Conference of the
Sociological Association of Aotearoa
New Zealand conference
22 to 24 November 2016

Hosted by Massey University
Venue: East Pier Hotel, Napier, New Zealand
(Cover art work: Fiona Clark, Massey University student)
Welcome

Dear conference attendee

Welcome to the 2016 conference of the Sociological Association of Aotearoa New Zealand (SAANZ), hosted by Massey University. We sincerely hope that you enjoy this conference, and all that the conference venue – this year in Ahuriri, Napier - has to offer.

If this is your first time attending a SAANZ conference then we would like to extend a particularly warm welcome to you. The conference this year has a very heartening number of students in attendance, making up around one third of the numbers overall. We also have a number of individuals that are not based in tertiary institutions; it is great to see interest in this conference stretching beyond academia. It is great to see all the familiar faces as well. We hope that everyone’s time here is interesting, pleasurable, motivating and productive.

Finally, we would like to thank our sponsors: The Royal Society of New Zealand, the Sociology Association of New Zealand, and the School of People, Environment and Planning at Massey University.

Yours sincerely,

Conference organising committee

If you have any urgent queries, please contact Corrina on 0278488659.


**Conference Theme**


**Imagined futures: sociology, science and the arts**

Utopian hopes and dystopian fears surrounding scientific and technological solutions to human problems run deep. These are not new impulses and neither is their critique, by either sociological or other activist communities. The current situation presents an entanglement of problems, and a deeply moral challenge to how we might respond to pressing problems including the mass refugee crises, extreme economic inequities and instabilities, invasive political-military surveillance regimes, persistent eco-climatic crises with local and global import and the continued enslavement of the environment, people and animals.

With the 2016 SAANZ Annual Conference we aim to interrogate these propensities and the numerous critiques generated in response. What are our imagined futures? With what sort of normative and disruptive intent do and can we interrogate scientific and technological solutions to human problems? What forms of organization are presupposed for the transfer of research findings into transformative social interventions? What kinds of subjectivity and collectivity are assumed as necessary for the success of inquiry and intervention? What kinds of leadership and subordination do they also presuppose?
Conference Programme - Overview

Tuesday 22 November

12.30 to 1pm: Registrations open.

1 to 5.30pm: Postgraduate workshops. Port room.

6pm onwards: Informal welcome drinks and student 2-minute thesis prize. Speights Ale House.

Wednesday 23 November

8.30am: Registrations open.

9 to 9.15am: Conference welcome. Ocean Suite.


10.30 to 11am: Morning tea.

11am to 12pm: Keynote: Hon Steve Maharey – Really useful knowledge: what does sociology have to offer in the 21st century? Ocean Suite.

12 to 12.45pm: Lunch

12.45 to 2.30pm: Parallel session 1

2.30 to 3pm: Afternoon tea.

3 to 4.45pm: Parallel session 2

4.45 to 5.45pm: SAANZ AGM 2016. Backwater room.

5.30 to 6.30pm: Pre-dinner social drinks. East Pier Hotel.

6.30pm onwards: Conference dinner, student essay and abstract prizes. East Pier Hotel.
Thursday 24 November

8.30am: Registration opens.

9 to 10.30am: Postgraduate panel: What does the sociology discipline need to become? Ocean Suite A. Chair: Michael Carolan.

10.30 to 11am: Morning Tea.


12 to 12.45pm: Lunch.

12.45 to 2.30pm: Parallel session 3

2.30 to 3pm: Afternoon tea.

3 to 4.45pm: Parallel session 4

4.45 to 5pm: Conference round-up and reflections.

5pm: Conference closes.

Friday 25 November

Field trips

9.30am to 5pm: Classic full day wine tour. Departs East Pier Hotel at 9.30am

10am: Art deco walking tour. Departs from the iSite visitor information centre (Marine Parade, Napier)

1 to 5pm: Classic wine tour. Departs East Pier Hotel at 1pm.
Conference Programme – full details

Tuesday 22nd November

12.30 - 1pm: Registration open

Postgraduate workshops (Port Room)

1pm - 2pm: Strategies for postgrad life – an interactive discussion that includes topics such as keeping on track, self-care, staying connected with others, and imposter syndrome.

2 – 2.15pm: Short Break

2.15 – 3.15pm: Discussion group(s) on thesis writing focusing on ‘Finding the Golden thread’ – the central argument of your thesis that connects all the ideas of your thesis and makes it cohesive

3.15 – 3.45pm: Afternoon Tea

3.45 – 5.30pm: Two minute thesis competition.

6pm: Informal Welcome drinks and Two Minute thesis prize award (Speights Ale House)

Wednesday 23rd November

8.30am: Registration open

9 – 9.15am: Conference welcome (Ocean Suite)

9.15 – 10.30am: Panel Session – Situating the social sciences (Ocean Suite)
    Panellists: April Bennett; Mike Joy; and Nicola Gaston. Chair: Peter Howland.

10.30 – 11am: Morning tea


12 – 12.45pm: Lunch
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<td>Reclaiming the extreme: Badiou, communication, and political struggle today</td>
<td>Dylan Taylor</td>
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<td>The narratives of trafficked female migrants in government protection</td>
<td>Haezreena Begum, Abdul Hamid</td>
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<td>A Kaupapa Māori critique of the data-as-gift principle. Kiri</td>
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<td>Maja Curcic &amp; Marko Galic</td>
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<td>action of the Black Panther Party.</td>
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<td>‘If I hadn’t spoken to you I would have taken these experiences to</td>
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<td>my grave’; oral history and homosexuality in China. Heather Worth.</td>
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<td>Taking stock of counterhegemonic infrastructure. Warwick Tie.</td>
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<td>Successes and pitfalls: the “I, Too, Am Auckland” social media</td>
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2.30 – 3pm: Afternoon tea
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<td>Chair: Stella Pennell</td>
<td>Chair: Trudie Cain</td>
<td>Chair: Vivienne Elizabeth</td>
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- **Arts and excess:** revaluing thought as waste. Paloma Ozier.
- **Migration:** Tensions, memories, and the need for national cohesion: will suffering in common unity? Judy Hemming & Nawal El-Gack.
- **Animals:** Not enough feathers flying! Andrea Crampton, Angela T. Ragusa & Helen Mastermann-Smith.

|-------------------------------|-------------------------------|-------------------------------------------------|--------------------------------------------------|

| Brendan Madley.              |                                                              |                                                                 |                                                  |

| Wine, utopia and the globalizing middle-classes. | A critical textual analysis of Aotearoa New Zealand government policy – gender equality or gender equity? Can women “have it all”? Do they actually want it and what is the impact on them, their children and wider NZ society? | Putting things right or shutting down debate? Analysing the government's response to migrant worker exploitation in New Zealand waters. | Infrastructure and ethics: the role of Creative NZ in the exploration of animal identity. |

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<th>Everyday belonging: power and subjectivity for South Sudanese migrants.</th>
<th>Exploring stock access: perspectives on framing the problem and solutions.</th>
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### 4.45 – 5.45pm: SAANZ AGM 2016 (Backwater room)

### 5.30 – 6.30pm: Pre-dinner social drinks (East Pier Hotel)

### 6.30pm onwards: Conference dinner; Student essay and best abstract prizes (East Pier Hotel)
**Thursday 24th November**

8.30am: Registration open

9 – 10.30am: Postgraduate Panel: What does the sociology discipline need to become? (Ocean Suite)
   Panellists: Jordan King; Marita Leask; Naoise McDonagh; and Stella Pennell. Chair: Michael Carolan

10.30 – 11am: Morning tea

11am – 12pm: Keynote: Dr Michael Carolan – Distributive imaginaries: climate change, food, and the possibilities made real through anticipatory action (Ocean Suite). Chair: Hugh Campbell

12 – 12.45pm: Lunch

12.45 – 2.30pm: **Parallel Session 3**

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<td>3 – 4.45pm:</td>
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| Methods in Knowing and Teaching  
*Ocean Suite A*  
Chair: Kalym Lipsey | Health and Medical Sociology  
*Ocean Suite B*  
Chair: David Mayeda | Social Networks and Synergies  
*Backwater Room*  
Chair: Louise Humpage | Urban Sociology and Social policy  
*Port Room*  
Chair: Bruce Curtis |
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<td><strong>Investigating youth transport disadvantage: talking to and talking through.</strong> Emma Fergusson.</td>
<td><strong>People with albinism in New Zealand.</strong> Hazem Abd Elkader.</td>
<td><strong>Interrelationships amongst and determinants of network characteristics: a reworking of GSS data.</strong> Charles Crothers.</td>
<td><strong>Bridging the knowledge/action gap: science, governance and public health.</strong> Angela Ragusa &amp; Andrea Crampton.</td>
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<td><strong>Mad money: multi-media utilization to promote student engagement and self-authorship.</strong> Kurt Waite &amp; Gemma Piercy.</td>
<td><strong>Pharmaceuticalizing through government funding activities: the case of ADHD in New Zealand.</strong> Manuel Vallee.</td>
<td><strong>Conceptualising synergies between public health and the ‘new’ emergency management.</strong> Suzanne Phibbs &amp; Christine Kenney.</td>
<td><strong>Suicide 2.0.</strong> Sarah Revell-Dennett.</td>
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<td><strong>Public health and early childbearing: the moral positioning of teenage mothers as vectors of disease.</strong> Kevin Dew &amp; Ruth Stuart.</td>
<td><strong>Near death experiences: social networks and relationships between the living and the dead.</strong> Mary Murray.</td>
<td><strong>Changing material relations and new intellectual properties.</strong> Katharine Legun.</td>
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| 4.45 – 5pm: | Conference round up and reflections |
| 5pm: | Conference closes |

**Friday 25th November – Field Trips**
This map shows the conference venue (East Pier Hotel) in relation to central Napier and Hawkes Bay Airport. Speights Ale House is the location of the social drinks event, and the art deco field trip leaves from the Napier I-SITE.

- **Airport to East Pier Hotel**: 10 minutes by car, 52 minutes on foot
- **East Pier Hotel to central Napier and I-SITE**: 7 minutes by car, 40 minutes on foot
- **East Pier Hotel to Speights Ale House**: 9 minutes on foot
Internet Access

Internet access is complimentary at the conference venue. Please use the appropriate code for the day:

*Network:* “East Pier Conference”

*Access codes:*

Tuesday: 50981-83728

Wednesday: 22300-99924

Thursday: 20825-05671
Keynote Speakers

Honourable Steve Maharey
Vice-Chancellor, Massey University, NZ

Really useful knowledge: what does Sociology have to offer in the 21st Century?

Sociology is not an old discipline, but it has made a considerable impact. Millions of people around the world have studied the subject, it has become embedded in everyday thinking and language and generally made a reputation for itself.

All is, however, not looking so bright for Sociology today. Student and staff numbers in universities have fallen. STEM subjects are being emphasised by the Government and funding bodies. Questions are raised as to whether Sociology is “value for money” and a pathway to employment.

In addition, it seems that sociology with a small “s” is everywhere. It is used by everybody and as a result appears to have little new to offer. Discussions of esoteric theoretical questions are popular among Sociologists but what they have to say is not easily available to a wider audience.

Confronted by this challenging environment, Sociologists have been thinking through how they might best respond, reassert their relevance and offer something of value. It is important that this kind of re-evaluation takes place. The 21st century is a difficult place. Many of the questions we face concern people and society. Sociologists have really useful knowledge that can make difference.
Distributive Imaginaries: Climate change, food, and the possibilities made real through anticipatory action

The aim of this lecture is talk about possible futures; food futures, to be specific, though the lessons gleaned can help inform how we collectively think about and enact imagined futures more generally. The empirical material comes from a multi-year research project, examining food-based adaptation strategies to climate change from across the United States. The initial aim of this research was to better understand who wins and who loses as a result of these strategies; to articulate those asymmetries so we can have a more complete picture of their consequences upon society. The project has since taken a turn toward what could be called a sociology of possibilities. How do food futures become possible in the first place? What I realized when studying adaptation strategies is that these practices do not just prepare for anticipated futures, they enact them while closing off the possibility of others. Climate change really is an existential threat, in even more ways than most realize. How do we adapt to climate change? Our answer to this question has deep implications for the types of futures we are able to envision; actions that impact not only what we’ll be eating but which can be shown to shape our very ability to imagine future worlds, from how knowledge ought to be generated to our collective handling of issues related to governance, democracy, social justice, and social change.
Panel Sessions

Situating the social in science

The panel will consider ways in which forms of critical knowledge that do not conform with orthodox beliefs or standards might work through and beyond, existing paradigms of scientific inquiry. In so doing, the participants will deploy their respective insights into the political, social and cultural dimensions of scientific practice, to identify key issues for the prospects of scientific and technological enquiry.

Panellists:

Dr April Bennett, Lecturer in Māori Resource and Environmental Planning, Massey University.

Dr Mike Joy, Senior Lecturer in Ecology and Environmental Science, Massey University.

Dr Nicola Gaston, Associate Professor in Physics, University of Auckland.

Chaired by: Peter Howland
What does the sociology discipline need to become?
The postgraduate panel will see students offer their thoughts on where the sociology discipline might be heading, and what it might need to become in order to maintain its role as an important and relevant discipline into the future.

Panellists:

Naoise McDonagh, PhD candidate, University of Auckland.

My research is concerned with the process of financialisation and what this means for the historical development of capitalism. My concern with finance arose upon living through the socially deleterious consequences of a financial crisis in Ireland during 2008-10, the effects of which are ongoing. Of particular to my work is the mass socialisation of debt through bank bailouts, a policy which epitomises the contradiction of capital as a regime that is based on private accumulation, but which is nevertheless only made possible through social interdependency.

Stella Pennell, PhD candidate, Massey University (SAANZ student representative).

My research investigates claims that late capitalism is experiencing a crisis in social reproduction. The individualism of neo-capitalism compels people to commodify their life-worlds, to become "entrepreneurs of the self". These subjectivities are increasingly too thin and too instrumental to be self-sustaining. Small, regional tourist towns have a vested interest in sustained tourism growth yet the work of tourism has been shown to destabilize local and cultural identities. I explore these tensions by focusing on the construction of resident's subjectivities in response to tourism.

Jordan King, PhD candidate, University of Auckland.

I am researching recent developments in the marketization of public services in New Zealand. A former government policy analyst, I use qualitative research methods to understand how and why policy decisions are made in the public sector. I hold BA(Hons) and MA degrees in sociology from Victoria University of Wellington and an MA in Chinese Development Studies from the University of Hong Kong.

Marita Leask, PhD candidate, Victoria University (SAANZ student representative).

My PhD work explores legal and media understandings of intimate partner violence, gender and victimisation. I completed a Master of Arts at the University of Otago in 2014 and my thesis examined abortion discourses in New Zealand.

Panel chaired by: Michael Carolan
Abstracts

People with Albinism in New Zealand
Hazem Abd Elkader
Cancer Society of New Zealand

Albinism is an inherited genetic condition that reduces the amount of melanin pigment formed in the skin, hair, and/or eyes. As a result of this condition, people with albinism have vulnerability to the sun and bright light, and all of them are visually impaired and more likely to develop skin cancer. This presentation discusses a research project that combines quantitative and qualitative methods with the aim of determining the needs of people with albinism and to assess how well these are being met against the objectives of the New Zealand Disability Strategy (2001) and the requirements of the United Nations Convention on the Rights of People with Disabilities (2006). It argues that New Zealanders with albinism face socio-economic challenges because their condition is often misunderstood.

The Narratives of Trafficked Female Migrants in Government Protection Shelter Home 5 – Exploration of the Rescue Process and Protective Custody of Trafficked Women
Haezreena Begum Abdul Hamid
Victoria University of Wellington

This paper provides an insight into the trafficked women’s experiences of being rescued by the enforcement officers and held in the government shelter to facilitate case prosecution and repatriation process. This research was conducted at a government-run shelter home in Kuala Lumpur, Malaysia in a span of 4 weeks (mid-April to mid-May 2016). Throughout this period of time, 43 participants were interviewed comprising of 30 trafficked female migrants from 7 different nationalities and 13 professionals from Malaysia. The main objective of this research is to explore the victim identity that has been accorded to the women and if the rescue process and protective custody was something they sought. During the interview session, most of the women became emotional as they expressed their sadness and discomfort of having to endure their day to day lives in an overcrowded shelter, feeling bored and helpless, and uncertain of their date of repatriation. Many of them expressed their anger and dissatisfaction towards the police for 'saving' them and didn’t think they needed to be rescued from their workplace and placed in protective custody. However, there were several women who expressed their gratitude towards the authorities for rescuing them because they initially thought that they will be returned to their home countries but eventually find themselves placed in a shelter-home for a lengthy period of time. The findings of this research attempts to question the effectiveness of the rescue process conducted by the authorities and protective custody of women who have been trafficked into Malaysia.
The Intermingling of Blackness and Indigeneity in Settler Colonialism: A Critical Look into the United States and New Zealand Racial Formations

Kandyce Anderson
University of Waikato

This literature review is written to explore to what extent the effects of settler colonialism has on the social structures of the United States and New Zealand. Based off the reality of the Native American and Maori struggle to maintain sovereignty within a larger government system, I place the two countries, (the United States of America and New Zealand, respectively) side by side. I also explore how the specific roles of bodies of labour, labelled as the purpose of blackness, and erasable bodies, indigeneity, may replicate themselves in different contexts. I acknowledge that on one hand, both countries are very different. However, on the other hand, I find that their similarity may imply more about the greater global context of colonialism.

Fathers in Transition: Exploring Men’s Changing Roles in Unpaid Work in Ghana

Hubert Asiedu
University of Auckland

In an attempt to understand the changing aspects of family as more women move into paid work, recent research has examined reversal role change on the part of men in domestic work in developed countries. However, unlike most literature in North America, this paper is based on data drawn from Ghana where families are increasingly urbanised and have dual incomes. The paper seeks to explore the reversal role change on the part of men in domestic work. The data for this study came from thirty participants who came from dual income families, both couples were staying together and had youngest child less than 12 years. This study used thematic analysis and constant comparative analysis to investigate the career women and men’s involvement in unpaid work. The results bear consistency with the general literature that men spend less hours in family related activities than women. This is as a result of parenting values men hold although there is some progress attained by men in this direction. Three types of men were identified also from this data. These are traditional men, transitional men and modern men. It is therefore concluded that the transition to modern men is important as this will ensure significant increase in men’s involvement in domestic work. This will further ensure more egalitarian family life in developing countries.

How is the Japanese food system being reorganized following Tokyo Electric Power Company’s nuclear disaster? An Institutional Ethnography from the standpoint of concerned people in the Kansai region of Japan

Karly Burch
University of Otago

The ongoing disaster at Tokyo Electric Power Company's (TEPCO’s) Fukushima Daiichi Nuclear Power Plant (hereafter TEPCO’s nuclear power plant) has challenged the normal governance of food safety in Japan and around the world, forcing the Japanese government to ease public worries by establishing a regulatory framework to manage and legitimize the presence of radionuclides in the food system. Despite the regulations, some people continue to be concerned about the
safety of food and do not feel comfortable welcoming TEPCO’s radionuclides into their everyday diets and bodies.

This PhD project explores everyday food-related activities of people concerned about food safety who live in the Kansai region of Japan—approximately 600 kilometers southwest of TEPCO’s nuclear disaster. Using Institutional Ethnography as a method of inquiry, this study plans to explore the issue from the standpoint of people concerned about food safety, a group often blamed for acting irrationally or spreading “harmful rumors” that negatively impact the livelihoods of farmers in north-eastern Japan. The findings from this research hope to contribute to a richer understanding of the links between energy systems and food systems, and how post-nuclear disaster food safety is managed by both institutions and people in their everyday lives.

**Applying Bourdieu with more Nuance: the Concept of Habitus Clivé**

*Edgar Burns and Adam Rajcan*

*La Trobe University*

Bourdieu scholarship is a burgeoning industry. In some parts of this domain of scholarship the casualness, almost ‘pet’ use, of uttering the words social capital, cultural capital or habitus domesticates these ideas, crucelling the richer comprehension Bourdieu aimed to achieve in deploying such ideas in sociological analysis. Applied academic fields too easily cherry pick from Bourdieu’s framework, often superficialising these concepts in existing disciplinary fields. As an exercise in leaning against such practice, this paper briefly describes a less well known term from the Bourdieusian lexicon, the idea of habitus clivé. This idea is considered in relation to critique of his writings as strong on social reproduction but inadequately accounting for social change. Ongoing work with professions and expert roles, and the need to deepen sociological discussion of professional work, suggests ways to think about these occupational groups in more complex ways using Bourdieu’s habitus clivé concept to extend exploration of professions’ significant roles in contemporary society.

**Putting Things Right or Shutting Down Debate? Analysing the Government’s Response to Migrant Worker Exploitation in New Zealand**

*Jordan Carnaby King*

*University of Auckland*

Abuses experienced by migrant workers aboard foreign charter fishing vessels operating in New Zealand waters under contract to New Zealand companies has attracted significant attention from the media, politicians and scholars. Stringer et al (2011, 2014, 2016) characterised conditions for many of these workers as modern day slavery representing a New Zealand connection in forced labour chains in the global fishing industry. Following the sinking of the Oyang 70, a spate of crew ‘walk offs’, and the release of interview-based research on industry conditions (Stringer et al 2011) the government responded to local and international concern by establishing a ministerial inquiry into the use of foreign charter vessels and subsequently introduced legislation to reform the industry. Little scrutiny has been focused, however, on how the inquiry process was constructed and whose benefit it has primarily served. My paper explores these points, placing the ongoing claims for justice from migrant workers at the centre of the analysis. Specifically I will provide a
critical discursive analysis of government directives establishing the inquiry, the ‘terms of reference’ by which the inquiry operated, and the way in which the inquiry responded to submissions from NGOs, unions, businesses, and members of the public. I argue that the inquiry process was never intended to be inclusive of workers voices or meaningfully engage with their experiences. While some useful recommendations were made the Inquiry process represented a political strategy to diffuse public sentiment on a controversial issue to protect the functioning of the industry.

*The ‘Entering Wedge’ for the holocaust: Psychiatry’s Final Solution*

Bruce M. Z. Cohen  
University of Auckland  
The mass murder of hundreds of thousands of psychiatric inmates during the Third Reich has traditionally been understood by historians of medicine as a deliberate perversion of the high ethical standards of a modern medical discipline. Such a narrative conceptualises the German mental health system prior to 1933 as one of the most forward-thinking and scientifically advanced in the world, yet an institution which was subsequently taken over by National Socialism and ‘Nazified’ towards its ultimate genocidal ends. Thus, the murder of those considered as genetically inferior by mental health professions between 1933 and 1945 is argued to be a classic case of ‘the abuse of psychiatry’ by a totalitarian regime. This presentation draws on the available evidence to challenge such a view. It will not only demonstrate that there was no ‘Nazification’ of the mental health system during the Third Reich, but that ‘the majority and elite of German psychiatrists’ (von Cranach 2010: S152) were centrally responsible for both advocating ‘euthanasia’ policies as well as carrying out the resulting murderous practices with great enthusiasm. Rather than an ‘aberration’ within mental health practice, this presentation will conclude by suggesting that psychiatry’s final solution is but one example of the institution’s many historical and contemporary operations which attempt to control (and eradicate) social deviants as a part of oppressive state practice.

*Child Accident / Injury Prevention in Risk Society: A Critical Analysis*

Natalie Cowley and Maxine Campbell  
University of Waikato  
This paper presents a sociological/philosophical enquiry into child accident prevention discourse and its implications for practice. With a critical distillation of major child accident prevention literature spanning the last two decades, significant findings, recommendations and themes are identified. It is observed which preventative measures have been deemed successful, with the placement of strategies into the appropriate ‘E’ category – education, engineering, enforcement, and environment. This process demonstrates the difficulties with and paradoxes inherent in the notion of accident prevention and buttresses a central hypothesis: that the child accident or injury in risk society is simultaneously predictable and random; knowable at a statistical level but enigmatic at an individual one. The accident, previously configured as unpredictable and inexplicable, has become wholly subject to risk society’s raison d’etre, the laws of probability, and is thus rendered predictable and preventable on a magnified scale.
Animal exploitation for human benefit has received much media publicity, and industry response, to outcries to end ‘un-necessary’ practices. Examples of recent changes include banning animal use for cosmetic testing in America and Australia, greyhound racing in parts of Australia, and using animals for military medical training in most NATO countries. While these changes are heartening for specific species affected, widespread animal exploitation continues globally for animals used in agricultural research (AAR). AAR is an issue largely unknown and/or absent from much animal welfare and rights discourse, largely because of scientific discourse cloaking exploitive practices. AAR has also seemingly evaded critical animal studies and sociology’s radar. Investigations exploring sociology’s anthropocentric beginnings and/or examining human-animal interactions (i.e. companionship, entertainment, human health, food), while vital, are arguably missing copious agricultural practices executed for human profit that, if addressed, may assuage much unnecessary suffering of sentient beings commonly considered only for their use-value as commodified production units. This paper’s foray into the controversial practice of chicken debeaking argues why AAR should be an urgent sociological issue. Thousands of animals are mutilated and killed annually for agricultural research to confirm already-known scientific knowledge about debeaking. Exploring social values and norms personified by industries, researchers, and consumers, we highlight priorities and actions perpetuating non-human suffering caused by debeaking and the science underscoring debeaking research. We note alternative practices, dispel myths, and expose hegemonic ideologies underlying justifications for/against debeaking, concluding with innovative insights seeking to empower industry and consumers to critically question the value of continuing oppressive and/or unethical research on chickens, reconsider who/what is driving research priorities and agendas, and challenge sociologists to engage with AAR.

