Social Anthropology
Completed BA (Hons) and PGDipArts Dissertations
2021

Elliot, Alison (2021) *Finders Keepers The Losers and The Weepers Museums, Repatriation and Culture*

As early as the 18th century, museum institutions have been the 'keepers' of various Indigenous communities ancestral remains and cultural material. As a collections-based institution, the museum has been rendered against a colonial backdrop, as the artefacts in their care have been acquired through theft, pillage or looting. Indigenous peoples demand to repatriate artefacts of cultural and social significance has gained increasing traction as the repatriation movement serves to recognise the rights of Indigenous peoples through the return of stolen ancestral remains and material culture. The contentious practice of 'finding and keeping' has led to debates surrounding repatriation where Indigenous groups, museums and academic scholars share various concerns for the restitution of cultural property. This dissertation seeks to analyse the debate by emphasising the inalienablevalue of cultural property and how it intersects with processes of colonialism, decolonisation and Indigenous custodianship.

Giorgioni, Giorgia (2021) *Queering Healthcare: Experiences of Navigating Heteronormative Healthcare in New Zealand*

This dissertation explores the ingrained bias of heteronormativity in medicine and how false stereotypes are formed from these assumptions resulting in discriminatory and/or incorrect healthcare. This is examined through six qualitative interviews with members of LGBTQ+ community detailing their experiences of heteronormative healthcare and the ways that they navigate this to keep themselves safe and negotiate correct treatment. These interviews are combined with academic literature on the background of the topic itself as well as a theoretical review of how care is given, received, and understood. The broad aim of the study is to offer alternatives to the current systematised version of care that we presently teach and reproduce in an attempt to create more equitable healthcare for all. This dissertation comes at the topic of heteronormativity from an insider activist standpoint assuming that the current healthcare system that we have only works for a select number of the population and needs to be changed. Through the interviews and the academic literature, it becomes clear that by assuming that every patient is cis-gender and heterosexual the medical system is creating feelings of distrust and reinforcing harmful stereotypes that often result in incorrect treatment. For many people who sit outside of the identity profile of what is expected of patients by medical professionals, these healthcare experiences can be extremely stressful and open the clients up to vulnerabilities which can make them hesitant to seek treatment again. By the end of this thesis, however, I

suggest ways in which the healthcare system can change in order to correct these issues and related misconceptions by altering the way in which we educate our healthcare professionals.

Oliver, James (2021) *Overwhelming Workloads: Five accounts of parenting and learning medicine in New Zealand*

Studying and working within the medical field is an undertaking that requires a large amount of commitment and time, a task that is further complicated for those who are also parents. Existing studies into the experiences of balancing medicine with parenting focus on the working professional and however this dissertation focuses on the up to now neglected experiences of parents while studying medicine. My study explores the experiences of five medical students in New Zealand by using qualitative ethnographic methods to consider the way in which some New Zealand medical students attempt to find balance between the equally rigorous requirements of parenting and learning medicine. Drawing upon notions of the hidden curriculum and social reproduction, the experiences of the students/parents highlight the way that the medical school guides and manages their students towards becoming a certain form of medical professional. These methods of guidance have an unintended outcome of also producing barriers to finding balance for the students/parents. This research finding, in turn, gives insight into the way that success in the medical institution is still managed by advantage through privilege and class. This also makes a critical appraisal of the approach taken by the University of Otago Medical School towards increasing diversity amongst its cohort to argue that despite creating more opportunities for entrance, barriers to success for diverse students within the programme still remain. Ultimately, finding balance for the students/parents within this study was unachievable due to the competing and unreconciled requirements of both parenting and medical education. This imbalance also has implications for other potentially disadvantaged groups within medical student cohort.

Waugh, Bethany (2021) *Relocating Identity: Communication, Community, and Cultural Performance of New Zealand-based Filipino Migrants from Ethnic Minority Groups*

As of 2021, approximately 100,000 Filipinos are residing as migrants in Aotearoa New Zealand. Of these, around 2,000 individuals identify as being affiliated with an ethnic minority group. The aims of this study were to discover and document how migrants from these Filipino ethnic minority groups perform their identities within the context of Aotearoa New Zealand. To investigate this, the project sought to understand which aspects of the participants' identities were visible and how they demonstrated them; what kinds of 'identity construction' work happened within their communities; and what kinds of spaces were used by them to maintain community within their cultural groups, within the pan-Filipino diaspora, and within wider New Zealand society. The research was carried out ethnographically using snowball sampling, semi-structured interviewing, and participant observation techniques in Canterbury, Southland, and in online spaces from December 2020 to August 2021. Drawing on indigenous and diaspora studies, this study found that Filipinos from ethnic minority groups living in New Zealand perform and maintain their identities through the use of their mother-tongue

languages in the private spheres of their homes; through the use of these languages and the performance of cultural art forms within semi-private diaspora community groups; through living out their religious convictions in semi-public church gatherings; and through displaying their traditional clothing, music, and dance within the public festival spheres of wider New Zealand. These findings highlight the components necessary for Filipinos from ethnic minorities to maintain their cultures within the New Zealand diaspora context and also give insight into the struggles that many ethnic minority groups living in Aotearoa experience and fight to overcome.

2020

Baker, Ellan (2020) *Creating Success, Finding a Busy Balance: Understandings and Experiences of Student Burnout Amoung Undergraduate University of Otago Students*
Student burnout is a young area of research. Literature describes broadly, symptoms of burnout to be exhaustion and cynicism (Maslach & Jackson, 1981). Currently, psychologists have focused on the causation's illness of student burnout through cross-sectional psychometric studies (Zhang, et al., 2007). In doing so, the limited research on student burnout focuses on students as individuals with a developing mind. This is contrary to work-related burnout which has seen a large movement towards explaining neoliberal culture as the cause of burnout for sufferers (Neckel, et al., 2017). Anthropology is positioned as a discipline to, through qualitative research, combine findings from a variety of disciplines, while also providing experiences and emic understandings interpreted through anthropological understandings. This research uses qualitative research frameworks of interviews, focus group and image analysis to, through thematic analysis, related Dunedin undergraduate students' understandings and experiences to discourses of the self and work. My findings observe that two differentiated selves are highly relevant to student burnout: the student-self and the vulnerable-self. I draw on the similarities and differences of these two selves to the neoliberal-self and the coherent-self (McGuigan, 2016; Thunman & Persson, 2017). Students through work-life balance and selfmanagement evaluate their perceived flexibility to harmoniously draw the two selves together for an optimal state of wellbeing (Br.ckling, 2017; Thunman & Persson, 2017; Trnka &Trundle, 2014).

