

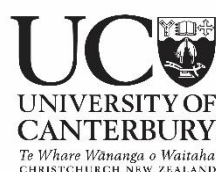


SOCIOLOGY IN THE 21ST CENTURY: WELLBEING, ENGAGEMENT AND SUSTAINABILITY

PROCEEDINGS OF THE 2021 SOCIOLOGICAL ASSOCIATION OF AOTEAROA NEW ZEALAND
(SAANZ) CONFERENCE

24-25 November 2021
Lincoln University, New Zealand

CO-HOSTED BY





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Sociology in the 21st Century: Wellbeing, Engagement and Sustainability. Proceedings of the 2021 Sociological Association of Aotearoa New Zealand (SAANZ) Conference

Editors:
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Publisher:
Department of Tourism, Sport and Society, Lincoln University

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Lincoln University 2021

ISBN 978-0-473-60507-0 (softcover)
ISBN 978-0-473-60508-7 (epub)

This publication contains peer reviewed abstracts from the 2021 SAANZ Conference, held at Lincoln University, New Zealand, 24-25 November. All abstracts were peer reviewed by at least one reviewer.

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WELCOME

After a year or more of online conferences, it is wonderful to be able to come together face-to-face for the annual SAANZ conference! We have been delighted by the enthusiasm shown by so many in the sociology community, as well as those in related areas such as agrifood. We were keen to ensure a high level of inclusivity and diversity of papers, and it is wonderful to see such a wide range of presentations using such a great variety of approaches.

We are very appreciative of the support from both University of Canterbury and Lincoln University, and would also like to thank Trudie Walters, conference organiser extraordinaire, and our volunteers (Kalym Lipsey, Megan Apse, Caitlin Hyde, Abby Mather, Faye White, Tracey Shields and Rianne van Zalinge) for all their amazing work.

We hope you enjoy the chance to network and connect with each other and to talk sociology!

SAANZ 2021 Co-Chairs:

Associate Professor Roslyn Kerr, Lincoln University

Associate Professor Ruth McManus, University of Canterbury

Dr Tiina Vares, University of Canterbury

CONFERENCE THEME

Lincoln University's Faculty of Environment, Society and Design, and the University of Canterbury's School of Language, Social and Political Sciences are delighted to welcome you to the 2021 SAANZ conference. Given it has been a long time since we were able to gather face-to-face, we are particularly excited about the opportunity to bring together sociologists across the country to showcase their work.

The SAANZ 2021 Conference theme is 'Sociology in the 21st Century: Wellbeing, Engagement and Sustainability'

This reflects what has become important to many of us since COVID-19, as we realised the significance of engaging with one another and looking after ourselves and the planet. The conference features two keynotes speakers who embody these ideals through both their leadership and research.



KEYNOTE SPEAKERS

DR STEFANIE RIXECKER

Dr Stefanie Rixecker is the current CEO of Environment Canterbury, and formerly Deputy Vice-Chancellor and an academic staff member in the area of Public Policy and Administration at Lincoln University. Her research has focused upon the intersection of environmental policy and social justice, including in the areas of future and near-future technologies, climate change and climate justice, marine environments, the geopolitics of energy and gender. She has undertaken projects for community groups, NGOs, UNEP and multiple national and regional organisations, and was awarded one of Amnesty International's most prestigious accolades, the Dove Award, in 2010 for her work as Board Chair of Amnesty International NZ.



Dr Rixecker's keynote and Wednesday's afternoon tea kindly sponsored by:
University of Canterbury School of Language, Social and Political Sciences

PROFESSOR BRONWYN HAYWARD (MNZM)

Bronwyn Hayward (MNZM) is a Professor in the Department of Political Science and International Relations and Director of The Sustainable Citizenship and Civic Imagination Research group at the University of Canterbury. Her research focuses on the intersection of sustainable development, youth, climate change and citizenship.

Bronwyn is a Coordinating Lead Author for the Intergovernmental Panel on Climate Change (IPCC) AR6 report (Cities, Settlements and Key Infrastructure) and was a lead author for the 2018 IPCC Special Report on Global Warming of 1.5° (Sustainable Development, Poverty Eradication and Reducing Inequalities).



Prof Hayward's keynote and Thursday's morning tea kindly sponsored by: BRANZ

PROGRAMME WEDNESDAY 24 NOVEMBER

* Please note that this programme is correct at the time of print, but that last minute changes are likely – refer to the Sched app for the up-to-date version

9:00 - 11:00	POSTGRADUATE WORKSHOP (ROOM C1)				
11:00 - 12:20	PARALLEL SESSION ONE				
		THEME: Identity	THEME: Urbanism	THEME: Sport	THEME: Agrifood – Food Systems
		Room: C1	Room: C2	Room: C3	Room: C6
		Chair: Karen Fagan	Chair: Helen Fitt	Chair: Sally Shaw	Chair: Carolyn Morris
		WHERE HAVE ALL THE TOMBOYS GONE? <i>Joseph</i>	EARTHQUAKE PRONE COUNCIL BUILDINGS: BALANCING SAFETY RISKS, WELLBEING AND COMMUNITY COSTS <i>Nuth</i>	SENIOR WOMEN, WELLBEING, ENGAGEMENT AND NON-COMPETITIVE SPORTS: A CASE STUDY OF THE LEISURE MARCHING NATIONALS <i>Walters and Wright</i>	THE PERSISTENCE OF RECIPROCAL LABOUR IN RURAL SOUTHEAST ASIA: BEYOND THE DICHOTOMY OF SOLIDARITY VS. MARKET EXCHANGE <i>Beban</i>
		MIGRATION EXPERIENCES OF CHINESE HIGHER EDUCATED “LEFTOVER WOMEN” IN NEW ZEALAND <i>Liang</i>	PRACTISING URBANISM; DE-COLONISATION AND RE-OCCUPATION OF PUBLIC SPACE <i>Vallance</i>	THE RELATIONSHIP BETWEEN FAMILY AND SPORT IN THE SOCIALISATION OF CHILDREN <i>Stojanovksa, Kerr and Ryan</i>	CARING FOOD SYSTEMS? THE TRANSFORMATIVE POTENTIAL OF REGENERATIVE AGRICULTURE IN NEW ZEALAND <i>Seymour and Connelly</i>
		CHILDBEARING BEHIND BARS: THE EXPERIENCE OF FILIPINO PREGNANT PRISONERS <i>Nieva Jr</i>	THE HOUSING CRISIS AND CITIZEN OPPOSITION TO LAND-USE PROPOSALS <i>Hamlin</i>	WHAT IS THE NAME? “CHINESE TAIPEI” OR “TAIWAN”: THE PARADOX OF SPORTS NATIONALISM IN TAIWAN <i>Hsieh</i>	GROWING FOOD; GROWING COMMUNITY: THE ROLE OF COMMUNITY FOOD INITIATIVES IN ŌTAUTAHU CHRISTCHURCH <i>Fountain and Cradock-Henry</i>

		SOCIAL IDENTITY, BELONGING, WELLBEING AND TATTOOS <i>Fagan</i>	MESS OR MASH-UP? ARE PRACTICE ARCHITECTURE, MOBILITY BIOGRAPHY, AND SHARED MOBILITY PIECES OF THE SAME PUZZLE? <i>Fitt, Curl and Kingham</i>	LGBTQ+ WOMEN'S INCLUSION IN RUGBY IN AOTEAROA/NZ <i>Shaw</i>	CULTURAL IMAGINARIES AND SUPPLY CHAIN DISRUPTION IN AOTEAROA/NZ: THE GREAT FLOUR SHORTAGE OF 2020 <i>Morris and Henry</i>
12:20 - 13:30	LUNCH (The Dining Hall) – supported by the Sustainable Seas National Science Challenge 'Our Seas' programme				
13:30-14:30	PARALLEL SESSION TWO				
	THEME: COVID-19	THEME: Identity & Exclusion	THEME: Climate Change & Environment	THEME: Food & Wine	THEME: Agrifood STS
	Room: C1	Room: C2	Room: C3	Room: C5	Room: C6
	<i>Chair: David Fisher</i>	<i>Chair: Megan Apse</i>	<i>Chair: Casimir McGregor</i>	<i>Chair: Heidi McLeod</i>	<i>Chair: Chris Rosin</i>
	ADDRESSING THE PANDEMIC: VACCINE IMPERIALISM VS GLOBAL SOLIDARITY <i>Varghese</i>	MY LIFE AS DATA: AN AUTO-ETHNOGRAPHICAL ACCOUNT OF RACISM AND ANXIETY <i>Williams</i>	CLIMATE, CAPITAL, AND COMMON SENSE – HOW HEGEMONY INHIBITS A COLLECTIVE RESPONSE <i>T. Smith</i>	'85% PURE?' – THE GI FICCTIONS AND OUTRIGHT LIES OF WINE AOTEAROA NEW ZEALAND <i>Howland</i>	ASSEMBLING THE TEAM OF 5 MILLION: SOCIO-TECHNICAL RELATIONS IN AOTEAROA-NEW ZEALAND'S BIOSECURITY SYSTEM <i>Edwards</i>
	BUT HOW DO WE LEAD IF THEY WON'T OPEN THEIR CAMERAS? TERTIARY LEADERS AND STAFF WELL-BEING DURING PERIODS OF COVID-19 LOCKDOWN <i>R. Smith</i>	QUALITATIVE CRYSTALLISATION: A CASE OF SRI LANKAN BUDDHIST NUNS <i>De Silva</i>	TANIWHA, TŪREHU, AITANGA-A-NUKU-MAITORE AND OTHER THINGS THAT GO BUMP IN THE NIGHT <i>Carpenter</i>	LITTLE IS BIG: HOW LITTLE ACTIONS MAKE SMALL IMPACTS AND BIG RIPPLES, THE TARANAKI LONG LUNCH <i>McLeod</i>	PERCEPTIONS AND ACCEPTABILITY OF NANOTECHNOLOGY IN THE NEW ZEALAND WINE INDUSTRY <i>Siimes</i>

	TOURISM RESEARCH BY WORD OF MOUSE. CHALLENGES IN THE FACE OF COVID-19 <i>Fisher, Geng, Huynh, Qin, Sherpa, Smiley, Supaponlakit, Tennakoon and Ni</i>	WELFARE SANCTIONS IN AOTEAROA NEW ZEALAND <i>Apse and Gray</i>	PUBLIC UNDERSTANDING OF ENERGY PERFORMANCE CERTIFICATES IN AOTEAROA NEW ZEALAND: A PRACTICED-BASED ANALYSIS OF BEHAVIOURS AND COMMUNICATION IN THE TRANSITION TO ZERO CARBON <i>MacGregor, Nicholls and Jaques</i>	'BUYING LOCAL' IN POST-PANDEMIC AOTEAROA NEW ZEALAND <i>Fountain</i>	TEMPORALITY OF DATA AND THE PURSUIT OF QUALITY: THE LIVELINESS OF DRY MATTER IN THE KIWIFRUIT SECTOR <i>Rosin, Henry and Edwards</i>
14:30 - 15:00	Afternoon tea (The Dining Hall) – sponsored by University of Canterbury School of Language, Social and Political Sciences				
15:00 - 16:00	WELCOME (ASSOCIATE PROFESSOR ROSLYN KERR) and KEYNOTE SPEAKER DR STEFANIE RIXECKER (ROOM C1) Sponsored by University of Canterbury School of Language, Social and Political Sciences				
16.00-16.10	SAANZ BEST STUDENT ABSTRACT PRIZEGIVING (C1)				
16:30 onwards	Informal drinks and nibbles – The Laboratory (at delegates' own cost)				

PROGRAMME THURSDAY 25 NOVEMBER

* Please note that this programme is correct at the time of print, but that last minute changes are likely – refer to the Sched app for the up-to-date version

9:30 - 10:50	PARALLEL SESSION THREE				
	THEME: Wellbeing	THEME: Disaster	THEME: Tourism	THEME: Agrifood – Robots	THEME: Agrifood – History & Governance
	Room: C1	Room: C2	Room: C3	Room: C5	Room: C6
	Chair: Gaylene Denfood-Wood	Chair: Trudi Cameron	Chair: Emma Stewart	Chair: Karly Burch	Chair: Alison Loveridge
	BEYOND SEN – HOW CONCEPTUALISING PERSONHOOD AS INTERDEPENDENT PROVIDES A PATHWAY TO PERSONAL & PLANETARY WELLBEING <i>Moore and Roberts</i>	EXPLORING DISASTER RESILIENCE DISCOURSE IN NEOLIBERAL SRI LANKA: A SOCIOLOGICAL ANALYSIS BASED ON THE EXPERIENCE OF GOVERNMENT, DONORS AND FLOOD-AFFECTED PEOPLE <i>Samaraweera</i>	WHAT IS LEARNING IN CHINESE BACKPACKERS' WORLD TRAVEL? <i>Zhong</i>	PRACTICING ENVIRONMENTAL SUSTAINABILITY IN THE DESIGN AND ADOPTION AI AND ROBOTIC TECHNOLOGIES <i>Ndaka</i>	REFLECTIONS ON THE POST-COLONIAL TURN IN AUSTRALASIAN AGRIFOOD STUDIES <i>Campbell</i>
	BUILDER-CLIENT RELATIONSHIPS: A PRACTICE-BASED ANALYSIS OF COMMUNICATION BETWEEN BUILDERS AND CLIENTS DURING THE NEW BUILD PROCESS AND ITS IMPLICATIONS FOR WELLBEING <i>Lockyer and Bryson</i>	MINUTES OF SHAKING: YEARS OF LITIGATION <i>Finn and Toomey</i>	WHY DON'T TOURISTS VISIT WHERE THEY WOULD MOST LIKE TO GO? THE CASE OF CHINESE TOURISTS TO NEW ZEALAND <i>Geng, Moore and Fisher</i>	PACIFIC MIGRANT LABOUR MEETS ARTIFICIALLY INTELLIGENT AGTECH: COLLABORATIVELY SHAPING EQUITABLE TRANSITIONS TOWARD MORE AUTOMATED VINEYARDS AND ORCHARDS IN AOTEAROA NEW ZEALAND <i>Gounder and Burch</i>	SCIENCE, GENDER AND THE STATE: AGRICULTURAL SCIENCE BULLETINS AND NEW ZEALAND FARMING IN THE MID-20 TH CENTURY <i>Dix</i>
	DO 'PERSONS' HAVE A PLACE IN PSYCHOLOGICAL THEORY? THE EXAMPLE OF THE PSYCHOLOGY OF WELLBEING <i>Moore</i>	MAKING SOCIAL CHOICES IN TURBULENT TIMES: REFLECTIONS ON A DECADE OF DISASTER EXPERIENCES IN ŌTAUHAHI <i>Glavovic</i>	AUTHENTICATING TRADITIONAL FOOD TOURISM ATTRACTIONS IN SUZHOU, CHINA <i>Cheng, Fountain, Rosin and Lucock</i>	ROBOT ONTOLOGIES: KNOWING PLANTS, VINEYARDS AND ORCHARDS THROUGH SENSORS AND CODE <i>Burch and Legun</i>	CLASS IN RURAL NEW ZEALAND <i>Pomeroy</i>

	SOCIOPOETIC WELLBEING IN A COVID WORLD <i>Denford-Wood</i>	TURN AND FACE THE STRANGE: REFLECTIONS ON CREATIVITY FOLLOWING THE CANTERBURY EARTHQUAKE SEQUENCE <i>Cameron</i>	AUTHENTICATION AND (DIS)EMPOWERMENT IN ETHNIC DANCE COMMODIFICATION: PERSPECTIVES OF ECO- MIGRANTS <i>Ye, Fountain and Stewart</i>		NEW ENVIRONMENTAL GOVERNANCE AND MEDIA SURVEILLANCE <i>Loveridge</i>
10:50 - 11:20	Morning tea (The Dining Hall) - sponsored by BRANZ				
11:20 - 12:40	PARALLEL SESSION FOUR				
		THEME: Death	THEMES: Disaster Resilience & Volunteering	THEMES: Critiques of Business & Hard Science	THEME: Agrifood – Disruptive Tech
		Room: C1	Room: C2	Room: C3	Room: C6
		<i>Chair: Jacky Bowring</i>	<i>Chair: Rosemary Du Plessis</i>	<i>Chair: Roslyn Kerr</i>	<i>Chair: Matthew Henry</i>
		DEATH, EDUCATION, AND RITE OF PASSAGE: THE POWERFUL ROLE OF THE HIDDEN AND INFORMAL CURRICULUM IN TEACHING ANATOMY USING DONATED HUMAN BODIES IN HEALTH PROFESSIONAL PROGRAMMES <i>Cornwall</i>	RECOGNISING VOLUNTEERS; RECOGNISING VOLUNTEERING <i>Carlton and Nissen</i>	SOCIAL INNOVATION AND THE FANTASIES OF URBAN CAPITALISM: DISRUPTIVE MAINTENANCE AND THE CASE OF AUCKLAND'S THE SOUTHERN INITIATIVE <i>McMillan</i>	THE RELATIONSHIP BETWEEN THE AGRO-FOOD SYSTEM AND CULTURED PROTEIN DEVELOPMENTS <i>Burton</i>
		DO AOTEAROA NEW ZEALANDERS WANT THEIR HEALTH RECORDS USED AFTER THEY DIE? <i>English</i>	FINDING THE "SELF" THROUGH VOLUNTEER TOURISM ACTIVITY IN CHIANG MAI, THAILAND <i>Supaponlakit</i>	GENERATING DELIBERATE AND MEANINGFUL IMPACT FROM BUSINESS EVENTS IN NEW ZEALAND: GOING BEYOND THE ECONOMIC <i>Walters</i>	UNDERSTANDING HISTORICAL DISRUPTIONS TO AGRIFOOD SYSTEMS: THE CASE OF ARTIFICIAL FIBRES AND THE NEW ZEALAND WOOL INDUSTRY <i>Kemnitz Campbell, Campbell and Burton</i>

		SUSTAINABILITY THROUGH ADVERSITY? THE IMPACT OF THE EARTHQUAKE ON THE GREENING OF DEATH <i>McManus</i>	PLANNING, GOVERNANCE AND A CITY FOR THE FUTURE? <i>Pawson</i>	WHEN I WENT 'WOW': WAYS OF SEEING AND ROUTES INTO THE HOMEOPATHIC PROFESSION <i>Dew and Clark-Grill</i>	HOW WILL NEW AGRICULTURAL TECHNOLOGIES AFFECT EVERYDAY AGRICULTURAL WORK? THE CASE OF A VR-TRAINING TOOL FOR USE IN VINEYARDS IN AOTEAROA NEW ZEALAND <i>O'Connor and Burch</i>
		ON THE ERECTION OF STATUES: QUESTIONS ABOUT MEMORIALS AND GENDER <i>Bowring</i>	"MAKING THE MOST OF NOW" YOUNG WOMEN'S STORIES ABOUT UNCERTAIN TIMES <i>Tapper and Du Plessis</i>	THE PHENOMENON SIMONE BILES: COMBINING SOCIAL, MENTAL, AND PHYSICAL ATHLETIC SUCCESS <i>Kerr and Barker- Ruchti</i>	FOLDED & UNFINISHED: DATA, TEMPORALITY AND EVERYDAY AGRO-ENVIRONMENTAL TOPOLOGIES <i>Henry, Rosin and Edwards</i>
12:40 - 14:00	Lunch (The Dining Hall)				
14:00 - 15:00	KEYNOTE SPEAKER PROFESSOR BRONWYN HAYWARD (ROOM C1) (Chaired by Associate Professor Ruth McManus) Sponsored by BRANZ				
15:00 - 15:10	THANKYOUS and CONFERENCE CLOSE – Dr Carolyn Morris (C1)				

POSTGRADUATE WORKSHOP PROGRAMME

To be held in Room C1 (Commerce Building)

9:00–9:05am	Welcome and Intro with Roslyn Kerr and Tiina Vares (Conference Co-Chairs)
9:05–10:00am	Career Planning with Susanna Finlay-Smiths (AgResearch) and Sarah Edwards (Lincoln University)
10:00–10:05am	Quick cookie break
10:05–11:00am	Publishing with Chamsy el-Ojeili (Victoria University of Wellington)

SOCIAL PROGRAMME

Informal drinks and nibbles: Wednesday 24 November, 4:30-7:00pm

Venue: Upstairs at The Laboratory, 17 West Belt, Lincoln (see dotted line on map)

Join us for an informal gathering – meet old friends and make some new ones! Please note that this is at delegates' own cost. The venue is approximately 15 minutes' walk from Lincoln University.

THANK YOU!

We couldn't have done it without you...

Volunteers/Helpers

Kalym Lipsey (Massey University), Abby Mather (University of Canterbury), Megan Apse, Caitlin Hyde, Faye White, Tracey Shields and Rianne van Zalinge (Lincoln University). Thank you all, you are awesome!

Sponsors

Thank you to University of Canterbury School of Language, Social and Political Sciences and BRANZ for supporting SAANZ 2021. Your sponsorship of the keynote presentations and afternoon teas are much appreciated. We would also like to thank the Sustainable Seas National Science Challenge 'Our Seas' programme for their contribution to the Postgraduate Workshop lunch.



GENERAL INFORMATION

Registration and Information Desk

You can collect your registration pack at the Registration and Information Desk located in the foyer of the Commerce Building on both conference days. It will be open at the following times:

Wednesday 24 November

8:30am-3:00pm

Thursday 25 November

8:30am-2:30pm

Location of conference sessions

All sessions will be held in the Commerce Building at Lincoln University (see map).

Information for speakers

Please ensure you know which room you are presenting in, and have your presentation slides loaded before the first session of that day if possible, to ensure there are no delays to the sessions. Please bring your presentation on a memory stick! The SAANZ2021 volunteer in the room will load it onto the computer for you, and you can double check it before you leave.

Name badges

Please wear your name badge when attending all conference sessions and social events.

Morning/afternoon tea *and lunch* included!

Great news – along with morning/afternoon teas, lunch is now included in your registration fee! Food will be served in The Dining Hall (see map). If you notified us of special dietary needs, your food will be clearly marked. Please follow Lincoln University COVID-19 protocols given on page 12 or as directed by catering staff.

