteit Movement and two of their organisations, Solidariteit and AfriForum, as well as the political party—VryheidsFront Plus. Together, these organisations seek to enact a more expansive, non-territorial, cultural federalism – reminiscent of the exclusion of Afrikaans nationalism.

**Bio:**

Caitlin Devenish is an Anthropology graduate who focuses on issues of Afrikaans identity politics, nationalism, and recent South African history. Growing up in South Africa, Caitlin developed a fascination with the complexities of South African racial identities from an early age. At the end of 2021, Caitlin completed

her Bachelor of Arts, majoring in Anthropology and minoring in History. Alongside Anthropology and History, Caitlin took interest papers in French and Classics – both of which allowed Caitlin to explore her interest in social histories. More recently, Caitlin completed her Master of Arts (Coursework) in Anthropology. Her dissertation focuses on Afrikaans nationalist organisations, who mobilise experiences of loss through expressions of enclave nationalism.

**DAY 2: Thursday 23rd November**

## **ROUNDTABLE PANEL**

### **TRANSDISCIPLINARY ENGAGEMENTS – Questioning and questioning**

**CONVENOR: Julie Park**

The panel will be in three parts and take 90 minutes:

1. Opening, introductions and five-minute positioning statements by panel members plus presentation by Julie Spray of teaching resource comic on transdisciplinarity.
2. Cross-panel questions and discussion by all panel members.
3. General Discussion, Questions and Closing.

We draw on our diverse experiences of teaching and research in multidisciplinary contexts, especially in health and conservation, with children and adults, to discuss and contest our different approaches to the concept and practice of transdisciplinarity, its myriad challenges, and some successes. While we agree that disciplinary knowledge is foundational, in transdisciplinary work participants need to share an agreement that there is something to gain from looking beyond one's discipline. In this panel we will challenge one another and look forward to a robust discussion with colleagues attending this session.

#### **PRESENTERS:**

##### **Pauline Herbst**

University of Auckland, Aotearoa New Zealand

My work has become increasingly transdisciplinary spanning health, anthropology and humanities. I reflect on the challenges and benefits of ethnographic practice from the perspective of an anthropologist who has worked on medical teams and with journalists. Particular nodes of intersection that create friction and valuable insights include: embedded hierarchies that are visible to anthropologists but not necessarily the teams themselves; assumptions about the work of social science; silos of knowledge; and crucially – context specific lexicons where the same words signify completely different things. I am interested in how anthropologists can 'code switch' to better communicate how ethnographic methods are a crucial component in transdisciplinary teams seeking to tackle complex social problems.

##### **Bio:**

As a medical anthropologist and visual ethnographer, Pauline's research projects in South Africa and New Zealand explore health and well-being in relation to the global health of the environment with a focus on young people and children. Her work also examines how creative forms of ethnography at the intersection of academic texts, documentary and speculative fiction writing and art can enhance knowledge, understanding and public engagement. She has conducted post-doctoral research in hospitals, medical schools and at literary festivals, working with writers, artists, journalists and clinicians.

**Laura McLauchlan**

Macquarie University, Australia

Fear! How to deal with the fear of hierarchies of evidence. Patience and confidence are needed to present anthropological knowledges in convincing and inviting ways. In my experience, transdisciplinarity requires some balancing act of being aware of the value and limits of a whole lot of ways of knowing. I want more skills in how to help interdisciplinary partners, including ourselves, to parochialise ways of knowing and, for myself, practical skills for communicating from an anthropological position within an inter/multi/trans disciplinary team.

**Bio:**

Laura's work focuses on questions of how and when we open to another, whether human or other-than-human – as well as how and why we close off. To address these questions, her work makes use of a broad swathe of methods and modes of dissemination (from humanities approaches – including ethnographic fiction and illustration – to micro-ethnographic analysis of specific practices) and has involved working in interdisciplinary teams with psychologists, political scientists, ecologists, artists, philosophers, and cognitive scientists.

**Mythily Meher**

National Hauora Coalition, Auckland, Aotearoa New Zealand

In recent years, as I have worked on projects straddling several disciplines, I feel I am myself becoming transdisciplinary. Intermittently I need to regroup and find clarity, to make sense of how I can best serve the work, so I ask myself to articulate what the ethnographic sensibility is that I am bringing to the non-ethnographic study; it shows up, for example, in the quality of attention paid to what is seen and unseen, a comfort in ambivalence, a willingness to hold together what co-occurs but lacks cohesion, and in a willingness to be (and actually being) transformed.

**Bio:**

I am tangata Tiriti, born in Maharashtra, India and raised in Tāmaki Makaurau. I am an anthropologist (by training) and a feminist STS scholar (by affinity) currently working in public health. My work focuses on everyday practices of care, how colonial infrastructures impact health, and how systemic legacies might be interrupted, even transformed. Over the past 6 years, my research and teaching have taken shape in disciplinary contexts of sociology, cultural studies, public health, Kaupapa Māori methodologies and primary health care.

**Alexandra Palmer**

University of Auckland, Aotearoa New Zealand

I reflect on the wins and struggles of working closely with conservation practitioners and biologists over several projects. Wins include learning genuinely valuable skills from them, and coming to understand (through immersion in their world, in classic anthropological style) what they think about us and why.

Struggles derive from cases when they haven't taken the time to understand us in the same careful way, e.g., assuming that social science equals quantitative psychology, that larger n numbers mean better research, and that our ultimate goal is always 'behaviour change', rather than understanding and empathising with others' behaviour.

**Bio:**

Ally specialises in understanding social and ethical dimensions in conservation and human-animal relationships. After undertaking master's and doctoral study in anthropology (both social and biological) at the University of Auckland and University College London, she has undertaken postdoctoral research based in geography and biology departments in the UK and NZ. Ally regularly works across disciplinary boundaries, especially with biologists and conservationists, including in her current research on Predator Free 2050.

**Julie Park**

University of Auckland, Aotearoa New Zealand

I draw on several research projects in health, especially on tuberculosis (with Judith Littleton and others), and readings, e.g., Stengers and Tsing, to reflect on that elusive space or affordance provided by the aspiration of transdisciplinarity. I think of transdisciplinarity as being specific to a problem, often transitory, but seen as a worthwhile effort by participants. I ask what sort of theory accommodates interdisciplinary conversations well? What kinds of metaphors are good to think with: food, art, music? And what sort of dispositions – personal as well as disciplinary – lean towards inter/transdisciplinarity. Some of my answers involve mutual respect in relationships with people and disciplines; commitment to work to understand one's own and something of other disciplines, and understanding that data or the meanings of words are not 'given'.

**Bio:**

I am ngati pākehā (Ngāmotu ki Airani) and have worked in several different multidisciplinary teams, mainly on health but also on sustainability, and with researchers from diverse cultural as well as disciplinary, practitioner, and community backgrounds. My PhD is from Otago (1979) where I enjoyed being introduced to a multi-field practice of anthropology. I taught at the University of Auckland for about 25 years, and am currently enjoying working on medical anthropology writing projects with diverse colleagues.

**Julie Spray**

University of Galway, Ireland

I'm currently developing a comic resource to introduce students to what it means to be interdisciplinary, which I will present in this session. My focus currently is teaching on an interdisciplinary programme. I have been thinking of the social constructions we all have of other disciplines and where these can trip up

interdisciplinary collaborations, and about power-knowledge and disciplinary/subject hierarchies which may or may not intersect with seniority and identity hierarchies. In my research work with children and health I've been struck by how various experts don't expect a medical anthropologist to know a lot about a particular health issue – asthma, for example. In public health projects anthropologists often get treated as icing on the cake, not people who contribute to the choice of cake, the recipe and the method.

**Bio:**

Dr Julie Spray is a New Zealand medical anthropologist with a background in both social and biological anthropology and fine arts. Following completion of her PhD at the University of Auckland, she gained 5 years of postdoctoral experience working in interdisciplinary teams in public/population health departments in New Zealand and the U.S. She is now teaching in interdisciplinary Children's Studies and Adolescent Health programmes in Ireland.

## **SESSION: Indigeneity, Representation and Voice**

**Bryan Lee Celeste**

University of Newcastle, NSW, Australia

***Finding Creative Voice of Power and Rights in the Everyday Life of the Manobo-Pulanguién***

This paper provides an in-depth understanding on the complexities of power, rights and cultural performances in the everyday life of Manobo-Pulanguién as one of the indigenous cultural communities who are situated in the province of Bukidnon, Southern Philippines. I also present here how the role of local government units (LGU) and civil society aid in the process of cultural revitalization and mediation in the everyday presentation of indigenous life. Using ethnographic methodology and methods such as in-depth interviews, participant observation, photo-video documentation, and Creative Voice as a novel and collaborative art-based method that focuses on their creative expressions such as rituals, dances, songs, poetry, and visual arts, I have found that the Manobo-Pulanguién's creative expressions reflect stories about ruptures such as the colonial remnants of Spanish and American colonialization, the hacienda occupation, plantation economy and the intervention of the State in defining what it means to be indigenous as *institutionalized indigeneity*. These stories, too, capture their relationship with their ancestral lands and rivers, the everyday struggles, resistance, hopes and imaginaries of the future. Overall, I argue that CreativeVoice among Manobo-Pulanguiéns articulates their sense of cultural agency, reflexivity, cultural continuity, and indigenous resistance that shaped the notion of their cultural heritage, self-preservation, and embodied identities amidst open moments.

