

50 YEARS OF ANTHROPOLOGY AT VICTORIA UNIVERSITY OF WELLINGTON



Photo by: Eli Elinoff

**ANNIVERSARY CELEBRATION
WEDNESDAY – FRIDAY, 10 - 12 MAY 2017**

FOR MORE INFORMATION, SEE:

<http://www.victoria.ac.nz/sacs/about/events/anthropology-programme-50th-anniversary-celebrations>

CELEBRATING 50 YEARS OF ANTHROPOLOGY

AT VICTORIA UNIVERSITY OF WELLINGTON

WEDNESDAY – FRIDAY, 10-12 MAY 2017

ANNIVERSARY CELEBRATIONS PROGRAMME

This year the anthropology programme at Victoria University of Wellington is celebrating its 50th Anniversary. In honour of this important milestone, we have organized a programme of events that will highlight the history of anthropology at Victoria, explore the changing conditions shaping the discipline, and speculate about the future trajectories of anthropological knowledge at Victoria, in New Zealand, and beyond.

The anniversary celebration begins on Wednesday 10th of May with a Pōwhiri and Marae Kōrero at Te Tumu Herenga Waka, the meetinghouse on Te Herenga Waka Marae on the Kelburn campus. There we will discuss the origins and early history of the cultural anthropology programme with two founding members of the Anthropology department, Dame Dr. Joan Metge and Bernie Kernot.

On Thursday 11 May, we will have a full-day event beginning with keynote address by Dr. Michael Jackson, programme alumni and Distinguished Professor of World Religions at Harvard University. Following that we will have two panels drawing together anthropologists from across New Zealand to discuss the present and future of the discipline. Simultaneously, we will host an exhibition, *'Then, Now, and Tomorrow'*, that unpacks the programme's archives to explore the history of the discipline at Victoria and features cutting edge contemporary visual work by current scholars at Victoria. The day will conclude with a second keynote by Professor Dame Anne Salmond from the University of Auckland, followed by a reception.

Friday 12 May, the events will conclude with a morning symposium featuring the work of graduates and post-graduates, past and present.

EVENT SCHEDULE

WEDNESDAY, 10 MAY

10:15am – 12:30pm: Pōwhiri and Marae Kōrero, at Te Tumu Herenga Waka

Discussion by **Dame Dr. Joan Metge** and **Bernie Kernot**

Chaired by **Associate Professor Jeff Sissons**

2:00 – 3:30pm: Masterclass with Professor Michael D. Jackson, Kelburn Campus

3:00 – 5:00pm: Special General Meeting of the Association of Social Anthropologists of Aotearoa/New Zealand (ASAA/NZ), in OK-501 Meeting Room (5th floor of Old Kirk Building, room 501), Kelburn Campus

6:00 – 8:00pm: Victoria University of Wellington Memorial for Teresia Teaiwa, in The Hub, Kelburn Campus

THURSDAY, 11 MAY: ANTHROPOLOGY IN AOTEAROA SYMPOSIUM, HUNTER COUNCIL CHAMBER

8:30 – 9:00am: Registration, Hunter Common Room

9:00 – 9:05am: Introductory Remarks by Professor Brigitte Bönisch-Brednich

Anthropology in a Bicultural Country

9:05 – 10:20am: Keynote Address by Distinguished Professor Michael D. Jackson

Existential Scarcity and Ethical Feeling

Chaired by **Dr. Catherine Trundle**

10:15 – 10:45am: Tea Break and Exhibition

10:45 – 11:00am: 50 years of Anthropology at Victoria: An Archival Reflection

Presented by **Dr. Graeme Whimp**, Victoria University of Wellington

11:00am – 1:00pm: Commoning Ethnography Panel

Chaired by **Dr. Eli Elinoff**, Victoria University of Wellington

1:00 – 2:00pm: Lunch Break

2:00 – 4:00pm: Reclaiming Anthropology Panel

Chaired by **Dr. Lorena Gibson**, Victoria University of Wellington

6:00pm – 7:30pm: Public Lecture by Distinguished Professor Dame Anne Salmond

Alternative Facts and Uncommon Truths: Rivers and other Realities

Welcoming remarks and introduction by **Professor Jennifer Windsor**, Pro Vice Chancellor & Dean, Faculty of Humanities and Social Sciences