Buhler, Miriam (2020) *"We're all watching each other"; Bodies, risk, and sociality in a Dunedin supermarket during the 2020 COVID-19 lockdown.*
Personal management strategies implemented during the Covid-19 pandemic in New Zealand changed the space and sociality of supermarkets in Dunedin. Hand-washing, self-isolation, spatial distancing and the use of facemasks, transformed the space of the supermarket, making it 'dystopian'. The lived experience of the supermarket changed for the workers as they became part of the emergency infrastructure. Their perception of self changed as they were both required to perform these strategies and do their job while also being

vulnerable as infectious vectors to others. The heightened anxiety around the self as vulnerable and others as 'unknown' on top of the already complex implicit interactions around food meant that the hygiene measures became imbued with meaning beyond hygiene. Hygiene management strategies both shaped the supermarket as part of an emergency infrastructure, but also were shaped by staff into social objects.

Martin, Kayla (2020) *Discourses in Conservation: The Role of Humans within 'Nature' according to Different Groups.*

Conservation Refugees are groups of ostracized people who are often not widely known to exist by larger society. The reason for people being removed from their homelands seems to be due to an idealised Eurocentric idea that implores humans are not a part of 'nature' and that any trace of them in a 'wild' or 'natural' environment is damaging to the environment or habitat. Therefore, the central question aiming to be answered was -What discourses about conservation, specifically in how they pertain to the role of humans within 'nature', emerge from different groups? This topic is of particular interest as, as described by Mark Dowie in his book 'Conservation Refugees: The Hundred-Year Conflict Between Global Conservation and Native People, it is the story Good guy vs. good guy." Thereforeit makes it a complicated topic to approach as there is not one group cross-culturally identified as the evil/offender. Therefore, it becomes particularly important to dissect the issue of conservation refugees and the cultural discourses that influence this, namely differences in conservation discourses between stakeholders, in order to both properly understand the underlying causes of the conflict and perhaps also suggest potential solutions. The research was conducted using a discourse analysis of various forms of documents, articles and media from both the internet and the library. The media used was both published research and secondary/'grey' sources. From this is was discovered that although many conservation groups and peoples do acknowledge the importance of indigenous peoples in their environment not enough is being done to prevent indigenous peoples being removed from ancestral lands. The language used by these groups also proved to still be largely Eurocentric and colonialist. Through examination of programmes where indigenous peoples and conservationists work together it is concluded that more effort needs to be put in for collaborative conservation efforts.

McComb, Samuel John (2020) *Transformation in Outdoor Education: An Anthropological Exploration of How Instructors Facilitate Client Change at TSB Topec.*

This research examines the relevance of classical anthropological concepts such as the Durkheimian sacred/profane dichotomy, pilgrimage, rite of passage, and ritual engagement in understanding personal transformation in a contemporary secular setting. It also focuses on connections between these classical ideas and modern Transformative Education theory. In addressing this, the paper focuses on Ethnographic and auto Ethnographic accounts from instructors at TSB TOPEC - an outdoor pursuits and education centre, in New Plymouth, Taranaki - examining how they facilitate and perceive transformative experiences in their clients. I argue that a TOPEC is not a rite of passage, but instructors believe that it has transformative potential for their

clients in a way that reflects more contemporary anthropology on transformation. To this extent instructors act as 'ritual experts' who actively shape an environment that encourages participants to transform themselves through exposure to Otherness. Participants are kept safe in this exposure through ritual engagement with Safety, a TOPEC Durkheimian Sacred, before crossing the threshold into 'risky environments'.

2019

De Villiers, Pieter Etienne (2019) *A Paradox of Purpose: Embodying identity, resisting and supplementing western epistemologies, through the teaching of Māori stories in a Dunedin primary school.*
This study looks at how primary school teachers in Dunedin teach and interact with Māori stories (i.e. stories incorporating Māori cultural knowledge, history, and/or identities) in a contemporary post-colonial New Zealand. Much of the existing literature regarding the usage of indigenous stories within school focussed primarily on participation and its role in supplementing western epistemologies as a way of allowing indigenous students to function better within mainstream education. The research conducted for this study comprises three semi-structured interviews at a school in Dunedin supported by spatial analysis in the form of fieldnotes and photography as well as secondary resources such as audio recording and song lyrics. The use of Māori stories were understood by the teachers to have an impact on the construction of local and national identities due to the inherent connection to place in Māori stories through epistemological systems such as whakapapa. Teachers made heavy use of performative and craft-based arts to convey stories so as to encourage students to embody and internalize aspects of Māori culture. Much of the telling of these Māori stories utilized aesthetic constructions of Māori ways of knowing to convey a form of authenticity. The aesthetic construction of Māori as authentically cultural stories were used to reinforce and supplement western institutions and epistemologies. The reverse was also true where Māori stories were framed in the classroom in some cases providing an alternative to western ways of knowing functioning as a form of resistance instead.

Glen, Jayden (2019) *Examining Identity Politics Through the Career of New Zealander Taika Waititi*
This dissertation seeks to shed some insight into the realm of New Zealand identity and how it is projected to the rest of the world through an examination of a New Zealander with cultural capital, who is recognised locally and internationally in their field as they become greatly intertwined with presenting and demonstrating what it means to be a New Zealander. This dissertation focuses on one such individual, New Zealander Taika David Waititi, otherwise known as Taika Cohen. Waititi is an internationally acclaimed creative individual, an artist, actor and acclaimed filmmaker, Waititi has left his mark continually throughout his career. An Oscar Nominee, New Zealander of the Year 2017, receiver of the first Toronto International Film Festival Ebert Director Award, as well as many other

nominations and awards Waititi clearly has the global recognition and cultural capital that comes from being successful in his field.

Critical to this dissertation is the exploration and performance of identity, exploring the complexities intertwined within our own personal identities, as well as how our identities become viewed by others. In the case of Waititi there is inherent complexities within how he identified himself throughout his career as a result of his experiences growing up. Racially charged stereotypes and prejudices impacted not only his personal life but also his career, and within that there is an apparent resistance in his early career to labels of indigeneity. However, the label of indigenous or Māori artist later came to become a source of pride for Waititi, as medium through which to inspire other indigenous artists and show that their voice is relevant and meaningful in contemporary society.

