

ASAANZ 2022

Annual Conference  
14-16 November



Wellington  
Aotearoa  
New Zealand

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## Acknowledgements

Many people have helped put together this conference. Three of our anthropology students' outstanding artistic talents and creative skills are featured in the programme: Eli Allen (front and back cover artwork), Platun Bond (badge design), and Georgia Griggs (design and formatting). Student volunteers have selflessly donated their time and labour to ensure the successful running of the conference, including: Callan Sait, Georgia Griggs, Hannah Orr, Holly Palmer, Jesse Thomas, Leila Foster, Naz Karim, and Rosie Ketko-Trask. The following people have generously lent their time and expertise to the conference programme as workshop/panel discussants and chairs: Amir Sayadabdi, Brigitte Bönisch-Brednich, Corinna Howland, Courtney Addison, Grant Jun Otsuki, Jane Horan, Jesse Hession Grayman, Lorena Gibson, Marama Muru-Lanning, Pauline Herbst, Philip Fountain, Ruth Gibbons, Susan Wardell, and Tu Temara. Caroline Thomas (ASAANZ Treasurer) has tirelessly invoiced and reconciled conference accounts.

We also wish to thank the Anthropology Programme-at-large, including Brigitte Bönisch-Brednich, Eli Elinoff, Grant Jun Otsuki, Lorena Gibson, and Catherine Trundle; the School of Social and Cultural Studies, including Lizzy Stanley, Barbara Fuchs, and Debbie Evans; and the Centre for Science in Society at Te Herenga Waka Victoria University of Wellington for their myriad forms of support.

## Welcome

Tēnā koutou ASAANZ whānau,

We are delighted to welcome you all to Te Whanganui-a-Tara (Wellington) for the 44th annual conference of the Association of Social Anthropologists of Aotearoa New Zealand.

Our conference theme this year is Emergenc(i)es. This theme riffs off the ‘Emergency’ theme Mike Goldsmith created for the postponed 2021 conference, but points as well to *emergence*. As well as attending to the construction and effects of crisis, it thus also invites reflection on what comes from emergency, what incipient ways of living we observe, and indeed, what emerges from anthropological research on crisis itself. The papers propose an invigorating range of interpretations, engaging with climate and demographic crises, emergent forms of care and work, political praxis under duress, and nascent futures, among others.

It feels like a long time since we last gathered, in Whaingaroa (Raglan) in 2019. Recognising how acutely we have all missed the company of our colleagues, we have organised this year’s conference to be as convivial as possible, with a focus on reconnecting with one another and celebrating the combined intellectual production of our membership.

You will see from the programme that we have plenty of breaks to *kōrero*. We have foregone a keynote in favour of a ‘horizontal’ conference format that privileges all speakers equally. This is especially valuable as we have an outstanding number of student speakers, presenting across a range of timely and fascinating topics. We have also foregone the traditional conference dinner in favour of a wine and nibbles reception open to all. We warmly encourage everyone to attend, and then to continue the conversation over great food and wine at one of Wellington’s excellent restaurants.

We hope you enjoy the conference and very much look forward to the stimulating conversations that will no doubt *emerge* over the next three days.

Ngā mihi nui,

Amir Sayadabdi  
Corinna Howland  
Courtney Addison

*ASAANZ 2022 Conference Conveners, Te Herenga Waka Victoria University of Wellington*

## General conference information

### Venue, transport, and accessibility

Physical address: Rutherford House, 33 Bunny Street, Pipitea, Wellington (Rooms **LT2, MZ03 and MZ06, plus Mezzanine Foyer**).

The conference is held at Rutherford House, Pipitea Campus, Victoria University of Wellington. The venue is especially well-serviced by public transport, with Wellington's central bus interchange located directly outside Rutherford House, and the Wellington Railway Station opposite. Buses run directly from Wellington Airport to the Railway Station on a regular timetable organised around flight arrivals. To plan your journey, please visit: <https://www.metlink.org.nz/>.

The conference venue is wheelchair accessible from the entrance on Bunny Street, and lifts are available for movement between floors. Mobility parking is available behind Government House. The venue is not hearing looped, but all speakers will be mic'd for audibility.

Although the conference is fully catered, there are two cafes at Pipitea Campus: *Krishna Food*, an all-vegan eatery located in the law school common room, open for lunch from 11 am to 2:30 pm, and *The Lab*, located in the Rutherford House, open from 7:30 am to 3:30 pm (with vegetarian options). There is a New World Metro supermarket at the Railway Station. The Pipitea campus is also close to the cafés and amenities of Lambton Quay and the CBD.

### Emergency and other contact information

The conference mailbox will be checked regularly throughout the conference: [asaanz2022@vuw.ac.nz](mailto:asaanz2022@vuw.ac.nz). Alternately, please find one of the conference conveners (Amir Sayadabdi, Corinna Howland, or Courtney Addison) or a student volunteer for help.

For lost property or other queries, please follow the signs to the registration desk in the first instance. If there is no-one available at the registration you can call campus security (lost property, security, (immediate First Aid, or security issues: 0800 842 8888).

**If there is an emergency involving immediate threat to your safety or the safety of others, please dial 111.**

## COVID-19 information

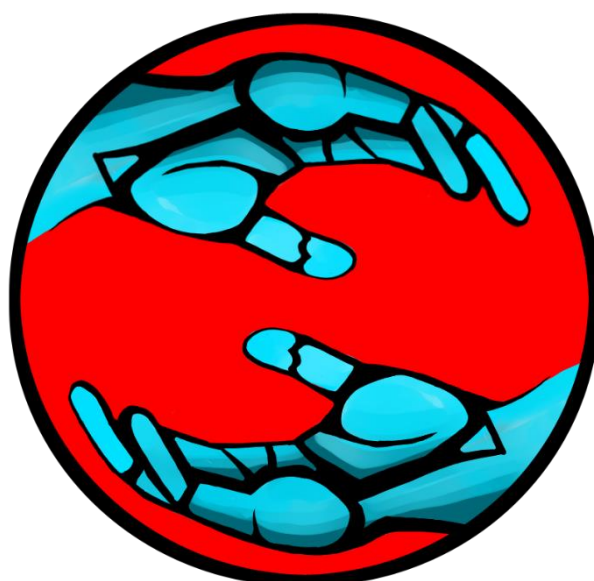
The conference complies with all the COVID-19 guidelines introduced by Manatū Hauroa and Te Herenga Waka. We are taking the health and safety of our community seriously and encourage you to take all sensible precautions to keep yourselves safe. We invite the following precautions from conference guests:

1. Stay home if you feel unwell, and isolate if you test positive for COVID-19.
2. We strongly encourage you to wear a mask, especially indoors and in shared environments. Given that many of the attendees are traveling from across the country (and in some cases internationally), masking is an easy way to keep each other safe and healthy.
3. We would appreciate if you would take a RAT test each day before attending the conference. RATs will be available throughout the conference at the registration desk, and everyone will be offered a box on arrival.

We also ask that all attendees respect others' personal space preferences. We have reserved some rows in our conference rooms for those who want or need to observe social distancing during panels, which will be clearly marked.

We also have specially designed badges available at the registration desk for those who would like to maintain social distance throughout the conference.

**This badge indicates that its wearer would prefer not to be hugged or to shake hands** (design: Platun Bond)



## Virtual attendance

The conference will be run in hybrid format, with virtual access via Zoom for all sessions, including the Mihi Whakataua, AGM, and publishing workshop. A Zoom room has been set up for each of the two physical rooms we are using. Participants can join these Zoom rooms by copying the following links into their browser:

- Sessions in **LT2** can be accessed via:  
<https://vuw.zoom.us/j/97705649619?pwd=SWI2aDZBZG1aL1hQRUpIV1NEUTJidz09>
- Sessions in **MZ03** can be accessed via:  
<https://vuw.zoom.us/j/98761525956?pwd=Y3VRaldEZWZaSVhHTnlvclQ3WERqUT09>

The password for both rooms is **ASAANZconf**.

If there are technical difficulties, the [ASAANZ2022@vuw.ac.nz](mailto:ASAANZ2022@vuw.ac.nz) mailbox will be being monitored throughout the conference.

Each Zoom room will also have a digital moderator who will assist virtual presenters, monitor the Zoom chat, and ensure that virtual attendees can participate as fully as possible. We ask that Zoom attendees ensure their microphones are muted to reduce interference for other listeners.

## In-person speakers

We ask in-person speakers to locate the room they are speaking in a few minutes prior to their session start time, so that presentations can be loaded up in advance. Your chair and tech moderator will be in the room from ten minutes before the session starts and will help you to load your power point presentation. Please bring this on a USB to make this process as smooth as possible.

## Paper format, length and panel design

Please remember that papers are strictly **15 minutes in length**. Panels are designed so that papers run continuously, with **30 minutes allocated for questions and discussion at the end of each section**. Panel chairs will time each session and provide 5 and 2-minute warnings.

## Postgraduate and early career events

There are two events in the programme specifically for postgraduate and early career attendees.

### Postgraduate Hangout

Day 2, Tuesday 15 November, 4:30pm onwards (RHMZ06)

Join your fellow postgraduates from across the motu for some low-key snacks and drinks.