Response by **Dr. Fiona McCormack**, University of Waikato

7:30pm – 9:00pm: Reception to follow, Hunter Common Room

FRIDAY, 12 MAY: GRADUATE SYMPOSIUM, HUNTER COUNCIL CHAMBER

9:00am – 12:00pm: Moving Forward, Glancing Backwards: Past, Present, and the Possibilities in/of Anthropology

Graduate Symposium chaired by **Dr. Nayantara Sheoran Appleton**

Tea breaks included, and casual lunch to follow

WEDNESDAY, 10 MAY 2017

PŌWHIRI AND MARAE KŌRERO

10:30am – 12:30pm, Te Tumu Herenga Waka Marae, 46 Kelburn Parade, Kelburn campus

At Te Tumu Herenga Waka (the meetinghouse on Te Herenga Waka Marae, Kelburn Campus), we will discuss the origins and early history of the cultural anthropology programme. This discussion will be initiated by two founding members of the Anthropology department, Dame Dr. Joan Metge and Bernie Kernot.

Dame Dr. Joan Metge has written extensively on contemporary Māori society, especially on Māori-Pākehā relations, whanau and education. Her work has been enormously influential in promoting cross-cultural understanding in New Zealand. In 1987 she was appointed Dame Commander of the Order of the British Empire, and in 1997 she was awarded the Royal Society of New Zealand's Te Rangi Hiroa medal. She is the author of numerous books and articles, including *Talking Past Each Other* (1978/1984) and *Kōrero Tahi: talking together* (2001).

Bernie Kernot was a founding member of the anthropology programme at Victoria University of Wellington. He moved to Māori Studies when it separated from Anthropology. He has made an enduring contribution to scholarship on Māori art and architecture through his writings and especially through his teaching. He is the author of *People of the Four Winds* (1972), co-editor of *Art and Performance in Oceania* (1999), as well as many other articles and book chapters.

Te Tumu Herenga Waka Marae was opened in December 1986, and 'provides a tūrangawaewae (a place where Māori custom prevails) for the students and staff of Victoria University to promote, disseminate and maintain the use of te reo Māori and tikanga Māori.' For more information and a brief history, visit <http://www.victoria.ac.nz/maori-at-victoria/whanau-on-campus/te-herenga-waka-marae>.

GRADUATE MASTERCLASS WITH DISTINGUISHED PROFESSOR MICHAEL D. JACKSON

2 – 3:30pm, Kelburn Campus (location TBA), Wednesday 10 May

Professor Jackson has not set any particular texts to be read prior to this class. Instead, students should come having read some of his work and with a prepared question or idea that facilitates a discussion about Professor Jackson's ideas and the students' own research. Maximum 20 graduate students (MA and PhD); priority will be given to students who are registered to attend the symposium and graduate event. Register for the masterclass by sending an email to 50anth@vuw.ac.nz.

SPECIAL GENERAL MEETING OF THE ASSOCIATION OF SOCIAL ANTHROPOLOGISTS OF AOTEAROA/NEW ZEALAND (ASAA/NZ)

3 – 5pm, Old Kirk building room 501, Kelburn Campus, Wednesday 10 May

ASAA/NZ is a vibrant community of anthropologists who are from, work in, or are interested in issues related to Aotearoa/New Zealand and the wider Asia-Pacific region. We welcome new members and invite all those interested in anthropology in Aotearoa/New Zealand to come along to our Special General Meeting. For more information, contact ASAA/NZ Secretary Lorena Gibson (lorena.gibson@vuw.ac.nz) or visit our website (<http://www.asaanz.org/>).