We made our lunch breaks nice and long so you can talk sociology to your heart's content, and Lincoln township is a mere 15 minute walk from campus if you fancy browsing the shops while you do so – a great way to get some fresh air, sunshine and exercise into your day, while supporting local business!

Smoking

The designated smoking area nearest the conference venue is the Commerce lawn, behind The Lodge.

Wifi

Free Wi-Fi is available for conference delegates via the OpenCampus guest network – [click here](#) to find out how to get connected. You'll need your mobile phone so you can receive an SMS verification code.

Mobile phones

Out of respect for speakers and other delegates, please turn your mobile phone off (or ensure it is on silent mode) during all conference sessions.

EVACUATION PROCEDURES

If you discover a fire: warn others and dial **111** (ask for the Fire Service).

If the fire alarm rings at Lincoln University: leave the building immediately by the nearest exit. Delegates should assemble on the grassy area between the Commerce Building and The Lodge. Follow all instructions given by wardens, do not use the lifts, stay at the assembly point until the 'all clear' is given, and do not attempt to extinguish the fire unless it is safe to do so.

In the event of an earthquake: move no more than a few steps, "**Drop, Cover, Hold**" and stay inside until the shaking stops. Safe places include underneath a strong table, or next to an interior wall away from windows that can shatter and tall furniture that can fall on you. If you are outside, move a few steps away from trees, buildings, streetlights and power lines, then "**Drop, Cover, Hold**".



TRANSPORT AND PARKING

Getting to Lincoln University

Our campus sits in the [Lincoln township](#), a friendly and thriving village with a population of around 4000, in the heart of Canterbury. It has cafes and pubs, as well as a supermarket and other shops and services. Lincoln is approximately 25 minutes' drive from Christchurch Airport and from Riccarton.

Buses

Lincoln University is at the terminus of the number [80 Parklands/Lincoln bus route](#) which passes through the Bus Interchange in the centre of Christchurch city. You are required to wear a mask on public transport.

Shuttle services

If you are arriving at Christchurch Airport and need assistance travelling to Lincoln University, there are local shuttle services available. NZ Look Shuttles operate between Christchurch and Selwyn, where Lincoln is located. Costs and online bookings are available on the [NZLookShuttles website](#).

Parking on campus

Parking is free on Lincoln University campus. The most convenient carpark for the conference is the Orchard Carpark, which can be entered through Gate 3 off Springs Road (see map).

COVID-19 INFORMATION

The SAANZ conference will go ahead if Christchurch is at Alert Level 2 or lower. Lincoln University's Alert Level 2 COVID-19 protocols below must be strictly observed by all visitors at all times:

- **Physical distancing:** Reduce close contact with strangers. Keep a distance of two metres from people you don't know when out in social spaces. Keep a distance of one metre, where practicable, in controlled spaces such as offices, lecture rooms, labs and work areas.
- **Scan, scan, scan:** All students, staff and visitors are required to scan the QR codes when moving about campus. This includes buildings, teaching rooms, meeting rooms and all on-campus facilities including social spaces and eating areas. Check that Bluetooth is enabled on the app.
- **Wear a mask:** All students and staff are strongly encouraged to bring and wear their own masks as they move about campus, especially where physical distancing is not practicable. For example, in confined spaces with colleagues or students such as in meetings, interviews, in lifts, stairwells, labs, teaching rooms, etc. Masks must be worn in campus facilities such as Mrs O's, the Bookshop and Canon Printshop, and the Health Centre.
- **Gatherings and events** that are not directly education-related are limited to 50 people indoors or 100 people outdoors.
- **Practice good hygiene** such as coughing/sneezing into the elbow, regular hand washing and using the readily available hand sanitisers.

You must stay home if you are feeling unwell or have any COVID-19 symptoms. Please do not attend the conference – get a COVID-19 test and isolate until you have received a negative result. A list of testing centres in and around Christchurch [is available at this link](#).

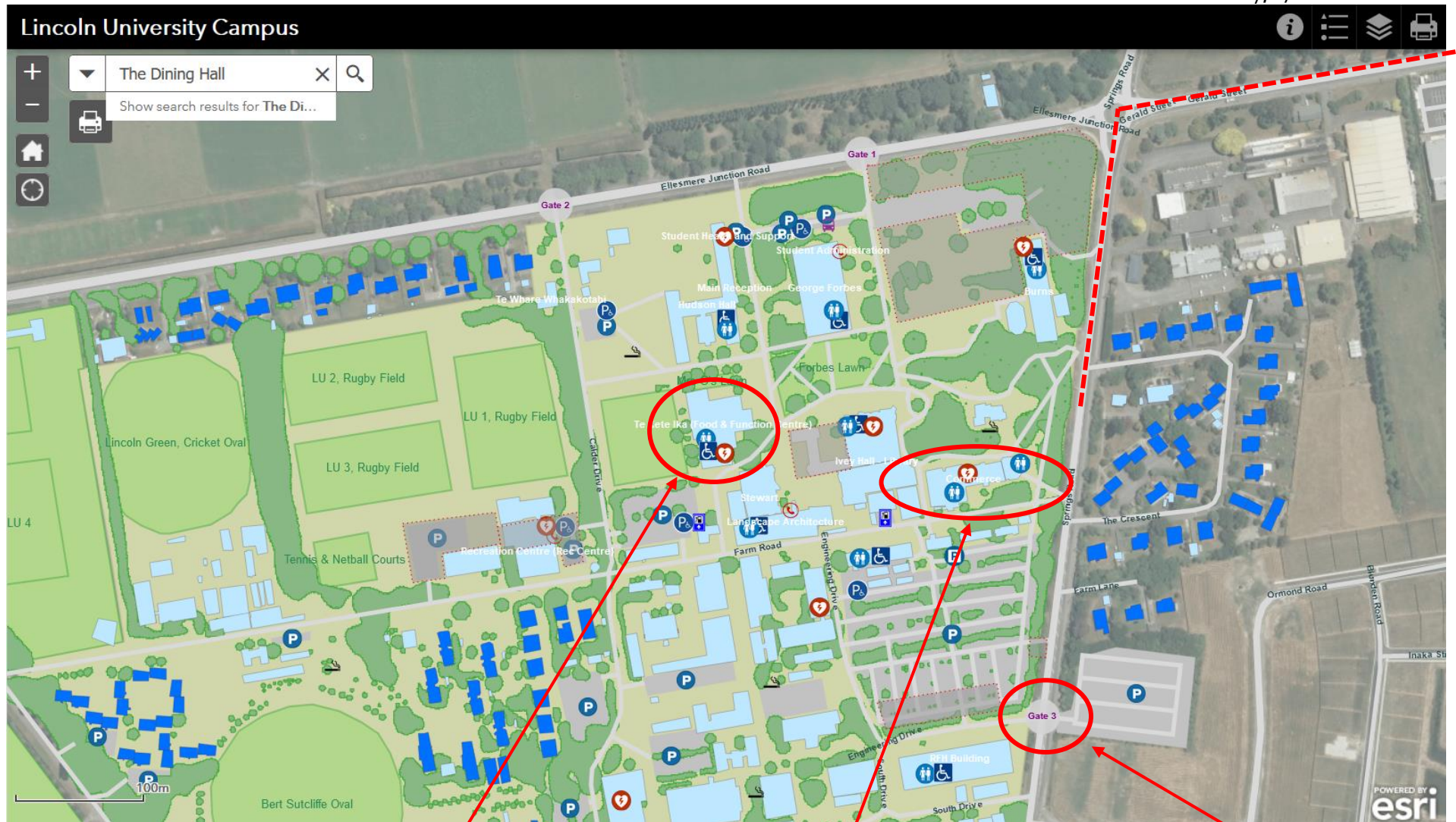
COVID protocols for morning/afternoon teas and lunches

Delegates are required to scan the QR code on entry to The Dining Hall (every time), wear masks, and once inside, ensure they are seated at a table (these are set up for the required distancing protocol). Delegates are not permitted to stand and mingle. Staff will serve platters of the menu items to the tables, and there will be tea/coffee stations set up. Delegates will need to follow instructions of the staff in this regard – tables will be invited up one by one to get their tea/coffee. Physical distancing is also required while lining up for tea/coffee.

If you wish to bring a packed lunch, you are welcome to eat it in the Commerce Building foyer, or there are picnic tables if you prefer to eat outside.

MAP OF VENUES

Drinks and nibbles venue: The Laboratory, 17 West Belt



Morning/afternoon tea: The Dining Hall

Main conference venue: Commerce Building

Gate 3 (for parking)

ABSTRACTS - PRESENTED

The abstracts in this section were peer reviewed and presented at the conference. While this list has been compiled with every care, we apologise for any inadvertent errors or omissions.

WELFARE SANCTIONS IN AOTEAROA NEW ZEALAND

Megan Apse, Beneficiary Advisory Service

Claire Gray, Beneficiary Advisory Service

Welfare systems in the United Kingdom, Australia, and New Zealand are increasingly using sanctions as a tool to promote compliance with welfare conditions. Although research has shown that sanctions may be ineffective in influencing behavioural change, New Zealand welfare recipients routinely face the threat of sanctions as part of Work and Income procedure. Penalties can reduce payments to beneficiaries by up to fifty per cent and result in financial hardship with a myriad of negative flow-on effects. This mixed-methods research examined the experiences of welfare recipients whose benefits had been sanctioned. Findings suggest that welfare recipients face financial hardship and high stress levels when under sanction, the effects of which erode mental and physical health. In addition, the research found that processes leading to sanctions were not well understood by benefit recipients. The research contributes to a growing body of New Zealand literature suggesting that the relationship between Work and Income New Zealand and its clients has become increasingly punitive.

THE PERSISTENCE OF RECIPROCAL LABOUR IN RURAL SOUTHEAST ASIA: BEYOND THE DICHOTOMY OF SOLIDARITY VS. MARKET EXCHANGE

Alice Beban, Massey University

Despite scholars in the 1990s claiming that Southeast Asian peasantry was dead and that reciprocal labour would inevitably disappear in the face of capitalist exchange relations, reciprocal labour practices persist. What are we to make of this? Agricultural economists see in these practices the last vestiges of precapitalist economies that can smooth labour shortages and ensure bare survival, while postcapitalist feminists see the potential for building collective prosperity. In this presentation, I draw upon a large sample of qualitative interviews carried out in Northern Cambodia in 2016 and 2020 to show that exchange labour not only persists; its prevalence and significance within poorer households is increasing. In the face of rapid agricultural commercialisation, debt, ecological crises and gendered inequalities, exchange labour practices help rural families survive and maintain social ties.

Yet, while agrarian studies literature often pits romanticised notions of exchange labour as a form of solidarity against the individualising effects of capitalist wage labour, I find that this dichotomy between sociality/gift vs. market/commodity is increasingly blurred. Exchange labour is not static. In rural Cambodia, the affective labour of exchange is taking on the capitalist logics of efficiency and competition, with implications for who gets included in exchange labour circles and how exchange labour contributes to social solidarity. I explore what these shifting practices might tell us about contemporary experiences of social change, and possibilities for socio-ecologically just futures.

ON THE ERECTION OF STATUES: QUESTIONS ABOUT MEMORIALS AND GENDER

Jacky Bowring, Lincoln University

Recent Black Lives Matter protests highlighted the symbolic potency of statues. But as much as statues can be problematic in what they memorialise, the absence of statues also speaks volumes. The gender statue gap is enormous. Discounting statues to royalty or mythical figures, only 13% of statues in the UK and 7% in the USA memorialise women. A quick glance around Christchurch shows the same pattern, with many dead white males on podiums, but only the Kate Sheppard memorial recognises the contributions of women. Groups around the world are seeking to rectify the disparity, including inVISIBLEwomen and the Public Statues and Sculptures Association, who call for nominations of women to be represented in statues.

But is achieving equal representation in statues the answer to inequity? This paper seeks to explore beyond the aspiration for equity, and critiques the very nature of statues as masculinist in their ethos and their form. This critique suggests that rather than seeking equal representation, the challenge is instead to develop forms of expression that more effectively convey women's achievements. Rather than calls for more women on podiums, a shift towards meaningful design expression could include the creation of inclusive spaces rather than exclusive objects.

ROBOT ONTOLOGIES: KNOWING PLANTS, VINEYARDS AND ORCHARDS THROUGH SENSORS AND CODE

Karly Burch, University of Otago

Katharine Legun, Wageningen University

Robotics with artificial intelligence capacities are currently being developed for complex tasks in agriculture, although many are at an experimental stage and have yet to reach commercial viability. At this early development stage, the design of technologies can be seen at their most elemental stage, where they set the infrastructure for potential sophisticated iterations of AgTech in the future. Drawing from interviews with engineers and computer scientists on a large co-design project, this paper will explore the translation of complex agricultural tasks into AI robotics. We pay particular attention to the materialities of these technologies and the capacities they make possible—e.g., the abilities to construct sensation, to move, to make decisions, to learn. By attending to the components that go into developing robotics, and how engineers describe their abilities and networked interactions, we aim to better explicate how a robot can see, think, and act. While these robotics are often modelled from humans, they are fundamentally distinct. Better explicating robot ontologies can help us to clarify the social and environmental dynamics of their development, while also allowing us to tease apart the differences between the imaginaries and realities they produce.

THE RELATIONSHIP BETWEEN THE AGRO-FOOD SYSTEM AND CULTURED PROTEIN DEVELOPMENTS

Rob J. F. Burton, Ruralis – Institute for Rural and Regional Research

Researchers using the multi-level perspective (MLP) of socio-technological transition have suggested that the cultured animal proteins (e.g. lab meat) are a niche product within the agro-food system that could rise to challenge the existing food regime. The image presented by the MLP is very much one of plucky little innovative niche actors banding together to overthrow a decadent and bloated regime. This paper investigates whether

this is actually the case. Using YouTube videos and media interviews with CEOs and CSOs of the cultured protein start-up companies, the paper explores the developing cultured protein sector and its relationship with the agro-food system. The analysis suggests that rather than challenging the regime, the development of the industry is increasingly occurring in partnership with key (but not all) regime actors. Further, it is not landscape level pressures that appear to be creating gaps in the regime, but internal tensions within industrial agriculture at the regime level. The niche for the new product (cultured animal protein) is being created largely by the size and complexity of the locked-in agro-food system. Current regime actors stand waiting to gain from any transition.

TURN AND FACE THE STRANGE: REFLECTIONS ON CREATIVITY FOLLOWING THE CANTERBURY EARTHQUAKE SEQUENCE

Trudi Cameron, Lincoln University

Creativity has been discussed in relation to disaster recovery as a component of resilience (Metzl & Morrell, 2008; Metzl, 2009), entrepreneurship (Chamlee-Wright & Storr, 2010; Monllor & Murphy, 2017) and improvisation (Wachtendorf, 2004). However, this chapter draws on research completed in the wake of the Canterbury earthquakes about how individuals, creativity and social processes intersected in the post-disaster setting. In the immediate and mid-term recovery period, creative ideas were lauded as a saviour of sorts for both their novelty and utility. This drew attention in part because Christchurch was widely regarded as a conservative, traditional city, fond of a heritage well-protected by its stakeholders. The physical destabilising of Christchurch led to a social destabilisation and greater questioning of the application of neoliberal principles that appeared widely-viewed as a socio-political norm (Clope & Conradson, 2018). This allowed others – particularly those who appeared preadapted to instability – to provide adaptive and creative solutions that were, at least initially, well-supported. This chapter discusses what personally and contextually enabled or hindered those prepared to implement beneficial creative ideas after the disaster. The discussion expands on the findings and resulting models to consider the importance of recalling the value of embracing unconventional ideas in order to courageously do so in non-disaster periods.

REFLECTIONS ON THE POST-COLONIAL TURN IN AUSTRALASIAN AGRIFOOD STUDIES

Hugh Campbell, University of Otago

The 2018 and 2019 meetings of the Agrifood Research Network saw a significant rise in theoretical discussion of the relevance of post-colonial theorising in agrifood studies in Australia and Aotearoa New Zealand. This paper reflects on how this theoretical turn is challenging some orthodox theoretical frameworks in Agrifood research and how we might develop new ways to think about Agrifood research in colonised landscapes. One pathway forward is to re-centre the colonial farm as an agent of agricultural colonisation. The colonial farm provides one possible locus where a nexus of human and more than human agencies formed to create particularly powerful cluster of economic, political and ontological colonising effects. The paper concludes by briefly looking at the example of one colonial farm from the 1850s and how it reveals the multiple lines of collaboration and fracture that were enacted at the farming frontier in Aotearoa New Zealand.

UNDERSTANDING HISTORICAL DISRUPTIONS TO AGRIFOOD SYSTEMS: THE CASE OF ARTIFICIAL FIBRES AND THE NEW ZEALAND WOOL INDUSTRY

Niall Kemnitz Campbell, University of Otago

Hugh Campbell, University of Otago

Rob Burton, Ruralis – Institute for Rural Research, Norway

The emergence of potentially large-scale industrial production of synthetic proteins is just the latest in a long history of new technologies which have created massive disruption to established agrifood sectors. In order to understand the potential impact of synthetic proteins to global agrifood systems, several case studies of prior historical disruptions have been undertaken (as part of the Norway-based Protein 2.0 research programme). This paper presents the results of one of those historical cases: the impact on the New Zealand wool industry of the arrival of artificial fibres. The paper will briefly review the longer history of the development of artificial fibres, and then describe the way in which the New Zealand wool industry did and didn't respond to this external threat. Three main industry discourses are identified as being prevalent in wool industry discussions in the mid-20th century New Zealand. None were sufficient to prevent a major crisis and diminution of the industry's status and markets.

RECOGNISING VOLUNTEERS; RECOGNISING VOLUNTEERING

Sally Carlton, Lincoln University

Sylvia Nissen, Lincoln University

Recognition is not necessarily part of volunteering, or it can be expressed informally through ad hoc practices of the giving and receiving of acknowledgement. Yet increasingly, layering over these interactions are formalised performances of recognition through the rise of awards, rewards, distinctions or credit for service. There is a politics of recognition to navigate with the rise of these practices – of what or whom is recognised, by whom, and how? Drawing on 28 in-depth interviews, we examine how young people engaged in volunteering-related activities in Canterbury interpret and navigate recognition for their engagement. In tracing their multiple, conflicting perspectives, our analysis highlights the distinction between interviewees' profound unease with practices that give recognition to individual *volunteers*, and their support for recognition of *volunteering* as a collective act.

TANIWHA, TŪREHU, AITANGA-A-NUKU-MAI-TORE AND OTHER THINGS THAT GO BUMP IN THE NIGHT

Lloyd Carpenter, Lincoln University

Māori have mythical creatures in cultural narratives, in creation myths and in their relationship with their natural environment. Some are monsters to be feared who steal lives or souls, others are supernatural, idealised elfin folk, while a few are kaitiaki (guardians) of resources and culture. In this presentation I will discuss Taniwha, Tūrehu, Aitanga-a-nuku-mai-tore and other things that go bump in the (Māori) night, outlining their function in terms of tikanga (cultural mores) and their place in te ao mauri (the spiritual realm) and te ao Māori.

AUTHENTICATING TRADITIONAL FOOD TOURISM ATTRACTIONS IN SUZHOU, CHINA

Denian Cheng, Lincoln University

Joanna Fountain, Lincoln University

Christopher Rosin, Lincoln University

Sharon Lucock, Lincoln University

There is a call to focus on the nuanced social, political, and cultural process of authenticating tourist attractions. This research looks beyond authenticity perceptions and responds to Cohen's and Cohen's (2012) call for substantiation of their "cool" and "hot" authentication propositions by discussing politically and culturally informed authentication of traditional food tourism attractions. Specifically, this paper aims to examine the authentication process of conventional restaurants in Suzhou, China, from the perspective of owners and managers. It used semi-structured interviews and participant observation to collect research data, subsequently analysed to identify key themes. The analysis reveals that restaurant interviewees authenticated their food products and restaurant settings in two ways. The first authentication strategy is to apply for official certification of the establishment as a "Time-honoured Brand", emphasising that the restaurant is an "authentic" supplier based on a claim to heritage. The second strategy saw the construction of the "authentic" by stating the geographical setting of restaurants, traditional food, exterior and interior decorations, and host-guest interactions. This research also finds that the two authentication strategies seem to be borne from divergent motivations. While the emphasis on a strategy of official certification is economic benefits, their focus on complementary elements is primarily motivated by nostalgic returns.

DEATH, EDUCATION, AND RITE OF PASSAGE: THE POWERFUL ROLE OF THE HIDDEN AND INFORMAL CURRICULUM IN TEACHING ANATOMY USING DONATED HUMAN BODIES IN HEALTH PROFESSIONAL PROGRAMMES

Jon Cornwall, University of Otago

Sylvia English, University of Otago

The student experience of learning anatomy in the dissection room during health professional training is the most powerful and transformative education experience of any pre-clinical training, due to its subject nature, rules, boundaries, and expectations. Despite the extant role in anatomy and health professional education that the dissection room occupies, what is less clear is whether this environment and the 'rite-of-passage' it signifies could be further utilised to gain benefits for students in their professional development journey.

This work explores a novel perspective on the education of health professional training through their interaction with death in the dissection room, exploring the experience of professional development in this context through pedagogical, sociological, and ethical lenses. It focuses on exploring the role of the hidden and informal curriculum in shaping professional development and identity, highlighting the fact that transformational benefits via rite-of-passage are perhaps not contextualised or maximised for students. The corollary from this exploration supports the theoretical argument that the boundaries of this liminal phase could be explored pedagogically to further enhance professional development and identity, with this space offering many opportunities to deliver contextual, relevant educational opportunities that capitalise on the transformation that students experience.