### Publishing Workshop

Day 3, Wednesday 16 November, 1:30-3:00pm (RHMZ03)

We are very excited to be able to offer a workshop on Publishing in Anthropology, primarily aimed at postgraduate students and early career scholars. This workshop aims to demystify the publication process, talking through some of the differences between different journals and how to go about getting your own work published. Our panellists are Lorena Gibson (Commoning Ethnography), Jesse Grayman (American Ethnologist), and Susan Wardell (Anthropology & Humanism).

## Karakia kai

We will say a karakia kai before beginning lunch each day. You are welcome to learn the following karakia so that you can say this with us if you like.

Tēnei te whakamoemiti  
Mō ngā ringawera  
I whakaritea i ēnei kai  
- mai i te rangi  
- mai i te whenua  
- mai i te taiao  
Mauri ora!

We give thanks  
To the hands  
Who prepared this food  
From the sky  
From the land  
From the environment  
Good Health!



<b>Monday 14 November</b>	<b>DAY 1</b>
	<b>Stream One (LT2)</b>
<b>11:00-12:00</b>	<b>Mihi Whakatau and Welcome to Conference (LT2)</b>
<b>12:00-1:00</b>	<b>Lunch (Mezzanine Foyer)</b>
<b>1:00-2:15</b>	<b>Food futures: Backyard and beyond</b> (Chair: Amir Sayadabdi)
	‘A visual literature review: A fine art approach to home gardening during the pandemic’ ( <b>Paola Tinè</b> , University of Adelaide, Australia)
	Decolonial diets: Practicing rangatiratanga and kaitiakitanga at the dinner table ( <b>Federica Pieristè</b> , University of Milano-Bicocca, Italy)
	Crises emerge and merge into emergencies: Re-ruralisation and food security in Asia ( <b>Graeme MacRae</b> , Massey University, New Zealand)
<b>2:15-2:45</b>	<b>Afternoon Tea (Mezzanine Foyer)</b>
<b>2:45-4:15</b>	<b>Water stories: Reclassifying rivers, remediating the moana</b> (Chair: Marama Muru-Lanning)
	Reflections on the Kaipara Moana Remediation Programme ( <b>John Hutton</b> , Auckland Council)
	Hope springs eternal: The role of Māori taniwha in envisioning future relationships with water ( <b>Veronica Strang</b> , Durham University, United Kingdom)
	Waipuketanga: The Meeting of the Waters at Ngaruawahia ( <b>Marama Muru-Lanning</b> , University of Auckland, New Zealand)
	R(a)ising Waters: the emergence of a national narrative ( <b>Brigitte Bönisch-Brednich &amp; Sam Hassibi</b> , Victoria University of Wellington, New Zealand)
<b>4:15 onwards</b>	<b>Drinks Reception and Exhibition Launch (Mezzanine Foyer)</b>



<b>DAY 1</b>	<b>Monday 14 November</b>
<b>Stream Two (MZ03)</b>	
<b>Mihi Whakatau and Welcome to Conference (LT2)</b>	<b>11:00-12:00</b>
<b>Lunch (Mezzanine Foyer)</b>	<b>12:00-1:00</b>
<b>Politics in/of crisis</b> (Chair: Brigitte Bönisch-Brednich)	
White Enlightenment: Science, technology, and the far-right in Aotearoa ( <b>Max Soar</b> , Victoria University of Wellington, New Zealand)	
“To crack down on the freedom of expression enjoyed by the media and the public”: Emergency Censorship in Southeast Asia during the Covid pandemic ( <b>Bronwyn Isaacs</b> , University of Waikato, New Zealand)	<b>1:00-2:15</b>
Virus as metaphor ( <b>Michael Goldsmith</b> , University of Waikato, New Zealand)	
<b>Afternoon Tea (Mezzanine Foyer)</b>	<b>2:15-2:45</b>
<b>Developing economies, developing humans</b> (Chair: Corinna Howland)	
Educational inequality among the slum dwellers in Post-COVID Bangladesh ( <b>Faruk Shah</b> , University of Dhaka, Bangladesh)	
Between global capitalism and the powerful state: Re-examining “development” in rural China after forty years of post-Mao reform ( <b>Zhifang Song</b> , University of Canterbury, New Zealand)	<b>2:45-4:15</b>
Challenging Japan’s demographic crisis: The experience of mixed-race children and their families ( <b>Rachael Burke</b> , Toi Ohomai Institute of Technology, New Zealand)	
Going back to amma ( <b>Gretchen Perry</b> , University of Canterbury, New Zealand)	
<b>Drinks Reception and Exhibition Launch (Mezzanine Foyer)</b>	<b>4:15 onwards</b>

Tuesday 15 November	<b>DAY 2</b>
	<b>Stream One (LT2)</b>
9:00-10:30	<b>The climate crisis in anthropological practice and pedagogy</b> (Chair: Pauline Herbst)
	Headfirst into the wicked problem of time in the climate emergency ( <b>Damon Lynch</b> , Independent Researcher, New Zealand)
	The future of work in a climate emergency: Transitioning to more sustainable practices in the construction sector ( <b>Orin Lockyer &amp; Casimir MacGregor</b> , BRANZ, New Zealand)
	Do anthropologists have a 'subversive' role in helping democratise the process of responding and recovering from emergency? ( <b>Terrence Loomis</b> , Independent Researcher, New Zealand)
	Preparing for the climate emergency: climate cultures, a framework for understanding organisational change within socio-technical transitions ( <b>Casimir MacGregor</b> , BRANZ <b>Sara Walton</b> , University of Otago, New Zealand & <b>Andrea Foley</b> , University of Otago, New Zealand)
10:30-11:00	<b>Morning Tea (Mezzanine Foyer)</b>
11:00-12:15	<b>Medical Anthropology Graduate Student Panel (Part One): Movement and care across the life course</b> (Chair: Susan Wardell)
	Caring for the ordinary in Japan's long-term eldercare facilities ( <b>Callan Sait</b> , Victoria University of Wellington, New Zealand)
	Remaking the trail: The reconstruction of dynamic therapeutic landscapes through communal tramping practices and its significance to the formation of personhood to older trampers in the Waikato ( <b>Etienne De Villiers</b> , University of Otago, New Zealand)
	Pleasure and personhood: Theorizing the affective dimension in the context of Health and Physical Education in Aotearoa New Zealand secondary education ( <b>Adriano De Francesco</b> , University of Auckland, New Zealand)
12:15-1:15	<b>Lunch (Mezzanine Foyer)</b>
1:15-2:30	<b>Medical Anthropology Graduate Student Panel (Part Two): Meanings of health and illness</b> (Chair: Grant Jun Otsuki)
	Wellbeing, ritual, and cultural change in the Spiti Valley ( <b>Hirdey Rampal</b> , Victoria University of Wellington, New Zealand)
	The meaning of mental health for youth in Wellington ( <b>Julia Watkin</b> , University of Otago, New Zealand)
	Examining the cultural frameworks of knowledge circulation amongst vaccine hesitant communities within New Zealand ( <b>James Oliver</b> , University of Otago, New Zealand)
2:30-3:00	<b>Afternoon Tea (Mezzanine Foyer)</b>
3:00-4:30	<b>ASAANZ Annual General Meeting (LT2)</b>
4:30 onwards	<b>Postgraduate Hangout (MZ06)</b>

<b>DAY 2</b>	<b>Tuesday 15 November</b>
<b>Stream Two (MZ03)</b>	
<b>Borders and margins: Biopolitics of (de)colonialism</b> (Chair: Amir Sayadabdi)	
Settler colonial bordering and post-pandemic futures: disrupting the nation state in Aotearoa <b>(Fiona McCormack, University of Waikato, New Zealand)</b>	
Interconnected emergencies: Anthropological framings of power imbalances and their implications for the discipline <b>(Domenica Gisella Calabrò, The University of the South Pacific, Fiji)</b>	<b>9:00-10:30</b>
Biculturalism and the domestication of Māori indigeneity in New Zealand <b>(Steven Webster, University of Auckland, New Zealand)</b>	
A Landfowl, A Fork, A Watch, Another Look: A (conceptual) border drama <b>(Alireza Gorgani, York University, Canada)</b>	
<b>Morning Tea (Mezzanine Foyer)</b>	<b>10:30-11:00</b>
<b>Labour and care in the pandemic era</b> (Chair: Jane Horan)	
The consequences of the “extra mile”: Comparing care workers experiences during the COVID–19 pandemic lockdowns in New Zealand and Australia <b>(Eleanor Holroyd, Auckland University of Technology, New Zealand Monika Winarnita, Deakin University, Australia &amp; Sharyn Graham Davies, Monash University, Australia)</b>	<b>11:00-12:15</b>
Decolonising value in the arts: “go on, put on a show” <b>(Jordan M Walker, Massey University, New Zealand)</b>	
Building an emergency or a response? A case study of success from Jamaica’s informal construction sector <b>(Sharayne Bennett, Waikato University, New Zealand)</b>	
<b>Lunch (Mezzanine Foyer)</b>	<b>12:15 - 1:15</b>
<b>Care and community in human-plant worlds</b> (Chair: Courtney Addison)	
Co-creation caring research in times of Emergenc(i)es <b>(Brussels Health Gardens &amp; Vitalija Povilaityte-Petri, University of Mons, Belgium)</b>	<b>1:15-2:30</b>
Living with uncertainty: an ethnographic exploration of migrants' eco-creative practices in New Zealand <b>(Yi Li, University of Otago, New Zealand)</b>	
Planthropo(s)cene emerging? <b>(Andreja Phillips, Victoria University of Wellington, New Zealand)</b>	
<b>Afternoon Tea (Mezzanine Foyer)</b>	<b>2:30 - 3:00</b>
<b>ASAANZ Annual General Meeting (LT2)</b>	<b>3:00-4:30</b>
<b>Postgraduate Hangout (MZ06)</b>	<b>4:30 onwards</b>