MEMORIAL SERVICE FOR TERESIA TEAIWA

6 – 8pm, The Hub, Kelburn Campus, Wednesday 10 May

Victoria University will be holding a memorial service for our dear friend and colleague Teresia Teaiwa from 6-8pm in the Hub. For more information or to register to attend, please see:

<http://www.victoria.ac.nz/fhss/about/events/honouring-dr-teresia-teaiwa-memorial-service-and-mealofa>

THURSDAY, 11 MAY 2017
FEATURED SPECIAL EVENTS

KEYNOTE ADDRESS: DISTINGUISHED PROFESSOR MICHAEL D. JACKSON

9 – 10:15am, Hunter Council Chamber

Existential Scarcity and Ethical Feeling

What we *know* full well to be a moral imperative (thou shalt not kill, or treat others as means not ends) or to be illegal (invading the territory of another sovereign state or crossing an international border without a valid visa) may, under certain circumstances, be *felt* to be justified. Whence does this feeling of rightness or justice come from if not from the moral and legal codes that one internalizes in the course of socialization in a particular culture or faith? This question has informed my research among migrants who cross international borders illegally, and whose recourse to deception, cunning, and disguise in defying police and border guards is justified on the grounds that these transgressions reflect a quest for life against death – a quest that transcends considerations of the moral and legal codes of particular nation states.

Dr. Michael D. Jackson is Distinguished Professor of World Religions at Harvard University. He has done extensive fieldwork among the Kuranko (northeast Sierra Leone), the Warlpiri (Central Australia) and the Kulu-Yalanji (southeast Cape York) and is the author of 35 books of anthropology, poetry, memoir, and fiction. Recent titles include *Lifeworlds: Essays in Existential Anthropology* (2012), *The Wherewithal of Life: Ethics, Migration, and the Question of Well-Being* (2013), *The Work of Art: Rethinking the Elementary Forms of Religious Life* (2016), and *Walking to Pencarrow: Selected Poems* (2016). He is an alumnus of Victoria University of Wellington's Anthropology Programme.

PUBLIC LECTURE: DISTINGUISHED PROFESSOR DAME ANNE SALMOND

6 – 7:30pm, Hunter Council Chamber

Alternative Facts and Uncommon Truths: Rivers and other Realities

This talk will focus on current debates about rivers, whakapapa and the law in New Zealand, beginning with the passage of Te Awa Tupua Act that recognises the Whanganui river as a legal person. It will explore the possibilities for a wider reconciliation between ideas of kai-tiakitanga and public trusteeship, and mauri ora and ecological health in legal and other frameworks for waterways in New Zealand.

Dame Anne Salmond DBE is Distinguished Professor of Maori Studies and Anthropology at the University of Auckland. She was New Zealander of the Year in 2013 and has won the Rutherford Medal from the Royal Society of New Zealand.

Respondent: **Fiona McCormack**, University of Waikato

EXHIBITION: 'THEN, NOW, AND TOMORROW'

Hunter Common Room

Featuring a three-part exhibition of the history of anthropology at VUW project, contemporary work by anthropologists at the university, and showcasing some of the work being done by colleagues throughout Aotearoa-New Zealand, *'Then, Now, and Tomorrow'* explores the innovative work of cultural anthropology at Victoria University of Wellington, as well as its place in the larger academy of New Zealand. Interactive displays and a photographic exhibition enable visitors to immerse themselves in the past and present of our research, and invite them to participate in considering its future trajectories. *'Then, Now, and Tomorrow'* will run from 11-12 May in the Hunter Common Room, and then move to the Hub from 15 – 19 May.

THURSDAY, 11 MAY 2017

SYMPOSIUM

COMMONING ETHNOGRAPHY PANEL

11am – 1pm, Hunter Council Chamber

Chair: Dr. Eli Elinoff

Contemporary ethnographic practices (and the political economies that drive them), raise important questions about the centres and peripheries of knowledge production and consumption. The most fundamental of these questions relates to who gets to be part of our disciplinary conversations and who is excluded. Following recent calls from within and beyond the academy to build a 'knowledge commons', this panel explores how the figure of the commons and practices of commoning might recraft ethnographic research for the 21st century. We ask: What might an ethnographic commons look like? What would it do? How might commoning reconfigure relationships between researchers and participants? What kinds of technologies, methods, and media might broaden the reach of our work and recompose our praxis? We invite contributors to this panel to critically consider new ways of opening up ethnography to diverse models of commoning. How can an ethnography of/for the commons engage diverse audiences, produce new modes of communication and research dissemination, reshape research relationships, and challenge the philosophical underpinnings of our discipline?