SOCIOPOETIC WELLBEING IN A COVID WORLD

Gaylene Denford-Wood, Flinders University

Can the practice of a sociopoetic form sustain wellbeing? What is the evidence? A 2019 doctoral award for *A heuristic inquiry with teachers and leaders uncovers a poetry path to wellbeing* evoked a broader-based enquiry. A series of workshops followed across diverse social settings, over an eighteen-month timeframe with a cross-section of participants who continued to engage with the process through covid-lockdowns. The researcher sought to understand what, if anything, was the effect of regular practice of this particular poetic form called *the mindfulness of seminaria*. Using a mixed methods approach, this qualitative study examined the responses of 30 men and women aged 15-75, to adopting this poetic form as a reflexive practice. Though introduced to its theoretical construct, they were encouraged, in practice, to explore it in playful ways to suit their personal and professional needs. Possible applications included: recording events, processing feelings, problem solving, 'bookending' the day, planning ahead. *The mindfulness of seminaria* was found to be surprisingly creative, energising and grounding. Key benefits were the wellbeing components: meaningfulness and self-realisation. Clear evidence emerged of the versatility, vitality and potential of this sociopoetic practice for attaining subjective wellbeing—a factor in participants' positive adjustment to living in 'Covid-times'.

QUALITATIVE CRYSTALLISATION: A CASE OF SRI LANKAN BUDDHIST NUNS

Gihani De Silva, University of Otago

Buddhist nuns in Sri Lanka strive and thrive under a system that excludes them in certain respects. It required a holistic methodological approach to the study of the lives of Buddhist nuns' groups (or the survival strategies), whose places in Buddhism and the monastic community are not settled or singular. Given the intricacies of the Buddhist female renunciation phenomenon in Sri Lanka, I was impelled to use a new metaphor to characterise the process through the empirical data gathering and analysis for this study: crystallisation. This study discusses the peculiarity of the crystallisation metaphor, which offers a methodical way to alternate and encounter the above-mentioned representation crisis. Crystallisation provided a framework for describing and incorporating the diverse forms of discourse representations I observed in the field, ranging from performances and embodied actions to sophisticated multimedia presentations and state-sanctioned festivals of Buddhist nuns. Crystallisation incorporates these disparate genres and representations of female renunciation while also allowing different modes of collecting (including artistic inquiry: poetry, preaching performance) and analysing data. The ultimate goal is to embrace marginalised and historically silenced groups like Buddhist nuns in Sri Lanka. As a result, a crystallised account was produced, which was subsequently incorporated into a cohesive text.

WHEN I WENT 'WOW': WAYS OF SEEING AND ROUTES INTO THE HOMEOPATHIC PROFESSION

Kevin Dew, Victoria University of Wellington

Monika Clark-Grill, Victoria University of Wellington

Homeopathy, along with many other alternative therapies, has come under severe attack from apologists for orthodox medicine. Given the cultural authority of medicine, what then provides the impetus for people to take

up homeopathy as a clinical practice? This paper addresses this question in the context of homeopathic practice in New Zealand. Five focus groups were conducted with 22 homeopaths in five cities. The study found that participants were not drawn to homeopathy by its philosophy, but through witnessing in themselves, their family, friends, or animals, the positive effects of homeopathy, commonly after negligible success from conventional medicine. For many participants, all of whom were women, the opportunity to study homeopathy occurred when they were the primary carers of children, with homeopathy providing a possibility for a change in work trajectories. Many participants had previous occupations inside the conventional health system. Central to the appeal of homeopathy as a subaltern practice in New Zealand is the often dramatic impact of witnessing the effects of the therapeutic modality, which is conceptualised as analogous to an 'event' that tears at the fabric of the everyday.

SCIENCE, GENDER AND THE STATE: AGRICULTURAL SCIENCE BULLETINS AND NEW ZEALAND FARMING IN THE MID-20TH CENTURY

Sophie Dix, University of Otago

Recent agrifood conferences have begun to explore the way that agricultural science contributed to the elaboration of High Modernity in places like New Zealand in the 20th century. My honours dissertation has considered how a particular kind of agricultural science text – the farmer bulletins of the *NZ Journal of Agriculture* – both contributed to empowering the High Modernist state, but also had wider social effects that are less anticipated by scholars of modernity. Starting with James C. Scott, my dissertation explored the standardisation and legitimisation of agricultural science as a governing strategy of the state. But in applying a discourse analysis to these agricultural textbooks, both visible and invisible gendering and racial marginalisation is apparent. Donna Haraway's theory of situated knowledges was used to further help examine and explore the inherent gendering embedded into science claims and texts claiming to provide objective knowledge about farming. I conclude by arguing that agricultural science texts were both generating particular discourses about modernity and science, as well as linking science, rationality and farming to an extremely gendered world which strongly empowered (white) men and entirely marginalised women and Māori as being relevant to the elaboration of a rational and scientific farming world.

ASSEMBLING THE TEAM OF 5 MILLION: SOCIO-TECHNICAL RELATIONS IN AOTEAROA-NEW ZEALAND'S BIOSECURITY SYSTEM

Sarah Edwards, Lincoln University

Aotearoa-New Zealand's "team of 5 million" is frequently mobilised to defend the nation's borders from the biological threats posed by pests, pathogens and weeds. While this need for a team approach has been central to the recent Covid-19 pandemic response, it has been evident in biosecurity policy for some years, as exemplified by the Biosecurity 2025 strategy: Ko Tātou/This is us. But in addition to the ongoing focus on people, there is an ever-increasing array of technologies that are being developed to meet biosecurity goals. Through an examination of the National Animal Identification and Tracing (NAIT) scheme, I will conceptualise Aotearoa-New Zealand's "team of 5 million" as an assemblage of social and technical elements. In doing so I will also

consider how biosecure borders do not simply exist at the periphery of the nation state, but are made and remade at sites within its territorial boundaries.

DO AOTEAROA NEW ZEALANDERS WANT THEIR HEALTH RECORDS USED AFTER THEY DIE?

Sylvia English, University of Otago

Jon Cornwall, University of Otago

As people die, posthumous electronic healthcare records and data (PHCD) are increasing in volume. Despite their potential utility, no publicly-generated information exists to guide what uses society may view as acceptable. Using focus groups, we explored the attitudes and perceptions of Aotearoa New Zealanders to PHCD utilisation. This included topics such as family access, consent models, system infrastructure, anonymity, governance, and commercialisation, using general thematic analysis to explore themes.

Sixty-seven people participated (12 focus groups, average 50 minutes), with dominant themes of beneficence, altruism, and usefulness throughout data. Participants indicated conditional support for a centralised, government-managed PHCD repository allowing controlled, no-cost access for healthcare and research purposes. Commercialisation from data-use was viewed as likely and acceptable, with participants prioritising any downstream benefit being preferentially directed to family, then Aotearoa New Zealanders, then others. Māori PHCD was considered preferably managed by Māori. Participants struggled around defining appropriate levels of family access, anonymity, and consent models.

This study provides the evidence of social license for PHCD utilisation, providing guidance for establishing trustworthy data governance and highlighting positive traits that exist in Aotearoa New Zealanders. Further exploration of the topic is necessary to guide how PHCD can be utilised in Aotearoa New Zealand.

SOCIAL IDENTITY, BELONGING, WELLBEING AND TATTOOS

Karen Fagan, University of Queensland/Eastern Institute of Technology

Since the 1980's Aotearoa New Zealand has been experiencing a significant increase in both tā moko and contemporary non-traditional tattoos. This so called 'tattoo renaissance' is not unique, although Aotearoa New Zealand is considered one of the most tattooed societies in the world. As a part-time PHD student I am in my fourth year of exploring this phenomenon. Informed by Bauman's concept of 'liquid modernity' my research explores the meanings people give to their non-traditional contemporary tattoos. I am curious about how people are expressing their social identity and sense of belonging through these tattoos within the neo-liberal context of Aotearoa New Zealand. I have just completed collecting my data which involved interviewing people with tattoos and photographing the tattoos they choose to talk about. With my background in Community Work, Social Work, Social Science Research and as an Educator I am well versed in the argument that a clear sense of social identity and belonging can contribute to wellbeing.

In this presentation I will provide a background to my research, share my research design, and touch on some of my preliminary findings.

MINUTES OF SHAKING: YEARS OF LITIGATION

Jeremy Finn, University of Canterbury

Elizabeth Toomey, University of Canterbury

This paper discusses the major long-term legal issues arising from the Canterbury earthquakes and the frequently unsatisfactory procedures that were supposed to resolve them. The overwhelming effect of the earthquakes' aftermath led to complexity, failure and unacceptable delays. The poorly prepared Earthquake Commission (EQC) was engulfed quickly with numerous complaints. This led to litigation through the courts, litigation notable for delays in achieving clear court rulings on a number of key issues and the unfortunate channelling of many cases through a single law firm. Eventually both central and local government stepped in to provide dispute resolution services but these were much too late. These cumulative matters cost Canterbury residents far more than they should have in terms of health and money. The recent introduction, more than ten years after the first earthquake, of the Insurance (Prompt Settlement of Claims for Uninhabitable Residential Property) Bill speaks for itself. The paper concludes on a positive note, describing the efficient and collaborative relationship between Land Information New Zealand (LINZ) and the Christchurch City Council (CCC) in dealing with the configuration of the vast tracts of red-zoned land which, in years to come, should bring smiles to the faces of weary Cantabrians.

TOURISM RESEARCH BY WORD OF MOUSE. CHALLENGES IN THE FACE OF COVID-19

David Fisher, Lincoln University

Jia Geng, Lincoln University

Thuan Huynh, Lincoln University

Kiko Qin, Lincoln University

Pasang Sherpa, Lincoln University

Becky Smiley, Lincoln University

Supaporn Supaponlakit, Lincoln University

Pradeep Tennakoon, Lincoln University

Zhong Ni, Lincoln University

2020 ushered in new challenges for research students. This paper analyses how tourism research for postgraduate degrees has had to change as a result of the pandemic. International restrictions on travel, for both the researchers and the subjects of research has meant that many proposed theses have had to be radically revised. Adaptations and strategic changes made to planned research proposals have depended on where in the research process individual students were when Covid 19 was declared a pandemic. For some students the inability to travel occurred before they began their fieldwork. For others their fieldwork was interrupted. If the researcher had hoped to interview international tourists those tourists were no longer travelling. The need for remote interviewing meant that research questions had to be altered because those initially set could not be answered. Respondents who had no access to internet technology could not be interviewed. In some cases, real time research was impossible, so a more historic approach had to be undertaken. This changed the way in which results could be interpreted. Additional considerations have been the ethical issues inherent in interviewing respondents online using commercial software. Nevertheless, whilst this process has been stressful new opportunities have arisen.

MESS OR MASH-UP? ARE PRACTICE ARCHITECTURE, MOBILITY BIOGRAPHY, AND SHARED MOBILITY PIECES OF THE SAME PUZZLE?

Helen Fitt, Lincoln University

Angela Curl, University of Otago

Simon Kingham, University of Canterbury

Shared mobility has potential to improve access and increase wellbeing for low-income populations and older people. Shared mobility involves short term rental or loan of vehicles, and can include cars, bikes, and scooters. Lowering the per-trip costs of transport, increasing the range of transport options to which people have access, and increasing the use of active transport modes should (in theory) reduce the number of people who struggle to access important amenities and social opportunities. There is, however, little international evidence of this happening and minimal discussion of the social processes involved in the emergence of outcomes from shared mobility schemes. The ACTIVATION research project is working with social housing tenants and retirement village residents who have recently gained access to shared mobility. This presentation proposes a novel combination of a practice architecture perspective and a mobility biography method to try to understand how mobility practices are influenced by access to shared mobility. It asks whether assembling these different theoretical, methodological, and empirical elements results in a difficult to disentangle mess, or a productive mash-up that will help us to devise better approaches to shared mobility schemes.

'BUYING LOCAL' IN POST-PANDEMIC AOTEAROA NEW ZEALAND

Joanna Fountain, Lincoln University

The Aotearoa New Zealand economy is facing unprecedented challenges from the COVID-19 pandemic sweeping the world, and is causing severe disruption to the primary sector. For exporters, supply chain delays and increased shipping costs are impacting cash flow and profitability and causing logistical challenges. For smaller primary producers reliant on domestic distribution, restrictions to the hospitality, tourism and event sectors has left many questioning their future viability. These smaller producers will rely on strong domestic support for their financial recovery. Early indications and broader trends suggest there is reason for optimism. Over the past two decades, global trends in food and drink consumption have seen small scale, local and 'authentic' food products prioritised by many consumers. Media reports, market research and anecdotal evidence suggest that the pandemic has intensified this 'buy local' trend, as consumers seek to support the economy at a time of crisis, but has also highlighted significant food security concerns for many New Zealanders. Informed by academic literature, media commentary and recent research, this paper outlines three consumption trends apparent during the pandemic – framed as "Getting back to basics", "Valuing local and locals" and "Focusing on well-being" – and considers what role 'buying local' could have in ensuring more resilient – and equitable – food futures in Aotearoa New Zealand.

GROWING FOOD; GROWING COMMUNITY: THE ROLE OF COMMUNITY FOOD INITIATIVES IN ŌTAUTAHİ CHRISTCHURCH

Joanna Fountain, Lincoln University

Nick Cradock-Henry, Manaaki Whenua Landcare Research

The COVID-19 pandemic and phased lockdowns have disrupted the agri-food system in Aotearoa New Zealand, highlighting acute vulnerability, supply chain fragility, and critical dependencies. To reduce future risk, there is now growing interest in regional food security and opportunities to 'buy local'. There is evidence, too, that pandemic lockdowns have also led many New Zealanders to reassess priorities, with 'slow food activities' such as baking and cooking and establishing, or expanding, home vegetable gardens becoming increasingly popular. While these trends reflect a global movement amongst consumers for locally, ethically and sustainably produced food, the pandemic has also highlighted significant issues of food security for many households and communities, where simply having enough nutritious food to feed a family is the immediate priority. This paper reports on qualitative research into five community food ventures in Ōtautahi Christchurch, particularly community gardens and food forests, in the context of COVID-19. Findings reveal that while food is the pivotal element of these ventures, their role in the community is much broader than this. There has also been a shift in roles and priorities for these ventures over time, often precipitated by crises in the city; this has been witnessed during the current pandemic, but was also evident during the 2010/2011 Canterbury earthquakes, attracting new participants, and reflecting broader changes in values around food, food security, and community.

WHY DON'T TOURISTS VISIT WHERE THEY WOULD MOST LIKE TO GO? THE CASE OF CHINESE TOURISTS TO NEW ZEALAND

Jia Geng, Lincoln University

Kevin Moore, Lincoln University

David Fisher, Lincoln University

Recent years have witnessed a surge of interest among social scientists in preference (in)consistency in behavioural-decision theories. Tourists, in particular, are confronted with numerous options, especially in the current digital and global context, and their preferences in destination selection change over time. Destination selection is a negotiated process that involves two aspects of choice: desirability and feasibility. This makes the investigation of preference change, the overall choice process and the reasoning behind it of great interest. In-depth interviews of potential Chinese outbound travellers who ultimately decided to travel to New Zealand in the following twelve months were conducted to explore the process of how those tourists eventually decided upon New Zealand. Surprisingly, it was found that most tourists switched initial, more desirable destination alternatives to feasible alternatives (i.e., New Zealand). That is, they failed to choose the place they would like to go most. We considered reasons why they failed to do so. These findings challenge a fundamental assumption that people are able to make choices in their own best interests. In addition, the data also reveal Australia's role as a destination which, counterintuitively, has acted as a major driver for Chinese outbound tourists choosing New Zealand as a destination.

MAKING SOCIAL CHOICES IN TURBULENT TIMES: REFLECTIONS ON A DECADE OF DISASTER EXPERIENCES IN ŌTAUTAHĪ

Bruce C. Glavovic, Massey University

Critical Disaster Studies (CDS) are foundational for understanding how to reduce vulnerability. Navigating waves of disaster depends on how social choices are made in the midst of disasters. Ōtautahi disaster experiences from 2010 to 2020 testify to the dire consequences of governance practices that close down opportunities for authentic public engagement, deliberation and reflexivity. This presentation distils insights from a forthcoming book by Uekusa et al., on these experiences. I map bright and dark spots in the social choices made through the decade. The central lesson learned is the imperative to open up opportunities for local communities to make social choices with the support of governing authorities. A critical praxis of disaster governance has a strong ethical foundation and is geared towards averting dangerous climate change, environmental destruction, and confronting inequitable and unjust development in a Covid world. It is founded on visionary thinking, inclusivity and robust deliberation, underpinned by public trust and legitimacy. It fosters reflexivity and adaptive capacity. It unlocks agonistic potential to leverage divergent perspectives for the common good and confronts the drivers and root causes of vulnerability. It is human-scaled, embraces diversity and difference, and celebrates the human spirit.

PACIFIC MIGRANT LABOUR MEETS ARTIFICIALLY INTELLIGENT AGTECH: COLLABORATIVELY SHAPING EQUITABLE TRANSITIONS TOWARD MORE AUTOMATED VINEYARDS AND ORCHARDS IN AOTEAROA NEW ZEALAND

Sandhiya Gounder, University of Otago

Karly Burch, University of Otago

Labour is often described as a “pinch point” for Aotearoa New Zealand’s viticulture and horticulture industries, with migrant labour from Pacific countries and new agricultural technologies (AgTech) expected to fulfil the industries’ intensive seasonal labour needs. Aotearoa’s Recognised Seasonal Employment (RSE) scheme was put in place in 2007 to support vineyard and orchard owners to secure seasonal migrant workers from the Pacific. The scheme has also provided valuable opportunities for Pacific people to profit economically, allowing them to earn a high income abroad without having to permanently migrate to another country. Artificially intelligent (AI) agricultural technologies (AgTech) are also being developed to alleviate the dependence on human labour, or to support human workers in completing seasonal tasks on vineyards and orchards. While new AgTech offers visions of vineyards and orchards with little dependency on human labour, they are still in their infancy stage, and will require many years before they will provide dependable labour support on vineyards and orchards. In this transforming labour landscape where human labour will still be necessary for the foreseeable future, we centre the humans who are taking on the bulk of seasonal tasks on Aotearoa’s vineyards and orchards: Pacific RSE workers. Our inquiry is based on a literature review conducted within the MaaraTech Project—a transdisciplinary collaborative design (co-design) project developing robotic and human-assist technologies with AI capabilities for Aotearoa’s vineyards and orchards. Our paper will highlight some of the reasons why Pacific people are drawn to the RSE scheme, and how understanding the needs of RSE workers might contribute to shaping an equitable transition toward more automated vineyards and orchards in Aotearoa.

THE HOUSING CRISIS AND CITIZEN OPPOSITION TO LAND-USE PROPOSALS

Morgan Hamlin, Open Polytechnic

This presentation discusses how citizens effectively politicise proposed housing developments as public issues when they are justified as a solution to the housing crisis. It is based on my recent research on how Justifications Analysis can be utilised to understand the politicisation of land-use proposals in the public sphere (Hamlin, 2021). I focus on a proposal to develop part of the Point England Reserve for housing and the moral orders of worth that underpinned the claims made by supporters and citizen opponents. I explore how citizens effectively critiqued the market-based justifications for the proposal with an anti-privatisation argument. Citizens invoked civic and green justifications to claim that that reserve should be protected for environmental reasons and its recreational significance. Rather than being a form NIMBYism, I discuss how public responses are culturally informed political acts that transform housing proposals, which appear as well-meaning interventions in the housing crisis, into contestable public issues.

FOLDED AND UNFINISHED: DATA, TEMPORALITY AND EVERYDAY AGRO-ENVIRONMENTAL TOPOLOGIES

*Matthew Henry, Massey University
Christopher Rosin, Lincoln University
Sarah Edwards, Lincoln University*

Data is essential to governing those emerging matters of concern that confront the agro-environmental everyday. But data is no neutral intermediary. It disrupts, exposes and creates new social, economic, political and environmental possibilities, whilst simultaneously hiding, excluding and foreclosing others. Critical data scholars have become attuned to the role of data in creating everyday worlds, and the need to develop critical accounts of the materialities, spatialities and multiplicities of data relationships. A key feature of this emerging work has been a developing understanding of the intricate topologies of data relationships and how these topologies reconfigure the spatial performances of everyday life. However, gaps exist within the ambit of critical data studies. In particular, a concern with spatial topologies has largely taken the temporal dimensions of data relations to be matters of fact. This paper explores temporality and data as a matter of concern through three lenses: infrastructuring, performativity and fertility. These three lenses speak to the entanglement of temporal relations in data infrastructures; the performance of time made possible through those infrastructures; and the fertility of data as it escapes the bounds of the temporal worlds it helps fashion.

'85% PURE?' – THE GI FICTIONS AND OUTRIGHT LIES OF WINE AOTEAROA NEW ZEALAND

Peter J. Howland, Massey University

In 2017 the Geographical Indicators (Wine and Spirits) Registration Act came into force. This act dictates that locally produced wines must ascribe to the 85% rule with regard to grape variety, vintage and geographical origin (e.g. Sauvignon Blanc, 2021, Marlborough). Geographical Indicators (GIs) are modelled on the wine appellations of France, Italy and Spain, and are designed to generate value by assuring consumers of the place-of-origin and production integrity of wine.

I argue that GIs are a form of legal fiction - or more cynically, a form of legislated lying. Firstly, the threshold of 15% of different and unspecified grape variety, wine vintage and region of production is hardly insignificant, especially in wines that are vintage (e.g. Sauvignon Blanc) or variety (e.g. Pinot Noir) sensitive. Secondly, and perhaps most importantly, as 'truth claims' – based predominantly on the seemingly fixed geological, varietal and temporal 'facts' of *terroir* – the 85% true/15% not true dialectic creates another moral space whereby playing fast and loose with the notion of appellation-orientated wines is deemed both ethically and commercially warranted. This is evident in the legal creation of wholly fictitious vineyards and wine estates that are now a significant component of New Zealand produced wine.