<b>DAY 3</b>	<b>Wednesday 16 November</b>
<b>Stream Two (RHMZ03)</b>	
<b>Performing religions and religious performances</b> (Chair: Philip Fountain)	
<p>“Mama Mary” &amp; Her Children: History, Changing Traditions and the Re-emergence of Anglo-Indian Pilgrimage to Vailankanni in Post-Pandemic India (<b>Robyn Andrews</b>, Massey University, New Zealand &amp; <b>Brent Howitt Otto</b>, University of California, Berkley, US)</p>	<b>9:00 - 10:30</b>
<p>LET HER BE: Exploring the limitations and advantages of digital ethnography through pilgrim’s feminine divine concepts of relational being (<b>Catherine Davis</b>, Massey University, New Zealand)</p>	
<p>From Virgin Mary to Oshun and Yemaya: religious statues as a source of divine assistance and political resistance in post-colonial Cuba (<b>Amy Whitehead</b>, Massey University, New Zealand)</p>	
<b>Morning Tea (Mezzanine Foyer)</b>	<b>10:30 - 11:00</b>
<b>Emerging from Emergency: Anthropology After and Beyond Crisis</b> (VUW Grad Student Panel, Chair: Lorena Gibson)	
<p>"MY IMAGE OF EXOTIC MAN FOR SALE": Noticing Blackness, market and Brazilian art in the 21st Century (<b>Caio Silva</b>, Victoria University of Wellington, New Zealand &amp; <b>Nutyelly Cena</b>, Federal University of Rio de Janeiro, Brazil)</p>	
<p>Japan’s demographic crisis and sociotechnical imaginaries of care (<b>Callan Sait</b>, Victoria University of New Zealand, New Zealand)</p>	<b>11:00 - 12:45</b>
<p>Building collectives: Co-housers in urban Aotearoa New Zealand (<b>Annie Pinchen</b>, Victoria University of Wellington, New Zealand)</p>	
<p>Pausing to Smell the Soil: Experiments in Regenerative Agriculture as a Response to Agricultural Emergency (<b>Rachel Evans</b>, Victoria University of Wellington, New Zealand)</p>	
<b>Lunch (Mezzanine Foyer)</b>	<b>12:45 - 1:30</b>
<p style="text-align: center;"><b>Workshop: Postgraduate and Early Career Publishing</b> (Convenors and Discussants: Lorena Gibson, Jesse Hession Grayman, and Susan Wardell, Chair: Courtney Addison, RHMZ03)</p>	<b>1:30 - 3:00</b>

## Exhibitions

We are very pleased to host the following exhibitions, which will run continuously throughout the conference. These are located in the Mezzanine Foyer for you to peruse (and engage) at your leisure.

The exhibitions will be officially launched with speeches from artists, convenors, and creators at the Drinks Reception on Monday 14<sup>th</sup> of November, from 4:15pm onwards.

### **Ruth Gibbons**

Lecturer, School of People, Environment and Planning, Massey University

#### **Emerging Into the Possibilities Across Forms: Exploring How Knowledge Emerges and Is Created Through the Act of Making**

Anthropologists live in and within emerging moments. These include experiences that emerge in the field and in the thinking about it. To engage in this space of the growing and the emerging as active, we will generate a growing installation as part of the conference. The work will be open to contributions throughout the conference, alongside dedicated time for making during the Drinks Reception on Day 1, to explore the space of emergence. The focus is on creating emerging possibilities through various art forms, acknowledging the loss, the silences and the moments which discombobulate by opening spaces to cross between the thresholds of what is emerging and what develops.

Emergence is temporal and through the act of making and being made time can be displaced through the use of diverse creative mediums. This is a place for conversations to be created across these mediums and will therefore finish with a panel (Day 3, 9-10:30am, RHLT2) looking at the emerging works gathered/ created at the conference and how they speak to and with each other. People attending the conference will be invited to bring something to add to the work or to create something during the conference.

### **Susan Wardell**

Senior Lecturer, Social Anthropology, University of Otago

#### **The Glass Witness: Exploring Tactile, Visual, and Material Elements of Empathy in Online Medical Crowdfunding**

This exhibition emerges from a multimethodological study of medical crowdfunding in Aotearoa New Zealand. Amidst personal emergencies created by precarious social systems, it is increasingly common for private citizens to use platforms like Givealittle and GoFundMe to seek help with health-related costs. The multimodal forms of online storytelling this generates, invites audiences (of donors and potential donors; family, friends and strangers alike) to engage, in mediated ways, with the suffering of others.

As a novel way of providing visual and tactile access to the subject, I present a series of original stained-glass paintings. Their visual content creatively interprets findings from case studies, focus groups, interviews, and surveys, conducted over two years. The material presentation deliberately evokes the bodily hexis of the smartphone. The surface-working techniques additionally allow for a visual exploration of presence, absence, intimacy, distance, and disclosure, through the unique epistemology of glass.

The exhibit invites you to engage, bodily, with the idea that your affective experience (of caring for or about something, online) is entangled with specific forms of embodiment and materiality... and in particular, to reflect on the role of glass and the screen, skin and touch, and the gaze, in mediating empathy, care, and 'responsibility'.

**Susan Wardell<sup>1</sup>, Rowena Fry, Pauline Herbst, and Charlotte Weston**

<sup>1</sup>Senior Lecturer, Anthropology, University of Otago

### **Grounding: Photographic Windows on the Materiality of Personal, Social, and Systemic Crisis**

During times of emergency, we often find ourselves constrained: geographically, socially, financially, and in terms of the possibilities we might have once imagined for our lives. Our focus may sharpen and shift, expand or contract, when this happens. We may dwell in these spaces only temporarily or have to find a way to live in them long-term. This can involve both loss and dismantling, creativity and rebuilding.

This collaborative ethnographic/autoethnographic exhibition features the work of four photographers, each invoking the embodied experience of a different type of emergency or crisis. This includes Susan Wardell's photographs of the Christchurch Redzone and CBD, taken at the 10 year anniversary of the earthquakes (February 2021); Rowena Fry's photographs from Wellington hospital, during her child's lengthy treatment for COVID-19 (February - April 2022); Charlotte Weston's documentation of the renovation of a bus for herself and her son in, amidst a national housing crisis (in 2021); and Pauline Herbst's photographs from neighbourhood walks during Aotearoa's first national lockdown (April 2020) and the Tamaki Makarau regional lockdown (August - December 2021).

The deliberate constraints on the visual format allow for emphasis on intimate and mundane elements of texture, pattern, imprint, trace, and shadow, on the ground and other surfaces that form the focus. The unexpected convergences between these (separately produced) sets of photos speaks to the way emergencies can highlight - through their rupture, and on a sensory level - the relational entanglements we have with places and objects, and at the same time bestow new social agencies upon the material environment.



## Paper abstracts

**Robyn Andrews<sup>1</sup> and Brent Howitt Otto<sup>2</sup>**

<sup>1</sup>Associate Professor, Social Anthropology, Massey University

<sup>2</sup>PhD Student, History, University of California, Berkeley

### **Exploring the re-emergence of Anglo-Indian Pilgrimage to Vailankanni**

Large numbers of Anglo-Indians, a colonial mixed-descent and westernized Christian minority, make regular pilgrimages to Marian shrines in India such as in Vailankanni. There they engage in rituals and devotions that resemble Hindu and Indian Christian practices rather than their typically modern, western-styled practice of Christianity. Aligned more with the pilgrimage rituals of other Indian religions, Anglo-Indians are following post-Vatican II Indian Catholicism inculturation practices. Adopting this more 'Indian' pilgrimage practice was the focus of our earlier research in Vailankanni.

As with many other events around the world, the novena leading up to the feast day (9 days of prayer and ritual processions) was closed in 2020 and 2021 to the approximately two million usual pilgrims. This year marked a re-emergence of these celebrations. We also returned for the feast of Our Lady of Vailankanni (also known as Our Lady of Good Health), carrying out participant observation and interviews with Anglo-Indian pilgrims. We explore what it means for Anglo-Indians to return to Vailankanni and resume these rituals, in honour of Our Lady of Good Health, whilst India and the world hope finally to emerge from an unprecedented pandemic.

**Sharayne Bennett**

PhD Student, Anthropology, Waikato University

### **Building an emergency or a response? A case study of success from Jamaica's informal construction sector**

"We now recognize that informality is the enemy. Informality keeps us from recognizing our true potential." - Hon Nigel Clarke

The Jamaican minister of finance chides the romanticising of the informal economy. The argument joins a modern trope that the informal economy, an estimated 40% of the overall GDP, needs to be formalised to solve current economic challenges. This aligns with the efforts of disaster capitalism which both creates and responds to "emergencies" in ways that elevate for-profit corporate solutions yet fail individuals and communities (Klein 2007; Adams 2020). Despite endeavours to formalise the economy, informal economic activities remain resolutely in place, providing both security and risk throughout the COVID-19 crisis. Ethnographic data of an informal construction crew paints a more nuanced picture. While national curfews disrupted livelihoods, members of the crew boast having greater financial stability in this period than their formal counterparts. Head mason "David" has joined a cooperative credit union and purchased advanced technology for his children's schooling. This success in the midst of a global financial crisis strengthens the postulate that the informal economy buffers the society during external economic shocks, reduces

unemployment, and decreases poverty; challenging popular notions of economic development.