Dr. Eli Elinoff, Victoria University of Wellington

Towards an Ethnography Commons

Scholars of capitalism have noted that private property not only restructures relations with physical space and material things, but also produces new forms of social relations. Building on this insight, I explore the ways in which the boundaries of property shape our approaches to ethnographic research, writing, and teaching. I ask how challenging these boundaries with an Ethnography Commons might reconfigure both knowledge production and academic praxis for the 21st century.

Dr. Catherine Trundle, Victoria University of Wellington

Feminist Critiques and Alternative Commons

In this talk I will ask what feminist critiques of commoning projects offer our discussion of building an ethnographic commons. Examining feminist debates around the politics of care work and the body as property, as well as feminist praxis regarding collaboration, sharing and the boundaries and nature of economic life, I will argue that a feminist approach to the commons spotlights the potential inequalities and exclusions of commoning projects. Seeking metaphors for the commons in marginal spaces and outside of the polis or the public sphere, feminist critiques allows us to unsettle many assumptions about how we might constitute a shared ethnographic project.

Associate Professor Ruth Fitzgerald, University of Otago.

How might commoning serve as a new pedagogical grounds for training ethnographers?

My answer draws upon seven years of developing the OtagoANTH youtube channel. This is a collaborative public enterprise exploring representations of Dunedin societies and cultures. It is also a vehicle for teaching about the ethics and politics of representation to second year anthropology majors. The presentation of our findings through the youtube commons and via the medium of individually crafted vlogs, allows students opportunities to explore sensuous scholarships while learning how to create citizen ethnographies. These skills have then become useful to their own life projects.

Dr. Dave Wilson, New Zealand School of Music, Victoria University of Wellington

The Sound of Ethnography to Come

Grounded in ethnography since the 1950s, ethnomusicology has consistently engaged in and grappled with multiple modes of knowledge production beyond the ethnographic monograph. In many cases ethnomusicologists and interlocutors participate in collaborative production of sound recordings that often enter markets as commodities in some form. I address this provocation by considering my own multi-modal ethnographic research among musicians in Macedonia and examining (1) ethnomusicological discourses of how knowledge is co-produced and/or communicated through sound, (2) varied conceptions of ownership and intellectual property across music cultures, and (3) disparate regimes of value and uneven positionality among collaborators vis-à-vis ethnographic sonic texts.

THURSDAY, 11 MAY 2017

SYMPOSIUM

Professor Brigitte Bönisch-Brednich, Victoria University of Wellington

Commoning Data Creation

Ethnographic writing workshops are normally held to help colleagues overcome writer's block or to help postgraduate students find their ethnographic voice. This paper considers auto-ethnographic writing workshops as a mode of commoning data production and a means of redistributing ethnographic authority. Ethnographic writing workshops offer alternative modes of self-interrogation that enable participants to co-create data, contributing their voices to a common pool that explores topics of shared interest aligned with the researcher and his or her team of participating experts. Using the example of auto-ethnographic writing workshops on experiences of academic mobility, I will introduce the method as a rich alternative to interviews or free flowing conversations.

Professor Cris Shore, University of Auckland

Academic Capitalism, Anthropology and the Tragedy of the Knowledge Commons

The history of social anthropology is intimately connected to that of the university, an institution with a primarily social mission geared to public good research and teaching. Today, however, a new kind of university is emerging, one based around the imperatives of the competitive global knowledge economy and increasingly geared towards innovation, entrepreneurship and commercialisation. The public university, it seems, is being restructured to resemble a transnational business corporation. Tertiary education has been reconceptualised as a private, personal investment in one's individual career. This provocation will examine how these new institutional constraints are impacting on the production of knowledge and on notions of ownership in the contemporary university.