Through an examination of available interviews and other media that Waititi has been a part of, this dissertation hopes to capture the layers involved within identity performance of those, who in mainstream media, become representative of particular identities, weather that mean indigenous artists, Māori artists or New Zealanders in the case of Waititi. The burden of representation becomes a critical aspect to the performance of one's identity and Waititi captures this resonating and impactful sentiment throughout many interviews. Waititi is a brilliant example of never losing sight of one's self and values, being true to yourself, despite all the labels and expectations that society attempts to ascribe on to you. Ultimately however this research shows how identity is grounded not just in the individual sense, but is highly influenced by the collective, and furthermore that it is significantly shaped by a combination of global and local forces.

Hema, Amy (2019) *Hustles of Percariate: Performative Workaholism is Neoliberal Times*

Performative Workaholism is the practice by which individuals overextend themselves at work (both through formal and informal workspaces) and then broadcast their work ethic online, wearing their exhaustion as a badge of honour. This dissertation aims to identify the motivations behind Performative Workaholism and how it comes to define relationships that the individual has with themselves, work and others. Based on a review of scholarly and social literature it can be argued that, Performative Workaholism has emerged as a survival tactic for members of OECD countries who through increased economic insecurity have been left feeling precarious. Through reframing overwork in a positive light workers are able to create a sense of agency over their own lives and a false sense of security for their futures.

Kydd, Suzanne (2019) *Four Japanese Immigrants in Dunedin and Their Changing Identities*

This purpose of this research was to find out what changes Japanese immigrants in Dunedin go through after they choose to settle in New Zealand. The research question was as follows: In what ways has moving to New Zealand from Japan impacted the identity of a small group of Japanese immigrants living in Dunedin? Specifically, my study explored these experiences for four Japanese immigrants. As a small-scale qualitative study, the project provides a general overview of these topics which may be useful

for designing other studies with larger groups of participants. A qualitative approach was used to conduct four semi-structured interviews and these were transcribed and coded using open coding to identify the major themes. Particularly important topics shared by all participants included issues surrounding their New Zealand and Japanese identities, complexities in language use, the experience of culture shock and the negotiation of relationships between friends, partners and family as well as the complexities of return migration. All of the participants considered that they had changed in some way after moving to New Zealand. These changes included things such as becoming more relaxed, being less stressed and experiencing the ability to act in a way that they could not in Japan. The need for further studies in the future around this area is indicated given the increasing number of Japanese immigrants to New Zealand and the scanty existing literature resources to be found on the topic.

Li, Yi (2019) *Improvising Life. An ethnographic study of theatrical improvisation as part of the pursuit of happiness and wellbeing, among three New Zealand troupes*

New Zealand was ranked the eighth-happiest country in 2019 *World Happiness Report*; nonetheless, the country's suicide rate was the highest for the last two consecutive years since statistics were first recorded. This ethnography on theatrical improvisation studies the contradiction between happiness and the mental health crisis in New Zealand society through examining interfaces between subjective happiness and social wellbeing via New Zealanders and Asian immigrants' improvisational experience, and producing an autoethnography on improv. I conducted three months of fieldwork, analysis of which produce five main themes: 1. Happiness as feeling, meaning and transcendence; 2. Social connectedness as the foundation of wellbeing; 3. The desire for anti-daily gravity; 4. Spontaneity as a practice for improv and life; 5. Healing. Exploring the ways in which participation in improv workshops forms part of the pursuit of happiness and wellbeing for people in three different troupes in Auckland and Dunedin, spending time alongside troupes of both Asian immigrants and majority New Zealanders, I noticed that the broader contexts of geographic emplacement and social disruption create barriers to individuals' wellbeing. The qualitative research reveals that attending improv practices such as workshops embodies participants' pursuit of happiness and wellbeing through the generation of positive emotions to evoke wider changes in their daily life, constructing the post-modern communitas to satisfy participants' spiritual quest and social demands, and healing unhappiness - improving social wellbeing by decreasing social distress. I argue that the lack of diversity of social connections and insufficient spiritual exploration and adventure beyond everyday life are potential threats to people's wellbeing in the New Zealand context that improvisation responds to.

Macmillan, Athena (2019) *"Our Bodies Hold Our Stories"*
How Do University of Otago Science Students Negotiate Notions of Personhood in Relation to Cadaveric Material, as Part of their Learning Practice?

Medical students report that interacting with donated human bodies in the classroom can be met with emotional and physical barriers when it comes to negotiating concepts of personhood relating to the lives of the donors before they died. However, it is not only medical students that work with such material. Focusing on science students' experiences as they work with specimen material rather than whole cadavers will inform how these aspects of personhood are understood specific to their experiences. Participant observation throughout the semester, and two focus group sessions of students studying anatomy at third year level were conducted to explore students' feelings around using donated human material to learn anatomy. Specific consideration was given to how these students coped with handling and dissecting human cadaveric material with an emphasis on how they experienced ideas of personhood in relation to dissection. Although they only experienced human material in the form of body parts, the science students showed similar feelings of gratitude and excitement to what has been reported for medical students using whole cadavers. They coped well and expressed that the opportunity to dissect donated human body parts was a unique experience. Some struggled with aspects of the lab sessions due to circumstances beyond the class environment and with comparing specimen parts to themselves and their own lived experiences. The results of this study will help students and educators alike with managing coping mechanisms as they negotiate the process of dissection.

2018

Bell, Jennifer (2018) *Beyond the Prison Walls: The Post-Carceral Experience of Women in New Zealand*

Hundreds of women are released from prison in New Zealand every year to face the challenging process of assimilating back into the community. They are continually stigmatised and find themselves lacking the support necessary to avoid re-offending, and subsequently return to prison. This dissertation examines and analyses the different social factors that contribute to and influence the experiences of women in New Zealand when they are released from the prison system. Analysis of existing scholarly research as well as media portrayals of the carceral and post-carceral experience contributes to deeper understandings of how this experience is gendered, with women undergoing an experience that is very different to that of men, both in the factors that lead to their offending as well as the challenges they face in returning to the community. By gaining a deeper understanding of the difficulties women deal with upon release, the Department of Corrections and other government agencies, and the various charities and support groups that cater to women offenders can better provide support and assistance that specifically target the gendered needs of women that are often overlooked in our androcentric, patriarchal society.