### **Brigitte Bönisch-Brednich<sup>1</sup> and Sam Hassibi<sup>2</sup>**

<sup>1</sup>Professor, Cultural Anthropology, Victoria University of Wellington

<sup>2</sup>Research Fellow, Stout Research Centre for New Zealand Studies

### **R(a)ising Waters: the emergence of a national narrative**

Water has been one of the core topics in Aotearoa New Zealand history and its national discourse. If possible, its importance has even moved more into the group of core national narratives. This paper will discuss how Aotearoa water and its translations can be approached by a focused ethnographic, narrative analysis.

By introducing some core examples, we will discuss water and storytelling around water as part of our national fabric. Narratives that raise water range from tightly controlled narratives to sweeping storytelling and myth making. We argue that, albeit not an acknowledged topic of national significance such as ANZAC Day and Waitangi Day, narratives around water are an essential part of Aotearoa New Zealand storytelling and of the stories the nation tells about itself as an imagined community or part of its multiples.

### **Brussels Health Gardens<sup>1</sup> & Vitalija Povilaityte-Petri<sup>2</sup>**

<sup>1</sup>Brussels, Belgium

<sup>2</sup>Researcher, Faculty of Medicine and Pharmacy, University of Mons

### **Co-creation caring research in times of Emergenc(i)es**

Triggered by our own senses of emergency, despair, emotional struggles, inner conflicts and trauma, in the past years we have been exploring with Brussels Health Gardens, Common Dreams School, and International Forest Therapy Days communities various co-existence relationships. We slowed down and engaged into learning and healing spaces through experimental transdisciplinary caring research, artistic and nature-based health practices (e.g. forest bathing, gardening, and grieving with plants and landscapes). These practices expand our existence and model of socialisation to the nonhuman world, open ways for interbeing and lead us to becoming ecological-selves as rhizomatic caring creatures with other Earthbeings, especially plants. One important key realisation was acknowledging vegetal time and our kinship with other nonhuman beings.

The presentation addresses the idea of cultivation of kincentric relationships through questioning our perceptions and identities in mutual transcontextual learning circles. Our work explores ways of connecting our damaged inner and outer landscapes and nourishing our deep love we feel for all kinds of living creatures which often is being expressed through grief and generates feelings of vitality. Invitations for sensory attention, sharing experiences and creating the rituals with other Earthbeings are paths that we have been experimenting in our individual and collective work.

In addition to the ecofeminist perspective (e.g. Plumwood 1993), we will adopt a collaborative autoethnography approach (Sellberg et al. 2021; Ellis et al. 2011) where we will include autobiographies of ourselves and integrate the biographies of various urban plants in Brussels. These stories will be explained in the context and discourse of stepping into magic, care, health and mothering with the urban nature context of Brussels, to highlight what should be the ways in order to highlight possible paths and inspirations to further explore for our common futures and for shapeshifting our own humanity. This collaborative autoethnographic approach is a novel way to slow down in times of emergency. It will inform explorers interested in the social side of urban nature. By participating in co-creation caring research on existential and relational health, care, motherhood and urban nature we became more aware of our identity as rhizomes with other beings.

### **Rachael Burke**

Senior Lecturer, Toi Ohomai Institute of Technology

### **Challenging Japan's demographic crisis: The experience of mixed-race children and their families**

Last year, Japan's former Prime Minister Suga was warned that society should have a "sense of crisis" about Japan's rapidly falling birth rate. Statistics released in 2022 show that the birth-rate has fallen to just 1.3 births per woman, with couples reluctant to bear children due to the high costs of living and education. COVID-19 has compounded these economic anxieties, and especially impacted on women who predominate the part-time workforce affected by business cut-backs (Takuya 2021). If this decline continues it will exacerbate labour shortages in key Japanese industries. One possible solution is to increase immigration, but government policies do not encourage long-term stays and often discourage workers from bringing their families. Despite this, Japan's population is diversifying and as a result the number of mixed-race (hafu) children is rising. Based on ethnographic research in a Japanese kindergarten, this study found that despite the claim that all are treated equally (Moorehead 2013), many hafu children experience inconsistent treatment or exclusion (Burke 2016). This paper argues that in order to attract more immigrants to ameliorate the demographic crisis facing Japan, the education system needs to engage in more culturally responsive practices.

### **Domenica Gisella Calabrò**

Lecturer, Gender Studies, The University of South Pacific

### **Interconnected emergencies: Anthropological framings of power imbalances and their implications for the discipline**

In the Pacific Island Countries (PICs) region, addressing gendered inequalities and inequities is fraught with tensions, as many perceive gender as a foreign concept and pit it against 'culture'. The insights to sociocultural dynamics that anthropology brings, as well as its attention to subjectivities and what notions mean and do to different people, and to mechanisms that (re)produce forms of injustice, help tackle local

discussions on culture, religion, gender and intersectionalities within a postcolonial frame. At the same time, explicit references to anthropology may be equally unsettling, for many see that as the old tool of colonialism. Discussions on disciplinary responsibilities and potential in contemporary times are far from recent. However, examining the place for anthropology in a scholarship aligned with recent events and movements, which urge anti-racist, feminist and decolonial approaches, stands out as an emergency. Based on experience in Indigenous Māori settings and the PICs region, this paper will reflect on anthropological contribution to understanding and addressing social inequalities and inequities, and how this contribution is also key to the future of the discipline.

**Catherine Davis**

Master's Student, Social Anthropology, Massey University

**LET HER BE: Exploring the Limitations and Advantages of Digital Ethnography through Pilgrim's Feminine Divine Concepts of Relational Being**

This presentation acknowledges how and why I altered my research design from a practical fieldwork basis within Spain to digital ethnography. I discuss how I recruited six international participants for intensive, qualitative interviews by extending a simple text advertisement into a multi-faceted visual presentation underscoring a private pilgrimage forum's broad ethos of pilgrimage as continuum, and on being a pilgrim in place. At the same time, I invited participants to a preliminary, and informal zoom meeting where they interviewed me without any obligation to participate. This open-ended approach resulted in a pool of participants who are religious, spiritual, secular, and atheist. Consequently, this group provides diverse and emergent insights into exploring the ways pilgrims continue to hold space for feminine divine sites along the Camino de Santiago while they navigate everyday life during the fluid times of Covid. Their dynamic perspectives intersect non-linear temporal, and simultaneous spatial understandings with emergent and alternative forms of ritual, object elicitation, and themes of spiritual/religious ecology – frequently understood through an inter-relational, cross-species understanding of reality.

**Adriano De Francesco**

PhD student, Social Anthropology, University of Auckland

**Pleasure and personhood: Theorizing the affective dimension in the context of Health and Physical Education in Aotearoa New Zealand secondary education**

This paper will draw from my early-stage PhD research. I will discuss how the 'pleasure of movement' has been conceptualized in post-structural-oriented educational literature about Health and Physical Education (HPE) in Aotearoa New Zealand, both in relation to educational praxis and the narrative underlying the national curriculum. I will then explore how an anthropological study informed by philosophical sources could enrich and challenge such an account of pleasure by understanding its existential import beyond the structure-agency dialectic. 'Pleasure' will thus be analyzed as an interface between the individual body and the school institution that

encapsulates the tension between the exercise and breach of control. The paper will conclude by questioning how different conceptions of the affective dimension support or impede social scientists from grasping the 'emergent' dimension of youth subjectivities and will offer a possible framework to research emergent personhood in the context of HPE.

**Etienne De Villiers**

PhD Student, Social Anthropology, University of Otago

**Remaking the trail: The reconstruction of dynamic therapeutic landscapes through communal tramping practices and its significance to the formation of personhood to older trampers in the Waikato**

This paper explores how walking practices can respond to contested social meanings around aging—based on work done in the early phases of my PhD. Overall, this research aims to investigate the role place, temporality, and narrative plays in facilitating experiences of social connection among communal tramping groups consisting of older adults in the Waikato region.

This presentation will focus on a review of existing scholarly literature, brought into conversation with some preliminary data from my fieldwork pertaining to the significance of aging to my study. I will be discussing the role of the successful aging movement in the formation of and participation in tramping groups by pre and post-retirement trampers. My approach has built on pre-existing critiques of the successful aging movement as a fundamentally neoliberal aging practice that relies on a perceived loss of personhood that coincides with leaving the workforce. I argue that tramping groups consisting of older adults can personally embody the narrative of successful aging in an effort to keep back the threats to personhood associated with a loss of physical mobility and mental activity associated with the later stages of life. Furthermore, I will argue that the tramping trail itself functions as a therapeutic landscape that is always in the process of being created and remade as people adapt the trail to a changing architecture of control. To support this, I will argue that the act of tramping functions as a communal, performative narrative of labour and resistance contributing to the assemblage of the trail.