WHAT IS THE NAME? "CHINESE TAIPEI" OR "TAIWAN": THE PARADOX OF SPORTS NATIONALISM IN TAIWAN

Meng-Tyng Hsieh, Lincoln University

In 2018, the name rectification referendum was launched in Taiwan. It requested using Taiwan as the name to apply when attending the 2020 Tokyo Olympics in place of Chinese Taipei. The referendum gave rise to a series of debates between Republic of China (ROC/ Chung Hua Ming Kuo) nationalism and Taiwanese nationalism. This study analyses the name rectification referendum coverage and comments on social media platforms. It shows the paradox of two nationalisms. With the Taiwanisation of the ROC, the Chinese Taipei (Chung Hua) team was equated with ROC/ Taiwan, and it was considered as an acceptable name for the ROC by the ROC nationalists and Taiwan as an island's name cannot be represented as a whole country. Counter to this, Taiwanese nationalists argued that Taiwan per se is the synonym of the name of the country. However, both nationalisms excluded China from the imagined community. Additionally, both sides attempt to reach their political ends, seeking recognition from the international community, maintaining the ROC's nationalist symbol, and removing the Chinese political legacy and confronting China's political coercion, through exploiting sport. In the end, because of the risk of being disqualified by the International Olympic Committee, the name rectification referendum was defeated.

WHERE HAVE ALL THE TOMBOYS GONE?

Cassandra Joseph, University of Otago, Te Whare Wānanga o Otāgo

The word 'tomboy' made its English dictionary debut in the 16th century, albeit used on rowdy boys. It was then used to define 'immodest women' before being used on 'boisterous girls', which remains unchanged to this day. This shift in meaning is symbolic of the adept movement between gender binaries that people who are tomboys take on, which calls for a more contemporary take on what it means to be a tomboy.

This presentation will chart through the concept of tomboyism—an identity often overlooked as a phase. What does it mean to be a tomboy, and is this meaning similar for everyone who identifies as a tomboy? To answer this, the construct of binary genders have to be dismantled as we engage with people from various parts of the world who intimately understand the unique experience of being a tomboy—and how they have shaped this understanding into their current gender identity. The internalisation of the tomboy identity has an undisclosed heaviness attached to it, and it is often a lonely journey through gender identification. Where are the tomboys now, and how are they coping?

THE PHENOMENON SIMONE BILES: COMBINING SOCIAL, MENTAL, AND PHYSICAL ATHLETIC SUCCESS

Roslyn Kerr, Lincoln University

Natalie Barker-Ruchti, Örebro University

There is increasing awareness of the abusive culture that dominates high performance sport and the severe detrimental effects it can have on athlete wellbeing. Linked to this concern is a lack of understanding of the social factors that contribute to athletic performance, with the majority of research concerning high performance success being dominated by the physical sciences. In this study, we aim to improve our understanding of the social conditions that produce both athlete wellbeing and high performance success through focusing on the most successful gymnast of all time: Simone Biles. Anecdotal evidence suggests Biles has experienced a very different pathway from many high performance athletes in terms of her coach's style of coaching and the social relationships Biles was able to cultivate. Further, as her performance at the Tokyo Olympic Games suggests, she has been able to develop an independent self, which among others, allowed her to prioritise her wellbeing. This presentation will introduce preliminary results of a case study examination of Simone Biles as an example of how high performance sport might be performed more sustainably.

MIGRATION EXPERIENCES OF CHINESE HIGHER EDUCATED "LEFTOVER WOMEN" IN NEW ZEALAND

Yunying Liang, University of Canterbury

In this research, six semi-structured interviews and one focus group discussion were conducted with six 'leftover women' to understand their migration from China to New Zealand. 'Leftover women' refers to single women who obtained a good education, stable jobs, and are aged in their late 20s. I explored how the label of 'leftover women' influences their decisions and migration experiences, and how their perceptions of identity and gender are constituted and affected by the ongoing reality of gender construction in contemporary New Zealand. A thematic analysis was applied to investigate the topic. Two gender-related themes emerged regarding the complexities of marriage and migration: escapist migration and the 'let it be' attitude. Based on the social constructionist framework, I employed Foucault's power and knowledge analysis to disclose the interrelationship between gender and Chinese patriarchy. Preliminary analysis suggests that 'leftover women' are the new and independent generation of contemporary Chinese women, with specific individual pursuits and high expectations towards marriage life; however, they still face constraints due to long-standing unequal relations and attitudes towards women, including language and the patriarchal and gendered power in China; whereas migration is another way they currently could find to dismantle the restrictions on their identity transition.

BUILDER-CLIENT RELATIONSHIPS: A PRACTICE-BASED ANALYSIS OF COMMUNICATION BETWEEN BUILDERS AND CLIENTS DURING THE NEW BUILD PROCESS AND ITS IMPLICATIONS FOR WELLBEING

Orin Lockyer, BRANZ

Kate Bryson, Axon Consulting

Anecdotally, the builder-client relationship has been a source of tension and stress for builders and clients. Previous research at BRANZ has identified that new build clients often report that their builders perform poorly when it comes to communication. However, we do not know to the extent in which both clients and builders feel their wellbeing, especially mental health has been impacted by poor communication practice. 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, Ritzer) and practice theory (Schatzki, Shove, Kemmis), to help understand the practice of communication during the build process and why it can sometimes lead to adverse mental health outcomes. Findings show that half of builders who experienced client disagreements reported moderate to high levels of depression symptoms. An even greater number reported symptoms of anxiety. As clients become more knowledgeable and shift into a more active role on site, it can challenge long-standing practices of construction. This changing consumer practice, unless carefully managed, 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 practice theory.

NEW ENVIRONMENTAL GOVERNANCE AND MEDIA SURVEILLANCE

Alison Loveridge, University of Canterbury

In the New Zealand farming/environment interface, a traditional command and control system administered by regional government using resource consents and other surveillance tools exists alongside individualised responses such as on-farm environment plans. Over the past two decades, monitoring of resource consents for discharge of dairy effluent shows improved compliance with effluent rules by individuals alongside declining water quality in the face of intensification of farming. Government policy depends on farm environmental plans, audited by certified consultants, to show how set limits for environmental indicators will be achieved, and result in improved water quality in the future. Because these farm environmental plans are confidential, oversight of compliance with resource consents by activists and media is likely to remain a crucial form of citizen surveillance. Scrutinising lists of resource consent infringers nationally enables “naming and shaming” of prominent offenders, but is this effective? While the farm plan will provide regional councils with more sophisticated data on farm management practices, use of these plans may close down the possibilities of understanding these nuances for external players reliant on open access data. A case study of Canterbury compliance data and its mobilisation by activists highlights these ethical and organisational problems.

PUBLIC UNDERSTANDING OF ENERGY PERFORMANCE CERTIFICATES IN AOTEAROA NEW ZEALAND: A PRACTICED-BASED ANALYSIS OF BEHAVIOURS AND COMMUNICATION IN THE TRANSITION TO ZERO CARBON

Casimir MacGregor, BRANZ

Max Nicholls, BRANZ

Roman Jaques, BRANZ

This paper outlines public –especially consumer– understandings of Energy Performance Certificates for use in New Zealand residential buildings. Energy Performance Certificates (EPC) have become an important element in energy and climate change mitigation within the built environment. EPCs are an important policy tool, as they provide a way to enhance the energy performance of buildings. EPCs also serve as an information tool for building owners, occupants and real estate actors. Further, EPCs are an important market tool that can create more demand for energy efficiency in buildings. Drawing upon qualitative interviews were undertaken in Christchurch and Wellington and insights from the 'ecologies of practices' (Kemmis et al, 2014) and science and technology studies (STS). The paper seeks to provide insight into consumer knowledge and awareness regarding energy efficiency and conservation and gain their thoughts on an EPCs scheme. Key questions were centred around the nature and usefulness of EPCs, explored via the use of a comparative example, and their thoughts on the implementation of a potential EPC scheme in Aotearoa New Zealand. The research suggests that self-management of energy use was an important aspect of consumer energy practice that allowed for greater empowerment and control over their energy use. The majority of consumers focused on their energy practices as the main way they sought to save electricity. Despite high energy literacy and awareness about the issue, there were many 'environmental externalities' that made energy efficiency and conservation practices challenging.

LITTLE IS BIG: HOW LITTLE ACTIONS MAKE SMALL IMPACTS AND BIG RIPPLES, THE TARANAKI LONG LUNCH

Heidi McLeod, Massey University

Sharing the story of the Long Lunch from a research project on small-scale, regenerative food growing in Taranaki:

- An ethnographic, embodied description of the drama of having 100 people for lunch. Personal musings on the funding/research deliverable of a workshop to support active participatory research into regenerative food systems.
- Mixing food, people, Māoridom, and academia – a multi-disciplinary stage with a wide audience. Collaborative processes for shared knowledges and learnings.
- Imaginings and reimaginings – What were my aspirations for this event, what did I want it to deliver? Celebration, reflection, and engagement. What I planned, what worked, what didn't.
- Ripples and coagulation – what happened after? What does it mean for the research? Momentum of event for participants. What does it mean for regenerative food systems? What does it mean for Taranaki?

- Pleased to meet you – relationships in research, movement building, corporates and academia. How a grower was subsequently asked to showcase their produce, organic development of relations and synergies, creating an environment and context of connection and cohesion – what I do, helps you?! Who came and who didn't come?

SUSTAINABILITY THROUGH ADVERSITY? THE IMPACT OF THE EARTHQUAKE ON THE GREENING OF DEATH

Ruth McManus, University of Canterbury

My presentation explores ways in which new meanings and practices of sustainability through adversity are considered in and through the on-going shifts in the socio-political positioning of the dead. It charts and interrogate the constitution and emplotment of the dead pre, during and post disaster as a vein through which broader themes of socio-ecological sustainability are getting re-thought and re-worked post-disaster. From the pre-disaster offloading of rural church yards to council care to public debates about the 'white chairs' memorials and ground-breaking quarry based sustainable disposal projects, a shift to unfamiliar and potentially progressive modes of recuperative community connectivity and engagement becomes imaginable but sadly unactionable due to the hegemonic consequences of centralised efficiencies within a neo-liberal environment.

SOCIAL INNOVATION AND THE FANTASIES OF URBAN CAPITALISM: DISRUPTIVE MAINTENANCE AND THE CASE OF AUCKLAND'S THE SOUTHERN INITIATIVE

Chris McMillan, Massey University

Established in 2012 in response to socio-economic challenges in South Auckland, *The Southern Initiative* (TSI) promises "transformational social, economic and physical change" through social innovation and entrepreneurship (Auckland Council, 2012c). Social innovative (SI) initiatives such as TSI have become a structural feature of post-industrial urban governance and the subject of significant academic scholarship from the 2010s. Conversely, this research has tended to focus on 'bottom-up' approaches rather than SI's economic function. In this paper, I mobilise TSI as a case study and position this initiative as a response to the contradictions of post-industrial urban capitalism in Auckland. I argue that TSI provides a place-based instantiation of the means through which SI measures naturalise inequalities and becomes a form of what Cornelius Schubert (2019) calls 'disruptive maintenance', promising transformational change while naturalising the causes of the challenges SI initiatives seek to address.

DO 'PERSONS' HAVE A PLACE IN PSYCHOLOGICAL THEORY? THE EXAMPLE OF THE PSYCHOLOGY OF WELLBEING

Kevin Moore, Lincoln University

The concept of the 'person' has struggled to gain traction in psychological theory. While, on the margins, theories of personhood have been developed, the person rarely features as an explicit construct in the most widely adopted psychological accounts of human behaviour and experience.

Despite this near-absence of a focus on persons, I argue that recent empirical and theoretical developments from a wide range of areas including cognitive neuroscience, psychology of the self, cognitive evolution, consciousness, psychometrics and perception can best be understood through incorporation of 'persons' into psychological theorising. I then provide a philosophically-grounded theoretical account of persons and personhood as the basis for a reinterpretation of the nature of psychological phenomena and experience.

Importantly, a shift towards a psychology of persons explicitly embeds psychological phenomena in the broader social, cultural and material world both as regards their emergence and sustainability. I illustrate the advantages of such an embedded psychological perspective through considering what the outlines of a person-based theory of wellbeing would add to our understanding of the relational nature of wellbeing and its constitutive interdependencies with the social, cultural and environmental worlds.

Finally, I draw some broad conclusions about the prospects for a person-based social psychology.

BEYOND SEN – HOW CONCEPTUALISING PERSONHOOD AS INTERDEPENDENT PROVIDES A PATHWAY TO PERSONAL & PLANETARY WELLBEING

Kevin Moore, Lincoln University

Lin Roberts, Lincoln University

In the context of development, Sen has argued that central to human wellbeing is that individual persons have the capabilities to live a life that they value. While Sen acknowledges that there are cultural and social processes that influence the values manifest by persons, his approach has been criticised for over-emphasising the independent individual and seeing capabilities as possessions of those individuals. Critics have suggested that a more relational understanding of persons as being constituted collectively, by and in relation to their communities and cultures and the natural world that nurtures them, would enable us to better understand the foundations of personal wellbeing, and open the potential for a healthier relationship with the planet.

In that context, we present a theoretical account of persons that highlights this relationality and so exposes problematic aspects of Sen's approach. In particular, we consider the foundational nature of the concept of 'persons'. Within this account, persons and their achievements are constituted by multi-level processes that include the social, cultural and environmental factors that contribute to overall wellbeing. We consider the practical policy implications for people and nature of adopting this account of persons and contrast it to Sen's capability account.

CULTURAL IMAGINARIES AND SUPPLY CHAIN DISRUPTION IN AOTEAROA NZ: THE GREAT FLOUR SHORTAGE OF 2020

Carolyn Morris, Massey University

Matt Henry, Massey University

At 11.59pm on March 25, 2020, Aotearoa NZ moved into a nation-wide lockdown to halt the spread of COVID19. Supermarkets remained open and while the Government reassured citizens that the food supply was secure, panic buying ensued. Reports of flour shortages first appeared in the media on March 31st. Initially unnecessary panic buying was blamed, but by the following day a supply chain cause was discovered. This turned out not to be a problem with the supply of wheat or with milling capacity, but a problem with the supply of small bags for packaging. The cause of the surge in demand for domestic flour was, the media reported, people's desire to enact a kind of "traditional" family life through baking cakes and sourdough bread as a way of dealing with the profound disruption to life produced by the lockdown.

Food supply chains can be understood as networks of human and non-human actors assembled to integrate the production, processing and distribution of food. They are fundamentally animated by fantasies of a-cultural, technical, rationality, where goods circulate seamlessly and eternal plentitude is assured. The disruption of supply chains by COVID19 disturbed these fantasies, showing that supply chains are in fact particular to their material and cultural territorialisations. In tracing specificities of the Great Flour Shortage of 2020 we also reflect on disruption as a way of making sense of COVID life, in ways that suggest that imaginaries of logistics profoundly frame our ways of being in the contemporary world.

PRACTICING ENVIRONMENTAL SUSTAINABILITY IN THE DESIGN AND ADOPTION AI AND ROBOTIC TECHNOLOGIES

Angella Ndaka, University of Otago

Artificial intelligence (AI) and robotics research has gained global momentum, with many powerful economic and state actors promoting 'smart technology' as 'the solution' to major global problems like climate change, food security, poverty, and conflict. However, without critical sociological interventions, these technologies often (re)produce the very social and environmental problems they are being designed to solve. An emerging body of research highlights the carbon-intensive nature of AI and robotic design processes, their dependency on non-renewable mineral resources, and waste produced in their design, use and disposal phases. While most AI and robotic technologies are referred to as 'green', and may help in addressing issues related to environmental sustainability, there are gaps in how this might be realised in practice. Drawing on Jasanoff's conceptualisations of sociotechnical imaginaries and Haraway's studies on situated knowledge, this study will explore how environmental sustainability is imagined and practiced by a variety of actors who regulate, design, or use agricultural technologies. Situated within the Aotearoa New Zealand-based MaaraTech Project, the study will weave together insights shared by technology regulators, designers, and users to provide *recommendations on how to transform sustainability imaginaries about new agricultural technologies into sustainability practices which have positive environmental and social outcomes.*

CHILDBEARING BEHIND BARS: THE EXPERIENCE OF FILIPINO PREGNANT PRISONERS

Romulo Nieva Jr, University of Otago

Many women who enter prison come from the margins of society. They are primarily of childbearing age and mothers. Thus, they have distinct reproductive health needs. Despite an extensive literature on the reproductive wellbeing of marginalised women, the experience of pregnant prisoners is under-researched. This research presents a qualitative interpretation of women's pregnancy experience in the largest Philippine prison. The study was conducted in 2020 and involved semi-structured interviews with 18 pregnant prisoners. This study builds upon existing knowledge and highlights the institutional context of the pregnancy experience of women in prison. Through thematic analysis, the study's key findings are organised into three broad themes: (a) dislocation of identity b) sense of scarcity, c) and feeling of disempowerment. These themes embody the women's narratives of how their pregnancy and motherhood status appeared secondary to their 'prisoner identity', exacerbated by their experience of systemic scarcity and sense of powerlessness in prison. Imprisonment was the fulcrum on which the women's experiences of pregnancy were negotiated and balanced. The study showed how the women navigate the system to negotiate entitlements and deal with their pregnancy needs. This research highlights the gaps in existing policy guidelines and structure to support their reproductive wellbeing needs.

EARTHQUAKE PRONE COUNCIL BUILDINGS: BALANCING SAFETY RISKS, WELLBEING 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 categorising some council-owned buildings as 'earthquake-prone'. This has led to long periods where facilities and services housed in council buildings become unavailable to local communities, resulting in some notable socioeconomic impacts. For example, closure of Naenae Olympic Pool in Lower Hutt created a sense of uncertainty in the community and led to the closure of some local businesses. The closure of the Wellington Central Library due to structural concerns with the library's floor seating has also had a significant community impact, including on Wellington's homeless population. Such examples demonstrate that the wellbeing of communities is often interwoven with the bricks and mortar of council assets. Decisions by territorial authorities to pre-emptively close council buildings while determinations about their operational future are still being made can therefore cause disruption to community life.

It is uncertain how councils, acting as public building owners, are evaluating life safety risks associated with a seismic event within a vast geological timeframe (i.e., thousands of years) alongside the immediate socioeconomic impacts of public building closure. 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.

HOW WILL NEW AGRICULTURAL TECHNOLOGIES AFFECT EVERYDAY AGRICULTURAL WORK? THE CASE OF A VR-TRAINING TOOL FOR USE IN VINEYARDS IN AOTEAROA NEW ZEALAND

Mira O'Connor, University of Otago

Karly Burch, University of Otago

This research will explore the possible effects of new agricultural technologies (agritech) on the future of agricultural work in Aotearoa New Zealand's viticulture industry, with a particular focus on the work of pruning winegrape vines. Agritech vary in shape and capability, and different technologies might affect agricultural work in different ways. This makes technology-specific studies of great importance when trying to understand how everyday work might be transformed by the introduction of a particular new agritech. The technology of interest in this study is a virtual reality (VR) training tool being designed by the MaaraTech Project—a multi-university, New Zealand Ministry of Business, Innovation and Employment (MBIE)-funded trans-disciplinary project collaboratively designing (co-designing) robotic and human assist technologies with artificially intelligent (AI) capabilities for use in high-value fruit industries in Aotearoa New Zealand. Through bringing the VR training tool to interviews with vineyard trainers and pruners, the research will provide an opportunity for the people who might be using the tool in their everyday work to engage with the particular technology, and to discuss the various ways it might shape or support their everyday work. These interviews will support the project's technology developers in becoming more responsive to the experiences and needs of these possible end users. While understanding changing work patterns in response to a single technology cannot provide insights into the future of agricultural work in general, such an inquiry can provide invaluable empirical insights and opportunities for possible end-users to become directly involved in discussions on technology design and how they imagine themselves within a more automated future. Such an inquiry distinguishes this research from a usability study, which tends to confine discussions to pre-determined technical metrics. As the experiences of agricultural trainers and workers are often not included in the design of new agritech, this research will contribute important empirical findings to discussions of the future of agricultural work and the inclusion of agricultural trainers and workers in the co-design of new technologies that will shape their lives and livelihoods.

PLANNING, GOVERNANCE AND A CITY FOR THE FUTURE?

Eric Pawson, University of Canterbury

It has been argued that New Zealand's existing governance structures are insufficiently anticipatory in the face of change. This paper explores whether this has been so in the context of post-earthquake urban recovery. It traces links between new governance entities created for the rebuild and antecedent planning processes, and discusses the extent to which these entities, in focusing on specific outcomes, have delivered a coherent or a fragmentary post-earthquake vision. Three aspects of post-earthquake urban governance are discussed: the genesis of the Crown's blueprint for the downtown district, the enabling of rapid expansion of subdivision in greenfield districts in and around the metropolitan area, and the debate over the future of the city's red zone, those eastern suburbs abandoned in the face of damage from liquefaction. The use of these simple colour-coded metaphors suggests a clarity that is at odds with the complexity of the context, as well as the fragmentary nature of post-earthquake governance when considered as a whole.

CLASS IN RURAL NEW ZEALAND

Ann Pomeroy, University of Otago

A preliminary exploration of an under-researched topic, class divisions in rural New Zealand, points to major inequalities that are highly likely to be affecting the life chances of some rural residents.

Alongside a literature scan, census and socio-economic deprivation data for the rural component of 20 of New Zealand's territorial authorities show there is considerable variation between the three rural settlement types (open-countryside outside centres of 300+ people, small centres 300-999 people, and minor-urban areas 1,000 – 10,000 people). A neo-Weberian three-class structure based on Eric Olin Wright's typology developed for the USA, is used to explain the clear inequalities between these settlement types.

This analysis shows that while geographic location may constrain, or facilitate, the life chances and access to services and material possessions of New Zealand's rural population in general, social distinctions such as ethnicity and gender, and class divisions emanating from ownership of productive property, also influence rural people's life-chances and well-being.

TEMPORALITY OF DATA AND THE PURSUIT OF QUALITY: THE LIVELINESS OF DRY MATTER IN THE KIWIFRUIT SECTOR

Christopher Rosin, Lincoln University

Matthew Henry, Massey University

Sarah Edwards, Lincoln University

Considering data as a participant in the agro-environmental everyday, we apply the concepts of infrastructuring, performativity and fertility to the measurement of dry matter as an indicator of quality in the kiwifruit sector. While desirable in international markets, New Zealand kiwifruit faced complaints from East Asian markets about the inconsistent flavour of its gold variety. Known for differentiating fruit to meet distinct market preferences, the sector quickly determined that the dry matter percentage of fruit was a good indicator of its taste qualities. The data generated by drying a random sample from an orchard was established as an objective measure of fruit quality; as noted elsewhere, however, this data is no neutral intermediary. The disruptive potential of dry matter was firmly established in 2020, when the laboratory conducting dry matter assessments stopped providing the service. Finding alternative means of disaggregating fruit for high-value markets exposed the social, economic, political and environmental possibilities that the data both enabled and foreclosed. In this paper temporality and data act as entry points to examine the infrastructuring of kiwifruit provisioning, the performativity of orchard practice and the fertility of data as it alters the social, economic and environmental relations in the sector.