Brownlie, Asia (2018) *Embodied ink: tattooing and the negotiation of fluid feminine identities in New Zealand*

Research on tattooing has tended to focus on tattoo narratives and social stigma, describing women's tattoos as an inherently resistant practice against Western societal beauty norms. This study concentrates instead on the embodied experiences of tattooing, comprising of both phenomenological elements and the social relationships that exist within the women's tattoo community in Dunedin. The overarching methodological frameworks of this project were feminist anthropology and embodiment theory. A multimethodological approach was employed for data gathering, consisting of semi structured in depth interviews with tattooed women, supplemented with participant observation, and auto ethnographic journaling. This data was analysed using a combined narrative discourse analysis, with the four main emergent themes being intimacy, sisterhood, ownership of identity, and permanency and change. From this analysis, I argue that tattooing is an embodied method through which young women negotiate their feminine identities, particularly in contrast with hegemonic New Zealand masculinity. Despite the permanent nature of tattoos, young women are able understand them in relation to their own fluid identities that shift across the female life course.

Coplestone, Katie (2018) *Students, Stress and Food*

This dissertation explores the linked topics of students, stress and food using an intersectionality theory approach to consider how these topics are inter-related between university life, the personal lives of university students, and their identity as neoliberal responsibilized citizens mobilising the best chances for their future lives while at university. The method used to conduct this research is that of a small scale ethnographic pilot study, in which I interviewed four students who attended Otago University, then created a small questionnaire that was emailed out to six other students who studied at other universities around New Zealand and were recruited through friends and flatmates. My research suggests that foodscapes and stress are linked to university life in the form of academic stress which has become the normalised background level of intensity of embodied dsyphorias such as anxiety, depression and disordered eating that is understood by students as the requirement to be a 'good' student. Learning to live with this academic stress required the students in this study to learn to manage their time and the often competing demands of eating or preparing meals versus studying. How deftly they could juggle these demands was self assessed by students as 'good' or 'bad' – a judgement which was then incorporated into their embodied identity. The self awareness of being a good or a bad student thus arose through the intersections of stressors that occurred both on and off campus, and through student's experiences of personal and university foodscapes, and the background institutional shift in New Zealand universities to focus study and emotional supports onto individualised students who could mobilise their resources sufficiently at an individual level to maximise academic achievement rather than ameliorating the wider university environment into a more cooperative and collaboratively focused institutional culture.

Green, Jordan (2018) *Lending an Ear: The Entangled Agency of Volunteer Helpline Care Workers*

Undervalued within the mental healthcare system, are the experiences of helpline volunteers. This dissertation conveys the value of their contributions by exploring the caring roles of five individual volunteers through conversational interviewing in combination with personal, retrospective fieldwork in Dunedin, New Zealand. Utilising thematic analysis, these interviews revealed that becoming a helpline volunteer is as equally about learning to care as it is about embodying the organisational ethos. The role itself proved to be a complex negotiation of risk, policy, and personal boundaries in the relational act of situationally dependent care. Expanding on these insights, this research discusses neoliberal ideology which undervalues care work and, through the influences of biopower, limits agency and pressures selfless individuals into providing highly specialised therapeutic healing, for minimal recognition or reparation. My conclusions argue the moral imperative for anthropology to continue addressing these marginalised professional experiences in order to assist those on the frontlines of mental healthcare.

McLeod, Duke (2018) *A Path of Justice and Compassion: About Vegan Muslims and Islamic Veganism*

Veganism is a social movement that appears to be more than a fad, but dedicated to achieve a wider cultural shift. It manifests as a global phenomenon that affects individuals from all walks of life in a profound way. Islam is and will remain the largest and fastest growing religion with followers in most countries of the world. A growing number of Muslims from a variety of backgrounds are adopting veganism, as evident on various online platforms. This dissertation discusses the connection between Islam and veganism, explores the ethics and beliefs of some of those who consider themselves to be both vegan and Muslim, and offers a glimpse into the world of vegan Muslims' online advocacy. The present study shows that concerns for animal rights are the most significant reason to adopt veganism for Muslim research participants, while other reasons, such as environmentalism, social justice, personal health and piousness, are important too. Some Muslims explicitly link their veganism to religious or spiritual attitudes, while others see it as a personal decision independent from their beliefs. Spiritual and religious attitudes of vegan Muslims differ greatly, while ethical concerns appear to be a unifying theme. This dissertation further presents the case for 'Islamic Veganism', as a distinct vegan understanding of Islam. In this effort it argues that *shari'a* (here as Islamic law) can be used to advance the cause of veganism by implementing stricter animal rights laws in Muslim majority countries.

Muliagatele-Carter, Pulegaomalo (2019) *Tagata Pasifika: Body Image and Healthy Living*

The purpose of this dissertation is to answer the following questions: What are some of the views from Pasifika students of the University of Otago concerning the importance of body image for Pasifika adolescents? How do their views on body image relate to obesity and healthy eating? Though my study only provided a small sample which cannot be used to produce

generalizations, my research found that body image was an important aspect for my participants during their adolescent years. The literature revealed that obesity rates continue to grow, and that many Pacific families consume unhealthy foods due to social-cultural reasons.

A qualitative research approach was found to be most appropriate for my dissertation. I engaged primarily in the *talanoa* methodology, which has been defined by Timoti Vaioleti in reference to Samoa, as an "ancient practice of multi-level and multi-layered critical discussions and free conversations" (2006: 24). Seven key themes were revealed across the six *talanoa*: significance of food, hierarchy in body shape, ineffectiveness of public health campaigns, school and health, parental influence, obesogenic environment and economy. The *talanoas* were considered in relation to the existing literature on this topic discussed in Chapter one.

The conclusion suggests possible approaches to preventing obesity and unhealthy eating for future generations, which may work better if they incorporate local Pacific Church congregations in practical projects such as community gardens and healthy cooking classes.

2017

Blanch, Shannon (2017) *Digital zombies' : A framing analysis of death planning and management websites.*

Digital technologies are increasingly affecting lives, shaping the way people live, communicate, and interact with each other. People are putting a substantial amount of information online, creating 'digital selves'. In recent years, death planning and management websites have arisen to immortalise these digital identities. Using a combination of cyberethnography and framing analysis, I explored the democratisation of online immortality through five posthumous planning and communication websites. My findings suggest theses websites frame death as a problem that inconveniences the deceased's family and friends. Therefore, it is the deceased's moral duty to 'ease the burden' for their loved ones. An additional factor is that users often want to control their posthumous identity presentation. While these websites offer the illusion of democratised immortality, the availability and longevity of digital technologies cannot be taken for granted. Websites close down, and users and their loved ones may face a second painful virtual death.