Interrelationships Amongst and Determinants of Network Characteristics: a Reworking of GSS Data

A major tradition in sociology is examining social network links of people (and also organisations, nations etc.) how these are related to social background characteristics, and how they impact on life chances and styles. An array of theories consolidate sociological knowledge in this area. The 2014 GSS (n=8000+) included a wide range of measures of networks, together with a broad set of social background characteristics and a cluster of ‘output’ variables (e.g. life satisfaction). This paper attempts to describe how various dimensions of social networks fit together and the extent to which their features are correlated with social background characteristics.
Silenced and Recuperated: Political Philosophy and Socio-Political Action of the Black Panther Party

Maja Curcic and Marko Galic
University of Auckland

The aim of this paper is to illuminate and analyse thoughts and actions of Huey P. Newton and the Black Panther Party and to refute the mainstream media’s interpretations of Black Panthers as black nationalists and even terrorists. Fifty years ago, in 1966, young African-American students and political activists Bobby Seale and Huey P. Newton formed the Black Panther Party in Oakland, California. Influenced by Malcolm X and other activists, the Black Panthers were seeking social, political and economic solutions outside of the American capitalist and imperialist systems. Identifying social divisions of class and race as inseparable parts in understanding the oppression of African-Americans and other oppressed communities around the world, Black Panthers rejected black nationalism and prioritised the overthrow of capitalism and rejection of American imperialism as a necessity to their revolutionary fight. Because of their critical pedagogy, social programmes such as Free Clinics, Free Breakfast for School Children or Free Buses to Prisons for Families of Inmates, and impressive mobilization power, they became an important inspiration to many oppressed communities around the world (for example, the Polynesian Panthers), but also the main threat to the internal security of the United States and its ruling class. Consequently, Black Panthers became the main target of the repressive and ideological state apparatuses.

Public Health and Early Childbearing: The Moral Positioning of Teenage Mothers as Vectors of Disease

Kevin Dew and Ruth Stuart
Victoria University of Wellington

Public health as an institution has variously been conceptualised as a source of social control, a source of resistance to unfettered capitalism and as an institution that can empower marginalised groups. To further explore the role of public health in contemporary society research was undertaken on the public health positioning of teenage parents in submissions to a Welfare Working Group in New Zealand. Following an initial analysis of the submissions from institutions and organisations on the causes and consequences of teenage parenting (almost invariably recast as teenage mothering) it was apparent that a risk-factor epidemiology discourse underpinned all submissions, and that this discourse was unrelenting in its negative portrayal of teenage mothers. This portrayal is interpreted as positioning teenage mothers as vectors of disease, as submissions called for interventions ranging from the prevention of the condition of teenage mothering, to its eradication through the adoption of the children of teenage mothers, to changing the environment to prevent intergenerational effects of early childbearing. For some marginalised groups the persistently negative discourse of risk-factor epidemiology has become the only available discursive positioning that is given credibility and, in the case of teenage mothers, acts as a powerful source of moral condemnation.
**Enrolling the Future and Modelling Consensus: a Co-production Critique of Canterbury’s Water Management Reforms to Regulate Diffuse Agricultural Pollution**

Ronlyn Duncan  
Lincoln University

This paper examines the role of science and predictive modelling in rescaling environmental governance. Drawing theoretical insight from the field of science and technology studies and deploying a critical co-production analytical framework, the paper assembles a discourse of limits, scientific representations of catchment scale diffuse pollution, a ‘fast-track’ institutional pathway, and identities of scientists and government as knowledge broker and the community as decision-maker. The analysis identifies the paradoxical scripting of ‘predictable nature’ and ‘uncertain nature’ and the enrolment of the future as a governance space essential for resolving water resource conflict. The paper illustrates a role for science and modelling well beyond informing and facilitating environmental decision-making to constituting the identities, objects and spaces of governance.

**Losing Time and Much More: Mothers’ Experiences of Loss Following Separation**

Vivienne Elizabeth  
University of Auckland

Parental separation inevitably results in a loss of time with children for at least one parent, if not both parents. Although the antics of fathers’ rights groups have contributed to the coding of experiences of loss following parental separation in masculine terms, gender neutral custody laws mean that mothers are also vulnerable to losses of care time with their children. Experiences of loss are likely to be more vexed for those whose loss is the outcome of judgements in contested custody cases – involuntary losses. Despite the significance of loss experiences for post-separation family life there has been very little research into this experience. This paper addresses this gap through an examination of the loss experiences of a small number of women who had lost or had been threatened with the loss of substantial amounts of care time with their children during contested custody cases. For these mothers loss was a multi-dimensional experience that impacted negatively on their mothering, their sense of connectedness to their children and extended family members, as well as their psychological well-being.

**The Revaluation of all Values: Extremism, the Ultra-Left, and Morality**

Chamsey El-Ojeili  
Victoria University of Wellington

This paper forms part of a larger project on extremism – an important figure of our post-political times. I examine this figure by returning to extremist ideas found in the historic far-Left and exploring them in a contemporary light – as utopian significations worth retrieving. In this talk, I will focus on proposals for a Leftist revaluation of values, a world without, or with a fully transformed, morality. I will focus on two central texts: Raoul Vaneigem’s *Revolution of Everyday Life* and Gilles Davue’s *For a World Without Moral Order*. I ask how these texts can speak to us today, using the work of Luc Boltanski and associates on critique and the new spirit of capitalism.
A Critical Textual Analysis of New Zealand Government Policy - Gender Equality or Gender Equity? Can Women “have it all”? Do they actually want it and what is the Impact on them, their Children and Wider Society?

Katy Falcous
University of Otago

This paper explores the changing role, experience and expectations of Aotearoa New Zealand women with particular regard to their roles as mothers and paid workers and the consequent effects for both them and their children and our wider society. Recent social policy has had a strong focus on bringing more women into the paid workforce – including mothers. The Ministry for Women, Te Minitatanga mō ngā Wāhine, is responsible for advising the government on policies and issues affecting New Zealand women. It details its aim as being to improve outcomes for women. However, an analysis of its policies clearly demonstrates a privileging of paid work over unpaid mothering. Therefore, despite claiming to aim at improving outcomes for women, it can be seen that capitalist goals of increased productivity and economic growth are prioritised over the needs of mothers and their children. This paper will focus on a textual analysis of the Ministry for Women’s website and will demonstrate that women’s choices are in fact restricted rather than widened. Paid work is celebrated and encouraged. In comparison, motherhood remains largely invisible or is constructed as being something to navigate and juggle alongside the opportunities and requirements of paid employment.

Investigating Youth Transport Disadvantage: Talking to and Talking Through
Emma Fergusson
Massey University

This paper tells the story of some methodological challenges encountered during a qualitative research project undertaken in Tāmaki-Makaurau/Auckland, and how the research team sought to overcome them. The Auckland Council-initiated project was concerned with young people’s mobilities in the Southern Initiative (TSI), which comprises the Māngere-Ōtāhuhu, Ōtara-Papatoetoe, Manurewa, and Papakura local board areas, and is an area “with significant economic opportunity yet high social need” (Auckland Council 2012, p.91). The work was intended to explore and document how transport options affect access to opportunities for people aged 15-24 in the TSI. This paper focuses not on the research findings but instead on the difficulties faced during data collection and on the development of a structured peer-interviewer approach designed to counter these difficulties. While the approach did not prove a methodological silver bullet, the paper proposes that peer-interviewing is a valuable addition to the range of methods available to those working on qualitative research with youth.

The Inequality of Inequality

David Gaylard
University of Waikato

Inequality is one of the most captivating and destructive economic forces of the 21st century and its discourse stains contemporary academics and politicians alike. For much of the 20th century inequality was relegated to the offices of philosophy and fringe economists. However in 2014 Thomas Piketty opened the flood gates on the discussion. His book Capital dragged the discourse of inequality into the public
sphere. It further widened the academic field into a frenzy of questions about wealth, income inequality and the chasm of problems facing academia when studying this subject area. Despite this, the majority of contemporary inequality literature and information revolves around income. This is partially due to its immediate nature and public appeal, but is also heavily influenced by the availability, simplicity and integrity of income data. On the contrary, wealth data is scarce, thin and methodologically unsound at best. There are some aggregated databases which compile cross national wealth surveys but they evidently pale comparison to the seasoned income databases. This discrepancy ultimately discourages most academics or NGO’s from studying wealth cross nationally and the lack of any comprehensive wealth micro research reflects this. During my research it became apparent that there are several methodological and cooperative opportunities to developing wealth databases. This would begin to elevate the field of wealth inequality from being substandard to one of socioeconomic significance.

The Affective Economy of Welfare in New Zealand

Claire Gray
University of Canterbury
This conference paper draws upon recent writing in relation to affect to examine the affective economy of welfare: how affect circulates and attaches to individuals in ways that can be both beneficial and detrimental. This paper is based on my doctoral research with lone mothers receiving Sole Parent Support - a welfare benefit paid in New Zealand to single parents with one or more dependent children aged 14 years or younger. Utilising Sara Ahmed’s (2014) metaphor of an affective economy, I consider what has value within the context of welfare. The concept of value here relates to both the specific notion of economic exchange and the more “slippery” interpretation of what matters to people (Skeggs, 2010). Both understandings of the term have purchase for this discussion. Welfare provision in New Zealand is, first and foremost, an economic exchange: a process whereby financial support is provided to enable a person to meet their most basic needs. The receipt of welfare is inherently connected, however, to social worth. In being dependent upon welfare a person’s value becomes diminished. The affective practice (Wetherell, 2012) of valuing - of judging and being judged as welfare users – is a key feature of this presentation. This paper examines this practice, considering the ways in which research participants were affected by dominant welfare discourses, and how these were negotiated in the welfare setting.

Searching for the Good Life

Agnete Gundersen
University of Oslo
Recent news coverage has had a firm focus on migration from Western countries to non-Western societies, and the aim of my research was to provide a clearer understanding of specific factors that have turned this migration into an increasingly growing phenomenon. The research was conducted amongst female Western migrants in their 30s through 50s in the small town of Ubud in Indonesia. These women had ‘escaped’ their former lifestyle and country of origin in order to live a ‘simpler’ and more ‘alternative’ lifestyle. ‘Alternative’, in the context of the research,
meant frequent participation in yoga classes and meditation sessions, along with attending spiritual workshops, and being conscious of one’s diet. This research brings attention to new living arrangements and patterns that are in great contrast to the traditional nuclear family. Firstly, it shows independent women who are in charge of their financial situation without being reliant on a man. Secondly, it presents a woman who is in control of her own body and sexuality from the decision not to marry or to have children. Finally, it highlights how the women took it upon themselves to ‘fix’ their emotional scars and physical pains. Their holistic approach consisted of attending regular yoga and meditation classes, self-realisation workshops, and ‘connecting with nature’ from eating fresh, local, organic produce. These factors combined contributed to a new start in their search for a better quality of life and in finding the ‘good life’.

Large Infrastructure Projects and the Sociology of Critique
Morgan Hamlin
The Open Polytech

The planning of large infrastructure projects is often seen as an undemocratic process. Critical sociologists have played an important role in unveiling the problems with planning processes and making technocratic issues visible as public problems. However, the critical capacities of the actors involved in the planning process are often overlooked in studies that focus on socio-political and structural processes. Focusing on the issue of ‘rubber stamping’ in the MacKays to Peka Peka Expressway project, I will explore the idea that critique is not only a conceptual resource for sociologists, but a phenomenon that is accomplished by the actors involved in public disputes. As a type of corrective criticism, rubber stamping was used to reveal the political forces behind the planning process in an attempt to halt the construction of the expressway.

Kathryn’s Story and Professions: how did Social Justice Fall from the Professional’s Scope of Practice?
Phil Harington
University of Auckland

Kathryn’s story was recently published (MacLennan, 2016) to draw attention to the failure of legal and welfare systems to protect people in hardship. In doing so it placed a withering spotlight on policy failure. It also points to an abject failure of practice; the ineffective impact of a range of professions. Implicit in the ‘theory of professions’ is a notion that they have a duty of care, a code of practice, a body of knowledge, specialised skills, and a capacity to act for the public good with a social justice bent. They have a scope of practice that includes notions of service and advocacy, situated in critical networks that respond to people in need, manage resources and interpolate policy. Sanctioned by the state, professions occupy positions of jurisdiction, privileging knowledge distribution, having influence, authority, enjoying privileged incomes and stature. Their acumen can locate them practicing in markets, bureaucracies, NGOs or volunteer capacities or pro bono arrangements. The detail given by Kathryn’s Story shows that while many practitioners in a range of occupations were involved in her life, little occurred to impart a just outcome. This paper has an interest in the veracity of professional practice in part because there is a case to be made that neo-liberalism,
managerialism and a diminished state have effectively hollowed out the scope for professional agency and in part because professionals have failed to garner effective responses to this disruption. Practitioners more assured about their habitus could be expected to refocus notions of professionalism, agency and speaking for the public good co-producing expertise. Such arguments demand increased affinity, effectiveness and impact from people who act in the space between the state and human rights. Professions must become more effective as civic practitioners.

The University Experience: An Exploration of Social Class and Habitus in Pakeha Students at the University of Auckland

Breanna Hawthorne
University of Auckland

Social class in New Zealand is something of a contested issue, with many believing that we live in a ‘classless society’, or that issues of class are less relevant than the inequalities created and maintained by colonialism. These conceptions have resulted in a lack of empirical research on both the white working class and the role of privilege within Aotearoa/New Zealand. At an international level, research on class and university has been centred more on outcomes, rather than the lived experience of young people at university. By conducting in-depth interviews with 10 students who identify as Pakeha/New Zealand European, from a mixture of class backgrounds currently in their second or subsequent year of study at the University of Auckland, this research aims to add a new understanding to the literature on class in New Zealand. The study is framed by a Bourdieurian understanding of class, which allows for a more holistic and complex exploration of the similarities and differences across students’ experiences of university.

Tensions, Memories, and the need for National Cohesion: Will Suffering in Common Unify?

Judy Hemming and Nawal El-Gack
University of Canberra

The South Sudanese community has resettled in Australia based on a war-torn homeland; however, this does not make this group of migrants unique from others who have made that same journey. Meanwhile the developing nation-state of their homeland is foremost in these people’s hearts and mind yet, is the ‘belong’ and peace only attainable through taming the remembrance and knowledge that some are not their friend[s]. However, the tribal violence extremism between the Dinka and the Nuer happening in South Sudan has fuelled tension between them here in Australia. There have been some episodes of violence between these two dominant ethnic groups here in Australia. Moreover there have been situations where ‘hate messages’ have been streamed on social media, which have fuelled instances in Victoria (Australia). In this regard, this paper will utilise data collected during interviews and focus groups on how the recent war in their homeland impacts on the community’s ability to interact as ‘one community’ as well as to settle and feel as though they ‘belong.’ The paper will also explore the push-pull migratory factors in relationship to the South Sudanese; it will also make some brief comparative analysis to other groups from war-torn nations, although from a different time. By way of analysing the resettlement of the South Sudanese refugees into Australian society this paper argues that suggestions of ‘belonging’ are difficult to assess.
Wine, Utopia and the Globalizing Middle Classes

Peter Howland
Massey University

In this paper I argue that among the many histories of wine, ‘good wine’ arguably has an enduring history as an utopian product. This is increasingly evident since the introduction of single vineyard and vintage wines in the late 17th century and subsequent rise of modern connoisseurship in the early 1900s. In 18-19th century ‘good wine’ was a vanguard product of elite colonisation, while in the present ‘good wine’ is a consummate commodity of the globalised middle-class. Indeed the contemporary artisanal production and urbane consumption of ‘good wine’ almost banally assigns the neoliberal distinctions of middle-classness and reflexive individuality.

Marked by a terminating materiality, ‘good wine’ is distinguished by a kaleidoscopic nostalgia of romanticised pasts, transitory presents and pulsating futures that are all variegated by desire, promise and uncertainty. Furthermore, as a product routinely caught between the utopian tensions of became and becoming, ‘good wine’ has long been moored on the solidities ascribed to place (especially terroir, regionality, nationality, cartography and geography) and time (particularly the genealogies and progressive ephemeralities of vine-age, vintage, cellaring, New and Old Worlds).

Leaving Politics Behind? National Identity and New Zealand Expatriate Organizations in London

Louise Humpage
University of Auckland

Up to a million New Zealanders live overseas at any one time, potentially representing 20% of the New Zealand population. Seventeen percent of International Social Survey Program (2015) respondents in New Zealand were also considering moving overseas in the next five years. It is therefore no surprise that a well-developed literature exists around the ‘Overseas Experience’ (OE), a culturally-institutionalized period of travel undertaken by many New Zealanders. Government activity has also focused on harnessing the potential economic or electoral contributions of expatriate New Zealanders.

Yet little attention has been paid to the New Zealand-oriented civil society organizations established in London, one of the key sites for the OE. This presentation argues that, in addition to fulfilling their own social, cultural or professional goals, such organizations undertake the ‘political’ work of connecting expatriate citizens to ‘home’ and each other, maintaining or strengthening national identity and of protecting New Zealand’s reputation. Interview data further highlight that the expatriate experience more generally provides a certain distance from New Zealand politics – particularly in regards to biculturalism – that encourages boundary-crossing relationships and a strong sense of belonging amongst some participants but fails to overcome key tensions in New Zealand’s national story.

Gendered and cultural moral rationalities: Pacific Mothers’ pursuit of child support

Moeata Keil
University of Auckland

Improving the economic and social well-being of sole-parent families was and remains a key rationale for the development of child support policies across the
Anglo-West. In New Zealand Pacific mothers represent 10 percent of sole-mother/parent families and are also more likely to be living in poverty. This means that for Pacific sole-mother families the receipt of child support payments has the potential to make a significant impact on family well-being. However to date much of the analysis of child support has drawn on normative Western understandings of family structures and the organisation and enactment of gender relations within that structure. There has been an absence of any examination of the way ethnicity interacts with gender to shape experiences of post-separation family life. Drawing on interviews with nine Pacific mothers in receipt of or eligible to receive child support, this paper shows that ethnicity and gender interact in these women’s lives to shape, and in many cases, constrain their pursuit of child support entitlements. This investigation provides an important insight into some of the ways that Pacific mothers navigate and negotiate their access to child support money, by revealing a complex system of meaning-making that mothers assign to their roles and identities as Pacific mothers in the context of parental separation. The paper concludes by arguing that Pacific mothers’ decisions to pursue child support involve a complex system of negotiation and reconciliation of Pacific cultural values, with mainstream normative gender ideals and practices commonly associated with ‘good’ mothering.

‘Turbulent Relationship[s]’ and ‘brave and right’ outcomes: Newspaper Accounts of Women who Kill in the Context of Family Violence

Marita Leask
Victoria University of Wellington

Women who kill in the context of family violence receive significant and often sensationalised media attention. This paper critically explores New Zealand newspaper accounts of such cases from 1993 to the present focusing on how women’s violence is constructed, who is rendered a culturally intelligible victim and media understandings of the nature of intimate partner violence. Newspaper accounts often construct these women as equally violent perpetrators of violence in the relationship without considering the gendered dynamics of intimate partner abuse. Nonetheless, there are also instances where women are presented as victims of intimate partner violence and as deserving of clemency. It is argued that these media constructions shape broader cultural understandings of intimate partner violence.

Changing material relations and new intellectual properties

Katharine Legun
University of Otago

Intellectual property was noted as one of the more forceful components of the highly contentious trans-pacific partnership. In fresh fruit and vegetables, rules about intellectual property facilitate new forms of branding and differentiating in the market. They are also precipitating conversations over how patents should be owned and managed. They are associated with cooperatives, public breeding programs, and international collaborations, but also exclusion, control, and the spread of IP property law and extension of capital. Situated in a long historical discussion around the barriers to the capitalist penetration of agriculture and the pragmatist view of materials and democracy, this paper will consider how the unique materiality of this particular form of food production spurs new institutional forms, and presents new
insight into thinking about the evolution of capitalist economies and how they might be transgressed.

Ethnic Discrimination and Happiness: Reported Experiences of State Institutions from Members of Ethnic Minorities

Kalym Lipsey
Massey University

Discussions of the discrimination perpetuated by New Zealand state institutions, including Work and Income and the Department of Corrections, have been ongoing for decades, and instances of experiences of ethnic discrimination are well documented. What has not been explored is the impact that perceiving an experience of ethnic discrimination has on happiness. This paper discusses the effect of reported experiences of ethnic discrimination from New Zealand state institutions on the ability of members of five ethnic minorities to pursue their versions of happiness. Through identifying common sources of happiness amongst these groups and the frequency of perceiving ethnic discrimination, the findings of a survey of 1878 Aucklanders show that ethnic discrimination from state institutions in New Zealand puts barriers in place, hindering members of some ethnic minorities from pursuing their versions of happiness in some situations. Specifically, this occurs when discrimination obstructs the ability of individuals to meet their basic needs, and this has a detrimental effect on their primary source of happiness: family.

Infrastructure and ethics: the role of Creative NZ in the exploration of animal identity

Alison Loveridge
University of Canterbury

Creative New Zealand is a body which is partially government funded and in turn funds emerging and established artists. A 2003 survey of people practicing all art forms found 96% had applied for a Creative New Zealand grant at some stage in their career. Twenty-six per cent of participants had found its support at an important time in their careers facilitated their development as an artist. Their criteria for funding emphasise success in New Zealand’s art market, with general goals in terms of New Zealand identity and cultural diversity. What impact might an institution such as this have on the exploration of new themes within the arts, such as human-animal relations? Deidre Brown suggests that in New Zealand the animal in art must be untangled from “popular national iconography” through association with international discussions but without divorcing art from our “specific cultural condition”. This paper begins to examine the potential for Creative New Zealand to negotiate such dilemmas.

“We’ve Changed Our Own Rules”: Arts Policy in Post Earthquake Christchurch

Alison Loveridge
University of Canterbury

In response to crises experienced by many in the arts industry after the Christchurch earthquakes of 2010 and 2011, Creative NZ provided targeted contestable funding of
close to $2.5 million in addition to its ongoing budget for Canterbury. This and a subsequent programme to fund recovery in the arts has supported the reinstatement of key institutions such as the Court Theatre, but also contributed to innovations such as the Festival of Transitional Architecture or the Gap Filler Trust. The goals of many of the community initiatives, some in ex-red zone open spaces, are to cement their temporary, innovative, inclusive and symbolic practices into the arts beyond the rebuild phase. As academic analysis of the arts and the role of arts and urban regeneration in the recovery period is becoming more comprehensive, this paper attends to the decision making processes of Creative NZ itself, and the potential for the innovative aspects of the Christchurch experience to be “institutionalised” in future arts investment in Christchurch and beyond.

_Literacy and Inequality in Brazil: an Analysis of Speeches and Pronouncements at the Senate (1971-1985)_

Mônica Maciel Vahl  
*University of Canterbury*

In the 1960s Brazil was involved in a progressive transformation where discussions of popular culture movements and literacy campaigns gained political traction. Nevertheless, demands from international investors, widespread fear of social reform and a smear campaign against the President, among other factors, led to a coup in 1964. The military took control of the country, but they attempted to maintain the appearance of democracy by keeping the National Congress in session for almost the entire dictatorship period (Giannasi, 2011). The discussions, but not always the decisions made, about social and economic development models, the purposes of education, and literacy programs took place in the National Congress. This paper analyses the Federal Senate Gazettes from the perspective of critical literacy theory as put forward by Freire (1970, 2001), and Freire & Macedo (1987). In this sense, educational projects are not seen as disinterested; on the contrary, they are perceived as the product of conflicting interests. During the period cover by this study; those interests are defined by the various approaches taken to deal with the low rates of literacy. Illiteracy was seen as a “national shame” by the Senate, and the vast majority of whose members supported an economic rather than a pedagogical direction to the problem of achieving mass literacy. However, there was no consensus about whether the proposed investments should be made in child or adult literacy programs, or whether children without access to regular school should be allowed to attend short adult literacy courses.

_Winners and Losers: How Neoliberal Globalisation Intensifies Uneven Development_  
Brendan Madley  
*University of Waikato*

The ability for the neoliberal model of development - the hegemonic global development paradigm for the last three decades - to facilitate even development and “lift all boats” is increasingly being challenged. Drawing on theoretical and empirical findings from Masters research, this presentation furthers these arguments by highlighting how the neoliberal model of development and accompanying neoliberal globalisation has created a structural logic that intensifies uneven development by limiting the number of winning positions available to countries. In short, the global structure is creating development trade-offs. The success of some
countries structurally infers the relative failure of others because capital gravitates to relatively successful countries and is far less likely to make risky or unprofitable investments in less successful ones. Yet, who “wins” and “loses” is far from random or accidental. Neoliberal globalisation may be creating a self-reinforcing dynamic whereby success creates further success, and relative failure creates even greater failure because countries lose the capacity to be competitive or attract capital. Furthermore, the presentation will touch on the medium to long term implications of this structural logic for the social, political and economic fabric of vulnerable or failed countries. A new template for less developed countries is required, and this project will begin to be explored.

Disaster Communism

Steve Matthewman
University of Auckland

We live in disastrous times. While sociologists of disaster have struggled to get traction, much has been written about Klein’s disaster capitalism thesis. This presentation offers a reading of her position, while respectfully critiquing its limitations. Here two fundamental points come to the fore: capitalism is always already ruinous, and her focus takes attention away from something even more significant: disaster communism. Disaster scholars have long-observed what must be one of the most counter-intuitive phenomena in the social world: joy in disasters. Solnit (2005) has identified links between disaster, carnival and the desire for new forms of communal being. Time and again disasters reveal positive qualities to humanity. They bind. Those in peril get rescued, the hungry get fed, the homeless get sheltered, the lonely get cared for. There is a kindness to strangers. Individuals band together for the collective good, new forms of social capital are generated, people will risk their lives to save anonymous others. These, rather than the predations of capital, are the stories that should actually be prioritised in disasters. The biggest sociological challenge ahead is to work out how to capture this peculiar social energy in order to use it for long-term good.