Dr. Ruth Gibbons, Massey University

Creative Practice: Challenging Perceptions

Ong suggested that "Print is curiously intolerant of physical incompleteness. It can convey the impression, unintentionally and subtly, but very really that what the material in the text deals with is similarly complete or self-consistent" (2013:130). This perception of completeness is one of the points of challenge within the debates around creative practices as more alternative practices have been criticised as incomplete leaving the work open to interpretation (Cox and Wright 2012). Using my own creative practice I suggest the questions of what makes something complete or accessible is key to challenging the stature of the word in academia.

Dr. Tuhina Ganguly, University of Canterbury

The Challenges and Possibilities of Commoning Anthropology in India

This paper examines the implications of growing anti-intellectualism in India for anthropology. How can anthropologists in/of/working on India respond to the challenges of addressing popular opinions which are decidedly against critical academic analyses? 'Who is our rightful audience' and 'who are we writing for', are pertinent questions in the present context, given young, urban, middle-class Indians are some of the strongest proponents of anti-intellectual nationalism. A middle-class urban audience is influencing who has the privilege to articulate critical opinions, which topics of research are acceptable, and what kinds of knowledge production and dissemination are taboo. The language of anthropological work needs to be more mindful of its readership and the audiences' contestation of academic authority.

Dr. Caroline Bennett, Victoria University of Wellington

A 'Sweaty' Praxis?

In *Wilful Subjects*, Sara Ahmed urges anthropologists to develop 'sweaty concepts' – concepts that embrace and describe bodies that are not at home in the world; that interact with the bodily discomfort of lived experience. Brexit, the US presidential elections, the pending elections in France, humanitarian catastrophes in the Middle East, deepening authoritarianism in Southeast Asia, rising fundamentalism in South Asia, and persistent low-level warfare around the globe emphasize the deeply contested nature of our geopolitical moment. In this context, ethnography becomes critical potentially joining movements, opening new spaces, and imagining shared communities and futures. If in ethnographic practice we create the worlds we communicate within, then to address the precarity of contemporary time, it is time to get sweaty. In this provocation, I want to argue that commoning is not only about new infrastructures of knowledge creation and distribution, but that it also is an imperative for an anthropological praxis that moves away from conservative encounters with knowledge, to sweaty knowledge that challenges our own comfort, incorporates dissident voices, dislocates authorial authority, and opens spaces for new knowledge to travel out of our control and into the world at large.

THURSDAY, 11 MAY 2017

SYMPOSIUM

RECLAIMING ANTHROPOLOGY PANEL

2 – 4pm, Hunter Council Chamber

Chair: **Dr. Lorena Gibson**

Anthropology has never been more relevant to understanding and influencing contemporary issues. Anthropology's commitment to unsettling taken-for-granted assumptions and structures of power is essential in an era of 'alternative facts.' This panel will address the ways in which we can reclaim anthropology in Aotearoa New Zealand and stake out a new public and pedagogical space for the discipline.

Associate Professor Jeff Sissons, Victoria University of Wellington

Not Ethnography: Human Cultural History

Tim Ingold's claim that anthropology is not ethnography but is, instead, the study of 'human becomings as they unfold within the weave of the world' is an impoverished vision for our discipline. Human becomings are always symbolic, ritualised and imaginary and the world within which they unfold is one woven from domination and resistance: human becomings are always meaningful struggles to become. In this provocation I claim that anthropology, as human cultural history, is better envisaged as the study of such cultural struggles.

Associate Professor Susanna Trnka, University of Auckland

For Deep Hanging Out

Ironically, just as ethnographic practice is being more broadly adopted (and reformulated) across multiple disciplines, anthropologists' opportunities to engage in the kinds of extended and open-ended participant-observation that have so long characterized our discipline are becoming more limited. This change is spurred not only by the financial and pedagogical reconfiguration of higher education, but also by the extension of more stringent ethics regulations and IRBs. This presentation considers both the benefits of engaging in short-term, highly structured ethnographic practice as well as what gets lost when "deep hanging out" becomes the exception rather than the rule.

Dr. Sita Venkateswar, Massey University

Anthropology for and of the times?