**Bio:**

I am a faculty from the Department of Behavioral Sciences, Central Mindanao University (CMU), Musuan, Maramag, Bukidnon, Philippines. I worked as Coordinator of Biodiversity Extension and Public Awareness Unit- Center for Biodiversity Research and Extension in Mindanao (CMU-CEBREM), Philippines. I am an Associate Member of the National Research Council of the Philippines-Sociological Sciences Division. I am also member of the Philippine Sociological Society (PSS), International Sociological Association- RC05 (Race, Ethnicity and Indigeneity), Australian Anthropological Society (AAS) and Ugnayang Pang-Agham Tao, Inc (UGAT). I am currently a PhD Candidate in Sociology and Anthropology at the University of Newcastle, NSW, Australia.

**Jared T. Hogan**

Memorial University St. John's, NL, Canada

***Marginalized Visibility: Scrutinizing the Digital Representation of Indigenous Peoples at Red Bay National Historic Site, Labrador, and L'Anse aux Meadows National Historic Site, Newfoundland***

Until recently, narratives rooted in colonial ideology have been perpetuated through Newfoundland and Labrador (NL) history classes and public heritage initiatives, spotlighting settler histories surrounding the migratory fishery and colonial expansion into the 'New World' over Indigenous heritage. This lack of Indigenous visibility in heritage contributes to a problematic historical narrative that discredits the presence of Indigenous peoples in NL before and after colonization, and de-legitimizes Indigenous groups' historical knowledge. This project assesses the extent to which Indigenous cultures are represented in the virtual heritage of two National Historic Sites of Canada located in NL: 1) Red Bay, Labrador, and 2) L'Anse aux Meadows, Newfoundland. Digital media analysis is applied to websites and digital documents (*e.g.*, reports and applications) to capture Indigenous visibility in the virtual heritage of these sites. These sites are scrutinized for just Indigenous representation (*i.e.*, using appropriate terminology and Indigenous-led exhibitions) in line with principles of restorative justice, responsible exhibition, and community and Indigenous archaeology. Recommendations for moving toward responsible Indigenous representation are provided.

**Bio:**

Jared T. Hogan is a second-year PhD student and Per Course Instructor in the Departments of Archaeology and Sociology at Memorial University in St. John's, Newfoundland and Labrador, Canada. His PhD research builds on his Master's project by exploring the representation of Indigenous cultures at non-Indigenous-led museums across Newfoundland and Labrador. He is passionate about Indigenous-led research, the blending of Indigenous ways of knowing with Western knowledge systems, and teaching at the post-secondary level.

## **Jay Jomar F. Quintos**

Te Tumu School of Māori, Pacific, and Indigenous Studies, University of Otago |  
The University of the Philippines

### ***Nostalgia and Wayward Lives: The Aestheticized, Brutalized, and Exoticized Visual Cultures in Mindanao and Sulu from 1898 to 1967***

In this presentation, I aim to make an excursus that complicates the cinematic renderings and ways enmeshed in the lifeworlds and struggles of the Lumad and Moro, Indigenous peoples of Mindanao and Sulu, Philippines from 1906 to 1967. I lay bare the spectacle of the aestheticized, brutalized, and exoticized visual cultures – which includes photographs, actuality films, and full-length films – on the Lumad and Moro. This presentation behooves us to ask: How does the archiving of life through the cinema on the Lumad and Moro elucidate nostalgia and waywardness in relation to propelling the aspirations for social and ecological justice, radical hope, and decolonization? For the purposes of this presentation, I explore Svetlana Boym's notion of nostalgia and Saidiya Hartman's imagination of waywardness to give a new way and approach to the reckless, unwanted, and wayward imaginings of the Lumad and Moro in Mindanao and Sulu.

#### **Bio:**

Jay Jomar F Quintos is a PhD candidate at the Te Tumu School of Māori, Pacific, and Indigenous Studies, University of Otago. He is currently on a study leave as associate professor at the University of the Philippines. With folk studies, literary studies, and cinema studies as research interests, his critical and creative works have already appeared in various publications.

## **Huyuki Doi**

National Museum of Ethnology, Japan

### ***Kaitiakitanga and Police Haka: Exploring Proper Collaboration instead of Cultural Appropriation***

This presentation will examine how police organisations engage in Māori culture under biculturalism and how Māori officers and culture treat the situation. Police have/had been representing the colonial power. It fought against Māori in the Land War, Tohunga Suppression Act, Tuhoie invasion etcetera. However, recently, police organisations pursue biculturalism, and now, they own police haka.

Using Māori culture under the name of biculturalism is popular in Aotearoa New Zealand. On the occasion of formal speech-making, politicians start with 'tēnā koutou,' and many schools now have their own school haka. On the one hand, this bicultural situation is welcomed by Māori society. On the other hand, some Māori people and researchers criticise this as cultural appropriation. The most globally recognisable example of appropriated Māori culture is Haka Ka Mate. The performance of Haka Ka Mate to represent 'kiwi-ness' is often criticised by Ngāti Toa.



Royal New Zealand Police College has performed police haka since 2009 under the bicultural policy. Is this an example of cultural appropriation? If it is not, how does Māori society accept police haka and its practice? This presentation will focus on how kaitiakitanga (guardianship or custodianship) is exercised in practice relating to police haka to explore the way of proper collaboration with Māori culture instead of just using it as an emblem of biculturalism.

**Bio:**

Huyuki Doi (PhD in Cultural anthropology) is a visiting researcher at the National Museum of Ethnology, Japan. He submitted his PhD thesis to Kobe University, Japan, in 2022. His main research interests are Māori cultural revitalisation and decolonisation. He has conducted field research among kapa haka (Māori performing arts) groups in Rotorua, Aotearoa New Zealand and Perth, Australia, since 2013.

**Christiane Kasarhérou Leurquin**

University of Otago, Aotearoa New Zealand

***Kanak Women Words of Wisdom***

I have conducted research on the transmission of traditions by Kanak women in New Caledonia during the last couple of years. Women have often been neglected as guardians of traditions, whereas men were usually the source of anthropological research.

Together with the Academy for Kanak Languages and a filming company, I conducted interviews all around the archipelago – on the mainland and the three Loyalty Islands – with women in their 60s and 70s. The main criteria of the participants were that they grew up in the traditional villages without a television, and that they had raised children, specifically daughters. The result of these open-ended conversations that allowed them to say what they wanted showed a variety of knowledge and outlooks on the future of the culture and on the quality of life for their children and grandchildren.

**Bio:**

My name is Christiane Kasarherou-Leurquin and I am a Senior Lecturer in Social Anthropology at the University of Otago. I joined the university 15 years ago and I have taught papers in French and Global Studies. I'm now teaching Anthropology in Oceania. For my latest research, I'm conducting interviews, in local languages or in French, on knowledge transmitted through women in New Caledonia. I'm focusing on Kanak mothers, born in the 50s, 60s and 70s, who grew up in a rural setting, or tribes, before TV entered every family home. They share stories about their life growing up, skills and knowledge they were imparted by their mothers, and what they are passing down to their daughters.

## PANEL

### **ENGAGING ENTANGLEMENTS: Medical Anthropology**

**CONVENERS:** Barbara Andersen and Nayantara Sheoran Appleton

In a recent special issue of *Environment and Society* (2021), the editors highlighted the way concepts such as waste, pollution, hazard, and toxicity engage our ability to make connections between domains of experience, theory, and practice – from the sensory, the embodied, the material, and the symbolic, to the political, historical, biochemical and (epi)genetic. Despite this, theoretical dialogues between medical and environmental anthropology remain ‘awkward’ (Dietrich 2021), in part due to the different audiences and stakeholders that the two subfields typically address. Yet this imagined border between medical anthropology and environmental everyday is a border that needs to be bridged, given the various deep entanglements between our everyday environments and our health.

The papers in this panel highlight the sometimes awkward and sometimes contentious engagements between anthropologies of health and the body and anthropologies of the environment. These papers engage with points of friction, deal with challenges of scale and translation, and play with disciplinary or regionalist conventions. The papers in this panel, differently engage with entanglements inherent with/in medicine, health, and the environmental everyday. In this panel, the papers engage with these interesting sites and debates: the role of river flows outside academic scholarship, the conservation work done by tramping communities, the eco-creative practitioners way of making place for themselves, the way individualised ideas of hormonal health open up spaces for progressive futures, and the problems of translating research on housing and health across national and disciplinary borders. Overall the papers in this panel enhance our understanding of the complex ways environmental engagements shape everyday health, wellbeing, and sense of belonging.