Invocations of Disaster: the Imagined Futures, Forms, and Histories that Shape New Zealand Herald portrayals of Auckland’s Volcanoes

Natalie Mathews
Independent Researcher

Contemporary representation of Auckland’s volcanoes is underpinned by a well-practiced imagination of disaster. Here, I discuss the use of volcanic imagery in representations of Auckland’s volcanoes within the New Zealand Herald from 2000 to 2012. The presentation of these sites is overlain by a fantasised past, spiced with images of the imagined future, and haunted by an invisible underground potentiality. I show how such imagination is grounded in bodily vulnerability and bodily capacity, drawing on a Burkean sublime with over 300 years of practice. This background furnishes us with a simplistic volcanic ideal that colours representation of the remarkably diverse sites within the Auckland field. It also enlivens both celebratory touristic accounts of volcanic place, and, ironically, portrayals of scientific research that is aimed at minimising volcanic risk. I argue that such imagery is playful but also potentially political, hinting at a “frontier” logic and reinforcing already-strong cultural
narratives that can obscure other important readings of the city’s craters and maunga.

Successes and Pitfalls: The “I, Too, Am Auckland” Social Media Campaign
David Mayeda
University of Auckland
In September 2015, a group at The University of Auckland, named “I, Too, Am Auckland” (ITAA) released three videos on social media addressing the everyday racism experienced by Māori and Pacific students in tertiary educational settings. Drawing on interviews with 42 Māori and Pacific students, the video campaign generated widespread media attention across Aotearoa New Zealand and stimulated extensive discussion among those invested in higher education, both on and offline. Considered a highly successful activist project in many regards, the ITAA campaign completed two subsequent video series.
This presentation will explore successes and challenges the ITAA group has faced over the course of its existence. In particular, the presentation will examine the following difficulties that ITAA encountered: (1) how ITAA’s social media videos ended up guiding activist tactics, rather than establishing social action objectives before developing social media projects; (2) how ITAA attempted to follow culturally-grounded methodologies in developing videos, but still fell prey to backlash that conflicted with a Kaupapa Māori cultural framework; and (3) how ‘slacktivism’ has hindered perpetuation of an activist agenda that began with immense strength.
This presentation will be particularly useful in illustrating how those interested in social media campaigns can develop strategies effectively, bypassing pitfalls that frequently hamper on- and offline social activism.

Finance is the Real Economy
Naoise McDonagh
University of Auckland
This paper argues that the popular view in public discourse and across the social sciences that speculative finance is detrimental to the so-called ‘real’ economy constitute a gross misunderstanding of the nature and role of finance in a capitalist economy. This separates speculative finance from a good finance that supports productive investments in the economy. I argue that for the capitalist good finance is speculative finance, and that financial accumulation is the quintessential form of capital accumulation.
This argument is based on the fact that the vast quantities of cheap goods produced under capitalism are incidental to the capitalist’s goal of accumulation. Such production is, as Marx’s notes, a ‘necessary evil for the sake of money-making’ (1992: 137). Upon elaborating the details of this point, we will turn to capitalism’s history as evidence that capitalists have historically sought to bypass this ‘necessary evil’ of commodity production through repeated turns to finance. Finance, as the most developed and direct form of capital accumulation, is also its most exploitative, claiming a large and growing rentier portion of all surplus value, without producing any value directly itself. Historically, periods of financialisation are marked by large increases in inequality and the emergence of major economic crises, as speculative activity runs rampant. By understanding finance as capitalism’s real economy it
becomes clear that reform towards a stable capitalist system with a more equal
distribution of wealth, as some argue for, is impossible.

*Exploring Stock Access: Perspectives on Framing the Problem and Solutions*

Kristy McGregor  
Massey University  
New Zealand’s pastoral industry was founded on the breaking in of the land, and the
romanticised image of cattlemen droving cattle across rugged countryside still
remains. In recent years, stock access to waterways has been the catalyst for
intense debate about water quality. The aim of this research was to better
understand the manner in which the stock access problem and its solutions have
been constructed, both within policy documents and by the community. A case study
focused on the Marlborough region. Interviews with community members found that
people framed the water quality problem in different ways. There was not a
consensus on the scope or nature of the problem. Further, what appeared initially
were issues with stock access seemed to actually be, on further examination,
concerns with other environmental issues. People’s childhood experiences of local
rivers also became important to their narrative. It is argued that lacking a clear
problem definition, solutions have been developed based on a perception of
community expectations, unfounded on scientific problems or on a robust discussion
of community values.

*The University as Neoliberal Dystopia: Confused Mission, Romanita, and Atavistic
Religion*

Michael McKinley  
Australian National University  
The modern University’s origins in the cathedral schools and monasteries of the
Latin Church, is now commonly thought to be only of historical significance given the
contemporary perception of it as a secular site of research, teaching, and learning.
Accordingly, few contemporary universities in the tradition of the Enlightenment and
the Scientific Revolution which followed the Reformation now identify themselves as
essentially religious institutions, notwithstanding that they might have links with a
denomination or religious order. This paper argues that such appearances are
substantially misleading: specifically, the proposition is that, with the imposition of
neoliberalism upon and within the University-as Institution, the legacies of religion
which had been latent, or quieted for many years, re-emerged and were energised to
produce a strange academic personality. In turn, and as occasions demand, it
presents itself as a community of secular scholars, a corporation ruled by the
precepts of 21st Century capitalism, and a variant of both the medieval monastery
and its post-Reformation successor and all within Romanita - a ruthlessness that
excludes the hesitation of emotions, and an almost messianic conviction of ultimate
success. Within, the mission is confused and confusing: the spectrum of academics
extending from those who see themselves, and behave as an order of Mendicant
Friars, to those who advise the Prince, or worse, are the reincarnation of those who
inspired European anticlericalism in the 15th Century, and subsequently, the
Reformation. In sum, it is the world of a ruined neurotic – to be understood before it
can be reformed.
Transitional Memorials: Online Memorials as Sites of Collective Grief and Memorialisation

Ruth McManus
University of Canterbury

This paper examines how people memorialise disasters in an online space. It draws from the CEISMIC funded (www.ceismic.org.nz) project Transitional memorialisation that examined the Christchurch earthquakes (2010-2012) and the Pike River Mine explosion (2010) New Zealand, to determine how people memorialise disasters in an online space. The project examined who constructs online memorials, how they construct them, who they are shared with, to chart the way online memorialisation changes as time moves away from the initial event. A central question asked was whether people create memorials for the event or for the individual, as well as how the differing effects the two disasters have had, has affected the way the process of online memorialisation is undertaken. The paper then offers a theorisation of connections between collective grief and memorialisation as a mode of post-disaster community survival.

Paid Sex in the Pacific: Positions and Practices

Karen McMillan
University of New South Wales

The conceptualisation of paid sex tends to position it either as a victimisation of the vulnerable who need to be rescued (sex trafficking), or as an individual choice which variously, should be punished being morally wrong (prostitution) or upheld as a viable work choice (sex work). This paper is grounded in data collected through a series of applied research projects focusing on sex work and HIV/STI prevention in the Pacific. Over 90 in-depth interviews enquired into the lives of a range of sex workers in five Pacific Island countries and territories: their personal histories, practices and experiences of sex work, and their relationships with clients and others, including safe sex negotiation. The data animate and vex the structure/agency dichotomy that generally underpins responses to paid sex, in a reminder that these conceptual frameworks have programmatic as well as ethical implications.


Carina Meares
Auckland Council

Auckland Council is committed to fulfilling our obligations to Māori and Te Tiriti o Waitangi. In addition to ‘whole of council’ programmes of action focused on ‘uplifting Māori well-being and achieving better outcomes with Māori’, departments and units across the organisation are developing Māori Responsiveness Plans (MRPs), considered important tools for delivering a better understanding and integration of Māori values, outcomes and responsibilities into council processes and practices. In this paper, I reflect on the development and content of Te RIMU Tūtahi, the MRP developed by RIMU, Auckland council’s environmental, social, economic and cultural research unit. I begin by situating this project within a broader historical and organisational context before reviewing the main themes of the primary research undertaken with RIMU staff, as presented at this conference last year. Next, I focus on the journey towards Te RIMU Tūtahi and the actions contained within it, drawing
upon the scholarship of other Pākehā engaged in this work. In the last part of my presentation I anticipate some of the challenges we will face during the implementation phase of our plan and consider the kinds of skills and qualities that might best serve us in responding to these.

Near Death Experiences: Social Networks and Relationships Between the Living and the Dead

Mary Murray
Massey University

Much of the academic research about Near Death Experiences has emerged from the sciences as well as psychology. Apart from the work of Allan Kellehear there is a relative dearth of research and publication by sociologists about Near Death Experiences. In this paper I will develop a new sociological perspective about Near Death Experiences. This perspective will draw on published accounts of Near Death Experiences, and suggest how such accounts speak to ongoing relationships and social networks between the living and the dead.

Representations of Animal Death in the New Zealand Media

Mary Murray and Michael Morris
Massey University

Death and dying within the humanities and social sciences has become a fecund area of research and publication within the last few decades. However this research and publication has primarily focused on the death of humans, and in this respect reflects the anthropocentric nature of death studies. This paper is intended as a critique of such anthropocentrism within death studies. The paper will primarily focus on the representation of animal death in the New Zealand media. In so doing it will draw on research and publication about the death of humans, and will consider ways in which conceptual categories deployed re the representation of human death in the media may or may not be useful for an analysis of animal death in the media.

The Precariat: a Class in-itself, a Class in the Making, a Bogus Concept, or a Social Bloc?

David Neilson
University of Waikato

Guy Standing has ‘named’ (Bourdieu) the ‘precariat’ as ‘a class in the making’ (E. P. Thompson) but not yet a ‘class-for-itself’ (Marx). Breman as gatekeeper for New Left Review, who takes offence at this new ‘classification’, de-names the precariat as a ‘bogus concept’. This paper argues for Standing’s ‘precariat’ by building in Marxian and Gramscian class theory foundations linked with more robust criteria of empirical applicability, and an alternative political understanding. In particular, first, Standing’s ‘precariat’ is traced back to Marx’s theory of the ‘relative surplus population’, which offers the original and still best explanatory and empirical grounding for thinking about the class structured and empirically segmented nature of employment precarity. And second, Gramsci’s concept of the ‘social bloc’ is deployed to more accurately identify the empirical reality of the ‘precariat’, and Gramsci’s Marxism is deployed to think class politics beyond class ‘naming’ and ‘making’.
Teaching Intersectionality and Navigating Controlling Images Using Science Fiction
Adele Norris and Blair Nicholson
University of Waikato

Anti-racist and feminist discourses have become dominant ways of thought in this neoliberal culture that works to perpetuate the pervasive belief in individualism, which regards systemic racism and sexism as issues of the past. The mainstream belief that society has transcended to the heights of being both post-racial and post-gender is evidence of such thinking. The United States, along with other developed nations, continue to be largely segregated along racial and class lines, which engenders unequally access to resources. Yet, students often grapple with understanding this reality primarily because of prevailing negative controlling images of minority populations and the lack of attention devoted to privileged groups. Intersectionality has been recognized as a conceptual framework the helps elucidate race, gender, class and sexuality as intersecting power structures that influence contemporary experiences. This qualitative case study employs pre and post surveys to explore the use of science fiction in a women’s and gender studies course to enhance third-year students’ understanding of intersecting social inequalities. The findings suggest that students were able to better grasp the nature of intersecting social inequalities when exploring societal ills in alternate universe then transferring that knowledge to contemporary realities. The findings suggest that the distance provided through estranged worlds of science fiction exposed the negative controlling images associated with marginalized groups.

Ideological Conflict within the Asylum Seeker Debate: A Critical Analysis
Ruby O'Connor
University of Otago

The increasing numbers of stateless peoples, asylum seekers, and refugees during the past decade have drawn complex responses from governments and civil society. In this context, the Australian government’s responses to asylum seekers have been controversial, particularly in relation to their border patrol policies, use of mandatory detention, and the ongoing revelations of human rights abuses inside detention centres.

This paper explores the role of ideological conflict in the asylum seeker debate. It undertakes a comparative study of the discourses used by the Australian federal government and by the non-governmental groups opposing government policy. Anderson’s analysis of nationalism, Agamben’s use of the concept of Homo Sacer and spaces of exception, Arendt’s critique of human rights in the sovereign state, and Foucault’s theories of control, all provide insights into how governmental discourses and actions in the asylum seeker debate can be understood as part of a set of dominant ideologies that lie behind the daily operations of Australian society. Identifying these ideologies reveals the often hidden power structures beneath supposedly ‘natural’ and ‘inclusive’ ways of living within a democratic state. On the other side of the debate, a Marxist critique and a liberal humanitarian lens facilitates an understanding of the ideological themes of non-governmental groups who promote an alternative politics of inclusion. An awareness of the tangible effects of ideology helps to create understanding of how social worlds are constructed and conflicting ideologies are shaped and develop over time.
Arts and Excess: Revaluing Thought as Waste

Paloma Ozier
University of Auckland

In an era of fiscal austerity, the usefulness of the university is increasingly scrutinised, as that which lacks use or exchange-value is deemed a waste of taxpayer dollars better spent on subsidising economically viable pursuits. The focus of this paper is the way in which Arts, traditionally conceived as a useless, indulgent, or excessive set of disciplines, has been driven to demonstrate its usefulness in emulating industry requirements. While there has been a scholarly tendency to defend public funding of higher education on the basis of its value to graduates, employers, and to the market, I will here argue that preserving the university on the basis of its utility or exchange-value serves to entrench and legitimate the notion of higher education as an instrument of industry.

Drawing upon the work of Georges Bataille, this paper argues that thought remains in excess of market utility, and is irreducible to any particular classification or discipline. Rather than defending thought on the basis that it serves capital, I will here argue that thought exceeds market relations and is conceived as useless in accordance with what Bataille terms a restricted economic rationale. Bataille’s seminal conceptions of excess, expenditure, waste and sovereignty will here be deployed in examining the implications of a market-oriented academic model.

Against the dominant trajectory of scholarship which posits the ‘useful’ potential of intellectual engagement, this paper argues that thought must remain useless, and in fact harmful, to established academic practice that serves the market.

Penny University: A Publics’ Sociology in Rural New Zealand

Stella Pennell
Massey University

The term “Penny University” originated in the 1650’s in Oxford coffee-houses where an alternative learning environment was offered to that of structured universities. For the price of a penny, patrons could access the art of debate about matters of the day, without fear of violence as was common in ale-houses. A wide demographic of (mostly) men frequented penny universities where a democracy of sorts occurred as participants covered the social spectrum. This paper presents my experiences of hosting a contemporary Penny University in the small coastal town of Whitianga in which public sociology could be practised. Now in its second year, the inspiration for Whitianga’s Penny University came from an article in the Global Dialogue journal outlining the experiences of two Canadian Sociologists who had undertaken a similar venture. The nature of the exercise was to find a collaborative space to consider issues of concern for residents; be they local, national or international. Drawing on notions of participatory design, this paper considers the subjectivities of participants, and in particular problematizes the relationship of the figure of ‘the expert’ that operates in a kind of illusory space of one ‘who knows’ but in reality cannot know, yet is integral to the participatory processes involved.

Conceptualising Synergies Between Public Health and the ‘New’ Emergency Management

Suzanne Phibbs and Christine Kenney
Massey University
The Sendai Framework for Disaster Risk Reduction (2015) is a globally relevant strategy for addressing disaster risk and resilience that has been ratified by member countries of the United Nations. The guiding principles within the Sendai Framework emphasise building resilience through inter-sectorial collaboration as well as partnerships that facilitate community empowerment and address underlying risk factors. Both public health and the emergency management sector face similar challenges, related to developing and implementing strategies that involve structural change, facilitate community resilience and address individual risk factors. Familiarity with public health principles enables a detailed understanding of the holistic and structural approaches to risk reduction that are outlined within the Sendai Framework. This paper considers the development of a conceptual framework for the 'new emergency management' that draws upon synergies with public health.

Towards the Developing of an International Animal Cruelty Index

Robert Picciotio*, Michael Morris and Mary Murray
*Kings College London and Massey University

In November 2014 World Animal Protection (formerly WSPA) published the Animal protection Index – the only country based index relevant to animal welfare currently available. The API judges 50 countries on their policy and legislation for animals and seeks to identify where improvements can be made to protect animals. However whilst legal instruments are useful for the attitudes prevalent towards animals in the countries concerned, their limitation should be apparent. A law tells us what ought to happen but may not tell us what actually happens in the countries concerned. Other factors need to be taken into account when considering laws and regulations. For example New Zealand has strong animal welfare legislation on paper, and the API gave NZ as well as the UK, the highest score of A. But we know that regulations such as Codes of Welfare attached to the NZ Animal Welfare Act have watered down the spirit of the law. A better indicator for animal cruelty in different countries would be details of how many animals are actually harmed each year per person. The challenge of constructing the ACI is significant but not insurmountable. In this paper we outline the logic of the ACI and its conceptual framework as well as research to date.

Bridging the Knowledge/Action Gap: Science, Governance and Public Health

Angela T. Ragusa and Andrea Crampton

Charles Sturt University

Public health governance presupposes public interest and knowledge of health messages sufficient for individuals to effectively apply/adapt behaviour for disease prevention or minimisation. Our research, however, finds a sizable gap exists between public health knowledge and behaviour and scientific research recommendations regarding water and food-borne illnesses. Contextualised within changing physical and climatic environments, primary survey data is presented to explore public knowledge and behaviours surrounding disease control and prevention in light of scientific research recommendations. Findings reveal rural water collection, management and use demonstrate lack of awareness and/or confusion with scientifically-evidenced risks associated with disease, particularly for tank and river water. Minimal engagement with simple, proactive steps for preventing...
mosquito borne diseases and gastroenteritis demonstrates need for transforming research recommendations into public knowledge and action. To achieve this social change requires challenging presuppositions about knowledge acquisition. We postulate transferring scientific research recommendations into social action demands greater consideration of challenges posed by our Digital Age’s reliance on the Internet and media for water quality information, as respondents demonstrated, rather than the traditional expert sources that guided knowledge acquisition and behaviour in prior decades.

**Suicide 2.0**

**Sarah Revell-Dennett**
**Victoria University of Wellington**

Over the last year, several New Zealand Members of Parliament have pushed for the introduction of legislation around end of life care. Their arguments are based on the desire by patients and their families for the extension of patient autonomy and, to a similar extent, a greater form of doctor discretion when it comes to the voluntary ending of a patient’s life. The research for this paper draws on work I have undertaken towards my PhD dissertation. The study here looks at the sociology of suicide from an assisted dying perspective. I argue that traditional sociology of death and dying paradigms are unable to explain the social change implications that shifts in policy and practice around assisted dying will bring about.

This paper begins by outlining current sociology of death and dying approaches to euthanasia, followed by sociology of suicide literature. Turning from a discussion on the limitations of these traditional approaches, I then address the argument that communal grief and suffering will undergo a profound shift in nature owing to the new ways that society will come to experience death, especially as it loses its historically spontaneous characteristic.

This discussion works to provide a third ideological transformation, which follows Ira Byock’s (2003) claim that assisted suicide by a terminally ill person represents an attempt to sever the social contract. This series of arguments provides the basis for a chapter in which I reconceptualise the way New Zealand society will face death in the future should assisted dying legislation be enacted.

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**Kōrero, whakaahua, me waiata: Exploring the social, cultural and health benefits of whānau initiatives through stories, photographs and song**

**Angelique Reweti**
**Massey University**

Frameworks of health in New Zealand have predominantly followed a western biomedical approach focusing on treatment rather than prevention or health promotion. This approach considers ill health as primarily belonging to the individual excluding the role that social structure and the wider environment play in the health of people. Whānau (extended family) initiatives challenge this concept by taking a communal strength based approach to health focusing on the capabilities of whānau as a collective. While whānau initiatives, such as whānau triathlons, IronMāori, community gardens, marae based learning, and healthy lifestyle programmes have become more prevalent in New Zealand over the last couple of decades, very little research has been conducted on how whānau benefit from being involved. This paper focuses upon the methodology used in the doctorate to explore the social,
cultural and health benefits of whānau initiatives. The research provides a platform for whānau voices to be heard through the use of pūrākau (Maori narrative), photos, and waiata mōteatea (songs). Shining a light on healthy whānau success stories challenges the deficit style reporting and negative stereotyping commonly associated with Māori health and enables health promoters to understand the essential role whānau have in contributing to the continued health and well-being of their community.

**Implications of recent policy changes to the New Zealand Emissions Trading Scheme**

*Daniel Rimmer*  
*Massey University*

This paper considers whether recent changes to the New Zealand Emissions Trading Scheme (NZ ETS) represent a qualitative change in domestic climate change governance. The fifth National Government (2008-present) was principally concerned with ‘moderating’ the NZ ETS. To this end, the Government expanded the policy’s transitional assistance pathway – the package of attendant measures intended to subsidise emitters protecting them from competitive disadvantages arising from an imposed price on carbon – in 2009 and 2011. Arguably, the moderation of the NZ ETS shields polluters from a meaningful price on carbon – an act designed to maintain private capital accumulation and entrench the neoliberal disposition of the New Zealand Climate Change Programme.

Recent policy activity, however, might suggest a move away from ‘moderated’ climate change policy. Adjustments to the NZ ETS have actually increased the domestic price on carbon, exposing firms to a greater incentive to reduce emissions. Does this policy change signal a departure from the Government’s neoliberal approach to climate change? Or is it a more or less expected occurrence within the policy cycle, where policies are naturally modified over time to make them better? While recent policy change has undoubtedly improved the NZ ETS, it does not necessarily support the contention of a qualitative change in New Zealand’s predominant mode of climate change governance. Major components of the moderated NZ ETS remain, strongly suggesting that the policy is still inexorably neoliberal. Moreover, the essential limitations of neoliberal climate change policy persist, rendering the NZ ETS ineffectual.

**The cotton ceiling and the ghost penis: sex, sexual orientation and a transwoman’s body**

*Hannah Rossiter*  
*University of Auckland*

In recent months there has been a considerable increase in the visibility of trans people, especially trans women, where their sexuality, choice of romantic and sexual partners is often perceived as challenging traditional notions of sexual attraction. It is commonly believed that sexual orientation is not a useful concept when applied to trans people, yet sexual orientation can be useful in examining how the embodiment of trans women is perceived by both trans and cisgender people. This is especially so as trans women are often viewed as having unlovable bodies; being attracted to trans women is seen as a moral failing by the person attracted to them. Therefore
this presentation will examine the role that sex and sexual orientation plays in the embodiment of trans women.

Doing Infrastructure in Urban Bangladesh

Ritu Parna Roy
University of Auckland

Infrastructure and technology is often seen as ‘internally unproblematic’ and the ‘non-social domain of technological experts’, which tends to neglect the possibility of frequent breakdowns (Graham & Thrift 2007), and the social organisation of technology and infrastructure (Wynne, 1988, p. 149). In reality, technology and infrastructure is ever-evolving alongside people’s needs and desires (see Larkin, 2008). The practices of technology are in flux, adapted and adjusted to its context. Though technology requires some generalised rules and functional traits for its reproducibility and transportability (Wynne, 1988), it is equally important to illuminate context specific practices. This paper engages in an exploration and understanding of context specific, local ways of doing technology and infrastructure in urban Bangladesh. In particular, the paper illuminates local practices and developments around urban infrastructure, which in turn reflect on ‘normal’ infrastructural disruptions and urbanites’ responses and coping strategies to overcome such disruptions in the middle-class Bangladeshi households. The households produce and practice informal, incremental, and improvised urban networks or systems to overcome infrastructural disruptions and improve living conditions. I argue that, besides securing essentials such as household’s water and electricity, improvisational strategies and planning are also used by middle-class to generate comfort and convenience in everyday life.

Fathers and Infant Feeding: Decision-Making and Experiences in the First Three Months

Johanna Schmidt
University of Waikato

In relation to infant feeding, the message that ‘breast is best’ has been thoroughly disseminated among both health workers and parents. Contemporary research demonstrates that virtually all parents and expectant parents are aware of the prevalent public health guidelines regarding breastfeeding. Yet rates of exclusive and ongoing breastfeeding in Aotearoa/New Zealand have plateaued, and statistics consistently demonstrate a dropping off in exclusive breastfeeding rates between birth and the six month mark.

In this paper I report on qualitative data from 12 middle class Pākehā heterosexual first time parents, based on interviews conducted prior to and after the birth of their baby. One of the novel aspects of this project was that I interviewed fathers as well as mothers. Within the infant feeding literature, research is primarily conducted with mothers. If fathers are included, they are usually seen as influencing the mothers’ decision, often negatively. However, I position fathers as a parent whose decision making and role is as consequential as that of the mother. Here I focus specifically on the ways in which the fathers contributed to decisions regarding the feeding of their babies, and their experiences related to feeding during the first three months of their babies’ lives. Importantly, I am not looking for ways to ‘improve’ breastfeeding rates, but rather suggest that new parents must take a range of factors into account.
with considering how to feed their new born infants, and also the impact the ‘breast is best’ discourse has on their experiences.

**Navigating ‘Identity Assault’: Theorizing Affect in a Parental Engagement with Child Youth and Family**

Anne Scott and Adele Parkinson  
University of Canterbury

Parents living with mental illnesses and addictions sometimes are notified to Child Youth and Family for care and protection issues. In some cases, their children are temporarily or permanently taken into care. This paper – which comes from a wider study into child custody decision making when a parent has mental illness or addiction issues – engages in an in-depth exploration of the talk of one such parent. Drawing on new work in the sociology of affect, emotion and stigma, I will argue that ‘Jane’ (a pseudonym) experiences a process of ‘identity assault’ so wrenching, and thus a stigmatisation process so deeply felt, that no emotional response can seem socially legitimate while also being adequate to carry the intensity of her anger and distress. The result is that she is positioned defensively, as ‘on trial’ in her capacity as a parent and person, even in her own narrative. This paper has implications for the ways that social agencies engage with clients who are facing a challenge to their legitimacy in core aspects of their identities.