How do students come to select anthropology as a course of study at universities? What precipitates such decisions and how are we to read and respond to the fluctuations in student choices? Drawing on efforts underway at Massey University to reconfigure the BA, I interrogate the distinguishing attributes of the discipline, what might attract potential students to such a course of study and how we might position ourselves in relation to the imperatives of the conjuncture. This interlocution also reflects on the implications for socio-cultural anthropology across New Zealand universities and the livelihoods at stake for those who teach it.

Dr. Lorena Gibson, Victoria University of Wellington

Decolonising Anthropology within a Neoliberal University

How do pedagogical practices of decolonising anthropology – critically examining and making space for different ways of learning, teaching, knowing, and being – exist within Aotearoa New Zealand's increasingly neoliberal universities? Are decolonisation and neoliberalism mutually exclusive projects or can they coexist? In this provocation I draw on my own efforts to design and teach a new course, "Anthropology for Liberation," to consider what it means for a politics of decolonisation to form the basis for the classroom agenda.

Dr. Diane O'Rourke, Victoria University of Wellington

Expanding Anthropology

Pedagogical goals of anthropology must expand if anthropologists hope to influence contemporary issues. It is not enough to note issues and conduct intellectual discussions, nor is it enough to frame our main task as knowledge production, expecting end users to find and employ our insights and theories. We must acquire and teach skills needed to convey to policy makers and public the critical outcomes of our research. Areas to add to current pedagogy include identifying how and by whom policy is made, locating pressure points in any situation, using popular media to build support, and ethical implications of active interventions.

THURSDAY, 11 MAY 2017

SYMPOSIUM

Dr. Nayantara Sheoran Appleton, Victoria University of Wellington

Imagining a Feminist Scientific Future

What does a feminist scientific future look like? Can Anthropology contribute to this future? Do we need a feminist scientific future? In this short presentation, I draw on my fieldwork in hospitals, clinics, labs, and patient waiting rooms to think anew about women in bioscientific spaces. Out of this ethnographic reality emerges an understanding and desire for feminist scientific spaces where women experience science that is cautious of the 'anti-fact' and 'anti-truth' moments driving some of the contemporary politicking. The feminist scientific future entails a closer relationship with scientific truth and facts. It allows for understanding the subtle distinction between the critiquing of scientific practices and cultures, while affirming the importance of scientific knowledge and facts.

Dr. Lily George, Western Institute of Technology Taranaki

Stirring up silence

In 1999, Linda Tuhiwai Smith wrote that:

The word... 'research', is probably one of the dirtiest words in the indigenous world's vocabulary. When mentioned in many indigenous contexts, it stirs up silence, it conjures up bad memories, it raises a smile that is knowing and distrustful. (p. 1)

Despite the efforts of many here, anthropology in Aotearoa New Zealand has a history of silence that may be based on the memories of practitioners who lived through a time of deep mistrust of anthropologists by Māori from the 1980s. As a student and then practitioner of anthropology, I received many challenges to my status as an anthropologist and an indigenous academic from both indigenous and non-indigenous academics. Perhaps in order for anthropology to continue to have meaning for Māori and other indigenous peoples in ANZ, we need to thoroughly stir up that silence to see what lies beneath in order to fully engage in a relationship of true meaning.

Janepicha Cheva-Isarakul, Victoria University of Wellington

Down the Tower

Neoliberal educational policies shrink critical spaces for pursuit of knowledge, creative thinking and academic freedom. At the same time, these strains force open important spaces for dialogue on the value and purpose of scholarship. As a graduate student and an adjunct lecturer, who is learning the ropes of the academia world, I offer my reflections on how to counter the neoliberal ethos which is being reproduced in an everyday experience of a scholar. As one way of pushing back, I argue that anthropology can use its reflexive approach and understanding of meaning-making to help our students re-interpret their academic journey and reconceptualise the value of education that challenges the neoliberal agenda. To accomplish this requires rethinking our own principles/understanding of teaching and redefining our definition of research impact. I propose that we teach and research not for the intellectual content alone; rather, we teach to make knowledge and anthropology public commons, to demystify academia, to build stairs that connect the ivory tower to the world and reclaim our university.