EXPLORING DISASTER RESILIENCE DISCOURSE IN NEOLIBERAL SRI LANKA: A SOCIOLOGICAL ANALYSIS BASED ON THE EXPERIENCE OF GOVERNMENT, DONORS AND FLOOD-AFFECTED PEOPLE

H. Unnathi S. Samaraweera, University of Canterbury

Disaster resilience has become a buzzword incorporated in every Disaster Risk Reduction (DRR) document irrespective of its practical outcome in Sri Lanka. This paper explores 'disaster resilience' as a discourse in neoliberal Sri Lanka, specifically focusing on the experiences of Sri Lankan policy makers and government actors, donors and flood-affected people in two flood-affected communities. Using a mixed methods approach, the paper draws on face to face household surveys, interviews, and focus group discussions with flood-affected people, semi-structured interviews with various officials, and DRR related documentary analysis. Research findings suggest the Sri Lankan government's accountability is to create and implement DRR policies and frameworks, to deliver post disaster recovery and reconstruction. The donors' responsibility is to operationalize disaster resilience at local levels with empowerment being an overall part of their objectives. However, both the government and donor sector initiate response-oriented rapid interventions during and post disaster contexts which indicate lack of coordination in relation to aid delivery. Flood-affected communities do not receive the empowerment and effective disaster recovery envisaged through government and donor support over the short or longer term. Thus, disaster resilience discourse in the Sri Lankan context shift responsibility in relation to disaster resilience towards flood affected subjects.

CARING FOOD SYSTEMS? THE TRANSFORMATIVE POTENTIAL OF REGENERATIVE AGRICULTURE IN NEW ZEALAND

Madison Seymour, University of Otago

Sean Connelly, University of Otago

A growing body of literature argues that achieving radical change in the agri-food system requires a radical renegotiation of our relationship with the environment alongside a change in our thinking and approach to transformational food politics. To do this, this study investigates the degree to which components of a more-than-human ethic of care are embedded within New Zealand's emerging regenerative farming movement. The purpose of this research is to understand the potential of regenerative farming to act as political and social spaces for radical and transformative change. The research is based on farm visits and interviews with farmers and key organizational stakeholders who are either practicing or supporting regenerative agriculture in Otago, Southland and Canterbury. It was found that undertaking regenerative agriculture requires a significant shift in mindset away from the reductionist paradigm that dominates conventional farming towards a more holistic and relational understanding of biological and social ecosystems. This shift is characterized by greater attentiveness to on farm biology to guide engagement in on-farm decisions, but these holistic and principle-based perspectives were also being applied to personal and social lives. The mindset shift found to be occurring with many regenerative farmers is what differentiates 'being regenerative' from the technical practices of regenerative agriculture. While the two overlap, it is the mindset that is crucial to the transformational potential of regenerative agriculture.

LGBTQ+ WOMEN'S INCLUSION IN RUGBY IN AOTEAROA/NZ

Sally Shaw, University of Otago

Women and gender were a focus of New Zealand Rugby (NZR)'s Respect and Responsibility Review (2016), and are a focus of Diversity and Inclusion (D&I) work in NZ rugby. There is little information, however, about the experiences of women's lesbian, gay, bisexual, takatāpui, queer/questioning+ (LGBTQ+) communities in rugby in Aotearoa. Anecdotally, for some LGBTQ+ women, rugby is considered to be a more inclusive space than other sports. The purpose of this research is to examine the inclusion experiences of senior (+18 years) members of LGBTQ+ communities, who self-identify as women, and who are involved in NZ rugby as players, coaches, administrators, team managers, and/or match officials. Analysing discursive practices (Baachi & Bonham, 2014), this research seeks to shed light on whether rugby is an inclusive space for LGBTQ+ women in Aotearoa and, if so, why? A mixed-methods, online survey (Braun, 2020) was distributed to female rugby participants using NZR's database and data analysis is ongoing. Preliminary results will be presented, along with reflections on the use of mixed-method in this context. In the medium to long-term, this research will contribute to the analysis of discursive practices in sport (e.g. Spaaij, 2019) and to NZR's ongoing D&I objectives.

PERCEPTIONS AND ACCEPTABILITY OF NANOTECHNOLOGY IN THE NEW ZEALAND WINE INDUSTRY

Nikolai Siimes, University of Auckland

This Masters project investigates current perceptions on nanotechnology use by various actors connected to the production, marketing, and sale of wine. Nanotechnologies potentially offer an improvement to conventional vineyard inputs, with overseas examples being developed in plant nutrition and pest and disease management. Despite these promises, their acceptability by a variety of key actors involved in the social construction and material production of wine in New Zealand is uncertain. One concern is for the reputation of New Zealand wine through an association with nanotechnology. There are questions about how global nanotechnological developments might enter New Zealand practices, and what this means for, for example, understandings of terroir. This project seeks to understand the technical and market acceptability of these nanotechnological solutions to a range of 'wine production problems' by elucidating the downstream perception and acceptability of their use. Perceptions and attitudes of New Zealand wine producers, viticulturists, marketers, wine writers, sommeliers, and retailers (as 'market makers') are gathered through semi-structured interviews, and their perceptions and attitudes examined with respect to stakeholder type, region, and market share as well as contextualised in an international setting. This research is a work in progress, and I will report on recent findings.

BUT HOW DO WE LEAD IF THEY WON'T OPEN THEIR CAMERAS? TERTIARY LEADERS AND STAFF WELL-BEING DURING PERIODS OF COVID-19 LOCKDOWN

Richard Smith, Toi Ohomai Institute of Technology, Rotorua

Much has been written globally about the effects of COVID-19 in tertiary education and the need to deliver lectures and materials in online modes. These mostly take the form of the effects on students as well as staff and their unpreparedness from both perspectives. Unlike the vast array of literature that falls into those

important categories, fewer studies have been conducted on the experiences of middle leaders in higher education organisations (such as heads of departments or programmes) who have responsibilities both for the well-being of the students and their pastoral care duties, as well as making sure their staff are cared for appropriately and checking on general well-being. What of the leaders themselves, who cares for them? This paper provides the background scoping and critical literature review for a proposed research project on this topic to be undertaken in 2022. We propose an online survey through SurveyMonkey to all heads of schools or programmes that have education specific qualifications from certificate to doctoral level. This is a project that has the buy in of the majority of the Aotearoa New Zealand universities and the ITP and Wānanga sectors. A number of these organisations will be partners in the research too. The central premise of this research is how prepared were leaders and their staff to deliver materials online and at short notice with a global pandemic? What was the correct balance and boundaries between caring and being intrusive? And what if staff and students refused to open their cameras?

CLIMATE, CAPITAL, AND COMMON SENSE – HOW HEGEMONY INHIBITS A COLLECTIVE RESPONSE

Thomas Smith, Te Herenga Waka Victoria University of Wellington

The recent IPCC report on climate change and global warming irrefutably states the role of humanity in the warming of the planet, but in doing so it has also obfuscated the role of the capitalist mode of production in both exacerbating and prolonging the crisis. The framing of human influence on climate change, though not incorrect in itself, stems from an embedded common sense around capitalist hegemony relative to the unfolding climate crisis. If we are to make a meaningful response to the crisis, we must understand both the role of capitalism in causing the crisis and the way in which capitalist hegemony maintains a narrative stating otherwise. This narrative relies on constructing a common sense which places the blame and responsibility for the crisis on the individual in order to continue short term profitability at the expense of the planet. To begin resisting this individualisation, analysis of historical movements against capitalist exploitation can offer us insights into the underlying crises of both capitalism and climate in the present through the lens of hegemony. This lens can begin to make visible a path toward escaping climate catastrophe.

THE RELATIONSHIP BETWEEN FAMILY AND SPORT IN THE SOCIALISATION OF CHILDREN

Aleksandra Stojanovska, Lincoln University

Roslyn Kerr, Lincoln University

Greg Ryan, Lincoln University

This research aims to provide insights into the relationship between family and sport during the process of child socialisation. In line with Berger and Luckmann's theory of socialisation, the family has long been considered as the agent of primary socialisation, with wider social influences such as sport acting as secondary influencers. Data was collected through semi-structured interviews of fifteen children, aged 10-12, who had been participating in competitive team sports for at least two years, their parents, and thirteen children's sports coaches. The results identified a range of characteristics that had been developed or extended through sporting participation, some of which were unexpected in comparison with previous literature. For example, all three

groups identified the growth in children's communication skills through playing sport, along with more traditional sporting skills such as teamwork.

FINDING THE "SELF" THROUGH VOLUNTEER TOURISM ACTIVITY IN CHIANG MAI, THAILAND

Supaporn Supaponlakit, Lincoln University

The number of research studies of Volunteer Tourism (VT) or Voluntourism has increased significantly over the last twelve years. However, research on volunteer tourism in Chiang Mai, Thailand remains limited despite its popularity as a volunteer tourism destination. Further, VT incorporates characteristics that distinguish it from other forms of leisure travel including the forms of motivation that generate it and the potential impacts it has on the tourist. In this context, the current study explores the relationship between VT activities and self-identity in Chiang Mai, Thailand.

This qualitative study found that volunteers challenged the perceptions of what they felt that they could do through new experiences. Comparative deprivation was accepted because of approval from recipients and the opportunity to learn about different cultures. This is the opportunity to step outside of their comfort zone. As a result, some participants learned more about themselves and had life-changing experiences, which made them gain a better or at least different sense of themselves or of their identity. Nevertheless, it was also found that volunteers often assumed the role of the tourist on their days off and therefore engaged in touristic activities for relaxation and sensation-seeking.

"MAKING THE MOST OF NOW" YOUNG WOMEN'S STORIES ABOUT UNCERTAIN TIMES

Louise Tapper, The Collaborative Trust, NCWNZ Christchurch Branch, UC Arts Digital Lab

Rosemary Du Plessis, The Collaborative Trust, NCWNZ Christchurch Branch, UC Arts Digital Lab

Ōtautahi Christchurch has experienced a series of crises that have challenged its residents. A city still impacted by the Canterbury quakes of 2010-2011, was rocked in a different way by the mosque shootings on 15 March 2019. More recently the COVID-19 pandemic has posed different challenges. In August 2020 we embarked on a small-scale oral history project that focused on recording the experiences of thirteen young women who had lived through the aftermath of the quakes, the mosque shootings and COVID-19 related lockdowns. We were interested in their stories and potential connections across their reflections on these different collective, but personally experienced, crises. Participants' input into the project challenged us to explore how other young women and wider community groups could access the stories they told. We reflect on our research process and our attempts to share these narratives via a digital archive (UC QuakeStudies), online podcasts (Plains FM), and a set of short videos that highlight young women's strategies for living through "hard times."

<https://quakestudies.canterbury.ac.nz/store/collection/22233>

<https://podcasts.apple.com/us/podcast/making-the-most-of-now-young-womens-stories-of-covid/id1578843593>

PRACTISING URBANISM; DE-COLONISATION AND RE-OCCUPATION OF PUBLIC SPACE

Suzanne Vallance, Lincoln University

In this paper, I argue for both the de-colonisation and re-occupation of the urban commons that have been occupied, initially the modern state's penchant for administrative ordering and, subsequently, by the neo-liberal state's deference to 'the market'. Neither project has been particularly humane; both have left our public places poorly placed to promote civil society or strong environmental ethics. Before state consolidation, expansion and colonialism, people's relationships with each other and the 'natural' world were of critical importance. Decolonisation, here, speaks to the need to find places in which these relationships can, again, feature prominently in people's everyday lives. This resonates with our increased appreciation of ideas like manaakitanga, kaitiakitanga and whanaunatanga here in Aotearoa/New Zealand. This de-colonisation, I argue, can be supported by the re-occupation of 'public' space, space literally made public through more widespread practices of co-management of urban commons such as streets and parks. The co-management draws on Ostrom's principles but also involves street science and collective experimentation that upholds the value of shared experiences, hospitality, stewardship, self-determination and subsidiarity.

ADDRESSING THE PANDEMIC: VACCINE IMPERIALISM VS GLOBAL SOLIDARITY

Josephine Varghese, University of Canterbury

In October 2020, India & South Africa introduced a proposal at the World Trade Organization (WTO) to temporarily waive intellectual property rules on Covid-19 vaccines and associated medical supplies. The aim of the proposal was to release vital medical research and technology for generic production so that the supply and cost issues that particularly affect developing nations could be systemically addressed. The proposal, although supported by most developing nations, was opposed by a small yet powerful group of rich nations including USA, UK, Germany, and France. In response, the People's Vaccine movement took shape which has been mobilizing support to push through the proposed waiver. The movement generated enough pressure to effect a partial shift in the US position in May 2021. USA, followed by many other nations including New Zealand currently support waiving patent laws on vaccines, but not all aspects of the proposed waiver. However, others, most vocally the EU, remain fully opposed. Liberal political establishments in the west can be identified as the main gatekeepers of the interests of pharmaceutical corporations at the WTO. In this talk, I present a critical analysis of the response of western governments to the people's vaccine movement with a focus on New Zealand, arguing for the creation of global governance frameworks that uphold solidarity.

GENERATING DELIBERATE AND MEANINGFUL IMPACT FROM BUSINESS EVENTS IN NEW ZEALAND: GOING BEYOND THE ECONOMIC

Trudie Walters, Walters Research and Consulting

The economic value of business events is well-known – delegates spend more per day than leisure visitors, may stay longer than the duration of the event, and return to holiday with family or friends. However, attention has more recently turned to the social value of business events. Research has found that conference attendance, for

example, has consequences for career progression and research collaboration. Friendships formed at business events contribute to improved well-being, retention of staff in the profession, and more creativity and innovation in the sector. There is increasing interest amongst the events industry in how to create more social value, but this area is largely overlooked within academia.

This presentation shares insights from the Tourism New Zealand Conference Impact Aotearoa (CIA) programme, designed to generate deliberate and meaningful impact from business events hosted in New Zealand. The programme seeks to extend past the traditional economic perspective on 'value' and seeks to maximise the value of business event delegates across the other three pillars of well-being: social, cultural and natural. The presentation reports on my experiences of working with four conferences in the CIA programme to deliver impact beyond the economic and contribute to engagement, well-being and sustainability in New Zealand.

SENIOR WOMEN, WELLBEING, ENGAGEMENT AND NON-COMPETITIVE SPORTS: A CASE STUDY OF THE LEISURE MARCHING NATIONALS

Trudie Walters, Walters Research and Consulting

Richard Wright, Auckland University of Technology

In Aotearoa New Zealand, 80 percent of adults (aged 15+) have had experience of mental distress, and data shows this is often linked to feelings of isolation and disconnection. While adolescents (aged 15-19) and older adults (aged 60+) are worst affected, females are more likely to experience a common mental disorder than males, regardless of age. Aotearoa New Zealand's Mental Health Foundation works towards creating a society where all people enjoy positive mental health and wellbeing. They partnered with the Health Promotion Agency to launch the *Five Ways to Wellbeing* toolkit in 2018, consisting of five actions adapted from those first created by the UK's New Economic Foundation. These actions are designed to improve physical, psychological and sociological wellbeing: Give; Be Active; Keep Learning; Take Notice; and Connect.

We applied the toolkit to a case study analysis of the 2019 New Zealand Leisure Marching Nationals, an annual non-competitive sports event, and offer a rare insight into the clear contribution that even a single annual event can make to the achievement of the *Five Ways to Wellbeing*. We find that such events may act as a vehicle for active ageing through their contribution to health and wellbeing for senior women.

MY LIFE AS DATA: AN AUTO-ETHNOGRAPHICAL ACCOUNT OF RACISM AND ANXIETY

Byron Williams, University of Waikato

In life, there are moments that spark intense reflection. I was recently sent an article from *stuff.co.nz*: 'Like Bodies, Like Minds: Musician TJ Zimba links his depression to racism at school'. The title stared at me, challenging me, urging reflection of my racialized experiences. The provocative title encouraged me to think in a social-scientific fashion I have personally tried to avoid, perhaps to spare myself pain. Much of my academic research has been motivated by my experiences, but rarely was it ever *of* my experiences. Could it be? Could my experiences of racism in New Zealand schooling have played a role in my anxiety throughout adulthood? In this

presentation, I reflect on this question. I draw on the parallels between the aforementioned article and my life through the use of autoethnography. I analyse my own experiences, bolstered on top of experiences of other young Africans around me, and argue experiences of racism in New Zealand create destructive patterns of mental health and feelings of inadequacy. Drawing on select works of Frantz Fanon and Bell Hooks, I will demonstrate how these experiences are part of a long-running theme of existing in African skin in a Euro-dominated world.

AUTHENTICATION AND (DIS)EMPOWERMENT IN ETHNIC DANCE COMMODIFICATION: PERSPECTIVES OF ECO-MIGRANTS

Xiaozhen Ye, Lincoln University

Joanna Fountain, Lincoln University

Emma J. Stewart, Lincoln University

This paper focuses on the relationship between tourism development and dance commodification from the perspective of 'ecological migrants' in the Qinghai-Tibet Plateau of China. Deprived of their homeland and traditional way of life, ecological migrants have been resettled in the region since 2003, and this study has explored the role and characteristics of ethnic dance in this cultural relocation. Special attention has been given to the role of 'authenticity' in the eco-migrants' experience. Based on 35 in-depth interviews with ecological migrants and other stakeholders, the research reveals that dance participants interpret authenticity through engagement in their performances, with this concept having many dimensions. These perceptions are shaped by the role of dance to their livelihood and to their level of empowerment or disempowerment, so that the ways of authenticating dance culture reflects the respondents' (dis)empowered economic, social, psychological and political status. This paper will outline the relationship between authentication and empowerment status amongst ecological migrant dancers, and illustrate how power status impacts their interpretations of authenticity. The study also provides an insightful overview of the mechanism of (dis)empowerment within ethnic tourism of China, especially within a transitional and disempowered peripheral context.

WHAT IS LEARNING IN CHINESE BACKPACKERS' WORLD TRAVEL?

Ni Zhong, Lincoln University

Long-term travel abroad is becoming more common for Chinese people. This type of travel has been seen as a journey of self where the outcome and benefit of travel are a result of learning. However, there is a disparity in how travellers perceive their learning. Little attention has been paid to learning that occurs in the long-term backpacking context and that attention had been limited to western tourists. In order to address the gap this paper investigates the meaning of learning for long-term Chinese backpackers. Fifty-five in-depth interviews in-person and online were conducted in 2020. The result shows that Chinese backpackers understand learning as learning about the world and self, experiencing life, and growth. They emphasized that learning in backpacking is different from learning in school, which is a process rather than a result. It is self-directed, interested based and also affected by the environment. The learning experience is essential in the travel experience. This paper can contribute to new insight into the nature of learning and backpacking and their relationship. It also further explains the meaning of learning about the self and world, which may provide implications for enhancing tourist learning.

ABSTRACTS – WITHDRAWN

The abstracts in this section were peer reviewed and accepted, but due to the inability of the authors to travel due to COVID-19 Alert Levels at the time they were not presented at the conference. Again, while this list has been compiled with every care, we apologise for any inadvertent errors or omissions.

Abstracts with an asterisk () are those which the authors indicated an intention to submit a video presentation, which will be available on the [SAANZ2021 YouTube channel](#) from Wednesday 24 November 2021.*

HYPERANDROGENISM REGULATIONS AND THE CONSTRUCTION OF THE 'NORMAL' FEMALE ATHLETE

Sinchana Appachoo, University of Auckland

As a pre-eminent cultural activity that rewards physical prowess, sport is one of the most influential discourses about the legitimate human body where meanings of gendered embodiment are constructed and negotiated. The current debate surrounding Hyperandrogenism Regulations provides a critical entry point into the larger ongoing discussion on institutionalised sport and the gender order. In addition to highlighting the tensions around who holds the power to define 'normal' men and women, this contestation also forces a critical re-examination of what constitutes fairness in sport and what means can be employed to provide a level playing field for all athletes. Indian sprinter Dutee Chand and African athlete Caster Semenya challenged the Hyperandrogenism Regulations in the Court of Arbitration of Sport, arguing that they were unfairly discriminatory. This paper will situate the arguments presented in the legal proceedings in these two cases within the context of the prevailing sex/gender discourse, which posits 'sex' as the merely biological matter on which gender is socially constructed. A discursive analysis of these arguments will be used to understand the continued construction of certain bodies that do not fit the 'male' 'female' binary as 'abnormal' and the ways in which athletes are resisting this construction.

THE GRIPS OF EXCEPTIONALISM: AN IMPASSE BETWEEN CARE AND DOMINATION

Nicole Ashley, Massey University

Existing across sites of human activity from personal interactions to international governance structures, an impasse between care and domination raises fundamental questions about how we relate to not only one another, but to other species more broadly. This impasse illuminates the ways relations of care are predicated on practices of domination. This is because at the core of these relations, hierarchies are imposed in the distinctions separating the subject from the object of care. This impasse speaks to a deeper problematic: the inexplicable bounds of human exceptionalism from which we cannot remove ourselves. As a consequence, 'caring' efforts like conservation and climate change mitigation often extend the reach of the human dominion. How might we bring about substantive change in a manner that does not re-impose supremacy? Following the intellectual zeitgeist in the move towards questions of ontology, I draw upon Alenka Zupančič's methodological proposition of object-disoriented ontologies as a means of working through these interdisciplinary concerns. My autoethnographic research suggests that movement might be found by attending to those objects that

object the discursive rationalities that we place upon them - those objects that object to practices of exceptionalism and the impasse they represent.

