

EDITORIAL

In this edition of *SITES* we offer congratulations to the 2018 winner of the *SITES* Senior Student Essay Competition. The essay was authored by Mika Young from the University of Otago, and examines Jean-Paul Gaultier's appropriation of Māori tā moko in a 2007 edition of 'Vogue' fashion magazine. Young's analysis explores the politics of cultural appropriation in this use of Māori taonga to sell high end fashion products and the impact on Māori agency and mana. By highlighting issues of globalisation and justice, the continuing processes of subjectification and objectification of Māori cultural artefacts throughout New Zealand's colonial history are once again laid bare.

This edition also contains two somewhat related articles contributed by Ore and by McKechnie *et al.* Both pieces address issues of belonging, home, identity work, and intimacy. Ore examines the memories that New Zealand Māori Jews have of whakapapa and their childhood homes, in the process exploring what 'home' means to them and how memories of 'home' convey both constructs of intimacy with ancestors, and resistance to accounts of racism within their extended whānau. McKechnie *et al.* explore the liminal themes running through the accounts of older New Zealanders following a transition from their own homes to residential aged care facilities and the finding of 'home' within these institutions. Ore identifies the role that food and funerary practices play in reinforcing both Māori and Jewish identities, facilitating the reconciliation of both cultural and ethnic heritages for Māori Jews. McKechnie *et al.* show how transitions from 'home' to 'rest home' and the process of alignment with institutional rhythms can reinforce the identity of older persons as vulnerable, dependent, disabled and frail.

We are also pleased to present a special section guest edited by Jaye, Fitzgerald and George and entitled *Care, Cosmopolitanism and Anthropology*, in this edition of *SITES* which extends recent attention to cosmopolitanism and anthropology (see *SITES* Volume 13, number 1) into the arena of care. The section comprises seven articles, each illustrating the ways in which caregiving relationships embody cosmopolitan values such as openness, compassion, responsiveness and acceptance. These contributions offer perspectives on the

phenomenology and social construction of care over a range of issues and contexts: how care and caregiving are defined by those giving and receiving care; the ways in which atypical humans are othered; caregiver participation in digital global communities and their historical visibility; and the recognition of cosmopolitanism within health professional education, aged residential care, and Christian youth work.

Finally, in response to a recent *SITES* Special Issue; *Ethnographic Frontiers* (Volume 15, number 1), Nayantara Appleton offers an informative book review essay on extending ethnographic frontiers. Her review encompasses three books, all of which expand ethnography in some direction: the construction of outer space as a knowable frontier (Lisa Messeri's *Placing Outer Space: An Earthly Ethnography of Other Worlds*), conducting ethnographies involving animals while avoiding being anthropocentric (Lindsay Hamilton and Nik Taylor's *Ethnography After Humanism: Power, Politics, and Methods in Multi-Species Research*); and the auto-ethnography of consumerism (Elizabeth Chin's *My Life with Things: The Consumer Diaries*).

As usual, *SITES* would like to thank all those who brought this issue to fruition; the contributors, reviewers, copyeditors, administrators and a final special thanks to *SITES'* layout editor.

Chrystal Jaye
Associate Professor
Dunedin School of Medicine, University of Otago