

EDITORIAL

Reviewers – where would we be without them? During the preparation of this issue of *SITES* it has been uplifting to see the anonymous reviewers working in sequence with the authors, sometimes more than once, to make the articles of established researchers and research groups and emerging scholars deeper, richer and more focussed. Rather than being gate-keepers to academic privilege, our reviewers have generously provided, detailed, helpful, critical but positive advice to authors, who have acted on it wherever possible. In this process, we can see the enactment of a community of scholars, even if the actors are anonymous to one another. Several authors have acknowledged the contributions of their reviewers and I add mine.

Issue 11, No 2: Mike Lloyd and Maree Martinussen discuss a novel ‘greening’ project in Wellington where an invitation to residents to participate came in the form of free native plants, present on their doorstep or the local reserve, which need to be re-planted in a neighbourhood green space. Using a Latourian framework of analysis, and subtle analysis of the concept of disposal, the authors show that for many participants, these temporarily displaced plants were irresistible invitations to become involved. Contrasting with this focus on the presence of things, is the article by Trisia Farrelly, Rochelle Stewart-Withers and Kelly Dombroski on the absence of certain people, especially children, from the point of view of mothers who are carrying out research in places remote from their homes. In their discussions, the three authors contribute to the analysis of absence in anthropology, arguing that even an absent object or person has agency: it is ‘absence/presence’. The authors each draw on their own diverse autoethnographic experiences to reflect on the presence/absence of being mothers in the field and its implications.

Autoethnography, coupled with interviews and participant observation with yoga practitioners, is the approach used by Hannah Bailly in her exploratory study of what some of those who practice yoga in Dunedin are learning through these bodily practices. Although they may be attracted by ideas of health and fitness, is something more transcendental going on? A rather different bodily practice, namely drinking alcohol, is the subject of the article

by Antonia Lyons and her colleagues. Using focus groups, they analysed the convergences and divergences across diverse young adult groups in the North Island of New Zealand in relation to the constructs of 'hedonism', 'function' and 'control', which they found to constitute a serviceable analytic framework, allowing insights into their participants' determined drinking to intoxication, the social and situational contexts which produce these patterns of drinking, and the young adults' evaluation of those patterns. Like other articles in this issue, this contribution has significant implications for social policy at several scales.

Two articles that critique aspects of New Zealand as a bi-cultural nation both focus on analysis of media: namely, broadcasting and newspapers. The struggle for Te Reo Māori music in New Zealand media, especially radio, over the last 30 years is examined by Tony Mitchell through the biography of hip-hop artist Maitreya, a Pākehā 'banished' to a Te Reo class from his regular school class at the age of 15. This experience, ironically, fostered a life-long interest in Te Reo. Tony's appraisal is contextualised within the New Zealand music industry which he argues is less open to Te Reo music than it might appear. The focus of Alex McConville and his co-authors' analysis of Waitangi Day is the print media. They analyse how print journalistic attention to Waitangi Day 2013 produced a key affective discourse of a day of conflict, contrasting with what it 'should' be: a day of celebration or conversation. They argue that negative affect toward Māori 'ruining' the day is thus created.

This issue is dedicated to *SITES* reviewers: past, present and future.