**Image, Subjectivity and ‘the Culture of Narcissism’ on Social Media: Exploring Christopher Laschs’ ideas on ‘The Culture of Narcissism’ and Lacan’s Explanation of ‘Primary Narcissism’**

Janaki Somaiya  
University of Auckland

The internet differs from previous forms of media in terms of what it offers, in clear Habermasian terminology: ‘a public sphere’. Yet, we find a large number of people engaging in the act of creating an online ‘image’, a kind of personal branding for themselves, from the incessant clicking and sharing of images to the constant updating of where they are, what they eat, and the list goes on. Christopher Lasch (1979) explains how narcissism in a way represents the best way of coping with modern life and the social conditions people find themselves in. There are a number of cases when one sees the use of the term ‘narcissism’ in relation to the users of Social Networking Sites. Both Lasch and Lacan’s ideas on narcissism are explored in this context to understand whether this incessant clicking and sharing of ‘images’ (specifically focussing on what in today’s parlance is called a ‘selfie’) produces a certain type of subject.

**Reclaiming the Extreme: Badiou, Communization, and Political Struggle Today**

Dylan Taylor  
Victoria University of Wellington

The last forty years have been a bitter period of Left defeat under the long winter of neoliberalism. Of great interest, then, is to ask how some theorists and radical political traditions persisted over this time – as currents that ran largely unnoticed under the icy indifference characteristic of post-political consensual times – and what they may offer contemporary struggles. With such questions in mind, this talk turns
to the work of Alain Badiou and communization literature. While there has been no significant treatment of these two currents together, the contention of this talk is – through examining their points of fruitful overlap, their tensions and divergences – that fruitful strategic and organisational insights can be gleaned here for those seeking to challenge the status quo.

As part of a larger project on the topic of political extremism, co-authored with Chamsy el-Ojeili, this talk asks how reclaiming ‘figures of the extreme’ can advance projects for social and economic justice.

Looking at Neighbourhood (Super-)Diversity – What Lens do we Use?
Jessica Terruhn
Massey University

As a result of the diversification of migration over recent decades, many cities are in the process of becoming ‘super-diverse’ (Vertovec, 2007). This means that previous forms of diversity become overlaid by new forms in which people from a greater number of nations, educational, religious and linguistic backgrounds, as well as more diverse migration paths and legal statuses come to share a common urban space. Auckland is a prime example. Over the past three decades the city has become a gateway for new migrants and one of the most diverse cities in the world. Such demographic transformations have been matched by a growing policy interest in managing and benefitting from diversity and an academic interest in examining how people in super-diverse environments are ‘living-with-difference’ (Valentine 2008). Much of this research hones in on urban locales, such as neighbourhoods, public places, and micro-publics as spaces where everyday multiculturalism happens and difference is negotiated in day-to-day encounters. The aim of this presentation is to provide a typology of this growing international body of ethnographic research on neighbourhood diversity with respect to the predominant research questions and analytical concepts that guide such studies. Centrally, I consider the currency of analytical categories such as conviviality, cosmopolitanism, and community cohesion for developing greater understanding of the meaning of neighbourhood diversity. This discussion draws on insights from a current ethnographic study of diversity in two Auckland neighbourhoods.

Taking Stock of Counterhegemonic Infrastructure
Warwick Tie
Massey University

In this presentation, I take stock of the ideological infrastructure that is developing on the radical left in Aotearoa/ New Zealand. That exercise will involve an identification of the elements that currently make up that infrastructure and the work which remains to be done at this point. The elements comprise various sites (think tanks, journals, etc), research projects (around points of public policy failure), and the redesign of State administration. The work which needs to be done is informed by a particular condition that characterises Aotearoa/New Zealand: local socio-economic transformation tends to be an effect of challenging external conditions rather than academic critique. Such challenges are taking the form of global economic and ecological crises. Within such situations, fascist responses are showing themselves to be always close at hand, as demonstrated in the Anglo-American contexts. The development of counterhegemonic infrastructure thereby needs to introduce a fourth
dimension—a kind of ideas work which enables the identitarian fantasies of fascist mobilisation to be circumvented. This seminar explores one form that such a property might take: attention to the psychic life of ideas. I draw on Jodi Dean’s work on ‘crowds and party’ to discuss this, and ask what directions her insights might take when applied to the political terrain of Aotearoa/New Zealand.

The Environmental and Political Values, Practices and Views of Environmentally Conscientious New Zealanders

Corrina Tucker  
Massey University

In late 2015 an online survey aimed at soliciting information from self-identified environmentally conscientious New Zealanders was conducted. The resulting 190 responses have provided a range of insights into participants’ environmental and political values, practices and views. This presentation provides an overview of the participants socio-demographically, including their voting behaviour, before presenting some of the key results and considering how such findings can be made sense of in terms of the significance of socio-demographics and ideological differences as indicated by voting preferences, in relation to environmental conscientiousness. In brief, younger, female, Green voters on lower incomes tend to be more environmentally conscientious than older, male, National voters, on higher incomes. Moreover, (what) lifestyle (can be afforded) is a significant factor in environmental behaviours and practices undertaken.

Communitas: Developing Improvisational Cultural and Social Capitals in Disasters

Shinya Uekusa  
University of Auckland

Communitas or “extraordinary community” in Solnit’s term (2009) often emerges in disasters. Previous research provides empirical evidence that individuals tend to help each other and become altruistic in disasters, instead of being panicked and selfish. However, not much theoretical discussion has taken place to further investigate why such an altruistic and extraordinary community emerges and how it can be enhanced. This paper will try to develop a practical theoretical framework of communitas, using Bourdieu’s capital theory and based on my qualitative data drawn from 28 interviews and various secondary sources, in order to sociologically understand and examine this social phenomenon in disasters. Social agents in disasters create improvisational and possibly temporal cultural capital to self-organize and extend their social networks (social capital) to help others, often trying to reach out even to those invisible socially marginalized communities. Communitas can be understood as significant cultural capital which appears as society-wide attitudes and belief to help each other and deal with the disasters collectively. The key here is that social agents improvisationally, but not strategically, create a form of cultural capital in response to environmental and contextual changes. Further, they recognize the need to help each other, instead of being individualistic. However, communitas is less likely to be pre-planned even though it is one of the most important resources/capitals in disasters, especially for the socially vulnerable. More discussion is needed to use this concept in a practical way and incorporate it into more effective disaster risk reduction (DRR) plans.
The Importance of Social Networks for New Zealanders’ Well-Being
Scott Ussher and Eimear Doyle
Statistics New Zealand
There has been growing interest in the measurement of well-being and subjective well-being across western countries. In New Zealand, official surveys such as the New Zealand General Social Survey, the Disability Survey, and Te Kupenga have asked people about outcomes in multiple aspects of their lives alongside their satisfaction with their lives overall. This brings opportunities to understand more about what the biggest impacts are on people leading happy and fulfilled lives. Statistics NZ has undertaken a number of analyses across our surveys to look at the determinates of life satisfaction. Our findings have supported those from overseas research that shows that health, income and relationships have consistently the largest impacts on life satisfaction and happiness. This presentation will highlight key findings from NZ and international research in relation to the importance of people’s social networks in their well-being. In particular it will look at the aspects of New Zealanders social networks measured across Statistics NZ surveys and the differing impacts of well-being.

Providing an Evidence Base on New Zealander’s Social Networks
Scott Ussher and Eimear Doyle
Statistics New Zealand
The New Zealand General Social Survey (NZGSS) 2014 collected data from almost 9,000 people about their lives, their well-being, and how they felt they were doing. A large part of this collection focused on what people’s social networks and relationships looked like, and how people used them to get the support they needed. Social support is important because it helps people cope with life’s stresses and deal with times of hardship and difficulty. Strong social support can also benefit other aspects of individual and community well-being. Social networks have been linked with better health outcomes, standard of living, and social participation. They can also support positive views about diversity, identity, and civic and community systems. This presentation focuses on papers published by Statistics New Zealand on family functioning, connection to neighbourhood, and contact with supportive friends and family using NZGSS 2014 data. It explores the results of this analysis and aims to provide a picture of New Zealanders’ social networks and the support they provide, understand how these networks and support differ across population groups of interest and understand the relationship between different aspects of social networks and support, and the well-being and resilience of individuals.

Pharmaceuticalizing Through Government Funding Activities: The Case of ADHD in New Zealand
Manuel Vallee
University of Auckland
While previous pharmaceuticalization research has emphasized the role manufacturers play in driving pharmaceutical consumption, less attention has been cast on the role played by the government. To shed light on this issue I examine the role the New Zealand government has played in the country’s growing consumption of psychostimulants, which are prescribed for Attention Deficit/Hyperactivity Disorder (ADHD).
Disorder. Specifically, I examine how consumption in this country has been mediated by the government’s funding activities and the activities of its regulatory agencies. This article argues that governments can significantly influence the pharmaceuticalization process, and suggests that, far from being a countervailing force, they are the central pillars to the pharmaceutical hegemony, which encourages symptom suppression instead of addressing either underlying causes or preventive approaches.

‘My [Asexuality] is Playing Hell with my Dating Life’: Negotiating Asexuality, Romance, Relationships and Intimacy
Tiina Vares
University of Canterbury
It has only been in the past fifteen years that asexuality has received international public attention with the establishment of AVEN (Asexuality Visibility and Education Network) in 2001. Asexuality is defined as a lack of sexual attraction however, within the asexual community, this definition is broken down into a range of terms which articulate a variety of similarities and differences. A key distinction is drawn between romantic and aromantic asexuals, with the former desiring and/or involved in romantic relationships and the latter having no romantic interest whatsoever. Although the prevalence of asexual romantic relationships has been identified, little research to date has explored the experiences of those involved in such relationships. This paper aims to address this research gap and explore the ways in which 15 self-identified asexuals living in Aotearoa New Zealand experience and make sense of intimacy, friendships, dating practices, relationships and sexual practices. The participants are aged 18-60 years of age with the majority identifying as bi-, hetero- and demi-romantic (only two identify as aromantic). The primary focus of this paper is on the ways in which the romantic-identified participants negotiate their desires for intimacy and relationships. Through attention to the diversity of participants’ experiences, for example: being consistently dumped for not engaging in sexual activities; living in short- and long-term relationships with non-asesexual partners (some in which sex is ‘gifted’ and others where there is no sexual activity); and seeking non-sexual intimacy in BDSM practices and ‘snuggle’ clubs, this paper seeks to reimagine relational and romantic intimacy.

Fair(?) & Lovely: Conversations on Beauty and Non-Beauty Among Young Migrant Women in Chennai, India
Josephine Varghese
University of Canterbury
The rapidly growing demographic of solo woman internal migrants failed to figure in the large body of work around migration in India (as is seen across academia) until recently for various reasons such as considering women as mere "accompanists" of men in the migratory process (Thapan, 2006). However, as Rita Afsar (2009) points out, gender is perhaps one of the most important factors influencing migratory experiences (both at the place of origin and destination). In my interactions with respondents during the ethnographic study carried out at a women’s accommodation in Chennai (2015-16), the ideas of beauty and non-beauty came up spontaneously and in a recurring fashion. This was not unexpected, given the continued prevalence of symbolic capital attached to external appearance for women and girls, and how it
influences their everyday life experiences. This makes ideas of beauty and non-beauty one of the important themes of my study. Insightful excerpts of conversations with participants as well as observations I gathered around this topic during my fieldwork will be the focus of this paper. I also plan to present a series of photographs featuring cosmetics used by various residents of the women’s accommodation as part of this paper.

Mad Money: multi-media utilization to promote student engagement and self-authorship

Kurt Waite and Gemma Piercy
University of Waikato
The purpose of this paper is to reflect upon the ways in which a multi-media approach to learning and student engagement has led to self-authorship. The paper privileges the voice of the student but insights and connections will also be made from the teacher’s point of view. Spurring from the simple idea that intensified borrowing from the future seemed problematic; I wanted to understand ‘Financialization’. In order to motivate me I picked it as a topic to research for an open-ended graduate assignment. In order to learn about this unfamiliar topic I utilized a variety of media: academic literature, movies, documentaries, and knowledgeable friends. Taking this approach to learning was self-evident to me because it has been ‘scaffolded’ throughout my time at university by a learning partnerships model implemented by one of my lecturers in my first year of University study. The aim of the approach is to support students to maintain a level of engagement while challenging them to explore complex concepts. Movies and documentaries provide a more relatable situation and humanize often dry, academic texts, while discussions with knowledgeable friends facilitate the growth of a friendship simultaneously with learning. Such an approach allows students to engage in study that is relevant to them at the time. For example, in terms of understanding financialisation, watching the movie “The Big Short” offered an accessible introduction to what is generally considered an arcane topic.

Beans, corn and social control in community gardens

Virginia Webb
Massey University
Community gardens exist for a variety of reasons, such as to provide spaces for recreation, community building, to put food on family dinner tables, relieve the pressure on family budgets and share produce with people in need. This paper explores the way in which decisions around which plants are cultivated, by whom and for what purpose, reveal value systems and associated assumptions about the objective of the gardens and the role of gardeners. Community gardens can be places where social hierarchies are disrupted and tolerance and understanding fostered. They can also be places of social discipline where attempts are made to fashion normative ways of acting and thinking. This paper reports on one aspect of my developing doctoral research on community gardening. It builds on initial findings that, while community gardens trade upon their reputation for being places of progressive political and social action, they are also sites of social evaluation and control.
A Kaupapa Māori Critique of the Data-as-Gift Principle
Kiri West-McGruer
University of Auckland
Knowledge and data are, within the Western canon, understood as ‘ownable entities’. That is, in the discovery of ‘new information’ through research, knowledge is ‘discovered’ then legally transformed into the private intellectual property of corporations, universities and individuals. This has been discussed at length by other scholars as the commercialisation or commodification of knowledge. My interest in this area is concerned with how knowledge gathered through qualitative techniques, becomes divorced or alienated from its original context with little to no compensation to the participant. I refer to this as the ‘data as gift’ principle through which the signing of a consent form can transform a conversation or interview into a ‘transactionary’ relationship where the researcher is empowered to take control over the articulation of participants’ experiences. Drawing from some research conclusions from my recently completed Masters Thesis, I develop the notion of data-as-gift and consider how this principle, which is valorised in the Western canon, sits in tension with fundamental understandings of knowledge ownership within Indigenous communities.

Everyday Belonging: Power and Subjectivity for South Sudanese Migrants
Naduni Wickramaarachchi and Edgar Burns
La Trobe University
Displacement and detachment have become common phenomena in today’s migration era. In contrast to older forms of attachment to place, new forms of connectedness have been emerging within current mobilization processes. Home as a stable, fixed, originary place is no longer applicable for modern day migrants, but in contrast, instability, and yearning for attachment have become key elements in their lives. In such circumstances the notion of belonging is problematical in new ways. Belonging is complicated and ill-theorized. Many accounts argue over subjective explanations of belonging, while other scholarship emphases structurally formative processes involving citizenship and identity. Based on a qualitative study with South Sudanese migrants in a regional part of Australia, this paper argues the importance of considering both sides of migrant belonging: self-explanatory and societal discourses for understanding how migrants conceptualise their sense of belonging in everyday practice. The social theory of Stranger and Foucauldian framing of power help articulate everyday aspects of migrants’ belonging. This complex, human, process of belonging is illuminated through subjective accounts that integrate relational exchanges of power and resistance between migrants and their host community.

‘If I Hadn’t Spoken to You I Would Have Taken These Experiences to my Grave’; Oral History and Homosexuality in China
Heather Worth, Jing Jun, and Karen McMillan
University of New South Wales
Oral history provides evidence about events and experiences that cannot be retrieved from conventional history. Indeed, the politics of remembrance in post-Mao China involves memories of the past not completely acknowledged. “At the local level,” Jing argues, “memories of past suffering are often repressed lest they open
old wounds and threaten the existing order of social relations” (1996, p. 168). An oral history of homosexuality in China, however, is not only about the changing nature of homosexuality post-liberation; it is about how men, now old, lived through it. While such histories are contingent and fluid this in no way detracts from their veracity and utility.

Through a relatively rich body of literature historians have succeeded in providing us with detailed and vivid accounts of male homosexuality before the liberation. As well, due to an outpouring of studies since the mid-1980s by both Chinese and foreign scholars, male homosexuality in post-Mao China has transformed from a social taboo in public discourse to a topic in open discussions. However, earlier histories of homosexuality from 1949-1980 are thin on the ground. This paper discusses both the problematic of doing oral history in China and gives some insights into the lives of elderly homosexual men who lived their lives in the midst of huge social and change in China.
Applying Bourdieu with more nuance: the concept of habitus clivé

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Adam Rajcan (La Trobe University)

Abstract
Bourdieu scholarship is a burgeoning industry. In some parts of this domain of scholarship the casualness, almost ‘pet’ use, of uttering the words social capital, cultural capital or habitus domesticates these ideas, cruelling the richer comprehension Bourdieu aimed to achieve in deploying such ideas in sociological analysis. Applied academic fields all too easily cherry pick from Bourdieu’s framework, often superficialising these concepts in existing disciplinary fields. As an exercise in leaning against such practice, this paper briefly describes a less well known term from the Bourdieusian lexicon, the idea of habitus clivé. This idea is considered in relation to critique of his writings as strong on social reproduction but inadequately accounting for social change. Ongoing work with professions and expert roles, and the need to deepen sociological discussion of professional work, suggests ways to think about these occupational groups in more complex ways using Bourdieu’s habitus clivé concept to extend exploration of professions’ significant roles in contemporary society.

Introduction
This paper is a brief excursus into thinking in more nuanced ways with Bourdieu’s work. Specifically, Bourdieu’s idea of habitus clivé, or divided self (Bourdieu 2007; Bennett, 2007), is raised as suggestive of fresh ways of thinking about existing sociological foci of concern like class, migration, ethnicity, gender. Although many scholars work with the idea of habitus, fewer use or are even aware of his notion of habitus clivé, the divided self. Given the prevalence of use of Bourdieu’s work, and the prevalence of threshold-level belief that he is deterministic, perhaps stemming from the early misunderstanding of Jenkins (1992), richer possibilities that this idea contains are often not explored in ways that would benefit empirical studies.

Habitus clivé means the sense of split or undue stretch an individual feels moving from an original position to another, perhaps higher status position. Actually it refers to an original habitus being pushed to change to match the new and different circumstances. While some people are thrilled at such change, a number of people feel an imposter in the new circumstances. Everyday phrases such as feeling like a fish out of water, not my kind of people, and similar terms, refer to this often intangible split in the ‘who I am’ or am expected to be, compared with the ‘who I was’. This sense may come suddenly, only occasionally anticipated, or it may be lived with as a form of denial or discomfort. Friedman’s (1915) surprise was that interviewees thanked him profusely for giving them space to talk about these rather unnameable feelings their conversation together had surfaced.

The Bourdieu industry—not so ‘cottage’ these days—is second only to Foucault according to Google NGram, and growing. Acknowledging significant methodological limitations in his ‘silver medal’ rank, Bourdieu’s name citations in books (like Beck at a much less frequent level), has continued to rise since the turn of the century, in contrast to Foucault, Giddens or Habermas. In this paper du Gay’s...
(2006) reference to Hunter (2006) about the ‘use by date’ of social theory can be seen in overwrought Foucauldian analyses today and erosion of the distinctive points of his oeuvre toward superficial platitudes and ‘ceremonial citations’. du Gay acknowledges this of his own career engagement with the concept of identity and its recent ‘flogging’ in circumstances where it adds very little additional value to what researchers are trying to articulate. Using approved academic language does not substitute for thinking. Fashionable terminology can be deeply insightful, but it may be merely fashionable.

A different kind of advantage to be gained from greater familiarity in testing where this concept might offer illuminating assistance, is to see it connect areas of concern that have sat at a distance from one another or existed without particularly strong theoretical links. We cite the example of emotion and symbolic domination/violence below, but there are many other fruitful re-connections that could have value added to the discussion with Bourdieu’s specific idea.

Friedman (2015, n.p.) says of the Bourdieusian concept of habitus clivé that:

For Bourdieu a person experiences habitus clivé, or cleft habitus, when their ‘conditions of existence’ change so dramatically over the course of their life that they feel their dispositions losing coherency and experience a sense of self torn by dislocation and internal division.

Here is a project that is the opposite of cherry-picking ideas: How would intersecting Hochschild’s (1983) ideas of emotion work/emotion labour/emotion management with Bourdieu’s (1989, 1991) understanding of symbolic domination/violence work? Even a simple exposition of these ideas starts suggesting points of commonality, challenge against one another, inversion. Both these could be considered in their contradictory/contrastive relations to professions and professional work. Would this be fruitful? We don’t know of course until various scholars try to juxtapose them, work with then, apply them to particular situations. A lot of thinking and hard work would be involved.

One area for consideration could be career. Although sociologists study work in many ways, career development has defaulted over some decades to psychologists, with all the individualising, motivational and personality typologies that discipline has become heir to and applies without any sociological framing in many cases. This misses constraints on action, limits to horizons of possibilities, and the dialogue that go on between individuals and their surrounding social environment. This is all to the detriment of the quality of advice able to be given. Bourdieu offers a way to talk about self and identity and purpose, but not devoid of the contextual, class, educational and personal spaces people occupy. From a general point we can then come back to this paper’s primary point, that habitus clivé offers us a particular comment and commentary to make about the stretch or discomfort, or not, of career change in the contemporary workforces.

We hope you can see what we are suggesting here is not just a question of new fashionable ideas but refreshing the insights into how individuals, institutions and discourses operate in society (Friedman, 2014, 2015, 2016; Thatcher et al., 2015). Further, that society is changing, so we cannot stand still. Any one of us may have the job, or is that a task for our next generation of scholars, in preparing to write the text that poses the question: ‘What comes after Bourdieusian analysis?’ Even now we see the steady superficialising of Bourdieu’s concepts. Social or cultural capital is inserted willy-nilly into sentences without contributing much different to the
conversation in train that would not have occurred anyway without the references. There is a kind of ceremonial baptising of the sentence or paragraph that somehow is supposed somehow to sanctify its meaning.

Ben Fine (2010) is the exponent par excellence of critiquing this kind of misuse of Bourdieusian capital. Instead of pulling unreflexive analysis towards a more sociologically informed set of tests, all too commonly this way of talking MacDonaldises social theory, shifting it into a consommé of pseudo-economic talk that evacuates sociological insight rather than strengthening it. I’m not objecting to the process scholars ned to travel in developing our understanding, and making connections to the broader set of ideas and concepts we are already working with. Students need to do it; resarchers need to do this, too. That’s how we master new and original concepts and theories (Weick, 1995). Applied fields need to do it, but catching up with “the moment of theory” can move from “critical hope… [to] where that novelty has worn off… and running out of steam” (du Gay, 2006, pp. 3-4).

To pursue renewed thinking for myself often means going back and re-reading and re-apprehending what a scholar such as Bourdieu has been trying to get at. For my money his theory of practice is right up there with the best integration of how structure and action interrelate making human society possible—not idealist, nor rankly materialist. He pays attention to class, power, symbolism, culture. Critiques of over-determinism are often imbued with north American metanarratives of agential capacity falsely read off national super-power position, but divorced from the empirically observed reality of persistence of culture and status positions.

A more nuanced opportunity is found re-reading the implications of the statement that, “Bourdieu’s theory of practice is therefore essentially relational” (Grenfell, 2012, p. 47). A simplification, yet retention of the mystery of the manifold dualisms Bourdieu addresses, is to heed his assertion that the three concepts of habitus, field and capital constitute a Venn-type-diagram of interlocking deferral (Figure 1). We can be more nuanced if we appreciate this unified interacting picture. This is how Bourdieu gets out of the non-generative binaries, and how we get into a more coherent and nuanced way of addressing this core problem.

To be explicit in what this means for habitus clivé: in examining what it is and how it works, Bourdieu’s advisory to us is that only as we understand the interaction of field, capitals and habitus will we be able to unpack the value of habitus clivé. This can be practically tested by pointing to the diagram and saying in words, descriptively, in succession, what we understand of the creation and effects of habitus clivé in terms of each circle in Figure 1. If we cannot pass this test, then there is more work to do in increasing our understanding.

**Testing habitus clivé in three empirical circumstances**

In this second part of the paper we outline three examples where in our view habitus clivé can add value in how we use Bourdieu to interpret social phenomena: career

![Figure 1: The necessary relational conjunction](image)
mobility (a different point from the career point made earlier), veterinary work and South Sudanese migrants. Clivé challenges habitus as, “a mobile, structured-yet structuring structure… [that] overcomes a series of dualities” (Bennett, 2007, p. 205). Might it also help emancipate Bourdieu from the charge of over-determining social reproduction patterns?

**Career success and the divided self**

Friedman’s (2015) article draws on his research, describing the possible creation or denial of habitus clivé in career arcs in England, “where mobility trajectories open up a significant distance between class of origin and class of destination” (Bennett, 2007, p. 222), and analysing emotion impacts and the emotion work incurred in this repositioning of social existence and personal life. He describes a variety of interview examples exploring how a sense of habitus can become a divided self can come under pressure of rapid or substantial social position change. He makes two distinctions in theorising how habitus seems to work in the interviewees’ whose experiences he describes: the greater the amount of change in social ranking between family socialized habitus and the expected values and practices of new elite status the greater the propensity for a divided self. Second, the suddenness of such change is more challenging. Friedman brings the kinds of capital to bear in further elaborating this pressure to adjust or change: a big status change that is a slow life-long process from greater income—capital in the traditional sense, is not nearly as strong in creating a divided self as a trajectory that calls for different values and social or cultural capital.

