Acknowledgements

This book is primarily about Lihirian responses to large-scale resource development. In the process of writing this book, from its original genesis through to its current form, I have been engaged with Lihirian lives and resource development in several different ways. As such the list of people who have helped me along the way is that much longer.

This book originated as my doctoral thesis at the University of Melbourne. My first 18 months of research in Lihir was made possible through financial support from the School of Anthropology, Geography and Environmental Studies. Thanks to the National Research Institute for organising visas and research permits in Papua New Guinea. Throughout my candidature, Monica Minnegal, Peter Dwyer and Mary Patterson provided academic support, constantly challenging me to further develop my ideas and to ask more questions. I owe a great intellectual debt to Martha Macintyre who supervised my doctoral research. Her work in Lihir opened many opportunities for me and has strongly influenced my belief in the need for a genuinely engaged anthropology. Over the years Martha has generously shared her ideas, and provided continuing encouragement and friendship.

In many ways the process of revisiting, rethinking and rewriting my earlier research has followed a less than conventional route. I have shifted from village based anthropology to gradually working more closely with the mining company in Lihir. At the same time this shifting engagement has created opportunities for closer involvement with many Lihirians. In 2007, I commenced a research fellowship at the Centre for Social Responsibility in Mining (CSRM), in the Sustainable Minerals Institute at the University of Queensland as part of a three year research partnership between the centre and Lihir Gold Limited (LGL). This position took me back to Lihir on a monthly basis as I worked with company personnel and community members on social impact studies and cultural heritage management. During my time at CSRM David Brereton was exceptionally supportive (despite all of his jokes about anthropologists!), and helped to cultivate a greater appreciation of the ways to meaningfully engage companies in social research. I am also thankful to the Sustainable Minerals Institute for financial assistance towards the completion of this book, and for a very generous Early Career Research Grant to commence research on the sacred geography of Lihir. Some of the early findings of this work have contributed towards the ethnographic descriptions presented here.
Over the past three years, the staff members of the LGL Community Liaison office have been particularly helpful. Thanks to the administration staff for organising my constant flights on and off the island, and the research staff in the social impact monitoring section for providing access to data. Luke Kabariu and Patrick Turuan who work in the LGL Cultural Information office have also provided great assistance, patiently answering my endless questions, introducing me to people and helping to facilitate research around the different islands. At various times, Elly Sawa and Walter Pondrelei have assisted with data collection. David Haigh from the LGL Media Resource Production and Training section provided excellent audio-visual support, especially for the recording of ceremonial events. I have benefited immensely from continuing conversations about Lihir and Melanesia more generally with Glenn Banks, Simon Foale, Susan Hemer, John Cook, Tim Grice, Ken Costigan, John Vail, John Burton, Anthony Regan and John Cox. I am especially thankful to Chris Ballard and Kirsty Gillespie with whom I have worked for the past few years on the development of cultural heritage management strategies in Lihir. Both have widened my knowledge of Melanesia and cultivated new research interests in Lihir. I particularly want to thank Andrew Holding who developed the partnership between CSRM and LGL which helped with the continuation of my research.

Several sections of this book have been published elsewhere. Chapter 3 originally appeared in the *Journal of Pacific History* under the title, ‘The Genesis and the Escalation of Desire and Antipathy in the Lihir Islands, Papua New Guinea’. Sections of Chapter 4 appeared in *The Australian Journal of Anthropology* in an article titled, ‘Men of Kastom and the Customs of Men: Status, Legitimacy and Persistent Values in Lihir’. Sections of Chapter 6 appeared in *Oceania* in an article titled, ‘Keeping the Network out of View: Mining, Distinctions and Exclusion in Melanesia’, and also in a *State Society and Governance in Melanesia* discussion paper titled, ‘Parallel States, Parallel Economies: Legitimacy and Prosperity in Papua New Guinea’. I am particularly thankful to the editors of these journals for permission to use this material here. Mike Fabinyi and Deana Kemp read revised chapters and provided valuable comments and appraisal. Dan Jorgensen read the original thesis and his excellent critical commentary has helped shape the current work. I am thankful for the astute comments and suggestions provided by the two anonymous reviewers of this manuscript and for the excellent editorial work by Mary Walta. Colin Filer also read the original thesis and has been instrumental in the process of writing this book. I have benefited tremendously from his unparalleled insights and knowledge of resource development in Melanesia.

My greatest debts are to the many Lihirians who have provided hospitality, shared their stories and histories, excused my mistakes, and helped me to understand their lives. While there are too many to name, I must mention Demas...
and Maria, Francis and Wokpul, Benjamin Rukam, Alphonse Ama, Martin Asu, Peter and Rose Toelinkanut, the late Ludwig Lel and the late John Zipzip, Jacinta Gagala, Bah Arom, Maria Tamon, Joanna Kokomalis, Clement Papte, Jaochim Malele, Joseph Kondiak, Mathew Tongia, Laurence Klumga, Martin Bangel, the members of the LSDP Committee for sharing their views, the 2004 students at Lakuplien and Kinami primary schools, and the members of the Lihir Cultural Heritage Association. Yel apet siwa. Finally, my deepest thanks go to my parents for their encouragement, and to Veronica who inspires me and continually spurs me on.