*** A CRITICAL EXPLORATION OF THE PLACE OF 'RELIGION' AND 'RELIGIOUS IDENTITY' IN SOCIAL PRACTICE WITH ETHNIC COMMUNITIES: A CASE OF AFRICAN BACKGROUND COMMUNITIES**

Irene Ayallo, Unitec Institute of Technology

This presentation explores the critical role of 'religion' and 'religious identity' as an important wellbeing factor in social practice with ethnic communities, using African background communities as an example. Comparative research and literature on African philosophies and worldviews shows that religion is an important marker of identity. This has been shown to be true for African living in the African continent and those in diaspora. The importance of religion does not disappear or diminish with the process of immigration. In the context of wellbeing, religion has proven to be a primary force of social cohesion and building interpersonal and communal relationships. Qualities such as compassion, justice, solidarity, and guardianship are often intimately linked to religion. However, the presentation also acknowledges the ambiguous role of religion. Harmful qualities have also been reinforced based on religion. These include intolerance, hatred, sexism, racism, homophobia, poverty, and marginalisation. Nevertheless, religion remains an important wellbeing factor. Accordingly, its risk and protective elements in social practice with ethnic communities are discussed in this presentation.

DATAFICATION, DATA JUSTICE AND SOCIAL WELFARE

Neil Ballantyne, Open Polytechnic

Contemporary social life in high-income countries is characterised by the drive to transform an increasing number of aspects of human activity into data points for the purposes of sorting, classification, categorization and profiling. This trend has been described as the datafication of society: a development associated with rise of big data, fundamental shifts in the relationship between citizens, state and corporate actors, and new modes of data-driven governance. While corporations have hailed datafication as a ground-breaking innovation enabling more effective and innovative customer-centred services, and governmental entities have welcomed the promise of data-driven security and efficiency, there is growing unease in civil society about the intended and unintended impacts on the lives of citizens. In the last few years, across the world, a number of research centres and community based activist organisations have mobilised to demand data justice for citizens. This paper explores the character, formation and activities of the nascent data justice movement and considers the implications of datafication for social welfare and wellbeing.

RADICAL WELLBEING IN THE UNIVERSITY: A ROUNDTABLE DISCUSSION

Alice Beban, Massey University

Trudie Cain, Massey University

Stella Pennell, Massey University

Wellbeing has emerged as a dominant discourse in Aotearoa NZ universities. Recent scholarship critiques the neoliberal university within the New Zealand context, and the ways in which the corporate wellbeing agenda dilutes its radical potential (see New Zealand Sociology 2018 33(2)). As Covid-19 further reveals long-standing gendered and racialised inequities within the academy, this roundtable is a space for generative, interactive discussion, focusing attention on two main aspects of wellbeing:

1. Its emergence within university contexts, and the limits those contexts place on wellbeing's ability to encourage human flourishing.
 2. the potential for alternative, radical practices of wellbeing. We plan for a special issue of New Zealand Sociology to emerge from this roundtable discussion.
- Does the emphasis on wellbeing point to a shift away from the neoliberal university? Or does it bring about a new set of problems that could ultimately undermine the very goals that the focus on wellbeing is intended to achieve?
 - What spaces and cracks are there to subvert corporate wellbeing and insert other more radical agendas?
 - What does a caring university look like? How might the university re-value different expressions of care?
 - What would it look like to design the university assuming that academics have young families and/or care work responsibilities?
 - What kinds of practices are already going on that point to more radical forms of wellbeing? In the spirit of making visible post-capitalist practices, how might we make these visible and encourage them?
 - How might these practices be underpinned by collective notions of wellbeing or informed by social and environmental regeneration?

IMPERIAL INFRASTRUCTURE: SOVEREIGN PROJECTIONS, COLONIAL SUBJECTS AND THE ALBERT BARRACKS WALL

Avril Bell, University of Auckland

The remains of a nineteenth century military barracks wall lie at the heart of the university campus at which I work in Auckland, New Zealand. Researching the life of my great-great-grandfather I discover that he was responsible for its construction, with Māori providing the labour. As I research his life further, I become aware that this barracks is a repetition of others elsewhere, marking the routinized extension of British imperial power. In this paper I read the physical remains of the barracks and related archival material to investigate how they both project and belie nineteenth century imperial power. I also explore the constitution of specific kinds of imperial subject in the intra-action between stone, mortar, labour contract, wages, engineer and labour. In this analysis I am interested in what this barracks can tell us about the entanglement of civilisation and violence, power and fantasy, in the colonisation of New Zealand. The construction of this military barracks projects the power of the British Empire, while also marking the existence of a countervailing Māori sovereignty. At the same time, it exposes the fantasy of colonisation as benign civilising mission. Exploration of the subject constitution of military engineer and Māori labourers in the process also illuminates something of the multifaceted subjectivities and failures of the civilising fantasy.

WORKPLACE EXPERIENCES OF INDOOR SEX WORKERS IN AOTEAROA NEW ZEALAND

Peyton Bond, University of Otago

This paper researches factors that impact the workplace experiences of indoor sex workers. It is a case study of sex work workplaces in Aotearoa New Zealand. The participants include twenty-seven full-service sex workers, one dominatrix, one agency manager, and one former brothel receptionist. I use feminist methodologies and frameworks in both the fieldwork (qualitative and responsive interviewing) and analysis stages of research. Transcription and coding were done in nVivo. Post-coding analysis and developing themes are presently divided into the following categories: workers' rights, wider labour market, workplace size/growth, tenure, role stress/fatigue, flexibility, outside commitments, and input/return. For example, community-driven organising speaks to a space with a unique form of workplace solidarity borne of both historical and present stigmatisation and is a significant portion of the workers' rights discussion. Within the wider labour market category, criticisms of the market revolve around the high input/low return of 'mainstream' industries, which highlight the sex work workplace as flexible and financially viable in contrast. Discussions are also present around privileges and the impact privileges have on the work environment(s). Since post-coding analysis is still on-going, this paper will focus on the preliminary themes and findings as outlined above.

NETBALL FANDOM IN AOTEAROA

Toni Bruce, University of Auckland
Margaret Henley, University of Auckland

The invisibility of females in sports fandom research is widely acknowledged (Osborne & Coombes, 2013; Pope, 2017; Toffoletti & Mewett, 2012). In this paper we seek to extend this limited research—much of which has focused on female fans of men's sports—by discussing the results of an ongoing study of fans of netball in Aotearoa, gathered at live, elite level netball events. Although netball has been the premiere women's sport in Aotearoa for over 100 years, almost nothing is known about netball's passionate, knowledgeable and predominantly female fan base, whose fandom is passed down through matriarchal lines. For three years, the authors have observed, mingled and chatted with fans at live events, tracked player and fan interactions on social media and private fan sites, and talked with netball journalists, broadcasters and administrators. The results of all these interactions will be presented which provide a hitherto under-researched insight into the importance of predominantly female sport spaces in women's lives. Not only do netball fans make long-term financial and emotional commitments to their fandom but their involvement in the sport is enacted in a feminine space that supports a deeply meaningful web of social, cultural and familial relationships.

IF WONDER WOMAN WAS A MOTHER: NEWS MEDIA NARRATIVES OF JACINDA ARDERN AND THE CONSTRUCTION OF THE IDEAL 'WORKING' MOTHER

Charlotte Bruce Kells, University of Otago

In 2019, Jacinda Ardern gave birth to her first child, making her the second woman in history to give birth while being Prime Minister. Due to the historical and cultural significance of Ardern becoming a mother in this context, ideological narratives of the 'good' mother were disseminated readily to the public through the news media. This research is a mixed-methods study, consisting of a narrative analysis of New Zealand newspaper articles related to Ardern's motherhood image over a 24-month period (August 2017 – July 2019), and a survey of 249

women living across Aotearoa. This presentation summarises the key narratives of Ardern as a mother, as well as women's responses to the maternal image of Ardern. Findings were that the primary narrative employed to describe Ardern was the *Wonder Woman* narrative, which exalted Ardern as the ideal 'working' mother to which women should aspire. The survey data responses were complex, with participants simultaneously perpetuating, and pushing back against, the *Wonder Woman* narrative. These findings show how the media continues to perpetuate dominant ideals of 'good' motherhood, which women then interpret, take-up, or reject when forming their own motherhood identity.

*** CHANGES IN DOCTORAL STUDY: ASSEMBLING EVIDENCE ON CURRENT PUBLISHING PATTERNS DURING ENROLMENT IN A SOCIOLOGY PHD**

Edgar A. Burns, University of Waikato

Adam Rajčan, University of Western Australia

This paper contributes to informed discussion of changing doctoral practices in today's universities, including pressures for, and claimed advantages and disadvantages of publishing *during* PhD enrolment. We have received widely differing views during this project so far about whether publishing during candidacy is a good thing or a negative thing.

Here we build the context for such discussions by summarising findings from recently published articles. First we situate the changing tertiary sector logics in Australia and New Zealand as relevant to PhDs. Second, gender ratios and productivity differences are documented. Third, three emerging patterns in the findings reported in the articles are briefly highlighted: "super-producers" (i.e., highly productive students achieving 4+ articles during candidacy), the "long-tail" of destination journals showing the diversity of outlets in which students achieved their outputs, and our creation of "cake" graphics documenting the contribution of sociology for PhD completions across a wide range of other academic domains.

MEDICALISING CRIME: A CRITICAL ANALYSIS OF MENTAL HEALTH DISCOURSE IN CRIMINOLOGY

Bruce Cohen, University of Auckland

With 91 per cent of prisoners in Aotearoa New Zealand currently experiencing a mental health or substance abuse issue, and with the continuing popular portrayal of many violent criminals as both 'bad' and 'mad', this presentation offers a timely critical assessment of criminology's historical and contemporary engagement with ideas on mental pathology. In doing so, it surveys the continuance of biological, psychological, and sociological theory which appears to highlight the reality of certain disadvantaged groups (including the poor and the indigenous) as not only criminogenic but also mentally unstable. Through drawing on labelling and social constructionist ideas, however, these 'deficit' models will be challenged through acknowledgment of the culturally and historically fluid nature of both 'crime' and 'mental illness' designations. Instead, a critical postcolonial position will be forwarded in which the criminal justice system is argued to be in the process of 'humanising' policing and carcerality through the increased medicalisation of criminal behaviour.

MAKING IDIOTS IN THE ANTHROPOCENE: USING ASSEMBLAGES AND ACTOR NETWORKS AS A METHODOLOGY FOR REVEALING THE CULTURAL LOGIC OF LATE CAPITALISM

Bruce Curtis, University of Waikato

This paper will explore the methodological aspects of an intended bid to the Marsden Fund: 'Making idiots in the Anthropocene'. The bid seeks to develop the notion of culture as a functional aspect of capitalism, which operates to secure capitalist social relations. Two traditions are acknowledged but not developed: Talcott Parsons (pattern variables) and the Frankfurt School. Parsons is not pursued because capitalism is not regarded as constitutive of democracy. Accounts of cultural dupes are not pursued because – despite claims to socio-technical systems and organizational locus – these are essentially semiotic takes on false consciousness. A materialist methodology is sought and in this regard assemblages and actor networks are posited as close approximations. It is proposed that community, the middle class and platform capitalism be assessed as assemblages. Rather than confirm that it is easier to imagine the end of the world than the end of capitalism; this analysis suggests that the former is required to secure the latter. In short: making idiots in the Anthropocene.

DISRUPTING AN EPISTEMOLOGY OF WHITE IGNORANCE THROUGH WRITING A RACIAL AUTOBIOGRAPHY

Jennifer Gale de Saxe, Victoria University of Wellington

Alex Ker, Victoria University of Wellington

White students who enter university having few experiences engaging with race and white supremacy are likely limited in their ability to perceive and understand structural white ignorance and racial bias towards Black, Indigenous and People of Colour (BIPOC). As a result, these students and their professors tend to gloss over the insidious ways that hegemonic whiteness is upheld within the university setting. Such failure to critically examine structural whiteness misses opportunities to confront an epistemology of white ignorance, the Racial Contract, and their connection to sustained racial domination. Throughout this article, we argue that students can work towards identifying and disrupting white ignorance and hegemonic whiteness within the university setting by critically reflecting upon their own experiences of race and racism through writing a racial autobiography. We use this assignment to illustrate what it might mean for students to 'become' co-conspirators within and beyond the university classroom.

HERITAGE AND PŪRĀKAU

Georgina Fulton, University of Canterbury University

In 21st century Aotearoa, despite 'bicultural' claims, an authorized heritage discourse prevails in the heritage landscape. Theoretical thinking about Māori heritage creation and expression lacks representation. The closest thing to a definition of Māori heritage in New Zealand is '*Taonga Tuku iho*.' However, *taonga* is a thing, and therefore as explained by the constructivist view of heritage, only encompasses the resources to heritage. I suggest that pūrākau (Māori storytelling) is the mechanism by which Māori heritage is expressed. However, the influence of hegemonies on heritage construction has maintained an authorized heritage discourse in Aotearoa,

New Zealand. This reflects the need to move beyond biculturalism and towards the idea of self-determination to allow for indigenous stories to be heard and an indigenous heritage discourse to hold a significant place in society. What will result is a Māori heritage narrative in Aotearoa which stands for itself, by itself, and is a true reflection of all aspects of the Māori experience in Aotearoa, New Zealand.

ASIAN MIGRANT WORKER EXPERIENCES IN ŌTAUTAHĪ CHRISTCHURCH

Arlene Garces-Ozanne, University of Otago

Maria Makabenta-Ikeda, Kyoto Sangyo University

Shinya Uekusa, Massey University

This paper presents the marginalised voices in the Ōtautahi Christchurch recovery and on-going disasters by exploring the experiences of Asian migrant workers, particularly Filipinos. These Asian migrant workers are essential workers as they have filled the segmented labour market gaps in the Ōtautahi rebuild, redevelopment and further growth. However, they are often exploited and treated as “invisible second-class citizens”. We explore the structural factors in their home countries and Aotearoa New Zealand that shape migrant worker vulnerability and resilience. In our analysis, we take a balanced approach and take into consideration the paradox of marginalised groups being simultaneously vulnerable and resilient. We emphasize the importance of social capital yet, instead of solely focusing on individualised empowerment, call for structural transformation to develop new Ōtautahi, which is a more inclusive, diverse, multicultural and just society.

SHIFTING TRENDS AND DISCOURSES IN WOMEN’S IMPRISONMENT IN AOTEAROA NEW ZEALAND

Fairleigh Evelyn Gilmour, University of Otago

Kirsten Gibson, University of Otago

This paper will be based on a forth coming book chapter co-authored by Dr Fairleigh Evelyn Gilmour and PhD Candidate Kirsten Gibson. The book chapter examines the shifting trends and discourses in women’s imprisonment in Aotearoa New Zealand. Mirroring a global picture, the incarceration of women in Aotearoa New Zealand has seen a large and disproportionate increase compared with increases in men’s prison populations. Although it is widely accepted that prisons and prison experiences are gendered, prison literature has continued to be overly focused on men’s prisons. The book chapter provides a summary of the extant historical literature from the early years of colonisation to the post-war era; followed by a discussion of shifting themes and discourses in selected documents from 1970 to 2000. The chapter also provides an overview of how developments in both policy and in understandings of crime and gender have impacted on women in Aotearoa New Zealand prisons.

RESEARCHING SOCIAL FUTURES AFTER COVID

Luke Goode, University of Auckland

Steve Matthewman, University of Auckland

Prior to the pandemic, it became increasingly common to hear calls for more explicitly futures-oriented social science. While Barbara Adam was claiming that 'a futureless sociology is increasingly hard to defend' (2011), new 'sociologies of the future' were emerging — not predictive sociologies, but critical engagements with 'possible, probable and preferred' futures (e.g. Wright, 2010; Gans, 2016; Nelson, 2018; Urry, 2016).

Our paper reflects on the implications of the pandemic for this 'futures turn'. The urgency of futures-oriented social science has been accentuated by institutional failures of anticipation and preparedness. And rapid shifts in public policy in response to the economic, social and health crises unleashed by COVID-19 have been accompanied by accelerated developments in data, logistics and pharmaceutical technologies: such phenomena reveal altered future possibilities that demand our critical attention.

Nonetheless, futures-oriented social inquiry is not guaranteed to thrive in this new environment. Rhetorically, COVID has been repeatedly identified as an opportunity to 'build back better', yet political leaders, economists and journalists continually invoke the (imaginary) demand and desire to return to 'normal.' And while the crisis may potentially spur institutions towards longer-term thinking and planning, the immediacy of this complex, manifold and still-unfurling crisis prioritises real-time attention and response.

RECONCEPTUALISING SAFETY AS PRESENCE

Grace Gordon, University of Auckland

This paper challenges the notion that Aotearoa is safer with prisons and police institutions. Safety is often conceptualised through absence from negative stimuli; absence of threats, danger, discomfort, violence, or fear (Jackson and Meiners, 2011). Through this approach, safety is achieved through exclusion, surveillance, and confinement. This paper provides an alternative approach to this by conceptualising safety as presence. Safety as presence recognises the importance of increasing individual and community wellbeing. This paper draws on emerging themes from 16 semi-structured interviews with individuals who work in the criminal justice sector, or justice and victims' rights advocates. This paper provides an opportunity to unleash our imagination to create new dialogue and logics of safety that do not rely on the carceral state.

* PART OF THE TEAM OF FIVE MILLION? THE IMPACTS OF THE COVID-19 RESPONSE ON INCARCERATED PEOPLE

Grace Gordon, People Against Prisons Aotearoa

Ti Lamusse, People Against Prisons Aotearoa

Kirsten Gibson, People Against Prisons Aotearoa

This paper will explore the impacts of the COVID-19 response on incarcerated people in Aotearoa/New Zealand. Compiled by three members of People Against Prisons Aotearoa, the paper draws on their experiences working

alongside incarcerated people and their whānau. There are numerous adverse consequences of the necessary public health response to COVID-19 on incarcerated people. These include longer periods of solitary confinement, reduced visitation, limited access to counselling, and disruption to programs. These culminate in barriers to release and hardship post-release. The paper will involve a critical discussion of recent reports by oversight bodies and the media about prison conditions and the impacts on incarcerated people. Where attention is rightly drawn to the impacts of the pandemic on our wellbeing, people in prison are often forgotten in our demonstrations of kindness and sympathy. This paper is offered as a reminder that the team of five million includes the people locked in cages across the motu.

*** THE RELATIONALITY OF TRANSNATIONAL CARE AMONG PINOYS IN AOTEAROA**

Genevieve Grava, University of Auckland

Globalisation and improvements in travel and communication technologies mean transnational family life has become increasingly common. Indeed, family sociologists and migration scholars theorise mobility and absence as becoming a standard character in contemporary family life. In this presentation, I describe some of the transnational family practices of Filipinos in Aotearoa New Zealand, focusing on the sending of remittances and Balikbayan boxes to kin in the Philippines. I will discuss how people make pragmatic decisions about their lives in order to adapt to their changing circumstances through the process of 'bricolage'. Conceptualised by Duncan (2011), bricolage is a process by which people draw from existing social and cultural norms and traditions to 'patch' together new ways of, in this case, 'doing' family (Morgan, 1996). These decisions involved in 'bricolaging' are often non-reflexive, habitual and routinised, and are embedded in the agents' relationality to the intricate assemblage of cultures, relations and technologies that are part and parcel of transnational life. Bricolage becomes particularly significant in a transnational context where families must reconstitute how they do family from across distances. The practice of doing family, thus, becomes reinvented into something not entirely new, but different, as families improvise and make something out of the resources available to them as a result of being spatially disparate. In this presentation, I will discuss how the sending of remittances and Balikbayan boxes are examples of bricolage used by Filipino transnational family members. These material exchanges are acts of affective care laden with meaning for senders and receivers that help to maintain and develop intimacy between migrants and left behind kin.

RE-ASSEMBLING DAIRY IN A SMALL ECONOMY

Stuart Gray, Independent

Richard Le Heron, University of Auckland

What might the dairy assemblage in Aotearoa New Zealand look like in 2050? Today it faces multiple challenges. Global distribution channels, consumer demands and the competitive landscape are rapidly changing. Locally, farming's position as cultural talisman is under threat, regulatory requirements and heavy capital demands are impacting morale with changing ownership structures and reviews of traditional co-operative models. Fonterra, at the heart of the assemblage with 80% of milk and deep experience in global dairy markets, has re-focussed back to its NZ origin. With its creation in 2001 Fonterra held most of NZ's dairy expertise, technical, processing and market knowledge. Other entrants have drawn upon this to build their own brands and strengthen and deepen the total assemblage. We speculate that the dairy assemblage will adapt to the changing socio-

economic-politico landscape. By 2050 it may look different but will continue to be a leader in food production delivering significant value to Aotearoa NZ.

A NEW PERSPECTIVE ON AOTEAROA NETBALL'S CREATION MYTH

Margaret Henley, University of Auckland

Sport and religion reinforce uncluttered creation myths which simplify an often-fragmented process of evolution with a strong preference to deify the single action of one person – usually male. So it was with netball in Aotearoa. The most commonly repeated historical 'truth' is that the Rev Jamieson introduced basketball (netball) to women's bible class groups in Auckland after he returned from a visit to Melbourne. Under his tutelage a demonstration game was played in an Epsom paddock in 1906 and he became the founding father of the game in Aotearoa. But what about Mrs Jamieson? How about the redoubtable Miss Knapp who coached the Wanganui Girls basketball teams in 1898, the formidable Otago physical educationalist Jock Hanna who brought the game to Otago Girls' after a trip 'home' in 1902, or in 1904, the saucy vaudeville 'Netball Girls' whose performances created 'quite a furore' whenever they were on stage? So did the New Zealand game evolve from a Presbyterian minister, an ex-army drill instructor, a gym-tunited high school teacher or a bunch of vaudeville performers in knickerbockers? This paper considers hitherto unresearched early influences on Aotearoa netball, nurtured by a group of farsighted women to create a game of 'our own'.