**Veterinarians and professional identity**

The authors of this paper are currently setting out on a research project that nicely segues from Friedman’s work. Veterinarians are a high-status occupation with longer queues today than most other professions to get into university training schools. The interesting thing for us in bringing habitus clivé to bear on our reading and thinking in advance of our empirical interview program, is asking what combinations of identity, belonging and pressure on habitus might we find? We can think of several sets of dispositions that might confirm habitus or that might potentially indicate clivé in one or other respect. We are intrigued to think how much Friedman’s work might be reflected here, or how much might differ in this specific occupational setting.

- **Status**—what ‘stretch’ have veterinarians experienced in coming into their profession? On Friedman’s work, the range/distance and speed of changed social ranking frame a sense of habitus continuing or a sense of clivé. We intend exploring with participants their family backgrounds as part of their sense of present identity. For some it may be the jump into veterinary school is the point of challenge to self—hysteresis leading to clivé. For others it may be the kind of clinical practice they end up working in. Or, perhaps a temporary period earlier in career simply getting work may be seen as congruent or discordant to the kind of work they saw as their more natural place.

- **Gender**—in the massive feminisation of the profession do women veterinarians have a confirmation of habitus as caring, nurturing women? Or
not? Or is the hard work of ‘putting down’ animals etc. a disconfirmation/discontinuity with previous sense of self? Is there a process of ‘toughening’ or professionalising that occurs? Many young men and women professionals feel inauthentic starting out, seen for example in statements like, “I really only learned to be a veterinarian that first year out”.

- Rural-urban—for both men and women we wonder whether the cross-over between rural and large animal practice and urban companion animal veterinary medicine confirms habitus or challenges it. Do veterinarians select for a rural or urban work environment or type of practice that confirms rather than disconfirms their habitus?

We have no clear idea of which of these permutations we will find; it may be that in the circumstances of a small study that none or only one possible variation is evident.

Articulating migrant clivé

A recent literature review about South Sudanese humanitarian migrants to Australia, now citizens (Wickramaarachchi and Burns, 2016) has revealed some interesting connection of stretch between two countries, two cultures, to embodied homes. Working at summarising this literature identified a number of themes, partly based on the disciplinary focus of the studies and partly on the institutional arrangements—mental and physical health, education, the justice system, for example. We did not use the concept of habitus clivé, but looking back across that exercise, it is redolent of that divided sensibility for South Sudanese. Here is a symptomatic excerpt:

Marlowe’s (2011) study of South Sudanese men’s experience described the continuous struggle these migrants face adapting to a new culture while maintaining their past histories. Marlowe showed choices between two cultural values and norms were not always voluntary. The adjustment of social and institutional forces puts strong pressure on these migrants to adopt Australian values and norms, ‘walking the line’ between western values and their previous family and community headship (Samuel, 2013; Levi, 2014). Confrontations between gender roles and parenting practices were highlighted by participants as one of the major difficulties these migrants face where they have no control from their side of new expectations. The author argues that there is no static form of adapting but there is a fluid and continuous process negotiating between migrants’ past and present.

Migrant experience is neither privileged or subjectivised. Nor is it made overly identity-centric in the sense we referred to du Gay’s critique in the present introduction—falling down the cracks between agency and structure; yet not trivialised. Like research that asks participants—in ethnography, focus groups, interview, texts, films—about their experience, what they think and feel—neither believing them or disbelieving them. The relationship is more complex than that—not because we are in a digital age—these realities have always been a part of the researcher-participant real-world interaction. Sure, social researchers vary between over-privileging the interpretation of the researcher—in writing terms, valorising the
authorial voice—but habitus clivé seems a useful ‘post-identity’ way of responding to the difficult but important experience of these migrants—honouring it and avoiding psychologising, demonising or individualising it.

Friedman (2015) includes an account of a daughter of Sri Lankan immigrants as illustrating habitus clivé: after she divorced her family-chosen husband, she continued to be successful in her job but was ostracised by parents in her community. Oliver and O'Reilly (2010) bring migration and social class together in their study of migration.

Conclusion

This is the very brief introduction to show habitus clivé bringing nuance and rich analytic possibilities to three complex situations in modern society—career, profession, migration. It makes the social, personal, without reduction to individualistic categories or the over-used identity genre. It respects the personal experience but sees it constructed from the objective circumstances within which people find themselves. It reads lightly the disciplinary categories without over-doing the subjective—even in sad human or inequitable settings it avoids privileging but allows sympathetic understanding of complexity and torn belonging. Readers and listeners will undoubtedly have situations they research which might be considered by the concept of habitus clivé in opening new ways to explain and interpret the phenomenon being studied.

References


Animal exploitation for human benefit has received much media publicity, and industry response, to outcries to end ‘un-necessary’ practices. Examples of recent changes include banning animal use for cosmetic testing in America and Australia, greyhound racing in parts of Australia and using animals for military medical training in most NATO countries. While these changes are heartening for specific species affected, widespread animal exploitation continues globally for animals used in agricultural research (AAR). AAR is an issue largely unknown and/or absent from much animal welfare and rights discourse, largely because of scientific discourse cloaking exploitive practices. AAR has also seemingly evaded critical animal studies and sociology’s radar. Investigations exploring sociology’s anthropocentric beginnings and/or examining human-animal interactions (i.e. companionship, entertainment, human health, food), while vital, are arguably missing copious agricultural practices executed for human profit that, if addressed, may assuage much unnecessary suffering of sentient beings commonly considered only for their use-value as commodified production units. This paper’s foray into the controversial practice of chicken debeaking argues why AAR should be an urgent sociological issue. Thousands of animals are mutilated and killed annually for agricultural research to confirm already-known scientific knowledge about debeaking, such as benefits of enhanced housing, reduced flock sizes, and decrease in capacity to eat and socialise normally. Exploring social values and norms personified by industries, researchers, and consumers, we highlight priorities and actions perpetuating non-human suffering caused by debeaking and the science underscoring debeaking research. We note alternative practices, dispel myths (such as free range chickens are not debeaked), and expose hegemonic ideologies underlying justifications for/against debeaking, concluding with innovative insights seeking to empower industry and consumers to critically question the value of continuing oppressive and/or unethical research on chickens, reconsider who/what is driving research priorities and agendas and challenge sociologists to engage with AAR.

Introduction

By exploring an unnecessary animal production practice, chicken debeaking [henceforth, ‘debeaking’] [1], this paper draws attention to one of the many ways animals used in agricultural research (AAR) suffer beyond the public’s, and some academics’, gaze. AAR contributes to the ongoing, and often needless, suffering of thousands of animals and varies widely due to socio-political beliefs, values and ‘scientific’ practices that are power-laden and socially-constructed. Until now, however, AAR has evaded sociological examination. We argue AAR may not only benefit from sociological examination, but moreover, rigorous scrutiny of rationales underscoring scientific research and its communication to non-scientific audiences may make visible presently invisible practices negatively affecting nonhumans. Most AAR has escaped sociological and animal welfare/rights group’s (e.g. PETA, PCRM, Animals Australia) attention, which commonly prioritise human-nonhuman dynamics, such as animals involved in medical research, companion animals, animal-farmer relationships, etc., rather than sociologically contextualise nonhuman-nonhuman dynamics, such as how chickens pecking other chickens affects chickens and with what implications. Using the example of debeaking, as a specific instance of AAR,
we expose how research linked to a common agricultural practice typically evading public and sociological scrutiny, perhaps due to unclear human-animal linkages and/or anthropocentric biases, furthers some agendas and silences others.

**Critical review of debeaking research**

Debeaking is the controversial practice of removing the tip of a bird’s beak to reduce incidences of cannibalism and injurious pecking in commercial flocks [1]. Debeaking is an economically-driven practice varying globally in practice and rationales for existence which have differing socio-political justifications. Critical review of scientific and sociology literature since 2010 reveals chicken debeaking continues normative industry practices whilst remaining extraneous to sociology discourse. Although debeaking is prohibited in organic production in most countries, including Australia [2], the EU [3] and the UK [4], it occurs in many free range systems [1] and in North American organic systems [5]. Debeaking is banned in several European Union (EU) states (i.e. Finland, Sweden), but a full EU ban has been resisted, a 2010 UK ban overturned, and a 2016 ban put on hold [1].

Debeaking can occur with a hot blade or infrared laser, the latter considered the least painful. Many countries restrict the age permissible for debeaking (e.g. >3 days in NZ, >10 days in UK) whereas others, such as Australia, allow multiple cuts (e.g. at 1 day and 12 weeks). Some regions, including the UK, ban hot blades for welfare reasons while Australia and many non-EU states do not. Differences also exist within nations, such as Australian Capital Territory banning all debeaking [1], suggesting supra-agricultural reasons (i.e. national culture) may affect/drive industry norms.

The existence of successful poultry industries where debeaking is banned offers practical evidence that debeaking is unnecessary for commercial viability. Spoolder, Schone, and Bracke (2016)[6], for instance, note debeaking is banned under most UK quality-assurance schemes. Opponents of banning attest countries with bans exhibit consumer preference for brown, rather than white, eggs which are derived from less aggressive bird breeds [1]. Although genetic selection towards less aggressive breeds [7] is an active research area supported by the poultry industry, estimates suggest commercially-viable flocks will not manifest until 2025 [1].

Alternative ways to reduce negative behaviours include enhancing rearing practices, reducing stocking rates, and improving management action, practices many commercial operators feel are unsuited to intensive rearing and/or will reduce profits [1].

Economic rationales, however, may be diluted by pro–debeaking research since ‘better’ rearing practices and lower stock densities are commercially advantageous. For example, a study comparing different stocking densities and intact/debeaked birds found excessive mortalities and ‘emergency debeaking’ only occurred with intense density (16,000, a common commercial level) flocks [8]. Rather than use this finding to advocate banning debeaking, and highlight subsequent economic/industry advantages, however, the report argues industry’s prioritisation of high-density flocks inhibits intact chickens’ safety. The ‘side’ finding of positive implications arising from improved and low-density rearing was also noted in research investigating physical effects (growth, production) of debeaking. “Extensive feather pecking or damage as a result thereof was not witnessed in either the beak trimmed or the intact chickens. This is most likely a result of the spacious and enriched housing conditions, as compared to commercial conditions” [9; p.82].
Nevertheless, the research ultimately still supports debeaking.

Other scientific research identifies debeaking as unnecessary for commercial production when animal welfare is considered and debeaking is considered an unacceptable practice by informed consumers [10-12]. Moreover, European consumers expressed willingness to pay more for chickens humanly raised [9, 10] and Western Australians were willing to pay more for meat specifically from non-debeaked flocks [11]. Nevertheless, debeaking remains normative, standard practice for most poultry producers, and worse, is practiced in the name of scientific research by public institutions (see [12-19]) funded by an increasingly disapproving public.

Critically considered, universities’ involvement in debeaking, through publicly-funded research, further legitimates acceptance of chicken mutilation which the poultry industry subsequently uses to defend exploitive practices [1]. An example of the poultry industry legitimising questionable practices, by evoking other institutions’ animal welfare legitimacy, is industry’s promotion of debeaking as endorsed by the Australian Veterinary Association and New Zealand Society for the Prevention of Cruelty to Animals. Unsurprisingly, industry promotional material does not elaborate about the endorsement, which is noted as reluctantly accepted where there are no alternatives. “Beak trimming of commercial poultry is endorsed only in situations in which it is needed to reduce the prevalence of pecking and cannibalism that is not able to be controlled by other means. Husbandry procedures aimed at reducing the prevalence of these behavioral problems should also be implemented.”[20]; “Beak trimming will not be a ‘standard’ treatment but where all other methods of control have been exhausted beak trimming may be allowed under the direction of the veterinarian. Where this is deemed necessary it will be done at day old only using an infra-red technique”[21]. Nevertheless, universities contribute directly to unnecessary animal suffering, through employees’ (researchers’) actions that counter the social function of animal ethics committees (i.e., reducing unnecessary animal experiments [22]), and indirectly, through affiliated socio-cultural capital which legitimates/enables industry to continue unnecessary mutilation causing suffering to millions of birds globally.

Despite AAR relying upon individual debeaking studies far exceeding 16,000 birds used in each trial, and ~425,994 domestic fowls were used generally in 2014 Australian AAR alone (less than half the yearly average of 1,025,602 birds a year between 2004 and 2014 [23]), the quantity of animals mutilated and sacrificed for debeaking/AAR research pales in contrast with those routinely debeaked in commercial enterprises made possible by findings from debeaking research. In June 2016, the Australian poultry industry had a combined flock of >162million birds in active care [34] and ~551million birds are slaughtered annually in Australia [35]. Furthermore, much debeaking research simply confirms already-known findings from European studies (i.e. impacts of rearing/housing on injurious pecking/cannibalism, debeaking on stress/natural behaviours, stocking density on injurious behaviour [9, 13-19]) and is conducted at great human/nonhuman expense.
Growing consumer awareness/concern for farm-animal welfare is well-known, as is its lack of translation into consumer practices [24, 25]. Several studies note consumers’ preference to disassociate food consumption from animal production practices, with some claiming they cannot influence animal welfare [24]. If disassociation continues to be linked with guilt, it is unlikely greater willingness to engage with covert animal exploitation practices, namely AAR, will emerge. Numerous studies note inadequate public knowledge/understanding of the science surrounding animal production impedes informed decision-making [26, 27]. Studies of humans’ acceptance of animal research note strong links between perceptions and availability of alternatives (i.e. if no alternative is perceived, individuals are more likely to support using animals [28, 29]). Thus, where alternatives exist, unessential animal-based research is unlikely to receive public support despite it receiving government and public institutional funding (see [5, 9-15]).

Reproducing ‘trust’ survey findings worldwide, most British do not trust scientists will not cause unnecessary animal suffering nor trust regulatory systems to oversee animal research [29]. Only 37% of British accepted any animal research, even where no alternatives existed, and 68% accepted using animals for medical research lacking alternatives [29]. Australians’ acceptance of animal research appears even lower. A 2013 national survey found 64% did not think humans had the moral right to experiment with animals and 81% thought the quantity of animals used in research and teaching is too high [30]. Identifying public opinion about AAR, however, may require a different approach. Unlike medical breakthroughs, agricultural innovations are typically communicated to peers/industry groups using inaccessible terminology. Thus, public support/objection is problematic to gauge and unawareness of scientific information/alternatives is already noted as concerning British respondents [29].

Similar to medical research, where translation of animal studies to human diseases has failed to enhance research into relevant health conditions [31], chicken mutilation caused by debeaking research has failed to yield new insights, causes unnecessary suffering and wastes research funding. Unlike medical research, where human wellbeing is used to justify nonhuman exploitation, arguably no link exists between human wellbeing and debeaking beyond enhancing intensive farming. Individuals, including scientists, using human interest to justify supporting animal usage for medical research, but not entertainment [32], likely would not support AAR disassociated with medical research for human benefit for which no alternative exists. Scientists’ and producers’ defence, and governmental/institutional funding, of debeaking research/AAR that lacks human benefit beyond defending dated/intensive farming practices garnering little consumer support, is a case example demanding attention by those concerned about animal welfare/rights.

Debeaking is unnecessary, painful, and diminishes animals’ quality of life. It is timely to include it in campaigns informing consumers of deleterious animal research, sociological research and broader community discussions. Although sociological debates about how to view human-animal relationships abound [33], AAR remains invisible, ‘hidden’ within agricultural/industry discourse replete with inaccessible terminology and data. Sociology may play a pivotal role in communicating AAR to academic and public audiences by highlighting stakeholders’/industries’ power and networks and research’s role in producing knowledge, values, norms and perceived needs. It is time debeaking flies the
industry coop, is openly debated, discussed, and remedied. Debeaked chickens vocalise less because of debeaking’s mutilation [16], so let’s vocalise on their behalf.

References

A critical textual analysis of New Zealand government policy - gender equality or gender equity? Can women “have it all”? Do they actually want it and what is the impact on them, their children and wider society?

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Abstract
This paper explores the changing role, experience, and expectations of Aotearoa New Zealand women with particular regard to their roles as mothers and paid workers and the consequent effects for both them and their children and our wider society. Recent social policy has had a strong focus on bringing more women into the paid workforce – including mothers. The Ministry for Women, Te Minitatanga mō ngā Wāhine, is responsible for advising the government on policies and issues affecting New Zealand women. Its stated aim is to improve outcomes for women. However, an analysis of its policies clearly demonstrates a privileging of paid work over unpaid mothering. Therefore, despite claiming to aim at improving outcomes for women, it can be seen that capitalist goals of increased economic productivity and growth are prioritised over the needs of mothers and their children. This paper will focus on a textual analysis of the Ministry for Women’s website and its presentation of “inspiring women”. It will examine how women’s public and private lives are constructed and will demonstrate that women’s choices are in fact restricted rather than widened. Paid work is celebrated and encouraged. In comparison, motherhood remains largely invisible or is constructed as being burdensome; it is something to navigate and juggle alongside the opportunities and rewards of paid employment.

Introduction
This paper examines how a government website, The Ministry for Women, creates a discourse around women’s identities and what it means to be a successful and “inspiring” woman. Textual analysis of the website demonstrates how public perceptions are managed and how value judgements about what is better or worse for women are transformed into and presented as objective evidence. In creating an ideal vision of “inspiring women”, the government utilises a liberal feminist discourse to further its capitalist agenda of increased economic productivity and growth. It is argued that this social engineering of women’s lives is an example of how the economic interests of the country are prioritised over the needs of mothers and their children. Paid work is constructed as rewarding and worthwhile whereas motherhood is either invisible or burdensome. Furthermore, paid work is constructed as an expectation of all women. In comparison, motherhood becomes an optional burden which women must navigate and juggle if they choose to bear children. In this way, gender constraints placed on women are not lessened but are instead changed or may, in fact, become more restrictive.

The Ministry for Women, Te Minitatanga mō ngā Wāhine

The Ministry for Women, formerly known as the Ministry for Women’s Affairs, was established in 1984 by the Cabinet of the Labour Government. It remains the only public sector organisation that is specifically set up to address the needs of Aotearoa New Zealand women. Given the budget cuts and changes of government and policy
direction that have occurred in the last 30 years, the fact that the Ministry for Women remains today is an achievement in itself. The return of the National Party to government office in 2008 could well have signalled the end of the Ministry for Women. However, its survival has come at a price. The Ministry’s original objective was to advocate for women and to work in collaboration with women in the community. This was a cornerstone of its beliefs at its inception and was one of the ways in which it was unique from other government departments. As part of its survival, however, this original objective has been compromised. It no longer takes a collective approach to decision making. The Ministry for Women now, instead, undertakes a consultation process in which women’s voices in the community are reduced to only one of the means of informing policy and decision-making. Partnership and collaboration are no longer part of its brief (Curtin & Teghtsoonian, 2010). The reality is that the Ministry, whilst still in operation, has been institutionally contained. Being a government department has the potential to give the ministry political clout but it may also restrict its freedom; ultimately, it must always answer to the government of the day. Being close to the seat of power is thus a double-edged sword (Curtin & Teghtsoonian, 2010).

The Ministry’s primary purpose now seems to be about getting more women into the paid workforce to not only make them financially independent (from their husbands/partners and from the state) but also to help ease the country’s skilled labour shortage as well as fulfilling its capitalist goals of increased productivity and economic growth (Nolan, 2000). In this way, liberal feminist views of gender equality are prioritised whilst communitarian feminist calls for gender equity whereby motherhood is valued at least as highly as paid work become increasingly marginalised.

Policy Analysis

The website for Ministry for Women has a colourful home page that is divided into different sections which, when clicked on, take the reader to separate and more detailed webpages. Despite the Ministry’s wide brief which is detailed near the top of the page, “The Ministry for Women, Minitatanga mō ngā Wāhine, works to improve lives for New Zealand women.” (Ministry for Women, n.d.-b), there is a definite focus on women’s employment and education. Of the 28 tabs, 24 are related to women in paid work, leadership, and education and training.

Approximately one third of the home page is focused on “Inspiring Women” and it is this aspect of the website that will form the focus of this paper. Three women are presented on the home page and a tab entitled “More inspiring women” takes the reader to a further 71 inspirational women. All but five of the 74 inspiring women are given their own separate webpage which comprises a headshot photograph, a title detailing their name and job title and an accompanying one-page profile. The profile is presented in an easy-to-read format. It is structured into sections that either follow a question/answer format or are paragraph headings that summarise what is to follow.

Each individual profile page has the same side textbox entitled, “Why inspiring women matters”. In it, the Ministry reveals most clearly its agenda for constructing an image and ideal of what a successful woman looks like. Success is centred around the woman’s public life, i.e. paid employment, and more specifically celebrates her leadership. Therefore, it is not just about being in the paid workforce
but is additionally about being a leader and, also, about being a leader in a male-dominated sector or field.

We are building a new picture of what leadership looks like – we want to showcase women in New Zealand who are making a difference in a diverse mix of sectors, industries and regions. There are many ways to be a leader, as these inspiring women show us (Ministry for Women, n.d.-a).

In their analysis of an earlier government policy document, *Action Plan for New Zealand Women* (Ministry for Women’s Affairs, 2004), Kahu and Morgan (2007) neatly demonstrate how the government purported to walk the line between liberal and communitarian views of feminism and, in doing so, claimed to allow women to make their own life choices. However, their analysis revealed that this neutrality was a disguise and there was in fact a strong discourse favouring of liberal feminist views particularly with regards to the motherhood versus paid work debate. The current analysis of the website for the Ministry of Women (n.d.-b) shows that lip service is no longer even paid to communitarian feminist discourses. Paid work is now an expectation of all women regardless of whether or not they are mothers. Success and leadership in paid employment is what links the 74 showcased women together. Inspiration is only being associated with paid employment and leadership within this. A woman is not inspiring because of other roles that she might take on – for instance, motherhood. By giving itself the freedom to define what constitutes an “inspiring woman”, the Ministry for Women has created a discourse that impacts on all women.

In contrast to the celebration of the women’s success in their fields of paid employment, the motherhood status of each women is either not stated and remains invisible (this is the case for 43 of the women) or is discussed only in relation to their paid work i.e. how the woman manages both (30 women). Figure 1 below details the ages of the children of the 30 women who are revealed to be mothers.

**Figure 1. The ages of the women’s children.**

<table>
<thead>
<tr>
<th>Age of children</th>
<th>Number of mothers with at least one child in this age category</th>
</tr>
</thead>
<tbody>
<tr>
<td>Infants &amp; Toddlers (Under 3 years)</td>
<td>4</td>
</tr>
<tr>
<td>Preschool age (3-5 years)</td>
<td>2</td>
</tr>
<tr>
<td>Primary school age (5-13 years)</td>
<td>9</td>
</tr>
<tr>
<td>Secondary school age (14-18 years)</td>
<td>3</td>
</tr>
<tr>
<td>Adult (over 18 years)</td>
<td>*7</td>
</tr>
<tr>
<td>Age not specified</td>
<td>11</td>
</tr>
</tbody>
</table>

*Note: the total number is greater than 30 because some of the women had children in different age categories.*

*Of these seven mothers, four or possibly five had only adult children.*

An analysis of how the women (both with and without children) discuss motherhood is also revealing. Motherhood is typically described as burdensome and a barrier to the uptake of and advancement in paid employment.
For quite a number of years, Russell was the farmer and I was the school teacher. We had three children and it was me who did all the running around after them because he was in the cowshed. I also did a lot of voluntary work. But by about 2000, I felt I needed to do something for myself. I ended up doing a Bachelor of Applied Science, with an agricultural focus (Gibb, as cited in Ministry for Women, n.d.-a).

The choice of words to describe the care of the children is noteworthy, “all the running around after them”. This reinforces the perception of children being a burden. Note also that it was Gibb’s paid employment of teaching that is acknowledged as fulfilling her talent for leadership rather than any skills utilised in raising a family. Motherhood is not portrayed as rewarding or as bringing about self-fulfilment and success – hence, Gibb’s need to do “something for [her]self”. Being a mother is certainly not regarded as inspirational. If anything, it is a barrier to the inspirational part of Gibb’s story because it is only when she was no longer “running around after the children” and finally did “something for [her]self” that Gibb became inspirational.

The notion of motherhood being an impediment to career progress is echoed in other women’s stories:

In the early days at AbacusBio I was quite stressed at not being able to contribute as much as I wanted to ... When my kids were pre-schoolers, it was tough. There was a period where I felt like I was failing on every front....It does get easier when they go to school and you get more energy (Campbell, as cited in Ministry for Women, n.d.-a).

There is a theme of “juggling work with kids”. Again, the needs of the children are framed as burdensome on the woman and a potential impediment to her career progress. “.... rising through the ranks while juggling the needs of three children ... Combining police work with raising three children has also made life harder at times .....” (Kura, as cited in Ministry for Women, n.d.-a) - also, “she admits juggling a career she loves with busy family life can be very challenging” (Pohio, as cited in Ministry for Women, n.d.-a). Note how the woman’s career is framed positively and with emotional connection, “a career she loves” whilst family life is simply described as “busy”.

The Ministry for Women has created a discourse that showcases women’s paid work. It identifies this part of the women’s story as inspiring and then, in contrast, either depicts motherhood as burdensome and a drain on her resources for paid work or renders it invisible with no mention of the woman’s motherhood status made at all. The joys, responsibilities and challenges of childrearing are marginalised as are the differences between the needs of young children and older ones. Palmer (2009) explains the dangers of economic dogma that disregards time for mothering. She cautions that government policy that seeks to increase women’s participation in paid work should not be done without consideration of the consequences for both mothers and their children.

