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**SAANZ 2020: The
Isolation Edition**
Wednesdays 4 to 5:15 pm
Oct 28th to Nov 25th

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October 28th - Challenging Responses: Issues of Ethnicity

Chair: Avril Bell

Luke Gahan, Barbara Masser, Cecilia Mwangi, Rachel Thorpe, Tanya Davison

Facilitators and Barriers to Ethnic Minority Blood Donation: Perspectives from Polynesian/Melanesian, sub-Saharan African, and East/South-East Asian Blood Donors in Australia.

Luiz Guilherme Natalio de Mello - Pontifical Catholic University of Paraná

Humanitarian Visa and Environmentally Induced Population Displacement: Brazil's and New Zealand's responses

Settler Students & Scholars Navigating Issues of Knowledge in the Academy

Chair: Stella Pennell

Rosie Boxall - University of Auckland

Mapping student responses to learning about difficult histories in undergraduate Sociology

Avril Bell - University of Auckland

If the university was a bridge between worlds: white settler allies in academia

November 11th - Reimagining Building Praxis

Chair: Tiina Vares

Casimir MacGregor - BRANZ

Beyond behaviour change? The epistemic and social practice foundations for 'behaviour change' in the context of the transition to a net-zero carbon economy

Orin Lockyer - BRANZ

Expectation and Trust: A practice-based analysis of communication between builders and clients during the new build process.

Michael Nuth - BRANZ

Earthquake prone public buildings: balancing safety risks and community costs

November 18th - Blurred Boundaries: Negotiating Identity Markers

Chair: Fairleigh Gilmour

Genevieve Grava - University of Auckland

Pinays in Aotearoa

Kalym Lipsey - Massey University

It's (not) just time – Incarceration, Identity and Meaninglessness

November 25th - A Marxist Discussion: Fisher and Fanon

Chair: Matt Wynyard

Vanessa Arapko - University of Auckland

A Brief History of Capitalist Realism

Daniel Badenhorst - University of Auckland

Doing Warm-Ups with Fanon: Fanon's Stretching and Warming up to Marxism

Abstracts

A Brief History of Capitalist Realism

Vanessa Arapko - Sociology (Hons), University of Auckland

In 2009, British theorist and cultural critic Mark Fisher developed the concept 'capitalism realism' to denote 'the widespread sense that not only is capitalism the only viable political and economic system, but also that it is now impossible even to imagine a coherent alternative to it.'¹ Yet, his was not an original coinage. The term capitalism realism can be traced all the way back to Germany in 1963 and Japan in 1964. In this tracing however, a multiplicity of meanings come to light. Where capitalist realism in the 1960's subverted Socialist Realism, the 2000's no longer echoed its socialist counterpart. It is hence by way of historicising this term that the latter definition – the way in which capitalism truly has stamped its imprint upon the whole consciousness of the human being – is attested to, even beyond Fisher's own analysis.

1. Fisher, Capitalist Realism, 2. Emphasis in original.

Doing Warm-Ups with Fanon: Fanon's Stretching and Warming up to Marxism.

Daniel Badenhorst

Frantz Fanon's thought has once again become central for thinking about racialisation, capitalism and colonialism. Commentaries proliferate dealing with Fanon's critique of racist ontology, his epistemology and his existentialism. Markedly absent from this list is a serious engagement with Fanon's reception of Marxism. The reason for this is that, for many, Fanon's Marxism is a settled question. For, as Fanon himself argues, Marxism 'requires a little stretching'. Most commentators have taken this statement to indicate that Fanon's relationship to Marxism was one of comradely critique - that Marxism is good but insufficient on the question of racial-colonialism. Consequently, the question of how Fanon actually relates to Marxism remains unasked. This presentation will begin to unravel the lines of intellectual indebtedness and situate Fanon as a reader in dialogue with a range of anti-imperialist and anti-colonial thinkers throughout the global south. That is, it seeks to ask whether stretching Marxism could mean something like limbering Marxism up, readying it to run in multiple contexts and whether or not contemporary Fanon scholarship needs to warm up to what the deeply anti-colonial tradition of Marxism offered Fanon and what it could still offer us today, if only the chill of the Cold War would pass.