Chatfield, Emily (2017) *Food, Environment and Community at the Otago Farmers Market*

Due to the global mass-production of foods, humans are less connected to the production of their food, including those whose produce it, than ever before throughout human history. The environmental and social conditions and consequences of food production are often difficult to assess due to this disconnection, and this study investigates the ways people use farmer's markets as a response. I conducted fieldwork at the *Otago Farmers Market*, including participant observation and four interviews, regularly over the space of seven months. The research

showed that the market is a sensorial and social experience, in which people use consumption to practice ethical values relating to the environment and food politics. Yet the attendees of the *Otago Farmers Market* are not representative of the wider Dunedin community, as it most often attracts people of economic and social privilege. Lower socioeconomic individuals, including the elderly and disabled, are unintentionally excluded. If farmers' markets are to be truly progressive space, both socially and environmentally, they must encompass a class-consciousness that includes all members of communities.

Corbett, Elizabeth (2017) *Entering the sugar bowl: Constructions of agency and intimacy in the media*

Increasingly millennials are turning to alternative means to fund their lifestyles as the cost of living increase, particularly in relation to education. One of these alternative means is sugar-dating. To enter the sugar bowl is for a younger impoverished man or woman *'the sugar baby'*, to date a wealthy older man or woman, *'the sugar daddy'* or *'sugar mamma'* for financial gain. Each sugar participant enters in the arrangements for the purpose of receiving *'mutually beneficial rewards'*. By entering these relationships sugar babies are hoping to gain agency over their financial predicaments. With the increase of this style of dating there has also been increased in media coverage of sugar dating. Sugar dating has been references by the media as being akin to prostitution, which has led to moral, and legal questions being raised about this style of dating. The nature of these relationships draws the media's attention as it goes against traditional forms of romanticised notions of relationships. Due to the media's focused coverage there are assumptions made about intimacy that colours public opinion. Through literature and supplementary interviews it can be observed that the cost of living has impacted university students choice to enter into the sugar bowl. Sugar babies enter for the predominantly the purpose of regaining their financial agency. It can also be detected that media coverage is polarised with assumptions made about the legal and moral aspects of sugar dating and have tainted public opinion if intimacy within this industry.

Hope-Johnstone, Nathan (2017) *Fans are Slans' The Science fiction fandom's interaction with gender, race and identity, and its impact on the culture of the Science fiction genre.*

Through the lenses of gender, race and identity, this dissertation examines how the culture of the early science fiction fandom (devotees to the science fiction genre generally, and particular stories specifically) has influenced the community of fans today. This gives insight on issues such as reaction to representations of gender, race and identity as well as how people accommodate rejection from insular communities which are becoming increasingly relevant in the present world as the global media landscape of the today continues to intermesh with audiences, and as media products become ever more relevant within people's lives. This paper also examines how fandoms can influence and mould media cultures long after their downfall, as well as making a case for further

anthropological investigations into fandoms as a realm of evolving culture that can be understood as distinct from popular conjecture and literary discourse, and more in the vain of small insular communities where even the smallest change can have significant repercussions later.

Zhang, Lin (2017) *The Parental Choices of Overseas Schooling amoung Chinese Middle Class- A Perspective from the Indigenous Chinese Concept of Quan Zi*

Since the 1990's, an increasing number of Chinese middle-class parents have been choosing to send their adolescent children (between 13 years to 18 years old) overseas for secondary schooling in 'western countries', or more precisely members of the Organization for Economic Co-operation and Development (OECD). These middle-class parents' overseas schooling choices are a response to the difficulties they and their children have encountered in Chinese education system. Their decisions are also influenced by the broader trend of export education in OECD countries.

However, seeking education resources globally and sending their adolescent children to study abroad are not an easy task for Chinese middle-class parents. To deal with the difficulties they are facing in their children's overseas schooling, these parents formulate *Quan Zi*, an indigenous Chinese concept of the ways of organising social relationships. The *Quan Zi* of overseas schooling choices enables Chinese middle-class parents to exclusively share information and mobilise resources. The rule of *Ren Qing Jiao Huan* (favour exchange) is applied in *Quan Zi*. This dissertation provides a context for parental choices involved in OECD countries. It does it by conceptualising and reframing the concept of *Quan Zi* into two sub-concepts: the ego-centric *Quan Zi* and the socio-centric *Quan Zi*, and invokes the latter as a framework for interpreting Chinese middle-class parents' overseas schooling choices and how this related to social reproduction in contemporary Chinese society.

2015

Bradfield-Watson, Briar (2015) *Fitspiration, Fitness, and Body Image*

Fitspiration, or fitness inspiration, is an international movement in which people create, share and view images on social networking sites that aim to motivate themselves and others to exercise. Clean eating is part of this movement and encourages people to eat healthy food and cut out unhealthy food. Fitspiration and clean eating contribute to the narrowing ideal body that many people are striving for. To pursue a 'healthy' lifestyle to the extent advised by fitspiration is a privileged one not available to the working class. The obsessive tendencies that are encouraged by this fitness movement mean that it is a fine line between health and a disorder. Not only does fitspiration push for a thin ideal, it also has a high push for consumerism, one must have the right workout clothes and be consuming the right food products. Feminist discourse is often used by fitspiration to convince women to take up this way of life, but the practice itself often leads to disempowerment. Foucault's

arguments concerning panopticonism, practices of the self, and confession further enhance an understanding of this topic.

Cruden, Jennifer (2015) *"How many hats can you wear?": Experiences of Rest Home Workers in Dunedin, New Zealand.*
Rest home workers have complex and difficult jobs that involve skills of emotional labour as well as manual labour. This kind of care related work is not valued within our society, as reflected in the poor pay received by care workers.
Discussions around the low pay of care workers are centred on ideas of gender and 'women's work'. Women's lives are hectic as they balance work and family.
This fast paced life is contextualised with rest home care workers in New Zealand alongside experiences of rest home workers from a Dunedin rest home.
Care workers face different challenges in their work, they care for people in their later stages of life, at times residents are impolite and workers must manage their emotions accordingly.