This panel complements the ASAA/NZ commitment to environmental concerns and its declaration of a Climate Emergency at the 2019 ASAA/NZ conference.

### **PRESENTERS:**

#### **Etienne Devilliers**

University of Otago, Aotearoa New Zealand

#### ***Giving Back: The reciprocal nature of conservation work performed by tramping communities in the Waikato.***

This paper explores the reciprocal relationship between the performance of conservation work and the care trampers receive from the natured spaces they engage with encapsulated in the phrase ‘giving back’. It is based on field work conducted with aging tramping communities in the Waikato region as part of my PhD. Key points discussed will include the types of care performed by trampers.

Both as part of their engagement with their tramping communities as well as extending out into their broader life worlds. Namely the role that aging and the resulting temporally grounded binocular experience of change plays in forming engagement in conservation work. Examples of care performed by trampers include the laying of baitlines, track maintenance and native replanting initiatives. The forms of care received by trampers from the landscape include examples such as trees functioning as access and mobility aids and the mental health benefits received via engagement with natured places. These performances of care will be discussed and further contextualised within the paradigm of positive and negative care performance. My work has built on new materialist frameworks such as assemblage theory that seeks to analyse the significance non human actors play in the formation of meaningful social spaces and times. I will argue that trampers engagement with natured spaces is, in a lived sense primarily a dichotomous experience framed around harm and care. Which in turn creates a sense of indebtedness resulting in engagements within a network of care.

**Bio:**

Etienne de Villiers is a PhD candidate completing his PhD through the university of Otago. Based on a keen interest in narrative and identity his work thus far has focussed on narrative and human place relationships primarily through the lens of Bakhtin's chronotope. His PhD is focused on the usage of narrative by older people in tramping communities based in the Waikato and how this facilitates forms of connectedness and impacts identity through the fluid and adaptive construction of the trail.

**Patricia Laing**

Independent

***The Akatarawa River Flows: Anthropology outside the Academy***

On 10 March 2023, as agent for a group of property owners in the Upper Akatarawa Valley, I received from the Upper Hutt City Council, the "Notice of Decision for Resource Consent Application for Earthworks and Vegetation Clearance at Upper Akatarawa Valley Properties". A group of 16 private property owners (including me), and accounting for 844 hectares in the Upper Akatarawa Valley were involved. As a result of the early subdivision (1875) in the Akatarawa Valley the property owners own the bed of the Akatarawa River. The property owners have managed vegetation and minor earthworks over the years resulting in the Akatarawa River being in the top five percent of clean rivers in Aotearoa New Zealand. This Resource Consent enables property owners to continue the practices that have kept the River clean even after the Significant Natural Areas that are part of the Government's Indigenous Biodiversity Policy are implemented.

The achievement of this Resource Consent will be discussed in the context of my anthropological knowledge and experience in my role as agent. This

knowledge and experience includes having worked with: Māori elders as my mentors; other anthropologists using co-design approaches to government-funded research; and, colleagues from other disciplines such as law and ecology. I will share what I have learnt from applying anthropology outside the academy; and how I have worked with the ethical and practical questions that have arisen from the relationships involved in these applications of anthropology as they are relevant to the Upper Akatarawa Valley Resource Consent.

### **Bio:**

I have held senior positions at VUW (1989–2000); and in government departments (1976–1988 and 2001–2018). Concurrently, I was a member of HRC Committees (1984–1999), and the Social Science Advisory Committee of the Royal Society (2001–2009). Housing evaluations I have led include: KiwiSaver Home Ownership Package; and the Housing pathways longitudinal study of HNZA tenants and applicants (2003–2015). Health-related research projects I have led include: Colonial Constructions of Māori Health (Public Health Limited Budget Grant, 1995–1997); Māori Health Practices Research and Development Project (MRC Grant and Health Services Research Grant, 1982–1985); Health Practices in Samoa and Tonga (South Pacific MRC Grant 1980–81).

### **Yi Li**

University of Otago, Aotearoa New Zealand

#### ***Engaging Landscapes: Embodied Land-body Intimacies in Eco-creative Practitioners' Placemaking in Aotearoa New Zealand***

This paper explores how eco-creative migrants in Aotearoa behaved their bodies as tools to engage with the land in times of climate change throughout the pre-pandemic to the post-pandemic periods. I define migrants who applied artistic practices related to their ecological surroundings and partly or entirely established self-sufficient life towards regenerative living as 'eco-creative practitioners' or 'migrant eco-creators'. My overall study explores how these migrants negotiated a sense of emplacement, social connectedness and wellbeing via eco-creative practices. As the development of therapeutic landscape, this sensory ethnography was carried out through both anthropological and geographical lenses.

My conceptualisation of the land-body dynamics draws on a phenomenological understanding of human-natural interactions, which are conveyed by 'meaningful place' and 'mindful body'. Findings revealed that the eco-creative practitioners employed self-technology, the global assemblage of knowledge, and their sensuous engagements within New Zealand landscapes to cultivate the closeness with their 'habitats' to build up their 'grounded' cosmopolitan identity. This became the source of their sense of belonging and 'quotidian' wellbeing. Significantly through raising plants, making soil, learning and foraging the native species to connect to the place, these migrant eco-creators engaged with material and spiritual landscapes through both physical activities and artworks. Such practices transformed their geographic happiness into the content of

life, bridging subjective happiness with social wellbeing, and contributing to resilient neighborhoods. I nominated these human-nature dynamics as ‘land-body intimacies’, since they linked migrant eco-creators’ sense of security, to reproduction and their commitment to Aotearoa through caring and sharing of the land.

**Bio:**

Yi Li (Amber Lee), poet, visual arts producer, and PhD candidate in the Social Anthropology Programme and the School of Geography at the University of Otago. She came with a creative background in film industry, and her research interests focus on migrants’ wellbeing and mental health in relation to creativity. She is currently conducting an ethnographic investigation of migrant adaptation, happiness and connection to place.

**Nayantara Sheoran Appleton**

Te Herenga Waka | Victoria University of Wellington, Aotearoa New Zealand

***Hormonal Management through the Environmental Crisis: From Endocrinology to ‘self-care’ narratives***

Hormones, sex hormones in particular, have been mobilised to suit particular biological, medical, environmental, commercial, and political projects. I examine hormonal management through a historical arc that begins with the problematic history of endocrinology to the contemporary lifestyle gurus. Identifying some key contemporary spaces where ‘hormonal management’ appears as advice for ‘self-care’ and ‘self-help,’ in this paper I examine the logics of individualism that are mobilised anew in hormonal sciences for health and wellbeing. I make the case that no amount of hormonal management allows for a perfect ‘hormonally balanced’ body given the extractive economies and environmentally unstable spaces we live through. However, while critiquing these hormonal management sites and their individualised logics, I also see them as (i) a site rife with potential for allowing us to examine the colonial legacies of endocrinology, which has shaped the limited binary understanding of these biological materials, and (ii) as an opportunity to (re)think historically problematic binary idea about bodies for progressive femo-queer futures.

**Bio:**

Nayantara Sheoran Appleton is a Senior Lecturer at the interdisciplinary School for Science in Society, Te Herenga Waka | Victoria University of Wellington, Aotearoa New Zealand. Trained as a feminist medical anthropologist and STS Scholar (PhD, cultural studies) she has co-edited *Methods, Moments, and Ethnographic Spaces in Asia* (2021) and *A Companion to the Anthropology of Reproductive Technology and Medicine* (2023). She is also working on a monograph titled *Demographic Desires, Mediated Medicine, and Emergency Contraceptive Pills in Contemporary India*. She is the recipient of the New Zealand Royal Society’s Marden Fast Start on the *Social Lives of Sex Hormones*.

**Barbara Andersen**

Massey University, Auckland, Aotearoa New Zealand

***Healthy Homes, Healthy Hauslains? Translating Land, Bodies, and Risk in Research on Housing and Health***

Public health research on housing inequities in Aotearoa New Zealand is easily adapted into frames legible to critical medical anthropologists. Cohering around medicalised measures and objects such as overcrowding, damp, and rheumatic fever, as well as debates on privatisation and social welfare policy, inquiries about ‘what makes a healthy home’ are amenable to medical anthropology’s methods and theory. This paper discusses my awkward initial attempts to make research on housing in Aotearoa speak to questions about housing inequities in Papua New Guinea. Despite the presence of a number of similar medicalised objects—including ‘overcrowding’ and the transmissible disease agents it supports— institutional contexts are too different to allow easy translation, and land and its political entanglements are far more salient to everyday life than ‘the home’ or ‘housing’ as analytically discrete entities. I present some reflections on the ethical and epistemological problems of trying to understand Papua New Guinean conceptions of good living, amity, and relationality through a theoretical vocabulary based on medicalised understandings of health, hygiene, and risk.

**Bio:**

Barbara Andersen is a lecturer in Social Anthropology in the School of People, Environment & Planning at Massey University Auckland, where she teaches medical anthropology and the anthropology of the self. She is currently working on a RSNZ Marsden Fast Start project titled *Housing and Everyday Security in Papua New Guinea*.