Dr. Marama Muru-Lanning, James Henare Māori Research Centre, University of Auckland

Multidisciplinary Research Collaborations, Vision Mātauranga Science and the Potential of Anthropology in Aotearoa-New Zealand

Drawing on my participation at numerous natural resource-focussed gatherings, my presentation will track the shifting power relationships and fluid boundaries of 'natural scientists' who make intellectual claims to freshwater, geothermal and wind power resources. With a focus on the shifting relationships between identity, knowledge and power I ask 'what opportunities and spaces for action do the current neoliberal policies of Vision Mātauranga and Māori responsiveness hold for anthropology'?

FRIDAY, 12 MAY 2017
GRADUATE SYMPOSIUM

**GRADUATE SYMPOSIUM: MOVING FORWARD, GLANCING BACKWARDS -- PAST, PRESENT,
AND THE POSSIBILITIES IN/OF ANTHROPOLOGY**

9am – 12pm, Hunter Council Chamber, Friday 12 May

Chair: Dr. Nayantara Sheoran Appleton

As part of the 50-year anniversary of anthropology at Victoria University of Wellington (VUW), the graduate students are hosting a symposium focused on the past, the present, and the possible future(s) that are opened up in/by the study of anthropology. Drawing inspiration from current and former students of anthropology at VUW and across Aotearoa New Zealand, this symposium will lead to generative discussions on contemporary world events and anthropology's role (and ability) to actively engage with diverse publics through research and advocacy. Through the presentations and following discussion we aim to stimulate a lively discourse regarding anthropology's role in understanding, communicating, and actively engaging with diverse publics. As graduate students, it is our aim here to collectively generate useful approaches to anthropological thought and action in the everyday.

The three-hour event will be divided into three complementary parts each approximately an hour in length – outlined below – followed by casual lunch. There will be a 10-minute break between each part, and tea and coffee will be provided.

----- **9:00 – 9:50am:**

THE PAST

This section considers those who came before us, focusing on previous students of anthropology at VUW. In a roundtable discussion, we will address questions around what they studied as anthropology students, how an anthropological lens allowed them to develop skill sets they use in the current careers, and what they see as the future of current anthropology students in the everyday world beyond academia. The roundtable discussion amongst the panelists will then be opened up to the audience for questions. Panelists include:

Tarapuhi Bryers-Brown, Kairangahu Tuitui Ratonga; Service Design Researcher, Thinkplace

Aidan Macleod, Advisor, Service Design Policy and Market Services, Ministry of Innovation and Employment

Dr. Tanja Schubert-McArthur, Research Analyst and Inquiry Facilitator, Waitangi Tribunal, Ministry of Justice

Ben Steele, Senior Policy Officer, Americas Division, Ministry of Foreign Affairs and Trade

----- **10:00 – 11:00am:**

THE PRESENT

The second section considers the present, showcasing current graduate students from around Aotearoa New Zealand. We will be presented with contemporary local and global issues of anthropological interest – from breakfast and brunch, through migrant workers, to the urban homeless – all linked together by the symposium's themes considering the social value of anthropology.

Rolene Watson, MA candidate, Victoria University of Wellington

Hockney, high heels and hotcakes at breakfast

David Hockney, one of Britain's most influential and challenging contemporary artists, juxtaposes naïve depictions of the everyday – objects we may pass without seeing – with complex multi-point perspectives of vast landscapes. Borrowing Hockney's approach to 'seeing', my research considers routine and habitual eating that may be taken for granted in our everyday lives, in particular breakfast and brunch. It considers the minutiae and the mundane of what, when, and how we eat breakfast and brunch in order to illuminate the broader complexities of our quotidian practice that in turn impacts cultural and social change within New Zealand.