Koch, Kirsten (2015) *Contemporary Bilum making Developments in Goroka: Opportunities and Obstacles for Women's Empowerment*
This dissertation investigates contemporary bilum making innovations and initiatives in Goroka, Papua New Guinea. It utilises the concept of 'innovative bilum forms' and focuses on bilum making practice in the time period from 1990 to the present day. The research utilizes secondary resources and takes the form of an extended literature review. Bilum trade development is currently being promoted under the auspices of women's empowerment in Papua New Guinea. These proposals aim to formalise the bilum economy. This research takes a socialist feminist perspective to these trade proposals asking by what means these development agencies and proposed aid-for- trade schemes hope to deliver empowerment to these women. This thesis seeks to situate current bilum making in a specific geographical site to better comprehend the current role bilum plays within the context of its manufacture and to understand more about the lived realities of its creators. This background knowledge is intended to illuminate the possible ways these policies might be applied and the obstacles and opportunities these developments may present to these women.

2014

Franklin, Peter (2014): *Negotiating Becoming: The development of Professional Identity in Christian Medical Students at Otago University.*
Over the last two decades there has been an increasing flow of research surrounding the development of identity within cohorts of medical students as they become physicians. In light of this, it is surprising that there is little research to be found surrounding the development of professional medical identity as it is experienced in Christian or religious medical students. This dissertation is a pilot study that looks at the development of the medical

professional identity in juxtaposition to the participants' personal identity in faith within a group of five Christian identified medical students within the University of Otago's medical school. The project explores to what extent there is any conflict to be found between the medical professional and faith based, personal identity and the project is operating out of the appreciation that the participants' core identity is that of their personal faith. My findings suggest that for this particular group of participants, while there is conflict to be found as Christian medical students negotiate becoming Christian physicians, this is not the only reality that Christian medical students experience in learning how to be a medical professional as there are also positive elements to the this journey of becoming. Thus, this project explorers the conflicting as well as complementary aspects of both the professional medical identity and the personal identity of the student grounded in their Christian faith.

Robertson, Jean (2014): *Private Place/Public Space: Challenges to Land Access, Use and Ownership in Aotearoa New Zealand.*
Rural landscapes are an area which may have less immediate meaning than the layers of meaning inscribed upon urban sites, however they are landscapes upon which culture and meaning continue to be negotiated and contested. Moderating these meanings are the economic and state controls over land, including the use and sale of land. The prevailing economic conditions of neoliberalism, as disseminated through globalisation are evident throughout the changing approach to land, from public to private. In New Zealand land conflict has been an ongoing issue, and is apparent in diverse ways. Challenges to identity and meaning of landscapes are multifaceted, and here examples of land use, land assess and land sales are presented as evidence of a combination of factors which contribute to ongoing productions of meaning and culture.

2013

Bailly, Hannah (2013) *Yoga: Meaning and Embodiment - A Dunedin Inquiry.*
Using participant observation, qualitative interviews and autoethnographic research methods, in this dissertation I inquire into the perceptions and experience of seven contemporary yoga practitioners, as well as my own, to explore the embodied meaning of yoga in the Dunedin context. Suggesting that yoga's surge of popularity in the West may have more to do with aspirations for health and body maintenance than the spiritual aspirations of classical yoga's original design, I ask whether engaging with the age old postures and techniques of hatha yoga might bring about unanticipated and sometimes transformational outcomes for its practitioners. To explore the evidently vast appeal of yoga to its Western—and more specifically, Dunedin—practitioners, I invoke Foucault's (1983) sociopolitical theories of embodiment, and address how the subjective self is constituted through alignment with dominant ideologies of health and fitness. To explore whether an embodied practice of hatha yoga might subvert ideologies which reinforce an obsession with body-image, I invoke phenomenological theories of

embodiment and practice—especially the insights of Marcel Mauss ([1935]1973) and Pierre Bourdieu (1990) who elucidate how culturally shared techniques of the body are stored as bodily memory and accessed through schemas of movement. I am interested in whether the enactment of asana (yogic posture) and pranayama (yogic breathing) predisposes the practitioner to (latent) spiritual qualities embedded in yoga's original design.

Gilmore, Des (2013) *A Marriage for Three: Five Young Adults Experiences of Christian Dating in Dunedin, New Zealand.*

This dissertation looks at five young adult Christians and their experiences with dating in in Dunedin, New Zealand. Though dating itself may be the focus of a number of academic studies, Christian specific research is less common. In this dissertation I examine the ways in which young Christians negotiate dating relationships while maintaining a personal relationship with Jesus. I frequently refer to Elizabeth Shively's (2012) thesis based with home-schooled young adult Christians in the United States as a point of comparison with my own research, particularly in regards to her concepts "Luminous Femininity" and "Radiant Modesty." Taking a qualitative approach to this research, I gathered my data from one-on-one unstructured interviews with each participant. Topics included "hurts and scars" " (emotional baggage created by a divergent sexual past), God's presence in the dating relationship and rational preparations for dating and marriage. I suggest that a combination of these factors lead to variable values in perceived marriage futures from each participant, and that such marriage futures are a specific way of managing the potential pitfalls that could arise in dating relationships.

Robins, Erena Inara (2013) *Action In Time: Reflections on the Transition Initiative.*

This dissertation explores and seeks to understand the construction of time within the Transition initiative. It investigates anthropological notions of time, the relationship between time and environmental factors, and the effect that models of time have on the way that humans think, act and feel. I argue that the most significant model of time in Transition is not the model that characterises the most prevalent discourses surrounding environmental issues such as peak oil and climate change, which purports the notion that 'time is running out' and often that it is 'too late' to do anything. The construction of time in the Transition initiative is complex, subsuming this environmental narrative. It describes a time that can be moulded and shaped by human actions, one in which the demise of the planet as we know it is not the only possible outcome. In this 'agentive' model the purpose of action is to create the future that the people of Transition would like to see. I explore the treatment of time in Transition on a macro scale, and also a micro scale in relation to case studies of Transition Town Totnes (the most established Transition initiative), and the local example of Transition Town Waitati. Finally, I conclude that the purpose of the agentive model in Transition is in essence the creation of meaning in the lives of its participants.