## **SESSION: Autoethnography**

**Willow Forgeson**

Massey University, Aotearoa New Zealand

***Engaging with the Everyday: Eating Autoethnography for Dinner.***

My project revolving around meal kits, morals and motherhood, purposely blurs the line between work and home. As an emerging anthropologist and a mother who uses meal kits, I chose to probe my own life as a site of analysis before engaging with the lives of others. This decision led me on a path of engaging every day with the everyday. Prior to conducting fieldwork with other mothers, I spent a year documenting my own experiences feeding my family using meal kits.

What I intend to present is a multisensory representation of my experience of engaging with autoethnography. By simultaneously cooking while I present, I aim to recreate the dualism of having to feed my family every night whilst simultaneously trying to understand what cooking using meal kits means

regarding motherhood, care and learnt behaviour. Throughout my research, I engaged with strong sensory experiences that I was unable to express fully within my written thesis. Engaging with an audience in this way allows me to share the olfactory, audio and gustatory experiences integral to my experience and understanding of feeding using meal kits.

**Bio:**

I have an interest in the mundane and my work focuses on the everyday decisions and actions that shape lives. Currently a master's student at Massey University my background is in the performing arts and early childhood education. My present work revolves around the practices of feeding, and motherhood explored through the lens of using meal kits. I am drawn to autobiography as a way to illuminate the often-overlooked nuances that exist within the everyday.

**Anna Williams**

University of Otago, Aotearoa New Zealand

***An Unexpected Journey: an autoethnographic exploration of cultural identity in contemporary Aotearoa New Zealand.***

Important shifts towards reflecting bicultural nationhood, involving changes in policies, public and private life are occurring in New Zealand. Some New Zealanders are experiencing this contemporary moment as an unsettling time. In public spaces and in mainstream media, Te Reo Māori is becoming more widely used. Government policies proposing changes in governance structures such as the Three Waters Reform are causing widespread debate within local and central government, as well as in the media. Public protests such as Ihumātao have highlighted a changing socio-political dynamic. Place names are changing from the settler-given name to the original Māori name. These changes challenge the hegemony of white privilege that has existed in New Zealand previously.

This paper is based work done in the early stages of my PhD research. Overall, this research explores whether the western concepts of 'wellbeing' are linked to cultural identity for some British settlers and/or their descendants in the South Island of New Zealand. The research uses a combined grounded theory and ethnographic approach.

This presentation will focus on the autoethnographic journey I have experienced, as the researcher. As part of this I connect my own experience with initial observations of public conversation, from media and social media. I thus use autoethnographic insights to consider the highly personal, and also highly politicised, relationship between identity, wellbeing, and social connection, in the situated context of contemporary New Zealand.

**Bio:**

Anna was born in England and migrated to New Zealand as a young child. Anna originally trained in food technology, then achieved a Master of Philosophy in community development and Post Graduate Diploma in research and

evaluation. She has worked in the corporate, NGO and central government sectors in programme management and advisory roles. Anna is passionate about community-led development and works with a participatory and empowerment focus. She started her PhD in October 2022. In her spare time Anna enjoys art, orienteering, food and spending time in her place of shelter, Lake Hāwea.

### **Jodie Jarvis**

Te Whare Wānanga o Ōtākou | University of Otago, Aotearoa New Zealand

#### ***You Are Already a Cyborg: Autoethnography and Digital Lifeworlds***

Autoethnography is a methodology that operates at the intersection between the self and culture, using personal narratives and experiences to explore the wider cultural world. This paper discusses my use of ‘digital autoethnography’ (Dunn and Myers 2020) through my MA research. We live in a thoroughly digitised world. Moreover, as a member of ‘Generation Z’ my experiences of sensemaking and selfmaking are profoundly mediated through online spaces—to echo Donna Haraway’s famous manifesto, we are already cyborgs. My digital lifeworld became central to my autoethnographic research, indeed it was through analysing this digital lifeworld, in conjunction with personal artefacts such as journals, that I was able to piece together a record of my changing selfhood through time, and of how I was becoming-with-others.

Furthermore, a primary aim of autoethnography is accessibility, it is a methodology that takes representation extremely seriously, and through creative modes of writing it seeks to make academic work more approachable to those outside academia. Following this autoethnographic tradition, as well as the growing use of creative and visual methods across anthropology and geography, my thesis developed a significant visual component, using memes in particular that I had collected over the course of my research to more fully immerse my readers in my affective experiences, as well as to reinforce this aim of accessibility. If the intention of autoethnography is, moreover, to affect and to evoke (Adams, Jones, and Ellis 2015), then the creative/visual potential of digital autoethnography reflects this affective orientation.

#### **Bio:**

I am a postgraduate researcher at the University of Otago interested in exploring experiences of being in the Anthropocene, particularly those of young people. I have recently completed my MA thesis which was an autoethnographic exploration of my experiences with emotional and mental health studying climate change. I am interested in our embeddedness in more-than-human worlds, both technological and ecological, and the role that affect and emotion play in mediating these relationships.



**DAY 3: Thursday 24<sup>th</sup> November**

## **SESSION: Dwelling in Place**

**Md Asaduzzaman**

Arizona State University, USA

***The Impact of Rootlessness on Healing Practices of Rohingya Refugees: Analyzing engagement of political, cultural and socio-historical processes in refugee camp settings in Cox's Bazar, Bangladesh.***

This study explores the impact of rootlessness on the healing practices of Rohingya refugees in the context of political, cultural, and socio-historical processes in Cox's Bazar, Bangladesh. The Rohingya, an ethnic and religious minority group in Myanmar, have faced persecution and violence resulting in displacement and forced migration to neighboring countries. They reside in refugee camps in Bangladesh, where access to adequate healthcare services is limited. However, the experience of rootlessness resulting from forced migration may have implications for utilizing these practices. The study used a phenomenological approach to gain an in-depth understanding of the lived experiences of Rohingya refugees related to their healing practices. Data was collected through semi-structured interviews with 20 Rohingya refugees living in Cox's Bazar, Bangladesh. The findings suggest that rootlessness resulting from forced migration affects the utilization of indigenous healing practices among the Rohingya refugees. Participants reported feeling disconnected from their cultural roots and traditional healing practices embedded in their sense of identity and community. This disconnection resulted in loss and a diminished desire to engage in traditional healing practices. Participants also reported challenges finding healers and accessing the necessary resources for healing practices. Rootlessness resulting from forced migration significantly impacts the healing practices of Rohingya refugees. The findings suggest the need for culturally sensitive healthcare services and responsiveness to the unique healthcare-seeking behavior of the Rohingya refugees. These services should also support preserving and promoting healing practices, an essential aspect of the Rohingya community's cultural identity and well-being.

**Bio:**

I am Md (Asad) Asaduzzaman, a 4th year PhD student of sociocultural anthropology at the School of Human Evolution and Social Change, Arizona State University. I have completed an M.A. from the Department of Anthropology at Georgia State University, focusing on medical anthropology. I hold bachelor's and master's degrees in Anthropology from the University of Dhaka, Bangladesh. My current focus is on refugees' health challenges. I am exploring factors of healthcare interventions, how these factors facilitate intervention strategies, and how broader political and institutional processes shape collaborating strategies among hosting authorities, NGOs, and Rohingya refugees.

**Natasha McKinney**

Puke Ariki, Ngāmotu New Plymouth, Aotearoa New Zealand

***Finding Our Place in Time: Urban revitalization in Dunedin's Warehouse Precinct***

The southern city of Dunedin was once New Zealand's largest, following the gold rushes of the 1860s. This paper critically examines the role of wealth derived from global, colonial networks in the creation of today's 'heritage' cityscape. Drawing on ethnographic research primarily carried out in 2020–2021, the contemporary heritage narrative and its role in the ongoing regeneration of the Warehouse Precinct in Dunedin is investigated. The redefinition of heritage by urban planners in this small, southern hemisphere setting is shown to correspond with a globalised formula of heritage commodification as a stimulus for economic growth. This current notion of heritage sidesteps the historic appropriation of indigenous land, and reimagines the city's past through an idealised, globalised future. The research considers the social meanings of the heritage narrative for key actors in the regeneration work, but also turns its attention to office workers in technology companies which now occupy the Precinct. This case study engages with the theoretical perspectives of Michael Herzfeld, who highlights the hegemony of neoliberal economic ideology on a global scale, which tends to subjugate the interests of locals. With reference to Dunedin, I will argue that localised engagement with globalised heritage discourse has had complex expressions, which encompass apparent economic success, but which also obscure the realities of our past.

**Bio:**

Natasha McKinney is a curator, trained in social anthropology at Otago and Massey Universities in New Zealand. She has carried out research in New Zealand and the Pacific, focussing on themes of heritage regeneration, cultural heritage, artistic practice and contemporary interpretations of museum collections. She was curator of the Oceania collections at the British Museum in London, where she produced exhibitions on Pacific barkcloth and Māori architecture, and researched the collection from the Marquesas Islands in French Polynesia. She has most recently been based at the museum Puke Ariki, in Ngāmotu New Plymouth.