PROFESSIONALISATION KILLING OFF DIVERSITY IN THE SOCIAL WORK FIELD

Suzette Jackson, University of Auckland

The professionalisation of social work in Aotearoa has long been viewed as a successful tool for social workers to gain increased power and status to influence society. However, concerns exist that professionalisation, including mandatory registration under the Social Work Registration Board (SWRB), is killing diversity within the workforce. This presentation discusses how social workers with lived experience of the criminal justice system make a vital contribution to diversity in the field.

I draw upon findings from my master's research looking at barrier's social workers with criminal convictions face in their career pathways. I report on the discrimination and stigmatisation most participants experienced. I demonstrate how unethical practices and increasing barriers operate within the social work profession, such as the SWRB not giving certainty to prospective students with criminal convictions about the likelihood of gaining registration upon graduation. I discuss how access to social work for Māori and Pasifika could narrow due to the SWRB aligning with a structurally racist criminal justice system. I conclude by providing various steps that the profession needs to take to stop the further whitening of the social work profession.

EPISTEMIC POWER AND (SM)OTHERING IN SOCIAL WORK

Eileen Joy, University of Auckland

Epistemic power is present in both *what* is expressed when knowledge(s) gets (de)legitimised and *how* that happens. This presentation will discuss how social worker *and* client knowledge(s) are frequently side-lined in a process that I call (sm)othering. This process relies on hierarchies of knowledge that prioritise positivist ways of thinking and side-line alternatives.

To illustrate these concepts, I draw upon findings from my PhD research looking at how aspects of child development knowledge are operationalised in child protection social work policy and practice during the 2010s in Aotearoa. I demonstrate how particular knowledges, specifically those encompassing structural analyses, are side-lined and silenced. I use Miranda Fricker's (2007) notion of epistemic injustice to discuss how this (sm)othering happens. I ask how social workers can resist the temptation of professional status anxiety while awkwardly situated as both oppressor and oppressed. Finally, I conclude that social work cannot address social justice without critically examining the nature of knowledge production and its complicity in maintaining epistemic power. It is a matter of urgency that social workers find space to 'breathe', both for ourselves and our clients.

A FEELING FOR HOME? PERCEPTIONS OF REBUILT HOUSES FOLLOWING THE NEPAL EARTHQUAKE 2015

Jeevan Karki, University of Auckland

The Nepal Earthquake (7.8 Mw) and its subsequent aftershock (7.3 Mw) in 2015 claimed nearly 9,000 lives and partially or fully destroyed over half a million houses. In order to reconstruct private houses in the aftermath of the earthquake, housing models or designs were prescribed, and partial financial assistance was provided by the state, thereby advocating the owner-driven approach. Some minor assistance was also provided by non-state actors, particularly non-government organisations (NGOs), to complement the reconstruction endeavour. Using a qualitative inquiry process, the research explores the perceptions and lived-experiences of poor and marginalised survivors residing in the four earthquake-affected districts regarding housing reconstruction. Although housing reconstruction is celebrated as a success by some stakeholders, particularly the state, this research questions this narrative exploring survivors' long-term debt and '*dukha*' (sorrow) arising from the rebuild. The findings show that a house is more than simply a physical space for dwelling. They are also heavily associated with a sense of belonging, notions of dignity, questions of practicality, and broader conceptions of cultural identity.

*** TIME-OUT: AN AUTOETHNOGRAPHIC EXPLORATION OF SPORT, MENTAL HEALTH, AND LOCKDOWNS**

Tom Kavanagh, University of Waikato

Sport structures many people's lives. Saturday mornings are spent with kids, matches are Saturday afternoons, the All Blacks play (mostly) on Saturday evenings, Augusta is in April, Wimbledon is June/July, World cups and

Olympics roll around on four yearly cycles. Covid-19 shattered this routine as participation in sport ceased to exist and sporting organisations scrambled to compile something for their flagship teams and competitions. This sporting routine did not just leave a hole in individuals' schedules, for many people it disrupted the important intermittent pockets of exercise, stress relief and social community that sport provides. Autoethnographically, I explore my own experiences during, and since, the (first) Aotearoa/New Zealand lockdown. We had a small house full of relatives, kids learning from home, and I had to shift my teaching online. Importantly, I also lost the ability to participate in social sport, engage as a spectator, or converse with friends around a common topic. This paper investigates the role of sport in New Zealand life from the perspective of a spectator and participant, and makes links to literature and current policies around sport and mental health in Aotearoa/New Zealand.

"IF IT WAS GIVEN VOLUNTARILY, IT WOULD MAKE ALL THE DIFFERENCE": PACIFIC MOTHERS AND FATHERS TALKING ABOUT PURSUING, RECEIVING AND PAYING CHILD SUPPORT

Moeata Keil, University of Auckland

Parental separation has become a common occurrence in Aotearoa New Zealand and elsewhere across the West. In response, child support policies were established to create a system of money transfer between parents for the ongoing care of children. To date, much of the research on child support engages with normative white Western and nuclearised understandings of family structure, the organisation of gender relations as well as the distribution and management of financial resources within that structure. There is a dearth of research examining how those from ethnic minority communities, many of whom adhere to a collectivist family structure and hold communally based understandings about provisions of care, negotiate financial responsibilities to children. Drawing on interviews with separated Pacific mothers and fathers (10 women and 5 men), this paper examines how ethnicity interacts with gender to shape how mothers and fathers negotiate pursuing, receiving and/or paying child support. What emerges from the Pacific mothers' and fathers' talk is that gender interacts with ethnicity to differentially shape Pacific mothers' and fathers' experiences and expectations of how financial obligations to child should be organised and transferred between parents following separation.

TURNING ABOLITION INTO PRACTICE: ESTABLISHING A FRAMEWORK FOR ASSESSING ABOLITIONIST ALTERNATIVES TO PRISON

Ti Lamusse, Te Herenga Waka

A recent revival in prison abolitionist scholarship and activism has provoked questions around the future of the prison system in Aotearoa and abroad. There is a growing acknowledgement of the structural racist consequences of hyper-incarceration and the inefficacy of prisons in creating public safety. However, critique of the prison is not enough if the goal of abolitionists is the end the use of prisons entirely. Within abolitionist scholarship and activism there have been decades of debate about whether abolitionists should propose alternatives to the prison system. This paper will argue for the necessity of proposing alternatives to imprisonment. It will outline a framework for the assessment of alternative justice technologies and systems. It will offer a way to conceptualise what a post-prison society could look like, and the scholarly and political work

needed to achieve that. This paper is an attempt to push abolitionist mahi away from pure critique and toward the concrete transformation of a justice system that achieves little but injustice.

WORLD VIEWS IN DECISION-MAKING RELATING TO ECOSYSTEM BASED MANAGEMENT: EVIDENCE FROM CONSENTING PROCESSES

Erena Le Heron, Le Heron-Leigh Consulting

Richard Le Heron, University of Auckland

Paula Blackett, National Institute of Water and Atmosphere

June Logie, University of Auckland

Shaun Awatere, Manaaki whenua, LandcareResearch

Jade Hyslop, Manaaki whenua, LandcareResearch

Little is known about the role of World Views (WVs) in shaping individual, group, and societal behaviours. Yet they are important because they do hidden work in providing justifications for patterns of investment and behaviour in land, coastal and marine settings. They give 'invisible' permission to behave in the world in certain ways and to work on the world guided by hidden assumptions. The paper draws on findings from the Sustainable Seas 'Risk and Uncertainty' project where we have been exploring the influences of positionalities, WVs and disciplinary framings on decision making. The paper initially makes a conceptual and theoretical contribution. We explore the ordering principles of three broadly acknowledged WVs – a Cornucopian WV, New Environmental Paradigm WV and a Te Ao Maori WV and the nature of interplays and evolving pluralities that might result from their co-existence. The second contribution involves a pioneering empirical investigation of two contentious consent applications – Chatham Rock Phosphate and the Okura Subdivision. The former application was to the Environmental Protection Authority under the EEZ Act while the latter was lodged with the Environment Court under RMA provisions. How submitters selectively deploy evidence to influence decision makers in the consent processes provides a preliminary and 'first look' framing and interrogation of WVs being put to work.

WORKSHOP: MAKING PARTICIPATORY DECISION-MAKING COUNT

Richard Le Heron, Sustainable Seas National Science Challenge 'Our Seas' programme

How can we guide successful participatory processes when every setting and starting point is different?" The Participatory Processes (PP) project, part of the Our Seas programme of the Sustainable Seas National Science Challenge Part 1, examined how participation in multiple forms might lead to improved Ecosystem Based Management in contested settings and spaces. The workshop reports on two 'aids' to decision making that were developed from the research. The first, the Ingredients Tool (IT), was a response to the finding that in both top-down and bottom-up PPs understandings of internal and external dynamics were often absent. The IT empowers those in PPs to negotiate and navigate realistic decision outcomes amidst the politics and power relations of their PP. The second is a tool that questions prescriptive assumptions about success. The tool uses a rule based rubric framing to assess and guide the performance of PPs. The embedded challenge driving the 'What does success look like?' tool is to consistently apply documented learning expectations. The workshop will focus (1) on decision points which had to be resolved in the conception, development and testing of the two tools and (2) an interactive exploration (format will depend on numbers) of 'how to use' the tools.

*** MĀLIE AND MĀFANA – IGNITING POSITIVE OUTCOMES IN RESEARCH WITH AT RISK YOUTH**

Aulola Lino, Unitec Institute of Technology

Helen Gremillion, Unitec Institute of Technology

This presentation reports on two concepts, *mālie* and *māfana*, which are central to creating positive outcomes when engaging in research with at risk Pacific (Tongan) youth. Traditionally these concepts have been associated with cultural performances and garland making. *Mālie* refers to an experience of uplift resulting from effective and skilled performance or activity, and *māfana* is a feeling of warmth that connects to the heart and ignites one's emotions. Within academic research, *mālie* and *māfana* are key components of the Kakala Research Framework, which draws on garland-making metaphorically; they apply when addressing evaluation of a given research project and resulting transformation for research participants. In the first author's own research with Tongan youth at risk of suicide, it was discovered that *mālie* and *māfana* needed to be integrated and interwoven throughout the project in order to ensure appropriate connection and trust in relation to a sensitive topic. In this context, transparency about monitoring (evaluation) and transformative purpose throughout the research journey were vital, enabling participant openness to sharing challenging experiences. This presentation thus demonstrates how an enhanced culturally-specific research methodology can grow rich and purposeful community connections, embodying key values for culturally sensitive research work.

FANTASY IN PAST AND FUTURE WHILE INCARCERATED AND BEYOND

Kalym Lipsey, Massey University

Fantasy and desire matter in the context of institutional processes that are imposed upon the incarcerated, these processes including the 'dispossession' of social roles and the 'trimming' of identity. 'Dispossession' and 'trimming' are processes identified by Goffman through which the individual is institutionalised into the prison and inducted into the roles expected of them while incarcerated. Fantasy of a future beyond prison walls emerges as a response to hopes for a better past and shifts in self-perceived aspects of identity that occur when roles are disposed, and identity stripped. Fantasy also plays out as a coping strategy when a 'sense of self' is threatened. Through a personal narrative of complicated grief and incarceration, this discussion explores the long-term effects of fantasy on perceptions of identity after a period of incarceration. Fantasy is a feature of the prison experience during the stay and long-term, as the sentence 'never truly ends'.

"GO AND LOOK IN THE MIRROR AND MAKE A CHANGE MUM": MOTHERHOOD AND IDENTITY CHANGE IN WOMEN'S DESISTANCE IN AOTEAROA NEW ZEALAND

Grace Low, University of Auckland

This presentation explores preliminary findings from a PhD project regarding the role of motherhood in women's desistance from crime in Aotearoa New Zealand. The findings are based on narrative interviews with

a sample of mothers with histories of incarceration. This presentation argues that for most of the women in the sample becoming a mother for the first time was not sufficient by itself to initiate the desistance process. However, adopting the role of mother became important later in the women's journeys, once they had experienced cognitive shifts towards more pro-social (and drug and crime free) identities. The presentation first examines the women's early experiences of motherhood and the many personal, social and structural circumstances that could complicate their potential to perceive motherhood as an opportunity for change. It then examines the women's experiences of motherhood later in life following their conscious efforts towards desistance.

*** WHY DON'T WE "BUILD BACK BETTER"? THE COMPLEXITIES OF RE-CONSTITUTING URBAN FORM**

Steve Matthewman, University of Auckland

Hugh Byrd, Unitec Institute of Technology

The idea of Building Back Better (BBB) has assumed the status of orthodoxy within post-disaster reconstruction. It is enshrined in the guiding principles of the Sendai Framework for Disaster Risk Reduction 2015-2030 (UNISDR, 2015). Yet despite widespread desires to do so, cities routinely fall short of this aim. In one expert's bald assessment: 'No one builds back better' (Hopkins, 2018). Glenn Fernandez and Iftekhar Ahmed's (2019) survey of the relevant literature draws a similar conclusion. Our presentation asks the all-important question, 'why not?' This general failure is explored through a specific case study, the city of Christchurch, New Zealand, following the earthquakes of 2010 and 2011. We argue that while you can design buildings and precincts, you cannot engineer urban life. BBB involves more than physical reconstruction. Regeneration also entails rebuilding lives, neighbourhoods, affective communities, social relations, occupations and aspirations. It also means dealing with social conflicts. We focus on those between old and young, insiders and outsiders, and rich and poor. Although often posited as the textbook case in how not to build back better, we also offer mechanisms for redress and resources for hope.

SOCIAL WORK THEORY FOR A (HOPEFULLY?) POST-NEOLIBERAL AGE: VALUES-BASED POLITICS AND NEW STRUCTURAL SOCIAL WORK

Peter Matthewson, Unitec Institute of Technology

Social work is a values-based profession that faces head-on the global challenges of poverty and inequality, and abuse and oppression. Its unique contribution to the broader helping professions is addressing the connection of personal troubles and public issues (Mills, 1959). Its mission includes implementing positive changes in the structures of society to enhance social justice, not simply assisting individuals and families to achieve personal growth and better adaptation to our existing society. This mission is established in the *Global Definition of Social Work* (2014), which defines the profession as promoting social change based on principles of social justice, human rights and collective responsibility. Locally in Aotearoa it is advanced in the Aotearoa New Zealand Association of Social Workers' *Code of Ethics* (2019).

This presentation explores a basis for social workers in Aotearoa to implement this mission in our current political context. It aligns with the values-based politics promoted by author Max Harris in his recent book *The New Zealand Project* (2017), and draws on structural social work as a specific social work theory that can inform

this mission. The election of a more progressive government may provide the social work profession with an alliance that can implement positive social change.

AFFIRMATIONS OF AND CHALLENGES TO WHITENESS AT WAIPAPA TAUMATA RAU

David Tokiharu Mayeda, Waipapa Taumata Rau/University of Auckland

In recent years, universities across Aotearoa have witnessed a number of overt indicators which illustrate the power of ongoing colonial dominance: blindsiding proposals to limit the number of Māori, Pasifika, rural, refugee and low socioeconomic taura into Otago's Medical School, reticence to challenge white supremacy at the University of Auckland, and assertions of institutionalized racism expressed by Māori staff at the University of Waikato. Alongside these existing distresses are a range of structural and less visible colonial impediments that extend "whiteness" across our tertiary education sector.

Drawing on forty 1-on-1 kōrero conducted with stage 3 taura from diverse Māori, Pasifika, Asian and Pākehā backgrounds at Waipapa Taumata Rau (The University of Auckland), this presentation will showcase how colonial disparities linger through experiences that merge taura on-campus and off-campus lives. Interpretation of kōrero will utilize settler-colonial theoretical frameworks, exemplifying how inheritances and comfort shape taura mobility, or lack thereof. Additionally, however, kōrero will demonstrate how taura acknowledge their whakapapa and affirm their rangatiratanga as they navigate university life and plan for their futures.

*** TEACHING COLONISATION TO PĀKEHĀ WITHOUT PROVOKING BACKLASH: HOW TO BREAK DOWN GUILT, DOUBT, AND RESISTANCE**

Allan McEvoy, Unitec Institute of Technology

This presentation explores and responds to the underpinnings of white fragility in the adult classroom, namely the discomfort and resistance provoked among Pākehā when facing the realities of colonisation in Aotearoa and the racist society and governance structures this process has bequeathed modern New Zealand; both within the apparatus of state and in less formalized social strata. It outlines strategies successfully used by the author, as tauwi, and a colleague who is tangata whenua, when we collaborated to teach a class on the subject as Ti Tiriti partners.

Alongside instructor self-reflections on how we engaged students and facilitated their openness to the learning on offer, the presentation reports on interviews with students who evidence their learning and growth in the classroom, applied beyond the classroom as well. Findings are applicable to a range of educational contexts attempting to address what we as a nation are going through in honestly facing the past as a means of creating better futures for Māori, Pākehā and all tauwi.

RECONFIGURATIONS OF DIGITAL GEOGRAPHIES OF WORK IN AOTEAROA NEW ZEALAND. UNPACKING CO-WORKING SPACES IN AOTEAROA NEW ZEALAND: CURATED SPACES AND CONSTRUCTED COMMUNITIES

Joke Methorst, University of Waikato

The reconfiguration of the digital geographies of work, workplace and workers, enabled by digital technologies, are in part facilitated by the rapid increase of co-working spaces around the world. These open, flexible and trendy workspaces operate from the neoliberal idea that anyone can work from anywhere and can become part of the co-working community. Yet, notions around the future of work are largely driven by a hegemonic technocratic stance, and as a western capitalist concept, only attending to 'privileged' levels of society. By exploring the boundaries of the 'collective' or 'community' in co-working spaces, this paper will provide a critical insight into the geographies of inclusion and exclusion operating around the practices of co-working. This paper uses a feminist postcolonial perspective to unpack the concepts of identity and community in co-working spaces, by focussing on the (im)materiality and the embodied dimensions of space and how set norms and behaviours affect the identity of the space. Drawing on semi-structured interviews with (community) managers of co-working spaces and ethnographic accounts of eleven co-working spaces visited in Aotearoa New Zealand, this paper explores how co-working spaces are socially constructed and how community is curated.

ADVENTURES IN POPULIST DISCOURSE: IS THE SOLUTION TO PENAL POPULISM HIDING IN PLAIN SIGHT?

Luke D. Oldfield, University of Auckland

Alice Mills, University of Auckland

Contemporary discussions on the role of populism in criminal justice reform have centred around its potential for more punitive outcomes i.e., longer sentences, less hospitable prison conditions and a lack of meaningful support for integration back into the community. Reflecting on this legislative trend, Roberts et al. (2003) opined a change of posture in penal policy? might also be engendered by going on the offensive and pointing to negative actions taken by politicians in the name of penal populism? This paper asks whether politicians advocating for less punitive criminal justice reforms could themselves draw from a more populist style of politics. In this paper, we hypothesize that research participant support for a free-market populist-style argument on decarceration will be higher than for the status quo-style argument. This is examined through a quantitative approach involving the development of an experimental tool that distils the theoretical conceptualizations of populism and tests them on the New Zealand voting-age public. We find through sub-group analysis that a statistically significant number of participants who self-identified as 'right' on the political spectrum, or voted for either the National party or the New Zealand First party in the 2017 election were more inclined to support arguments for less punitive sentences, when pitched using a populist-style argument than status quo argument.

ACADEMIC ACTIVISM IN THE SPECTRE OF A PANDEMIC: A COMMENTARY FROM AOTEAROA

Luke D. Oldfield, University of Auckland

RituParna Roy, AUT

Aimee B. Simpson, University of Auckland

Apriel D. Jolliffe Simpson, University of Waikato

Leon A. Salter, Massey University

The COVID-19 pandemic intensified anxieties among temporary workers in New Zealand tertiary education, particularly those affiliated with universities reliant on the lucrative market for international fee-paying

students. As national borders closed and states started looking inward, these same learning institutions began to more visibly express the language of market logics for which they had been remodelled in recent decades, adapting to declining revenue through austerity-like budget cuts. The communication of these cuts to the academic precariat has been mixed, with some institutions resorting to cold, forceful determinations delivered as matter of fact restructurings, while others have preferred an oblique recasting of the pandemics' disruption as opportunities for social responsibility. This paper is a commentary on the activism undertaken by the newly formed Tertiary Education Action Group Aotearoa (TEAGA) during the COVID-19 pandemic.

THE MYTH OF MEDICAL MULTICULTURALISM: HOW SOCIAL CLOSURE MARGINALISES TRADITIONAL CHINESE MEDICINE IN NEW ZEALAND

Brittany Palatchie, Massey University

Alice Beban, Massey University

Barbara Andersen, Massey University

New Zealand (NZ) aspires to a multicultural model of healthcare, although despite these aspirations and despite the growing diversity present in NZ society, medical multiculturalism remains a myth as biomedical stakeholders deploy material and symbolic forms of social closure against complementary and alternative medical modalities. Our research utilised neo-Weberian social closure theory and Bourdieu's theory of symbolic violence to examine the epistemic tensions between Western and Traditional Chinese Medicine (TCM). In 2010 Chinese medical groups applied to become a regulated profession in NZ under the Health Practitioners Competence Assurance Act. Following this, the MoH invited healthcare professions across the country to comment on TCM's regulation; there were 35 submission responses. We thematically analysed these submissions, alongside data obtained from semi-structured interviews conducted with TCM practitioners based in Auckland, NZ. Discourses of the need for scientific evidence, public safety, qualification standards and English language fluency undermine the culturally distinctive but pragmatic forms of medicine that TCM practitioners utilise. This has implications for TCM as practitioners are denied public funding, their scope of practice is limited, and the expectations for TCM to conform to a biomedical model of healthcare has created tensions within the TCM community.

AIRBNB, SURPLUS AND A METHODOLOGICAL CONUNDRUM

Stella Pennell, Massey University

Drawing on the experiences of my PhD research into Airbnb, this presentation explores how two conceptually different methodological ontologies can operate separately and distinctly within one research project to produce knowledge and insights that account for independent aspects of the object under scrutiny. As Fredric Jameson notes, philosophical contradictions are mediated at the level of context, not at a philosophical level (Jameson, 2015). This presentation traverses the methodological conundrum when the presence of multiple aspects of an object necessitates separate methodological ontologies, which in turn requires the researcher to develop the ability to hold two distinct philosophical ideas at the same time while resisting the temptation to collapse or simplify ideas into a hierarchy. The two methodological ontologies at work in this research, therefore, do not 'combine', but rather, move in relation to one another. This particular kind of mediation has

enabled greater expression of the two ontologies - of socially constructed meaning and of structurally generated surplus. The interpretative methodologies are specifically deployed to develop an understanding of the construction of subjectivities, and a post-Marxist / psychoanalytical analysis to understand the presence and impact of different forms of surplus.