**Cameron Dickie**

PhD Student, Social Anthropology, Massey University

**Tomorrow's Crises Here and Now: Anthropology of the future and oncoming emergencies**

The future as a concept and a force within people's lives has been described as a vital and urgent factor for anthropologists to engage with. With immediate social emergencies like COVID-19 as well as escalating crises related to climate change, there is much to be gained from anthropological inquiry that seriously considers the future's challenges and recognises the presence of tomorrow in the action of today. Based on my early review of the literature for my proposed PhD project, this

presentation will collect a handful of theoretical perspectives on the future and connect them to discussions on both near and distant emergencies. I will explore how potentiality, anticipation, and hope as orientations to the future have been considered in recent anthropological research, and how anthropological theory of the future can illuminate existing social conditions within the communities we work with. Altogether, this presentation will give a window into some emerging thinking in the anthropology of the future and sketch out my perspective on where (and how) future-thinking anthropology could fit into the wider world of research, especially with regards to social crises.

### **Rachel Evans**

Master's Graduate, Cultural Anthropology, Victoria University of Wellington

### **Pausing to Smell the Soil: Experiments in Regenerative Agriculture as a Response to Agricultural Emergency**

In this presentation I draw on my thesis—a multispecies ethnographic exploration of how and why farmers are experimenting with regenerative agriculture in New Zealand—to argue that grappling with emergency is an iterative, ongoing, and non-linear process. Regenerative agriculture is a farmer-led movement and an umbrella term that encompasses an array of practices which seek to bring more life to farm systems, with a central focus on soil health. Using examples from my multi-sited fieldwork, I demonstrate how regenerative agriculture provides insight into the messy, unpredictable, and ethically ambiguous processes of responding to the compounding economic, social, and environmental pressures faced by farm systems. I argue that experimentation is an essential approach to understanding emergence in the agricultural context. By engaging with regenerative agriculture, farmers are reacquainted with the experimental characteristics (Rheinberger 1994) of their farm systems. However, experimentation requires critical consideration. I emphasise that experimentation is never politically neutral, particularly in the settler colonial context of Aotearoa New Zealand whereby farms have always been a site of experimentation (Campbell 2020), and a means of controlling land. Furthermore, I explore the temporal challenges of responding to emergency by experimenting, for farmers who engage with regenerative agriculture begin to pause, and smell the soil.

### **Michael Goldsmith**

Honorary Fellow and Research Associate, Anthropology, University of Waikato

### **Virus as metaphor**

The COVID-19 pandemic literally involved a coronavirus and its evolving variants in the realm of disease. Beginning from that brute reality, this paper will explore metaphorical extensions of the notion of virus in such apparently unrelated areas as crime and panics (moral and otherwise). Metaphors require both similarities and differences in the things being compared to each other. By implication, some metaphors work better than others. Where does the term 'virus' seem to fit the purpose intended and where does it not? What, if any, are the limits to



communicability and transmissibility in apparently distinct realms? To take the metaphor full circle, what promotes a metaphor into going viral?

**Alireza Gorgani**

PhD Student, Theatre and Performance Studies, York University

**A Landfowl, A Fork, A Watch, Another Look: A (conceptual) border drama**

In this short video/film essay, I dig into the issues of migrant precarious status and temporariness. Weaving autoethnographic film footage with news headlines and academic texts, I seek to investigate the quotidian effect/affect of border spectacle and precarious legal status shaped by the temporary visa system as a mode of necropolitical regulation/subjugation. Film as a medium allows me to delve deeper into the temporalities of my life as a queer migrant student with a temporary visa in Canada and the lives of the undocumented. By problematizing the mainstream media coverage of border crossing and migrant illegality, this experimental documentary film highlights the biopolitics of what De Genova called “border spectacle” while memorializing the lives lost under the neoliberal capitalist migration regime. To this end, I pay particular attention to the role of class, gender, and labour in the discursive and performative construction of undocumentedness and the quotidian lives of people with precarious status.

**Pauline Herbst**

Research Fellow, Anthropology, University of Auckland

**Ethnography “111”: Training anthropologists about health, inequity and climate change during an emerging emergency.**

Quick, call an anthropologist, we need an ethnographic intervention! Inspired by the spirit behind Adia Benton’s work, encapsulated with her phrase ‘ethnography911’, this paper asks how ethnography serves anthropology during times of emergency, with a lens on the climate emergency and how this played out during the 2020 pandemic. In particular I examined 24 student journals, requirements for a 12-week course in environmental ethnography that coincided with rapid changes in society due to COVID-19 and a succession of border closures and lockdowns. The mode of delivery quickly shifted to an online format, and students completed these from as far as Japan and America, interrogating global and personal emergencies through an anthropological lens. Qualitative line-by-line analytical coding was carried out in two phases. This revealed the suitability of ethnographic methods for drawing out nuances of context, practice, and communication and showed how adaptable this method is for learning in emergency situations. This was a situation where ‘the field’ shifted and changed in response to the pandemic, resulting in new forms of patchwork and digital ethnography and a temporal reframing of the climate emergency.



**Eleanor Holroyd,<sup>1</sup> Monika Winarnita,<sup>2</sup> and Sharyn Graham Davies<sup>3</sup>**

<sup>1</sup> Professor, Nursing Research, Auckland University of Technology

<sup>2</sup> Lecturer, Indonesian Studies, Deakin University

<sup>3</sup> Associate Professor, Indonesian Studies, Monash University

### **The consequences of the “extra mile”: Comparing care workers experiences during the COVID-19 pandemic lockdowns in New Zealand and Australia**

Care workers' call to duty is framed by professional rules of conduct that confer them with legitimate social agency to care within the healthcare environment. This in turn drives targeted health outcomes informed by personal, social, cognitive and professional understandings of what it means to be of good “character”, to be a good “carer”, and to “do your duty”. We draw on interviews with various care workers that highlight their experiences and practices in urgent situations rendering care during the various COVID-19 pandemic lockdowns, comparing studies in Australia and New Zealand.

In both countries some carers noted that they had minimal concerns for their personal safety but what was rendered visible was their fear for their families and communities. Importantly some went “the extra mile” to care for patients, who were often themselves profoundly socially isolated. We compared and contrasted depiction of care workers as either heroes or as in the case of Australia the spreader of disease and responsible for outbreaks, particularly those from Culturally and Linguistically Diverse Background (CALD). By problematising perception of care workers we argue for the need to legitimise and dignify their roles as emergency responders.

**John Hutton**

Auckland Council

### **Reflections on the Kaipara Moana Remediation Programme**

The Kaipara Moana Remediation Programme responds to the emergency of environmental degradation of the Kaipara Harbour (Kaipara Moana) from excessive sediment (eroded soil) lost from land and stream-banks across the harbour's 6,000 km<sup>2</sup> catchment. With \$120 million of central and local government funding, the programme is based on a co-governance partnership between local government and mana whenua that supports landowners and community groups to undertake riparian fencing and planting, wetland restoration, and the stabilisation of highly erodible lands through planting. Established in the first year of the COVID-19 crisis, and with a focus also on job and skills development, the programme requires navigation of complex relationships between central and local government, landowners, mana whenua groups, and community and industry organisations. This paper reflects on complexities and challenges for the programme and lessons that might be learnt from it as a model for multi-participant environmental action at pace and scale.

**Bronwyn Isaacs**

Lecturer, Anthropology, University of Waikato

**“To crack down on the freedom of expression enjoyed by the media and the public”: Emergency Censorship in Southeast Asia during the Covid pandemic**

The use of “emergency decrees” during the spread of COVID-19 internationally has provoked a range of social and political responses including protest marches, legal challenges and conspiracy theories, as well as widespread compliance, social outcry at public trespasses and the removal of politicians from office. This paper focuses on the use of emergency decrees and restrictions that target media freedoms and censor public criticism in Southeast Asia. I argue that opposing conceptions of emergency in Southeast Asia have exacerbated existing social and political divides, often leading to violence. In doing so I focus on examples from Thailand, Myanmar and the Philippines where emergency decrees declared by authoritarian and military governments in the name of public health and order have led to multiplying paradoxes regarding freedom and safety.

In Thailand for example, emergency decrees have required not only stay at home orders, and the tracking of people using technology, but also requirements of the media to not publish material critical of the government. Rejecting or reframing emergency decrees during the Covid pandemic therefore can be understood as resisting a longer pattern of despotic politics and its resistance—a pattern which reaches past the current pandemic to generations of political struggle in Southeast Asia.

**Yi Li**

PhD Student, Social Anthropology, The University of Otago

**Living with Uncertainty: An Ethnographic Exploration of Migrants’ Eco-creative Practices in New Zealand**

In the times of the Pandemic, and of climate change, this research aims to understand migrants’ mental health and wellbeing practices through examining their eco-creative practices in New Zealand. I defined a group of migrants who applied artistic practices related to nature or landscapes and/or established environment-friendly lifestyles as ‘eco-creative practitioners’ or ‘migrant ecocreators’. The overall study explores how these migrants negotiate a sense of emplacement, social connectedness and wellbeing via eco-creative practices, through both an anthropological and geographical lens. Analysis of data from interviews and participant-observation pays attention to the heterogeneity of space and time, in migrants’ lives. Furthermore, a sensory ethnography approach aimed to capture the continuously changing human-nature relationship in the Anthropocene, as negotiated through art and creativity. In particular this presentation will unpack an emergent finding on ‘land-body’ intimacy, by presenting data including narratives, photographs and poetry. Through highlighting the case study, participants’ sensuous engagements with landscape embodied part of their everyday performances of creative living, and artistic consciousness. Data related to this is used to tease out the concept of ‘geographic happiness’, as a key

expression of migrants' ecology of wellbeing regarding their embodied experience in responding to migratory mobility and isolation.