**Shamim Homayun**

Australian National University, Australia

***Untying Knots of Melancholia: Shrine visitation and narrating violence in Afghanistan***

This paper examines how shrine visitation, and related outdoor practices, appear to thrive in landscapes afflicted by violence and insecurity. For over forty years, since the communist revolution of 1978, Afghanistan has experienced continuous war. This has destroyed towns and villages, devastated the natural environment, and left every family with lost or missing relatives. My doctoral research, seeking to understand 'senses of place' in this precarious environment, draws on a method of ethnographic walking (Feld & Basso, 1996; Gordillo, 2014; Ingold & Vergunst,

2008). I focus on landscapes of material ruination, and ask how this might relate to senses of social ruination. An important theme in my informants' sense of place is 'spatial harmony' – an often-unspoken principle in which the social, moral, and cosmological order are interwoven through the medium of place. When war destroys and reshapes the landscape, it disrupts this delicate sense of spatial harmony, resulting in a perceived inversion of the social order. This correlates with culturally specific affects of violence, which I explore through concepts such as nostalgia and melancholia (cf. Navaro-Yashin, 2012; Özyürek, 2006). Visiting local shrines (ziyārat) is a common practice, throughout Afghanistan, as a way of seeking solace and alleviating maladies. I argue that, for my informants living in violence-afflicted landscapes, practices such as shrine visitation become ways of reconstituting lost social landscapes and reintegrating the self within the social and cosmological order.

**Bio:**

Shamim Homayun is a PhD candidate in cultural anthropology at the Australian National University. His doctoral research investigates cultural landscapes in Afghanistan – examining affect in violence-afflicted landscapes, cultural senses of sanctity and ruination, and place-based myths and narratives. He is a visiting researcher with the Bodleian Library at the University of Oxford, as part of a project utilising New Persian documents to understand the historical geography of Bamiyan. He was recently awarded a research fellowship with the American Institute of Afghanistan Studies (AIAS) to understand how the Bamiyan Buddhas became transnational symbols through which people experience the 'Silk Road.'

**Jingyi Pan**

Massey University, Aotearoa New Zealand

***Doing Ethnographic Research in China During the Time of Covid-19: 'Being rainbow is something, but it is not everything'***

In July 2022, after two years of living under border restrictions in Australia and New Zealand, I returned to my home country of China to conduct fieldwork on rainbow (LGBT+) people and their family relationships. This period coincided with the strict implementation of Covid prevention policies in China, resulting in a memorable and unique experience for my fieldwork and engagement with my participants. Meanwhile, during my fieldwork, I was surprised by the different possibilities people described for being rainbow and living a positive happy life in contemporary China, quite different from how I saw rainbow lives being discussed in the literature. In this paper I discuss how the dual impact of the pandemic and the omnipresence of high-tech both transform rainbow peoples' sense of possible lives and shifted the way my research was conducted. I will describe my fieldwork story and how it intersected with the experiences of my research participants. Meanwhile, I will narrate how I engaged with my rainbow participants, did participant-observation under ever-shifting public health regulations, and explored related topics through social media platforms.

**Bio:**

Jingyi pan is a PhD student in Social Anthropology at Massey University, her thesis is related Being Rainbow/tongzhi in postsocialist China: An anthropological study in Jilin province. Her thesis aims to document Rainbow/tongzhi life in a relatively less cosmopolitan region of China from an anthropological and ethnographic perspective. With a focus on how their experience of sexual and gender identity is shaped by changing familial relationships and obligations under conditions of rapid change. Her research interests are in ethnographic study, social anthropology and medical anthropology. Currently, her research is centred around the Chinese culture and familial relationships within the LGBT community in China.

## **PANEL: Music, Wellbeing, Life**

**Elizabeth Fair**

University of Leeds, England

***Investigating the Experiences of Student Community Musicians: motivations, wellbeing, and identity***

Over the last few decades, there has been an increase in research examining the benefits of community music, and the motivations of those involved in community music projects. A literature review revealed that student community musicians and community musicians are commonly motivated by altruism, gaining practical skills, and their identities as musicians. Wellbeing benefits, positive expressions and developments of their identities, and the development of practical skills and theoretical knowledge are some of the key outcomes of involvement in community music projects; these lead to an ongoing motivation to continue involvement in community music projects. However, the research in this area is underdeveloped, especially with regards to the experience of student community musicians. The aim of the present study was to explore the perspectives of student community musicians, particularly their motivations, wellbeing, and identities within the projects. Semi-structured interviews were conducted to gather the experiences of nine students or recent graduates who had volunteered on one or more community music projects as a student community musician. Four themes were identified using Braun and Clarke's (2006) thematic analysis, highlighting music's role, the challenges student community musicians faced and overcame, the personal development community music projects facilitated, and the students' passion for equality within and through the projects. The study has implications for providers of music education, suggesting that more situated learning experiences and service learning projects should be incorporated into higher education music courses due to their benefits for both students and society. However, the present study also raises challenges on how this should be done in an ethical manner which encourages student reflection.

**Bio:**

Elizabeth Fair is currently studying for her Masters at the University of Leeds, where her dissertation, under the supervision of Dr Hyunah Cho, is on the experiences of student community musicians. Alongside her studies, she has helped lead the university community music society, where she has developed her interests in accessible music-making. Previously, she studied at the University of Oxford, completing her dissertation in music psychology under the joint supervision of Professor Eric Clarke and Professor Samantha Sebastien Dieckmann. She will be beginning a PhD in September at the University of Leeds, focussing on personal music use in bereavement.

**Razan Theodory**

University of Leeds, England

***The Impact of Music Community Projects on the Social and Collective Wellbeing of Palestinian***

This research addresses the limited existing research investigating the impact of music in conflicted areas, with a specific focus on the perspectives of local musicians. The study focuses on community music practitioners in Palestine and explores their experiences and the effects of their music-making activities within their communities. The research aims to fill the gap in knowledge regarding the impact of music in conflict-affected areas, shedding light on the unique perspective of local musicians. By examining the practitioners' musical backgrounds, learning experiences, and the significance of music in their lives, the study offers insights into the role of music in promoting collective well-being within these challenging contexts. Additionally, the research delves into the specific projects undertaken by Palestinian musicians, their goals, and participant feedback. It further explores the barriers and challenges faced by community music practitioners in Palestine, providing a comprehensive understanding of the context in which they operate. The study utilizes a qualitative approach, and semi-structured interviews were conducted with five Palestinian musicians. The findings contribute to expanding the understanding of the impact of music in Palestine and offer valuable insights for practitioners, policymakers, and researchers seeking to understand the impact of music from the authentic experiences of local musicians who live in a challenging context.

**Bio:**

Razan is a Palestinian music artist, teacher, and researcher, who is currently pursuing her master's degree in music and Well-being at the University of Leeds. She is determined to pursue a career that focuses on community service through partnering with educational institutions and local training venues. Outside the academic arena, Razan is a dedicated musician whose performances and training have also left an echo on other female musicians in Palestine, leading and encouraging many to pursue their own interests in music and art as well.

**Jack Lewington**

University of Leeds, England

***Does Music Ease Pain? a Study of the Use of Music in Tattoo Studios***

Music's analgesic effects are a growing area in the field of medical anthropology, music therapy, and music psychology by examining various factors of music that enable pain relief. This study aims to further explore this area by focusing on tattoo studios in Leeds, the UK. The study of tattoos is a niche area; therefore, this thesis will take an exploratory style by using a mixed methods approach. Interviews questioned tattooed individuals (4 participants) and tattoo artists (5 participants), exploring any nuance in the experience such as reasoning for and what eased the pain. Six themes were found: opinion on tattoos, characteristics of pain, pain during, expectation, distraction, music and pain, and a supplementary theme: artist insights. These thoroughly explored the experience, and findings suggested that music was the best distractor but also provided additional benefits. Surveys with 31 participants examined individuals directly after getting a tattoo, asking about their: age, gender, cultural background, the reason for getting a tattoo, size and location of the tattoo, pain felt, and if music was used. Information from both studies was consolidated into the 'tattoo gun' model that aims to describe the experience of getting a tattoo, and how this influences pain felt, with music as the main influencer during a session.

**Bio:**

Tattoos and music are the primary interests in my life, the latter of which began my journey into Music Psychology at the University of Leeds, which has recently come to an end. Throughout my teenage years I had an obsession with tattoos, both the culture and aesthetic of them and proceeded to acquire them after many years of contemplation. Following my other interests, it seemed right to bring them together to create a more enjoyable experience of getting a tattoo with the use of music. Furthered by the knowledge of dying tattoo styles and the ever-present stigma surrounding tattoos which should be challenged.