Women’s special status as mothers, particularly in a child’s infancy, should be considered alongside social policy that encourages, and sometimes requires, mothers to be in paid employment rather than engaged in the care of their children. As Palmer argues, the suggestion is not that “all women should stay at home. What
is missing is the economic, social and cultural prioritising of a small child’s needs.” (2009, p.379). The New Zealand Government’s current stance, as evidenced by the Ministry for Women’s website, has a clear agenda to increase women’s participation in the paid workforce. However, one must question at what cost this is embarked on? The women’s stories on the website with regards to mothering largely remain invisible or are framed in a way that mothering is burdensome and something to be “juggled”. Motherhood is not valued and celebrated in the same way as paid work. In conclusion, before the tide turns too far, this paper calls for a re-opening, or continuation, of the gender equality versus gender equity debate. It argues that the effects of social policy that prioritises capitalist goals of increased economic productivity and growth and thus encourages and/or requires women to increase their participation in the paid workforce has repercussions not just for mothers and their children but for the development, health, and well-being of our wider New Zealand Aotearoa society.

References


Putting things right or shutting down debate? Analysing the government’s response to migrant worker exploitation in New Zealand waters

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Abstract
Abuses experienced by migrant workers aboard foreign charter fishing vessels operating in New Zealand waters under contract to New Zealand companies have attracted significant attention from the media, politicians and scholars. Stringer et al (2011, 2014, 2016) characterised conditions for many of these workers as modern day slavery, representing a New Zealand connection in forced labour chains in the global fishing industry. Following the sinking of the Oyang 70, a spate of crew ‘walk offs’, and the release of interview-based research on industry conditions (Stringer et al 2011) the government responded to local and international concern by establishing a ministerial inquiry into the use of foreign charter vessels and subsequently introduced legislation to reform the industry. Little scrutiny has focused, however, on how the inquiry process was constructed and whose benefit it has primarily served. My paper explores these points, placing the ongoing claims for justice from migrant workers at the centre of the analysis. Specifically I provide a critical analysis of government directives establishing the inquiry, the ‘terms of reference’ by which the inquiry operated, and the way in which the inquiry responded to submissions from NGOs, unions, businesses, and members of the public. I argue that the inquiry process was never intended to be inclusive of workers voices or meaningfully engage with their experiences. While some useful recommendations were made the Inquiry process represented a political strategy to diffuse public sentiment on a controversial issue to protect the functioning of the industry.

Introduction
Owing to complex political economic arrangements Foreign Charter Fishing Vessels (FCVs) have been a feature of the fishing industry for decades. Allegations of abuse of foreign fishing crews occurring in New Zealand waters aboard FCVs contracted to New Zealand firms attracted international and local concern in 2010/11. A combination of deaths at sea, distressed crews abandoning ship in New Zealand ports, and the findings of Stringer et al (2011) (based on 144 interviews with present and former crew in Indonesia and New Zealand) put a spotlight on what was occurring within our Exclusive Economic Zone (EEZ). Media outlets such as The Guardian, and Bloomberg covered the allegations. US supermarket giants Safeway and Wal-Mart launched investigations into their New Zealand supply chains, and the US State Department reported “there are concerns fishermen from Indonesia, Vietnam, and elsewhere in Southeast Asia are allegedly victims of forced labour in New Zealand waters; these men may have experienced conditions including passport confiscation, significant debts, physical violence and abuse, and are often forced to work a seven-day work week” (Department Of State, 2011).

Stringer et al related such conditions as systemic. Repeating their findings is beyond the scope of my paper today but accidents (“fingers crushed between 12kg frozen pallets of fish”; “fingers sawn off due to fatigue”); unsanitary conditions (“drinking water for crew being a rusty colour, unboiled”; “old blankets and bed bugs”); abuse (“factory ship manager rapped this 12kg steel pan over an Indonesian crewman’s head” “a crewman was raped by four other crewman”) as well as fake contracts and widespread underpayment characterise fishing crew experiences of...
working as contractors for New Zealand firms in New Zealand waters (Stringer et al., 2011).

The New Zealand Government response came in the form of a Ministerial Inquiry into the use and operation of FCVs. In responding to allegations there existed the possibility to put those who experienced brutalities at the centre of any process to ensure their views and experiences were recorded and respected; to establish how and why abuse occurred; to progress towards justice, and to demonstrate a commitment to changing the local and international fishing industry in which such experiences are systemic. The possibility existed for the Government to take action to influence the global fishing industry, which in part derives its profits from the structural exploitation and brutalisation of vulnerable workers – particularly in Asia (International Labour Organisation, 2013). After all, FCV allegations in New Zealand have come about as a result of the New Zealand fishing industry ‘importing’ these exploitative dynamics into the local industry through contracting arrangements.

The thesis I wish to present is that the response of the Government obscured such possibilities. The Ministerial Inquiry process was never intended to be inclusive of fishing crew voices or meaningfully engage with their experiences. The Inquiry process represented a political strategy to diffuse criticism on a controversial issue to protect the functioning of industry. The Government failed to treat what had occurred as a local manifestation of a global problem (that it could play a role in solving), but as a thorn in the side of an important export industry (New Zealand’s fifth largest) that - with its reputation threatened - was facing exclusion from global supply chains. Brutalised fishing crew, whose claims precipitated the need for a ‘response’ in the first place, were further marginalised by the way in which the Government’s response was developed and deployed: their experiences and voices were kept out of the frame. My paper offers an analysis of why and how this happened.

Critiquing the Ministerial Inquiry

The Ministerial Inquiry, lead by an Inquiry Panel appointed by Cabinet was established – in accordance with ‘terms of reference’ set by Government – to conduct public hearings and make recommendations. The announcement of the Inquiry was an important moment, it signalled a state of concern now existed and its announcement constituted a ‘semiotics of action’: presenting to media, and civil society that the ‘issue’ was now under active consideration. Charles Tilly’s (2010) theatrical metaphors of performance and repertoire in political claims making feature in my thinking here. Tilly writes about the existence of ‘repertoires’ of action for those making claims on the state, and a concomitant repertoire of responses deployed by the state in response to such claims. Establishing an ‘inquiry’, in the New Zealand context is a normative tool in the toolkit of Government where a serious critique of government policy or process arises. An ‘inquiry’, in the public imagination has a meaning – it suggests that ‘experts’ will figure out what went wrong, and put it right. It directs media, civil society, and public attention to this new arena of potential action and deliberation.

‘Inquiries’, however, are not neutral processes. They are political creations, with much of their purpose, form and content shaped by elected officials and public servants. This is not to say that in their constitution the concerns and expectations of those outside of government putting forward critique will be ignored, but it is the case that setting up ‘responses’ like inquiries are productive moments for governments. They have agency to set the rules. The case of the Ministerial Inquiry is instructive.
In establishing the Inquiry the Government was able to place both practical and epistemic boundaries around what aspects of critique the Inquiry would engage with. ‘Framing’ was produced which shaped what was in and out of scope. We can see this in the content of the Cabinet approved ‘principal objectives’ guiding the terms of reference of the Inquiry. These were:

1. Protect New Zealand’s international reputation and trade access.
2. Maximise economic return to New Zealand from our fisheries resources.
3. Ensure acceptable and equitable New Zealand labour standards (including safe working environments) are applied on all fishing vessels.

(Ministry of Fisheries, 2011)

Firstly note the order. Secondly, my suggestion is that what was missing was a directive to consider the lived experience and grievance of the workers who raised the alarm, and to suggest avenues for redress. This suggestion is all the more compelling when considering the work of Stringer et al who were able to gather, systematically, accounts of disturbing conditions and experiences of workers without the imprimatur (and resources) of the state. The process of determining the framing was shaped by a broader set of political, social, and economic dynamics.

The structure of the New Zealand fishing industry has been under active debate over decades, the Inquiry’s ‘principal objectives’, in my reading, reflected the political nexus created by differing domestic interests and their associated, pre-existing discursive claims. This shaped both the framing and the running of the Inquiry. In one space a politically active fishing industry, with a number of very vocal firms and individuals (including Sealords and Sanfords) applied pressure through lobbying to maintain the use of FCVs which were claimed to provide an essential service to industry. In the view of many industry actors an existing, but legally ambiguous (Devlin, 2009, p. 94), FCV ‘code of practice’ was sufficient and that any unsavoury practice was a matter of greater enforcement action on the part of government agencies. In another space a number of prominent labour unions, which though careful to highlight the treatment of workers as unacceptable focused the bulk of their contribution to lobbying for a greater ‘New Zealandisation’ of the fishing industry in order for better employment prospects for New Zealand citizens. Considering matters of industry structure – including labour force makeup, potential for greater levels of industry capital investment, and the ability for the industry to produce jobs and ‘value’ in New Zealand aren’t in themselves unimportant questions, but a focus by the Inquiry panel, commercial and union actors on such matters pushed the actual lived experiences of fishing crews further out of the frame. The framing and deliberations of the Inquiry ring-fenced the matter of actual crew experience, placing it in the past and pivoted deliberations to focus on the future of the industry, not the future of those whose experiences had provided impetus for an Inquiry in the first instance. Their relevance fell away at the crossroads of an ongoing debate driven by parochial domestic industry concerns by well-known, well organised, and well-resourced actors. During the Inquiry it was the smaller, often faith-based groups, that offered contributions and submissions emphasising the experiences of fishing crews but their influence was ultimately limited. To use a sporting analogy the frame was game, set, match. In understanding how and why this was so, van Dijk’s notion of a ‘discourse profile’ is apposite (van Dijk, 1993). Understanding the implications of the lack of direct contribution from fishing crews to the discursive politics in and around Ministerial Inquiry can be considered in line with van Dijk’s notion of ‘access to
discourse’ – the ability to be heard and influence - which is shaped by power relations. According to van Dijk:

An analysis of the various modes of discourse access reveals a rather surprising parallelism between social power and discourse access: the more discourse genres, contexts, participants, audience, scope and text characteristics they (may) actively control or influence, the more powerful social groups, institutions or elites are. Indeed, for each group, position or institution, we may spell out a ‘discourse access profile’ (van Dijk, 1993, p. 257)

Unfortunately the ‘discourse access profile’ for fishing crew in the Ministerial Inquiry Process was poor. An ability to shape the initial framing and the maintenance of that framing in the Inquiry process was not possible because of the spatial, linguistic, and expertise deficits of fishing crew. Fishing crew are in New Zealand only temporarily, many do not speak English let alone have the ability to successfully navigate legal, political, and media processes. No resources were made available in the Inquiry process to overcome such deficits. Devlin (2009) similarly identifies these factors as barriers for the successful accessing of the New Zealand court system by fishing crews seeking redress.

How and why fishing crews and their experiences were marginalised can be further understood by considering the Ministerial Inquiry’s framing as embedded in broader relations between the state and economy in New Zealand. Skilling (2014) identifies ordering discourses that arrange activities of the state and determine public policy legitimacy. Central for Skilling is the notion that a discourse of ‘crisis’ – relating to a view of New Zealand as an economically precarious and fragile nation – exists as a core organising logic underpinning the policy direction pursued by governments. Skilling contends that in our present moment the effect of this organising logic is the production and perpetuation of a ‘governmentality of unease’ (2014, p. 68) driven by ideas of economic insecurity. State legitimacy is accordingly tied to the efforts of governments to marshal societal resources in order to ensure ‘New Zealand Inc’ is effectively competing in the global economic market. The linking of economic security to the wider ontological security of the nation forms a powerful nexus. Skilling sees this organising logic of economic maximisation as pervasive within contemporary political discourse with dissenting opinions firmly in the minority.

Skilling further outlines the process through which economic concerns are prioritised in policy making through his discussion of the role of ‘pre-metanarratives’ in legitimising political narratives. According to policy scholars Bridgman & Barry ‘metanarratives not only serve as derivative texts, but as foundational frameworks, archetypally inspiring or shaping those narratives which are built on their shoulders’ (Bridgman & Barry, 2002, p. 142). This has significant implications for public policy development as metanarratives ‘serve to “condition … the thinking of all involved”, shaping thereby the narratives that actors create’ (Bridgman and Barry 2002, p. 156 in Skilling 2014). In applying Skilling’s understanding of discursive pre-metanarratives we can develop a nuanced understanding of why the Ministerial Inquiry’s terms of reference had at their core an economic management agenda that sought to minimise ‘risk’ to industry and the nation while seeking to maximise economic ‘value’. The problematic aspect, in the context of this paper, is that the actions of the Ministerial Inquiry were publicly construed as a direct action to ‘clean up the industry’ when in fact economic concerns were privileged ahead of calls for
social justice for fishing crew whose exploitation had been allowed to continue unhindered.

A further factor at play in the structure of the Inquiry is a reluctance to think beyond the context of the nation-state. The work of Neil Brenner has shaped my thinking here (Brenner, 1999). Despite abusive conditions in the fishing industry existing on a scale far beyond the ‘container’ of our particular nation state, the treatment of overseas workers in New Zealand waters was treated as a domestic issue. Such ‘state-centric epistemology’ (Brenner, 1999) is a problem for victims of global phenomena as nationally focused reactions are limited in their efficacy. A reliance on accessing domestic courts for remedy is extremely challenging. Another equally compelling notion, which converges with the nation-state centrism of the Inquiry, is that a spirit of indifference and insensitivity may well have characterised the approach of the Government to the experiences of fishing crews because of their ‘otherness’ and their distance. Crews alleging mistreatment who abandoned ship have been predominately Southeast Asian, and owing to visa rules had returned home in the face of threats of deportation. In this respect the ‘Australia test’ – or how our government would respond if it were Australian crew alleging abuse is an interesting thought experiment. I expect the Inquiry would have had a different tone and different terms of reference.

The role of the Ministerial Inquiry Panel

Keeping the ‘frame’ – the boundaries of what was marked as acceptable - in place in the hearings and deliberations of the Inquiry was a form of labour, those undertaking that labour in this instance were the members Ministerial Inquiry panel. I will make a few observations about their role before coming to conclusion. In order to undertake the intellectual labour required to keep the ‘frame’ in place specific expertise and dispositions are required. A Bourdieusian view of the appointment of individuals to the Ministerial Inquiry Panel would suggest that selection would privilege individuals from a particular social location with a view of the world informed by their habitus. Documents released to the author under the Official Information Act in the course of my research demonstrate the process by which senior officials recommended Inquiry Panel appointees to Cabinet and the skillset viewed as necessary for individuals to be appointed. Shortlisted candidates were assessed in under four headings: ‘legal’; ‘political’; ‘public sector/policy’; and ‘business’. Those selected were Paul Swain a former cabinet minister, Sarah McGrath a director of the firm KPMG who had previously analysed the cost of managing New Zealand's deepwater fisheries for the government, and Neil Walter a former diplomat. The implications of this selection classification become clear when one considers how an alternative panel consisting of ‘human rights expert'; ‘workers advocate'; or even ‘sociologist' may have responded to the primacy of economic considerations in the terms of reference. This is not to say that particular individuals with business, legal, or consulting backgrounds would not have the capacity to consider serious allegations, rather it is an argument that the selection of individuals embedded in the practice of contemporary governance and economic management will reproduce framing and purpose in their work in line with government expectations. A Gramscian analysis is likely possible here too, and I would be keen for feedback on alternative ways of thinking here.

Conclusion
Some good has come of the Ministerial Inquiry process. There have been changes that require FCVs, if they wish to operate in New Zealand to be ‘reflagged’ (albeit following a four year lead in period – a concession to industry). In legal terms this means that fishing vessels must now be New Zealand registered, and any legal ambiguity regarding the applicability of New Zealand law has been resolved. But what of those who suffered? The structure and process of the government’s response, through the Ministerial Inquiry rendered them all but invisible. My claim is that this was produced by a complex set of factors: the ‘discourse profile’ of fishing crews, a focus on matters of industry structure by government, commercial, and union actors, an overarching concern with economic security, and the labour of the Inquiry Panel, which maintained the frame in their deliberations. With the conclusion of the Inquiry process New Zealand companies have had their ‘reputations’ cleared as the effect of the Inquiry has been wide reporting that New Zealand has “cracked down” on exploitation at sea (Kirk, 2016; Stuff.co.nz, 2013) but there was little to nothing for brutalised fishing crews, many of whom have suffered injury, underpayment and in some cases have died. A basic expectation would be that crews were given the opportunity and resources to be heard. This did not happen. It was not their Inquiry.

References


Ethnic discrimination and happiness: reported experiences of state institutions from members of ethnic minorities

Kalym Lipsey (Massey University)

Abstract
Discussions of the discrimination perpetuated by New Zealand state institutions, including Work and Income and the Department of Corrections, have been ongoing for decades, and instances of experiences of ethnic discrimination are well documented. What has not been explored is the impact that perceiving an experience of ethnic discrimination has on happiness. This paper discusses the effect of reported experiences of ethnic discrimination from New Zealand state institutions on the ability of members of five ethnic minorities to pursue their versions of happiness. Through identifying common sources of happiness amongst these groups and the frequency of perceiving ethnic discrimination, the findings of a survey of 1878 Aucklanders show that ethnic discrimination from state institutions in New Zealand puts barriers in place, hindering members of some ethnic minorities from pursuing their versions of happiness in some situations. Specifically, this occurs when discrimination obstructs the ability of individuals to meet their basic needs, and this has a detrimental effect on their primary source of happiness: family.

Does ethnic discrimination have an adverse impact on the happiness of members of ethnic minorities? The findings of a survey of 1878 Aucklanders suggest that it does, in some situations. An adverse impact is most likely to occur when the experience of discrimination poses a threat to a primary source of happiness and in particular, family (both the family unit and specific family members). This paper outlines three areas of findings from this survey of respondents who primarily identified with one of six ethnic groups (Chinese, Filipino, Indian, Māori, Pākehā, and Samoan) and considers these in relation to a possible role for sociological studies of happiness. These areas are: primary sources of happiness, the impact of being able to meet basic needs on a person’s happiness, and reported experiences of ethnic discrimination from New Zealand state institutions. Overall, findings suggest that ethnic discrimination can have an adverse impact on the happiness of members of ethnic minorities when it threatens the ability to meet basic needs (as respondents perceive them), which in turn threatens the most common primary source of happiness: family. In considering the role of the state in a person’s happiness and how action (or inaction) by the state can impact on a person’s happiness, the conjecture by Bartram (2012) is relevant here. He hypothesises that a role for sociology in the study of happiness may be exploration of the impact of what the state is already doing rather than the role of the state in maximising happiness.

Sources of Happiness

In responding to three separate questions, respondents indicated what they felt were their primary sources of their perception of happiness. The most frequently mentioned sources exhibited some commonalities across ethnic groups, with nearly half (49%) giving the most common overall (‘family’ - both overall and specific relationships e.g. partner, child), as at least one of their primary sources. Even though each group mentioned family as a primary source at different frequencies it was the number one reason theme across all groups (see table 1). Furthermore, the second most frequently mentioned source, ‘positive relationships’ (any close relationship deemed by respondents to be positive), was given by 26.8% of
respondents. Therefore, over three-quarters (75.8%) of participants consider some form of relationship to be at least one of their primary sources of happiness. Moreover, other common sources, including ‘positive environments’ (any environment surrounding respondents that they deem to be positive) and ‘Health / Well-being’ are likely to be influenced by or connected with the family unit. This indicates that the influence of family and relationships has a far-reaching impact on a person’s happiness. Table 1 illustrates the most common sources that participants felt had a positive impact on their happiness.

<table>
<thead>
<tr>
<th>Aspect Theme</th>
<th>Overall</th>
<th>Chinese</th>
<th>Filipino</th>
<th>Indian</th>
<th>Māori</th>
<th>Pākehā</th>
<th>Samoan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family</td>
<td>49.0%</td>
<td>41.2%</td>
<td>49.0%</td>
<td>49.7%</td>
<td>40.6%</td>
<td>50.7%</td>
<td>63.1%</td>
</tr>
<tr>
<td>Positive Relationships</td>
<td>26.8%</td>
<td>25.5%</td>
<td>22.3%</td>
<td>28.5%</td>
<td>18.3%</td>
<td>28.3%</td>
<td>24.9%</td>
</tr>
<tr>
<td>Health / Well-being</td>
<td>25.2%</td>
<td>23.5%</td>
<td>16.8%</td>
<td>30.8%</td>
<td>30.0%</td>
<td>24.3%</td>
<td>25.1%</td>
</tr>
<tr>
<td>Positive Environment</td>
<td>24.2%</td>
<td>23.5%</td>
<td>32.1%</td>
<td>28.4%</td>
<td>15.9%</td>
<td>12.3%</td>
<td>32.7%</td>
</tr>
<tr>
<td>Religion / Spirituality</td>
<td>19.9%</td>
<td>19.1%</td>
<td>22.1%</td>
<td>17.4%</td>
<td>19.5%</td>
<td>17.8%</td>
<td>23.8%</td>
</tr>
</tbody>
</table>

In addition to various forms of ‘family’ being the primary source of happiness across all ethnic groups, family is also likely to have an influence on or be affected by the frequently mentioned aspects that negatively impact on participants’ happiness. Significantly, the most common aspect: ‘financial stress/unemployment’ (the most frequently mentioned negative impact overall and one of the two most common for each group - see table 2). Indicated by 15.2% of participants as at least one of the aspects that has an adverse impact on their happiness, it is possible that this aspect has such an impact because it can pose a threat to a primary source, family.

<table>
<thead>
<tr>
<th>Aspect Theme</th>
<th>Overall</th>
<th>Chinese</th>
<th>Filipino</th>
<th>Indian</th>
<th>Māori</th>
<th>Pākehā</th>
<th>Samoan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Financial Stress / Unemployment</td>
<td>15.2%</td>
<td>10.8%</td>
<td>11.6%</td>
<td>16.4%</td>
<td>17.9%</td>
<td>13.5%</td>
<td>21.1%</td>
</tr>
<tr>
<td>Negative Environment</td>
<td>13.0%</td>
<td>16.1%</td>
<td>12.8%</td>
<td>8.9%</td>
<td>15.6%</td>
<td>12.8%</td>
<td>11.8%</td>
</tr>
<tr>
<td>Negative Relationships</td>
<td>9.2%</td>
<td>8.8%</td>
<td>9.3%</td>
<td>8.6%</td>
<td>8.1%</td>
<td>14.8%</td>
<td>5.9%</td>
</tr>
<tr>
<td>Health Problems / Concerns</td>
<td>9.4%</td>
<td>8.8%</td>
<td>8.6%</td>
<td>8.4%</td>
<td>9.4%</td>
<td>13.5%</td>
<td>7.8%</td>
</tr>
<tr>
<td>Unequal / Unfair Society</td>
<td>7.8%</td>
<td>12.4%</td>
<td>9.5%</td>
<td>3.5%</td>
<td>7.6%</td>
<td>7.6%</td>
<td>6.5%</td>
</tr>
</tbody>
</table>
It is the primary sources of happiness and the aspects of everyday life that are most likely to adversely impact on a person’s happiness that illustrate the importance of family and relationships for participants.

**Income and Happiness**

Participants rated their personal happiness at two points: on the day of survey completion and in general. In response to a separate question, participants categorised their financial status. Through a comparison of these questions it emerged that the group with the lowest levels of happiness were those not meeting basic needs, and the happiest were those meeting their basic needs, as shown in Table 3 which compares financial statuses with mean happiness ratings.

**Table 3**
Percentage of respondents identifying their financial status at each level compared to mean happiness ratings (mean ratings out of a possible 10 - with 10 indicating 'extremely happy' and 0 'extremely unhappy').

<table>
<thead>
<tr>
<th>Financial Status</th>
<th>%</th>
<th>Mean Happiness: General</th>
<th>Mean Happiness: Survey Completion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Struggling</td>
<td>23.4%</td>
<td>6.97</td>
<td>6.30</td>
</tr>
<tr>
<td>Meeting Basic Needs Only</td>
<td>35.4%</td>
<td>7.37</td>
<td>7.02</td>
</tr>
<tr>
<td>Comfortable</td>
<td>37.5%</td>
<td>7.23</td>
<td>6.84</td>
</tr>
<tr>
<td>Extremely Comfortable</td>
<td>3.7%</td>
<td>7.07</td>
<td>6.34</td>
</tr>
</tbody>
</table>

These findings appear to support existing research from Frank (2001), who found that once basic needs are met income and wealth does not have a significant impact on a person’s happiness. Although it is important to note that other sources of happiness may be impacted by financial means and, as a result, a person’s wealth and income may have an indirect impact on their ability to pursue these sources, and on their attainment of happiness. For example, the third and fourth most common sources of happiness related to health and environments (see Table 1). Each of these sources can be influenced, positively and negatively, by an individual's income. Which indicates that, while financial status did not appear to have an impact on the happiness ratings given by participants once they perceived that they were meeting their basic needs (to their own definition), it is likely that their levels of income would have at least some impact on their overall happiness through connected aspects. Most notably, when there was some threat to the primary sources of happiness, occurring in this example as an inability to meet basic needs.

**Ethnic Discrimination**

Figure 1 shows that 40.8% of participants reported that they had experienced at least one occurrence of ethnic discrimination from a New Zealand state institution. The definition of ethnic discrimination was theirs and all reports were from the perspective of participants. The frequency of perceived and reported ethnic discrimination was highest for Samoan (72.2%) and Māori (64.8%) participants. Furthermore, when only the reports from members of the five ethnic minorities
surveyed were taken into consideration, 45.1% of those 1574 participants reported at least one experience. Moreover, 34.5% of participants who indicated that they had experienced ethnic discrimination then went on to give more than one institution as an example, indicating that they had experienced multiple instances of discrimination. The most common institutions mentioned as those from which these experiences occurred were Work and Income New Zealand (WINZ), the Ministry of Health and related hospitals, and the Department of Corrections.