FRIDAY, 12 MAY 2017
GRADUATE SYMPOSIUM

Agnete Gundersen, MA, University of Oslo, BA Anthropology, University of Canterbury

Lifestyle Migration: Searching for the Good Life

The research was conducted amongst Western females in Ubud in Indonesia, with an aim to understand why Lifestyle Migration amongst the particular group has been on a steady increase. Their former lifestyle had been “left being” and a more alternative way of life applied. Alternative, in the context of this study, was related to frequent participation in yoga and meditation classes, attending spiritual and/or self-realisation workshops, and being conscious of one’s diet. These women tried to “fix” their emotional scars through a holistic approach. Thus, searching for a better quality of life and what they perceived to be the Good Life.

Zoe Au, MA candidate, University of Auckland

Ending Modern-day Slavery: A study of the Pro-Foreign Domestic Helpers (FDHs) NGOs and Charities

Most “live-in” and full-time migrant domestic workers from Indonesia and the Philippines working in Hong Kong are underpaid, denied a day off and holidays, are not given enough food, and do not have their own privacy space. For example, Erwiana Sulistyarningsih suffered from both physical and psychological abuse at the hands of her employer, Law Wan-tung in 2013. Many local non-profit organizations and charities attempt to end modern-day slavery by providing services including legal advice, counselling, training, and temporary shelters for migrant domestic workers. However, whether these services empower migrant domestic workers and end modern-day slavery is still a question.

Hannah Gibson, PhD Candidate, Victoria University of Wellington

Making a parent the “unconventional” way: traditional surrogacy in New Zealand

Surrogacy has become an option for those who, for a variety of reasons, cannot gestate a pregnancy. The only legal form of surrogacy in New Zealand is altruistic and in contrast to the laissez-faire approach seen in other sectors, Gestational Surrogacy is heavily regulated through a number of state-run processes. In contrast, Traditional Surrogacy is an option that many couples consider to avoid financial strain and less political, ethical and medical interference. On the surface, these seemingly opposing pathways either restrict or liberate reproductive rights and choices. This paper spotlights the practice of Traditional Surrogacy in order to examine how state governed regulations influence reproductive decisions at the familial level.

Jonathan Foster, MA candidate, Victoria University of Wellington

Anthropology on the Street

In this presentation I will explore and address the kind of insights and interventions that an anthropology interested in urban lives and inequality can produce, drawing on my research alongside people who call the street their home. I argue that, because of the unique position anthropology inhabits, nestled between both the academy and the lives of people, anthropologists are well positioned to produce critical yet grounded inquiries into peoples’ lives that problematise conventional discourses and simplistic representations of people who are frequently stigmatised from public dialogue.

Jacinta Forde, PhD Candidate, University of Waikato

Health, Culture, and Lifestyle in Contemporary Tonga

My research explores the contradictory effects that globalisation and ideas of development have on the people of Tonga, particularly in respect to their understandings of health and how they negotiate the relationship between tradition and modernity. I explore the link between the shift away from traditional lifeways and increasing ill health, with a focus on the relationship between diabetes and diet, and more generally Tongan understandings of ‘health’ and illness.

----- 11:10am – 12:00pm:

THE POTENTIAL FUTURE(S)

The final section opens up for collaborative engagement with the audience via discussions regarding the future of anthropology and society. These discussions are structured in order to gain a greater understanding of the issues facing our world, what aspects of these are most salient and to whom, and how they are being dealt with by various actors around the world. This section is based around four key questioning provocations (although provocations from the audience are welcome and encouraged):

- Does anthropology have the power to impact the public and political everyday?
- What social arenas is anthropology most suited to influencing?
- Are there issues that anthropology should get more involved in? What are they?
- What is the purpose and (non-economic) value of anthropology?



Photo by: Eli Elinoff

The VUW Cultural Anthropology Programme would like to thank the following for their support in hosting this event:

Te Herenga Waka Marae
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Gill Blomgren
Jared Commerer
Bryony Cunningham-Pow
Heather Day
Debbie Evans

Jo Fisher
Natalie Hampshire
Rawinia Higgins
Suzanne Lewis
Paul Meredith
Zoe Poppelwell

Sophie Prebble
Callan Sait
Matthew Scott
Alida Steemson
Charlotte Weston
Graeme Whimp

Annaliese Wilson
Jennifer Windsor
Abigail Zylla