**David Randall-Goddard**

University of Leeds, England

***'Surviving Sunset': Identity, Prejudice, Music, & Hollywood***

My research is focused on the strategies Mexican Americans have used to overcome prejudice in the southern West Coast of the US and how Hollywood and its capitalistic ethos may have influenced these tactics. I am using my creative practice to investigate the gap between intellectual discourse and emotional knowledge. Theory provides contrasting philosophical perspectives, provocative ideas, and academically stimulating discourse about the human condition, but music allows the practitioner to express something theory cannot by offering the means to express a different truth and reality than the empirical world of understanding. A reality with an(other) relationship to time and space.

Music, although it cannot alter painful events in the past, can give an individual access to the emotional response that was produced by historical events. By re-immersing and engaging with that response, an individual can potentially re-imagine their relationship with it. Most problems, when faced, appear less daunting and a return to those circumstances, that when first evoked were overwhelming, offers an opportunity for positive change. My creative practice allows me to confront and metaphorically re-negotiate the terms of how the foundational traumas of my childhood now affect my adult self. They need not define me. I, instead, redefine their meanings within compositional arrangement in the hope my music will provide a form of virtual access to the experience of the unrooted trauma of passing for those who haven't experienced it directly and, at the same time, suggest possible modes of renegotiation for those who have.

**Bio:**

My professional life has been built on my ability to establish and successfully realise self-motivated projects. I formed Carmen, the first flamenco fusion band and produced by Tony Visconti. Carmen's debut album is in Rolling Stone magazine's top 50 prog albums of all time. I composed songs for Agnetha Faltskog of ABBA and, as Housk Randall, have 6 internationally published books about bodyart and the sexual underground. I formed Widescreen in 2007 – a contemporary flamenco fusion, Chicano HipHop and electronica musical project. I release new work on Spotify and iTunes. I gained an MMus in Creative Practice (Distinction) from Goldsmith's University.

## **PANEL: Hope and (Un)certain Futures**

**CONVENERS: Imogen Spray and Natalie Wood. CHAIR: Lorena Gibson**

This panel brings into question how the discipline of anthropology deals with the future. If ethnography is based in the notion of presence, of 'being there' with others, what does it mean to be present with other/s futures? The presentations in this panel, from a range of postgraduate scholars across Aotearoa, explore anthropological engagements with the future through an attention to how people cultivate hope in uncertain times. In particular, we explore hope as a non-linear temporality that is optimistic, pessimistic, and agentic. We ask how hope might offer transformative potential, alternative narratives, and the possibility of imagining otherwise in the face of risk, despair, uncertainty, and ambivalence.

### **Imogen Spray**

University of Auckland – Waipapa Taumata Rau, Aotearoa New Zealand

#### ***Cruel Optimism and The Good Life at School***

This paper explores how the future is felt and experienced in young people's everyday lives at school. Drawing on ethnographic research with year 10 students at a high school in Ōtautahi/Christchurch, I look at the relationship between

attachments to the good life and the future and affect in the present. The future presses into the everyday at school in student conversations with their peers about class choices or in how teachers and students navigate the promise of ‘opportunity’ and the fear of ‘burnout’. And in their everyday engagements with the future and attachments to objects that promise certain futures, students and teachers circulate certain promises about the future. I view these promises and the objects that promise certain futures from Lauren Berlant’s perspective of ‘Cruel Optimism,’ highlighting the diverse affective and emotional valences of futural orientations. Focusing on the affective dimension of futural orientations or attachments, I explore how and in what contexts these orientations may emerge as risky, exciting, despairing, hopeful, or ambivalent. I ask what cluster of promises are expressed in young people’s optimistic attachments at school, and, against the unstable affective terrain, how these optimistic attachments are maintained.

**Bio:**

Imogen Spray is a PhD Candidate at the University of Auckland. Imogen is currently conducting a year-long ethnographic study with Year 10 students at a high school in Ōtautahi Christchurch. Her research explores how mental wellbeing emerges and is recognised, embodied, and imagined at high school, with a theoretical focus on the anthropology of the good and philosophies of the good life.

**Nouran El-Hawary**

University of Otago, Aotearoa New Zealand

***Refugees in Future Tense: (im)possibilities of well-being, hope, and ‘good life’ in a resettlement context***

The paper explores the possibilities of reformer refugees to associate and understand the state of ‘being well,’ in terms of ‘feeling good and ‘functioning well.’ Asserting the necessity to explore former refugees’ narratives, practices, and imaginations within their everyday lives in resettlement, the paper attempts to lay out an alternative framework of ‘well-being’ to account for what they perceive to be a ‘good life.’ Here, the ‘good life’ purposefully refers to the most comprehensible proximate manifestation of ‘well-being’, from an anthropological vantage point. Conventionally, refugee-related studies and policies frame refugees within the reductive binary of ‘trauma’ and ‘resilience’. Such pre-assumption of refugees as necessarily traumatized people is parochial to their past(s) and overshadows other inspirational landscapes of hope and future as being enacted in terms of the ‘good life.’ Defining refugees’ well-being solely in terms of traumatic experiences reinforces their ‘exceptionality,’ which, in turn, embeds their ‘otherness’ that may hinder a meaningful integration as desirably aimed by the host countries. Deploying a ‘well-being’ framework in an anthropological sense extends a ‘discursive space’ in questioning ‘refugee’ as a discursive construct by humanitarian policies, and practices that unfold restricted assumptions about what it means for a refugee to ‘be well’.



**Bio:**

Nouran El-Hawary is a PhD candidate at the University of Otago. She is still in a stage of designing her research scope and constructing relevant literature, in questioning well-being provision for former refugees as a main constituent for integration strategy held by the government of New Zealand and how it is quantified by a number of accessing mental health services. In this sense, she is after tracing to what extent former refugees are able to obtain well-being through available mental health facilities as prescribed in the Refugee Resettlement Strategy 2013, as well as the enacted wellbeing(s) in their everyday practices, collective imaginaries and negotiations of their social worlds.

**Naz Karim**

Victoria University of Wellington, Aotearoa New Zealand

***Behind the Screens: Stories of hope, resistance and agency***

Research, studies, and courses of discussion about violence usually reflect on the omnipresence of destruction, suffering, pain, and uncertainty in conflict and war zones. It is accurate to argue that violence, suffering, and destruction are ubiquitous in conflict zones such as Afghanistan. However, this does not tell the whole story of people's day-to-day lives. Since the fall of Afghanistan in 2021, almost every report, research, study, and news article either focus on the intensity of violence inflicted on women and civilians of Afghanistan or the so-called peace established by the Taliban. This is only one dimension of people's lives, but these compelling issues often overshadow the other essential dimensions. For instance, people and women specifically, still have a life beyond these sufferings. They still experience love, joy, and moments in which they dream, hope, and live amid chaos, which has been eclipsed. To move beyond this stereotypical picture of suffering and pain in Afghanistan, I would explore the different dimensions of women's lives under the Taliban reign, including their Arzoo(hope) and dreams.

**Bio:**

I am Naz Karim, a Ph.D. student in the cultural anthropology department of Victoria University of Wellington. My research focuses on everyday violence in ordinary spaces and times. I am interested in Afghanistani women's experiences of violence and suffering and how they use narratives as a medium to make sense of their worlds and create hope amid chaos and disruptions.

**Natalie Wood**

University of Auckland – Waipapa Taumata Rau, Aotearoa New Zealand

***Hope in the 'Cost of Living Crisis': When the future is something to gamble on***

While hope might be experienced along with hopelessness, passivity and stagnation, we might consider that in a society in which we are repeatedly told 'there is no alternative', there is cause for an anthropological recentring of hope as an optimistic, agentive and futural trajectory toward thinking otherwise. This

paper, set amidst the backdrop of the ‘cost-of-living crisis’ in Leeds, UK, asks how such a ‘crisis’ is temporally experienced. Conducting shopping interviews in a ‘food pantry’ – a reimagined food bank that simulates a shop – my participants experientially articulated the ‘cost-of-living crisis’ as a break with hope and expectation when the future feels uncertain, on hold and in flux. Further, hope was articulated through a language of gambling that propelled shopping habits with futural momentum toward an imagined alternative. That is to say that when the future cannot be anticipated, it became something to gamble on – not just in the betting shop but in the supermarket. This was expressed as taking a ‘risk’ on a new product, a ‘chance’ on a new brand, or a ‘lottery win’ of locating out-of-stock produce. I argue that this language of gambling became a way of engaging and dealing with the inability to know what products will be there, how much they will cost, or whether one can afford them. That is to say that my participants reframed a future uncertain as a future undetermined thereby suggesting hope in the alterity of otherwise.

**Bio:**

Natalie Wood has completed her MA at the University of Auckland in the discipline of anthropology. Her thesis explores the temporality of shopping in the cost-of-living crisis. Her research interests include embodiment, austerity, temporality, and the city.