Scarth, Bonnie (2013) *Print Media Reporting of Suicide in New Zealand: Do We Really Need to 'Open Up'?*

Since 2010 the chief coroner Judge Neil MacLean has being calling for an 'opening up' of suicide reporting in mainstream New Zealand (NZ) media. MacLean believes this will assist in suicide prevention measures by allowing the public to learn from the stories of families who have lost a loved one to suicide. MacLean also argues that the mainstream media can assist in regulating knowledge shared about suicide on social media. By analysing fifty six mainstream print media articles from January 2010 to April 2013, I argue that MacLean's reasoning for 'opening up' a 'conversation' on suicide through the mainstream media is questionable when situated within the primary themes that emerged from my data and evidence from my literature review. The primary themes that emerged are making meaning, medicalisation, and youth and social media, and these problematize the chief coroner's position on liberalizing mainstream media reporting of suicide in NZ. This analysis is contextualised with a critical review of the death taboo implicitly (and explicitly) utilized in media representations pertaining to suicide. I conclude that MacLean's argument for 'opening up' suicide reporting is simplistic and at odds with his reported desire to regulate social media. Further research possibilities exist in the articulation of an appropriate and safe means for 'open' conversations on suicide.

2012

Broad, R. H. (2012) *Conversations about post lingual deafness, disability and cochlear implants; A South Island family Study*

This study draws on interviews, observations and fieldwork with three family members of a larger South Island extended family kinship network who can count at least five members of their family who are deaf/ hard of hearing, plus many more in their extended family. The project was designed to explore the meaning of disability for members of this family in relation to the topic of deafness with an openness to the possibility that family members would not consider deafness to be a disability at all. Another topic which was investigated was the experience of hearing with a cochlear implant device as all participants in this project had been fitted with such a device by the Southern Cochlear Implant Programme {SCIP). The interview analysis revealed that the family did not consider themselves as disabled or that their type of deafness was a disability, although they were able to identify moments when they had difficulty hearing, particularly in noisy situations or when multiple people are talking at once. The participants were also asked to comment on whether their experience of deafness had any impact on their thoughts about future children, they were also asked to consider the social impact of genetic testing for conditions such as deafness. An additional feature of this study was the conduction of an informal interview via email and telephone with a member of SCIP which oversees fitting of cochlear implant devices as well as post-operative patient care and rehabilitation. The purpose of this component of the study was to discuss the manner in which SCIP presents information about cochlear implants given the larger debates in the

D/deaf communities about the ethical use of such hearing devices. This larger debate along with discussions on the nature of deafness as a disability is reviewed in the literature review. The overall finding of this project was that when considering whether or not being deaf is an experience of disability it is very important to understand the social context in which deafness occurs. In this family all the family members had post lingual deafness in which their hearing 'dropped ' many years after they had acquired spoken language skills. It is the capacity to have acquired a language- spoken English -before their deafness occurred and the fact that the participants have a large family of deaf people that makes their experience different in several ways to people who experience other forms of deafness, such as those who have profound deafness from birth. This also makes their understanding of cochlear implants quite different to people who are profoundly deaf at birth.) predisposes the practitioner to (latent) spiritual qualities embedded in yoga's original design.

Murphy, Bell Alicia (2012) *Anthropology, Climate Justice and Grassroots Initiatives for Change*

This dissertation explores the ways in which anthropologists can support grassroots initiatives for climate justice. As such, it is a rudimentary survey of how fields of power intersect with ecological landscapes; how people within these landscapes are working toward social and environmental change from below; and how anthropology fits into this picture. The 'solutions' being proposed by states and big business are not only failing to reduce emissions, they also fail to address the global power relations, which lie at the root of climate change and environmental injustice. I argue that grassroots initiatives provide fertile ground for empowering, resilient and sustainable processes for social and environmental change in ways that 'top-down' approaches do not. They also face many challenges internally which are crucial sites of struggle for genuine and lasting change. I consider these issues in relation to case studies from the Siberian Arctic, the Pacific, India and the Gulf of Mexico. I also explore the social and political praxis of the radical climate justice movement and in particular the international Camp for Climate Action initiative. Informed by anarchist principles, radical climate justice activism is a heterotopia which faces many challenges. These challenges frustrate the realisation of certain goals but also provide opportunities for dialogue and self-reflexivity which, in turn, can build stronger alliances and influence the movement. I conclude that careful, robust and reflexive ethnography, could bring valuable insights to assist in negotiating the cultural and social opportunities, possibilities and challenges people face in attempting to organising from the bottom-up for climate justice.

Pyarambon, Jessica Lesley (2012) *The Voices of Papua New Guinea Nurses in the Educational and Professional Journey*

The socio-cultural and economic environment in Papua New Guinea (PNG) places some members of the society in a more disadvantaged position than others in spite of the country's constitutional policy of equal opportunity for every individual. The aim of this research was to allow female voices (nurses) to share their own experiences of gender inequality and disparity in the professional and educational field. This auto-ethnographic method of research

allowed the researcher to embody the self as the key protagonist in the research. The author's cultural experience and voice was complemented by three participants and the secondary literature. In order to avoid the common pitfalls in auto-ethnography, the auto-ethnographer invited external voices through semi-structured open-ended interviews. The key results of the research revealed that parents' tradition and educational opportunity, overcoming gender barriers, personal belief and family and mentoring helped the women in their pursuit of education and professional advancement. Despite the gender and cultural barriers, these voices have successfully overcome the obstacles through enhancement in career development and have secured elite positions within their speciality to improve and enjoy life with their families.

Robinson, Ella (2012) *Lived, Embodied, Danced: Doing Spirituality*
In the manner of auto-ethnography, this dissertation is a first-person exploration of the themes of spirituality, dance, and the anthropology of embodiment; more specifically, the embodiment of spirituality. It is also a story of the embodied anthropology student, navigating her way through the research and writing process. Knitting together memories of conversations with four women dancers in Dunedin, New Zealand, along with dancing memoirs, relevant diary entries and anthropological and dance research literature, I answer the following questions: How do I make sense of my growing interest in spirituality when I had no background focus on this aspect of personhood during my childhood? Why do I sense that this spiritual interest is related to my dance practice? Are there others who share this sensibility? This venture into my recent and distant past reveals the importance of practice and the immediate, multisensory knowledge of the lived body when it comes to understanding dancing, spiritual knowledge.