Figure 1: Percentage of participants who reported at least one experience of ethnic discrimination from a New Zealand state institution.

Contained in many of participants’ experiences was a sense of expectation. An expectation that they were going to be treated differently when interacting with certain state institutions - differently to how members of other ethnic groups are treated, most notably Pākehā. These expectations appeared to be founded on previous personal experiences, and experiences of loved ones. Examples of this sense of expectation are found in the following quotes: “I only go into a hospital if I have no other choice cause I know I’ll be treated like shit by the white doctors…” (Māori, male, aged 25 to 34); and “I crashed [slept] on a mate’s couch for a month because I didn’t wanna go into WINZ and feel like I was less of a human than those who didn’t need their weak help” (Samoan, female, aged 35 to 44). These experiences suggest that an expectation of discrimination may be manifesting as a barrier to members of ethnic minorities gaining access to services that ensure they can meet their basic needs, and those of their families.

In addition to reporting experiences of ethnic discrimination from New Zealand state institutions, participants rated every institution that they had engaged within the past five years based on four metrics: Service Availability, Fairness and Equality, Service Quality and Absence of Ethnic Discrimination. These ratings were given using an 11-point scale, with a rating of 10 indicating that participants were
‘extremely satisfied’ with that aspect of the institution and a 0 rating that they were ‘extremely dissatisfied’. Table 4 presents the lowest five rated institutions for each metric based on the mean ratings given by participants overall.

<table>
<thead>
<tr>
<th>Service Availability</th>
<th>Service Quality</th>
</tr>
</thead>
<tbody>
<tr>
<td>Work and Income</td>
<td>Ministry of Social Development</td>
</tr>
<tr>
<td>3.28</td>
<td>2.35</td>
</tr>
<tr>
<td>Ministry of Health</td>
<td>Work and Income</td>
</tr>
<tr>
<td>3.35</td>
<td>3.27</td>
</tr>
<tr>
<td>Ministry of Social Development</td>
<td>Department of Corrections</td>
</tr>
<tr>
<td>3.77</td>
<td>3.35</td>
</tr>
<tr>
<td>Department of Corrections</td>
<td>Ministry of Health</td>
</tr>
<tr>
<td>4.18</td>
<td>4.73</td>
</tr>
<tr>
<td>Studylink</td>
<td>Family Court</td>
</tr>
<tr>
<td>4.20</td>
<td>4.74</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Fairness and Equality</th>
<th>Absence of Ethnic Discrimination</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ministry of Social Development</td>
<td>Department of Corrections</td>
</tr>
<tr>
<td>2.36</td>
<td>2.78</td>
</tr>
<tr>
<td>Work and Income</td>
<td>Work and Income</td>
</tr>
<tr>
<td>3.38</td>
<td>2.99</td>
</tr>
<tr>
<td>Department of Corrections</td>
<td>Ministry of Social Development</td>
</tr>
<tr>
<td>3.87</td>
<td>3.03</td>
</tr>
<tr>
<td>Ministry of Health</td>
<td>Family Court</td>
</tr>
<tr>
<td>4.94</td>
<td>3.07</td>
</tr>
<tr>
<td>Family Court</td>
<td>Auckland District Health Board</td>
</tr>
<tr>
<td>5.01</td>
<td>4.11</td>
</tr>
</tbody>
</table>

These findings strongly suggest that it is the institutions responsible for ensuring basic needs can be met (WINZ, Ministry of Health) and that freedoms are not unjustly hindered (Department of Corrections), that are failing to provide their services in a form that is free from ethnic discrimination and available to all. This conjecture is further evidenced in noting that the institutions mentioned the most frequently by participants when reporting their experiences of ethnic discrimination were the same as those appearing in Table 4. Moreover, those groups most likely to have experienced ethnic discrimination - Samoan and Māori - gave consistently lower ratings than the other ethnic groups represented. In contrast, the Department of Conservation achieved a mean rating of at least 8.5 for every aspect and was the highest rating institution across all aspects.

**Discussion**

It emerges from survey findings that those state institutions responsible for ensuring basic needs can be met, and that freedoms are not unjustly hindered, are those institutions that participants reported the highest levels of ethnic discrimination from. These organisations, WINZ, Ministry of Health and the Department of Corrections rated the lowest across all metrics used in the survey and were the most frequently mentioned in participants’ reported experiences. As the primary source of happiness for participants is their family, and not being able to meet basic needs has a negative on happiness, it appears that when discrimination from state institutions hinders the ability to meet basic needs it threatens this primary source of happiness, and has an adverse impact on the happiness of the individual experiencing the discrimination.
The findings of this survey also suggest that there is something about the structures of organisations like WINZ, the Ministry of Health, and the Department of Corrections that perpetuate ethnic discrimination in a form that members of ethnic minorities perceive it. Moreover, as Samoan and Māori participants reported higher levels of ethnic discrimination than other groups, findings suggests that there is something about the way these organisations are intending to meet their responsibilities in their interaction with these groups that is not fulfilling their obligations, and that is adversely impacting on the happiness of members of these minorities as a result.

Turning this discussion to the role of sociology in understanding the relationship between the state and members of ethnic minorities in relation to happiness, the work of Bartram (2012) is significant. He proposes that a role for sociology in this debate may exist in understanding not any obligation of the state in maximising the happiness of its residents, but the impact of existing social policy and practices on happiness, and on the ability to pursue and measure it. Fundamental in discussions about social policy is the relationship between the recognition of ethnic identities and the distribution of resources. The questions surrounding this debate are significant in this discussion when considering the importance of meeting basic needs for not only an individual’s overall happiness but also for them to pursue and maintain their primary sources of happiness, family and relationships. If recognition is required for appropriate resource allocation to be achieved, or, as Tully (2007) suggests, if a struggle for recognition is a struggle for resources, then the ethnic discrimination perpetuated by state institutions like WINZ and the Ministry of Health is hindering not only the ability for members of ethnic minorities to be recognised, but also hindering their access to resources. The experiences shared by participants seem to indicate an expectation that they must first pass through a struggle for recognition before they are afforded access to the resources and services that the institution is obliged to provide free from discriminatory barriers. These barriers manifest in the form of ethnic discrimination that hinders the ability of some members of ethnic minorities to meet their basic needs, and those of their families. It is this hindrance that results in ethnic discrimination from New Zealand state institutions having an adverse impact on the happiness of members of ethnic minorities.

References

The precariat: a class in-itself, a class in the making, a bogus concept, or a social bloc?

David Neilson (Waikato University)

Abstract
Guy Standing has ‘named’ (Bourdieu) the ‘precariat’ as ‘a class in the making’ (E. P. Thompson) but not yet a ‘class-for-itself’ (Marx). Breman as gatekeeper for New Left Review, who takes offence at this new ‘classification’, calls the precariat as a ‘bogus concept’. This paper argues for Standing’s ‘precariat’ by building in Marxian and Gramscian class theory foundations linked with more robust criteria of empirical applicability, and an alternative political understanding. In particular, first, Standing’s ‘precariat’ is traced back to Marx’s theory of the ‘relative surplus population’, which offers the original and still best explanatory and empirical grounding for thinking about the class structured and empirically segmented nature of employment precarity. And second, Gramsci’s concept of the ‘social bloc’ is deployed to more accurately identify the empirical reality of the ‘precariat’, and Gramsci’s Marxism is deployed to think class politics beyond class ‘naming’ and ‘making’.

Introduction
If we follow Bourdieu’s 1987 paper on what defines class reality -just for a moment- then Marx and Engels’ 1848 Communist Manifesto can be understood as a ‘naming’ project ‘to make’ the ‘proletariat’. Similarly, Standing’s recent work is a new naming manifesto to make the ‘precariat’. This purpose is made clear when he explicitly names the precariat as “a class in the making’ ... but not yet a ‘class-for-itself’” (2012: 589). In line with, but beyond Thomson’s ‘making of the working class’ argument, Bourdieu’s class analysis re-names Marx’s ‘class-in-itself’ as a ‘paper class’, i.e. just a theoretical classification, while the intellectual project to name and embed a classification in social practice is equated with making a class-for-itself (a ‘real social fiction’). Class reality, for Bourdieu, is about winning the classificatory struggle to embed a named ‘class’ in the popular imagination! Following Bourdieu, class analysis becomes blurred with class making (see Neilson forthcoming).

Standing’s personal project to ‘make’ the precariat in Bourdieu’s sense has been, relatively speaking, very successful. However, it has also unleashed a ‘classification struggle’ within the academy. It has incurred the wrath of academic gatekeepers of class concepts. In particular, Standing’s ‘precariat’ overlaps and competes with the New Left Review’s preferred approach, which closely aligns with Mike Davis and Jan Breman’s accounts of the planet’s growing slum population.

Classification Struggles and the precariat
The genesis of Standing’s ‘precariat’ is in his labour market economic analysis undertaken when he was working with the ILO. In 2012, he defines the ‘precariat’ as those ‘living in insecure jobs and conditions of life’ (589). Resonating very closely with Gorz’s ‘neo-proletariat’, Standing (2012) writes that ‘most’(?) of the precariat, ‘live through a series of casual, short-term, or temporary jobs’ (590) that are low paid and without occupational identity (591-592). For Standing, these economic circumstances that define the precariat-in-itself (though he does not use this term) imply a less than full citizen status. They are ‘mostly’ denizens … with limited economic rights’ (590), and without solidarity are cast as a ‘lonely crowd’ (591). Finally, Standing imputes to the precariat the class-for-itself political project of the Universal Basic Income.
As a ‘class-in-itself’ the precariat is apparently defined by its ‘relations of production’ (un-defined) (589) which distinguish it from the ‘core working class’, on the one side, and on the other, from the ‘unemployed’, presumably those without but seeking employment, and the ‘lumpen precariat’, who are defined as ‘victims of being in the precariat who have fallen out of that group into social illnesses, drug addiction and chronic anomie’ (589). But why can these latter groups be defined as classes-in-themselves, distinct from the precariat? Do they have ‘production relations’? At the same time, Standing argues that ‘proficians’ have the same ‘production relations’ as ‘the more important … larger group: the precariat’ (589). However, proficians are not treated as a class at all. The actual circumstantial difference that Standing notes following a more Weberian rationale, is that the former in contrast to the latter have ‘skills and competencies that gain them high incomes’ (589). In short, a ‘mish-mash’ of un-defined class-criteria are applied to tease out different groupings. Further, we are told that the precariat’s main sources are youth, women of all ages, old-agers, disabled, welfare claimants, and migrants (595-597). However, what is the precariat’s actual composition? Are there middle aged men in it? Additionally, how is this precariat distributed, both structurally as a class-in-itself and compositionally, across the unevenly developing countries of the world?

Standing’s account does not offer a clear or consistent conceptual or methodological grounding in class theory and analysis. Nor is there any serious empirical analysis that identifies the precariat’s actual size, composition, or geopolitical distribution globally. Jan Breman (2013), representing the official NLR position, denounces this new classification. The ‘precariat’ is de-named as a ‘bogus concept’!

Breman’s work and, more especially, Mike Davis’ work on slums, that together represent the NLR perspective, have fundamental similarities with Standing’s work. Both Standing’s 2011 *The Precariat: A New Dangerous Class* and Mike Davis’ 2006 *Planet of Slums*, the elaboration of his 2004 NLR article, offer important graphical narratives. Together, they demonstrate overwhelmingly that something is happening which goes beyond the classical 19th century *Communist Manifesto* working class prognosis. Standing explicitly contrasts his precariat with the proletariat; while on the fly cover to *Slums*, Davis notes that something is happening that is unexplained in the Marxian perspective.

Both are struggling to draw attention to the changing reality of contemporary capitalism, and though they identify different aspects, they are also overlapping. Standing’s picture, though claiming to be global, is much more connected to the precarity-inducing effects of neoliberalisation on the working class of advanced capitalist countries. In short, the precariat is growing everywhere, and it is significantly different from the working class. In contrast, though coming to the advanced capitalist world, Davis’ and Breman’s accounts are focused on the non-developed world experience of expanding slum populations. However, while Davis offers no theoretical analysis, Breman’s (2013) argument against the ‘precariat’, and which is seen to encompass the slum population as well, ultimately returns to the residual Marxist orthodoxy of the *Communist Manifesto* perspective. In his reply to Breman, which would not be accepted as a right-of-reply by NLR, Standing in the on-line Open-Democracy journal gets close to the theoretical nub of the debate: Compressing everyone into one gigantic “working class” masks what is going on. Breman accuses me of “entrenching artificial distinctions between different fractions of the working class”. This is pretending there is a material unity and common unity when there patently is not (Standing, 2014).
Refitting Class Theory and Analysis: Applying to both the Precariat and the slum population

One key reason why new developments in class theory and analysis take the form of classification struggles between competing ‘names’ to be socially embedded as ‘folk categories’, stems not from the ‘multi-vocal nature of reality’ as Bourdieu would have it, but more because of the undeveloped nature of class theory. Marx offers two differing (both undeveloped) accounts of class development under capitalism. In neither account, nor elsewhere, does he transparently reveal the class concept he is working with. Nor does he make explicit the criteria of falsifiability which could be deployed to evaluate any particular account especially regarding what empirically constitute class effects, and what explains those effects. Elsewhere, I have argued first that the class concept, descriptively, refers fundamentally and consistently across different schools of thought to the presence of a group of people who share similar life conditions (Neilson 2007; forthcoming). If there can be agreement on the empirical object of investigation, then the debate can more productively shift towards identifying the ‘generative mechanisms’, in distinction from these empirical class effects, which explain them (Neilson forthcoming).

In Marx’s work, the concept of the capitalist mode of production – its essential structure being an expression of the core capital-labour exploitative relation of production (integrally including the social (employment) relation of, and technical relations in production – grounds his two major but different explanatory accounts of predicted empirical class effects for the ‘labouring population’.

The Communist Manifesto prognosis is that the unfolding of capitalist development as the spreading industrialization of work will lead to the polarisation of the class structure into two distinct, and what I call ‘well-formed’, classes-in-themselves (Neilson 2007). For the ‘immense majority’ of the world, industrial capitalism is predicted to obliterate differences in life circumstances. Waged work will spread to the immense majority globally, and so too will the de-skilled form of industrial labour, thus implying not only a common work experience but similar income-determined lifestyles.

In un-acknowledged contrast, Marx argues in Capital Vol. 1 that the ‘absolute general law of capitalist accumulation’ is for the ‘relative surplus population’ (RSP) to grow to be the majority of the labouring population and for the working class to contract (Neilson & Stubbs 2011). The employment logic of capitalism that Marx outlines is grounded in the basic social relations of the CMP which inflict an on-going competitive struggle between capitalists around productivity. Though subject to counter-tendencies, increasing productivity throws people out of work and leads ultimately to labour’s oversupply relative to the requirements of capital. This is the base definition of Marx’s RSP. Contrary to the CM argument, this process that throws people out of the core sectors of capitalist production is predicted to generate heterogeneity of life conditions across the labouring population.

Standing rightly recognises that the orthodox account is inadequate to explain the present capitalist world. However, his economic analysis demands a clearer sense of the interconnected relation between work (relations in production) and employment (relations of production) beyond ‘normal science’s’ overwhelming focus on work. The precariat is actually the same group as Marx’s Reserve Army (RA), on the seam between Marx’s Active Army (AA) and the (RSP), except that the RA includes not only those presently in work (‘precariat’) but also those presently out of
work (roughly the ‘unemployed’). Beyond this RA are other groups in Marx’s RSP, including a proportion of the labouring population without any work.

Diverse groups across the world’s labouring population are interconnected in a dynamic process unleashed by neoliberal global capitalism, which is driving both redundancy of the peasantry (nowhere in Standing’s account, but central to Breman’s work) and the Fordist working class. Class effects also include fragmented destinations of welfare beneficiaries in the developed world and various kinds of informal labour in the streets of the slums in the non-developed parts of the global capitalist world (Neilson & Stubbs, 2011). Further, as well as Standing’s lumpen-precariat this process also generates a growing lumpen-proletariat (including the incarcerated), ‘own account workers’, beggars, child labourers, and slavery is back with a vengeance too! Thus, this dynamic process interconnects diverse class origins and destinations across the world’s labouring population. The political project, following Gramsci, requires interconnecting these heterogeneous groupings across the global labouring population into a counter-hegemonic social bloc. In short, a multiplicity of dispersed wills with heterogeneous aims across diverse class groupings need to be drawn together by a shared project of social change.

Conclusion

Standing understands that he is engaged in public branding exercise (class-in-the-making exercise); but which has met the wrath of the New Left Review’s alternative viewpoint. But the latter’s lack of adequate class theory and analysis, as well, further reinforces the descent of academic debate into a classification struggle without rigor. In this context, class theory is in danger of becoming a polite term for naming struggles between theorists/analysts located within the academy. This is how, for Bourdieu, the ‘real class’ is ‘made’ in practice. However, contra Bourdieu’s view, I have argued here that while Standing has put the precariat on the political agenda, it will not stay there unless its social scientific grounding can be more clearly established. Achieving the unity of a theoretically rigorous empirical identification and explanation with the political mission to name and make, though difficult, is central. This paper points towards an alternative approach for doing class analysis that puts both the ‘precariat’ and the slum-dwelling population of the non-developed world into an integrated explanation and description grounded in Marx’s seminal work on the labouring population’s segmentation.

References


Bridging the Gap between Health Recommendations and Individual Behaviour

Angela T. Ragusa* (Charles Sturt University)
Andrea Crampton (Charles Sturt University)

Abstract
A seemingly inherent bias of much public health policy lies in the presupposition of personal interest/knowledge of health which can be effectively applied for disease prevention. While prior research notes the relevance of age and education to health, gaps exist between health knowledge/literacy, individual behaviours, and scientific recommendations regarding communicable diseases. This paper presents primary survey data to explore how individual behaviours/preventative actions compared with recommendations from authorities and science. Findings reveal minimal engagement with simple, proactive steps for three health issues: the prevention of mosquito-borne diseases, the common cold and gastroenteritis. The findings demonstrate a need to better transform recommendations into public knowledge and action. With personal risk perception known to affect individual behaviour, we argue changing individual health behaviours requires challenging presuppositions underscoring existing health campaigns about knowledge acquisition and transfer perceived relevance of action options, and sociocultural context guiding how information is communicated and received. Additionally, change also requires active engagement with counter-normative ideologies exhibited by health movements that question/reject normative recommendations, such as mass vaccination.

Introduction and Literature Review

In this paper, we explore individual behaviours regarding three communicable diseases (common cold, unexplained gastroenteritis and mosquito-borne illness). By better understanding what actions individuals take, we may create health campaigns better-suited to address evidenced misperceptions and/or maladaptive normative behaviours.

Health knowledge and healthy behaviours are greatly influenced by age and education [1-5]. The role age plays in affecting individuals’ health knowledge and behaviour can be difficult, however, to directly determine and/or disentangle from education. Although age may be related to higher levels of informal education, through ‘life experience’ gained from life course progression, much health literacy is contingent upon a complex range of socioeconomic criteria, making human health a sociological, as much as biological, issue. Moreover, it is not inevitable that older age is accompanied by ‘healthier’ decision-making. To understand the import of this issue, an excerpt from the World Health Organisation’s (WHO) 2016 global strategy[6], forecasting a global doubling by 2050 of individuals over sixty, states:

…the extent to which each of us as individuals, and society more broadly, can benefit from this demographic transition will be heavily dependent on one key factor – health. Unfortunately, while it is often assumed that increasing longevity is accompanied by an extended period of good health, there is little evidence to suggest that older people today are experiencing better health than their parents did at the same age. Furthermore, good health in older age is not equally distributed, either between or within countries ([6], p. 1).
Age also differentially affects health-seeking behaviours. For example, analysis of the UK H1N1 influenza pandemic found the youngest and oldest survey participants were most inclined to get healthcare when sick [7]. While influenza is highly detrimental to society’s youngest and oldest populations [8, 9] and school-aged children are the age-group most responsible for influenza transmission [10], research investigating individual behaviours undertaken for prevention of communicable disease highlights the need to prioritise socio-cultural, in addition to biological, factors as ‘real’ health risks may be incommensurate with suitable actions.

Although it has long been theorised that health risks and perceptions are sociocultural, as well as physical, constructs [11] knowledge gaps continue to be evidenced between health experts’ recommendations and behaviours. Anthropologists exploring transmission/control of dengue in Columbia from mosquitoes, for example, evidence continued gaps between anticipated and actual campaign success due to sociocultural factors characterising public health communication/educational strategies [12]. While much social research has investigated behaviours around influenza and pandemics, particularly the politics and commodification of mass-vaccination, such as Human Papillomavirus (HPV) vaccines in Australia [13] and the H1N1 swine flu pandemic in the UK [14], with the security threats pandemic influenza poses leading some to advocate for the “militarization of public health” ([15], p. 147), the pivotal role education, specifically ‘health literacy’, plays in affecting risk perception and behaviours/actions-taken remains under-examined and with variable findings [14].

Raising general education levels is suggested as one of the most effective ways to improve community health [3]. Individuals’ capacities to find appropriate information, for example through effective internet searches [4], is associated with making positive health choices and sustaining healthy lifestyles [2]. WHO (2016)[6] notes non-communicable diseases, affected by long-term health choices/options, determine the majority of adult health and well-being and WHO’s Sustainable Development Goals prominently identify “inclusive and equitable quality education and promoting lifelong learning opportunities” ([6], p. 4) as global priorities, with a great need existing for the improvement of health education at societal levels. Yet, identifying and understanding how/why societies come to ‘know’ health ‘facts’ is a vexed sociological activity that may not reflect, nor translate into, ‘scientifically’ recommended actions. Risk perception’s role in health literacy/behaviour suggests an innovative interdisciplinary approach is required given trusted government and non-governmental organisational (NGO) authorities, including WHO and Centers for Disease Control, fail to convince the public to use science-based guidelines rather than personal biases when making risk assessments.

Research shows life experience and personal perceptions of health status affects health information-seeking behaviour; personally valuing being healthy leads to more effective and active health-seeking behaviours [4]. The role risk perception plays in affecting health behaviours is captured in Protection Motivation Theory which posits risk severity influences health protective actions, as exemplified by contagion prevention (i.e., cold, flu, gastroenteritis), mosquito-disease transmission, and the 2009 H1N1 pandemic. Despite the dedicated, targeted communication efforts of governments in America, Australia, and Europe to reduce H1N1 transmission, most survey respondents were unaware of relevant prevention strategies (i.e., reducing social interactions) or unwilling to consider them (i.e., staying home from work), although most increased handwashing [16-18]. Despite many preventative health measures constituting basic ‘everyday’ hygiene practices
[3], poor adherence reduces H1N1 control, spreads respiratory [19] and gastroenteritis outbreaks [20]. Further, misperceptions/myths about mosquito control to prevent dengue outbreaks affected advice adherence and elevated personal risk due to outbreak only slightly improved advice adherence because of unapparent disease severity [21]. For instance, research investigating health workers’ risk perceptions/attitudes about health risks for various pandemics, some health-care workers did their job irrespective of perceived/known risks while others did not, and, most importantly, “local guidance”, described as interpretations of national guidelines, was “the main source of infection control” health-care workers employed, thereby introducing further risk ([14], p. 28) and highlighting informal knowledge’s relevance.

Methods

An online, pilot survey was conducted in 2013 to identify health literacy and behaviours across a range of topics, including microbial disease risk reduction, among regional/rural university employees. The survey was promoted using the university’s employee announcements website and open to all full and part-time staff members. Human Ethics Committee approval, informed consent from all respondents, and a small research grant from the Institute for Land, Water and Society were sought and obtained. Although no conflict of interest nor adverse consequences resulted, the survey only achieved a 13.3% response rate, with 60 surveys completed, despite being open to 450 employees. Hence, while findings are informative, they ought to not be extrapolated beyond the sample [22].

The survey included topical and demographic questions informed by relevant prior research [23]. This paper presents findings about individuals’ behaviours regarding contamination prevention in light of scientific recommendations for mosquito-disease control and personal behaviours when infected with a respiratory or intestinal infection. All data was analysed using ID codes to uphold anonymity, entered into SPSS and descriptive statistics were generated for exploratory purposes. Findings are reported for three questions, Which statements best describe your mosquito control practices?, What do you do when you have a cold?, and What do you do when you have unexplained gastroenteritis? and opportunity existed for respondents to select all applicable answer options, including ‘none’, from the reported close-ended options. Hence, in addition to the research scope and response rate, additional research limitations include those commonly posed by quantitative design, such as responses being limited by the close-answer options provided [22, 23]. Conversely, a strength of the research lies in furthering insight about how ‘actions-taken’ compare with current scientific recommendations and the methodological approach contributing to growing bodies of research seeking to expand research focus to health-related behaviours, surpassing attitudinal analyses [14]. Lastly, exploration of health behaviours unrelated to pandemics/disease outbreaks, permits consideration of how ‘everyday’ behaviours may be taken into consideration to create more effective health campaigns in ‘non-crisis’ situations.

Findings and Discussion

Respondents largely (78%) resided in New South Wales (NSW) or Victoria (17%), Australia. Most lived in a suburban home (78%), with fewer (13%) living at a farm or apartment (10%). Demographically, the average age was 43 and ranged from 18-75,
respondents were well educated, with 63% have a Bachelors, Masters or PhD and were more likely to be women (68%). Eighty-three percent were Australian-born, with the remaining born in America, Canada, India, Malaysia, New Zealand, and South Africa. When asked, *What do you do when you have a cold?*, most (93%) respondents rejected the option ‘nothing’. Research shows age and education [1-5], as well as health campaigns [12, 14, 15], affect individual response to health management, particularly for contagious diseases. When four specific actions, ‘stay home’, ‘avoid sneezing/coughing on others’, ‘take medicine’, and ‘wash hands’, were posed, neither age nor education significantly affected hand washing or tendency to ‘stay home’. Surprisingly, 45% did not wash their hands more frequently when infected with a cold and, less surprisingly, 52% did not stay home. These findings support others’ findings of resistance to ‘staying home’ in response to infectious disease risk, yet illustrate less compliance with increased hand-washing than others found [16-18]. Given Health Direct notes good hygiene, portrayed by hand washing imagery, is a core action to reduce spreading colds and flu [24] and an Australian Government Department of Health and Ageing pamphlet, ‘The flu and you’, posted on noticeboards in respondents’ workplace, also highlights the importance of hand washing for disease prevention [25], the effectivity of such campaigns is questionable given this finding.