**Jodie Jarvis**

Te Whare Wānanga o Ōtākou | University of Otago, Aotearoa New Zealand

***Learning to Live in the Anthropocene: Mediating Hope and Despair in Uncertain Times***

The Anthropocene is an era marked by chaos and uncertainty. The recent COVID-19 pandemic propelled the world into a profound space of uncertainty, and the ongoing climate crisis calls into question the very idea of a stable future. Finding ways to cope with this uncertainty, to learn to live with it is of vital importance to both researchers and young people. This paper draws on autoethnographic research which was undertaken between 2020 and 2022 as part of my Master of Arts, it explores my experiences being a postgraduate student studying climate change whilst living through the coronavirus pandemic. The themes of hope, despair and uncertainty became central throughout this research process, as well as my understanding of and relation to the future. As I moved through the critically reflexive work of autoethnography I similarly moved from being overwhelmed by despair and wholly incapable of dealing with uncertainty, to a space of tentative hopefulness, and a growing ease in living in the absurd and uncertain world. In this paper I discuss my reflections of this journey, of how I have learnt to live with the realities of the Anthropocene and climate chaos, and how to hold on to hope in spite of the seemingly apocalyptic possibilities of the future.

**Bio:**

I am a postgraduate researcher at the University of Otago interested in exploring experiences of being in the Anthropocene, particularly those of young people. I have recently completed my MA thesis which was an autoethnographic exploration of my experiences with emotional and mental health studying climate change. I am interested in our embeddedness in more-than-human worlds, both technological and ecological, and the role that affect and emotion play in mediating these relationships.

## **SESSION: Deconstructing Research**

**Graeme MacRae**

Massey University, Aotearoa New Zealand

***Engaging with DeColonisation (or DeColonising Engagement)?***

One of the thematic questions for our conference is 'How does anthropology engage with multiple knowledge systems, and research frameworks?' This question is primarily posed in terms of mātauranga Māori, and kaupapa Māori, and secondly in terms of <other indigenous frameworks>. But it is implicitly framed by a larger context of decolonising and indigenising the universities and government agencies in which many of us work. In an even broader context, Anglo-American anthropology has, over the past decade been asking itself whether and how we should decolonise our discipline. My first, fairly unreflected response is that anthropology has been engaged in an ongoing enterprise of something like decolonisation since I first stumbled into it half a century ago. This is the first thing I'll talk about.

By the time of the conference I will be in India, after a conference of the International Union of Anthropological and Ethnological Sciences (IUAES). These are huge conferences and the vast majority of delegates are from non-Anglo-American countries (I'm likely to be the only NZer there). What I saw last time and expect to see even more this time, is a global diversity of anthropology(s), many of them from post-colonial countries and most seeing little need of decolonising themselves. These are the majority of world anthropology: we are the minority. From this point of view the mission of decolonising starts to look like a parochial preoccupation of a few countries with colonising pasts. This is the other thing I'll talk about.

**Bio:**

Graeme MacRae has been teaching anthropology at Massey since 1998 (but he may not be for much longer). He has been researching in Indonesia for even longer, first in Bali, then Java and occasionally in India. His focus in recent years has been on small farmers, sustainable agriculture and food security.

## **Edward M. McDonald**

University of Western Australia, Australia

### ***A Skipping Stone on Deep Pools: Problems precarity and of skilling and knowledge production in a mobile career in applied anthropology***

To paraphrase Wellin and Fine (2001: 323): 'Whatever else it might be anthropology is work'. In this paper I review my experience as a working anthropologist, which has been largely marginal to academia and focused primarily on applied work. My career, spanning more than 47-years, has taken me through a variety of research and policy areas, including Aboriginal housing and homelessness, juvenile justice, foster care, day care, team design and skill formation in heavy industry, worker participation, community relations, welfare service delivery and community development, Aboriginal heritage and Native Title. A career characterised by different forms of precarity associated initially with short-term contracts and in the second part of my career working as a consulting anthropologist. At various times I have worked solo, at other times as part of an anthropological or multidisciplinary team. Applied work has involved the production of knowledge and resulting reports that focus on practical outcomes or the provision of expert or policy advice to array of Government, Indigenous and non-Indigenous NGO's and private sector organisations. At various times throughout my career, I have felt rather like a stone skipping over deep pools of knowledge, as I have sought to gain competency and skill-up for work in a variety of substantive areas. I explore issues in skilling up and learning by doing, while particularly in the latter part of my career also running commercial consultancy enterprises.

#### **Bio:**

Edward McDonald (PhD, University of Western Australia) is the principal of Ethnoscience (2003–present) and formerly Managing Director and principal anthropologist of McDonald, Hales and Associates (1986–2003). He has 47 years' experience in applied anthropology, undertaking research and evaluation in a range of social and organisational settings, including community relations, Aboriginal and youth homelessness/housing, welfare delivery, juvenile justice, group foster care, day care, and work organisation in heavy industry. Since 1988 he has worked in Aboriginal heritage and native title in Western Australia. He has published and presented numerous academic papers on various aspects of the Aboriginal heritage research process.

## **Franz van Beusekom**

Te Whare Wānanga o Ōtākou | The University of Otago, Aotearoa New Zealand

### ***'Autism Spectrum Disorder,' Societal Burden, and Zero Degrees of Empathy: Disentangling and decolonising autism research from a past (and present) of ableist rhetoric.***

Autism research has engaged since its conception in the development of theories, models, and concepts that seek to explain the autistic 'condition.' Many of these ideas position autistic people as disordered, deficient, and abnormal in contrast

to the idealised, neurologically typical (neurotypical) human being, providing the basis for the marginalisation and exclusion of autistic people in both local and institutional spaces. In response, a burgeoning field of critical autism literature has emerged, challenging the realities that have been established about autism and advocating the development of neurocosmopolitan social-material spaces. In contrast to the 'deficient person with autism spectrum disorder' that features prominently in biomedical autism rhetoric, critical autism research is characterised by its decentring of autistic disablement from the body of the autistic person and its focus on the relationship between autistic people and ableist features of their socio-material environments. Given the emphasis of biomedical discourses on positioning autistic people as the disordered other to the neurotypical norm, an important function of critical autism studies is identifying and challenging ableist rhetoric that emerges in autism research. Recognising the similarly fraught social histories of autism studies and, among other disciplines, anthropology, this presentation explores the engagement of critical autism studies with ableist discourses that feature in the past and present of autism research. I then consider how the development of critical autism discourses in response to the ableist foundations of much of autism research offers opportunities to reflect on how anthropology might engage with its own fraught social histories.

#### **Bio:**

I am an autistic master's student in Te Iho Whenua/the School of Geography, Te Whare Wānanga o Ōtākou/the University of Otago. My mahi sits at the intersection of critical autism/disability studies and geography, with the aim of exploring how autistic people's lived experiences are shaped within the geometries of power that emerge across local and institutional spaces. My ambition is to advocate the development of neurocosmopolitan spaces – spaces that recognise, and foster the inclusion of, people of all neurotypes.

#### **Jacinta Forde and Kanaueha Wessels**

Te Herenga Waka, Aotearoa New Zealand

#### ***When Two Brownies Do Brown Things In Brown Spaces***

This is an exploratory paper looking at what it means to do research as a Pacific scholar in a Māori space and a Māori scholar in a Pacific space. There is a plethora of literature out there around the experiences of Pākehā/Pālagi researchers conducting fieldwork in Indigneous spaces and vice versa, as well as a wealth of scholarship around the importance of doing research by Māori/Pacific for Māori/Pacific. However, what about when Māori and Pacific scholars go into each others space? There is an ancestral connection between our people which one could argue allows for a different kind of insider/outsider perspective. There are cultural similarities and nuances that come from being Māori and Pacific that as researchers we apply to how we conduct ourselves in our respective research sites. But, there are also challenges that arise that are unique to our experience.

**Bio:**

Kanauhe Wessels is a linguist who does research in Malekula, Vanuatu and Jacinta Forde is an anthropologist looking at the relationship coastal Māori have with a taonga species, toheroa. In this talk we will be addressing some of these assumptions around doing research in each others respective spaces and teasing out some of the issues and advantages that we've come across.

**Bethany Waugh**

University of Otago, Aotearoa New Zealand

***Reimagining Research Methodologies: Becoming an Indigenous Anthropologist***

How could I, a trained anthropologist with Indigenous heritage learn to engage my anthropological training to become an Indigenous researcher? What research methods would I then use? This paper explores these questions through my journey as I, engaging previous training with newly-learned research frameworks, created an entirely new research methodology that blended the most appropriate aspects of all my learned disciplines together to complete my Master of Indigenous Studies in 2022. Marrying Indigenous Filipino Pagtanong-tanong interviewing approaches, Kaupapa Māori ethical frameworks, and ethnographic research techniques, my pilot study investigated the significance of Indigenous groups recognising similarities and building relationships with one another in the context of Indigenous immigrants settling on the lands of traditional Indigenous owners/caretakers. Utilising this uniquely-blended research methodology, I found that Igorot Filipino immigrants in Aotearoa are affirmed in their own Indigenous identities through understanding Māori culture and issues, and have noticed many visible and invisible cultural similarities between themselves and Māori. Because of this, Igorot Filipino immigrants want to live and work together with Māori to create a future where Indigenous ways of knowing and being are privileged in Aotearoa and in their Filipino homelands. In addition to this empirical data, the study also opened up a new world of research opportunities to me as I discovered what it meant to become an Indigenous anthropologist.