AN LGBTQIA+ HALL: SUPPORTIVE OR SEPARATIVE?

Brooke Petre, Massey University

The cultivation of safe spaces for marginalised groups on university campuses has increased in popularity. The focus of these spaces includes empowering marginalised communities, supporting the development of connections, and to create a sense of safety on campus. However, questions emerge as to how a safe space can be defined, and who has the right to access these spaces. Building on a recent survey gauging perceptions of an LGBTQIA+ resident hall on a New Zealand university campus, this presentation discusses the primary results of that survey and potential implications for the cultivation of designated halls as safe spaces in the future. The offering of an LGBTQIA+ residential hall was designed to be a strategic intervention to ensure residents felt safe and supported on campus. However, the implementation of such a hall can risk separating, categorising and alienating individuals; particularly when access to the 'safe space' is dependent on the individual categorising themselves with socially determined labels. Such practices can maintain hegemony and produce social identities through spatial manipulation. Designated halls are needed on university campuses, yet ensuring these halls are safe and available to those who need access most remains a challenge.

A DECADE OF MAHI AROHA: MĀORI RESPONSE AND RECOVERY SINCE THE 2011 CANTERBURY EARTHQUAKE SEQUENCE

Suzanne Phibbs, Massey University

Christine Kenney, Massey University

In the aftermath of 22 February 2011 Christchurch earthquake, Māori organised rapidly to address the urgent needs and longer-term recovery concerns of the wider community. This paper documents how research conducted in Ōtautahi Christchurch following the Canterbury earthquake sequence has informed local recovery initiatives as well as the national disaster resilience strategy. Consideration is also given to how Māori cultural values have underpinned Ngāi Tahu responses to the Kaikōura earthquake in 2016 and the terrorist attack in 2019. The focus on Māori cultural strengths in this paper is a corrective to dominant deficit-focused and decontextualised framings of Māori in relation to social disadvantage as well as socio-economic, health and educational disparities.

*** MĀORI SPIRITUALITY AND SYNCRETISM**

Byron Rangiwai, Unitec Institute of Technology

Syncretism will never be a word used at the dinner tables of whānau (family) or at the marae (Māori communal gathering places) for it is ingrained in a specifically theological world. However, the concept behind the word is

something with which Māori are very familiar because we do it automatically. We walk in Māori and Pākehā (New Zealanders of predominantly European ancestry) worlds and our spirituality comes with us. We navigate, negotiate and traverse the syncretistic terrain every day.

*** THE RISK OF MENTAL WELLBEING SPIRALLING DOWNWARDS FOR SOUTH ASIAN COMMUNITIES LIVING IN NEW ZEALAND**

Ali Rasheed, Unitec Institute of Technology

New Zealand's mental health issues are very common and have a severe impact on people's lives. The COVID-19 pandemic has fuelled the mental health issue by creating barriers for people who are already suffering from mental health issues accessing services. Nearly 25 percent of New Zealand's adult population above the age of 18 years experiences issues of mental health some time in their life. WorkSafe New Zealand estimates that the burden of work-related harm 17% is attributed to mental health-related issues this is a substantial increase from 7% in 2014. Several studies reported that young New Zealand Asians face challenges as a result of racism and discrimination. These studies also fall short in reporting the diversity of the Asians facing mental health issues.

There is a gap in cross-cultural mental health research to understand the magnitude of the problem that minority communities are facing in the areas of mental health. It is important to understand the recovery process for South Asians who currently access mental health services in New Zealand. There is evidence from practitioners about challenges that the people face in regard to South Asian communities accessing these mental health services. A "one size fits all" approach will not address the spiralling mental health issues faced by South Asian communities living in New Zealand.

*** FROM FOOD TO FINANCE: THE COLLAPSE OF LOCAL AGRICULTURE AND THE RISE OF RESIDENTIAL CAPITALISM IN NORTHWEST AUCKLAND**

Benjamin Felix Richardson, University of Auckland

As in many other growing cities around the world, Auckland City's unending demand for new residential development is pushing its urban frontier ever outwards, and formerly rural towns are finding themselves facing increasingly urban futures. Rising land prices put pressure on less profitable land uses such as horticulture and ecosystem services even as it gives landowners the opportunity to become multimillionaires. Despite good intentions from planners and policymakers seeking to protect productive soils and environmental assets by requiring development to take a compact urban form, Auckland's sprawl continues to accelerate outwards while house prices skyrocket. My ongoing research in the town of Kumeu-Huapai and the surrounding area, 20km northwest of Auckland City, investigates the processes and actors involved in the urbanization of rural Auckland over the past three decades, and leads to me to argue that the pace of urban sprawl in Auckland has less to do with the needs of a growing urban population than it does with the domination of residential property as New Zealand's premier financial asset over all other economic and social concerns.

*** DECOLONISING THE CRITICAL STUDY OF MEN AND MASCULINITIES: A SURVEY OF FILIPINO MASCULINITIES**

A. M. Leal Rodriguez, University of Auckland

Hegemonic masculinity theory remains the overarching theory in the Critical Study of Men and Masculinities. However, gaps still exist in understanding men from post-colonial societies. This research answers the call to re-theorise hegemonic masculinity from the global south context by considering men's lived realities in a non-Western, outpost-colony context such as the Philippines.

The Philippines' colonisation under Spain, the Americans and Japan creates a complex identity that makes hegemonic masculinity context-specific; there is no one masculine archetype in the archipelago. This paper highlights the nuances of hegemonic masculinity by employing the Indigenous Framework of Sikolohiyang Pilipino (Filipino psychology) (Enriquez, 1992) in the context of the Labas (outer self/world) and Loob (inner self/identity). Filipino Manhood Traits contextualise our understanding of the personal manhood in the Loob (inner self/identity) while intersections between one's peer group, socio-economic class and the situation in the global migration context inform the formation of one's Labas (outer self/identity). Preliminary findings from student leaders and administrators enhance our understanding of masculinity formation in one major Philippine institution - the university. By understanding the nuances of true manhood (tunay na lalaki), this paper showcases masculinities from the subaltern and purports possible ways of decolonising "from below."

A GENDERED ANALYSIS OF A PANDEMIC-INDUCED INEQUALITY AND POLICY RESPONSE

Rituparna Roy, University of Auckland

Komathi Kolandai, University of Auckland

Jennifer Curtin, University of Auckland

From the onset of the COVID-19 pandemic, women were more heavily impacted than men in terms of paid (e.g., loss of employment, reduced work hours, reduced income) and unpaid work (e.g., increased child and elderly care obligations, home-schooling responsibilities). During the pandemic, the inability to access childcare support placed much burden on women, limiting their capacity to work in the paid economy. Many women left paid employment while others shifted to part-time arrangements to meet these increased care responsibilities. Given women's disproportionate unemployment rate and income loss, the term "Pink collar-recession" has been coined to describe the pandemic-induced economic downturn. This paper discusses the key factors contributing to women's out of proportion job loss during the pandemic, by drawing on a sub-section of a systematic scoping review underway. We argue that the stay-at-home public health measure implemented by governments to reduce COVID-19 transmission only appears to be "gender-neutral" at a surface level. Robust gender-responsive recovery policies are necessary for ensuring social sustainability. A key consideration in policy response should be mitigating the impact of women's unpaid care obligations on their present and future employment prospects.

'SHE CAN'T HAVE BOTH': PUBLIC ATTITUDES REGARDING THE PREGNANCY OF THE PRIME MINISTER OF AOTEAROA NEW ZEALAND

Johanna Schmidt, University of Waikato

While the paid workforce in contemporary western contexts is now roughly equally comprised of men and women, the gender pay gap and under-representation of women in high-status positions prove to be enduring issues. These inequities are in large part founded on the continued expectation that women are responsible for the primary care of children, which rests on ideologies of intensive mothering and hegemonic femininity.

In this paper, I analyse public responses to the announcement of the pregnancy of Jacinda Ardern, Prime Minister of Aotearoa New Zealand. Discussion of this analysis is based around themes of what is necessary to be a 'good mother' or an 'ideal worker', implicit essentialist perspectives, and a nascent feminist sensibility. These themes coalesce to demonstrate how the ideology of hegemonic femininity continues to inform expectations related to motherhood, but also indicate the existence of an emergent discourse that counters this ideology.

Data comprises the comments on Facebook posts made by major news outlets when Ardern's pregnancy was announced, which has allowed access to a larger number of 'participants' and a more diverse range of opinions than is likely to have been access using more traditional methodological approaches.

NEO-MATERIALIST ENCOUNTERS WITH COMPOST

Emma Sharp, University of Auckland

This paper provokes a reimagining of the centuries old practice of composting as a means to foster (re)connections - of humans with other humans, and also with more-than-human others. Through the lens of neo-materialist theory, we understand humans at once as products of the material environment, and active agents of environmental change. We analyse the activities of the humans, and more-than-humans – namely organic matter, microbes and the elements – that produce compost, itself a matter of diverse values. We explore how the practices involved in composting offer ways for humans to work alongside nature, be recognised within nature and as nature, in different ways mimicking and facilitating natural cycles and soil-producing processes. Composting demands engagement with more-than-human materiality and fosters humans' abilities to produce, reproduce and consume the 'goods' of their environment whilst simultaneously protecting and respecting the more-than-human co-constituents of that environment. We conclude that a deeper understanding of the interdependence and entanglements of all matter disrupts the dominant view that humans are separate from (or indeed masters of) the rest of the material world. Further, a re-evaluation of what is precious and what constitutes 'waste' will serve to advance crucial eco-ethical human/more-than-human interactions as we learn to live, and strive to thrive, in the Anthropocene.

RETHINKING RESIDENTIAL SEGREGATION THROUGH AN ANTI-RACIST LENS

Jessica Terruhn, Te Whare Wānanga o Waikato/The University of Waikato

Segregation indices have long been a prominent indicator of the uneven spatial distribution of urban residents along, broadly, lines of ethnic affiliation and/or socio-economic status. While much effort has gone into developing sophisticated ways of measuring levels of segregation, the field has continued to build on assumptions first formulated in early 20th century US-based scholarship. Driven by expectations of immigrant integration and concerns about social problems arising from concentrations of poverty, segregation studies have predominately examined patterns of concentrations of ethnic minorities and socio-economically marginalised groups. Such approaches to knowledge production perpetuate deficit perspectives and, in conjunction with the dissemination of such knowledge, make minoritised and marginalised populations amenable to being monitored, managed and, at times, displaced while doing little to address the structural causes of spatial stratification. This presentation examines alternatives for conceptualising segregation through an anti-racist lens, that is, in ways that disrupt orthodox perspectives and replace them with analyses of the structural causes of spatial inequities, as well as analyses of spatial concentrations of majorities and wealth and the reproductive relations between concentrations of wealth and poverty.

TRICKS WITH TRANSFERENCE: NAMING THINGS IN A POST-TRUTH WORLD

Warwick Tie, Massey University

As we watch conspiracy theories, fake news and the like infuse public debate with a post-truth mix of innuendo, suspicion and specious claims, it has become popular to lament an increasing inability of ideas to connect with reality. The issue is not, as Alenka Zupančič observes, that we have lost the Real (for this has never been the human animal's to have) but that we are witnessing a loss of '*capacities for naming* that can have real effects.' A challenge facing analytic social criticism under these conditions lies with how it might name 'with real effects' without assuming its own pre-eminence, an assumption upon whose dismissal post-truth populism feeds. Analytic criticism which can speak both 'from within' and 'in critique of' that situation may arise from insights into the operation of transference. Analytic criticism may gain these capacities for naming through a reversal within itself of the roles played in transference by 'the subject supposed to know' and 'the subject wanting not to know'. Autoethnography provides an unlikely vehicle for this reversal and, thereby, an unexpected source of new capacities for naming.

DISASTER WOMEN: REVIEWING THE IMPACTS OF DISASTERS UPON WOMEN IN AOTEAROA NEW ZEALAND

Heather M. Tribe, University of Otago

This presentation will cover my (in process) PhD topic exploring the impacts of disasters on women in Aotearoa New Zealand. I have conducted 30 semi structured interviews with women who experienced either the Canterbury Earthquakes or COVID-19 in Waitākere, Tāmaki Makaurau. I conceptualised my definition of impacts as forms of vulnerability and violence which affect women because they are women or affect women

disproportionately. This is in line with CEDAW and other significant women's rights organisations. I will share parts of the findings regarding women's ability to manage their sexual and reproductive healthcare, have their occupations protected, and their ability to protect their rights in the face of disaster. I have utilised both peace studies and political ecology as lenses to conceptualise this work through. There are many beliefs and stereotypes which subjugate women prior to, during, and in the aftermath of disasters. The fieldwork shows the experiences of disasters are created through our social and economic systems which are guided by our beliefs. As we face further environmental catastrophes and climate crises, it is critical that we prepare our communities. Our past and present disasters highlight the fragile systems in need of change moving towards an uncertain future.

MILLENNIAL EXPERIENCES OF WORK IN NEW ZEALAND: CONFORMING TO — AND RESISTING NEOLIBERALISM

Nicolette Trueman, Massey University

Millennial's participation in the labour market is carved into a backdrop of shifts which saw employment shaped by neoliberal reform, rapid developments in technology and a rise in insecure work. Sociological studies on the millennial experience of work in New Zealand are relatively under-developed. This Master's research contributes to discussions on how millennials locate themselves within – and navigate – uncertain neoliberal times. Twelve participants from a variety of occupations and contract-types were interviewed, six of which attended a focus group. All participants were driven by personal responsibility—this was showcased in their desire for mobility, career progression and ongoing success. Accompanying this was a general anxiety around being 'static' in their careers. Some scholarship suggests that New Zealand millennials (born in the 1980s and 1990s) have 'grown up neoliberal' and this research confirms that millennial work experiences in New Zealand are shaped, to an extent, by neoliberal norms and ideals. However, some participants recognised the external structures that influenced their current employment environments or could stifle future career progression. Rather than internalising these experiences, participants used identity markers such as age, ethnicity and gender to reflect on them, showing a tendency to both conform to and resist aspects of neoliberal governmentality.

UNDERSTANDING AND ADDRESSING CAMPUS FOOD INSECURITY IN AOTEAROA

Anthonia Uzoigwe, University of Auckland

Food insecurity is a distressing problem among university students globally, and its prevalence in some countries like the United States and Australia ranges from 39% to 46%. Likewise, a significant proportion – 30% - of New Zealand students are food-insecure. Students' food insecurity is a problem because the experience is traumatic, stressful, and detrimental to one's health and well-being. Researchers have found that food insecurity can negatively impact the emotional well-being and academic performance of vulnerable students. Although there are indicators that it is a significant problem in Aotearoa, the degree, prevalence, and source of the problem in Aotearoa universities has been understudied. To address this gap, I pursued a mixed-method approach, which included survey data and in-depth interviews with undergraduate students at the University of Auckland. My preliminary findings suggest that food insecurity for New Zealand university students is mediated by a range of factors, including low socioeconomic standing, the high cost of campus meals, rising tuition, high living and

housing costs, declining state support for students and privatised food outlets on campuses. Moreover, I have found that the University of Auckland lacks intensive institutional policies or programmes that effectively cater to campus food security and support for students experiencing food insecurity. These findings suggest that if we are to significantly reduce food insecurity amongst New Zealand university students; we will need to acknowledge it and establish effective initiatives and policies, such as providing subsidised healthy meals on campus, and incorporate food security as a central element in student wellbeing programmes.

OBSCURING UNCOMFORTABLE KNOWLEDGE: GOVERNMENT EFFORTS TO OBSCURE THE LINK BETWEEN POLLUTION AND DEPRESSION

Manuel Vallée, University of Auckland

Previous research has demonstrated that mainstream media systematically obscures the relationship between harmful chemicals and disease (Brown et al. 2000; Vallee 2020). This is an important issue because failing to highlight the role of harmful chemicals makes it harder to identify the upstream causes of disease, which allows manufacturers to continue using the chemicals in ways that place citizens in harm's way. While the literature has illuminated deficiencies in mainstream media coverage of disease, it has under-analysed how government health agencies also contribute to the problem. This is an important gap because the general public often go to government health agencies for reputable information about disease. The government's failure to discuss harmful chemicals not only further obscures the role of chemicals in producing disease, it also undermines the efforts of those who are trying to demonstrate the link between pollution and disease. To shed more light on the issue, this research examines the New Zealand Ministry of Health's coverage of depression. While symptoms of depression have been linked to exposure to pesticides and other harmful chemicals, the Ministry of Health fails to adequately address the role of those chemicals. Beyond highlighting that lacunae, this presentation addressing its consequences and sources.

DATING APP USERS' LEAVING PRACTICES AND THE REPRODUCTION OF HETERO- AND HOMO-MONONORMATIVITY

Tiina Vares, University of Canterbury

Although the popularity of dating apps continues to grow, there has been increasing popular attention to deleting/leaving dating apps with claims that this will make users 'free', 'happy' and/or more successful at finding a partner. Some, primarily quantitative, research has also reported users leaving dating apps for a variety of reasons. In this paper, I draw on 27 interviews with previous and current users of dating apps to provide an analysis of participants' understandings of their leaving practices. Many participants left their dating app/s at the start of a relationship which was constituted as romantic, hetero-/homo-normative, monogamous and life-long. Casual relationships were seen as part of the journey towards finding the desired long-term relationship and dating apps continued to be used during these. I thus suggest that what constitutes a relationship for most participants, informed whether dating apps would continue to be used or deleted during the relationship, and that the expectation/requirement of deletion is a 'new' way of regulating hetero and homo-mononormativity.

'TALK TO YOUR SEX ROBOT ABOUT COVID-19'

Suzanne Woodward, Waipapa Taumata Rau – University of Auckland

Robots have played a variety of roles in responses to COVID-19, particularly in medical and care environments, providing protection, information, and care. While some governments have deployed robots to varying degrees as part of their official health responses, ongoing periods of lockdown have seen a surge of interest in an unexpected area of robotics - sex robots. Sales increased so fast that manufacturers could not keep with demand. Driven by loneliness, safety concerns, and boredom, the market for sex robots has exploded during the last 18 months. This has brought sex robots into the mainstream faster than anticipated and has simultaneously increased the urgency with which questions of ethics and regulations for sex robots need to be addressed. It is presently a largely self-regulated industry. While the potential benefits should not be overlooked, such as providing companionship, safe sex, and up-to-date information about the pandemic, leaving the ethical considerations of human-robot intimacy in the hands of manufacturers motivated by the whims of the market forces of late capitalism seems questionable at best.

EVERY LAST DROP: THE FRESHWATER CRISIS AND CANTERBURY'S DECADE OF DISASTER

Matt Wynyard, Massey University

For the people of Ōtautahi Christchurch and Canterbury more generally, the 2010s will be remembered for a series of spectacular disasters that devastated the region including the Christchurch earthquakes of 2010 and 2011, the Kaikōura earthquake of 2016, the Port Hills wild fires of 2017 and the terror attacks at Al Noor Mosque and the Linwood Islamic Centre in 2019. At the same time, and amid a growing national debate concerning ownership of and access to freshwater, the region was also devastated by another, less spectacular, disaster associated with the rapid conversion of agricultural land from sheep to dairy and the ongoing and systematic degradation of the region's freshwater commons that has followed. This presentation examines the unfolding ecological and public health catastrophe affecting the freshwater commons in the Waitaha region and argues that increasingly intensive agriculture and the relentless drive for profits from the land has compounded the devastating impacts of a decade of disasters.

*** INSECTS AS FOOD (FOR WHO?): A CASE FOR 'DOING' INSECTS DIFFERENTLY IN AOTEAROA NEW ZEALAND**

Kenzi Yee, University of Auckland

My research investigates the edible insect assemblage in Aotearoa New Zealand. Following recent calls from international researchers who urge for greater interrogation of the often unacknowledged socio-political and ethico-political issues that remain 'hidden' within the mainstream edible insect industry, this is an exploratory study that is grounded by a place-based, relational approach. It employs qualitative research methodologies such as interviewing and ethnography, alongside analyses of secondary materials to reveal contemporary engagements and practices in working with insects in Aotearoa New Zealand. In light of technoscientific claims

of insects to solve worldly problems such as global food and feed insecurity, this study draws upon science and technology studies (STS) and care theory to investigate the actuality of this possibility.

THE ROLE OF KINSHIP LEADERS IN MANAGING COMMUNAL ASSETS OF MINANG SOCIETY IN THE NAGARI GOVERNANCE, WEST SUMATERA-INDONESIA

Yulinda Yu, Uni of Canterbury

This study seeks to explore the role of kinship leaders and customary rule relating to patterns of utilise communal assets in Minang society. For example, how kinship leaders and their traditional agency regulate the use of “communal land”/Tanah Ulayat, and how official rules change the order and weaken the position of kinship leaders on communal assets. The Minang experience is ongoing governance through traditional practices of managing natural resource particularly “Tanah Ulayat”/communal land. This study introduces collaborative research undertaken with the Minang society, an autonomous indigenous territory in Indonesia. Many previous researchers have found that Nagari system and Adat rule are not capable to maintain and manage their community, and their natural resource. However, this study will assess the traditional values that related to how people utilise their land, and how the customary arranging people interaction with their environment.

Complexity theory and complex adaptive system approach (CAS) use to analyse multiple actors who involved. The CAS approach guides the Minang community's multi-level analysis and land use patterns. Inductive data was conducted to gather primary data, including agriculture; mix garden (agroforestry) and rice field in upland, and how does the customary rule apply in the communal assets.

The contribution of this study is to provide an appropriate new approach to the need of locals’ social, economic, and political conditions, and that suit the geographical areas, and provide local practices of farming and an alternative to improve to Minang people ability to manage communal land refers to local practices and customary rule.