### **Orin Lockyer<sup>1</sup> and Casimir MacGregor<sup>2</sup>**

<sup>1</sup>Social Scientist, BRANZ

<sup>2</sup>Principal Social Scientist, BRANZ

#### **The future of work in a climate emergency: transitioning to more sustainable practices in the construction sector**

Aotearoa New Zealand faces a housing emergency and a climate emergency. The demand for construction is currently forecast to grow to around \$48.3 billion by 2024, propelled by the underlying strength in the residential sector. However, if Aotearoa New Zealand is going to meet the 1.5C global climate target for its residential building stock, it needs to reduce its carbon footprint by 72%. To achieve such necessary targets amongst record-high building activity is going to require a major shift of culture and practice throughout the entire construction sector. Most construction workers do not have the knowledge, skills, and competencies to address climate change in their current building practice. Nor is there a focus in their current building practice on developing and incorporating these climate ready skills. Utilising a practice-based approach, this paper analyses the current and future practice of construction workers at the frontlines of these dual emergencies. It explores the conditions these emergencies create for construction workers and the possibility of the introduction of a more sustainable practice that can readily address climate change.

### **Terrence Loomis**

Independent Researcher, Gisborne

#### **Do Anthropologists Have a 'Subversive' Role in Helping Democratise the Process of Responding and Recovering from Emergency?**

In this storytelling session, I briefly share some personal experiences that bear on the following question: What unequal power relations have emerged or been exposed in our fieldsites as a result of a crisis or emergency, and how do these give rise to novel survivalist or 'subversive' projects by the marginalised that raise questions about our role as anthropologists? Are there opportunities—perhaps, imperatives—to help open up the process of crisis response, recovery and/or adaptation whether at the national or local level. I'm thinking here particularly of gaps in the scientific, political and societal process of identifying and confronting the causes of climate change and adapting to new realities, where anthropologists may have an opportunity/imperative to collaborate with environmental activists, community/iwi climate advocates, policymakers and even progressive business leaders to transition to more equitable, sustainable new world order. What are the risks?

## **Damon Lynch**

Independent Researcher, New Zealand

### **Headfirst into the wicked problem of time in the climate emergency**

Time is at the heart of the climate emergency. Solutions must be rapidly deployed. Deadlines, targets, and tipping points are looming. The time dimension of climate change cannot be only about physical processes, however, because scientists concur that humans are causing the climate to change. The human experience and imagination of time and the climate are therefore key. Yet as social scientists have argued for decades, time is an extravagantly complex topic, as is the human self. How do we best think through the complexity of the human aspect of time and the climate? Spatial construals of time, together with visual perspectives of the self, offer a practical suite of conceptual tools with which to confront the wicked problem of human time and the climate.

## **Casimir MacGregor<sup>1</sup>, Sara Walton<sup>2</sup> and Andrea Foley<sup>3</sup>**

<sup>1</sup>Principal Social Scientist, BRANZ

<sup>2</sup>Associate Professor, Management, University of Otago

<sup>3</sup>Assistant Research Fellow, Physics, University of Otago

### **Preparing for the climate emergency: climate cultures a framework for understanding organisational change within socio-technical transitions**

The threat of climate change and the transition to a net-zero carbon economy is one of the greatest emergencies facing the world. Aotearoa New Zealand is also seeing a housing emergency that is creating great inequalities. However, irrespective of the challenges of the housing emergency, we can't put off the risk of climate change. Climate change poses an existential risk because if we are going to meet the 1.5C global climate target, our residential building stock needs to reduce its carbon footprint by 72%. We examine a number of organizations within the construction sector to see how they are preparing to address the climate emergency. We draw upon a climate culture framework that aims to assist in understanding the factors that influence practices around climate change and seek to help identify opportunities for behaviour and organizational change to enable a just transition to a net-zero carbon economy.

## **Graeme MacRae**

Senior Lecturer, Anthropology, Massey University.

### **Crises Emerge and Merge into Emergencies: Re-Ruralisation and Food Security in Asia**

Crises emerge. We know about the climate crisis, but it is closely linked to crises of biodiversity and energy and less directly to sand and fertiliser crises. My recent research has been on the food crisis—which is largely one of access and affordability—linked to the socio-economic crisis of growing inequality. These crises all intersect and merge with each other. The Covid crisis has exacerbated the food crisis by interrupting production and supply chains. More recently Russia's invasion of

Ukraine has further disrupted production and supply of much of the world's wheat, maize and sunflower seeds. The World Bank fears this emerging food security "catastrophe" becoming a humanitarian emergency.

Another emergence out of this perfect storm of crises is the unprecedented reversal of decades of rural to urban migration. Millions of precarious workers in cities, tourism and overseas workplaces, found themselves suddenly Covid-unemployed and they returned en masse to their home villages in rural areas. The impacts on local communities and economies are not yet understood, but could it be the emerging of a re-ruralisation and revival of rural communities, livelihoods and food production. By conference time, I hope to be able to tell you about it, especially in Indonesia.

**Fiona McCormack**

Senior Lecturer, Anthropology, University of Waikato

**Settler colonial bordering and post-pandemic futures: disrupting the nation state in Aotearoa**

In Aotearoa, the relative safety offered by border regime closures during COVID-19 promised to ease uncertainty surrounding our perilous futures, yet it did so by extending nation building into more intimate areas of life, exacerbating existing lines of discrimination. While justified in terms of crisis management, state expressions of citizen care during the pandemic were largely modelled in terms of a particular conflation of nature, society and economy peculiar to settler colonialism. Using bordering practices during the pandemic as a point of departure, this essay draws on scholarship on borders and boundaries to interrogate settler colonialism in Aotearoa. This allows for three innovations: First, it situates COVID-19 as structure rather than event, one which accentuated historical patterns of nation-making. Second, it underscores continuities in Indigenous relations of ownership, belonging, social reproduction, kinship ethics and environmental engagements. And third, it recalibrates resistances as expressions of sociality aimed at reclassifying nature and society.

**Marama Muru-Lanning**

Associate Professor, Anthropology, University of Auckland

**Waipuketanga: The Meeting of the Waters at Ngāruawāhia**

Water governance is vital to the survival of cities and communities worldwide - but what is water governance? This paper is an entry point for thinking about the Government's Three Waters reform which is committed to delivering safe drinking water and reliable wastewater and stormwater services across Aotearoa.

There are many studies (Stewart-Harawira, Salmond, Strang) that not only favour more inclusive, equitable and effective water governance but advocate for the inclusion of marginalised groups in water decision-making. My kōrero will focus on the historic exclusion of Māori in Waikato River decision-making. For over a century, farming interests have dominated water governance in the Waikato region particularly in relation to floods and drought. My research shows that there are other voices with rich stories and knowledge of the Waikato River in flood that must surface.

**James Oliver**

PhD Student, Anthropology, University of Otago

**Examining the Cultural Frameworks of Knowledge Circulation Amongst Vaccine Hesitant Communities within New Zealand**

Through the course of the COVID-19 global pandemic, the connections between health, politics, and information have simultaneously brought more into view, and had their edges blurred. This includes an urgent increased interest in the role of dis/misinformation, including the role of social media and the internet in this. This paper discusses the early phases of my PhD research, which aims to better understand the cultural frameworks of knowledge, authority and the way in which differing forms of knowledge gain traction among members of particular communities. The focus of this study, in the context of Aotearoa New Zealand, is medical professionals who engage with or are prominent within the vaccine hesitant community. I aim to explore the role these individuals might have in sharing and creating alternative knowledge (i.e., ideas counter to mainstream public health information), and the way this may inform us about the authority individuals grant to the knowledge they may create and share. In this paper I outline some of the ways in which misinformation internationally is understood through emerging political thought such as post truth theory. I aim to situate this literature alongside trends of misinformation observable in New Zealand mainstream and social media.

**Gretchen Perry**

Associate Professor, Anthropology, University of Canterbury

**Going back to amma**

Human beings are an unusual species in that they have multiple dependent offspring of varying ages concurrently and babies are highly altricial. This creates a crisis of care to ensure the survival and wellbeing of offspring, as well as other family members. New mothers and especially those early in their mothering experience have high care needs for themselves and their children, with limited parenting experience. How is this crisis resolved? Research from Bangladesh will show that mothers return to their family of origin to gain the support they need from their own mother, despite being in a patrilocal culture. This care strategy seems to be effective, but is it seen in other cultures, particularly patrilocal cultures, where women's connection to their family of origin may be limited? I will explore these questions by including ethnographic information from other places, such as China and among the Himba of Namibia. The matrilineal bias in grandmothering will be interpreted using an evolutionary theoretical approach.



**Andreja Phillips**

PhD Student, Centre for Science in Society, Te Herenga Waka Victoria University of Wellington

**Planthropo(s)cene emerging?**

The Planthropo(s)cene, a term coined by anthropologist Natasha Myers, is an aspirational, plant-centred episteme for this era marked by ecological emergencies. It invites us to consider relationships between plants and plant-affected, caring planthropos in affectively-charged ecologies. Planthropos in this multispecies, multiactor, ethnographic research with remnant and regenerating podocarp forests in Wairau/Marlborough, Aotearoa NZ are mana whenua, members of community organisations, scientists and private landowners involved in local conservation and restoration projects of these forests.