Saunderson-Warner, Harry (2012) *Online Embodiment: Facebook and the Creation of Hyper-Self*
Facebook is an online social network consisting of over 1 billion users worldwide, who create profiles and share their own and others material. While the website operates in the virtual world of the internet, the spaces and practices it creates and utilises, resonate with social theories such as Lefebvre's production of Space and Foucault's analysis of Bentham's Panopticon. Through analyzing Facebook in relation to these approaches, it becomes apparent that Facebook is a social space, in which the audience plays a vital role in providing context and meaning for the image which the user is portraying. In generating this image, members must navigate concerns such as privacy, real world consequences of online action and how to give meaning to the virtual world. The image that members portray is that of a hyper-self, an image which is manicured to negotiate the audience as well as online and offline consequences.

2010

Begley, Juliet (2010) *The Politics of Concealment: The Manifestations of Race in the Northern Territory Emergency Response Intervention*

>On 21 June 2007, Australian Prime Minister John Howard declared a "national state of emergency" in Aboriginal communities in the Northern Territory (Howard 2007). The Howard Government implemented a series of draconian and invasive measures in 73 prescribed Indigenous townships and remote communities with little or no consultation with Aboriginal people. This dissertation focuses on five political addresses made by Prime Minister John Howard and Minister of Families, Housing, Community Services and Indigenous Affairs Mal Brough. These speeches are saturated with racial descriptions, connotations and stereotypical assumptions of Aboriginality. These speeches emphasise child sexual abuse in ways that concentrate criminal offending in Aboriginal communities, ignoring the fact that this is a problem across Australia. This was used to justify the intervention, taking control of Aboriginal lives in a manner that reflects the continued legacy of racism in Australian politics. The intervention invoked representations of Aboriginal people as being 'disordered' and 'inferior' that also characterised colonial racist policies and interventions in the past. The concept of race, with its origins in biological difference continues to inform stereotypes, conceptions and constructs of Australian 'cultural difference'. This is manifested in Australian politics through the rhetoric of normative racism, hidden racism, and anti-racism. This dissertation explores how the concept of race, and the various ways it manifests in politics, was a distinguishing feature of the 2007 Northern Territory Emergency Response intervention.

2009

Carrington, Michela (2009) Becoming a Doctor: An Embodied Autoethnography of Emerging Clinical Practice.

>Many existing epistemologies which influence the production, distribution and consumption of commodities on a global scale are currently being questioned and reviewed. This is due to increasing debates and concerns about the future survival of earth and our inhabitance on it. Issues such as global warming, environmental degradation and natural resource over-extraction are generating much attention, which pockets of environmentalist movements globally are mobilising in response to. Among these groups is a community oriented organisation called WEGgies, located in a New Zealand South Island town called Waitati. It is this group which I conduct my research on through engaging in qualitative participant observation. While investigating WEGgies I learned their actions were embedded in a narrative that embraced the crisis theory as demonstrated above. They formed as a grassroots movement in opposition to central government's inadvertence to sufficiently address a possible future environmental and social disaster. Through their grassroots activism WEGgies rallied to forge and solidify a local food network which they foresaw as creating a degree of community resilience against potential

structural, social and environmental collapse. This has constructed a model of community sustainability specific to the geographical location and cultural makeup of WEGgies. These actions represent a shift in food production and distribution regimes and environmental and social relations which reflect what Andre Edwards calls; the Sustainability Revolution. It is this assumption which I have investigated WEGgies actions in accordance with.

Cowie, Rachael Anne (2009) *Viewing Sustainable Waitati through the Lens of Edible Gardens.*
In New Zealand, many of the embodied skills of medicine are learnt by medical students within real clinical contexts in a public and often high stakes environment. During clinical training, medical students are gaining these skills for the first time and are hyper-alert to the active work involved in their acquisition. However, little research examining the embodied nature of this type of learning has been conducted. This study reflects on the embodied work involved in becoming a doctor through analysis of the journaling of my learning experiences while a fourth year (first year clinical) medical student on both general practice (primary care) and surgical ward rotations. I use an auto-ethnographic approach to construct my embodied learning experiences as both the subject (myself as medical student) and the researcher (myself as anthropologist). Looking at my experiences though the lens of embodiment, I reflect upon learning 'doctoring' using my own experiences as a case study.

Harwood, Erin (2009) *The Dog Squad: An exploration of Volunteer Experiences in Dunedin.*
The Dog Squad: An exploration of volunteer experiences in Dunedin, aims to provide a qualitative investigation of the experiences and motivations of the individuals that volunteer for the Dunedin based SPCA Dog Squad. This project was initiated due to the considerable lack of qualitative studies on volunteers and handlers that are involved in the growing practice of animal-assisted activities and therapy. Historical perspectives on animal-human relations, the relatively recent practice of using animals for therapeutic purposes to increase human health and wellbeing and volunteer theory is discussed to highlight the experiences and encounters of the Dog Squad volunteers. The present study provides a description of what the Dog Squad is and what it aims to do. The volunteers' backgrounds are explored illustrating that a significant proportion of the participants held a high degree of human capital. The majority of participants understood attributes such as having "common sense," being "easy to talk to" and having a "bright" personality as being prerequisites for a good volunteer for the Dog Squad. The present research notes that the majority of Dog Squad members were motivated to be involved with the group due to self-fulfilling benefits and social networks, which resonated with the social network and exchange theories. The present research also observed that the dogs of the Dog Squad acted as social lubricants, which increased interaction between the participants and the patients. The participants often engaged in emotional management to create the appropriate "level" of emotions for the Dog Squad visits. The present study illustrates that the SPCA Dog Squad is an example of animal-assisted activity programme, whereby the participants reported similar perceived benefits to other comparable programmes, including providing a "break" and a

distraction in the day, reduced or diverted pain perception and increased social interaction.

Stallard, Kirsten (2009) *RSE Participants in the Print Media of Marlborough 2008.*
This dissertation investigates the representation of the Pacific Island Recognised Seasonal Employer (RSE) scheme participants in the print media of Marlborough during 2008. The results for this study are based on the analysis of 108 articles gathered from between January 1st 2008 and December 31st 2008 from four local newspapers in Marlborough. This project argues that the Pacific Island RSE participants are represented as an objectified labour resource, which is largely excluded from the community. This is based on a discussion of the concept of 'community' and how individuals may be considered 'insiders' and or 'outsiders' based on the use of shared common symbols. These notions of 'community', demarcating 'insider' from 'outsider' and 'self' from 'other', are evident in the representations of RSE participants in the Marlborough region. This draws from the culturally mediated politics of representation of earlier media portrayals of the New Zealand dawn raids in the late 1970's and also, somewhat disturbingly from the indentured labour system between Australia and the Pacific in the late 19th century.