If the university was a bridge between worlds: white settler allies in academia

Avril Bell, Sociology, University of Auckland

The institutions, knowledges and pedagogies of higher education in the western world are white spaces, arenas dominated by western epistemologies, values and practices, a reality increasingly brought to our attention in the various calls to decolonise the academy. These calls challenge us to work towards a transformation of the university and the place of indigenous scholars, knowledges and pedagogical practices within it. At the same time, in Aotearoa New Zealand, references to Mātauranga Māori and 'Vision Mātauranga' are increasingly notable in higher education discourse, from the Ministry of Education, MBIE, The Royal Society, through to the vision and planning statements of the institutions themselves. This turn in institutional attention involves both risks and opportunities for the project of decolonisation. This paper explores a small component of the work of decolonising the university, focussing in on the experiences and learning of three white settler scholars who work in relation with Māori colleagues and mātauranga. Addressing the question of the role of non-indigenous ally scholars, here I explore some of the changes in orientation, thought and practice required to step out on the bridge connecting and separating Māori and western worlds.

Mapping student responses to learning about difficult histories in undergraduate Sociology

Rosalyn Boxall, MA Student, Department of Sociology, University of Auckland

This study investigates how undergraduate Pākehā students engage with New Zealand's history of colonisation; interviewing a sample of sociology students to explore how they confronted the challenges and complexities of these pedagogical encounters.

Many decolonial and educational scholars have contested the common assumption that pedagogy can be an antidote to racism and intolerance. Despite this, the preliminary findings of this study suggest that studying New Zealand history and sociology can be a moment of radical transformation for some settler students: an 'aha' moment that prompts them to question deeply held understandings about settler identity and society.

Early findings show that these students expressed overwhelmingly critical views about the nature and impact of colonisation in New Zealand. These students recognised that the impacts of this history reverberate in the present with destructive consequences, particularly for Māori. Having learned about New Zealand's history, these students saw the historical role of Pākehā in New Zealand as a shameful role, one that they abhorred any connection with. Many of these students disavowed any ties to New Zealand's history and struggled to make the connection between the actions of early Pākehā and the privilege they experience as white New Zealanders in the present.

Humanitarian Visa and Environmentally Induced Population Displacement: Brazil's and New Zealand's responses

Luiz Guilherme Natalio de Mello, Pontifical Catholic University of Paraná

After the 2010 Haiti Earthquake, many Haitian migrants began arriving in Brazil. Likewise, the environmental impacts of rising sea levels in the Pacific islands countries are motivating Pacific Islanders to migrate to New Zealand. Such issues made the governments of Brazil and New Zealand propose to create humanitarian visas to respond to environmentally induced migration. By using a qualitative document analysis research, this study investigates the discussions and government deliberations in Brazil and New Zealand over the implementation of a humanitarian visa scheme for Haitian and Pacific Islanders, respectively. The results reveal that the arrival of Haitian immigrants encouraged the Government of Brazil to grant humanitarian visas to Haitian citizens due to the 2010 Haiti Earthquake. Despite the initial plan, the New Zealand Government has not implemented the humanitarian visa yet. Instead, the Government is proposing to modify specific immigration policies, such as the Pacific Access Category (PAC) and the Samoan Quota (SQ) to approach climate change migration in the Pacific islands region.

Facilitators and Barriers to Ethnic Minority Blood Donation: Perspectives from Polynesian/Melanesian, sub-Saharan African, and East/South-East Asian Blood Donors in Australia.

Luke Gahan, Barbara Masser, Cecilia Mwangi. Rachel Thorpe, Tanya Davison

With the increasing ethnic diversity of the Australian population there has been a growing number of patients requiring transfusions of rarer blood types. People from ethnic minority groups are generally less likely to donate blood and this can lead to shortages for some patients from these communities. In this presentation we report the findings of a qualitative study with ethnic minority donors by the Australian Red Cross Lifeblood. The study aimed to address gaps in knowledge on the barriers/facilitators to the recruitment/retention of ethnic minority blood donors in Australia – in particular, Polynesian/Melanesian, sub-Saharan African, or East/South East Asian peoples. Participants' facilitators and barriers to blood donation were enmeshed with, and shaped by, their culture and/or minority status. The findings demonstrate the multifaceted and interrelated nature of the motivators and barriers experienced by ethnic minorities to become and remain a blood donor in Australia. We discuss the implication.