At the time of writing, I am still in the early stages of this research journey and I am about to begin plant and human-centred participant observation and interviews. This talk will focus on early reflections from the observations, both with and in remnant and regenerating podocarp forest areas, and with volunteers engaging in plant care at a community shadehouse in relation to emerging forms of care and expressions of kinship.

By considering the expressions of kinship and care between remnant and regenerating podocarp forests, humans and other life forms and connecting these expressions with ideas held about plant personhood, rights and multispecies justice, I hope to find emerging patterns that may generate hope for trees and humans involved—as a way of enacting the Planthropo(s)cene.

**Federica Pieristè**

Master's Student, Anthropology, The University of Milano-Bicocca

**Decolonial diets: Practicing rangatiratanga and kaitiakitanga at the dinner table**

Chamorro poet Craig Santos Perez (2013) defined the historical transformation of Oceanian stomachs into colonial subjects as “gastrocolonialism”, a complex process constituted by overlapping neo-colonial gastronomic impositions that continues to deeply shape bodily experiences and collective subjectivities across Oceania. In Aotearoa, however, we are witnessing the emergence of numerous practices and movements that aim at finding new creative ways of claiming the right to self-determination over diet and food choices. Several Māori people today are advocating for a change in the modes of food consumption and sourcing as a pathway to decolonisation. This quest for politically engaged food practices takes on different forms, from the adoption of a vegan or vegetarian diet, to the revival of “traditional” foods and community gardens. The aim of this paper is to address the motivations behind these food advocacy movements, looking at the way that political statements, identity claims, ethical stances, and health questions overlap and intersect, generating a complex and dynamic contemporary foodscape. This research shows that crucial questions of rangatiratanga, hauora, and kaitiakitanga, emerge from the discourses



around food and supports the thesis that decolonisation and contemporary indigenous identity are actively forged by Māori people through the daily act of food consumption.

**Annie Pinchen**

Master's Graduate, Cultural Anthropology, Victoria University of Wellington

**Building Collectives: Co-housers in Urban Aotearoa New Zealand**

Co-housing is a new mode of urban dwelling that is becoming increasingly prominent in Aotearoa New Zealand. Co-housers are working to create housing that is socially, economically, and environmentally sustainable in response to the crises of housing unaffordability, loneliness, and the climate crisis. I ask, what does it mean to live together in a contemporary urban landscape? What social, environmental, economic, and political factors are co-housers responding to? How are these factors reflected both in their social relationships and in the building projects those relationships inspire? To answer these questions, I analyse the double work of both social construction and physical construction that co-housers undertake. I argue that this double work holds the potential to highlight injustice, spark new ideas, and ask questions of why we are not adequately responding to these crises. While co-housing alone will not significantly impact the crises of housing, loneliness, and the environment, it is occurring in a time when other communities are coming together to act upon the impulse that 'things can be different'. These localised acts of transformation can make sense of the crises that often seem overwhelming, and have the power to transform our own understanding of our place within them.

**Hirdey Rampal**

PhD Student, Cultural Anthropology, Victoria University of Wellington

**Wellbeing, ritual, and cultural change in the Spiti Valley**

The people of Spiti Valley, a high-altitude mountainous region situated within the Himalayas of India, are experiencing cultural change due to a surge in tourism, rapid increase in novel economic ventures and the influx of foreign traditions. People's narratives attempting to understand this change often encompasses themes of fear and uncertainty. This is primarily in relation to the way social life is changing, individual goals are being transformed and cultural significance of rituals is diminishing. Nested within the unknown and the uncertainty of this change is a culmination of emergent actions and plans to remain vigilant of change and relying on hope and familiarity of dwelling within the religious and cultural worldview of Buddhism. In the face of change, the influence of Buddhist worldview and rituals helps people tackle problem of sin and suffering and provides a known and familiar path of wellbeing. In my presentation, I would like to explore and elucidate rituals, actions and narratives employed by people to face uncertainty and the future with respect to cultural change and wellbeing.

**Callan Sait**

PhD Graduate, Cultural Anthropology, Victoria University of Wellington

### **Japan's demographic crisis and sociotechnical imaginaries of care**

Japan is currently contending with what is considered by many, within the country and without, to be a 'demographic crisis'. The birth rate continues to decline well below replacement levels, as the elderly live longer and are expected to comprise approximately 40% of the nation's population by 2050. Facing changes in traditional modes of relationality, economic uncertainty, and a shortage of workers across a number of sectors, the Japanese state is understandably concerned. Of particular concern for both the state and its people is the eldercare system. In this presentation I outline the key elements of this crisis as they relate to eldercare specifically, before turning to an examination of the Japanese state's emphasis on technological solutions. I argue that these solutions, ranging from physically assistive technologies to assist care workers, to future visions of autonomous social robots, represent the state's "sociotechnical imaginaries" (Jasanoff and Kim 2015) of eldercare. Drawing on my doctoral research, I discuss the construction and dissemination of such imaginaries within Japan and contrast them with the technologies and practices I observed care staff using within my fieldsites, examining the ways ideas of good care and appropriate technologies are negotiated in times and sites of precarity.

**Callan Sait**

PhD Graduate, Cultural Anthropology, Victoria University of Wellington

### **Caring for the ordinary in Japan's long-term eldercare facilities**

As Japan faces a double-pronged demographic crisis of declining birth rates and a rapidly aging population, and the Japanese state responds with endorsements of near-future technological solutions to eldercare woes, it is worth investigating how eldercare is currently imagined and provided. Drawing on my doctoral research conducted in 2019 in five Japanese long-term eldercare facilities, in this presentation I examine how care staff conceptualise and enact 'good eldercare', arguing that in these sites of long-term care for the elderly—many of whom have dementia—good care is caring for the ordinary. Defining 'the ordinary' here not as a normative concept for appropriate behaviour, but simultaneously an achievement of and requirement for good care, I explain how care staff enact this vision of care through everyday practice. By avoiding bifurcation of elderly residents' *karada* (body) and *kokoro* (heart, soul) through an attentiveness to practices which support or extend their relationality, temporal orientation, and narratives of self- and personhood, care staff in these sites enact a form of care that supports a local ordinary and resists uncomplicated narratives and deployments of technological 'solutions' for future eldercare.

**Faruk Shah**

Associate Professor, Department of Development Studies, University of Dhaka

### **Educational inequality among the slum dwellers in Post-COVID Bangladesh**

Our lives have been significantly impacted by COVID-19. People worldwide have been affected by this pandemic, with education being one of the most devastating sectors. Urban Bangladesh slum-dwellers attending schools are substantially more vulnerable now. Due to the enormous changes in the process of social interaction, keeping the literacy rate as envisioned before the pandemic and providing quality and equitable education have become formidable obstacles. This paper examines the concerns of sustaining the predicted literacy rate and ensuring the quality of education among slum dwellers based on qualitative data and an anthropological approach. COVID-19 has increased dropout rates and made ensuring quality education more challenging. I argue that wider social and economic systems and realities have exacerbated the discrepancy in student participation, access, advancement, and completion at different levels of schooling among urban slum dwellers following the pandemic. I also demonstrate how impoverished slum dwellers who lack cultural and economic capital become victims of the post-COVID-19 education disparity; as a result, inequality persists as a reality. This paper looks at how slum dwellers in urban Dhaka are affected by educational inequality after COVID-19 and contributes to the literature on educational anthropology.

**Caio Silva<sup>1</sup> and Nutyelly Cena<sup>2</sup>**

<sup>1</sup>PhD Student, Anthropology, Victoria University of Wellington

<sup>2</sup>National Museum, Federal University of Rio de Janeiro

### **"MY IMAGE OF EXOTIC MAN FOR SALE": Noticing Blackness, market and Brazilian art in the 21st Century**

This essay discusses some impacts and consequences of the increasing integration and legitimation of young Black Brazilian artists in the global art markets. In recent years, the Brazilian art market has been challenged with demands for wider representation and inclusion. Through neoliberal ideas of diversity and pluralism in museological institutions and galleries (Steyerl 2017), actions of revisionism in their collections and acquisitions have been constantly noticed. We ask: what do artists themselves have to say about this? How do they deal with such capitalistic traps and contradictions? Considering the well-known perversity of this market, how can one absorb and manipulate a discourse of claims? What are the implications of these openings? How can paradigms of collaborative and plural markets be imagined or fictionalized? To discuss such issues, the authors make use of Black methodological proposals “metodologias pretificadas” (Ferreira da Silva 2014; 2021; Mombaça 2021) prominent in Black Studies, aiming at radical creativity and interdisciplinarity (McKittrick 2020; 2021). Written with four hands, two heads and countless hearts, the presentation is divided into three parts. It begins with a short ethnographic section from an international art fair, before moving to a semi-fictionalized dialogue “papo reto” between the two authors, and finally blossoms into a theoretical discussion about Afro-Brazilian art along with the words of the artists themselves.

**Max Soar**

PhD Student, Centre for Science in Society, Victoria University of Wellington

**White Enlightenment: Science, technology, and the far-right in Aotearoa**

The far-right exhibits multiple tensions when it comes to science and technology. On the one hand, appealing to Enlightenment values of rational enquiry and open debate as they deploy race-science, cite intellectual antecedents, claim epistemic clarity, and characterise political opponents as inherently political, or emotional. They organise and agitate online, emboldened by utopian promises of free and open internet, adopting blockchain technologies sold on the promise of decentralisation and unrestricted speech. On the other hand, the far-right invokes a deep, romantic, mystical connection to the environment through land, nation, blood and soil. They decry the degeneracy of modernity and invoke concern about human impact on the environment as they romanticise a return to a simpler, localised, agrarian lifestyle. With the emergence of the COVID-19 pandemic—alongside other escalations of climate change and environmental disruption—it is important to critically interrogate how science and technology may be mobilised in the service of a fascist politics seeking to take advantage of such scientifically-mediated crises. This paper introduces an ongoing doctoral research project interrogating these tensions in the contemporary far-right in Aotearoa. It will detail the experience of attempting to conduct empirical research, including interviews, with members of local far-right organisations.