**Bio:**

Bethany Waugh (Te Ātiawa) Waugh completed her Master of Indigenous Studies with First Class Honours at the University of Auckland in 2022 following the 2021 completion of her BA Honours First Class in Social Anthropology at the University of Otago. Her research to date has been focused on understanding the experiences of Indigenous Filipinos living in Aotearoa, NZ. However, with a background in linguistics and ethnomusicology also, she is keen to work with minority and Indigenous groups all over the world in the areas of language and culture preservation and revitalisation. Waugh is now employed part-time as a tutor and guest lecturer for the Social Anthropology programme at the University of Otago and is working towards achieving her level 3 & 4 te reo Māori qualification.

# POSTGRAD WORKSHOP

Postgraduate workshop with Christine Helliwell:  
Writing/Publishing for a General Audience

## SESSION: Multispecies Relations

### Sarani Pitor Pakan

University of Otago, Aotearoa New Zealand

#### ***‘Seaweeds Love the Waves’: Local Human-Sea Relations and Redescription of Surf Tourism Stories***

Surf tourism stories have been littered with narratives of white-surfers-discover-a-surf-paradise, mythic notions of empty, unriden, unknown, and unnamed waves, as well as neocolonial logics of surf tourism development. Those stories not only rely on erasure, neglect, distortion, and appropriation of the presence of local peoples inhabiting the place with waves, but also treat the sea as mere place of consumption, conquest, and domination.

Engaging with Strathernian modes of displacement and redescription, I aim to displace and redescribe surf tourism stories by (re)narrating about everyday local human-sea relations in surf tourism places in Indonesia. In so doing, I am thinking cosmopolitically: treating surf tourism as uncommon(ing) processes and cosmopolitical ecologies, by building upon discussions on cosmopolitics (Stengers, 2005) and uncommons (Blaser & de la Cadena, 2017).

This paper focuses on stories from Nemberala, Rote Ndao, Indonesia. I attend to Nemberala local relations with sea through four interrelated fragments: 1) seaweed and its related practices and temporalities, 2) local naming of sea places, 3) local surfers’ resistance at waves towards tourism development, and 4) problematics of land grabbing and coastal erosion. These fragments and my own redescriptive storying practice may provoke other ways of making sense of surf tourism and give insight into how surf tourism stories can be otherwise.

#### **Bio:**

Sarani Pitor Pakan is a PhD candidate at Department of Tourism, University of Otago. He treats his PhD as a writing project, aiming to displace and redescribe surf tourism stories about Indonesia, by paying attention to local stories of peoples’ relations with seas, waves, and surrounding coastal environments. For this project, he has conducted multi-sited fieldwork in Lhoknga (Aceh), Watukarung (Pacitan), and Nemberala (Rote Ndao). His PhD topic is a continuation of his master thesis research, which he conducted in Mentawai Islands, Indonesia. He graduated from Universitas Indonesia (BSc Sociology) and Wageningen University (MSc Leisure, Tourism, and Environment).

## **Andreja Phillips**

Te Herenga Waka | Victoria University of Wellington, Aotearoa New Zealand

### ***Engaging with Podocarp Tree Patches and (more-than-)human Care in Wairau/Aotearoa***

Having presented at last year's conference I would love to re-engage with Aotearoa's social anthropological community and share my continued work and encounters with both humans and plants. I am now two years into this ethnographic research project at the interface of environmental humanities and environmental anthropology.

Researching human-plant relationships in the context of conservation and regeneration of podocarp forests in the lower Wairau Valley (Te Tau Ihu/Aotearoa New Zealand) has been a journey both in engaged and engaging environmental anthropology. Engaging with plants, as a human plant apprentice, has been inspiring, wonderful and challenging. I have also been engaging with and working alongside humans–volunteers caring for plants in a local podocarp forest regeneration project and have conducted a series of interviews with plant-connected humans–planthropos.

Conducting research in the area I live in, has implications for how I choose to communicate my research findings to the wider audience. As I am finalising data analysis and working on writing my thesis, the theme of this conference seems particularly fitting: What writing do I use to communicate the field encounters? How do I describe spaces and landscapes? How do I give adequate voice to research participants – both plant and human? How do I do this reflexively and in trustworthy ways? This presentation proposes an exploration of these themes and will offer the audience opportunities to share their experiences, insights and thoughts.

#### **Bio:**

Andreja Phillips (tauivi, Slovenia) completed her Masters in Social, Cultural and Environmental Anthropology at the University of Zurich in Switzerland in 2001. After working in the not-for-profit sector for 20 years and becoming a mother, she has returned to student life in 2021. She is currently a PhD candidate at the interdisciplinary School for Science in Society at Te Herenga Waka, Victoria University of Wellington, Aotearoa New Zealand.

## **Carolin Belz**

Independent

### ***Resonating with Nature: Cultural Representations of Nature Relations***

Societies' fading 'connectedness' to nature has been suggested as one of the reasons for the failing attempts to realize a sustainability transition. However, which factors and processes are responsible for this connection and disconnection is still unclear.



The present study complements Rosa's *Theory of Resonance* with the *Cultural Consensus Model* from cognitive anthropology, conceptualize the climate crisis as a crisis of relatedness, conceiving nature and nature relations as collective mental representations of cultural knowledge domains. A mixed method, cross-cultural research design is used, combining in-depth interviewing with structured elicitation of cultural knowledge domains to answer how mental representations of nature, as well as experiences of resonance with and alienation from nature, differ across cultures and how it influences the experience and relation with nature.

Five informants from a Western (Bodensee in South Germany) and five from an indigenous (Māori in New Zealand) culture were selected, because both cultures show similar typographies but employ different cultural belief systems. People from Bodensee are considered to be part of W.E.I.R.D [Western, Educated, Industrialized, Rich, Democratic] societies and use nature primarily for sports and tourism. According to the philosophy of Māori, humans and nature are one with co-dependent well-being. Consensus and inductive Thematic Analysis of semi-structured interviews revealed that mental representations of 'nature' and 'nature relations' differ across (local) cultures and are contingent upon physical and socio-historical environments. While for Bodensee informants relaxing in 'naturalness nature' is the main source of resonance, for Māori informant's resonance requires the knowledge about and connection to their cultural heritage. Implications for interventions geared to improve the sustainability of human-nature-relationships in different cultural settings are discussed.

#### **Bio:**

Carolin Belz, M.Sc. is an interdisciplinary scientist with expertise in environmental sociology and the dimensions of knowledge frameworks in sustainable behaviour. Integrating anthropological methodologies in her work is one of the first attempts to study cause and effects of climate change from culturalist perspectives. In strong collaboration with the Department of Sociology at University Groningen in the Netherlands, she currently publishes her first research article on the topic of human-nature-relations. Next to her research, she works in environmental education and provides consultancy on topics of technological transformation processes in organisations. Carolin temporarily lives in New Zealand to continue researching indigenous knowledge systems and environmental management.

#### **Beatriz Chagas de Mesquita**

Lincoln University, Aotearoa New Zealand

#### ***An Analysis of the Meaning of Care to Farming Practice in New Zealand***

The concept of care has been integral to explanations of social interactions through which humans sustain each other, and more recently, it has been extended to non-human entities such as soil or the land. In this paper, I investigate the role care plays in why farmers farm the way they do. Some scholars suggest that a caring mindset, in contrast to a productivist one, is key for farmers to make

sustainable management choices. However, moving from a productivist to a caring paradigm involves more than individual preference or motivation and includes a diversity of factors (cultural norms, resources, infrastructure, environmental conditions, affective engagements, knowledge, practical skills, etc.) and their complex and ever-evolving dynamics. I examine farmers' interpretations of care in relation to their agri-practices, the more-than-human world, and the broader paradigm. I then engage in an exercise of envisioning caring agroecologies, discussing what is facilitating or challenging the development of ecologically, socially, and economically sound agripractices in Aotearoa/New Zealand and how care can work as an ethical-political response to promote sustainable farming transitions. To generate data, I conducted 25 semi-structured interviews involving 10 agriculture specialists and 15 commercial farmers from diverse agri-sectors and locations in the South Island of Aotearoa/New Zealand. My research provides insight into farmers' behaviours and decision-making, transformational processes in farming culture, and ways to promote care for the farm economy, healthy ecosystems, and community well-being, informing producers, policy-makers, scientists, educators, and other stakeholders.

**Bio:**

I am a Doctoral Candidate of the Lincoln University Environmental Management Programme in New Zealand and a Master in Development and Environment from the Universidade Federal do Ceará in Brazil. I integrate knowledge and methods from diverse disciplines to execute social and environmental development projects focused on environmental education, community, work skills, and income through eco-friendly ventures, creating opportunities and promoting awareness and well-being for diverse groups of society (children, women, students, fisher communities, etc.). I have provided services to governmental institutions, civil society organisations, and businesses in Brazil and Indonesia.





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