Age was significantly correlated ($r=-.373$, $p=.003$) with social practices aimed at avoiding contaminating others with colds. Older respondents said they ‘avoid sneezing/coughing on others’ more than younger respondents. Education did not significantly affect social behaviours with a cold, but was strongly correlated with the individual response of taking medicine. The higher one’s degree, the less likely one took medicine for colds ($-.402$, $p=.001$) as Chart 1 illustrates.

![Chart 1: Education and cold medicine](image)

Whereas 37% took medicine for colds, when asked, *What do you do when you have unexplained gastroenteritis?* 30% treated gastroenteritis with medicine. Comparatively both colds and gastroenteritis were treated similarly, with the majority taking some action (90% acting upon gastroenteritis/93% acting upon colds), yet more staying home for gastroenteritis (78%) than colds (48%) and more frequent handwashing for gastroenteritis 67% than colds (55%).
Age proved insignificant for actions taken for gastroenteritis. Although education was significantly correlated with doing ‘nothing’ ($r=.280$, $p=.030$) (with less educated respondents more likely to do ‘something’), it was also significantly correlated with ‘stay home’ ($r=-.400$, $p=.002$), with higher educated respondents less likely to ‘stay home’. Nevertheless, 78% of all sampled avoided transmission by staying home, a core recommendation on Health Direct, the Australian Government’s health advice site [26] for preventing workplace/community contamination. Fewer, however, considered potential impacts of gastroenteritis on those closer to them, with only 50% ‘avoiding food preparation for others’ and only 67% increasing their hand washing (contrasting with 55% increasing hand washing with colds), simple steps to stop household pathogens’ transmission and advice noted by Health Direct [24], NSW Health [27] and the Victorian Government, as noted in its gastroenteritis pamphlet [28].

The third preventative health topic examined related to mosquito-borne diseases and was examined by asking about key preventative actions respondents took. Chart 2 illustrates frequencies for each action.

![Chart 2: Respondents' mosquito prevention actions](image)

Education only was significantly correlated with wearing protective clothing ($r=.295$, $p=.022$) and age did not correlate with any preventative strategy. Although 91% did ‘something’ to protect themselves from mosquitoes, actions varied amongst respondents with wearing repellent under some conditions (43%) the most popular activity. Given the majority of respondents lived on a farm or suburban house, that less than a quarter (21%) removed standing water is concerning in light of scientific research [29-31]. Further, repellent was often only worn when mosquitos were actively observed/seen (52%). Given some populations only require a single bite for disease transmission, reliance on visual cues for determine preventative behaviours is problematic due to high mosquito activity at dusk/night impeding visibility and complex modelling tools, including climatic conditions, being utilised to develop health advisory notices, including the need to wear repellent [32]. Yet, 32% never
wore repellent and 16% only wore repellent when traveling. While Bushwalking Australia’s recommendations to overseas visitors prioritises clothing to prevent bites, noting, “repellents containing DEET can be used on exposed skin” [33] respondents’ nearly doubled preference for repellent over clothing suggests improvement is required in preventative knowledge/application.

Conclusions

The Internet is increasingly being used as the first point of call for health related information [34, 35] although often driven by personal motivation [36] than proactive engagement. This growing use calls into questions individuals’ capacity to identify reliable and effective information, while too much information hinders decision-making [37]. In Europe, concern about the Internet’s health information validity led to an NGO facilitating access to reliable health information for multiple stakeholders, including medical professionals and patients, and creating an accreditation service enabling professionals and novices to discern if content meets quality guidelines (www.hon.ch). Unfortunately, mounting research reveals the continued relevance personal risk assessment plays in driving health behaviours, irrespective of science and/or authorities’ recommendations.

Our pilot study, examining health actions-taken by a highly-educated sample of Australian university employees, found age and education differentially affected employees’ health behaviours. Age was significantly associated with behaviours aimed at not spreading colds, with older respondents exhibiting greater contamination control than younger ones, yet insignificant to gastroenteritis and mosquito-control actions. Education-level was insignificant to influencing hand-washing or ‘staying home’ when infected with a cold, suggesting personal, rather than recommended, factors may be driving behaviour. Thus, Thompson et al’s (2015) [38] recommendation that companies seeking to develop healthy workplaces (i.e. reducing contagion transmission by providing products, such as hand-wipes/sanitisers, and effectively communicating healthy behaviours) and thus reduce absenteeism/lost productivity, warrants investigation. Further, since more (78%) stayed home for gastroenteritis than colds (48%), yet only minimal (12%) increased hand-washing was reported for gastroenteritis than colds, literacy/health campaign success may benefit from improved articulation of ‘recommended’ actions for specific contagions. Additionally, given higher education was significantly associated with inactivity (‘do nothing’) for colds and gastroenteritis, including avoiding medicine, future studies may benefit from exploring backlashes to ‘scientific' recommendations, as the anti-vaccine movement illustrates [37], to identify/assuage legitimate fears preventing uptake of health-improving measures and better communicate known-effects from various action-options, such as cold medication. Finally, as global temperatures increase and climates change, literacy and activities with preventing mosquito-borne diseases require improvement. Although education was significantly associated with wearing suitable attire, simple, effective behaviours, such as removing standing water, were uncommonly (21%) followed and inconsistencies demonstrated regarding repellent application. Whether such behaviours illustrate sociocultural or health-literacy failures in mosquito-disease prevention [12] requires more comprehensive localised research.

Transcending personal risk assessment, particularly when low health-literacy exists, from driving health behaviours remains a global challenge. The limited insights garnered from our small, exploratory study illustrate disparate health
behaviours being undertaken by respondents, several of which fail to illustrate effective actualisation of recommended government, NGO, and scientific practices. Knowledge that fails to translate into positive behaviours illustrates failed communication and/or perceived irrelevance. While NSW schools, for example, have dedicated ‘Winter Wise’ campaigns including posters noting the importance of hand-washing to preventing cold transmission [39], university notice boards only contained ‘flu and you’ posters. As history of science communication, namely ‘public science’, debates reveal, new media/digitalisation not only compete with the traditional communication modes that characterised the 18th – early 20th Centuries, but, moreover, they are altering how discourse between ‘science’ and ‘the public’ occur and with what consequence [40]. A core requirement determining individuals’ capacities to act in a health-positive manner, an active component of health literacy, is access to reliable information that is presented in an accessible/relevant manner. In Australia, core sources of reliable public health information are produced by national/state health authorities and NGOs/associations. If academic knowledge aims to ‘outcompete’ alternative ideologies/information gained through digitalisation that may shape health risk perceptions, overcome personal biases (i.e. vaccinations are deleterious to human health [41]) and replace outdated/inaccurate knowledge (i.e. mosquito-borne diseases are irrelevant in subtropical climates), then new communication strategies are needed. Some may argue this offers much opportunity for new forays into science communication, re-uniting ‘the researcher/scientist’ and ‘the researched/public’ through a digitally-mediated platform that may have some mutual benefit despite academic scepticism [40]. Irrespective of ideological purpose, however, practically, digitalisation necessitates an interdisciplinary, proactive approach be taken whereby health campaigns and messages consider the sociocultural production of health knowledge on par with ‘scientific’ recommendations if the bigger goal of improved public health for all is to be prioritised.

References


What influence do socio-demographics and political affiliation have on environmental conscientiousness at home?

Corrina Tucker (Massey University)

Abstract

In late 2015 an online survey aimed at soliciting information from self-identified environmentally conscientious New Zealanders was conducted. The resulting 190 responses have provided a range of insights into participants’ environmental and political values, practices and views. This presentation provides an overview of the participants socio-demographically, including their voting behaviour, before presenting some of the key results and considering how such findings can be made sense of in terms of the significance of socio-demographics and ideological differences as indicated by voting preferences, in relation to environmental conscientiousness. In brief, younger, female, Green voters on lower incomes tend to be more environmentally conscientious than older, male, National voters, on higher incomes. Moreover, (what) lifestyle (can be afforded) is a significant factor in environmental behaviours and practices undertaken.

Introduction

Decades of research investigating the significance that socio-demographic variables play as indicators of an individual's environmental behaviours, has resulted in sometimes clear, but often ambiguous, findings (Abrahamse & Steg, 2011; Diamantopoulos, Schlegelmilch, Sinkovics & Bohlen, 2003; Shen & Saijo, 2008; Van Liere & Dunlap, 1980). Moreover, found to be influential on pro-environmental behaviours are pre-existent worldviews, ideologies and values (Gatersleben, White, Abrahamse, Jackson and Uzzell, 2009; Richins, 1994; Richins & Dawson, 1992; Saunders, 2007; Whitmarsh, 2011). For example, Whitmarsh (2011) has found that political ideology is a stronger indicator of position on anthropogenic climate change than are socio-demographics, while Gatersleben et al. (2009) along with Steg, Perlaviciute, van der Werff and Lurvink (2014), found that those individuals that have stronger materialistic (and egoistic, hedonistic) values are less likely to adopt various environmental practices. Of note in Gatersleben et al.'s (2009) research, was that often those that held strong concern for the environment also had high levels of materialism; few respondents were as such willing to consume less (as a key component of living a more environmentally conscientious lifestyle). Given these mixed findings, this paper examines the influence that a range of socio-demographic variables, along with participants’ political affiliations as a representation of ideological stance that suggests particular value sets, have in relation to their environmental practices. I conclude by discussing what this research suggests ought to occur to assist in increasing the frequency of pro-environmental behaviours.

Method

In the latter part of 2015, an online survey of New Zealand residents self-identifying as environmentally conscientious was undertaken. The focus of the survey was to explore the political and environmental values, views and practices of these New Zealanders, with one of the key objectives being better understanding how environmental conscientiousness (EC) might be enhanced in this country. A final sample of 190 respondents with a range of socio-demographic characteristics...
participated. There were more females (58.4%) than males (35.8%), while ages were quite spread: 11.1% were aged 16-29 years, 30% were aged 30-49, 33.7% were 50-64, while 19.5% were aged 65+.\footnote{There was a 5.8% no response rate for sex, age, residence, and country of birth.} Most respondents resided in cities (52.1%), followed by towns / villages (29.5%), then rural / peri-urban areas (12.7%). Most participants had an annual gross household income of less than NZD48,000 (32.6%). The second most common income bracket followed closely with 30.5% earning between NZD70 and 120,000, then 17.9% on NZD48-70,000, and 12.6% on more than NZD120,000.\footnote{Respondents were also asked about place of birth and amount of travel experience; these results are not included here as findings from this data do not provide an informative contribution to this research.} Unsurprisingly – given the emphasis of this survey being on environmentally conscientious individuals – the largest proportion supported the Green Party (45.8%), the second largest Labour (16.3%), while 11.1% supported the National Party (other parties mentioned were much less frequent in number). This means that the archetypal respondent was: female, aged 50 – 64 years, earning less than NZD48,000, living in an urban environment, New Zealand born, and a Green Party voter. This archetypal respondent was on par with the typical Green Party voter as identified in this research; the bolded figures in Table 1 indicate the most frequent socio-demographic characteristic by political party affiliation:

Table 1.
Survey respondents’ political party affiliation by socio-demographic characteristics

<table>
<thead>
<tr>
<th>Variable</th>
<th>Green</th>
<th>Labour</th>
<th>National</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sex</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Females</td>
<td>73% (Females)</td>
<td>59% (Females)</td>
<td>64% (Males)</td>
</tr>
<tr>
<td>Males</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Age</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16-29</td>
<td>13.3%</td>
<td>5.5%</td>
<td>4.5%</td>
</tr>
<tr>
<td>30-49</td>
<td>31.1%</td>
<td>29.4%</td>
<td>31.8%</td>
</tr>
<tr>
<td>50-64</td>
<td>35.5%</td>
<td>31.4%</td>
<td>27.2%</td>
</tr>
<tr>
<td>65+</td>
<td>20%</td>
<td>17.6%</td>
<td>36.3%</td>
</tr>
<tr>
<td><strong>Residence</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>City</td>
<td>58%</td>
<td>52%</td>
<td>36.5%</td>
</tr>
<tr>
<td>Town / village</td>
<td>30%</td>
<td>29%</td>
<td>50%</td>
</tr>
<tr>
<td>Lifestyle / rural</td>
<td>12%</td>
<td>17%</td>
<td>13.5%</td>
</tr>
<tr>
<td><strong>Country of birth</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>NZ</td>
<td>69.5%</td>
<td>83%</td>
<td>63.6%</td>
</tr>
<tr>
<td>Overseas</td>
<td>30.5%</td>
<td>17%</td>
<td>36.4%</td>
</tr>
<tr>
<td><strong>Annual Gross</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Household income</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&lt;48k</td>
<td>38.2%</td>
<td>28.5%</td>
<td>18.2%</td>
</tr>
<tr>
<td>48-70k</td>
<td>23.5%</td>
<td>11.4%</td>
<td>13.6%</td>
</tr>
<tr>
<td>70-120k</td>
<td>29.2%</td>
<td>34.2%</td>
<td>45.5%</td>
</tr>
<tr>
<td>&gt;120k</td>
<td>8.9%</td>
<td>25.7%</td>
<td>22.7%</td>
</tr>
</tbody>
</table>

Table 1 shows that Labour supporters constituted a fairly similar demographic to Green supporters – though with a tendency for higher incomes, while National supporters were quite different, with a tendency to be male, older, living in a town / village environment, with a higher income.

Results and Discussion
One way to explore how both political affiliation and socio-demographics interact with EC, is to look at socio-demographics by pro-environmental practices undertaken by respondents ‘all to most of the time’. Participants were asked to respond to a list of 12 practices, noting how often – or not – they participated in each. Table 2 provides
a ranked list of these activities, from most to least frequently undertaken, by four different socio-demographic variables:

Table 2.
Practices undertaken ‘all to most of the time’ by most dominant socio-demographic characteristic category

<table>
<thead>
<tr>
<th>Rank</th>
<th>Practice</th>
<th>Sex (%)</th>
<th>Age (%)</th>
<th>Residence (%)</th>
<th>Household income (1000s) (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Recycle waste</td>
<td>F (95)</td>
<td>50-64 (97)</td>
<td>Rural (100)</td>
<td>48-120 (97)</td>
</tr>
<tr>
<td>2</td>
<td>Conserve household energy</td>
<td>F (83)</td>
<td>&gt;65 (89)</td>
<td>Town (86)</td>
<td>70-120 (84)</td>
</tr>
<tr>
<td>3</td>
<td>Minimise household item purchases</td>
<td>F (75)</td>
<td>&gt;65 (83)</td>
<td>Town/City (76)</td>
<td>&lt;48 (85)</td>
</tr>
<tr>
<td>4</td>
<td>Conserve household water</td>
<td>F (73)</td>
<td>&gt;65 (83)</td>
<td>Rural (83)</td>
<td>&lt;48 (76)</td>
</tr>
<tr>
<td>5</td>
<td>Pursue low environmental impact hobbies</td>
<td>F (72)</td>
<td>&gt;50 (75)</td>
<td>Rural (75)</td>
<td>&lt;48 (80)</td>
</tr>
<tr>
<td>6</td>
<td>Purchase locally produced food</td>
<td>F (59)</td>
<td>30-49 (64)</td>
<td>Rural (67)</td>
<td>&gt;120 (58)</td>
</tr>
<tr>
<td>7</td>
<td>Limit meat, poultry and fish purchases</td>
<td>F (53)</td>
<td>30-49 (49)</td>
<td>Town (64)</td>
<td>48-70 (59)</td>
</tr>
<tr>
<td>8</td>
<td>Purchase second hand / upcycled goods</td>
<td>F (47)</td>
<td>50-64 (35)</td>
<td>Town (46)</td>
<td>48-70 (53)</td>
</tr>
<tr>
<td>9</td>
<td>Grow/raise food for personal consumption</td>
<td>F (47)</td>
<td>&gt;65 (54)</td>
<td>Rural (70)</td>
<td>48-70 (53)</td>
</tr>
<tr>
<td>10</td>
<td>Limit dairy purchases</td>
<td>F (43)</td>
<td>&lt;29 (43)</td>
<td>Town (46)</td>
<td>48-70 (44)</td>
</tr>
<tr>
<td>11</td>
<td>Avoid flying for leisure purposes</td>
<td>F (35)</td>
<td>&gt;65 (40)</td>
<td>Town (39)</td>
<td>&lt;48 (47)</td>
</tr>
<tr>
<td>12</td>
<td>Avoid private car use</td>
<td>M (26)</td>
<td>&lt;29 (52)</td>
<td>City (34)</td>
<td>&lt;48 (34)</td>
</tr>
</tbody>
</table>

In keeping with previous research (Chang, 2011; Diamantopoulos et al., 2003), females performed better than their male counterparts across all but one area. Also notable, is that those in the older age bracket feature more regularly than younger individuals (in contradiction to the findings of Diamantopoulos et al., 2003; and Van Liere & Dunlap, 1980, but supported by Jackson, 2003) particularly where frugality is a feature, while city dwellers feature least often by residence across categories. In relation to income, those earning NZD120,000 or more only appear once – in relation to purchasing local food, known quite often to be comparatively expensive if purchased at a farmers market for example (see Chamberlin, 2012). Alternately, those earning less than the median gross annual household income of NZD75,920 (Stats NZ, 2016) – or NZD70,000 by income brackets used here, feature as the groups most often undertaking pro-environmental practices. What then does political affiliation reveal regarding these practices?

Table 3 below again lists the 12 practices in rank order, this time according to the percentage of individuals undertaking the activity ‘most to all of the time’, by political party affiliation. Percentages have been bolded to indicate where there is variation of more than 10% between practice up-take by political party affiliation:

Table 3.
Practices undertaken ‘most to all of the time’ by percentage of political party affiliation

| Place of birth is not included, as there was little variation, and hence little significance associated with this demographic characteristic. |
There is little variation across the more commonly practiced activities, but a number of figures stand out when considered by political party affiliations. Two of the most notable points here are the quite different rates of avoiding flying for leisure purposes between party affiliates, and the tendency for National supporters to be much less environmentally conscientious than others across a number of indicators: minimising purchases, buying local, limiting meat, poultry and fish consumption, avoiding flying for leisure and private motor car use. This could indicate a relationship between wealthier individuals and political party affiliation, namely, between Green Party members as poorer, and National Party supporters as wealthier, with Labour supporters falling somewhere in between. Or, it could indicate a difference in values that underlie the different political party ideologies.

As it stands, among this already quite EC group, it is possible to determine who the most and least EC are, by bringing together data from the previous tables. Table 4 compares key socio-demographic indicators and the political party affiliation of both the most and least EC, across six of the practices aforementioned – the top two, bottom two, and middle two ranked practices:

Table 4.
Socio-demographic characteristics and political party affiliation of the most and least environmentally conscientious respondents, by environmental practices

<table>
<thead>
<tr>
<th>Rank</th>
<th>Practice</th>
<th>Most EC</th>
<th>Least EC</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Socio-demo. party</td>
<td>Political party</td>
</tr>
<tr>
<td>1</td>
<td>Recycling waste</td>
<td>Female, 40-64yo, rural, 48-70k.</td>
<td>Labour</td>
</tr>
<tr>
<td>2</td>
<td>Conserving household energy</td>
<td>Female, 65+yo, town, 70-120k.</td>
<td>Green</td>
</tr>
<tr>
<td>6</td>
<td>Purchase locally produced food</td>
<td>Female, 40-64yo, rural, &gt;120k.</td>
<td>Labour</td>
</tr>
<tr>
<td>7</td>
<td>Limit meat, poultry and fish purchases</td>
<td>Female, 30-39yo, town, 48-70k.</td>
<td>Green</td>
</tr>
<tr>
<td>11</td>
<td>Avoid flying for leisure purposes</td>
<td>Female, 65+yo, town, &lt;48k.</td>
<td>Green</td>
</tr>
<tr>
<td>12</td>
<td>Avoiding private vehicle use</td>
<td>Female, 16-29yo, urban, &lt;48k.</td>
<td>Green</td>
</tr>
</tbody>
</table>
Working down the table 4 columns, it is clear that females, that are usually Green Party supporters, and on lower incomes are the most EC. On the other hand, it is equally clear that males, usually younger, living in town, with a wide range of incomes, comprised mainly of National voters, are the least EC. This demonstrates that there are some patterns with sex most notably, and to a lesser extend age, residence, income, and political party affiliation, but these findings appear to signal something further.

It appears that what can be materially afforded is significant in determining how environmentally conscientious individuals are in practice. Even when EC is high – as it is for this respondent group – what is undertaken in practice appears to be more dependent on what an individual’s economic position can afford. In Table 5 below, I have again drawn on the ranked list of 12 different environmentally beneficial practices, to highlight in a different way, various features of each practice, and to test whether my supposition above holds. Convenience / ease in undertaking the activity (structural aspects), financial viability (economic), and social expectations or norms (socio-cultural) are each features that can play a role in encouraging – or at least not hindering – pro-environmental behaviour (Farrelly & Tucker, 2014; Jackson, 2005). Each of these is listed alongside the practice, and accorded a description that attests to whether the feature is concomitant with the practice:

<table>
<thead>
<tr>
<th>Rank</th>
<th>Practice</th>
<th>Convenience / ease</th>
<th>Money saving</th>
<th>Social expectation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Recycling</td>
<td>Usually - yes</td>
<td>Usually - yes</td>
<td>Usually - yes</td>
</tr>
<tr>
<td>2</td>
<td>Conserve household energy</td>
<td>Usually - yes</td>
<td>Yes</td>
<td>Sometimes</td>
</tr>
<tr>
<td>3</td>
<td>Minimise household purchasing</td>
<td>Usually</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>4</td>
<td>Conserve household water</td>
<td>Usually - yes</td>
<td>Sometimes</td>
<td>Sometimes</td>
</tr>
<tr>
<td>5</td>
<td>Low environmental impact hobbies</td>
<td>Usually</td>
<td>Usually</td>
<td>No</td>
</tr>
<tr>
<td>6</td>
<td>Buy locally produced food</td>
<td>Usually</td>
<td>Not usually</td>
<td>No</td>
</tr>
<tr>
<td>7</td>
<td>Limit meat, poultry and fish purchases</td>
<td>Sometimes</td>
<td>Usually</td>
<td>No</td>
</tr>
<tr>
<td>8</td>
<td>Purchase second hand / upcycled goods</td>
<td>Sometimes</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>9</td>
<td>Grow / raise food for own consumption</td>
<td>Not usually</td>
<td>Usually</td>
<td>No</td>
</tr>
<tr>
<td>10</td>
<td>Limit how much dairy purchased</td>
<td>Sometimes</td>
<td>Usually</td>
<td>No</td>
</tr>
<tr>
<td>11</td>
<td>Avoid flying for leisure purposes</td>
<td>No</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>12</td>
<td>Avoid private car use</td>
<td>no</td>
<td>No</td>
<td>No</td>
</tr>
</tbody>
</table>

The descriptors which make a practice more likely to occur or more attractive, are shaded; described in Table 5 as ‘yes’ or ‘usually’. Viewing these pro-environmental practices this way suggests three things: firstly, that the more these factors are associated with the practice, the more likely it is that individuals will do it (e.g. if a practice is convenient, saves money, and is socially expected); secondly, it points to ease and convenience probably being a more significant factor than any money saving that might occur; and thirdly, pro-environmental practices have not for the most part reached the point of being deemed social norms, or socially expected, in this country.

Conclusion
Political affiliation – at least between left and right leaning parties – and certain socio-demographics, most notably sex, have some relationship with everyday pro-environmental practices. Also important, is the significance of practices being perceived as convenient, in order for them to be practiced, even more so than their money saving potential. That said however, money or economic means does on the one hand provide constraints which equates to frugality when it is limited (though this in itself is not actively pro-environmental given it is not necessarily chosen), and on the other hand, certain practices that require more money are not limited as much by those that are wealthier.

I concur with Jackson (2005), that in order for behaviour to change, it must be easy for the individual concerned. Specifically, I argue that pro-environmental change at a household level is best achieved through material incentives, ease of access to alternatives (structural orientation), and visibility (role modelling for example). The issue this raises however, is that when having the financial means to afford a certain item or option means that this option is therefore easier and / or more desirable but not necessarily environmentally optimal, it becomes very difficult to make an appeal to an alternative – unless there is a shift in social norms. That said, a revised set of social norms that minimises the existent economic and consumerist based status imperatives for action in favour of an ecological rationale, needs, I believe, to be led and pushed by EC individuals, as it seems unlikely that such a push will come from a top-down approach (unless an immediate economic motive is identified). This requires an active citizenry of EC role models to continue pushing for change, leading by example.

References


Notes
WHY SOCIOLOGY?

"IT HAS COME WITH THE REALISATION THAT MY SUBJECTIVITY IS A CONSTELLATION OF LIVED EXPERIENCES, FORCES OF VARIOUS SOCIAL INSTITUTIONS AND THE CONTEXT OF MY PLACE IN HISTORY."

NICOLE BREWER
- ASPRING REVOLUTIONIST

MASSEY UNIVERSITY
TE KUNENGA KI PUREHUROA
UNIVERSITY OF NEW ZEALAND