**Zhifang Song**

Lecturer, Anthropology, University of Canterbury

**Between Global Capitalism and the Powerful State: Re-examining “Development” in Rural China after Forty Years of Post-Mao Reform**

Forty years of post-Mao reform in China might be the biggest development project the world has ever seen. But China does not often appear in the literature of development studies, except as another Asian exception in addition to the Asian tigers. But China is now in a crisis as the GDP-focused and investment-driven growth model no longer works. Trade wars with the United States and other economic powers have made the export-oriented economic policy hard to continue. The ongoing pandemic has exacerbated the already worsening situation, revealing the problems that have been concealed by the fast economic growth.

This paper seeks to re-examine the pros and cons of the forty years of fast development in China from the bottom: its impact on the livelihood of rural residents. As the most disadvantaged people in China, rural residents have been caught between the economic forces of the global capitalism and a powerful state that does not necessarily care about their wellbeing. Hardworking, innovative, and resilient, they were and are still disadvantaged by a system that channels tangible and intangible resources to urban centres.

**Imogen Spray**

PhD Student, Social Anthropology, Auckland University

**Silencing and Centring COVID-19: COVID-19 Conversation and Youth Emergenc(i)es in Pandemic Aotearoa**

This paper draws on personal observations and reflections during Tāmaki Makaurau/Auckland’s longest “lockdown” between August and December 2021 to examine spaces and times where COVID-19 conversations have been silenced and centred. Conceptualizing youth as a “social shifter” (Durham 2004), I reflect on how youth emerges as a particular category in Pandemic Aotearoa through the enforcement of silences for the protection of young people or gaps in speech. I look at what such silences (and the discourses silences produce) on youth and COVID-19 reveal about cultural understandings of youth, how the category of youth is shaped, and the moral underpinnings that explicit and implicit silences reveal. I suggest that the kinds of emergent futures imagined for youth in Aotearoa—what youth means as a category in the future, the kinds of futures youth today can expect, and the dilemmas (or emergencies) perceived to be facing or embodied by youth—are shaped through discourses and silences of COVID-19. Crucially, these emergent Pandemic (and possible Post-Pandemic) constructions of youth also engage broader questions of “moral action” and responsibility in Pandemic Aotearoa.

**Veronica Strang**

Professor, Cultural Anthropology, Durham University

**Hope Springs Eternal: the role of Māori taniwha in envisioning future relationships with water**

As the world confronts a climate emergency indigenous people and environmental activists have called for a paradigmatic shift away from anthropocentric exploitation of the non-human domain. Collaborative endeavours between anthropologists and indigenous communities have elucidated cultural beliefs and values exemplifying more respectful human-non-human relations. In one such collaboration anthropologists at the University of Auckland supported Māori iwis in reclaiming a key ancestral site, Taniwha Springs, appropriated by the Rotorua Council in 1966. Following lengthy negotiations, the Springs were returned to them in 2015.

Through this case study, the paper explores the role of the taniwha located in the springs: as a living ancestor of the local iwi, and as a manifestation of the mauri of the water emerging from the land. There are many contexts, in New Zealand and around the world, where powerful water beings such as taniwha or Rainbow Serpents express the co-creative agency of the non-human domain. Ensuring their presence in debates about water ownership and management allows indigenous communities to promote more reciprocal models of human-non-human engagement. Thus, beings who have embodied the generative powers of water for millennia have a vital contemporary role in assisting societies’ efforts to achieve more sustainable lifeways.

**Paola Tinè**

PhD Student, Social Anthropology, University of Adelaide

**‘A Visual Literature Review: A Fine Art Approach to Home Gardening during the Pandemic’**

This visual presentation is based on a collaborative ARC research project (Plahe, Reuter, MacRae, Tiné) that will document the complex interplay between food security, labour mobility and agriculture (three interlocking domains that are too often looked at in isolation) in the contexts of India, Indonesia and Nepal. Preliminary evidence suggests that the agricultural sector (both in the form of crop production and home gardening practices) has been a vital source of resilience during the pandemic, providing food security and livelihoods to millions in many countries. In this presentation, I propose a ‘visual literature review’, that is an ensemble of visual works based on material gathered pre-fieldwork on the topic of food-production (particularly home gardening) and resilience, during the pandemic in Asia and abroad. This material, which I examined and elaborated through the means of figurative expressionism, brings together contents of a past crisis, images and ideas of the present, and glimpses of the future through selected images and keywords from academic publications, media contents, and our own ARC proposal.

**Jordan M Walker**

Master’s Student, Social Anthropology, Massey University

**Decolonising value in the arts: “go on, put on a show”**

In 2020 the Arts industry, specifically the Live Events industry responded to the challenges of the pandemic with cancellations, restrictions, and constant reframing. This continuous need to pivot resulted in “burn out” regardless of the illusion of lockdowns as a time to “rest”. The resilience and capabilities of event’s workers within the Arts is impressive. This is shown in their passion and level of investment to deliver while working to ever-changing Government frameworks—these challenging political positionings—and pushing for practices of care, both for themselves and the wider public.

Government frameworks for the pandemic have adjusted several times, with the Arts industry trying to slowly and safely return to normality. In 2021 Australia opened borders in favour of seeing summer sporting events like the AFL and Cricket. Inconsistency at Governmental level of social responsibility fell directly back to the events workers in the Arts.

There is a demand for more humane practices from Government level, and within this industry, including the proposition of after care. Despite showing its social value and in the face of a pandemic, the Arts industry is still incredibly undervalued. This research proposes to shed light on the inherent value in the Arts industry.



**Julia Watkin**

PhD Student, Social Anthropology, University of Otago

### **The meaning of mental health for youth in Wellington**

Since the beginning of the COVID-19 pandemic, the Child and Adolescent Mental Health Service (CAMHS) in Wellington has faced a perfect storm—increased demand for its services, with a simultaneous exodus of qualified staff. This context is highlighted in media headlines from around the country, which consistently place ‘mental health’ alongside the words ‘struggles’, ‘challenges’, and ‘crisis’. Have support services become the ambulance at the bottom of the cliff? Can we rewrite the headlines by empowering young people, themselves? Informing this paper is a grounded theory approach, in which I am asking young people in Wellington what mental health means to them and how they learn about it. I explore how experiences of mental health connect back to how mental health is defined—and how that relates to where and how it is being learned. This discussion is based on insights from the early phases of my PhD research, which hopes to guide educators and policymakers to attend closely to what mental health means to young people, in this place and time, so that they might reach them in more meaningful ways.

**Steven Webster**

Honorary Research Fellow, Social Anthropology, University of Auckland

### **Biculturalism and the Domestication of Māori Indigeneity in New Zealand**

This paper examines the role of biculturalism in New Zealand society, concluding that it tends to obscure the radical rise of class inequality as well as continue assimilation of Māori into the settler society. The introduction reviews the history of indigeneity and biculturalism since the 1920s, a Māori cultural renaissance and reinterpretation of the 1840 Treaty of Waitangi in the 1970-80s, and the resulting issues of biculturalism by 2010. The next section examines the hegemonic role of biculturalism exemplified in several dramatic local or national confrontations through to 2022. Then the paper backs up to examine confrontations between the two major political parties since the advent of neoliberal governance in 1984, concluding that since 2008 both parties have actually cooperated to focus biculturalism on extracting market value from Māori knowledge. The next section reviews the evidence that Māori society itself is closely integrated in the national class hierarchy, concluding that while hegemonic biculturalism has obscured this, it has actually aggravated class inequality among Māori as well as the wider society. Finally, it is argued that an alliance between the most recent and controversial bicultural plan and the longest-established indigeneity movement offers the best way to reveal and overcome increasing class inequality in New Zealand.



**Amy Whitehead**

Senior Lecturer, Social Anthropology, Massey University

**From Virgin Mary to Oshun and Yemaya: religious statues as a source of divine assistance and political resistance in post-colonial Cuba**

On the 13th of July 2021, thousands of Cuban protestors took to the streets in a mass public demonstration. With a statue of La Virgen de la Caridad hoisted above the rallying protestors, they called for immediate relief from an economic and medical crisis, a food and electricity shortage, and sweeping governmental reform. This paper outlines and seeks feedback for research that is currently under development. Based on preliminary research, I am proposing to examine how religious statues in Cuba are not only the intersecting points at which Catholic and African-derived religions meet; the statues are used to address issues that endanger their communities: e.g. climate change, pandemic, and social, economic and gendered inequalities. The aim, then, is to understand how religious figures are used as lenses through which to address global problems at local levels in Cuba. The objective is to examine how these religious statues facilitate collective wellbeing and address questions of political, cultural, social and environmental justice. The research is designed to not only give 'voice' to the people in these communities, but to the material cultures through which they filter and respond to the changes currently taking place in their local and wider worlds.

## Notes

## Notes

## Notes

# Pipitea campus map



# EMERGENC(i)ES