Pinays in Aotearoa Genevieve Grava

Previous research shows how migration can reproduce the gendered division of labour and reinforce traditional gender roles. This presentation will focus on Filipino migration which has been highly feminised since the 1980s. By 2018, of the 2,299,000 overseas Filipino workers (OFW) deployed, 56% were women (PSA, 2020), two-thirds of whom work as caregivers and domestic workers. As such, Filipinas have tended to feature prominently in the 'global care chain' literatures, that is, "the series of personal links between people across the globe based on paid or unpaid care." However, few studies look into how 'skilled' migration has impacted gendered identities among Filipinas. In Aotearoa/New Zealand the majority of Filipinas here are 'skilled', rather than domestic workers. Drawing on qualitative interview data, and analysing my participants' performances of transnational familial care, this presentation aims to contribute to conversations as to how immigration alters, reinforces or reconstitutes gendered identity/roles amongst the Filipina diaspora in Aotearoa/New Zealand.

It's (not) just time – Incarceration, Identity and Meaninglessness Kalym Lipsey - Massey University

"It's just time bro, that's all they can take from you. They have to let you out one day". Day two of my prison sentence and a fellow inmate spoke the phrase that I would come back to time and time again throughout my studies and life in general. He was both wrong and right in that one uttering. They did have to let me out one day, I had a sentence end date. Yet a prison sentence takes so much more than time from those incarcerated. This presentation explores some of the impacts a prison sentence has on an individual's identity and their search for meaning in a life interrupted. Told through a personal narrative, the lasting impact of 'time inside' on notions of 'who I am' will be explored and extrapolated beyond the subjective in an attempt to give insight into why a prison sentence is (not) just time, for anyone.

Expectation and Trust: A practice-based analysis of communication between builders and clients during the new build process.

Orin Lockyer - BRANZ

Communication between residential new build clients and their builders can often lead to tension during the construction process. Previous research at BRANZ has identified that new build clients often report that their builders perform poorly when it comes to communication. However, the process in which builders communicate with clients and how it can lead to poor outcomes is currently unexplored. Drawing on the results of a mixed methods study on the builder client relationship in New Zealand, this paper applies insights from the sociology of consumption (Warde, 2005) and practice theory (Schatzki, 2011), to help understand the practice of communication during the build process. Findings show that the building site, in this context, is better understood as a nexus that is made up of a multitude of practices that are not easily integrated. Clients and builders each have a different expectation of how communication practice should occur during the build process, which, if not managed through mutual trust, can lead to conflict during the build process. This paper seeks to help the building and construction industry identify best practice solutions for communication with clients during the build process and contributes to wider sociological discussions on the practice of consumption.

Beyond behaviour change? The epistemic and social practice foundations for 'behaviour change' in the context of the transition to a net-zero carbon economy

Casimir MacGregor - BRANZ

The transition to a net-zero carbon economy involves a socio-technical change that requires a systemic turn. Central to this process will be 'behaviour change' – changing how people act, talk and interact with each other and the material environment. By examining the epistemic and social practice foundations for 'behaviour change,' I consider how diverse forms of participation and engagement with science, policy and behaviour change interrelate in wider systems. In this paper I take stock of these advances and the challenges of developing a framework for change to address climate action. The framework for change is illustrated through ethnographic research of the Superhome Movement- a collective of high-performance designers, architects and builders who seek to create healthy, sustainable, low carbon buildings. This provides insights into system wide challenges of using epistemic and empirical social science to redefine policy and industry problems and identify new avenues for social and environmental change that is accessible for those seeking to intervene in everyday life.

Earthquake prone public buildings: balancing safety risks and community costs

Michael Nuth - BRANZ

The Canterbury earthquakes have heightened awareness of New Zealand's vulnerability to seismic hazards. Consequently, territorial authorities across New Zealand are increasingly assessing public buildings as 'earthquake-prone'. This has resulted in the closure of key community infrastructure and services, causing significant social and economic impacts. However, it is uncertain how councils, acting as public building owners, are evaluating life safety risks associated with a seismic event within a geological timeframe (i.e. thousands of years) alongside the immediate socioeconomic impacts of public building closure. Some councils rapidly close buildings (in some cases even prior to earthquake prone decisions being made), while others keep buildings with lower seismic ratings open. The Building (Earthquake-prone Buildings) Amendment Act 2016 provides timeframes within which an earthquake prone building should be remediated but does not dictate or anticipate that earthquake prone buildings be immediately closed. Anecdotal evidence suggests that some local authorities' decisions to close public buildings are made subjectively and are based upon the perception of the severity of the risk to the safety of the public and council staff. This research seeks to understand how the immediate socioeconomic impacts of public building closure are currently being, or could be better, balanced against the possible physical and human impacts of an earthquake.